

APPENDIX A

Interviews with directors of Individual Development Accounts.

Heather Clark of Women, Work and Community found the value of a developed sense of community through an unplanned delay in getting her program off the ground. Her group had to start with developing the group process and the economic literacy piece of the program first as they were still working out details with the bank. They had extra time to do this and she is glad. Heather found that if you turn the group over to the participants the people stay together under their own initiative. There evolved a wonderful effort in the group to support each other, swapping ideas and resources, cooperating in many ways. She said her program is much more successful because of this. (Heather Clark, director of IDA program, Women, Work and Community, Maine, January 18, 2000).

Jennan Rock of the YWCA program in Delaware also finds the educational part of the program and the group dynamics are key to the success of the IDAs. The YWCA program matches 1:1 up to \$1000. They have two groups mixed with men and women. Unique is the "Williams' Family" group - an extended family, aunts, cousins, etc who have their own IDA group. The second group is also an already existing group from the Y's Center for Home Ownership. Jennan points out that the group development, in fact the whole IDA program is so labor intensive that starting with people who don't know each other gives the program a handicap. *It is best to start with people who have existing bonds, where trust exists. She feels that IDA programs could flourish in neighborhoods*

where people are already connected with the additional benefit that the economic development would be localized. They are thinking of developing something with the families in their day care center. (Jennan Rock, Director of IDA program, YMCA, Wilmington, Delaware).

Jennan's conclusion brings up a fundamental question. If the communities of people with bonds and trust are so important yet often do not exist, whose job is it to help create it? Is it the IDA program's job? Then people at the policy level need to recognize that the cooperative spirit and mutual aid among participants are a powerful and essential part of the IDA strategy. This development work is labor intensive - work that is so far not funded or valued by the banks, the government sponsors or other funding sources. If it is not the job of the IDA program than whose is it?

I am a fan of IDAs. But I am troubled by our culture's emphasis on the individual and the idea that his life is all in his control. But I believe that, without a new cooperative spirit, no great impact can be made nor can change be permanent. Every major business in America (really the world) is merging. The people need to 'merge' too. We need to use cooperative models in scale. The little guy doesn't stand much of a chance by himself anymore even with a "leg up".

APPENDIX B

WOMANSHARE: STATEMENT OF PRINCIPLES

WOMANSHARE is a practice of a new socio/economic alternative in which the resources of each individual are valued independently of the prevailing economy. We value all work that women do, and specifically honor what is traditionally called "women's work" - work that has been denigrated in our culture.

WOMANSHARE recognizes time as a limited resource and our real wealth. In our practice of economic democracy, WOMANSHARE credits all hours of work equally.

1. Caring Community: WOMANSHARE is a dynamic, caring community. Our intention is to find a balance between the needs of each individual member and the needs of the larger community. Every activity, whether an exchange of services, a workshop, or a membership meeting, reflects this commitment. In the sharing of our individual resources, self interest and the desire to help others converge.

2. Simple Living and Ecological Mindfulness: WOMANSHARE honors simple living, recognizing that the misuse of our material world is destructive to our relationships with each other, the environment, and other sentient beings. We recognize our role as caretakers of this earth and are deeply committed to mindfulness and moderation in the way we live.

3. Diversity: WOMANSHARE honors women's personal experience and thrives on our differences. The coming together of women of diverse age, ethnicity, economic and educational background, sexual orientation, and marital status enriches our lives and strengthens our purpose.

4. Linking: WOMANSHARE acknowledges the importance of linking with other groups who share our values in order to create a strong network of alternative communities.

5. Trust: WOMANSHARE is committed to creating an environment in which each woman's privacy, integrity and well-being are protected.

6. Joyous Living: WOMANSHARE regards joy as the birthright of every human being. We nourish that spirit and encourage its expression in our community.

7. Empowerment: WOMANSHARE encourages women to reclaim their rightful roles as leaders, healers, mentors, and visionaries. The quality of life on this planet and even our ultimate survival depend on our recognition of our collective power and the willingness to take necessary action to bring our vision into being. **WE WOMEN ARE A FORCE.**

These principles articulate the vision that inspired the creation of WOMANSHARE and provide the foundation for its continued evolution.

These principles were accepted by the membership December 13, 1992.

WOMEN'S WEALTH

Diana McCourt and Jane Wilson tell the story of Womanshare, which they founded in 1991 in a city known for its isolation. Members of this women's skills exchange build community, share their time and talents, and create new wealth

**Founders
Jane Wilson
and Diana
Mccourt value
life skills,
professional
skills,
and fun**

City people, women especially, yearn for extended families and community ties. The two of us found that in the process of working for each other, trading our time hour for hour, we were recreating a kind of women's community that had been lost in recent years. In 1991 we formed a skills exchange bank called Womanshare, which has

both accomplished 20-year careers: Diana as a contractor and woodworker in the building trades, and Jane as a corporate caterer. Both of us were passionately involved in empowering women to develop their skills and careers. With our businesses behind us, we were looking for simpler ways of living and new opportunities for community.

Our ideas began to crystallize after a trip together to the south of France for an international retreat with the well-known Vietnamese writer and teacher, Thich Nhat Hanh. He urged everyone to return home and seek to effect change by working together, supporting each other, and actively engaging in the social and political life of our times.

JANE: On our return we found ourselves as a community of two, sharing

become a vibrant community of 100 women planted in the hard urban soil of New York City.

We met at a time when we were both looking for new ways of being in the world. We had

yoga, apples, and cats every Tuesday morning, telling each other our dreams, and doing research on how we could be more directly involved in our communities. At the same time, the two of us were

exchanging our own skills of cooking and carpentry. Through our understanding of the history of women's work and our research into such new models as Time Dollars and local currencies, we came to realize these two powerful forces could be forged into a women's skills exchange bank.

Years ago, I had started a small catering business in my 7-by-10-foot kitchen with a freezer in the bedroom. At the time, I didn't dream it would grow to serve a quarter million people with parties for up to 5,000.

In addition to running my own business, I led workshops and conferences for woman businesses owners. Women have created the most enduring small businesses because we build brick by brick and use cooperation instead of power plays. These same skills are ones we used to develop Womanshare.

DIANA: My life was deeply affected by the birth of my daughter who is autistic and severely retarded. I was alone with her for many years and very isolated, and finally had to put her in an institution. I found 5,000 people living in that place in subhuman conditions. Filled with outrage, I became a parent organizer. Eventually the parents' work led to a federal class action case, which closed the institution and mandated a system of community-based services.

I came away from this experience knowing that having a vision of how things can be different is a powerful tool for change.

JANE: After six months of research, we had shaped our ideas about Womanshare to the point where we began asking the opinions of friends and groups we knew. We quickly found that women of all ages with all kinds of professional and life experiences responded to the idea of an



economic democracy that could expand the social and economic parameters of their lives.

The first step was to help each member identify her skills. We did this by inviting women to share an evening in which we interviewed each other to develop a skills list that could be distributed to every other member.

At first many women would say, "Well, I don't have any skills that I can think of." But we'd press them a bit, asking not only about their money-earning skills, but about life skills and interests. We found that every woman has a minimum of 20 kinds of skills; for example, helping to organize papers, accompanying a member to a doctor's appointment, driving a stick shift.

DIANA: In Womanshare our energy is transformed into value no matter what the skill: one credit for every hour of work. The nurturing work that women spend much of their lives doing is undervalued in the market economy. An hour of legal advice is valued 20 times more than taking care of a child or an older person. In Womanshare all work is valued equally.

JANE: Womanshare from the beginning grew through the empowerment of its members. One committee shaped and defined our principles, while others worked on credit guidelines, budget, operating structure and decision-making processes.

Our monthly potlucks provided continuity, comradery, and opportunities to find new ways to enrich each other and use credits differently. What has evolved are three forms of sharing, in addition to the one-on-one skill sharing:

First, members began putting on workshops for other members. For example, a lawyer offered a workshop on living wills.

Second came "barnraisings,"

which often involve the use of skills learned during a workshop. For example, Diana taught a carpentry workshop, and some of her students now do carpentry work for other members. So far they've done sheet rocking, built a bench in a member's daycare center, and made cabinets.

And finally, we have affinity groups, which are outside the credit system, but still a vital part of our community. At our potlucks, members invite other members to join them in small groups around such shared interests as caring for older parents, being childless, or learning how to market ourselves. A creative expression group has met regularly for four years to share art, dance, and poetry.

As members come to know each other, we also see the growth of informal interaction. A few women will get together for a vegetarian dinner or take a walk around the reservoir.

DIANA: Womanshare is a fluid, growing entity. We are always alert for new opportunities, not only to build community but also to empower our members financially. We are planning an incu-

bator for new business ventures and a revolving loan fund.

One of our new members, a cook, wanted to attend an Ayurvedic cooking course, but lacked funds to go. We started a "Support Linda" effort, investing \$50 each so she could attend the course, with the understanding that she would teach us what she had learned. We were able to sponsor our own learning while investing in her.

**We consider time our
most valuable resource, our
real wealth – and so time
is Womanshare's currency**

DIANA: We have chosen to keep Womanshare small and to encourage those who have contacted us from all around to build community where they are.

We suggest starting exchanges within groups that already exist, such as churches, synagogues, women's clubs, and professional associations. ▲

What is Womanshare?

Womanshare is a skills exchange system in which 100 women offer each other over 200 skills. It was founded in 1991 with 12 members.

At Womanshare, we consider time our most valuable resource – our real wealth – and so time is Womanshare's currency.

All work time is valued equally, one credit for every hour worked whether the skills are professional or life skills. Members report time worked to the Womanshare "bank" and may spend their "credits" on the services of any other Womanshare member.

Upon joining, each member lists

skills, interests, resources, and needs or wants. These lists are the basis of a directory of offerings that are provided to all members.

Members are from diverse cultural backgrounds, ranging in age from 30 to 80, including single and married women, some with families, some professional women, as well as retired women living on low fixed incomes.

Womanshare is a grassroots cooperative that receives no funding for its operations except for a small annual fee charged to members.

See resource guide on page 40 for contact information.

Outfront

PEOPLE & MONEY

APRIL 1995

UNCLE SAM, BAILOUT MAN: MEXICAN PESO (1995), \$20 BILLION ...

Debt That's User-Friendly

At New York's Womanshare, the members pay their bills in skills

JANE WILSON, 69 YEARS OLD, slipped on an Oriental rug a year ago and sustained multiple fractures of her pelvis and wrist. Doctors set her recovery time at three months, but Wilson surprised them by taking only six weeks. To what does she attribute her Herculean rebound? Going into debt.

"We encourage debt," says a friend, Diana McCourt, from her book-lined apartment in the heart of New York City's politically liberal Upper West Side. "It oils the system."

The system is called Womanshare, and it operates on a novel system of credits and debits. Wilson and McCourt, sitting back against Guatemalan throw pillows in McCourt's home, are happy to explain how the group started. Four years ago, Wilson, a former caterer, and McCourt, 57, who had just sold her wood-working business, were looking for "new ways to be in the world," as they put it. They began trading labor: help with a dinner party in exchange for building a shelf. "We were very comfortable with that," Wilson says. "Then we began meeting

in the mornings, with our oats and berries and yoga, and we began telling friends."

Eventually, a plan for a "cooperative skill bank" emerged. New members, they determined, would list five resources (such as a computer or a car), five interests (concerts, walking), and five skills (counseling, designing). In action, it works like this: Sally needs a wedding cake. She peruses her Womanshare "yellow pages," which are updated four times a year, and finds Lucy, who bakes the confection and gets three hours credit in the "bank." Lucy can then trade in her credit for, say, three hours of psychotherapy from Anna, or any of 180 available skills.

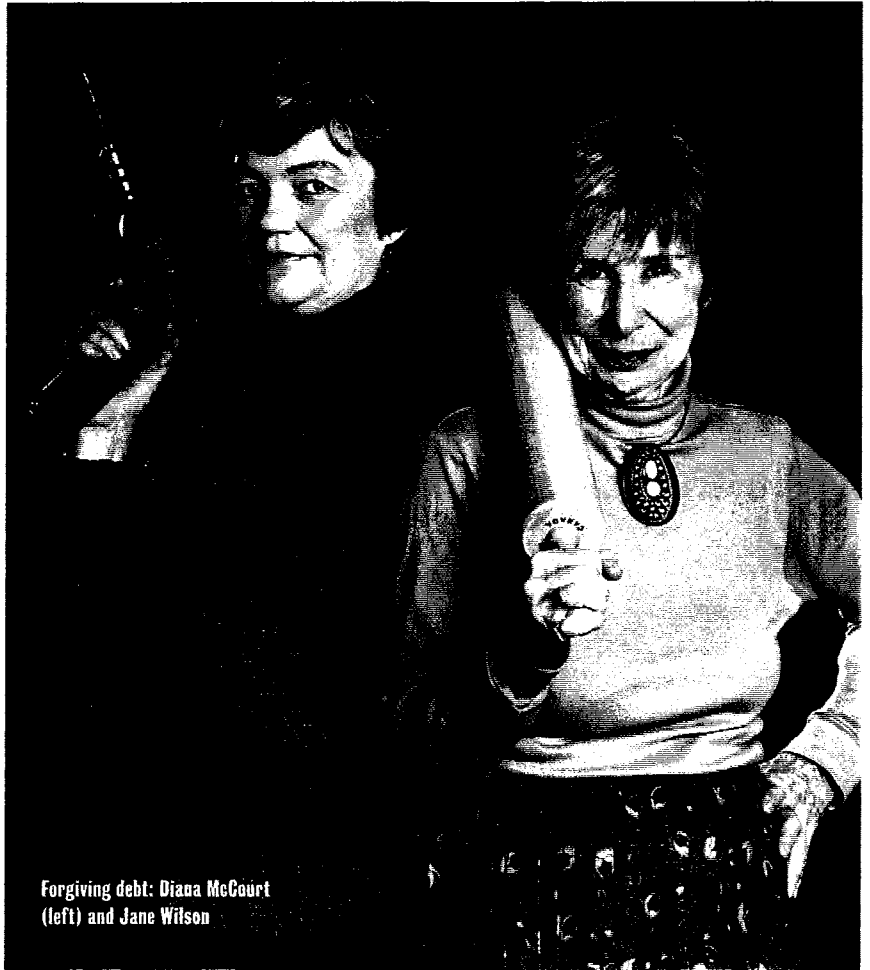
Womanshare currently has 80 members who cross racial and socioeconomic lines and range in age from 30 to 72. McCourt and Wilson believe they have room for another 20—women, that is. "Having just women was easier,"

says Wilson, because men tend to take over, to keep exact count of trades. "Women barter out of need and more cooperatively," she adds. "It's not tit for tat."

Womanshare has consciously not imitated the market economy and assigned credits to skills. And, perhaps surprisingly, no member has balked at the idea that walking a dog for an hour has equal value to an hour of private detective work. "That's a yuppie mentality, that if you

need it, you buy it," says Wilson. "But in the '90s, we feel a need to come together and support each other. We're looking for community again."

A central tenet of the group is that women respect each other's time, whether they're caring for plants, writing a will, or walking the dog. Or having poetry read to them while their broken bones mend, which is how Jane Wilson got better and fell into grateful debt.—Elizabeth Royte



Forgiving debt: Diana McCourt (left) and Jane Wilson

NEW Choices

NOVEMBER 1993/\$3.00

FOR RETIREMENT LIVING®

FEELINGS

By Myrna Lewis, M.S.W.

Personally Speaking

A Busy Woman's Wish Come True

My most frequent complaint as a working wife, mother, daughter of aging parents and parent-in-law, not to mention friend to a beloved circle of close buddies, is about the lack of time. Like many women—and men—I find it drives me nuts to be pulled in 12 directions at once. Moaning and groaning through middle age could be my fate, but I have found a solution: I now have 80 women of all ages with a splendid panoply of skills to call upon at any time to help with tasks ranging from repotting my plants to cooking my meals and ferrying my elderly relatives to their medical appointments. By simply picking up my phone, I can find someone to cat-sit during my vacations, coach me while writing lectures and paint my office or kitchen. And it's all free!

My secret is an organization called Womanshare, begun in New York City two years ago by two friends—Diana McCourt, a custom renovator in her 50s, and Jane Wilson, a health lecturer and cookbook author in her 60s. Womanshare was created as a cooperative “skill bank” in which members list in a computer all of the professional and life skills they are willing to share with others, as well as shareable possessions such as cars, computers and book collections. These lists are circulated among all members to use as need dictates. One sacred rule: All work should be equal in terms of time spent—an hour of legal consultation, for example, is equal to an hour of electrical repairs.

The Womanshare concept need not be restricted to women—it can work for male or mixed-gender groups as well. For information about how to start a group in your area, call Diana McCourt at 212/662-9746, or send a self-addressed, stamped envelope and cover letter to her at 680 West End Avenue, New York, NY 10025.

PARADE

Do a good deed, and get paid for it—but not in cash.

What's An Hour Of Your Time Worth?

TIME IS A RESOURCE that we don't use too well," Edgar Cahn told me. The ideal here is to convert our time into social purpose and civic empowerment. Time Dollar literally converts time spent helping others into purchasing power."

Cahn, a soft-spoken man who is a professor of law at the District of Columbia School of Law, created Time Dollar 12 years ago. A changing job market was leaving more and more people unemployed and the government unable to address their needs. Cahn devised the Time Dollar Network—which links service-exchange programs across the country—as a way to help while also strengthening community ties.

The programs combine elements of networking, volunteering and the barter system. Members offer such services as child care, tutoring or hospital visits. Each hour devoted to helping others earns one credit in a computerized savings account. The credit can be spent to secure similar services for oneself or family, or it can be given away to a friend. In some cases, home repairs and shopping are exchanged, and lawyers have worked out agreements to provide legal services for Time Dollar credits. Credits also have been donated to congregations or tenant associations. Regardless of the skill involved, each hour of service earns the same credit as any other.

Time Dollar programs now operate at more than 150 locations in 38 states, and about 20,000 people—professional and poor, young and old—participate. Different communities have put their own spin on the concept. Some programs are so successful that state legislators and governors have recommended the Time Dollar idea as a component of welfare reform. Here are some ways it's being used:

- In Wisconsin, every person who receives welfare can provide a needed service that will accrue nontaxable Time Dollars—in the process acquiring self-esteem and Time Dollars in the bank.
- In Brooklyn, Time Dollars supplement the health-care benefits of Elderplan members. If a member visits a neigh-

bor in the hospital or brings medication to a housebound patient, he or she receives another service for the time spent.

- Miami's Time Dollar program is called Friend To Friend. More than 1600 volunteers from all walks of life log nearly 12,000 hours a month of service at 64 locations. Ana Miyares, the executive director of Friend To Friend and vice president of the Time Dollar Network, sees it as a way to link caring people, nonprofit organizations and government agencies: "We connect food volunteers with job-training program volunteers and baby-sitting volunteers to give people the time to get out and get the education they need. The volunteers all earn Time Dollar credits, which they can use to purchase household and family services."

- Womanshare, an independent program in New York City based on the Time Dollar concept, was created three years ago by Diana McCourt and Jane Wilson. It now has nearly 100 members. "We never use the word 'volunteer,'" says McCourt, "because we are getting paid for what we do with our Time Dollar credits."

McCourt and Wilson started Womanshare to break through the isolation that people can feel in big cities. "People have a lot of life skills that can be used to help each other," McCourt says. "I'm a cabinetmaker, and I can help someone redo a kitchen and earn credits to have someone teach me to cook. A member of our group got married and used her credits to have 15 of us put on the wedding. We have people who are homeless, and we have high-powered professionals. What's amazing is that everybody's time is worth the same."

"What we've discovered," Edgar Cahn says proudly, "is that the range of the possible doesn't have to be limited by the availability of dollars, if you can convert people's time into purchasing power. When neighbors connect with each other, suddenly there's room for more connection."

For more information, write to: Time Dollar Network, Dept. P, P.O. Box 42160, Washington, D.C. 20015.

B Y C O L I N G R E E R



Photo for the Tribune by Jim Cooper/AP

Womanshare founders Diana McCourt (left) and Jane Wilson exchange work.

Skill bank builds a community of sharing, friendship

By Linda Lehrer
SPECIAL TO THE TRIBUNE

NEW YORK—There aren't any barn raisings in New York City these days. Probably not many quilting bees either. But the spirit of those activities has been revived by two women who believe in the importance of community and the need for it in today's urban societies.

Three years ago Diana McCourt, 55, and Jane Wilson, 67, who live on New York's Upper West Side, met through a mutual friend and discovered that they had a lot in common. Both had had their own businesses for 20 years—Mccourt had a custom carpentry business, Wilson was a corporate caterer—and both were in the process of changing careers. Both had been active in their communities and in school board and health campaigns. The more they talked the more they realized they shared strong feelings about the capabilities of women and the vision of a community based upon sharing and friendship.

When McCourt needed help with a brochure for her new business (a consulting firm helping brownstone owners renovate the buildings using environmentally safe materials), Wilson, who is also a free-lance writer, helped her out. In return, McCourt did some carpentry work in Wilson's kitchen so she could conduct cooking classes.

"We couldn't have afforded each other's services," says Wilson, adding both had read books on efforts to create alternative economies, ones that encourage sharing and friendships. Their readings and discussions led in January 1992 to the formation of Womanshare, a cooperative skill bank that now has 70 women members, ranging in age from 22 to 72.

The only criteria to join Womanshare are enthusiasm and responsiveness, McCourt and Wilson say. Women interested in joining are encouraged to attend a beginners' meeting, conducted by Wilson, which describes how Womanshare works.

After paying annual dues of \$35 to cover incidental costs, such as mailing and photocopying (a lower rate is provided for those who can't afford it), members are asked to fill out a form listing their professional skills and life skills, as well as a wish list of the kinds of services they can use. Those forms are circulated to the group, and the exchange begins.

Although bartering is not a new concept

Sharing

CONTINUED FROM PAGE 1

what sets Womanshare apart from similar groups is its philosophy, its founders say. "Various groups across the country and internationally are experimenting with alternative ways of spending," McCourt says. "But they still mirror the market economy. We wanted more; we wanted sharing."

Mccourt says much of what is considered women's work—nurturing, supportive and caring work—usually is done without credit. However, she points out that there is also "a strong tradition of women sharing in all societies. For this reason, she and Wilson decided to limit their group to women and to set it up based on the premise that all work is equal and measured in time.

"Womanshare recognizes time as a limited resource and our real wealth," write the founders in their Statement of Principles. "In our practice of economic democracy, Womanshare credits all hours of work equally."

Among the principles the group is committed to are diversity, trust, simple and joyous living, ecological mindfulness, empowerment and the creation of a caring community. "We had a vision of how communities can grow, how a rich life can be led, even in urban soil, that is not dependent on the market," McCourt says.

The skills of Womanshare's members include 130 kinds of services—from carpentry and wardrobe consulting to public speaking, pet sitting and body work (massage, etc.)—as well as 60 kinds of instruction—printmaking, desktop publishing and the tai chi self-defense method, to name a few. One member is teaching other women how to drive stick-shift cars.

Another member, who listed one of her life skills as "advocacy," helped another member get opinions from doctors about foot surgery. One of the most requested skills is organizing, getting someone to help sort through a desk or an office, Wilson says.

After a member supplies a service, she fills out a postcard and sends it to McCourt, in whose home the Womanshare office has been set up. ("It was like a barn raising," says Wilson, describing how the members got together and spackled, painted and built shelves to create a room for Womanshare.) She then enters the work as a credit in a ledger (soon to become a computerized operation) and once a month sends out a statement to the membership, listing everyone's credits. The work is calculated in hours; women who receive work get debits that they pay off when doing work for others.

Although disputes occasionally have occurred, they have been settled easily, say McCourt and Wilson, sanctioned. The system has worked well, "based on trust and good will," McCourt says.

But even conflicts provide a learning experience. "In a dollar transaction, when you pay, it is over," says Wilson. "But in this situation, if you don't like what [a member] made you or did for you, you can't dismiss them. You have to work out problems and misunderstandings."

To get what they want from the group, women have to be clear and assertive, not indirect. "You have to ask for what you want. And this is another form of exchange—building skills that build self-confidence," Wilson says.

With 70 women, they have stopped accepting new members but they have been working with women in New York and in other cities who seek guidance in setting up similar communities.

Mccourt and Wilson advise those interested in creating similar groups to keep it simple and, at first, to keep it small. To contact Womanshare call 212-362-9484.

Borsodi, Ralph. *Inflation and the coming Keynesian Crisis: The Story of the Exeter Experiment*. E.F. Schumacher Society and the School of Living, 1989.

In addition to essays on the nature of money, inflation, and banking, this book describes Borsodi's establishment of a commodity-backed currency, the "Constant," that circulated in Exeter, New Hampshire in 1972.

Boyle, David. *Funny Money: In Search of Alternative Cash*. London, England: Harper Collins, 1999.

David Boyle is a journalist who lives in London. Doyle's toured around the states in 1997 during which he met with many of the people doing the work to create and keep community currencies going such as Paul Glover of Ithaca Dollars, Edgar Cahn who created Time Dollars, Michael Linton creator of LETS. A few pages on WOMANSHARE. Easy and enjoyable reading with a English person's view of the American version of the currency movement.

Brandt, Barbara. *Whole Life Economics: Revaluing Daily Life*. Philadelphia, Pa: New Society Publishers, 1995.

Brandt reminds us that we each help to create the economy, and "this also means we can change it, through the activities of our daily lives, so that it more fully meets our real needs and expresses our deepest values." Brandt offers a critique of the "failure of the addictive economy" and then charts the widespread community alternatives to corporate control of our lives. Very nice section on local currencies, Time Dollars, and LETS including a description of WOMANSHARE in its early days. Also interesting is her feminist analysis of the current economy.

Burdick, Leslie. *Time Dollar: A Reward for Decency- Report from the Field*. Washington, D.C.: Time Dollar Network, 1994. This report, commissioned by the national Time Dollar office, was completed by a writer who travelled around the country visiting local Time Dollar groups and interviewing participants. The resulting 50 page report includes a wealth of anecdotal evidence on the success of local Time Dollar groups. Chapters focus on the impact of service exchange in respect to elderly, welfare recipients, workplaces, education, law and community life.

Cahn, Edgar, and Johnathan Rowe. *Time Dollars: The New Currency That Enables Americans to Turn Their Hidden Resource - Time - into Personal Security and*

Community Renewal. Emmaus, Penn.: Rodale Press, 1992.

Co-authored by the founder and director of Time Dollar and a writer for the Christian Science Monitor, the book explains the why, what, where, when and how of service exchange programs. Using anecdotes from many of the country's Time Dollar programs, the authors demonstrate ways that these non-monetary exchanges provide needed services, revitalize communities and empower the disenfranchised. Written in the beginning of the movement it does not talk about the innovative developments that have evolved but it is an easy to read and highly inspiring book that describes our loss of human connection and ways to reclaim it.

Cahn, Edgar. *No More Throw Away People: The Co-Production Imperative*. Washington, D.C.: Essential Books, 2000.

This book takes the Time Dollar movement deeper into political and social change. In it Cahn presents the principles of co-production which are a new way of understanding social problems. After two decades working with Time Dollars Cahn has seen how they can be effective as an alternative approach to intractable social problems. The principle of co-production requires clients to payback for the resources and benefits they receive by contributing to the community or the peer group to which they belong. The flip side of this is that their contributions to community building are recognized as real work that earns benefits and resources, and that it gives them the power to determine how the community building will proceed. The writing is a little heavy going but the concept fascinating. Frances Moore Lappe, Marian Wright Edelman are among the impressive group of people who have written endorsements of this book.

Cohen-Mitchell, Savdie and. "Local Currencies in Community Development or too much mngwotngwotiki is bad for you." University of Massachusetts, 1997, Tim Cohen Mitchell has been the coordinator of Valley Dollars, one of the most successful and oldest forms of local currency, for several years. Savdie and Cohen-Mitchell are both community development workers and trainers and write from that point of view. Savdie is from Australia and provides information about currency systems from down under. Very clear explanations of various local currencies. A nice section on Gender and Local Currencies. Several references to WOMANSHARE.

Douthwaite, Richard. *Short Circuit: Strengthening Local Economies for Security in an Unstable World*. Dublin, Ireland: The Lilliput Press, 1996.

The author is an economist living in Ireland. Douthwaite demonstrates how the global economy cannot provide necessities for life and proposes that communities build

independent local economies. The book has four major sections. The first deals with techniques that communities can use to establish an independent supply of money especially the use of local currencies including LETS and how these currencies strengthen community. The second section is about types of local banking which enable a district's interest rates and credit terms to differ from those in the world economy. And the third and fourth sections deal with :how energy and food can be produced on a community basis. Especially interesting are the descriptions of the evolution and character of the different local currency systems he is familiar with in Ireland and Australia. A short description of WOMANSHARE.

Egeberg, Olaf. *That "Other Money" You Didn't Know You Had.* \$18.50 plus \$2.50 postage ed. Washington, D.C.: McGee Street Foundation, P.O. Box 56756, Washington, D.C. 20040, phone: 301- 565-3752, 1995.

Egeberg founded Neighborhood Exchange in a 420-household urban area near Washington, D.C. The book has many stories about how that Exchange helped neighbors break through their isolation, get to know each other better, and as a result discovered many new ways to enhance their own lives and the lives of their neighbors both individually and collectively.

In his neighborhood they used a printed currency called "PEN-shares". Egeberg gives practical advise about starting a community currency and how to deal with issues that arise when encouraging democratic participation. The book is not only about community currencies but also about how local communities can be vibrant and improve our ability to meet the needs of those who have been left out of the paid economy.

Fiffer, Steve Fiffer and Sharon Sloan. *50 Ways to Help Your Community: A Handbook for Change*, 1994.

Contains a chapter on WOMANSHARE. Describes various ways people have started their own community initiative to help each other.

Greco, Thomas H. *New Money for Healthy Communities.* Tucson, Arizona: Thomas H. Greco, Jr., Tucson, AZ, Tele: 520-577-2187, 1994.

This publication discusses the problems with the current money system and gives a history of local currencies. Greco also describes current models of alternative currencies. Greco is an ardent advocate for backing community currencies with valued resources. He is the director of the Community Resource Center and frequently makes presentations and acts as an advisor on the creation of monetary alternatives and local

currency systems.

Kennedy, Margrit. *Interest and Inflation Free Money*. Philadelphia, Pa.: New Society Publishers, 1995.

Kennedy proposes that instead of earning interest people could pay a small fee if they kept money out of circulation. She shows how interest leads to a drive for exponential growth, concentrates wealth, and affects every purchase. Understanding this principle is important to the appreciation of the value of interest free community currencies. Kennedy proposes a new equitable and sustainable monetary system.

Lietaer, Bernard A. *The Future of Money: Beyond Greed and Scarcity*.
<http://www.transaction.net/money/book/>, In process.

Drafts of the first few chapters of a book on re-thinking money. Readers can participate in an online conference at that site and add their own views. The author is highly qualified. Lietaer is currently a Research Fellow at the Center for Sustainable Resources of the University of California at Berkeley. His professional background has given him access to hands-on experiences with money systems including work with multinational corporations and consultations with developing countries about improving hard currency earnings; His academic history includes a Professorship of International Finance at the University of Louvain in Belgium. For five years he was head of the Organization and Planning Department at the Central Bank of Belgium. Especially interesting for students of community currencies are his sections on complimentary currencies and his breakdown, according to him, of their characteristics, pluses and minuses. Large lists of resources.

McCourt, Wilson, Korten, Greco, Rowe, Cahn, Linton, Swann, Witt, Lietaer. "Money, Print Your Own!" Yes! *A Journal of Positive Futures*, no. Spring, #2 (1997).

A whole issue on money and new money systems. This issue was so popular that it sold out almost immediately. WOMANSHARE is described by its founders McCourt and Wilson. Many fine articles about the leading current community money systems and their creators.

Meeker-Lowry. *Invested in the Common Good*. Philadelphia, Pa: New Society Publishers, 1995.

Meeker-Lowry researches, develops, and maps economic pathways rooted in the values of community, humanity, and ecological values. Includes sections on local currencies and Time Dollars including WOMANSHARE.

Seyfang, Gill. "Examining Local Currency Systems: A Social Audit Approach." *International Journal of Community Currency Research* (1997).

LETS is advocated by "green" economists as a tool for enabling more sustainable economic development, since it is claimed to promote self-reliant and socially equitable ethics. To test whether this is indeed the case, a social audit of one LETS is conducted. There were large social and community benefits and a warm glow effect associated with participation most members were involved for these political and ethical reasons.

Solomon, Lewis D. *Rethinking Our Centralized Monetary System: The Case for a System of Local Currencies*. Westport, Conn.: Praeger, 1996.

This book gives a scholarly overview of the centralized money system's evolution and discusses how local currencies can resolve existing economic and social difficulties. The book is expensive but is available in libraries. It is an essential reference book for students or practitioners of local currencies, especially regarding legal questions about the local issue of script. Solomon is Professor of Law at George Washington University.

Swann, Susan Witt and Robert. "Local Currencies: Catalysts for Sustainable Regional Economies." In *People, Land, and Community*, ed. Hildegard Hannum. New Haven and London: Yale University Press, 1997

This essay on local currencies is a primer on the subject.

Boswell, Jonathan. *Community and the Economy: The Theory of Public Co-operation*. London and New York: Routledge, 1990.

Bourdieu, P. "The Forms of Capital." In *Handbook of Theory and Research for the Sociology of Education*, ed. J.G. Richardson. New York: Greenwood, 1985

Coleman, J.S. "SocialCapital in the Creation of Human Capital." *American Journal of Sociology* , no. 94 suppliment (1988).

Heilbroner, Lester Thurow and Robert. *Economics Explained: Everything You Need to Know About How the Economy Works and Where It's Going*. New York: Simon and Schuster, 1994.

Henderson, Hazel. *The Politics of The Solar Age: Alternatives to Economics*. Indianapolis, Indiana: Knowledge Systems, Inc., 1988.

Henderson, Hazel. *Paradigms in Progress: Life Beyond Economics*. Indianapolis, In.: Knowledge Systems, Inc., 1991.

Jacobs, Jane. *Cities and the Wealth of Nations: Principles of Economic Life*. New York, New York: Vintage Books, 1985.

A concrete and lucid argument for redirecting economics to the regional scale, including a compelling case for regional currencies.

Korten, David. *When Corporations Rule the World*: Berrett-Koehler and Kumarian

Press, 1995.

Korten, David. "Money Versus Wealth." *Yes: A Journal of Positive Futures* , no. #2, Spring (1997).

Korten, David. *The Post-Corporate World: Life After Capitalism*: Kumarian Press and Verrett-Koehler Publishers, 1999.

Meeker-Lowery, Susan. *Economics as if the Earth Really Mattered*. Philadelphia: New Society Publishers, 1988.

Moreton, Cole. *Hungry for Home: Leaving the Blaskets: A Journey from the Edge of Ireland*. New York, NY: Viking Penguin, 2000.

Morrison, Roy. *Ecological Democracy*. Boston, Ma.: South End Press, 1995.

Putnam, Robert D. *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster, 2000.

Toffler, Alvin. *The Third Wave*. New York: Bantam Books, 1981.

Waring, Marilyn. *If Women Counted*. San Francisco: Harper Collins, 1988.

Wellman, Barry, ed. *Life in Contemporary Communities*: Westview Press, 1999.

Bogdan, Robert and Taylor, Steven. *Building Stronger Communities for All: Thoughts about Community Participation for People with Developmental Disabilities*. Syracuse, New York: Center On Human Policy, Syracuse University, 1999.

McKnight, John and Kretzmann, John. *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing Community Assets*: Acta Publications, 1997`.

O'Brien, John and Connie Lyle. *Members of Each Other: Building Community in Company With People With Developmental Disabilities*. Toronto, Canada: Inclusion Press, 1996.

O'Brien, John. *Community Engagement: A Necessary Condition for Self-Determination and Individual Funding*. Lithonia, Ga.: Responsive Systems Associates, 1999.

Vanier, Jean. *Community and Growth*. Translated by Shearer, Ann: Paulist Press, 1989.

Walker, Pam. "From Community Presence to Sense of Place: Community Experiences of Adults with Developmental Disabilities." *JASH: The Association for Person s with Severe Handicaps* 24, no. #1 (1999): 23-32.

Resources: Organizations, Individuals, Web sites

Ithaca Hours

Paul Glover, founder

Box 6578, Ithaca, New York 14851

Tele: 607-272-4530

<http://www.lightlink.com/hours/ithacahours/>

One of the first and successful local currency projects. Web site lists local currency systems from Mexico to Canada. Paul Glover hosts an on line list that serves to advise coordinators and founders of systems throughout the world and in which individuals from various systems exchange ideas and philosophies. The conversations tend strongly towards the practical. A starter kit and video are available from Ithaca Hours.

E.F. Schumacher Society

140 Jug End Road, Great Barrington, MA 01230

Tele: 413-528-1737

Fax: 413-528-4472

efssociety@aol.com

<http://www.members.aol.com/efssociety>

The Schumacher Society is a nationwide, non-profit organization that promotes and supports grass-roots initiatives to develop more self-reliant regional economies and small-scale enterprises. It maintains a 6000 volume computer indexed library which is a must first stop for individuals researching community currencies. The web site contains an up to date list of community currencies operating currently in the United States.

Robert Swann, president of the Society, has been a promoter of local currencies since 1972 when he worked with economist Ralph Borsodi to issue "Constants" in Exeter, New Hampshire. Constants were tied in value to a basket of commodities and circulated in shops in Exeter for over a year. Swann has written, lectured, and gradually built an intellectual climate for the decentralized issuing of script. The E.F. Schumacher Society continues to be the initiator of and consultant to many community currency organizations.

LETS (Local Economic Trading System)

Michael Linton, founder

Landsman Community Services Ltd.

1600 Embelton Crescent, Courtenay, BC V9N, 6N8 Canada

LCS@mars.ark.com

<http://www.gmlets.u-net.com>

Linton is founder and lead designer of Landsman Community Services, the originators of the LETSystem (Local Economic Trading System). The system was born in his home region on Vancouver Island in Canada in the early '80s. LETS programs thrive in Great Britain, Australia, New Zealand and Europe but

have not done well in the USA. Linton can be contacted for technical assistance for new groups.

LETS is a type of mutual credit system but different than Time Dollars in many ways including that participants are able to charge what the market will bear. The web site "LETS Home Page" is a source of information on LETS around the world. Particularly worth noting is the document Frequently Asked Questions about LETSsystems. The site also contains LETS Design Manual and an overview by Michael Linton. There are also systems materials for downloading

Local and Interest-Free Currencies, Social Credit and Informal Credit Systems

By Roy Davies

<http://www.ex.ac.uk/~Rdavies/arian/local.html>

This page of links to resources on informal credit systems, local and interest-free currencies is maintained by Roy Davies.

International Journal of Community Currency Research

<http://www.bendigo.latrobe.edu.au/arts/ijccr/welcome.htm>

See articles referenced on this paper in the Community Currency Bibliography. The purpose of setting up this journal "is to provide a forum for the dissemination of knowledge and understanding about the emerging array of community currencies being used throughout the world both at present and in the past." The editors say there is a gap in the knowledge - there is almost theoretical perspective or empirical investigations - too little analysis of the use of community currencies historically. There are six interesting papers in the two volumes but there must have been a lack of interest as there were no further issues.

Time Dollar Institute

Edgar Cahn, founder

PO Box 42160, Washington, D.C. 20015

Tel: 202-686-5200

Info@timedollar.org

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

Edgar Cahn created Time Dollars with time as the currency rather than dollars he says, "because dollars preserve a degree of anonymity and do not build community or trust". Participants exchange neighborly services. Those providing services are matched with those in need by a coordinator - often based at a social service agency - which uses a database of services and needs to make an appropriate match. Also known as "service credit programs", Time Dollar participants are credited for their services in the form of a computer-based currency which may be used to receive services from other participants. Those receiving service are debited an equal number which they agree to earn back by providing services to others. All work is credited equally that is one hour of work earns one credit. Since Time Dollars are units of time spent in service to others, are not convertible into dollars, and do not constitute an individual's stated

"profession", they have been declared exempt from U.S. income tax. Its accounting system it is the same as WOMANSHARE.

The Time Dollar Institute, established by Edgar Cahn in 1995, is a non-profit organization based in Washington, DC. The Institute's "commitment to community rebuilding extends beyond the District of Columbia to cities throughout the U.S. as well as programs in Japan and the United Kingdom." It is a specific form of a *mutual credit* system.

The Time Dollar web site describes the broad range of the use of Time Dollars in social programs with participants ranging from teenagers to the elderly.

Maine Time Dollar Network (MTDN)

Coordinator, Auta Main
215 Congress St.
Portland, Maine 04101
207-874-9868
<http://www.mtdn.org>

Maine Time Dollar Network's mission is "to strengthen the informal support systems of family, neighborhood and community through activities that promote a network of service credit exchange programs through-out Maine, starting in our own East End neighborhood." MTDN credits WOMANSHARE as one of its models and inspirations. It is one of the most successful and vital Time Dollar organizations in the country.

Elderplan Inc.

Mashi Blech, coordinator
6323 Seventh Avenue
Brooklyn, NY 11220
718-921-7990

An HMO that issues service credits to seniors who help one another. Recipient of the 1999 Points of Light Award. The program is so successful that it has received grants to open similar programs throughout New York City.

Center for Community Futures-

has sponsored two major conferences on community currencies toward the goal of bringing the use of community currencies into the mainstream of community economic development work

Local Currencies Conference

San Francisco, California, 2/19-20, 1998

On video tape (6 hours)

See presentations cited in the Community Currencies Bibliography

New Economics Foundation

<http://www.neweconomics.org.uk>

"Yes! A Journal of Positive Futures"
P.O. Box 10818

Bainbridge Island, WA 98110-0818

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

The web site has contents from past issues of Yes! and sample articles from the journal.

The journal is a publication of the Positive Futures Network, an independent non-profit whose mission is "to support the evolution of sustainable cultures and communities".

This excellent and unusual journal is blessed with Executive Editor Frances F. Korten and Board of Directors Chair David Korten who contributes regularly. See description of entire issue focusing on *Money and Community Currencies* in the Bibliography.

WOMANSHARE

Diana McCourt and Jane Wilson, co-founders

680 West End Ave.

New York, New York 10025

212-662-9746

Wshare@aol.com

<http://www.angelfire.com/ar2/womanshare>

The web site is a nuts and bolts packet of information giving suggestions on how to start a similar system.