

Time interactions for Care

Thesis Project

lived and written by

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of the Master in Eco-Social Design at the Free University of Bozen-Bolzano.

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Time interactions for Care

What would happen if we put care at the very centre of life? How would it change the way we use time?

To challenge the current conception of care and time is to challenge the exploitative system. Reclaiming the value of care, human and more-than-human life and reclaiming times, the manyfold diverse forms of it, is necessary for a good life for all.

Our project is about amplifying the positive impact of existing practices that breaks with monetizing skills, knowledge, time and life, to enhance the potential of the Time Bank of Bozen-Bolzano and the Municipal Office of Statistics and Times; and about nudging them to take further steps in favour of an eco-social transformation towards a care-based society.

Our aim is to find ways to involve 'busy people', people caught in the vicious circle of the current exploitative modes of living into the exploration of other ways of doing life. For that, we envisioned a prototype event to share time; a draft of a new time bank based on principles of commoning; and artefacts and processes that can better facilitate the circulation of time and care. We also hoped to prepare a manifesto to suggest new time and care policies to the Office of Times for a long-term transformation, instead we became collaborators and enacted change from within.

Readers' Manual

This is the documentation of an eco-social design thesis.

It is a design project with tangible actions and materialised outcomes; a research project that questions the ontology guiding our life and proposes a holistic vision of new ways of doing, being and living; but it is also a design research project, trying to deeply understand local issues and possibilities; a research design project, experimenting with new ways to gather information; and a design project research, stretching the boundaries of 'design'.

It is an empirical research project with practical outcomes guided by theoretical questions. It is a series of experiments aiming towards a utopia.

It's also a co-lived experience, written down by two, but shared by many. Given the nature of sharing life it is not always adequate to distinguish who came up with an idea, and who wrote it down first. We have been exploring our understanding of the world and mixing our thoughts together for too long to assign strict authorship, and we respect that.

Furthermore, it is a project situated in Europe , concerned primarily with the transition that Europe and similarly 'developed' 'nations' – 'western countries', the 'Global North'? – need to go through for a just-er world. Our two, nevertheless privileged, perspectives are diverse: in our work, Latin American and East European ways of understanding, accommodated to live in Western Europe, merge and confront. However, talking about global issues, when we say, 'we need to enact change', 'we' means all those accustomed to the ideology of individualistic humans being separate from and superior to nature and others, and regard certain strictly economic models as sufficient organising principles to advance society on the path of the pursuit of happiness. Of course, 'we' often also means Eliza and Nicole, or a well-defined group that was participating in an action, but that will be easy to distinguish. From time to time, we will remind you of this particular perspective to question the words we use; however, we don't have the means to avoid every single word that is embedded in the system and that keeps the system embedded. Finding new words to say new things so we can do new things is part of the project, but nowhere close to being 'done', certainly, dictionaries will never be right nor complete.¹

/ On dates /

We might begin our journeys [...] that is powerful in its simplicity: placing a zero in front of the year every time we write the date. [...] With just a single extra digit - echoing [...] we can start to imagine tens of thousands of years into the future." (Krznicic 2020, 56)

/ On chronology and completeness /

Throughout the document we list and describe events not in strict chronological order without claiming to be complete. We do so to keep related events and actions together, and to facilitate better understanding and more joyful reading.

/ On abbreviations /

With Time Office (capitalised) we refer to the Ufficio Statistica e Tempi Della Città - Commune di Bolzano / Amt für Statistik und Zeiten der Stadt, the Municipal Office of Statistics and Times of Bolzano/Bozen.

While with 'Time Bank' (capitalised) we refer to the Banca del Tempo Gries-S. Quirino/Zeitbank Gries-Quirein, the Time Bank of Bolzano/Bozen.

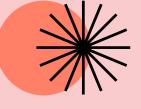
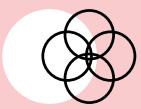
/ On names /

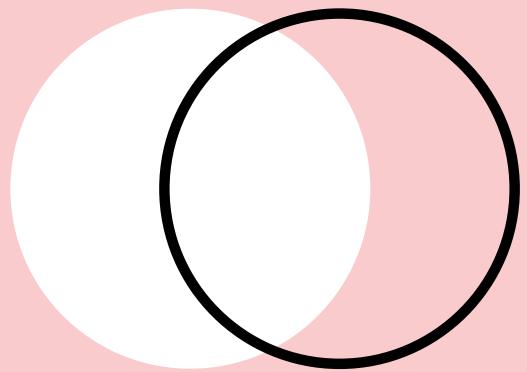
Relations have played a significant role in our work, people matter. Therefore, we often write in a rather personal tone and use real names unless one did not give their consent.

Acknowledgement

We thank the members of the Time Bank and the Time Office, our supervisors, classmates and everyone else in our and their circles of care who all have contributed in myriad ways to this chapter of our time, our life.

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Starting Points

Care and Time, both ubiquitous yet elusive: ever-present but left unseen. They have more in common than what we might assume at the first glance. Both are equally abused by the currently dominant economic and political system, and they are just as well interlinked. Care involves a generous spending of time (Bollier and Helfrich 2019) yet, care addresses time. [...] Man cares (sich sorgen) because he looks to the future and does not focus totally on the present moment. (Safranski 2021, 60). We take time for what we care about, and care because we sense the continuity of time.

Our work has started as two separate design research projects and evolved into a tight collaboration through a brief period of experimental practice. Accordingly, we start with introducing our personal starting points on the topics of time and care.

Time

As surreal as the story of Momo with Cassiopeia², Hannes and Manuela - the caretakers of the dormitory where I resided during my first two years in Bolzano - share their lives with two turtles: Tom and Louise. Alone or together, they engage in the practice of taking the turtles for a walk many moments during the day. Unlike what is a familiar scene, people in a rush who pull the leashes on 'their' dogs, Hannes and Manuela gently synchronize their steps to the turtles' pace. This 'kinship in time' was the beginning of my reflection. Is walking slowly with a turtle considered so unusual that it merits an article in a journal? ³ Is it more normal to travel 600 km in less than 3 hours? That we perceive these as rhetorical questions just confirms that 'we' – sapiens – are used to and further seek speeding things. (Caffo 2022)

Having frequently experienced the challenges of deadlines and time pressures, I personally feel pain behind this topic. However, it seems not to be only me, and it seems not to be a novelty. Just as Rosa, many thinkers worldwide have been linking major global issues to our temporal perceptions and practices, particularly in light of the Covid-19 pandemic. This has elevated the significance of time as a relevant subject of discussion. Which reaffirmed my interest for it as a potential topic for my thesis.

Precisely then, I collaborated in The Rural Commons Festival⁴ where Paolo Pileri presented his recent publication *Progettare la lentezza*, within a discussion on how slowness is a common good. Not proposing slowness as an antidote but as a manifesto against the idea that acceleration is the only model of progress. (Pileri 2020) Indeed, Rosa, after his studies in acceleration states, *I realised that we need to move beyond the simple dichotomy of bad speed versus good slowness, altogether. I reframed the problem as alienation [...] and what we are after when criticising acceleration is not slowness, but resonance.* (Rosa, interviewed by Schiermer, n.d., p. 6) meaning a different mode of being in the world and relating to the world (connect to people, things, and places).

So, not only fast, nor only slow, *Festina lente*.⁵ As some trees do along with the seasons, they pass through time adapting their growth process in resonance to the conditions around, above and beneath them. In winter, as it gets cold and less sunny, they become dormant in order to survive. (*Play Vivaldi's Quattro Stagioni to embody these different tempos!*)

I feel envy not being able to live by nature's clock. Instead, most of us –sapiens- are constrained to follow constant man-made ticking machines that sound and look the same all year long. Would it

be fairer to once again attune ourselves to the day, the night, sunset and sunrise, the cycle of the year and of the moon, but not to 'time' as numbered measurement? (Griffiths 1999, 7) Surfing is a good exercise; no human gear can manipulate the tide. *Despite the globalized industry and commerce of this entertainment or sport, my contemporaries remain sensitive to landscapes, enchanted by the waves* (Schiffter 2017, 12) involves patiently waiting, understanding and forging a connection to the water and to the earth.

Is there a way to provoke a re-connection to biorhythms, the rhythms of life and the natural cycles yet more in everyday of urban life? *Can the default speed induced by the technological and economic imperatives of modernism and post-modernism be replaced by a more eco-pluralistic array of speed choices?* (Fuad-Luke n.d.) The answer lays back in the problem. Why are constraint to keep up with the clock time? Constraint by whom?

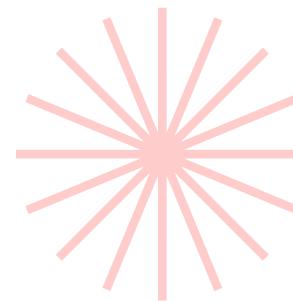
For this, I carried out different research actions with the aim to answer the following questions: how do we spend our time? What controls how we use time? Then I understood, our relation to time is affected by spatial relations, relation to things but mainly to social relations.

[...] Even if those intervals of time during which a subject has free time [...] at her disposal, her surroundings continue to change at a rapid pace. After they have passed, she will have fallen behind in times in many respects and consequently be compelled to catch up.

[...] The objective flow of events transpires more rapidly that the speed at which it can be reactively processed in one's own action and experience. Thus one may conclude [...] The flow of time itself indeed accelerates for social-structural reasons. (Rosa 2013, 134, 145)

The main issues around this topic are conceived and influenced above all by the economic and social systems. 'Individual' transformations might never be enough to lower temporal pressures since regulated time is a social construction. (Safranski 2021, 17) How can we change positively our relationship to time if we do not care for the time of others and/or if others do not care for our time? *Time, being life itself.* (Ende 2005, 47)

- Nicole



Care

About one and a half years ago, starting project 3, the thesis preparation project, I set out to research for a project on political involvement in Hungary the country I was born and raised in. Throughout the semester, the title of my work kept changing from political engagement to decision making, then to dialogue and finally settled on *care*.

Retreating into literature, discovering many recent publications on care, I started to understand that I actually haven't abandoned the topic of politics, I was just peeling off the covers that concealed the same underlying issue. My journey started to make sense: politics is about power distribution and a particular mode of decision making; good decisions need informed decision makers; for which we need trustworthy and inclusive practices of sharing information, struggles, and hopes. So, we need practices of dialogue that encourage honest sharing and listening, which undeniably requires energy and time. To take that time to listen and open up, we need to care. And yet, we don't seem to be able to take that time. Or we don't care? No, that's not right! People are concerned about their life and that of other; we do care, but we can't take the time for it.

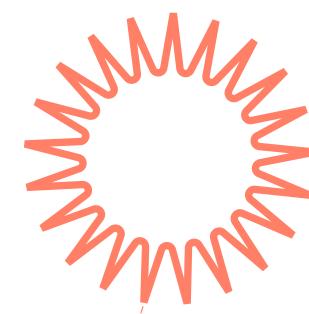
And there a question struck me: how, when and why did we stop caring for the very substance that sustains our lives, our community of humans and the community of all earthly beings? How come we have no time to deal with politics, something that defines the basic dynamics of our very everyday life, that frames our present and future? How come we, humans, the specie said to be so special for its cognitive and emotional capacities fails to take care of what we care about? What do we care for if not for those we love and depend on? I set out to understand how people can afford not to care about politics, and I found myself facing the question why people can't afford the care?

There is an "individual"⁶ contradiction that most of us are familiar with: we're not able to take the time for what we really value: family, friends, nature, ourselves, and all other kin. We are accustomed to see this as a personal failure, but if most of us struggle with it, it must be something bigger, right? A systemic failure? And that is where politics comes in view again. Politics has the power to allocate our time to one area of life or to another; it has the power to decide what is important. (Tronto 2015, 2) Politics has always been about the promise of *creating human happiness*. (Gombás 1986, 12), therefore, it should be about carefully governing communities (nations, states, territories) in the best effort to

provide a good life for all. But it doesn't seem to do too well on that these days. Politics has gotten side-tracked to serve an economic model that promised, but failed to deliver universal prosperity. That has confined time, and so *life itself*, between such constrains whose inadequacy to ensure a good life, or to maintain any life at all in the long term, is now beginning to be seen once again⁷.

So that's where we are at: in search of new politics that allows time for care, time for life – time being life itself: a life to live – and new economies that serve human and planetary well-being.

- Eliza



Meeting Point

Date: 21/03-06/05/2022

Setting: Experiments and interventions at the university campus, the Talvera riverside park, a student dormitory, the Bozen-Bolzano train station, and bus stops in Dunavarsány and Mesterszállás, Hungary. In the framework of the Seminar 'Troublemakers' co-organised by Prof. Philipp Heidkamp (KISD, Cologne, Germany), Dr. Jennifer Schubert and Prof. Seçil Ugur Yavuz (Unibz, Bolzano/Bozen, Italy).

This six-week aimed to create hybrid spaces for disruptive dialogue and to experiment with quick-prototyping interventions aiming to make trouble: to initiate disruptive dialogues that make us question the way we live and relate to human and more-than-human companions. The seminar divided these dialogue experiments into the following categories: between bodies, between bodies and things and naturalities, between bodies and AI, between bodies and room or closed space, and between bodies and public space. We (Nicole and Eliza) started to work together during this seminar which later had grown into this collaborative thesis work. We began with trying out interventions revolving around the idea of common speed.

Between bodies, we talked while feeling each other's heartbeat and noticed how focused our vision became blurring everything in the background as if we were looking through a macro lens. We tried – and asked others to try – talking and walking with shoes tied together and understood how that keeps the conversation superficial.

As an experiment between bodies and naturalities, we walked along the river to understand its speed through the translation of leaves floating with the stream. We also gave the lead to those normally lead – the dogs of Eliza's family – and tried to keep up with the pace they would dictate.

On the intersection of room and public space, through a window, Nicole invited her dorm-mates to reflect on what makes them live fast and what makes their life slow. Among the answers for both questions, we found positive and negative causes too.

As for the final, more iterated intervention we focused on the public space. The seminar positioned the designer as a Troublemaker. By assuming that role, we tried our best to make trouble, to stir up potent response.⁸ We set out to disturb the flow of everyday life to provoke reflection on the tangled relations of time and care; to nurture the will for change on the personal level, that

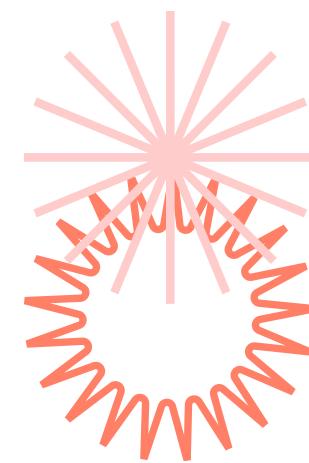
is necessary to pressure the high-level decision makers to act for radical change. *Care is the new Time*, a project about collecting and sharing (through data visualization) visions of people for an alternative way of living, was created.

Care is the new Time

Occupying some space on the busiest platform at Bozen-Bolzano's train station⁹ – a place filled with diversity, emotions, variety of speeds; where people are already sensible to time – we invited travellers to answer two simple questions about time and care. Inserting their answers into a carefully crafted equation proposed a visionary alternative way of life. We formulated this equation to reflect on how our lives would change if we substituted time with the variables of care: a question to realize their current state: '*How do you spend most of your time?*'; and a question to hypothesize: '*What do you think you should care for the most?*' Finally, we asked the participants, '*Where will you start the change?*' to find simple actions with which they can set off to work towards that alternative right away. A bag of wildflower seeds – a little thank you present – were distributed to keep the memories of our conversation vivid.

We chose to build our intervention on suitcases. Objects that are more than ordinary on a train station turn out to be great tools to intervene and attract attention: we fixed the posters on them while they occupied a segment of the busiest platform. Participants wrote their two first answers on masking tape fixed on the two sides of a postcard. These were then glued to the poster of the fill-in-the-blank equation.

The intervention was repeated in Hungary in bus stations of a town and a village. A digital version of the equation was also created and distributed among friends and on posters and stickers in the university and in other cities.



Between both, the digital survey and the intervention in the train station, we were able to collect 30 participations in 1 week. The collection of answers varied in language, in number of words, and in complexity. However, we were able to recognize similarities. To make these patterns visible, we decided to colour code the answers into 5 main topics: human relations, work, more-than-human relations, well-being and entertainment. Whenever an answer referred to more than one topic, a gradient was created within the answer. As a result, we obtained 3 rows of 30 squares, each participant got a square with a colour or gradient representing their response. The squares are clustered by the question and

organized in chronological order.

The intriguing aspect of this data visualization lies in its ability to illustrate how individual responses have a collective resonance. Due to the sequence of colours, the shared problems and desires become apparent in a pattern. In the first row, the majority of squares are blue, indicating that we spend most of our time working (the current state). In the second row, most squares are coral, indicating that we think we should care more about human relations (a desirable state). In the last question, most squares are pink, representing well-being and indicating that we believe that change towards a desirable usage of time should start with ourselves. (a starting point to achieve the desirable state).

It is worth highlighting that culturally it seems we are convinced that transformation begins with oneself, even if others hold similar issues. This finding contradicts the notion that the solution lies solely within the individual, emphasizing instead the importance of a collective approach within the social system. The result of this intervention demonstrates that by linking our individual issues, we discover a collective problem.¹⁰ From the personal to the political, from our private lives to public life, this tension is ever-present. (Herrero, Moran, and Pariente 2022, 17)

Design serves as a great tool to make such societal issues visible. As the notorious Italian information designer Giorgia Lupi explains, the main purpose of data visualization is to open people's eyes to fresh knowledge. (Lupi 2017) And it is exactly what we want, to create far-reaching cultural disruption. As emphasized by Krznaric, we urgently need today's creative minds to produce works that electrify the struggle for [...] justice. (Krznaric 2020, 229) A wake-up call to produce major behavioural shifts (Ibid., 207) and for that, we need to be adventurous with our temporal imaginations (Ibid., 15)

A critical aspect to emphasize is that the results showed that more-than-human relations (relation with nature) are barely considered, neither in the present nor in the future. Nevertheless, this data driven design is a collective visual manifesto of the change we are all longing for.

Reflecting on the methodology, need to mention that category of work may or may not already include human relations or more-than-human relations given its diverse nature. Nurses, gardeners, policymakers, full-time activists and many more may have just answered that they spend most of their time working without specifying their occupation, thus we should treat that data with caution, and remember to try to get more specific.

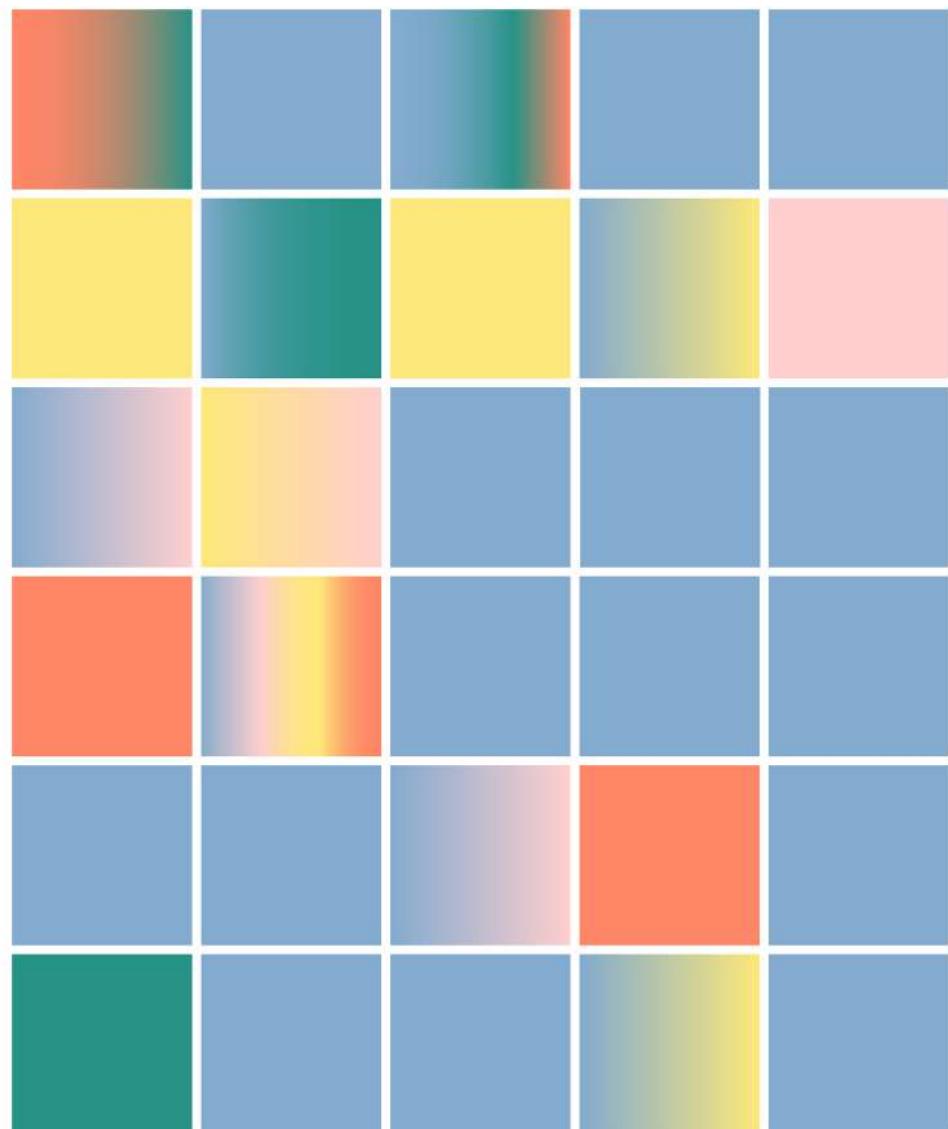


CARE IS THE NEW TIME



How do you spend most of your time?

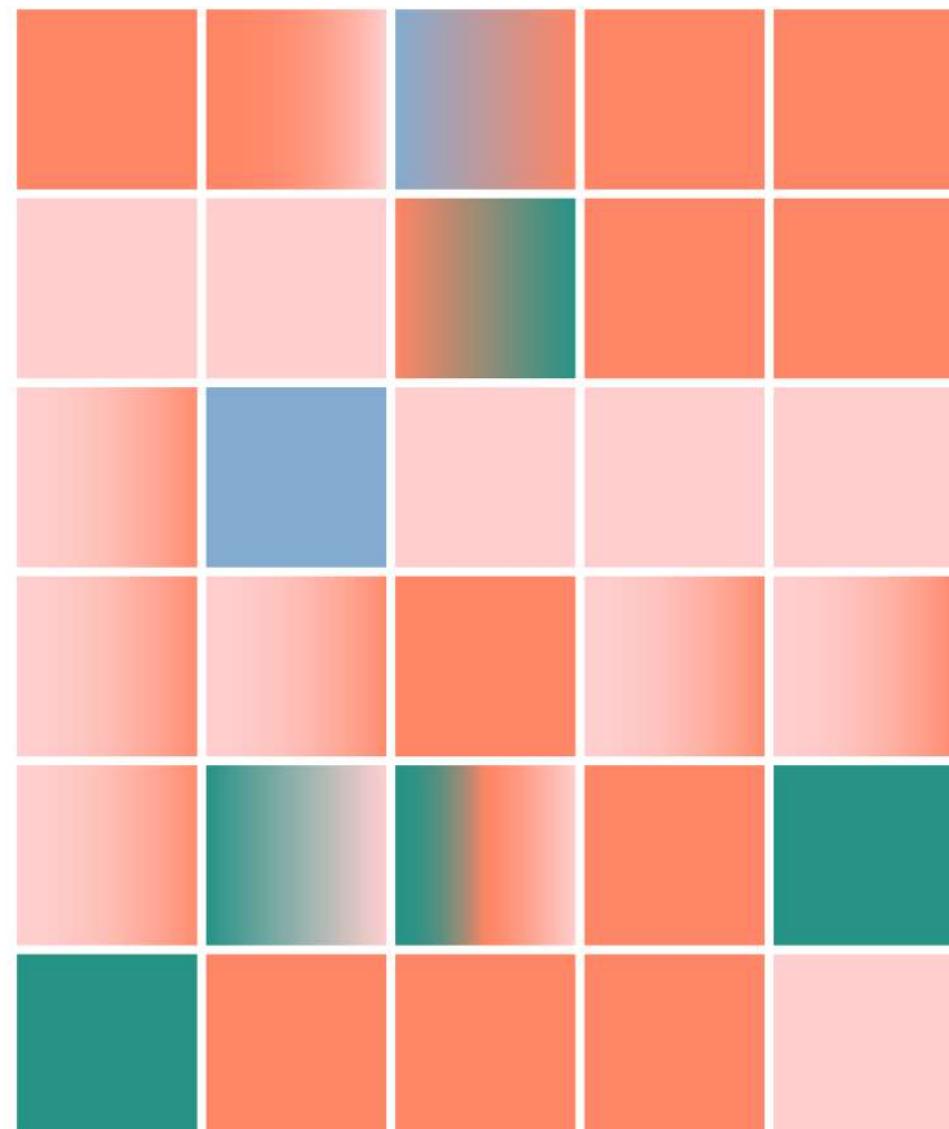
Time Interactions for Care > Starting Point



more-than-human relations
 wellbeing, oneself
 human relations
 entertainments
 work, studies

What do you think you should care for the most?

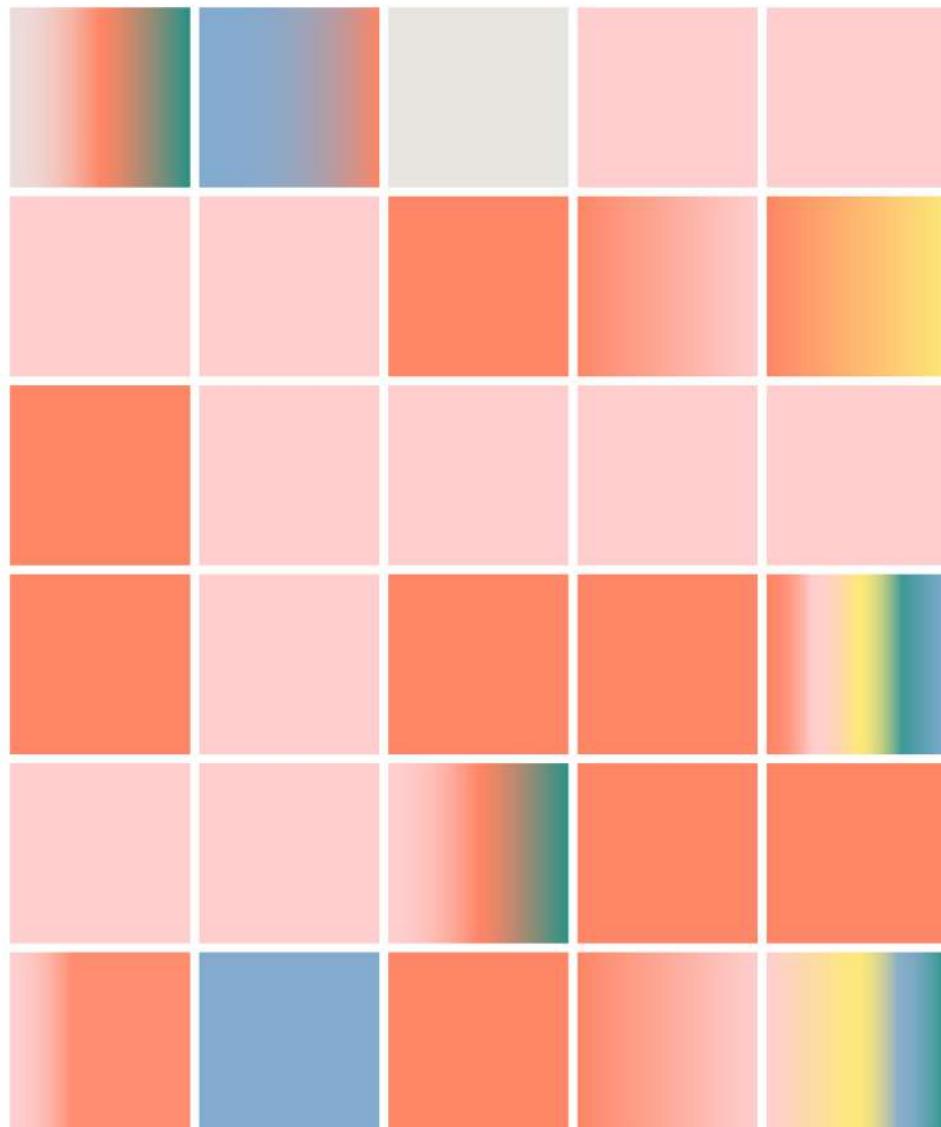
Time Interactions for Care > Starting Point



more-than-human relations
 wellbeing, oneself
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 work, studies

Where will you start the change?

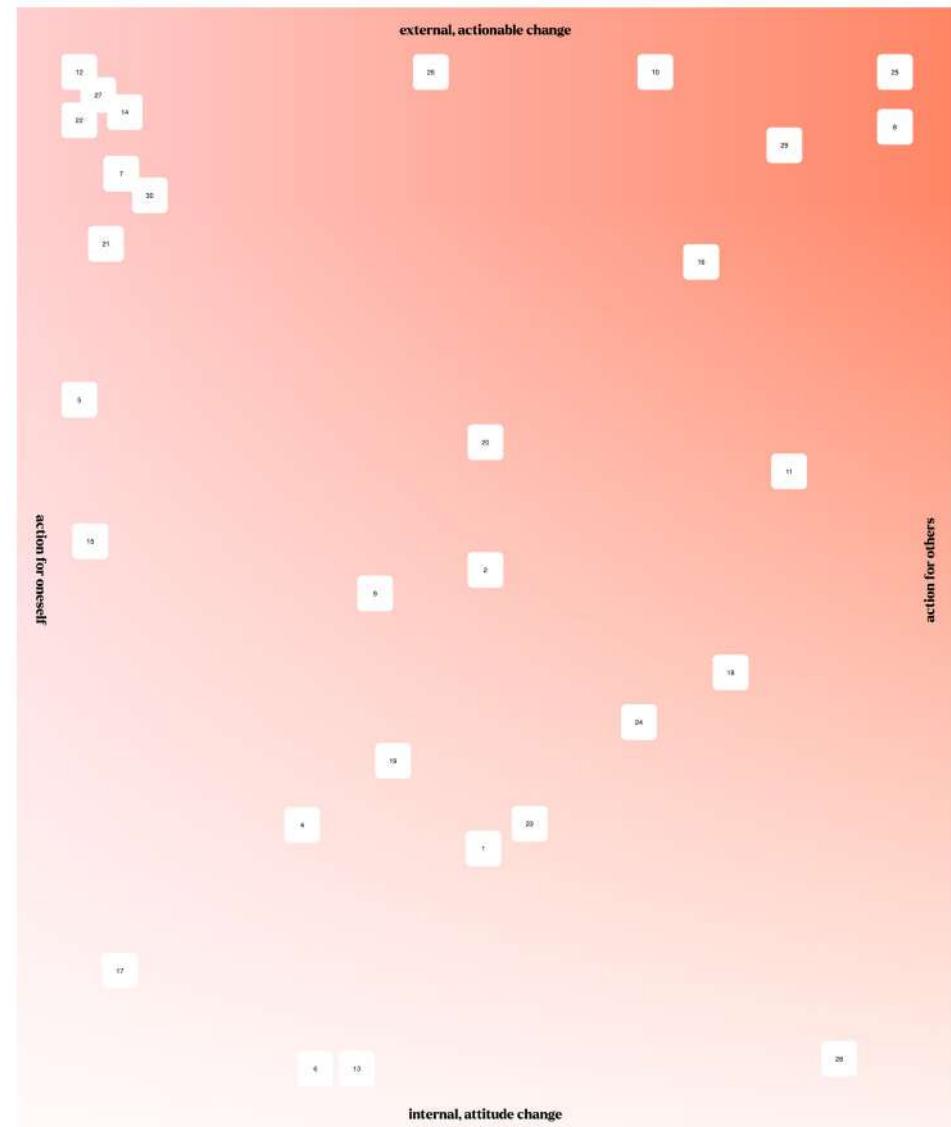
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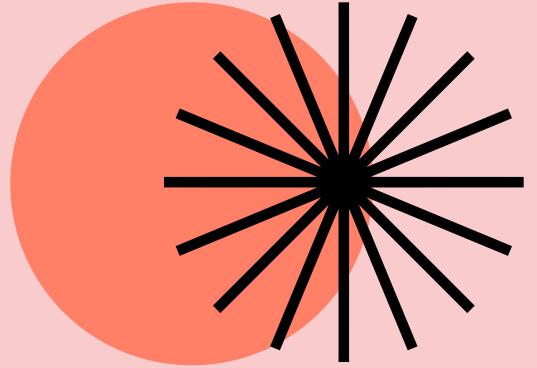


more-than-human relations
 wellbeing, oneself
 human relations
 entertainments
 work, studies

Where will you start the change?

Time Interactions for Care > Starting Point





Theoretical framing

Time and Care within the System of Today and the System of Tomorrow

As we embarked on our exploration of the intertwined topics of time and care, we initially underestimated the profound connections they share in history, theory, and practice. The literature we have encountered acts as a puzzle of a rich discussion, forming the essential foundation for our project.

We acknowledge that we, as designers, are not experts in either topic; however, we now wonder who the true experts are. The communication gaps between the scientific disciplines have inspired us to boldly venture into SF¹¹ and to offer wild insights transcending the disciplinary boundaries. Our goal is far from being right; we aim to continue in our trouble-maker role.

Time

/ the nature of time /

From our tiny sapiens *prospective* we say that there is ‘time’. The mystery behind this concept has been disturbing and moving deep emotions in us for a while. Perhaps in the end, our emotions towards ‘time’ make it what it really is. *When we fail to formulate a problem, it is often not precisely because the problem is profound: it is because it is a false problem* (Rovelli 2017, 170) - it is our *ignorance of the world*.

Time has been studied and analysed through the lenses of many sciences. Yet, we still do not really understand what it means or what it is. Saint Augustine is popularly quoted for stating in *Confessions* (of Hippo, 354-430, chap. 11, 14) ‘*What is time? If no one asks me, I know. If I am asked, I do not know anymore.*’ Thus, this thesis is partway about time, it would be foolish to attempt to state an absolute definition because there is not even one: *one-time, universal, mono time: the time. There is no such thing* (Griffiths 1999) However, we rather give this word a meaning (as we, humans, do with all the others) (Saramago 2009, 231) that better aligns with the views and issues ¹².

The everyday landscape abounds with phrases such as: *What time is it? at which time? How much time is left? It's time. it's not the right time. I don't have time. Set the time. Just on time! another time. Too much time! It takes time. Take your time. Make time! Save time! One more time. So many times. During that time. Till the end of time. the time of our life. A long time ago. Once upon a time. Such a good time! After all this time. Time goes by. Time flies! ‘Because of time reasons’, Running out of time. Lack of time! Time is up! Time is over.* It's beyond any doubt that in some parts of the world, in some languages, we use and *abuse* this word. (And this will inevitably happen in the document too.) Humanity seems to be touched by ‘time’ on many levels as if it was an element, a resource or a state that belongs to us. And maybe it does, only to us.

We can see the timeless world, see [...] the deep structure of the world where the time we know no longer exists, [...] And we begin to see that time is us. We are this space...¹³ (Rovelli 2017, 170)

/ the human of time /

While in philosophy and physics, space and time are considered

theoretical abstract concepts, in human culture, they are tangible and concrete realities¹⁴. Nevertheless, nothing exists as we confine and define them in maps and calendars; they exist in relation to us. By acknowledging this we do not only agree with relativity but also recognize that duties, rights, and values exist only in actual human cultures. (Baggini 2018, 111) We were the ones who introduced and shaped the concept of time based on our experience and perception of the world.

Therefore, we might say, the conception of time is within us. That is particularly why among all the numerous explanations of ‘time’, we gravitate towards one from the ‘childrens’ book *Momo* by the German surrealist, Michael Ende: [...] *we all know that an hour can seem an eternity or pass in a flash, according to how we spend it. Time is life itself, and life resides in the human heart.*” (Ende 2005, 47) or as Borges beautifully writes: “*Time is the substance I am made of. Time is a river which sweeps me along, but I am the river...*” (Borges 1964, 221)

/ the humans of time /

Then, if time is life... how is it possible to be running out of it? Time running out today has a long story behind. It begins on how and why we came up with the concept and practice of time. For that, we should start by wondering what life means. As proposed by the German philosopher Heidegger in 1927 in his book *Being and Time*, it can mean ‘being’.

Being (n) is *always being(v) a being(n)*; the continuation of being(v). */De-sein/* how Heidegger calls human beings, does not simply occur but are concerned about their very being (v). This includes both being concerned with potentially-being (itself existing) and with being in the world as a whole (those beings, and the events occurring with them. (Heidegger 1996, 230) The Human primordial constitution of potentially-being is to be gained through care and can be accomplished in the horizon of time. Time is a horizon of being (the stretch between birth and death). According to Safranski, Heidegger reduces time to future events and thus the flow of time hits particularly the one who cares . (Safranski 2021, 61)

On the other hand, the contemporary Italian physicist Carlo Rovelli disagrees with the anthropocentric and idealistic theory of being ‘beings’ and instead, proposes that we are ‘happenings’.¹⁵ We are like particles: we can only see each other when we collide. *The best grammar for thinking about the world is that of change, not that of permanence. Of happenings, not of beings.* (Rovelli 2017, 86) Our consciousness, our subjectivity, have not been, they are processes. We are ‘beings-in-time’. By antagonizing and complementing their theories, we can imprecisely say that:

our consciousness of happening and our anticipation of happening in the future (potentially happening), biologically predispose us to place significance on survival and reproduction. Care, the maintenance of life, becomes our mode of existence and continuity in the world. And it is through caring, through expecting the future, that we conceive and perceive time.

The time we perceive is also grouped in a unified image of the process of being of other living organisms, other human beings. We are integrated with an idea of similarity and that makes our life to be social. Clocks are, in this case, an institution¹⁶ that transforms time in a social factor.

/ Churched-time /

The invention of the clock has an extensive history. Its primary function is to measure time intervals that are shorter than the natural units of a day, a lunar month, or a year. Among the earliest recorded time-measuring instruments are the water clocks and sundials, which relied on the movement of natural elements. Notably, the oldest known sundial, crafted by Egyptian astronomers, dates to 1500 BC. (Wikipedia 2023b)

From what we know, the church used sundials to coordinate society in the 7th to the 14th century in Europe. Canonical sundials, also known as *mass dials*, were primarily used to indicate the hours of liturgical acts rather than the hours of daylight. As a result, communities were synchronized, but time continued to vary across different locations. This changed at the end of the Middle Ages when strange quadrants appear on top of the bell towers. With the invention and arrival of mechanical clocks, between 1300 and 1800, life was punctuated by the sound of the bells and the hours of the churches. (Charbonnel, Duprat, and Comes 2021) Life was *punctuated*. Aha! Punctuality¹⁷ was probably the first temporal social pressure.

/ Merchantized-time /

Although the church was the starting point in dominating society with time, it was not the only one to benefit from clocks during the Middle Ages. The rise of population, agricultural innovation and trading set the stage for the 'Commercial Revolution' during the 11th century. Merchants relied on time; *their commercial success was to a great extent based on their ability to use time to their advantage: knowing when to buy cheap and sell dear, how long shipments would take to arrive, predicting the timing of currency fluctuations and the likely price of next season's harvest, and how to get more work out of the labourers they employed in as short a time as possible.* (Krznic 2020, 41) Gradually with the clock, the market and the money came to overpower the church.

/ Globalized-time /

By 1800, clocks had acquired two more hands: one for minutes and one for seconds. Measuring time so precisely, became a tool (or a weapon) of industrialization to measure worker productivity and to enforce efficiency. Also, to punish lateness! Something that the newest invention –the steam train- could not afford either. In 1830, railway stations were connected to time using telegraph cables and clocks. However, towns had non-uniform times, causing confusion, misses and accidents. To overcome this, 20 years later, in Great Britain, different locations with different times were synchronized in a standard Time – Greenwich Mean Time (GMT). This system was adopted in many countries and used until 1972, when the Coordinated Universal Time (UTC) was created, utilizing the even more precise atomic time.

How far, and in what ways, did this shift in time-sense affect the labour discipline, and how far did it influence the inward apprehension of time of working people?
(Thompson 1967, 60)

Time has passed from being the notion of life, to being a system that regulates clock 'time' on the whole Earth. This homogeneous and universal synchronization has defeated our connection to how we used to measure time: with the natural cycles. It has penetrated more intimate levels, our circadian rhythms and altered ecological rhythms.

/ The opposite of life is not death, it is exploitation /

We went from 'making it to the future' to 'exploiting of the present'. The motor of this acceleration is economical, it sees time as money. The logic of our current economic system- capitalism- is to be in constant growth. Paradoxically time is a factor that cannot be increased, therefore, to have more, we want to reduce the one we spend. And in order to save time we need to go faster. And by going faster we decrease care.

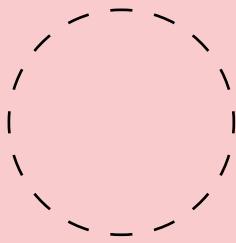
Our current economy only takes into consideration the production and consumption carried out in the market levels. Taking for granted the contributions and times of nature, homes and communities. The best hours of the day are dedicated to producing and the hours that are left are dedicated to do the activities that are more important to sustaining life. The result is time-hungry societies that are exploited of time and exhausted because of it. (Herrero, Moran, and Pariente 2022, 12)

People never seemed to notice that, by saving time, they were losing something else. No one cared to admit

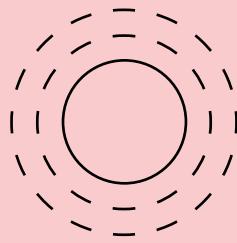
that life was becoming ever poorer, bleaker, and more monotonous. (Ende 2005, 60)

This empty logic unfortunately leads our social and cultural structures. Time is Money, is the definition we are protesting against. If what we value the most is money, then life is reduced to work. Life is so much more and needs so much more than that. As a society, we need to rethink to what and how we dedicate time.

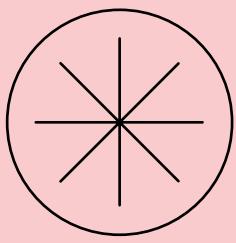
Not about how we manage Time individually, but about where it is important to centred it as a society. *It is a question of reorganizing time, subtracting time from activities that are at war with life, and establishing rhythms and speeds that do not deteriorate the material bases of existence, but rather help to preserve and protect them. (Herrero, Moran, and Pariente 2022, 86)*



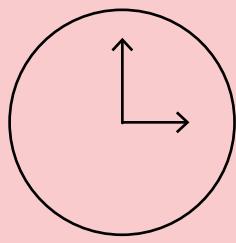
time is



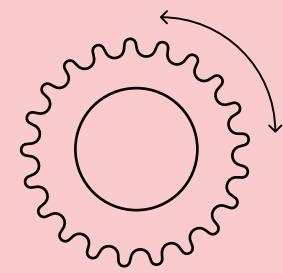
a way to understand life



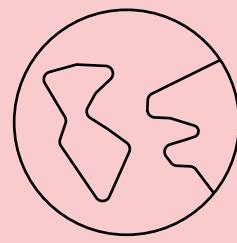
and coordinate society.



Alas. Imperial domination



is exploiting the present.



We need **time for care!**

Care

Care is not an easy wor(l)d. But it is even easy to fall into the pitfall of idealising a ‘truly caring world’ as a smoothly running, harmonious arrangement of society, a sort of perfectly designed paradise where everyone and everything has its role frictionlessly resonates with all other happenings in the world. Indeed, care is word full of contradictions, tensions and frictions. It marks something essentially beautiful that sustains connections and life itself, and at the same time brings along burdens, duties, and sorrows. It means being concerned, anxious, troubled by worry, *because of* (?) being attentive and considerate, motivated by affection. (Online Etymology Dictionary n.d.)

/ Types of Care /

Care embodies actions (of provision) and manners of action: firstly, taking care of something, taking responsibility and secondly doing something with care, carefully, attentively. These two meanings don’t necessarily occur together. Responsibilities can be taken care of in a ruthlessly careless manner. Just think about that neighbour who keeps pushing and pulling their dog on its daily walk. Carefully taking no care can be seen in meticulously crafted destructive events. With taking-care-with-care we align with Donna Haraway’s ‘response-ability’: the capacity to respond timely and situatedly.

Joan Tronto focuses on care as actions of provision and classifies different phases of care: 1) *caring about: identifying caring needs* (who is in need and of what) 2) *caring for: accepting responsibility and realising that something has to be done* 3) and *care-giving*: the actual work of taking care of something or someone. She notes that those who care about, care for and give care may not be the same people. Indeed, we increasingly rely on care chains¹⁸ where the care-givers might not have the agency to re-evaluate and respond accurately to care-needs, thus losing response-ability, as care capacities are defined and limited by authorities. Tronto also includes a fourth category, *care-receiving*: the response that care-giving induces and the consequently emerging necessity of the re-evaluation of care-needs. Satisfying one care-need mostly leads to the recognition of another one *and the process repeats. Endlessly. Needs never end until we die.* (Tronto 2015, 5–7)

/ Understanding care /

In our everyday lives – just as on the level of policy-making – care is mostly thought about as healthcare, child-care, elderly-care, palliative-care, or domestic work: as categories of ‘care work’.¹⁹ Even among progressive scholars, myriads of more or less narrow care-definition circulates.

The I.L.A. Kollektiv while decomposing the foundations of the ‘imperial mode of living’ with great comprehension, unfortunately also reproduces some of its basic thinking patterns by defining care (care work) from an anthropocentric, economy-first point of view as:

all the [paid and unpaid] daily tasks that people engage in for their own well-being and that of their community. [...] It is a prerequisite for human labour and in general, maintains society. [...] All of these activities increase people's physical and mental well-being and ensure their capacity to work now or in the future. As such, they are not only fundamental ingredients for a positive social environment, but also an indispensable part of any functioning economic system. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 28)

From this angle, the primary value attached to care is the maintenance of labour force.

In more generic terms, in the European representation of feminist economics, *care is the backbone of society; it is what makes society function. It is the ‘invisible hand of the economy’ that is undervalued and uncounted for under the current economic model.* (Lobby européen des femmes 2019, 7) It is *our collective responsibility towards each other*, as Mary Collins had put it. (Beyond Growth Conference 2023 2023) In the Purple Pact, care (still blurred with care work) is seen as:

central to the process of social reproduction that enables the continued existence of individuals, families and society itself. Social reproduction comprising both emotional and material work, often not paid, is indispensable to society. Care represents a key to the continuation of the social order. Without care, there could be no culture, no economy, and no political organisation. (Lobby européen des femmes 2019, 21) The focus shift away from ‘serving the economy’.

The Care Collective goes along with the anthropocentric notion of care, but not only includes:

familial care, the hands-on care that workers carry out in care homes and hospitals and that teachers do in schools, and the everyday services provided by other essential workers, but also the care of activists in constructing libraries of things, co-operative alternatives and solidarity economies, and the political policies that keep housing costs down, slash fossil fuel use and expand green spaces. Care is our individual and common ability to provide the political, social, material, and emotional conditions that allow the vast majority of people and living creatures on this planet to thrive – along with the planet itself. (The Care Collective et al. 2020, 6)

In this sense care is a collection of human activities that enable human and planetary flourishing in continuity. For the vast majority.

Silke Helfrich and David Bollier have a similar take on care as a human-lead activity provisioning life. However, they beautifully shed light on some peculiarities of care, writing that:

care involves a generous spending of time [and] describes elemental human activities that signify an awareness of interdependency, neediness, and relatedness as basic human conditions.

Highlighting the changes care goes through once placed in a market context, they also draw a clear line between the terms ‘care’ and ‘care jobs’, the latter specifically referring to commodified care. (Bollier and Helfrich 2019, chap. 3)

And yet, Donna Haraway, Ten Bos²⁰ and many others remind us that we, humans are not the only forming forces of this planet, and so perhaps neither the only ones capable to care. Joan C. Tronto and Berenice Fisher proposed a definition that goes beyond the Anthropocene and acknowledges our multispecies interdependence, seeing care as:

in the most general sense, as a species activity that includes everything we do to maintain, continue, and repair our world so that we may live in it as well as possible. That world includes our bodies, ourselves, and our environment, all of which we seek to interweave in a complex, life-sustaining web. (Tronto 2015, 3)

Even though our practical project revolves mostly around human connections, we wholeheartedly stand behind Tronto and Fisher’s definition of care. We would even step further and ask: Shouldn’t

abiotic forces as well be recognised for the essential work that the flows of water, the movements of mountains, lights and minerals contribute *to maintain, continue, and repair our world?*

To synthetize all these different definitions of care *as an action*, we propose the following categories:

- * Care jobs: paid employment in the 'care sector' of market economy (healthcare, childcare, elderly care, mental care, domestic care jobs, education, etc.) (Bollier and Helfrich 2019, chap. 3)
- * Care work or reproductive work; *all the daily tasks that people engage in for their own well-being and that of their community* (cooking, cleaning, parenting, supporting relatives and friends, etc.) (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 28)
- * Care: all species (and abiotic) activity that we do to maintain, continue, and repair our world so that we may live in it as well as possible. That includes the multiple joys and burdens (The Care Collective et al. 2020, 20) of *generous spending of time* (Bollier and Helfrich 2019, chap. 3) *on our bodies, ourselves, and our environment, all of which we seek to interweave in a complex, life-sustaining web* (Tronto 2015, 3) (daily activities of maintaining the ongoingness of life, such as cooking, gardening, waste management, but also as engaging in relations, social and political participation); bodily and emotional care of oneself and others (humans and more); sf.)

/ Caring today /

Whichever definition of care we follow, it's hard to deny that care is ubiquitous: it is present in every aspect of our lives, if not the essential foundation of it. However, most of us – we dare you, dear reader, to count yourself in – feel we don't get and don't give enough care. Most of us also take this as a personal failure. Right? Tronto, Rosa, Haraway, the Care Collective and many others argue that it is not everyone's individual shortcoming, but a symptom of the failure of a *system that is uncaring by design*. (The Care Collective et al. 2020, 10)

In the dominant narrative – that is the narrative of neoliberal capitalism – *care is often seen as 'reproductive cost', a financial burden*: an annoying necessity for being able to do paid labour, something that must be done before life can go on. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 29) No surprise, it being a burden, we don't want more of it, do we?

However, care remains necessary for the functioning of any kind of society and economy, even a neoliberal capitalist one. (Kopp,

Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 29) Neoliberalism does rely on care, it is just unable to acknowledge it. *It has neither an effective practice of, nor a vocabulary for, care.* (The Care Collective et al. 2020, 4) *[T]he market economy – while welcoming what care and intrinsic motivation can accomplish – is incapable of summoning and supporting care.* (Bollier and Helfrich 2019, chap. 6)

/ Care Jobs /

Perhaps exactly for that – that there is a value perceptible but ungraspable for capitalism – it has tried to commodify certain 'sectors' so as to squeeze profits out of them. These became the most (or only) visible areas of care on a societal level: healthcare, childcare, domestic work and education. Yet, care has certain characteristics that are incompatible with the logic of capitalist markets. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 29) Today, however, it is the economy that defines social and political arrangements, not the other way around, which has put care in a disgraceful position.

[Commodified care is] structured into units of labor organized by the logics of productivity and measurability. But it is impossible to squeeze human relationships and care into a regime of schedules, forms, and productivity metrics. When subjected to a calculative rationality, care is no longer care. It is a form of robotics performed by human automatons. (Bollier and Helfrich 2019, chap. 3)

Capitalism, bound to pursue aggregate profit, continuously needs to increase productivity to *maintain socio-economic and institutional status quo*. (Rosa 2017) A common way to do that is to speed up or automate 'production'. However, these strategies cannot be applied to care. As Robert Sweeney, strictly focusing on care jobs, explains: *the quality of care is dependent of how much time you actually spend on it.* (Beyond Growth Conference 2023 2023) Care is about taking time for the other. Hurried care thus loses quality or simply ceases to be care. *Care jobs are [also] inherently face-to-face services so you can't automate them.* (Ibid) *Care work is work with people* (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 29), it is bound to inter-human-actions and it has a relational aspect: it matters whether the care-giver and care-receiver know each; rituals of connection co-constructed through times of togetherness make a difference.

Care jobs being hardly a profitable sector, care work often remains unseen (taken care of, within communities or in the domestic sphere) or becomes delegated to workers in precarious conditions; in both ways to be undervalued and exploited. (Kopp,

Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 29) Exactly because care jobs are *substitutable at home*, as Sweeney puts it, and productivity increasing strategies don't apply, within the for-profit sector they are bound to be underpaid positions: if it is too expensive, it is *simply not economical anymore* to hire child care so that both parents can go to work. As the gender pay gap persists, it is mostly the woman – if we focus on the traditional family model for this moment – who stays at home in these cases. (Beyond Growth Conference 2023) Under neoliberalism that implies less time spent in paid positions and which results in lower pensions, putting those who need to or decide to care into the risk of old-age income poverty. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 30)

/ Public Perception of Care /

Historically, care has been a shared community responsibility. After the dark period of careless enclosure and early industrialisation, a big part has been taken over by the emerging welfare states. With the rise of neoliberalism, however, many of the protective state institutions and regulations became seen as barriers to economic growth. Refashioning care as an individual responsibility, backed by the idea of *homo economicus*²¹, allowed the dismantling of the welfare state, democracy and civic engagement – in general: the dismantling of collective responsibilities and institutions. Instead, competitive individualistic behaviours, that serve economic growth better, were cultivated. (The Care Collective et al. 2020, 12, 18; Hickel 2020, 42–58)

Unbuilding response-able communities, the traditional nuclear family became the normalised model of care-taking and with that gender inequalities were reinforced as well as queer arrangements and those who can't rely on their family for care hindered. Meanwhile, the remaining welfare institutions have come under enormous pressure due to the lack of social and financial acknowledgement and support. Time and material resources allocated for care are simply not sufficient. Care employees of the public sector (but also those unseen care workers at home) need to work under productivity pressure that leads to careless care. (The Care Collective et al. 2020, 15, 17)

A curious phenomenon worth pointing out, is what the Care Collective calls 'care washing': business began to promote themselves as 'caring corporations' through introducing new lines of wellness products, 'caring' slogans, or showcase offsetting project. Offsetting being provenly ecologically irresponsible, aptly equated with the 14-16. c. practice of the Christian church of selling indulgence to compensate for sins by Bersani. (The Care Collective et al. 2020, 10; Bersani 2023, 69)

Some care activities have been tried to be sold on markets, others are partially provided by states; yet this is just a small fragment of all care. Especially if we embrace the broad definition of it. As Helfrich and Bollier put it with great insight:

[...] most care still takes place outside of the formal economy. Economists have externalized it, which is their way of simply ignoring this area of life. This indifference towards care and meeting basic human needs means that caring for countless societal problems – family life, intergenerational support in extended families, local culture, informal social pursuits – [and virtually all care of more-than-humans] is made invisible. (Bollier and Helfrich 2019, chap. 6)

And while the care-discourse mostly revolves around the crisis of care jobs and care work, painting interspecies care a distant utopia, *economic growth has taken over the role of care to ensure citizens' well-being*. (The Care Collective et al. 2020, 8) Care is ever more hidden behind the pursuit of individual happiness presented as possible only through the accumulation of financial wealth. Individualism has spiralled into every aspect of our lives: commons and public spaces became privatised, shrinking the space for genuine community life. Alienation and isolation are on the high rise, leading to a mental health pandemic and the increase of right-wing politics. Neoliberalism has cultivated a culture of competitive individuals who are only looking after their own prosperity. A *care-less world creates fertile conditions for the growth of notoriously uncaring communities that base their sense of shared identity on exclusion and hatred*. (The Care Collective et al. 2020, 16, 42)

The struggle of care is the struggle of the eco-social transformation. Care is essential to continue life in our world, but time for care is scarce. Time has been misplaced into economic activities that are irrelevant when it comes to maintaining and reproducing life.

The eco-social citizen competence requires freeing up the necessary time to rethink, participate and build a new collective pact with life. [...] To be able to articulate lives that are worth living for all people in harmony with the Earth.
(Herrero, Moran, and Pariente 2022, 80, 82)

Time Interactions for Care

Time and care are unquestionably related. Time is how we perceive being alive and care is how we keep being alive. However, currently, they are not playing in each other's favour. Time prioritizes the production of profit and care is either commodified, hidden or dismissed. This presents a chicken-and-egg conundrum. To steer society towards a fair and sustained life, it is crucial to align time and care on equal footing.

Time cannot be thought beyond care, and care not beyond its temporal dimensions (Jurczyk 2022)

Karin Jurczyk eloquently presented the substantial interdependency between these concepts.

- * Life is temporal, all life happens within time and with time. Time is a mechanism to structure one's own action and to coordinate social activities. That includes all aspects of living together and the relations between man and nature.
- * The aim of care is to support all these processes of living. Life needs care. That includes care for interior and exterior nature, the environment and for those who belong to us. This is because every human being is autonomous as well as existentially dependent on others. Everyone depends on care, with all its aspects. Emotional and physical needs. Care is basic to life. It is systematically relevant.
- * Care needs time, time following the logic of care. It is not only about the quantity of time that is dedicated to care but also the quality of time. (Jurczyk 2022)

Now, how can we achieve a life that uses time to care? Our individual decisions do not count much while we are submerged in a system that goes against the logic of care. We need a new way of doing life that values care as much as capitalism values profit. For this reason, we have outlined the difference of our system as it is today and the one, we (and this thesis) are working towards; taking Ulrich Brand and Markus Wissen's framework of imperial and solidary modes of living as a base.

Imperial Modes of Living

System	Neoliberalist Capitalism
	values
Economy	Accumulation (Profit Wealth)
	causes
Society	Competitive Individualism
	believes
Ontology	Dualism

Solidary Modes of Living

System	Organic Solidarity
	values
Society	Well-being (Care Wealth)
	causes
Economy	Commons + Reciprocity
	believes
Ontology	Pluriverse

The Imperial Mode of Living

Time and care, impossible to think about one without the other, today are both twisted around in ways that don't seem to serve life, certainly not a good life, not for all. We have blamed 'neoliberalism', 'capitalism' and 'neoliberal capitalism' for that. But let's see what these terms actually hide and how they constitute the current 'system'.

Neoliberalism is an ideology, a political movement and an economic policy model – many powerful titles, right? – proposing free market capitalism as the economical arrangement most suited for providing general wellbeing for humankind. Neoliberal ideas were first applied in the Post-World War II. Germany and broadly adopted in Europe and in the Americas by the end of the XX. Century. (Wikipedia 2023c; Dictionary.com n.d.; Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019)

Capitalism is an economic model organised around the imperative of constant expansion, or 'growth.' It is actually not simply growth-centred, it is *dependent on growth*²². In human history, it is the first economy of such kind, traced back, disputedly, somewhere between the XV-XVIII. century. Neoliberal capitalism, or free market capitalism, is a particularly loosely supervised version of capitalism, currently dominating the 'western' economies, relying on the assumed self-regulating capacities of the market and its ability to define what is best for society. In neoliberal capitalism, the provisioning roles of governments (institutions of basic services, worker protection laws, etc.) are particularly weak. Policies focus on maintaining the freedom of the market over social welfare (as the market will take care of that anyways). (Hickel 2020, 20, 22; wikipedia 2023i)

What makes capitalism principally different from other, historical market economies is that it is a market of 'exchange-value', not 'use-value'. Use-value implies that goods are produced because they are directly useful for the producers or can be exchanged, directly or indirectly through 'money' for other useful goods. Production under capitalism, on the other hand, means producing and selling to earn money that is to be reinvested into production that generates more money. The ultimate goal shifts from acquiring useful goods to accumulating money, to gaining profit. In this case, money doesn't exist anymore to facilitate exchanges of what satisfies needs, but it becomes capital, that *must be reinvested to produce more capital*. [...] It is [a process] fundamentally un-

hinged from any conception of human need. (Hickel 2020, 84–86)

/ Neoliberal Everydays /

This ideology, centred around an economic model that is only concerned about its own growth, has persuaded humanity to believe that growth of the economy equals wellbeing of society. We have gone so far to rely solely on the measure of GDP growth as an indicator of human flourishing. Simon Kuznets, the inventor of GDP carefully emphasises that it is flawed and should never be used as measure of economic progress, and yet, we adopted it as a singular holy measure not only of economic progress, but of human development.²³ This was not without consequences. Ivan Illich pointed out in 1970 that productivity increase had been confused with a better life and that the impact of welfare institutions had been confused with their economic performance:

[h]ealth, learning, dignity, independence, and creative endeavor are defined as little more than the performance of the institutions which claim to serve these ends, and their improvement is made to depend on allocating more resources to the management of hospitals, schools, and other agencies in question. (Illich 2011, 3)

GDP growth on the national level and accumulation of financial wealth on the personal one became the imperative on the way to happiness.²⁴

/ Distorted Value System /

This pursuit of an indefinite growth on a finite planet has required various 'ingenious' solutions. Capitalism has mastered resource-optimising practices to the extent that today a great part of humanity is convinced that the *ultimate goal in life is to optimize one's resources*. (Rosa, 2019, 3) A lot depends on, though, what we consider a 'resource'. Under capitalism, life itself became a resource to be optimised for the accumulation of capital. Care is regulated by schedules and restricted to what is necessary for reproducing labour force. Time is monetized, thus squeezed always further to accelerate production and prescribed to be spent only on activities that bring money back. What is worth money is defined by markets based on what sells the best, not on the social and environmental consequences.

/ Exploitation /

Externalising costs – a synonym for exploitation? – is another established capitalist fix. Although for economists it's a way to ignore those costs, someone eventually needs to 'pay' for it. That is what happens when 'western' companies outsource pro-

duction to precarious workers of the 'Global South'; when companies privatize land and water, turning nature into 'resources' to be optimised; when care is left unseen and when time only means schedules. The reaction to economic crises demonstrates priorities well: worker-protection laws get loosened to keep the economy safe, while our health and relations, the polluted rivers and burnt forests pay the price. (Hickel 2020, 97)

In neoliberalism, care is suppressed, abused for profit or labelled valueless. The neoliberal market does not – *indeed cannot – value personal engagement, emotional connection, commitment, empathy, or attentiveness, unless contracted for financial rewards*. (The Care Collective 2020, 74) There is no time for care. The neoliberal *time is uniform and linear. It is a clock-time, always measurable*; a regulated time, a tool to monitor life, impose labour and increase productivity. (Biesecker 2020, 224; Safranski and Leonzio 2021, 92)

Doesn't already the bare existence of the phrase 'work-life balance' suggest that there is an artificial separation of life and work? With the prospect of 'good times and happy life' people work day and night to 'save time.' (Rosa 2019, 22; Illich 2011, 32; Joan C. 2015, 28) We postpone life to an uncertain point in the future. We exhaust our lives today hoping to live better later. It is as if we all have been persuaded by the *Men in Grey* to sign up to a Time Saving Bank that keeps us always worried about our account of minutes. (Ende 2005, 80)

/ Individualism /

Profit implies unfair deals. It is to take more - from humans and nature - than to give back. (Hickel 2020, 33) *Inequality is [...] a key structural feature of neoliberal capitalism* (The Care Collective et al. 2020, 10) Against all promises of universal prosperity and the end of poverty, capitalism relies on and is designed to sustain inequality, injustice, and exploitation. It is a system impoverishing humanity and the Earth to serve only the richest few.²⁵ (Hickel 2020, 33)

Such a system, *uncaring by design* (The Care Collective 2020, 10) has cultivated careless people: people who only look after their own self-interest, who *see each other as fundamentally incompetent or as people of whom to take advantage*. Democracy suffer. Communities, families suffer too (Tronto 2015, 27). Good neighbourly relations are lost, interdependencies go unacknowledged. Systemic responsibilities are left to the individual.

/ Underlying Ideologies /

Inequalities of care and the concept of regulated time (Safranski

2021, 92) are deeply embedded in neoliberalism. With the dominance of this economic ideology, we grew accustomed to see nature as a 'resource', free to be used and used up, exploited, to see ourselves as socially isolated 'individuals', lonely warriors fighting for our own prosperity. (Biesecker 2020, 224; Tronto 2015, 27) Capitalism can only exist because we accept these as social axioms. If we were to see nature as kin, just as interlinked with as with any genealogical family member, - the way we did for thousands of years – an economic system based on exploitation wouldn't make sense anymore. We would never condone acidification of waters, extinction of species, deterioration of soils (souls?). (Hickel 2020, 98)

It was Descartes who perfected the philological ground for exploitation on nature (including bodies) by iterating on Plato's (X. c. BC) idea of the transcendent realm of gods being separate from an earthly realm, humans being specially positioned through their unique mind and spirit connected to the gods, and Bacon's (XVI. c) proposal of nature as a 'beast' to be dominated and enslaved, *'forced out of her nature state and squeezed and moulded for human ends.* (Ibid., 69)

While Bacon saw nature as a 'common harlot' – at least a living, female, being – Descartes rendered nature lifeless, a mechanism, an unthinking material ticking away like a clock and separated mind and matter. Humans remained the only truly alive creatures, the only ones having mind (and soul). *Once nature was an object, [...] land became property. Living beings became things. Ecosystems became resources.* (Ibid., 69–71)

This ideological shift justified the exploitation of nature, privatisation of land, forest, and water: elements holoents²⁶ that used to be commons, accessible to all and cared for by all. These commons being fenced off by the enclosure movement were made unavailable to fulfil basic needs, artificial scarcity was invented. This became the first time when people had no choice but to sell their labour for wages [...] simply in order to survive. (Ibid., 45) The existential threat of poverty and hunger worked like a charm to 'motivate' people to accept poor working conditions and low wages. The threat of replacement cultivated competition and pressure of productivity that has never been seen before. Cooperation and sufficiency as the organising principles of work were overwritten in a glimpse. Regulated time came handy to maximize output. (Ibid., 56–58)

Descartes's dualism has revived the long persistent idea of the transcendent mind being caged into the material body. Bodies, too, became lifeless matter giving legitimacy to exploitation of workers. (Ibid., 74) From here, it was the 'logical' next step to link women to nature and materiality through their bodies and

cycles and create the hierarchy of the ‘masculine’ (spirit, liberty, culture; rationality, competition, conquest) above the ‘feminine’ (body and material boundness, dependency on nature; emotions, solidarity, care and maintenance). Women and care were linked and both seen inferior: materiality in service of the spirit. (Bersani 2023, 60, 62)

For centuries, this story has dominated the (Western) perception of life: vertical hierarchies of *relationless* living and lifeless beings in service of immaterial matters, let that be the mind of growth. But something is changing, we live in historic times. The so-long-suppressed voices of the ‘lifeless matters’ are shaking us awake and shaking the system too. And *[o]nce a system loses legitimacy, it will fall.* (Kelly, Howard, and Klein 2019) It’s clear that we need new economies and new politics, but for that we need to challenge the underlying perception of life and relationality. So that the human society can get ready to embrace these radically new – and at the same time radically old – arrangements. We need to *defamiliarize ourselves with what we take as granted* (Erikson 2023) and *render human exceptionalism and the utilitarian individualism [...] unthinkable. [...] Seriously unthinkable: not available to think with.* (Haraway 2016, 57) *because it matters which stories tell stories.* (*Ibid.*, p37)

It matters which thoughts think thoughts,

it matters which stories tell stories.

It matters which concepts conceptualize concepts,

it matters which figures figure figures,

which systems systematize systems.

It matters which worlds world worlds.

(Haraway 2016, 37, 57, 101, 165)

Let’s discard Descartes!

A Solidary Mode of Living

/ Shifting Ontologies /

It matters which systems systemize systems. (Haraway 2016, 101). We need to be imaginative about that! As Mark Fisher is often-times quoted, *it is easier to imagine the end of the world than the end of capitalism.* (Bersani 2023, 32) That is because it is not only an economic system, but also an infiltrated doctrine that leads the dynamics of our society and our beliefs.

Typical of dominant ideologies, most of us take no account of its existence, give no name to it. Neoliberalism has become so pervasive, anchored in infrastructures of everyday life, that we tend to accept it as the only way to go, *a kind of biological law, like Darwin's theory of evolution.*²⁷ (Monbiot 2016) *Questioning growth, consumption and work remain a game for radical outsiders.* (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 89)

To create a new mode of living, we need a radical shift in the values and institutions that underpin our society. That is not an easy task. It requires *active hope*²⁸ and response-ability to draw history towards the utopia we desire. As the previous subchapters have shown, our design brief is full of troubles.

We need stories [and theories] that are just big enough to gather up complexities and keep the edges open and greedy for surprising new and old connections. (Haraway 2016, 101)

Let us start by picturing Earth from outer space as a single living system, in which humans are small nodes of an interconnected web of life and there we find the ontological²⁹ foundation of a fairer system: an Earth culture. Placing the planet at the centre means respecting the intricate relationships that sustain the web of life and recognising that humans are not separate from nature but interdependent parts, *beings-in-the-making* (Haraway 2016, 12) of the living, planetary whole. (Krznic 2020, 157-158)

The discourse of interdependencies goes far: *One might say that our individual bodies don't even have definitive boundaries. We are immersed in all sorts of symbiotic relationships to the food we eat, the bacteria around and within us and the local landscape. [...] We literally blur into a network of other living organisms*

and systems (Bollier and Helfrich 2019, chap. 4) Countless anthropologists argue that we are not only dependent on each other's services, as we are dependent on the bus to arrive to work, but we are made of and are part of one another. We are constantly becoming-with each other through encounters, our substance is 'happenings.' We are biologically, socially, economically and so forth, tied together – in SF, if you like – simply incapable to exist as 'individuals'. (Haraway 2016, 12; Rovelli 2017, 86; Despret 2004, 122)

After what feels like a treasure hunt for new realities, this time, we stick with Escobar's 'Pluriverse' as one word for a worldview we long for. The Pluriverse is an ontology *of a world in which many worlds fit* (Escobar 2020, 9) and a world where all those worlds-within are interconnected in radical relationality: *so deeply interrelated that they have no intrinsic, separate existence by themselves.* (Ibid. xiii)

This is a convenient frame to fit in some of those world-making words that align with the idea of a thoroughly interconnected plurality of worlds and beings: *radical cosmopolitan conviviality* (The Care Collective et al. 2020, 20), *ubuntu-rationality* (Bollier and Helfrich 2019, chap. 3), modern phenomenology or the long-persisting animism, James Lovelock's *Gaia theory* (Hickel 2020, 273, 184), Haraway's *multispecies sympoiesis* and *com-post* (Haraway 2016, 11, 12) are just a few words claiming space in our dictionaries – and so in our reality – to new realities where the *relational dimension of life* (Escobar 2018), *the interwoven mesh of relational becoming* (Hickel 2020, 282), being as *being-with-another* (Despret 2004, 122), *string figuring* (34), *living and dying well together* (116), *sympoiesis* (58), *kin as oddkin* (Haraway 2016, 2, 34, 58, 116), is acknowledged and shepherded with solidarity and relentless *response-ability* (Haraway 2016, 104), trusting in *gentle reciprocity* (Bollier and Helfrich 2019, chap. 3) and *caring-with* (Tronto 2015, 14)

/ Renewing Relations /

Many words for many worlds, but all to say simple things: for a good life for all we must take care, collectively. In contrast to the competitive individualism of capitalism, interdependency in pluriverse means to regard care as the organising principle of every aspect of life: to centre activities that maintain life, that create the conditions for wellbeing; to help one another; to respond to needs and dare to be in-need.³⁰ With 'one another' we mean not only to include biogenetic family, or the ones that are familiar, but to make *kin as oddkin*³¹ (Haraway 2016, 102), to extend our *circles of care* (The Care Collective et al. 2020, 17) and to be response-able even with the 'strange'.³²

Solidarity encapsulates the essence of this emerging way of life where mutual recognition and cooperation thrive. It means to give without expecting anything back in ‘exchange’ and to take without being able to give anything back right away. It is to trust that care circles and that over time given and taken care will be in balance. Not in a one-to-one accountable balance but a rough balance based on the feeling of fairness. Helfrich and Bollier call this *the principle of ‘gentle reciprocity’* (Bollier and Helfrich 2019, chap. 3) while Tronto identified it as the fifth phase of care, as caring-with, an ongoing pattern of care:

Throughout our lives, there are times of particular need and particular abundance. This balancing of care roles can thus occur on a social level. [...] “Caring with” is our new democratic ideal. What makes care equal is not the perfection of an individual caring act, but that we can trust that over time, we will be able to reciprocate the care we received from fellow citizens, and that they will reciprocate the care we’ve given to them. (Tronto 2015, 14)

To be able to care-with, to balance the various caring needs, as Tronto points it out, we need to build *collective intergenerational* (and interspecies) *empathy*.³³ (Herrero, Moran, and Pariente 2022)

/ Relational Economies /

Once we start practicing interspecies empathy, once we consider ourselves part of the natural world – being nature ourselves – it would simply no longer make sense to achieve ‘progress’ by exploiting it. Our living system – not only economic, political or social system, but the overarching frame of life, and also: a system that is alive – needs to be centred around collective well-being rather than economic growth. (Krznaric 2020, 212)

In the natural world success is not measured by profit wealth, but by the continuity of life. *Preserving what matter to us – from family to the living planet – requires Care.* ‘Progress’ is not GPD growth, but the persistence of care. Wealth is health or ‘care-wealth’, as Helfrich and Bollier are nudging ‘wealth’ back to its original meaning of wellbeing. (Bollier and Helfrich 2019, chap. 3) The neoliberal and capitalist systems – just as in the orthodox communist ones – *regard production relations and the economy as the substructure, as the organising principle of society itself.* However, as Pascal Gielen points out, *reducing everything to jobs, employment, production relations and commodities, [...] society loses all life.* (Gielen 2020, 22–23) *In contrast, in worlds of interdependencies, the natural, religious-spiritual, political and social are not separated.* (Querejazu 2016) Economic and political practices merge with social and cultural engagement, all

following the principles of care: centring activities that maintain life, responding to needs and creating the conditions for well-being. This is what renders the ontology of radical relationality, and all its synonyms, fundamentally different from the regimens that our shortsighted human memory can easily recall.

An economy³⁴ that centres around care, a caring economy, is a system of provisioning that enables good life *taking account of everything that enables us to take care of each other* (The Care Collective et al. 2020, 71) and perhaps excluding everything that disturbs the continuity of life. It respects planetary boundaries and social necessities, manoeuvring between the rings of *ecological ceiling and the social foundation*, as Kate Raworth’s Doughnut Economy model suggests.

Caring politics on the other hand, in the same string figure game, is to ensure the egalitarian distribution of *care’s multiple joys and burdens* (Ibid., 20), based on ‘real’ democracy *full of people who are attentive, responsible, competent and responsive*. Political participation being one of the care duties itself. (Tronto 2015, 8, 13) Economy as the provisioning system of care activities, and politics as the provisioning system of economy. For all this it is necessary to cultivate certain eco-social competences that enable careful participation for all.

Horizontal, bottom-up organised communities, respectively, commons (building caring systems) and gentle reciprocity-based solidarity could completely revolutionize the culture of work (affecting both time and care greatly).³⁵ It would allow us to focus our energies on meaningful tasks instead of our extensive collection of what David Graeber calls *bullshit jobs*: overpaid jobs that are absolutely useless in our society. (Helfrich 2012, 35–36) It would render extensive wealth accumulation impossible and allow everyone to work and everyone to work less. Not achieved by what is called ‘Time management’ but Time policies! It is not about free time, instead it would be freed time.

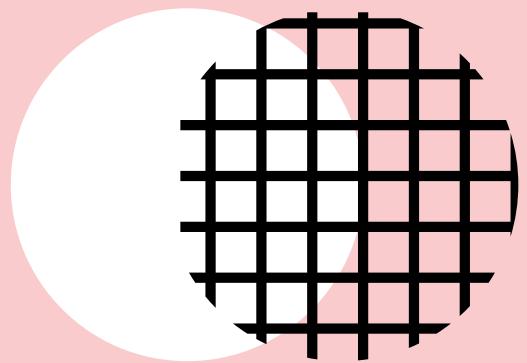
*Busyness would no longer be a matter of doing empty businesses. Detaching from capitalism will mean redirecting time from production of financial value to creating value in society and maintaining the networks of life on Earth. Shifting from a society solely driven by transactions to one that is full of interactions has the potential to foster a profoundly and truly enriching and vibrant community. Dov’era l’io, fare il Noi: from a ‘me’ to a ‘we’.*³⁶ (Associazione Nazionale Banche Del Tempo 2011, 49; Bersani 2023, 55)

The construction of a caring society hinges upon prioritizing time dedicated to care. By adopting a fresh perspective on our relation-

ship with the planet, we centre well-being as the focal point of our social endeavours. This care-wealth arises from our shared responsibilities and interconnections, guiding our economic system towards collective practices such as commoning and reciprocity.

Several political, economic, social and cultural policies could and should be worked on and implemented to navigate towards a future based on solidarity. Yet, we, as eco-social designers, troublemakers, the privileged ones to merge science and creativity in unexpected ways, to practice SF, we focus on challenging ontologies in everyday life and on promoting socio-cultural practices that experiment with solidarity-based alternatives. Therefore, in the following chapters reciprocity (gentle and strict) and reciprocity of time that enables care is what we will be exploring.

Every time care advances, the market must retreat.
(Bersani 2023, 73)



Pragmatic Framing



In addition to engaging in theoretical discussions surrounding the issues, our thesis project also involved a modest yet practical contribution. To accomplish this, we explored and discovered associations and initiatives that have already begun implementing these approaches into various systems, policies, and real-world contexts.

Within days after seminar with an internal exhibition, we encountered saying Time Week Bolzano, Give space to time! Take part in the initiatives of Time Week 2022: from movement to art, creativity, culture ... find the best way to spend time dedicated to you and to others.³⁷

May 7, the first day of this curious event, on the presentation of the Photo book *Il tempo è la nuova moneta: creatività, abilità, fantasia*,³⁸ curated by the Banca del Tempo Bolzano, at Parco dei Cappuccini, Nicole has encountered Sabina Scola, a municipal employee working in the Ufficio Statistica e Tempi Della Città in Bolzano.³⁹

Time Bank and Office of Times? In Bolzano? We felt as if we had fallen into a Michael Ende novel *Momo*. We reached out to both, talked to them, and suddenly our thesis proposal was outlined as a collaboration.

But what are time banks and time offices and what do they do?

Time Banks

TimeBanking is a more formal process of something innate in most if not all humans. Unless you have chosen to live a hermit's life, you have likely done favors for someone: helped them move into their first apartment, brought them soup when they were sick or pizza and wine when someone broke their hearts because it was the right thing to do and, not to be discounted, because it also made you feel good.

Doing something without an expectation of money is the foundation of many things, volunteerism, friendship, participation in a nuclear family, but also timebanking. Where timebanking differs – and this is crucial – is that the work you do accrues a real, tangible payment – banked time you can use to get the help you need.
(TimeRepublik 2021)

Time banks are complementary currency systems facilitating exchanges of skills and services without the intermediation of money, based on the metric currency of time. The name “bank” refers to their system based on transactions. Yet, these transactions are of different nature than those of traditional banks. In time banks, time is the currency that circulates, not money; and it does so in a solidary way. (Associazione Nazionale Banche Del Tempo 2011, 13; Jerkin 2015; Zürich Tauscht n.d.)

Putting a price on people's time separates us by making some people more valuable than others. (BACE Timebank n.d.) Time banks flatten out social inequalities by valuing everyone's time to the same. This mutual recognition is an economical alternative to the market and an expression of democracy, reciprocity, equality, and care that creates community and develops a system of social relations. Time banks empower by recognising works and services that are often neglected by the capitalist market, they *link untapped social capacity to unmet social needs.* (Timebanking UK 2022) By encouraging giving and taking, time banks step over the limitations of charity and promote solidarity and reciprocity. They also provide a fertile medium for new connections to be created: while mostly we offer our help to people we know and trust, our friends, time banks create the necessary initial trust to reach out to people we don't yet. You ask for a service, yet so often you then become friends. (BDT A 2 Manos n.d.; BACE Timebank n.d.; Community Exchange Systems n.d.)

/ Practical Dynamics /

There are thousands of time banks around the world today. Most of them are associations, some are non-profit organizations, and others are open networks without a legally recognized entity. Some focus on a certain type of activity, e.g. elderly provisioning in Switzerland or China, others are open to any type of services. Many of them use their own time-based currency, such as the *Tovi* (meaning moment in Finnish) of the Helsinki Time Bank, or the *Echo* of the Economy of Hours network, both equal one hour; Time Republic's *TimeCoin* is worth 15 minutes; others simply account hours. (Zeit Vorsorge n.d.; Lu Yan 2021; Helsinki Timebank 2013; Economy of Hours n.d.; TimeRepublik n.d.)

While the dynamics of each time bank are always particular to their group, the general way of functioning is shared. Members publish their needs and offers on a database like, usually password-protected, catalogue of their timebank. A member looking for help with a certain activity can find those offering it through this database or by posting an open-call-like message on a shared communication channel, that is often a WhatsApp group or similar. Contact is then made through phone, messaging or via the platform – if its functions allow.

The time that members dedicate to providing help to other members augment their time-balance, while the hours that others help them with are seen as spent, and so gets deducted from their balance. Thus, members use their time credits to pay each other's service, however one does not need to have a positive balance to request help. Most associations allow a dept of about 50 hours, a positive limit is commonly established too. If the upper maximum is reached, the extra hours get transferred or can be donated to the general account of the time bank, from which members who do service directly for the organisation get ‘paid’. In occasions of more than one member receiving from one, the ‘provider’ accounts positively the hours that the activity lasted for, while the ‘receives’ each give the same amount to the time bank. (Banca del Tempo Gries-S. Quirino - Zeitbank Gries-Quirein n.d.; Peltokoski et al. 2017; BACE Timebank 2010)

/ Position within the Market Economy /

Some governments see timebanks as great ways to outsource essential work that the market economy has been failing to take care of, such as elderly care; others support the concept for its community and local economy strengthening potential; yet others had taken steps to *protect the freedom of market economy.* (Peltokoski et al. 2017) In 2014 the Finnish government issued a new tax regulation required taxing skilled work services received through timebanks according to their market value (in

euros). (Peltokoski et al. 2017) Consequently, the Helsinki Time Bank has entered a negotiation with the government about recognizing internal time-taxes. Unfortunately, we have not found any follow-up information on this. The collective website for the Swiss Timebanks writes the following about the foreseeable complications:

According to the tax office of the canton of Zurich, exchange services are subject to taxation unless they fall into the category « Hobby/Volunteering ». This applies to both the demand and the offer. Services rendered in the economic sense must therefore be declared in the tax return. The declaration must be made in Swiss francs, i.e. the services rendered must be converted at market value. The same principle applies according to information from the federal Finance departments also for VAT. If a provider is subject to VAT, he must convert his performance in the time exchange into francs at the local and industry tariff and book it as an increase in sales, from which the VAT to be delivered is then to be calculated.

Since exchange is currently still an insignificant economic factor and can be found for most people in the field of hobby / volunteering, the implementation of today's regulations is not a problem. Should the exchange continue to gain importance in the future, legal foundations will undoubtedly have to be created so that the exchange is not blocked by taxation on the one hand and cannot be used on the other hand to avoid taxes. (Zürich Tauscht n.d.)⁴⁰

Looking into the brighter direction, the founders of the Helsinki time bank invite us to wonder whether timebanking could be used as a tool for ethical entrepreneurs to share common resources and gain relative autonomy from markets. This would help the new economy strengthen commons and reduce dependence on highly capitalized markets and competition. (Peltokoski et al. 2017)

/ Historical Outlook /

The idea of time-based currencies has been around for centuries. Starting with the Cincinnati Time Store (01827-01830), various social experiments, experimental communities and stores proposed time-based exchange systems. These pioneer projects proposed labour as a medium of exchange, some issued Labour Notes of 1, 2, 5, 10, 20, 40, and 80 hours. (wikipedia 2022) The Time Store was closed by its founder anarchist Josiah Warren, after he concluded it as a successful experiment that demonstrated running and managing a business without the “erection of any power

over the individual.” (wikipedia 2021)

The world's first organisation recognised as a timebank was the Volunteer Labour Bank founded by Teruko Mizushima in 01973, Japan. She proposed the system of receiving time credits for services delivered to the members of the community. These time credits could be used throughout one's life. (TimeRepublik 2021) Italy's first timebank was founded in Parma, 01991. (Associazione Nazionale Banche Del Tempo 2011, 17)

Time Offices and Time Policies

For a long time, on a political level, the temporal organization of society was perceived as unproblematic. However, in the last decades, with the changing role of women in both family and the labour market and the incompatibility of these roles, an important transformation emerged. It was in Italy that around 01990's, that women and in communities, started to trigger time policies discussions under the concept of 'tempi della città', and was followed subsequently Germany, France, Spain, Ireland and Finland. (Mückenberger 2011) Since then, it has spread throughout Europe and even has reached Iberoamerica. Some cities in these countries had designated specific offices that work on developing Time policies.

Time Offices are regional government bodies primarily focusing on time policies. Often municipalities and governments do not have a specific time office, but address time policies within the work of various other offices. In Italy, the cities of Bolzano, Bergamo and Cremona for example, count with dedicated Time offices. Other cities such as Milano, Pavia and Crema, have Time policy programs that deal with territorial plans of times and schedules, in Italian called PTO, 'Piano territoriali degli Orari' or 'Piano dei Tempi e degli Orari'.

Time policies are action plans and regulations concerning the times of a city, region, county or governed area. They *make the city function* (base on a conversation with Sabina Scola, 14/10/02022) Their *perspective is the use of time and the (power over) time resources and time structures within a society; time policy is therefore always a cross-cutting policy in sectoral policies, determined by social, environmental and economic interests* (Reisch 2002, pp. 50–51) . (Reisch, 2015, p. 33) They approach the “management of a city” from a multidisciplinary point of view. Time policies try to acknowledge the interconnections of sectors that are generally considered separate and so are governed by independent offices. They try to acknowledge that any change in time structures, such as opening times of stores or school hours, have a considerable impact on other sectors, *on other times* like health, family, consumption, public space use, transportation or participation. (Reisch 2015, 44)

Time policies revolve around the times of citizens' everyday life: the time to play, study, work, take care and connect; therefore, by nature time-policy making must rely on participatory processes

and centre small-scale, local – but connected – transformation. The actions are tailored to each small community, municipality, or metropolitan area, yet are synchronised with that of other related and affected communities. Time policies aim to give people back the autonomy over their time, thus, to create a framework that is able to consider the entangled relations of people, societies and the environment; for that they work with redefining and harmonizing schedules of citizens, institutions, services and spaces. (Pasquali 2015)

Time policies are a key tool for placing health and well-being of citizens at the center of the political agenda, in order to achieve a more egalitarian, efficient, more sustainable and healthier society. (Barcelona Time Use Initiative for a Healthy Society n.d.) Yet, today time-policy making is still rather new and underutilised field, *still exists more as an aspiration than as a reality.* (Reisch 2015, 33) As Lucia A. Reisch also points it out, political decision-making may struggle at first to incorporate such interdisciplinary approaches, and so needs to reinvent/reimagine its very own dynamics to allow time policies to reach their the full potential, *but it may be precisely this that provides the opportunity to introduce new goals and narratives into the discussion, changing the terms of stale conflicts.* (Reisch 2015, 44)

For the transformation to a more sustainable society and economy, it undoubtedly offers some good starting points. In practice, however, the opportunities opened up by a time policy perspective in transformation and sustainability policy are still little used.
(Reisch 2015, 33)

other Networks and Events

There are numerous international organisations related to alternative currencies and economic models, time banking, and time policies. Below, we list and describe those that we have encountered during the project. It is naturally an incomplete and partial selection. (For more detailed analysis of various time banks and exchange communities, see the case study section.)

L'Associazione Nazionale delle Banche del Tempo (ANBDT)

National association that coordinates, promotes, supports, and connects the time banks of more than 300 cities in Italy. (Associazione Nazionale Banche del Tempo n.d.)

La Rete delle Banche del Tempo di Lombardia.

Regional network of time banks in Lombardia. They have developed an application to manage exchanges and accounting more fluidly. The server required for this system has been sponsored by the regional government for a fix period that is approaching its end. As of today, the network is not clear if this sponsorship will be extended, or if the members would need to divide the cost. The Time Bank of Bolzano has a close connection to this network, they have initiated the process of joining so that the Time Bank of Bozano could use the application, yet this financial had uncertainty put a halt on this. (La Rete delle Banche del Tempo di Lombardia n.d.)

International organisations supporting alternative economics

- * **Community Exchange System (CES).** A not-for-profit company based in South Africa, that has created a digital platform trying to bridge local time banks and exchange communities all over the world to build an international exchange network and enable trading among them. 823 exchange groups from 106 countries are registered in the CES database, yet based on our experience, not all of these are still active. CES has also developed a free online software to facilitate the accounting of alternative-currency based exchanges. All exchange groups that register can

freely use and personalise this program. (Community Exchange Systems n.d.)

- * **hOurworld and Timebank.org.** Similarly to CES, both are an international networks and databases of local time banks based in the US. They are smaller, but seemingly more up-to-date sites, both promoting the Community Weaver softer to manage time banks. However, this program is not free. (hOurworld n.d.; TimeBanks.Org n.d.)
- * **Local Futures: economics of happiness.** (earlier: International Society for Ecology and Culture) An international non-profit organization dedicated to renewing ecological and social well-being by strengthening communities and local economies worldwide. In other words: building an economics of happiness. (Local Futures n.d.) Founded and director by Helena Norberg-Hodge. They publish and promote books, films and campaigns about the systemic root causes of our current global crises; build networks and promote economic localization. BACE, the exchange network of San Francisco Bay Area is sponsored by Local Futures. (Local Futures n.d.)

Barcelona Time Use Initiative for a Healthy Society (BTUI)

An initiative born in Barcelona in 02013, aiming to reform time-use policies in Catalonia; and build international network of knowledge and collaboration to drive a global change in the use of time and create better policies to regulate it. (Barcelona Time Use Initiative for a Healthy Society n.d.) Its current projects revolve around female inequalities of time (Time4All) and the proposal of permanent and geographically correct time zones. BTUI is also the secretariat of the Local and Regional Governments Time Network (Barcelona Time Use Initiative for a Healthy Society n.d.)

Local and Regional Governments Time Network

Composed by municipalities, metropolises, and other local and regional governments interested on fostering time policies. The network aims to share knowledge and experience about time policies though a database of good practices; to develop the Time Policies Local and Regional Agenda which is to define a coordinated approach, a concrete action plan that can serve as a guidebook for future implementers of time policies; to compose a list of common demands that can promote the Right To Time; and to cultivate collaboration among current members, involve new ones, and so strengthen the network. In 02022, a new tradition of the annually changing role of the Capital of Time has been initiated with the showcase of Barcelona. In 02023 Bozen-Bolzano

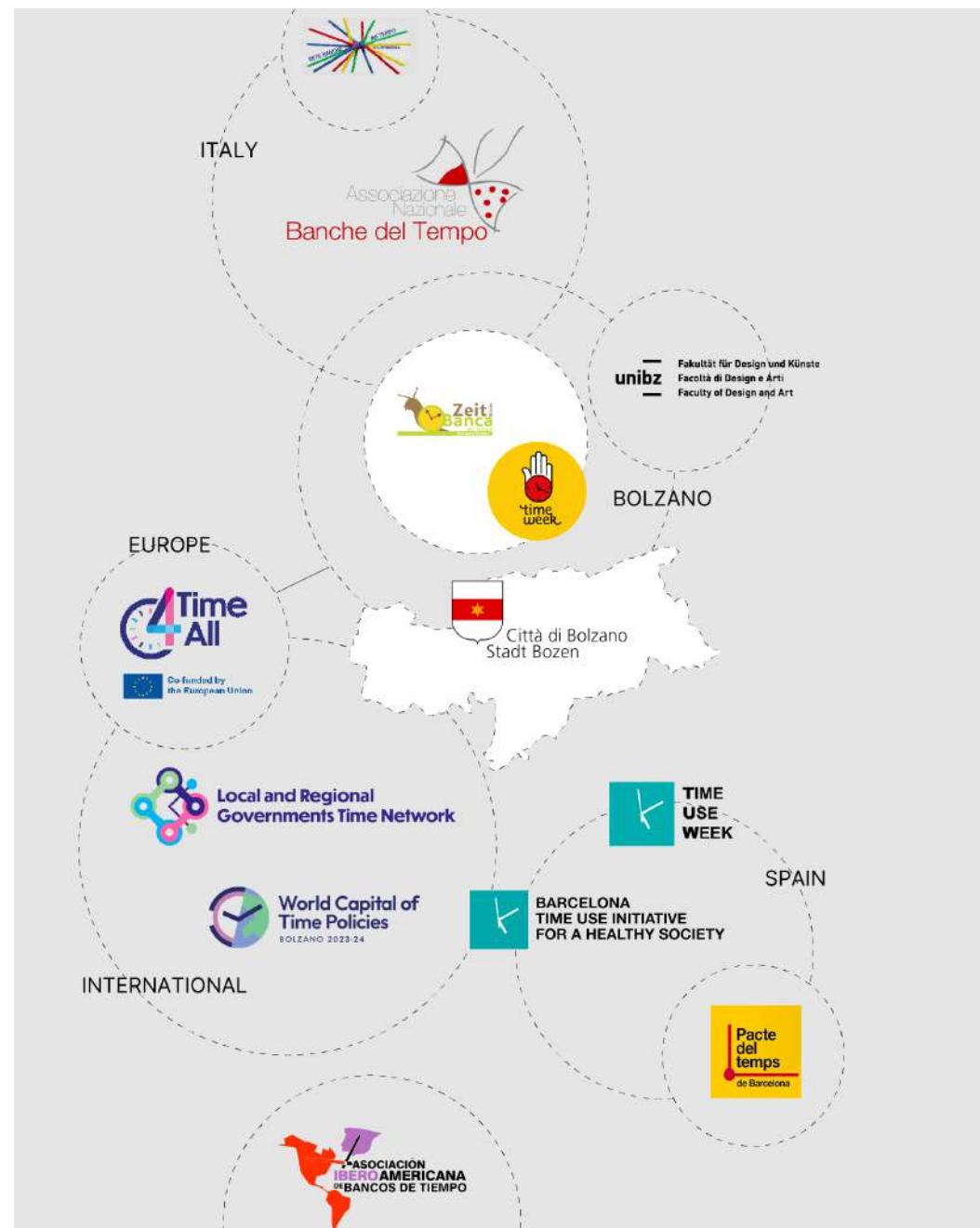
takes up this role. (Barcelona Time Use Initiative for a Healthy Society, n.d.)

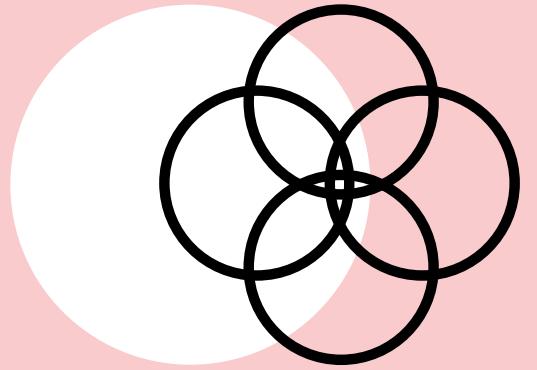
Time Use Week

A major global event organised by the Barcelona Time Use Initiative aiming at promoting the exchange of knowledge and good practices in time policies. It gathers researchers, public institutions, social partners, and citizens from all over the world. In 02022, the ninth edition took place between the 24-26th of October in Barcelona with the main focus on “Time and (in-)equalities”. Presentations, keynotes are panel discussions were held around the topics of unequal uses of time among genders and classes, and their effects on people’s health, equality, and productivity, as well as on countries’ sustainability, or even on the workplace. The topic of 02023 is the future of work. (Barcelona Time Use Initiative for a Healthy Society n.d.)

Time Week Bozen-Bolzano

An event initiated by the Municipal Office of Times of the City of Bozen-Bolzano to reflect on the value of time. In 02022, during the 7-day event, numerous activities encouraging healthy use of time were offered to the public for free. People were invited to participate in programs related to movements, arts, creativity and culture; guided tours; presentations and talks. With this event, the city governance also hoped to revitalise the forms of sharing time and shape that has been vastly impacted by pandemic. As Bozen-Bolzano has won the role of the Capital of Time, in 02023, the Time Week returned to spotlight the ongoing time-related happenings of organisations of Bozen-Bolzano and hosted a 3-day conference of the Local and Regional Governments Time Network. The topics of this conference were time policies as a means for innovation, night life and work-time policies. (Città di Bolzano 2022; 2023)





Project Proposal

Direct Stakeholders

Within this immense web, our project started as a collaboration with the two local actors: the Ufficio Statistica e Tempi Della Città and the Banca del Tempo Gries-San Quirino.

Ufficio Statistica e Tempi Della Città - Comune di Bolzano / Amt für Statistik und Zeiten der Stadt

Today, in Bolzano/Bozen the Municipal Office of Statistics and Times is taking responsibility for time policies. Among their tasks listed on the municipal website are collecting, processing and archiving statistical data; creating databases, *projecting temporal policies in the conciliation of Family and Work, in the implementation of the City Times and Hours Plan; maintaining the quality standards in the provision of services and carrying out surveys on citizen satisfaction.*⁴¹ (Città di Bolzano n.d.) The Time Office of Bolzano has a special focus on the connections between time and space that also manifests in the time related urban planning actions. Cultural sensibilisation of the real value of time is also on their agenda.

The Municipal Office of Statistics and Times of the City Bolzano is a small office, with only a handful of employees. The department dedicated to time has only female officers. Our meeting with them had always been convivial.

/ background /

The municipality of Bolzano/Bozen put time policies on their agenda in the beginning of the 90's following the proposal of councillor Ingeborg Bauer Polo. Fast forward, in 02012, on the initiative of the Municipality of Bozen-Bolzano, the "Rete delle Politiche Temporali"⁴² were formed between the six municipalities of Merano, Bressanone, Laives, Lana, Appiano and Bolzano. *The following year a regional law was issued that foresees the need to develop time policy guidelines.*⁴³ (Pasquali 2015, 5–6)

This law states the overall goals and tools of time policies – which is in line with that discussed above in the general description of



time policies – with a particular focus on families and schedules related to families. Besides, it assigns the management and support of the existing local timebank and the promotion of new ones as a duty of time policies:

(1) *Time policies are actions aimed at improving the quality of life of citizens - with particular regard to families - through targeted measures relating to the management and organization of times and spaces in daily life. To this end, among other measures, the establishment and management of time banks is being promoted.*

(2) *The aim is to facilitate access to public and private services for families with different time needs and to improve the use of public spaces. Particular attention is paid to school and work schedules, which profoundly affect family rhythms and times, as well as public transport.*

(3) *The guidelines for the organization and coordination of family-friendly times and spaces at the provincial, district and municipal levels are established in an implementing regulation.⁴⁴ (Comune di Bolzano 2013)*

Banca del Tempo Bolzano / Zeitbank Bozen⁴⁵

Bolzano's first time bank, which was founded in 02001 in the Gries-San Quirino. As we write, it has about 50–60 members, most of whom are Italian native speakers. Most of their exchanges revolve around free time activities, crafts, company and convivial moments, food. They are financially and culturally supported by the Office of Times. Its legal state is an association and so it counts with a directive board responsible for approving the activities, managing the bureaucratic processes, and assisting the subscription of new members.

As most time banks, the time bank of Bolzano also has a digital database on the webpage provided by the municipality. Here the members can see each other's offers, need and contact details. Contacts are mostly made through direct WhatsApp messages or in person, when there's an occasion to meet. In the WhatsApp group of the time bank only the administrators can write: they post the monthly announcements and occasional requests of members that are sent directly to them prior.

Exchanges are supposed to be documented through paper-based time checks, which then need to be delivered to the directive board to be entered into the digital accounting system. However, many members avoid using the cheque books and inform the president about the exchanges verbally or through email or WhatsApp. Some also feel it unnecessary to account so strictly. Due to the limitations of the municipality provided website, only the board have access to this system, members get occasionally updated on their balance through emails.

There's a regular monthly meeting where activities and projects can be proposed. Members often bring ideas of crafting objects that can then be donated by the Time Bank to charity organisations. Decisions about budgeting are made in a majority democratic manner based on non-anonymous voting (hand raising), other issues are discussed through free-flowing conversations.

Members and the directory board are both eager to have younger members, who could bring new energy to the community and support with certain skills that are currently lacking in the Time Bank (such as technology related knowledge). They are always excited when we meet.

Audience

Submitting the project proposal, we have defined our audience as young adults, adults and elderly of Bozen-Bolzano. Especially busy people, working or living in unprivileged situations (such as workers, women, and students). People who wouldn't normally find the resource to participate in our project.

Later, we have reconsidered the use of 'busy', as we have understood that everyone feels to be busy in some ways.

Well-defined Problem

As most of the cities, Bolzano manages time with an efficiency goal: the timely organisation of a city is focused on serving the capitalist system, e.g., that people can arrive to work as fast as possible. The Time Office of Bolzano is aware of its potential to change the dynamics of the city and impact social wellbeing, but not using it to its full extend.

Time Banks are networks of solidarity, that produces reciprocity within the community and values everyone's time equally, yet they seem to reproduce market logic, the presumption that to you receive something you need to be able to return something immediately. The Time Bank of Bozen-Bolzano is managed in a bureaucratic manner; most of its members are retired and aged. They offer more time than they want to take. They consider younger generations not to have the time to join, yet they would love have more young members.

Core Project Idea

Our challenge is to involve people who lack time, and who are directly affected by the current exploitative modes of living. For that, we envisioned a prototype event to share time; a draft of a new time bank based on principles of commoning; and artefacts processes that can better facilitate the circulation of time and care. We also hope to prepare a manifesto to suggest new time and care policies to the Office of Times.

We aim to cooperate with the Time Bank of Bolzano and the Time Office to amplify their positive impact but also to challenge them to reframe their approach towards developing a system of care using the currency of time.

Research Questions

Setting off in October, we had several research questions. To identify our single leading research question, we would like to quote here Jason Hickel's closing words from his book *Less is more*:

Ultimately, what we call 'the economy' is our material relationship with each other and with the rest of the living world. We must ask ourselves: what do we want that relationship to be like? Do we want it to be about domination and extraction? Or do we want it to be about reciprocity and care? (Hickel 2020, 290)

Our sub-research questions with which we start the project read as:

- * Which needs and aims need to be addressed to engage the busy people?
- * Can a non-monetary exchange system contribute to create care-based social arrangements?
- * How could the time bank become a model of non-market-logic-based economy?
- * How can we reframe the language of the time bank to make its value and potential visible?
- * To which extend should we loosen the Time Bank's rigid way of operation or simplify its process?
- * Which policies could the office of times implement in Bolzano for a more solidary way of life?

But we could also ask: how would the way we use time change if we put care at the very centre of life?

Transformational Potential

/ Economical /

With this project we aim to support alternative practices and policies that prioritise well-being above economic growth. With that, we work towards re-establishing a value system that is able to give credit to social and environmental assets, that is not defined by the exchange of equivalents but by contribution to a *good life for all*. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019) That brings along new social arrangements where every life – everyone's time – is equally valuable.

/ Social /

Including more people, especially those who are the most exploited, into the practice of the Time Bank could improve their quality of life, strengthen local communities, and raise awareness of possible alternative modes of living. Involving different generations and social groups can give new significance to the association.

Working towards new social arrangements based on the acknowledgement of interdependencies are necessary to undermine the prevailing culture of individualism that has created legitimacy for an economic system based on exploitation of others (human and more-than-humans).

/ Environmental /

Such a local network also creates deeper and cosmopolitan connections to places, knowledge of local resources and traditions, building up alternatives to fast, globalised consumption.

Case Studies

Case studies helped us understand the commonalities and varieties of timebanks' internal dynamics, accounting and communication systems, insurance and liability policies, memberships, and legal statuses. We have encountered small groups and big groups, time banks with particular focuses and rather general ones, grassroot and top-down time banks, metropolitan-area bound and international ones, and timebanks that are not really time banks. We also analysed a voluntary/charity platform, a commoning platform that uses a non-time-based currency and a group experimenting with money-commoning. All these cases helped us positioning our own experience of the time bank of Bolzano/Bozen and outlining its various possible futures.

Helsinki Time Bank

Helsinki Timebank is an unregistered, politically and religiously unaffiliated collective operating in the metropolitan area of Helsinki. (Helsinki Timebank 2013), founded in 02009 by Jukka Peltokoski, Niklas Toivakainen, Tero Toivanen, Ruby van der Wekken. In 02014 it had more than 3000 members, persons and organisations alike. (Peltokoski et al. 2017)

The time bank claims its role strictly as a facilitator of exchanges and takes no legal liability: everyone carries own responsibility, [...] nevertheless [the time bank has] defined a Tovi-etiquette, that lists the practical guidelines and codes of conduct. (Helsinki Timebank 2013) The Helsinki Timebank has its own currency, Tovi. One Tovi equals one hour. The annual membership fee is one Tovi, there is no associated cost in the national currency. Exchanges are administered directly by the members, through the platform of CES. Dept and accumulation is limited to 50 Tovi's. Material cost reimbursements are encouraged to be done in Tovi's.

The Helsinki Timebank has also developed a particularly sophisticated 'taxing' system. There is a 2% levy on all exchanges in Tovi, also called tovitax or buddypoints. The service provider and receiver are both subject of taxing. The levy of the service provider goes to the member organisation that they have previously designated, while the levy of the receive goes to the common account. (Helsinki Timebank 2013) This common account of the time bank that is a common pool of Tovi's is used to exercise joint caring and responsibility, to support, take care of those members who have less possibilities to take part in the timebank. (Helsinki Timebank 2013)

- * Not a legally recognised entity (e.g. an association)
- * No insurance, delegating responsibility to the members
- * No membership fee in 'real money'
- * Active practice of *caring-with*, supporting members in need from the common pool
- * Self-accounting
- * Organisations can also become members
- * Taxing conflicts with the Finnish government

Bace: The Bay Area Community Exchange Timebank

The Bay Area Community Exchange (BACE) Timebank was founded in 02009 in San Francisco Bay Area, available to residents in Alameda, Contra Costa, Lake, Marin, Napa, San Francisco, San Mateo, Santa Clara, Santa Cruz, Solano, Sonoma, and Sacramento Counties. It is an all-volunteer, not-for-profit group consisting of more than 3500 members (persons and organisations). BACE is led by a multi-ethnic, multi-lingual, multi-faith, multi-generational, and gender-diverse team of timebankers and has been sponsored by Local Futures from its inception. (BACE Timebank n.d.)

BACE uses Credit Hour (CH) as its currency. One Credit Hour equals one hour of service. There is only a time-dept limit, that is defined in 50 Credit Hour. They follow a no-liability policy and don't screen new joiners. During the autonomous online registration process, one needs to choose maximum 5 out of the 75 rather general categories of needs and offers and accept the membership agreement that includes notes on liability, safety, manners and communication. (BACE Timebank 2010) Similarly to the time bank of Helsinki, BACE also provides an extensive code of conduct and has particular emphasis on the moral and social values that time banking brings along.

You are also making a difference in someone's life, whether it's [...] translating, sewing, or helping with computer problems, things that they might not be able to afford but need. You are contributing to a more caring culture and healthy community to live in that can help take better care of you in the long run." [...] You may get credit for things you may not normally be rewarded for but do anyways or things that you love to do but don't often make time for. (BACE Timebank n.d.)

- * 'not-for-profit group'
- * Leadership team currently consisting of 3 members
- * Sponsored (dependent?) on donations
- * No insurance, no screening, online registration
- * No membership fees
- * Members can gift hours within the community
- * Organisations can also become members
- * Emphasizes a caring culture and that everyone has something to give

A 2 Manos Banco de Tiempo

The A 2 Manos, the time bank of the Malasaña neighbourhood, was initiated by Medialab-Prado (Medialab-Prado n.d.), *a cultural space and citizen lab in Madrid, Spain, created by the city council in 02000, growing since then into a leading centre for citizen innovation.* (Wikipedia 2023a) A 2 Manos defines its aim as promoting exchanges *that contribute to improving enjoyment during leisure time and fill the gaps of a market economy that puts economic benefit before human rights*. *In this way, it is intended to promote social dynamics and neighbourhood relations, in a context of mutual collaboration and respect, facilitating the reconciliation between work and family life.* (BDT A 2 Manos 2011)

The registration to the timebank happens online, however, also includes an interview with a management-team member who also helps filling out the profile if needed. This profile consists of personal information and the services that one can offer and would like to receive. In addition to a provided list, registrants can also create new categories of services, using labels. Requesting and accounting exchanges is done by the members through Timeoverflow, an application developed by the Spanish time bank network. They also have an optional WhatsApp group. New members can decide right away to join the management team when they register. The time bank actively encourages group exchanges *to make time flow more: members can propose or request a collective activity using the hashtag #cocoroclock.*⁴⁶ (BDT A 2 Manos n.d.)

- * Legal form: association: with a management team, general assemblies
- * A long list of rules written in a really bureaucratic/ academic language
- * Online sing up form through google forms, including a personal interview
- * The main channel for exchanges is an app
- * Optional WhatsApp group
- * Option to immediately join the management team when registering
- * Fresh look, beautifully designed illustrations

Echo

Echo is an Economy of Hours, set off as a grassroot project in Hackney, East London in 02010. Today it is an online network *advocating for offline connections*, (Echo n.d.) a hybrid time bank with two offline hubs in East and West London and an online, international network with more than 6000 members: persons, businesses and corporations. It is gestured by Civic Ltd, a non-for-profit company registered in the UK.

Echo has put the emphasis on new ways of doing business, particularly within the ‘creative industry’ It organises various programs and events, and also offers workshops *designed to equip you with the skills and knowledge needed to level up your business.* (Echo n.d.)

The currency of Echo is Echo, one of which equals one hour. Registration can take place online, during which one’s offers and needs must be selected from a list consisting mostly of professional expertise such as business management or graphic design. They don’t control new members. Communication, and accounting takes place on the web app. The trading dynamics follow the general principles of time banks.

Echo takes no responsibility for the exchanges between members. *[I]t’s up to members to make sure they’ve got relevant insurance (if required) and that they keep themselves safe during trade.* (Echo n.d.) However, there is no ‘terms and conditions’ to accept when signing up.

- * Not-for-profit limited liability company
- * Global network with local hubs
- * Emphasis on grassroot community and innovation in the creative fields
- * Activities mostly business related
- * Online registration, no screening
- * No liability policy is stated in community values
- * No term and conditions to accept when signing up
- * Active presence on Instagram

TimeRepublik

TimeRepublik positions itself as *the world's first purpose-driven social network, [i]nspired by the concept of time banking* (TimeRepublik n.d.) and founded by Gabriele Donati and Karim Varnini in 02012 (TimeRepublik 2021) Legally, it is an organisation, registered in Switzerland. (crunchbase n.d.) It is a 'global' online platform, a *global neighbourhood of over 100,000 people in more than 100 countries*. (TimeRepublik n.d.)

The currency used within TimeRepublik is TimeCoin™, of which each is worth 15 minutes. Communication, requests, accounting among members can take place on the website or within their application, TimeRepublik Messenger. One can search based on keywords or scrolling through the requests, communities and people already before signing up. Existing communities of exchange, alternative currency and mutual aid can also register, and new ones can be established through the platform too. Therefore, TimeRepublik has become a valuable database of grassroot initiatives. (TimeRepublik n.d.)

TimeRepublik is also pioneering its own version of UBI (Universal Basic Income) by dispensing TimeCoins monthly. Besides, it has partnered with Mangrovia Blockchain Solutions to assess the possibilities that introducing blockchain in time banking practices could mean. (TimeRepublik 2021)

- * Organisation (not-for-profit?)
- * Global network
- * Serves also as a database of exchange communities
- * Online registration, no screening
- * Request, communities and people are visible without registration
- * Search for keywords
- * 'All rights reserved'
- * Internal practise of universal basic income
- * Evaluating blockchain in time banking

Zeitvorsorge: Time Provisioning in Switzerland

Zeitvorsorge, the time provisioning system of Switzerland was initiated in 02008 by the Swiss government after a commissioned study had shown the potential of national, *non-simultaneous time exchange system for pensioners*. It aims to bring together *lively pensioners and elderly people in need of help in coping with everyday life*.⁴⁷ (Bundesamt für Sozialversicherungen BSV n.d.) The younger pensioner still fit enough to provide care, accumulate time credits that they can use up later in their life when they will be in need of everyday assistance.

Those interested to become time provisioners are invited to an interview with one of the collaborating organisations. Based on that, the organisation looks for a matching partner in need and organises an introductory meeting. *Then both report back independently to the organization whether they decided to collaborate.* (Zeit Vorsorge n.d.) If so, an agreement defining the activities and times of care is signed. The members also receive regulations and report forms. *From this point on, the members function independently as a tandem,*⁴⁸ (Idib.) nonetheless, the organisation is always available for support. It is the time provisioner who submits the hours to the organisation for accounting.

- * 'Do today. Rest tomorrow.'
- * Top down initiated, based on research
- * Age-group (50+) and need specific timebank
- * Long-term (strict) reciprocity (give now, get it accounted, get back when you're old)
- * Top down managed: partner organisations coordinate, match partners, and support
- * Creates long-term consistent care-tandems
- * Filling the gap in elderly care

China's Time Bank Volunteering Program

The time bank system of China is a government-imposed voluntary program to address the growing need for elderly care, experimented with in the Nanjing in Jiangsu Province in east China. It facilitates occasional volunteering in elderly homes or private care. Participants can follow their time coin balance on an applet on WeChat, but it is not clear what these can be used for. *The core of the time bank is voluntary and altruistic services. [...] The city's civil affairs and health departments encourage medical workers to join the volunteer teams to offer their professional expertise to the senile elderly who can barely take care of themselves or those who have no family.* (Yan 2021)

- * It's a volunteer program disguised as a time bank
- * Occasional care giving
- * Top down organised
- * Filling the gap in elderly care
- * Medical workers are 'encouraged' by the local government to participate

Plentii

Plentii is an association that *brings non-profits together with supporters to advance their projects* (plentii n.d.) It was founded in 02017, in Switzerland. Its aim was *making charitable work simple, transparent and sustainable - for all of us. [...] In recent years, the focus has been on networking between non-profits.* (plentii, n.d.)

Plentii provides a platform where non-profit organisations can publish calls for various types of support, temporal needs. People can browse the requests or filter them based on the focus of the organisation (humanitarian, inclusivity, environment, society) and the type of need (time, material, money). After registering, they can contact the organisation and offer help. Once the organisation used the donation, they also report back to the donator.

- * One directional donation: from people to NPOs
- * Renders charity more accessible, but no reciprocity
- * Non-profit association: core team (5) + expanded team (9) + advisory board (6)
- * Online platform with registration
- * Easy way to filter search of needs

Common Wallet

The Common Wallet is an initiative of 11 Brussels-based people (Tiziana Penna, Adva Zakai, Ingrid Vranken, and 8 more) who, since January 02018, live out of a common bank account. It is collective experiment to question taboos and injustices within the current financial system [by] detaching money from individual ownership. [...] It's a (psychological, social) research into the relationship with money. Not an economic model. (Pact Zollverein n.d.) The participants actively reflect on these changes individually as well as during their weekly breakfast meeting. (PACT Zollverein 2021)

They wire all their individual income into the shared account, and each uses the money according to their needs, wishes and desires, no matter if it corresponds with the income they contributed or not. (Pact Zollverein n.d.) Some members have fix salary, others (the majority) are free-lancers with no fix salary, with and without families. They follow the principle of non-reciprocity to avoid the capitalist pattern of enslaving the ones not earning to those who do. (PACT Zollverein 2021) The only necessary contribution is to be part of the group: even if one does not earn anything, one does not need to fulfil certain non-monetary (care) tasks. To make the experiment feasible they needed to set up a bank account for a factual union, a kind of company that has no legal status. (Ibid.) Members have rotating responsibilities and have introduced shared accounting of expected income and expenses. Any reduction in the quality of life of any means the failure of the experiment, as they have defined it. They did need to reduce consumption, went through emotional turbulence, however they claim that all that has rather emancipated them. (Ibid.)

- * Sharing all income and all expenses
- * Factual union bank account
- * Non-reciprocity
- * Weekly meetings
- * Rotating roles
- * Emotional, social and economic behaviour changes
- * No reduction in life quality

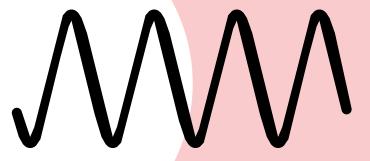
Commonfare

Commonfare.net, initiated by a collective of activists, researchers, artists and software developers working in collaboration with the good-practices and commoners, and sponsored by the Horizon 2020, [...] is a platform [...], a space for social innovation intended for developing relationships among people through mutual help. (commonfare n.d.) It is gestured by the consortium of the Center for Peace Studies (Croatia), Basic Income Network (Italy), and Dyne.org (The Netherlands, where Museu da Crise was also active until June 02018); [...] University of Trento (Italy), Abertay University (Scotland), Madeira Interactive Technologies Institute (Portugal), and Fondazione Bruno Kessler (Italy). (commonfare n.d.)

The platform is divided into 4 main sections. Commoners Voices is dedicated to collect and share stories about social collaboration in neighbourhoods and cities responding to social needs and desires, and supporting sharing of knowledge, goods, services, and skills. (commonfare n.d.) Under Public benefits, practical information about public benefits and services aim to render these more accessible to the public. Commonplace is alternative exchange platform welcoming free offers, direct trades and exchanges paid in Commoncoin, the initiative's own, non-Euro-convertible digital token. Finally, the Tutorial section contains articles that intend to support the use of the platform.

Besides the alternative sharing economies, they also advocate for universal basic income, and reclaiming commonwealth and common goods. Accordingly, the Commonfare.net applies an internal universal basic income practice by providing 1000 commoncoins per month to every *commoner*, every registered member.

- * Knowledge sharing and exchange platform
- * Citizen support with information about public benefits
- * Internal universal basic income in commoncoin
- * Strong academic background
- * Currency is non-time-based non-Euro-convertible digital token



Process

Subscribe to the Time Bank

Date: 13/10/2022

Setting: Office of the Time Bank in Gries-San Quirino, Bozen-Bolzano. The space resembles a bureaucratic office, featuring a large table at the centre of the room and shelves, filled with accountability books, lining the walls; but filled with gentle people.

Design tool or method: Action research

We chose to set off our official thesis phase by becoming members of the Time Bank of Bolzano/Bozen. This enabled us to have a first-hand experience of the subscription process, which was a crucial aspect of our research. Membership registration involved attending a colloquium at the civic centre in Gries, as per the Time Bank's requirements. At this stage, we were asked to print and complete two subscription forms: 'Modulo d'iscrizione' (Membership Form), 'Elenco di servizi' (List of Services), and to read the 'Regolamento' (Regulations) as well.

Reading through these documents was a rather overwhelming bureaucratic process. One particularly challenging aspect was selecting five items that we could offer and five items that we might need from a vast list of nearly 150 services. Later, we discovered that many options listed were no longer available. Unfortunately, adding new services to the list posed challenges due to the technical limitations of their software, that is provided by the municipality. As a simple workaround, they refer to unlisted services by any of the existing categories.

Once we arrived at the office, the subscription process took place in a hasty and informal manner. With the guidance of Giuliana, the president of the association's directive board, we successfully completed the subscription form and handed over the photocopies of our identity documents and Italian fiscal codes that we were told to bring along. We were then asked to pay 15 euros each for the insurance, provided to members. Finally, we both received a time-check booklet and a notepad with handwritten instructions, including the account username and password to access the reserved area of the website. The site contains members' contact information (name, address, phone number) as well as the list of services offered and requested.

Meeting with Gonzalo Iparraguirre

Date: 24, 27/10/2022

Setting: Office of the Time Bank-San Quirino in Gries Bozen-Bolzano. Informal interview, all sitting around the big round table. Later, in Trento, presentation in a meeting room of the University of Trento.

In October, we had the opportunity to meet Gonzalo Iparraguirre, an Anthropologist and researcher from the University of Buenos Aires, Argentina. His research focuses on cross-cultural studies of time, temporalities, rhythms of life, and social dynamics. Through his involvement with the Local and Regional Time Policies Network, he discovered Bolzano and decided to visit as part of his research on Time Banks in Europe.

We encountered him during his talk with Sabina Scola from the Time Office, Angelo Gennacaro (city councillor of Bolzano/Bozen), Giuliana Biasio (president of the Time Bank), and other members of the directive board. Sabina invited us. During the meeting, the Time Bank members explained how the association functions and their main activities. Gonzalo's question, *Are unemployed people part of the Time Bank?* sparked and confirmed the direction of our ideas.

After the meeting, Gonzalo invited us to attend his lecture at the University of Trento, held at Palazzo di Sociologia. During the presentation, he emphasised the distinction between time and temporality. Gonzalo explained how time represents the general change while temporalities are our relative perceptions of that change through examples of the phases of the moon and different time zones represented by clocks.

He also highlighted the importance of cultural rhythmic as a new approach to studying the temporality and spatiality of daily life as interconnected elements. Gonzalo is exploring the role of temporality in social organization, economic and social projects, and the management of the future of a society. His work draws attention to alternative proposals for the political management practices of development agendas in Latin America, emphasising cultural imaginaries and social perceptions of the future.

We had the opportunity to meet Gonzalo again at the Time Use Week conference in Barcelona, where he briefly shared his work once more.

Time Use Week Barcelona

Date: 24-27/10/2022

Setting: Conference at the Media TIC Building, Barcelona. More than 60 speakers participated in discussions, panels and gave presentations in a hybrid format.

Design tool or method: Actor mapping

Time Use Week, is an annual event dedicated to promoting time policies organized by Barcelona Time Use Initiative for a Healthy Society (BTUI) and the Local and Regional Governments Time Network in collaboration with the European Parliament and European Commission. It brings together researchers, political institutions, citizens, universities, and local representatives from European and Latin American municipalities.

This, ninth edition theme was 'Time and (in)equalities'.⁴⁹ Discussions revolved around topics such as time use inequalities, and their impact on health, productivity, sustainability, and the workplace. The conference also examined best practices, initiatives, and policies aimed at addressing these inequalities, while exploring strategies to ensure the 'right to time' as a fundamental right of citizenship.

As students engaged in research on the topics, we unexpectedly found ourselves prone to take the role of troublemakers: posing disruptive and thought-provoking questions from an eco-social perspective, challenging the status quo. However, being there ultimately enriched our experience and provided us with tangible insights regarding the context, key stakeholders, and the language associated with time policies initiatives.

A positive aspect worth highlighting is the inspiring and diverse participation in the discussions, with a notable presence of women. It was empowering to witness those few that brought forth eloquent ecological, economic and feminist perspectives. Among them, Adriana Bertrán, who opened the event reciting her poem *The fourth side of the Triangle*.⁵⁰ In this powerful piece, she protested against the '8-hour day': a triangle divided into work, sleeping and leisure. Adriana emphasized that this triangle is missing a crucial fourth side: care. She challenged the prevailing calculations made by male-dominated business spheres, which often disregard the significance of care in our lives.

[Let's stop the] individual search for the cause of fatigue:

they call it "reconciliation" as if life and work were slightly at odds,

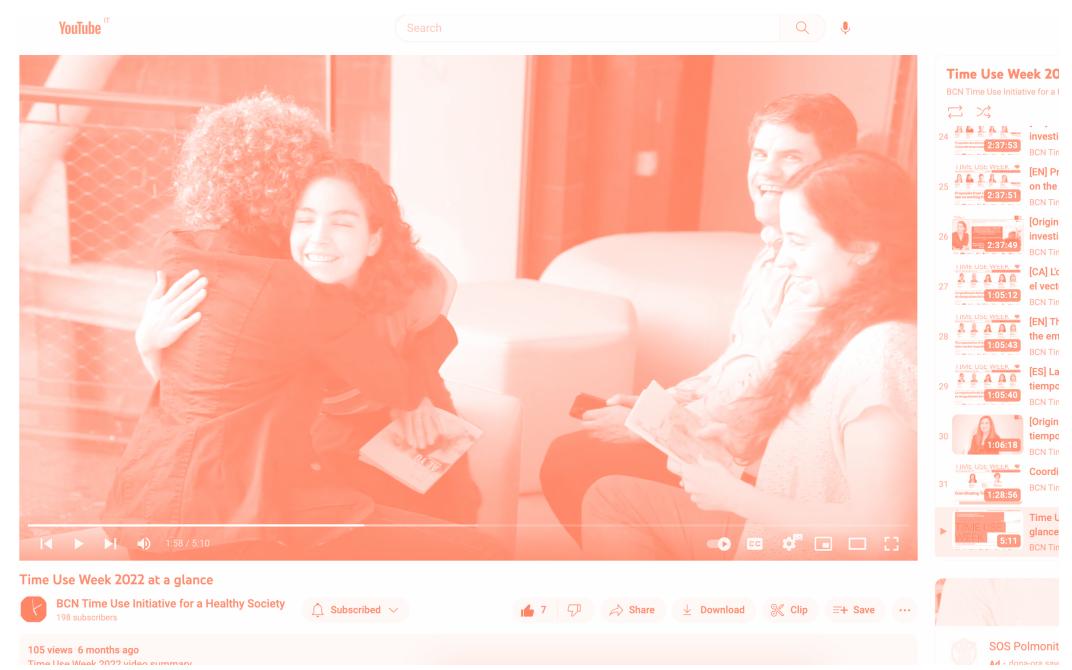
but the teacher could take them to a quiet corner of the playground

where to say "Sorry" and shake hands.

Let's stop fantasizing about "I need days of twenty-five... no, better of thirty hours!" because hopefully the market

can never decide the length of the Earth's rotation.⁵¹

(Bertran Anía 2021)



Noteworthy contributions were made by Yayo Herrero and Charro Moran too, who were among the few to shed light on the conflicts between ecology and time as we understand it today. We closely followed their published dossier *Tiempo para la vida* (Time for Life) throughout our journey. Additionally, on the final day of the event, Karin Jurczyk from Care.Macht.Mehr delivered a powerful discourse on the relationship between care and time. We also greatly appreciated the insights shared by Ulrich Mückenberger, Diego Golombek, and Marina Lafoy.

One significant concern that emerged during the conference was the persistent lack of time for questions. This issue extends beyond the conference and permeates various critical inquiry processes, even within academic contexts like our university. It appears that there is always a clock dictating when discussions must conclude.

We also felt uneasy with certain aspects in which the conference seemed to reproduce thinking patterns of the imperial mode of living: the discussions predominantly maintained an anthropocentric focus, yet we ask: How can we continue discussing the future without considering the interconnectedness of our world? The avoidance of naming neoliberalism or capitalism was striking. We must openly address the extent of control exerted by the economic system over time distribution and care. Moreover, the notion of care was primarily confined to care work and care jobs, limiting its broader dimensions. While the discussions surrounding work revolved around transitions in working modes, such as reducing to six hours instead of eight hours, four days instead of five, and home instead of offices. However, to foster more innovative policies, we must primarily ask fundamental questions about the labour market, what is considered work, bullshit jobs and shit jobs.⁵²

Nevertheless, we commend the remarkable and unprecedented work being carried out by these initiatives, cities, and individuals as part of a collective network. Their dedication is truly inspiring. Looking ahead, we hope to witness broader and more radical discourses that integrate new formats for participatory activities, encompassing a greater diversity of voices and ideas.

Furthermore, we received exciting news during the event. Bolzano has been designated as the World Capital of Time of 2023, offering an opportunity for our thesis project to contribute and reach a wider audience.

Non Ho Tempo Fest

“As a research action and part of their final project in Eco-Social Design, students Eliza Zimmermann and Nicole Faiella want to bring time and care to the foreground, and look for methods through which people with little time can also fit into the concept of a time bank. At the end of their work, the duo hopes to be able to offer the Office of Times a manifesto with proposals for a long-term transformation.”⁵³ – (Denzer 2022)

To address our first challenge of involving people who lack time in the Time Bank, we needed to tackle the question: What needs and aims must be addressed to engage them effectively? Aligned our action-research based approach, we proposed organizing an event that would invite busy people to discover and experience the benefits of the Time Bank.

The event was imagined as a three-day gathering, spanning from Friday to Sunday, to accommodate the busy schedules of our target audience. Fortunately, the Goethe Hauss Bolzano opened its doors for our event (for free). This proved to be an ideal setting: central and welcoming.

We thought that we could designate stations for exchanges, for reflection, for expression, for conviviality, and for answering questions as well. In the organization meetings, we developed an agenda with activities that could be moderated by either members of the time bank and as well as by our friends from the university.

To peak the curiosity of busy people, we chose to name the event “*Non ho tempo fest*,” which translates to “I don’t have Time Fest,” with the negation intentionally crossed out. This name aimed to challenge people to acknowledge their busy lifestyles and encourage them to prioritize self-care by making time for meaningful activities. We invited people in various ways. One of these, the blog post on *By design or by Disaster*⁵⁴ started as follows:

You never have enough time? Do you want some?

We invite you to an event to share your time with others, and others share theirs with you, to do what you cannot do because you are very busy.

Where: Kehl’s Club, Via Goethe 42 When: 25-27 November 2022 (Friday 15-18h / Saturday 10-17h / Sunday 13-17h)

The invitation also expressed the main objective of the event:

- * To experience what the Banca del Tempo di Bolzano has to offer;
- * To discover how such an alternative economic network could assist everyday lives;
- * To take a little time for what we rarely manage to do because we are simply too busy: to enjoy some convivial moments, learn something new, or just take a second to rest.



Organizing Meetings

Date: 06/10/2022

Setting: Ufficio Statistica e Tempi della Città, Via Piave. The organizing team consisted of Sabina Scola and Noemi Alfi, representing the municipality, Giuliana Biasio, president of the Time Bank, and the two of us.

Design tool or method: Participatory design

With great ambition, our organizing meetings began as early as we could, even before subscribing to the time bank or submitting our thesis proposal.

Collaborating closely with the Time Bank and the Time Office, we collectively decided on the details of the event. Using a simple participatory design tool, we addressed fundamental questions such as the timing, location, activities, implementation methods, the name of the event, and promotional strategies. By using just one sheet of paper divided by the issues to be discussed, and post-its, everyone was able to add and bring up their ideas.

Writing a thesis also about care, it is important to us to highlight the convivial and warm atmosphere of our meetings. Sabina, Noemi and Sylvia turned their office into a welcoming space. The presence of their care for us was palpable throughout the journey of collaboration. Check-ins, coffees, chocolate, and tea.

Protest Poster Production

Date: 11/11/02022

Setting: Workshop in one of the ateliers of our faculty at Unibz. Fellow eco-social design students were invited to create expressive posters reflecting their experiences with burnout, deadlines, and the pervasive lack of time in our society.

Design tool or method: Co-design workshop / Communication guerilla

During the brainstorming on how to invite 'busy people' to our event, the image of the children gathering in the amphitheatre from *Momo* was a crucial inspiration for us. *Momo*, a book written by Michael Ende, holds a special place in our project.⁵⁵ The story revolves around Momo, a young girl living in the ruins of an amphitheatre, and her friends as they strive to restore stolen time to the people. In Chapter 8, The Demonstration, the children set up a protest to draw the attention of adults to the invasion of their city and lives by the time-thieves, the 'men in grey'.

The *Protest Poster Production Party* consisted of a convivial aperitivo and workshop which had a mixed format of conviviality, reflection and creativity. At the beginning, but also throughout, we shared music, food, and warm drinks. Following, we handed each participant a small booklet with some fragments of the book, and sitting down all around, we followed the Eliza's reading.

We're going to hold a mass demonstration! We're going to paint posters and banners and march through the streets with them. We're going to attract as much attention as possible. We're going to invite the whole city to join us here, at the old amphitheater, to hear the full facts." [...] For the next few days, the amphitheater hummed with furtive but feverish activity. Sheets of paper, pots of paint, brushes, paste, cardboard, poles, planks and a host of other essentials appeared like magic - where from, the children preferred not to say. Some of them made banners and posters and placards, while others -the ones that were good at writing -thought up catchy slogans and painted them in their neatest lettering. [...] They were, however, joined by other children who saw the demonstration and hadn't known of the affair till now. More and more youngsters tagged along until the streets were filled with hundreds or even thousands of them, all urging their elders to attend the meeting that was to change the world. (Ende 2005, 98)



After immersing ourselves into the story, we proceeded to give more details about the event we were organizing. The outcome of the workshop was a collection of posters that we intended to hang across the city, serving as invitations to the event. We purposely opted for handmade posters to create a visually chaotic impact, prioritizing the immediate message over aesthetic perfection while conveying beauty in its essence.

To provide visual guidelines, we encouraged participants to:

- * Express their thoughts or feelings about the concept of time in any language or no language at all.
- * Explore styles, illustrations, or any combination.
- * Utilize coral and black as paint, with the white of the paper, and include an asterisk (*) as a symbol of new shared times.

For more creativity inspiration, we shared other visual books and adorned a wall with printed pictures, prepared as postcards, of protest phrases we had encountered on walls and other public surfaces during our walks and trips. At the end of the workshop, participants were invited to take one of these as a reminder.

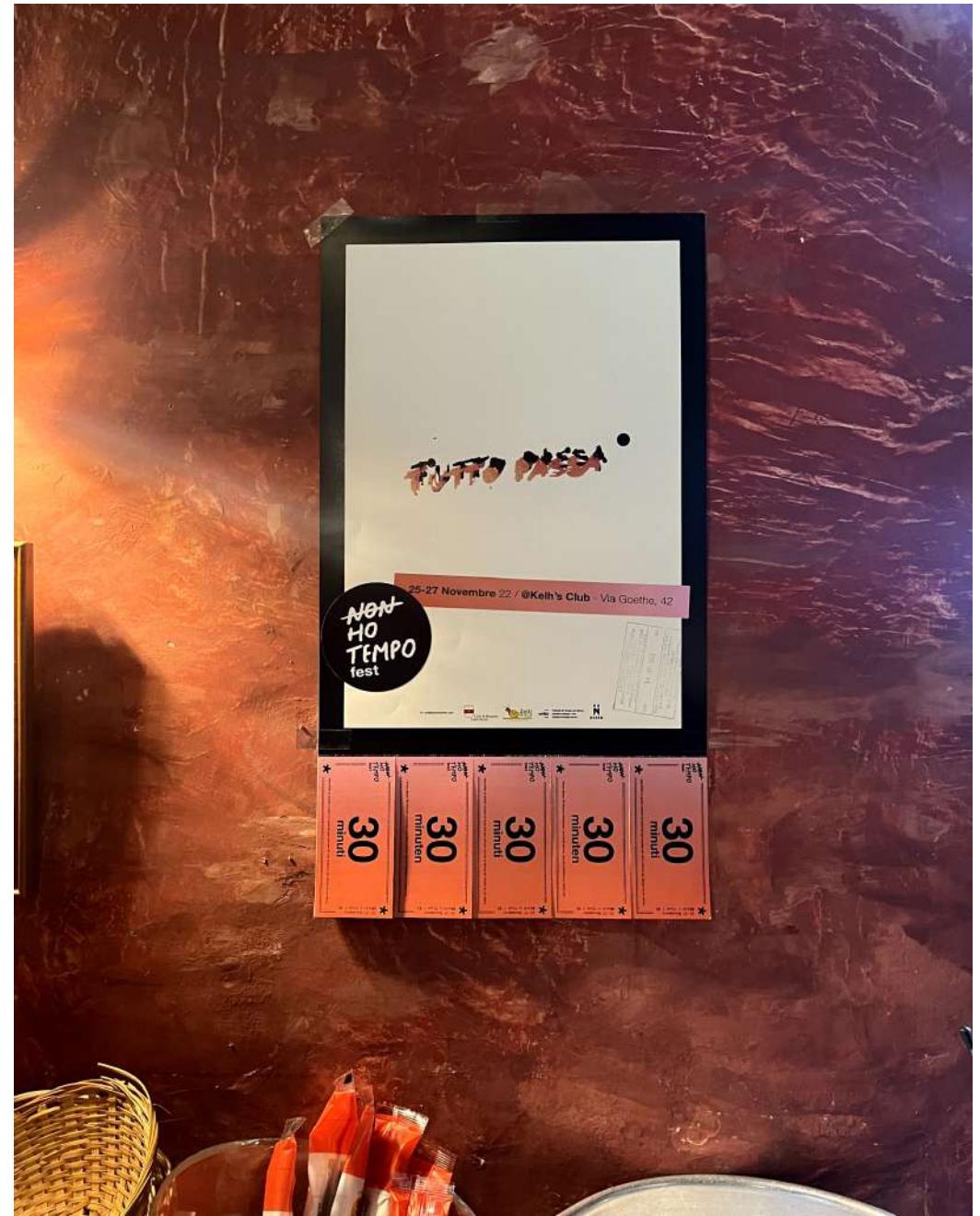
The painting process began smoothly, with participants sharing the materials, including paper, paint, brushes, and markers. We were a group of around 20 students, and by the end, we had assembled a collection of approximately 30 posters, all of which we left displayed on the wall for a couple of days. One of the most remarkable achievements was witnessing how these diverse styles were brought together by the few common elements, such as the chosen colours and the asterisk symbol.

For starting the promotional phase, we scanned the original posters to avoid damaging the originals. We framed the scanned versions with a black outline and added the logos of our partners. In addition, after printing, the event logo and date were hand pasted on each poster in the most appropriate place. Below the posters, we included money-like Italian and German tickets ready to be torn off, offering interested individuals a chance to take them as a flyer of the event. Each ticket, designed as a coupon of free 30 minutes on the event, contained details and explanations.

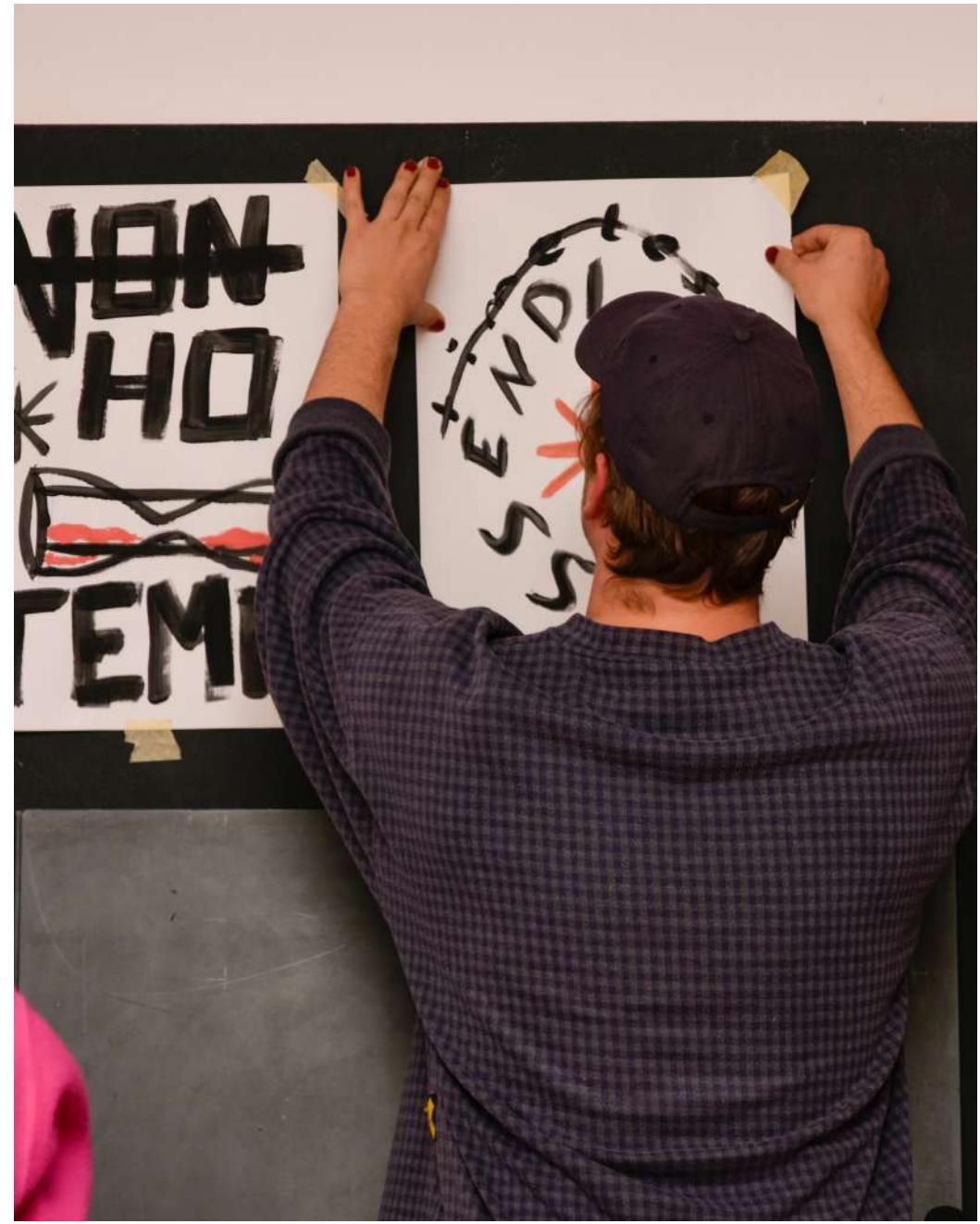
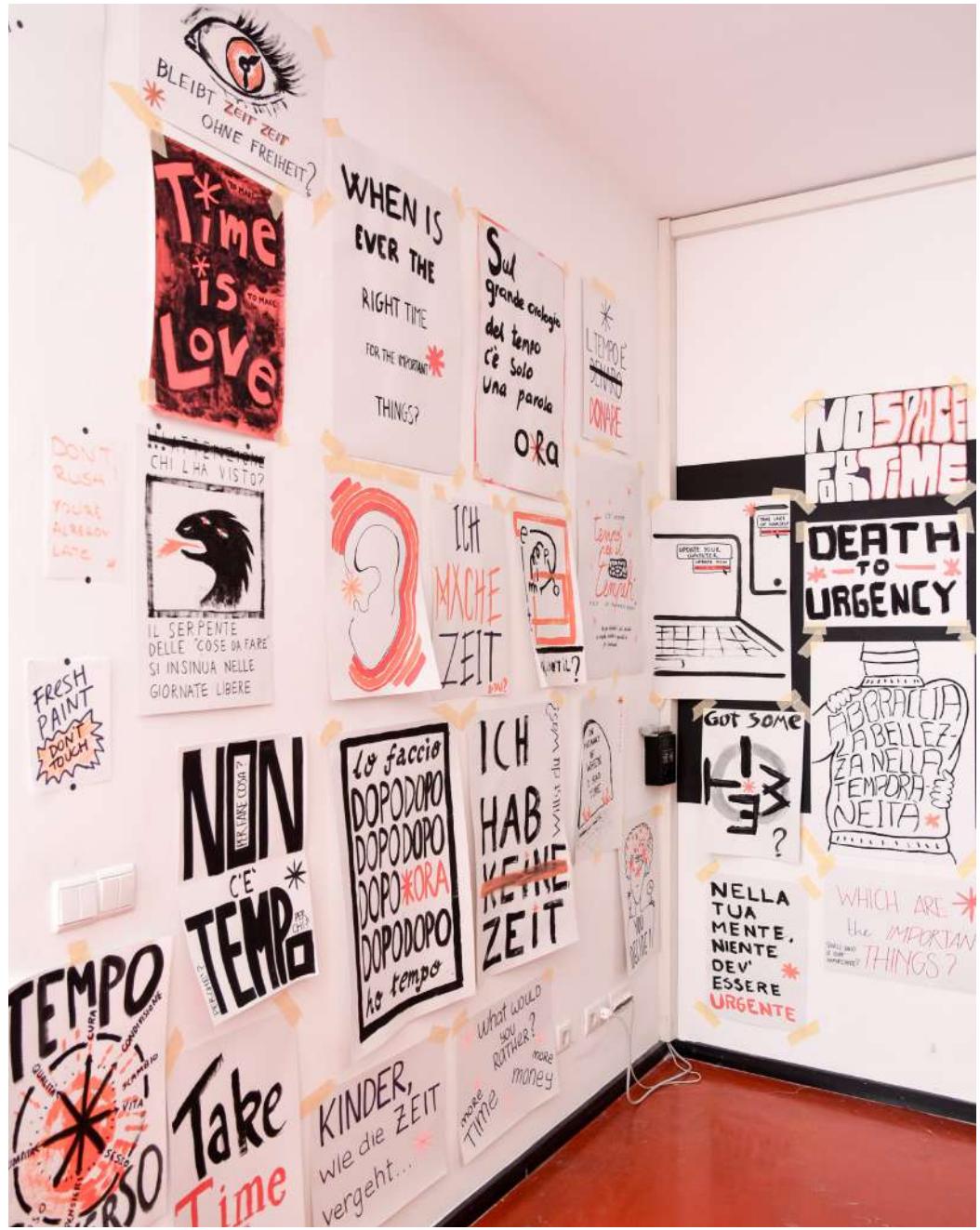
The posters were first reviewed by the commune. Surprisingly, they approved nearly all of the 30 bold designs. Furthermore, they assisted us in coordinating with the office responsible for adding the stamp of authorization required to hang the posters throughout the city.

We have distributed the posters with the help and company of some Time Bank members. More on this in the chapter Experiencing the Time Bank.









Collaborations

Date: 17/11/2022

Setting: Monthly meeting of the time bank. Room B, Palazzo Altmann.

Design tool or method: Participatory design

The intergenerational and multi-skilled collaboration played a key role in the organization and execution of the event.

During this monthly meeting, we presented the idea of the Non ho Tempo Fest to the Time Bank members. Our main objective was to actively involve them in moderating and sharing their expertise with new audiences. The members generously offered their skills and time in various activities, including knitting, sewing, plant care tips, cooking, meditation, and more. Some of them volunteered to simply give us a hand in anything that was needed or to be present representing the Time Bank itself. They showcased their dedication and commitment to supporting the activities of the association.

In addition to the collaboration from the Time Bank members, we were fortunate to have the valuable help of Hannah Martti and Arthur Holt. They supported us with their time before and during the event and offered their tools such as the String Survey they have built, an adapted version of A Manifesto of Tiny Commitments, and Proiecttati. Their dedication and collaborative caring spirit exemplified the power of time solidarity.



Intervention

Date: 19/11/2022

Setting: Saturday's Market at Piazza Della Vittoria, Bolzano.

Design tool or method: Public Intervention

Before the event, we also conducted a public intervention that served both as research and promotion. Our goal was to invite people to the upcoming event, while also gathering insights from 'busy people' on the services they struggle to find time for.

To formulate an effective question, we went through several drafts. We initially considered asking, "What makes you busy?" or "What things do you not have time for?" However, we realized that the potential answers to these questions might not align with the services provided by the Time Bank community. So, we refined our question to, "What do you pay someone to do because you are too busy?"

For the intervention, reusing a tabletop, we created a portable and colourful artefact resembling a numberless clock. The question was placed at the centre, surrounded by eight different categories that served as reference points for answering. These categories were defined based on the 150+ services offered in the Time Bank as follows (in parenthesis: types of Time Bank offers):

- * Human care (company, childcare, health, and wellbeing)
- * More than human care (plant and animal care)
- * House care (chores, moving, maintenance)
- * Knowledge (bureaucracy, languages, skills, sciences, technology)
- * Food (lessons, recipes, and food)
- * Free time (music, art practices, playing, sport)
- * Object care (repairing cloths, household equipment, bike; wood, and ceramic work)
- * Exchange and borrowing (cloths, objects, books)

The numberless clock was instead perceived as a fortune wheel and unexpectedly functioned as a provocotype.⁵⁶ It called people's attention and arose curiosity; some people even stopped us wanting to participate in "the game".



The dynamic of the intervention consisted of:

- * Asking the question, written in the centre of the wheel.
- * Writing down the answer in an arrow.
- * Placing the arrow in one of the eight categories of the wheel.
- * Giving the 'busy participants', 'time' in the shape of 'money', as an invitation to the event.

During the intervention, we approached and interacted with numerous busy farmers and citizens. After they answered our main questions, we symbolically gifted them a 30-minutes 'banknote' as a reminder and metaphorical invitation to utilize that time during the event. The colour of the money corresponded to the category of their identified need, indicating the services they could avail themselves of from the time bank.

Although our conversations were enjoyable, none of whom we approached ended up attending the event. We can assume that their inability to attend may be attributed to their busy schedules, as their responses predominantly fell within the categories of human care (well-being) and free time.

Nevertheless, the intervention successfully captured people's attention and engaged them with our unique tools. The question we posed seemed to intrigue and stimulate deep contemplation, particularly when coming from two girls with a particular Italian and even more peculiar German accents.

Non Ho Tempo Fest: the event

Date: 25-27/11/2022 (Friday 15-18h / Saturday 10-17h / Sunday 13-17h)

Setting: Kehls club at Goethehauss, Via Goethe.

Design tool or method: Action Research, Convivial Design

Our aim with this event was to find ways to involve busy people, people who lack time, and who are directly affected by the current exploitative modes of living into alternative economic networks, networks of solidarity that break with the monetization of skills, knowledge, time and so life itself.

The event started with unfortunate news; Eliza tested positive for covid just two days before. Other members of the Time Bank had fallen sick and needed to cancel their participation too.

With still many things to prepare, unsurprisingly, we went through the unhealthy stress of deadlines. A bit contradictory to the topic. Or perhaps reassuring, we could say. Care was knocking on the door but as too often, time did not give a way. Thanks to the support of friends, from carrying things to pasting posters, from printing to joining the event, we, together, managed to carry it out.

The setting in GoetheHauss, turned out to be very warm and welcoming. With helping hands, we managed to clean and decorate the place. We distributed the activities into different spaces. It was attractive from the outside; people stopped by to understand what was going on, however, only a very few dared to come in.

/ Nametags /

At the entrance, we asked participants to write their name and draw in a nametag what would they like to be if they were not a human. We became a more-than-multispecies (multiholoents?) crowd of trees, flowers, spoons, houses, suns, breads, dogs, waves, and many others. Asking 'why' was a beautiful icebreaker, as it made everybody equally vulnerable regardless of age.

/Needs and Offers board/

The first interaction was directly connected to our research questions. For this activity we set up a classified ad board, where participants could start to wonder about activities that could create reciprocities and encountered potential exchange matches. This

initial warm-up played a role as a silent socializer, where participants stood to read while accommodating themselves to the environment.

It consisted of 4 steps: Take a card, Read the questions, answer both questions and clip the cards on the board. The two questions were:

- * What might you need? On a busy day, what do you fail to care for because you're short on time? What do you feel the lack of? Is there anything you would like to do regularly, but can't afford to (due to lack of time or lack of money)?
- * What could you offer? What are you good at taking care of? How could this be useful for others? What do you enjoy doing? What is your profession? How do you earn a living? Could you offer this to help others?

Some participants wrote their name, some did not. However, we found matching needs and offers as most of the collected answers were about health, sport, food and time in nature.

/ String survey /

The string survey is an analogue participatory infographic that serves as a data collection method. Participants are presented with a set of questions featuring multiple options; they respond by tying a string to the pin indicating their choices. This physical installation visually represents people's answers, gradually evolving and revealing social patterns as contributions are added.

The questions included in the string survey were:

- * How busy do you feel you are?
- * How old are you?
- * What is the field of your job?
- * How many hours do you work per week on average?
- * How many hours of unpaid work you do per week on average?
- * What makes you (feel) the busiest?
- * What stops you from asking someone from your community to help with that?
- * How would you ask for their help?
- * Would you join a network of mutual support for everyday needs?

Through the string survey, collective thoughts and facts were generated. Most respondents fell within the 23-46 age range and most expressed feeling busy on certain days of the week or cer-

tain periods of the year, with some indicating a constant feeling of busyness. Additionally, all respondents expressed a desire to be part of a solidarity network for daily needs.

Other results insightfully showed that regardless of age:

- * We all feel busy sometimes.
- * We avoid asking others for help because of the fear of bothering. This reflects our individualistic culture.
- * We would preferably ask others for help in a simple, direct, and personal way.

Beyond the answers, it was intriguing to observe individuals questioning themselves as they responded. In consequence, we continued to use this tool in following interventions. This structure was constructed by Hannah Marti and Arthur Holt. We also thanked them for proposing, preparing and installing it for the event.

/ Time Bank Try Out /

In order to introduce a network of solidarity, we designated a space to explain and present the Time Bank in the following way:

The Banca del Tempo di Bolzano is based in Gries-S.Quirino. It follows the basic principles of time banks: members make their skills available for everyone within the association, exchanging only time. Time is the currency that circulates, not money, and it does so in a solidary way. Everyone's time has the same value, regardless of the skill or service offered.

A key element was to stage an open format of activities so that participants could try out the Time Bank without the commitment of joining the association right away.

During the three days, members of the Time Bank offered and shared their skills, such as: as sewing, knitting, helping with technology, caring tips for plants, baking, cooking, and meditation. In addition, we also counted on the collaboration of fellow students, who also shared their skills and knowledge.

/ Time to Exchange /

We designated an area where participants were encouraged to freely take and leave clothes and other objects. With this, we also aimed to prompt reflection on the value that these items held or would have. Júlia Farriol joined us, she is a fellow student who developed a project centred around infrastructure for solidary resource use. She brought along an intervention, and explained the different kinds of value that an item can have, that she, in collaboration with Eric Whyte, had identified. (Farriol Duran 2022)

When taking or leaving an item, participants were asked to mark the type of value they associated with the object.

- * Exchange Value: The property of being able to be exchanged with other goods and money.
- * Use Value: The property to be useful, to satisfy human needs.
- * Material Value: Usable resources contained within a commodity.
- * Ecological Value: Property of a commodity to not damage or to regenerate the environment.
- * Personal Value: Associated meaning to a commodity based on one's beliefs, ethics, faith, religion or spirituality.
- * Social Value: The impact a commodity has on the life of one (or more) person(s)
- * Repairability value: The property of being able to be repaired.

In contrast, in the barter within the Time Bank, only the monetary value of things is considered which is then subsequently compensated in hours. By including this activity, we were able to see how meaningful it is to do intergenerational exchanges of knowledge and new approaches. We all have something to learn from each other.

/ Time for Conviviality /

The event was not only about doing things, but it was also about being together, about conviviality. Some attendees came up with the idea of getting busy, moreover, we shared time by not being busy at all. The ambience of the space and the mellow music created a cosy atmosphere. Through the different activities, people that had never seen each other before were naturally interacting. As for example when we prepared mulled wine and a fresh pasta, by sharing recipes and joining in together.

/ Time for Imagination /

Some activities were more intimate and silent. In this station, we asked questions such as: How would you define time? How would you define care? Imagine how a life that puts care in the centre could be: how would we live if we took time for what we really care about and not what brings the most profit? To answer, we encourage participants to write their thoughts down, to draw stories, and to create quotes or poems. Everything that came into their mind got pinned to the board.

/ Time for Expression /

This activity consisted of painting posters just like the ones that were used to promote the event. We set out a space with brushes and paints where participants could express their frustrations and thoughts about time. Those new posters were displayed on the board as well, and later joined the collection.

/ Time for Reflection /

'A Manifesto of Tiny Commitments' is about discovering tiny commitments that one can make in the day-to-day life to make the world a tiny bit better. The activity encouraged pairs to start conversations, with one person taking notes of what the other said. It was inspiring to witness these meaningful interactions unfold throughout the event, particularly because it was not only tried out by people who knew each other already, but also by ones who had never interacted before.

/ Time for Feedback /

We also took the opportunity to gather valuable feedback from the participants. We asked them to share their opinions about the event: their overall experience of the event, the highlights, things to be improved, and their personal reflections provoked by the event. Additionally, we invited those interested in further involvement, potentially joining a network of solidarity, to leave their contact details.

*Molto bello, bella organizzazione. Complimenti.
-Andreas*

Grazie!! Spero di incontrarvi presto! =)

Grazie tante per questi giorni. È stato bello sentirmi parte di qualcosa e di una comunità.

Mi è piaciuto molto rispondere alle domande, un momento per riflettere sui miei bisogni, le mie aspettative e le mie abilità. Un ottimo modo per avvicinare i giovani, offrendo un evento accattivante e piacevole.

You're great. Such a pretty arrangement of the room & the stations.

è bello condividere le proprie conoscenze e vedere l'entusiasmo che cresce nelle altre persone. Mi è piaciuto molto il cozy sale e la convivialità.

Molto interessante il riciclo e le (?)

Very nice Sunday, I really appreciated living my Sunday this way, The (?) in two languages was really refreshing and overall, it seemed like time was stopping when we were inside the space cooking and chilling.

The space was well organised with activities & tools - nice atmosphere! (+music) The time schedule for Sunday was redundant. So, I had to be flexible & just let flow the time. - Good exercise

Bellissimo spazio per fare un evento del genere. Ho imparato a fare latto fermentazione, pasta, casereccia, pesto, cestini... però la cosa più importante è che ho conosciuto il progetto della banca del tempo, gente diversa con chi mi sono trovata benissimo e ho condiviso tempo che pensavo di non avere perché ero stressata con l'università. Sono molto contenta di essere venuta, Forse ci starebbe di avere meno attività allo stesso tempo, così la gente è più localizzata in quello che stanno facendo. E l'unica cosa che posso dire per migliorare l'evento, però forse non lo migliora. Bellissimo! Grazie Molto interessante ed innovativo.

-Manuela

L'evento deve essere più pubblicizzato ma l'iniziativa è lo devole manca un poco l'organizzazione. L'incontro con culture diverse e sempre una gioia che riempie il cuore. Ci dovrebbero essere più eventi di questo genere.

/ Overall Insights /

Over the course of three days, approximately 50 people participated in the event, with many others briefly entering to explore around. We were always a well-balanced mix of ages. However, most of the participants had a collaborative role or a close association with us. Although our ability to attract new participants was limited, the interactions between Time Bank members and fellow students were highly appreciated. Friday night and Sunday morning had the highest attendance, while on Saturday, more people from the street entered to seek information and explore.

Despite facing time constraints and unforeseen challenges, we acknowledged that our ambition led us to include too many ideas in the program, resulting in a lack of moderation and organization during the event. However, as always, with help and helpers, we were able to foster a convivial atmosphere and collected valuable insights, such as:

- * Busy people came if they had a task assigned to them.
- * Engaging in skill exchanges serves as a catalyst for social interactions.
- * We all have something to learn from each other.
- * There is profound power in the togetherness of diverse generations.
- * A new subscriber for the Time Bank, who got to know about the association through the event.

Right after the event, both the Time Bank and the Time Office requested the activity materials and to replicate a similar format during Time week in 2023 in Bolzano. The event played out to be a good opportunity to showcase our ideas, potentials and skills as eco-social designers and reinforced our partners' confidence in our collaboration.





Review with the Time Office

Date: 07/12/02022

Setting: Ufficio Statistica e Tempi della Città, Via Piave. We evaluated the event together with Sabina Scola and Noemi Alfi from the Time Office.

Design tool or method: Impact analysis

It was crucial to receive critical feedback from our partners as well. Therefore, following the event, we scheduled a meeting with the Time Office for a collaborative evaluation. To facilitate this process, we prepared four questions that each one of us responded to on their own. Then we shared and discussed them together. This method ensured that everyone had an opportunity to equally contribute their thoughts and insights.

Worked well

The place was well organised and nicely arranged. It was very attractive, and even managed to attract people from the street. The visual identity as well as the designed material contributed strongly. The activities and forms of interactions were really inviting (string survey, the wheel, etc). The fusion of students alongside the Time Bank members served as a powerful motivator for engaging new participants. Witnessing different people coming together and actively participating created a beautiful atmosphere of intergenerational sharing and mutual learning.

To be improved

The timing could have been considered better. Two weeks were not enough to disseminate the event. It would have had a bigger impact on attendance if more time had been invested in organisation and communication. It would have been important to find a way to involve passersby and offer activities for children as well. It is necessary to use clearer vocabulary and ways in which the concepts are easier to understand, as well as self-explanatory programs. The tight deadlines and workload contradicted the concept of the event, this should be an important learning when planning.

Learnings

The category of 'busy' became abstract and subjective. Ultimately, being 'busy' can also mean a level of care and commitment towards something. The 'busy people' that participated had a task assigned to them, a responsibility towards the event. A key to involving busy people is asking them to collaborate, not to participate. That makes them prioritize and take the time, since the things we need are sometimes abstract to our own selves. Another point is that to connect with busy people whom, we have yet to encounter, we must actively seek them out and meet them where they are, rather than expecting them to come to us. So far, involving people to join the Time Bank has proven to be a challenge. We must find a way to share its hidden superpower.

Next steps

It could be possible to replicate the format of the event to promote the Time Bank, directed to a specific target or choosing who will be primarily addressed. Another option could be to rejuvenate the Time Bank with new materials and new processes of exchange. Also, to find and test more accessible, 'every day', spontaneous, simple ways in which people can try out reciprocity and solidarity, and experience making exchanges as the Time Bank does. On the other hand, we could focus on doing an awareness campaign, a flashmob or public interventions, about the value of time.

Experiencing the Time Bank

Our exploration and research in the time bank was also conducted in first person, with real needs and request as other members do. We call this research action empirical research / participatory ethnography.

Some overall insights we got from completing participant observations were:

- * Appointments are usually set by call or WhatsApp messages.
- * Time checks are mostly not used, nor needed for the exchanges to happen.
- * Helping and being helpful is a beautiful experience of reciprocity.

Laser cut logo

Andreas, member of the directive board of the time bank asked us if we could help with any creative idea for making the logo of the time bank fit with the decorations of the Christmas trees they were decorating for the municipality, as a signature element.

He first contacted me on WhatsApp to ask for a quick call in which he explained the request. We agreed on a time, once he called me, he gave me more details. I first thought of adding a Christmas hat to the snail, but during the directive board meeting, we propose to do it laser cut. We did them at fab lab.

They gave us hours for the work and money for the cost of the material. With this small help, we managed to start gaining their confidence.

Tullio

Tullio subscribed as a general collaborator for the event. In the monthly meeting of the Time Bank, he put himself in disposition to do anything that could be useful. Besides offering to cook polenta on the second day of the event, he also proposed his help with the posters.

One evening, coordinated by phone, we met in front of a supermarket to give him a good quantity of posters and postcards he

could distribute all over the city.

One of the most interesting things about the contact with him, was communicating with someone completely outside the circle of friends and known in university.

Vincenzo

We got to know Vincenzo on the first directory board meeting we have attended. Ever since, he is always happy to see us and takes time to chat around. He offered his help to distribute posters of the Non Ho Tempo fest. We exchanged numbers and wrote on WhatsApp. Yet, he soon called me, and we agreed on the details via phone. Ever since, he always calls me if there's anything to talk about. If I ask a question on WhatsApp, he'd just call instead of writing back.

For the case of distributing the posters, he insisted on strolling through the city together. At the first café we went into to ask if we could paste a poster there, we also sat down, had a coffee and talked a bit. A lady, having breakfast on her own right next to us, was listening to us with curiosity. When we were about to leave, Vincenzo turned to her, and they started to talk. For a while, I was just standing around smiling, then another woman sitting another table away looked at me with sympathy. After exchanging some gestures, I walked over, sat down across her and we started to talk just as the two elders right next to us. I explained a bit about the event and the timebank.

Leaving the bar, Nicole has joined us. Just about 10 meters further we placed a poster in a bakery. Vincenzo got us two Kastanienherz for take away. From there we walked on in three: one carried the cartoon box with the posters, the other took care of the heart shaped, chocolate covered chestnut sweets, and the third brought the scissors and the scotch. Another 10 meters away Vincenzo stopped to explain the story of the bladesmith bicycle that is exhibited in a shopwindow on Goethe Straße. We circled in the centre, went into local stores, cafes and bars to place the posters. We also touched some streets that Nicole and I already covered the day before, yet Vincenzo knew shopkeepers whose store we wouldn't have considered trying. Hurrying to our next appointment, I asked Vincenzo if it would be fine by him to fill the time check another time. He gently refused to do it at all, saying that he has enough hours, he came to help because he wanted to.

Originally, we were looking for people who could take some burden off our shoulders as we were short on time with the preparation of the event. In this sense, Vincenzo did not help us; we were probably even slower than on our own, yet his company managed to calm us down even in the most stressful days before the event.

It was a really valuable exchange.

Vincenzo also offered to bake some pizza for the event. Unfortunately, he got sick and couldn't participate. We've agreed to make up for it later, and so we did. He came over on the 17/02. We agreed to meet in my street at a store we both knew well. He wrote me 10 minutes early that he is there already. He came with a big bag full of ingredients, kitchen utensils and even some chocolate as a gift. We went straight up to the flat, packed out in the kitchen and started to prepare the dough. Vincenzo brought everything that was needed for that. No surprise, he didn't use a single tool to measure quantities; everything went 'ad occhio'⁵⁷, he simply made us feel the right consistency and taste at each step. Q.b.⁵⁸

We took a good time to work on the dough, he adjusted the ratios of the flours and the water many times and let us try to knead it. Once we put the dough to rest, we went out to buy the toppings. We let Vincenzo guide us in choosing the right tomato sauce, mozzarella, vegetables, and meats. Even though I follow a vegetarian diet, for this special occasion I made an exception. On the way to the store we encountered another member of the Time Bank, and so we did on the way back. We've stopped shortly for chatting. At this point Nicole needed to leave for a work meeting, we went upstairs, drank a coffee and seasoned the ingredients with no hurry. The dough needs time to ferment, so we took it slow. Vincenzo had a lot of stories to share: memories, knowledge and anecdotes.

We prepared the first, "trial" pizza: he showed me how to stretch the dough, what is the right amount of tomato sauce, and the difference the position of the baking tray in the oven makes. Separating the raw dough into buns we practiced to shape them nicely tense and put them to rest under a warm blanket. From this point on we prepared, bakes and ate for hours. Soon, Nicole also arrived back. Vincenzo explained everything once again with joy.

After a long afternoon, Nicole and Vincenzo left and slowly walked towards their homes together. Nicole grabbed Vincenzo's big bag of utensils to carry before he could say anything. Through the day Vincenzo has mentioned several times how lonely he feels at home all alone, and that he's sure it also makes him age faster. '*You don't know how much you helped me, girls, by spending the afternoon together and letting me talk all day*,' he told us before leaving. And perhaps he doesn't know how much he helped us by pulling us out of the hustle and bustle of these last days. Nicole accompanied him all the way to his home.

Prisca

Days after the event, I moved to a new flat. I inherited the responsibility for the plants in my room. My friend, the previous owner

gave me little guidance on how to take care of them. Two weeks after moving in, I decided to look for someone in the time bank that could give me some tips.

I searched on the website for members offering services in gardening and decided to contact two of them that sounded familiar from the event. I called one and then wrote to them on WhatsApp. I texted them presenting myself and sending some images of the plants. They both replied quickly to me, but because it was Christmas period, they were busy and short of time. However, Prisca said she could come. I waited for her in the morning, and she was my first guest. In 30 minutes, I showed her the plants, she gave me basic tips about positioning the plants in the room and watering. She seemed interested in the distribution of the flat and shared with me the insight that it was Bolzano's architectural style on the 50's. Before she left, I intended to give her a time-check, but she said she would just write to the president that she gave half an hour to me. She said that the best method would be to have an app for the Time Bank. At the Christmas gathering of the Time Bank, we met again and she came to ask how the plants were doing. It felt nice to have a follow-up from her.

Wilma

Wilma participated in the event Saturday morning. As there were not many participants, we had the opportunity to start a conversation. She told us about her adventures, the photo books she makes and how she learnt so many languages. Also, to share, she brought 'pocket coffee' to avoid cups and covid in the event. It was the first time I tried it and she realized I liked it. I did.

Unfortunately, she left her scarf there, however it was fortunate for our friendship. The next days after the event, we set an appointment to meet outside the university so that I could give the scarf back to her. Punctually on the time we agreed, she was there waiting for me. I gave her back the scarf and unexpectedly in exchange she had brought a box of pocket coffee, a gesture I will never forget.

During that small encounter, I presented her to Eliza, whom she could not meet at the event. We started walking back home in the same direction as her. Somehow, the conversation arrived on the topic of Christmas and cookies, she shared a memory of a girl that was homesick, so she invited her to make cookies. Both, Eliza and I got excited by the idea of doing something similar. So, we agreed on a possible day we could come to her house.

Some days before, I messaged her on WhatsApp if it could be in the morning of Sunday 18, that day that she was already reserved for us. That morning, we took the train to Lana; she was there

at the station waiting for us. It felt as if an aunt came to pick us up in her car. Arriving at her home, she gave us some slippers that she keeps for her guests. Being there felt so warm right from this point. She offered us some tea from an advent tea box and showed us a book of South Tyrolian traditions that a friend had gifted her. In her fridge, she had already made the dough for the cookies, so it would not be so “appiccicosa”, sticky, a new Italian term we learned.

She prepared the table with all the tools and showed us how to get the right thickness of the dough. Eliza and I really enjoyed making the new shapes combining the ones that Wilma had; something new that she will try the next time too. Once all the cookies were made, she packed them for us, so we can take them home.

Wilma also gave us a short, guided tour of Lana; she took us to the Christmas market which was very different from the one in Bolzano. We could really see a local and family atmosphere. We found a postcard intervention, where one could write a Christmas postcard from Lana, and it would be sent for free. She took the time to write to some friends, Eliza to her grandmother in Hungary and me to a friend. Walking around, we found an ‘angel’ selling tickets; Wilma bought some. Each of us opened one, resulting in getting 3 free drinks in the market, so we took a table and enjoyed warm bread and Brule di mele under the last rays of the sun that day.

Being short on time, we hurried to the bus stop, where we said goodbye and thanked her for her time. When we told her we would give her the time check of the exchange, she said it was not necessary. She took the time for friendship; she has enough hours in the time bank.

Arriving home, she shared the pictures she made of us and the cookies and, of course, sent the Teegeback recipe too. Since then, we have both made these cookies at home. The postcard arrived at Eliza’s grandmother.

Ingredienti biscotti da té (Teegebäck):

- * 500 gr farina
- * 150 gr di zucchero
- * 250 gr di burro
- * 2 uova
- * 1 bustina di zucchero vanigliato
- * 2 cucchiaini rasi di lievito per dolci
- * un po’ di sale.

Forno normale a 175 gradi.

Daniela

Daniela is one of the sweetest people I have met so far in Bolzano. By chance, she had been present and around in almost every meeting with the Time Bank. Even though she is not part of the directive board, she is a very proactive member of the group. We met her at the very first interview with the Time Bank president, where she explained emphatically how the association works and shared her experience.

On the day of our subscription, she immediately asked for our help with the translation of texts from English to Italian. We agreed we would come to her house; she shared the address and we set an appointment. However, days before the appointment she contacted me via WhatsApp to cancel it.

Fortunately, we got other opportunities where we managed to learn more about each other. During the monthly meeting in November, we brought the laser-cut logos to hang up on the decorated Christmas tree in which she also collaborated. Showing enthusiasm about our work, she shared her wish of have a personal logo, to identify all the craft pieces she had made. Eliza recommended me as a graphic designer, and I happily accepted to give the service.

Days after, she reached out to me on WhatsApp, and we agreed to meet at the university’s bar. Unibar, got to be a place she had never visited before, thinking that only students go there. I started preparing some questions regarding the crafts she makes, a colour that could represent her and so on. More than just questions and answers, we had a nice conversation in which she shared details about her as an artist since being a little girl, about her as a mother.

I took a couple of weeks to work on it. Once finished, I sent it to her via WhatsApp. On-time to be a gift because surprisingly the day before was her birthday. The day after we met again to chat about the logo, and she immediately shared how much she liked it. She brought a gift bag with her, inside a ‘folletti’ made by her, a gift of appreciation for my work.

Days before Christmas, I took some time to make for her laser-cut pieces with the logo, a wood stamp, and some presentation cards, as an example of how the logo could be applied. I brought them to her at her ‘Casetta’ in the Christmas market at Soprabolzano. She and her husband welcomed me, invited me to drink a punch together, and at the end gifted me a handmade keychain.

After Christmas, they invited me to their home to look at the laser cut machine that her husband had recently bought. They were very welcoming, showing me their home, her creations displayed

all around, and all the materials of her lovely studio. I brought my computer to sync with their computer the logo files, and we made some tests with the machine. Before leaving their place, they gifted me two jars of fresh homemade ragu. I came home and baked some eggplant with ragu and messaged her immediately to say how much I was enjoying it. That day in my empty flat, it really felt I was starting to have a family in Bolzano.

The next encounter, she asked me for more presentation cards but unfortunately, I could only manage to print it on a thin paper. We met again, outside the University, I handed out the presentation cards and she in exchange brought two more jars of ragu for me. She knew that I loved it. This time, I shared a jar with Eliza and with the other I prepared a lunch to share with my flatmate. To spread the taste and the joy of home.

I printed again one hundred more presentation cards, this time on thicker paper. We coordinated on WhatsApp when to meet. This time we meet at piazza Municipio, and once again, she brought a jar of her delicious ragu for me and a slice of carrot cake she had made. I felt ashamed she is giving me so many things, and kindly she said that she makes ragu for her son, for her daughter and for me her “new grandchildren”. During our conversation, she shared that she was not feeling so well the last days. Having headaches and high blood pressure. I also shared that I was having a painful headache too. Talking about health, I shared more details about the doctors I had visited so far in Bolzano, and asked if she had any advice for a dermatologist. We walked together to the next street to show me the place of the doctor she suggested, who now is retired but does Chinese medicine. The more we kept on talking, arriving to the point of asking her another advice: what can I use in my curly hair? (Because she has a beautiful curly hair). She explained to me the process and products she used, ending on her walking me 100 meters farther, where unexpectedly she bought me a cream for my hair.

Luciana

Luciana has approached me on the first monthly reunion of the Banca. She asked me I’m the one who offered help with small carpentry work. I agreed shyly, I was afraid she thinks I know more than I actually do. There was no better way to include in my “offers” that I’m good with hands-on work, can help fixing or building small things around the house.

She explained that her bathroom furniture has gotten worn by the water and humidity; that she’d need someone to fix it. We exchanged numbers. I wrote her a couple of days later, she sent me some pictures of the worst damages. I asked Valentin, the wood workshop expert of the university for recommendations. He rec-

ommended not to engage in trying to repair the pieces, pointing out that they seem to be laminate boards. I agreed with Luciana to meet and have a look in person and discuss if I can help or not.

I was a bit anxious to go, still worries about her expectations. She welcomed me warmly, offered me coffee and biscuits. I stayed there for over an hour, but no more than 10 minutes was about the furniture. After the coffee we had a look on them, quickly agreed that I am not able to help her out and went back to dining room to chat about family, living in Bolzano and others. She told me she’ll let me know if she come around the centre so we can have a coffee. Days later, I briefly wrote her what I’d read about renovating laminate and suggested that a good carpenter could manage to do the job without needing to make new doors. She invited me for following week meditation session that she would be guiding for Arianna, another Time Bank member. Even though this first time Luciana needed to cancel the meditation, since then we have gathered a few times to meditate and chat along a cup of coffee. I also helped her getting ready for the summer: changing curtains, putting away the winter clothes and replacing them with the ones for summer.

Bruno

Bruno had got to know about the Time Bank through our event. He had a specific need that he left on the boards of needs and offers: he was looking for someone who could repair his wool slippers. We called him the day of the first monthly reunion to ask if he still needs help. We would have asked around on the meeting, instead, he told us that he had just inscribed to the Time Bank, so we’ll see each other later in the evening. There, chatting, it turned out we both like climbing. We exchanged numbers to fix a date to go to the gym together.

After needing to cancel one appointment, the second time we managed to go climbing together. This encounter wasn’t as convivial. Perhaps we have miscommunicated, so I didn’t understand that Bruno is a beginner and will need a lot of instructions and supervision. If I knew that in advance, I’d have organised a session in 3, so there’s always someone to look after his technique of belaying. Nonetheless, we had some nice small conversations. After a while we encountered a previous colleague of his. They, apparently haven’t seen each other for a while, started a lively conversation. Unfortunately, they had exchanged some comments about me that put me in unease to go climbing with him again.

Christmas meeting

The monthly meeting of December was a convivial one. We decided to join merely as participants, having nothing to present

this time. Earlier that day we had the midterm presentation of the thesis, and even though we were considerably tired, we did not miss the opportunity to interact with them. For this Christmas gathering, everybody was meant to bring something to share. We took the time the night before to prepare: Eliza, banana bread and Nicole, pumpkin pie. We also bought a present to participate in the 'Engele-Bengele', a south Tyrolean tradition of exchanging gifts. At the entrance, we had to leave in a basket the small gift we brought and before leaving we could take other one away. In this way everyone is an 'Engele', the angel who brings the gift and an 'Bengele', the person who receives it. Apart from that, they had prepared a tiny gift for us, 5 knitted Christmas tree balls as a special reward for our job in the event and we also got a huge bag of walnuts that we had ordered. The meeting had a warm setting, particularly because it was snowing outside.

Monthly meetings

We participated in 4 Monthly meetings: November, December, January, and February. Two of them had a convivial setting, in December the Christmas party and in February the Carnevale. We noticed that they enjoyed mostly talking to each other and sharing delicious things to eat.

Anna and Ilenia

During the event, I got to know Anna and Ilenia. They immediately caught my attention because besides us, they were the only young members. The second coincidence being that we subscribe to the time bank about the same period.

They joined the event on the first day, and even though they were already members, they gladly summed up as attentive participants in the other activities. I couldn't be happier to count on them and have their energy around. At the last day of the event, they came to support us again. Some days after, Ilenia approached us to use the "Manifesto of Tiny commitments" in her job, which then she confirmed that she did.

During our last meeting with the Time Bank, we found out that they did not renew their subscriptions this year. Sad news, because they were the audience our project was looking to include in the Time Bank. We wanted to know more about their experience and why they decided not to continue. So, we reached out to them and met for an aperitivo at WAAG on a Monday evening.

The two girls have explained us why they decided against renewing their membership of the Time Bank. Slightly absurdly the biggest issue was exactly *time*. They pointed out that the schedules of the Time Bank are not worker-friendly: the monthly

meetings, the opening times of the office and most of the group activities happen when they are still at work. Ilenia also told us about her experience of simply not finding a timeslot that would suit both her and her possible exchange partner. She suggested that the possibility of detailing which times of the day a person is normally available.

We also shared and discussed together possible future ideas for our project. The conversation turned to be a meaningful list of quotes said by them.

La cosa più grande del progetto è che permetter a legare e crea il senso di comunità [...] Che bello sarebbe che invece di buttare via subito quelle pantofole rotte, potessi dire "aspetta, che chiedo alla mia comunità se c'è qualcuno che potrebbe ripararli" [...] Soprattutto qui in Alto Adige dove c'è un isolamento di alto livello la Banca del Tempo avrebbe un grande potenzialità⁶⁰

Arianna

Arianna wrote to me on WhatsApp, asking if I could fix her small wooden stool. As I haven't answered after a couple of hours. She resent the message. I asked for some photos to better understand what is to be done. It turned out she's already put the stool in her car, ready to be taken to me. I got some dark and blurry pictures, nonetheless, I agreed to fix it. The next day we met just in front of my house and I took a while to find the time to work on the stool, but Arianna was patient. I then took it to the workshop at the university and it did not take long to fix. Now it was my turn to bring the stool back to Arianna. She was doing volunteer work to collect donations for animals that day, so I wrote to her and we met at the small white event tent where she was selling products for the cause.



Think of Alternatives

3 directions

Date: 15/12/2022

Setting: Midterm presentation, which serves to update supervisors, professors and fellow students about the progress of our thesis. Unibz.

Design tool or method: survey, participatory decision-making

Based on the answers and feedback from the event, we were able to cluster the next-step of ideas into three different directions. During the midterm presentation, we requested advice on which direction to take, also considering the time we had. After explaining each case, we asked everyone in the room to vote. The results were: B (8), A (4) and C (3).

- * A. Establish a new network of solidarity: Starting a new, more organic network of care/solidarity independent from the Time Bank, that can be tried and used openly, avoiding bureaucratic processes or financial commitment.
- * B. Simplify the current system and language of the Time Bank: Together with them, rethinking the steps and process of the Time Bank to be more flexible and accessible.
- * C. Prepare a Tool Kit: Preparing a set of actions and interventions in a format that the Time Office and the Time Bank can use them in later events, aiming to reach diverse audiences and facilitate the revaluation of time.

Moreover, we seized the opportunity to ask the audience, which was full of busy people, about what needs and aims need to be addressed to engage people like them, in our project. We did questions like What would make you want to join a Network of Solidarity? What process would work for you? Their responses were very much insightful and highly supported the ideas we were about to propose to the Time Bank.

4 Scenarios

Implementing actual transformations within an organization is far more challenging than it appears to be. *We often defend ourselves from change because it usually costs a lot of energy and time.* (Sabina Frei) Resistance amplifies when the suggestions come from people who are foreign to the organization. Even though we have been members for some months already, we are still somewhat outsiders for the core community of the Time Bank. We must navigate the fine line between refreshing the organization and overwhelming its existing structure. As our supervisor Sabina Frei highlighted during a review session, *if we intervene in an organisation too hard, the organisation will die, and another will emerge.* In conclusion, we decided to propose different scenarios, each varying in the magnitude of change, ranging from little tweaks to total spin-offs.

"You have big power to give them ideas and feedback, don't be afraid" - Kris Krois

As a first step towards simplifying the system and language of the Time Bank to achieve a more flexible and accessible approach (option B), we did a 'blueprint' audit and mapped out 25 steps, assigning colour codes to classify the experience. The colour red represented points of friction, orange denoted confusion, and yellow indicated areas that were relatively smooth. This exercise quickly identified clear pain points such as getting to know the Time Bank, understanding its functioning and the challenges of accounting the exchanges.

With these pain points in mind, we employed a method inspired by the Design Workbook.⁶¹ We embarked on a brainstorming session, generating a total of 15 diverse ideas. Subsequently, we organized these ideas into four distinct scenarios of change: a more social bank, a more digital bank, 'tempo sospeso', and a new collective. We prepared one page for each with a short visionary description highlighting their unique characteristics and implications; and listed the actions needed and the reasons behind.

Types of change:

- * Tweak: improve (a system) by making fine adjustments to it. (soft change)
- * Upgrade: improve by adding or replacing components.
- * Add-on: include something extra as an additional element.
- * Spin-off: turn a something into a new and separate entity. (radical change)

a bit more Social Time Bank

Type of change: Tweak

Members of the time bank communicated in an open channel. Here, everyone can see the ongoing exchanges, so members can learn about what others need and offer simply by following the conversation. Members can easily notice if they shared the needs with someone and co-organise exchange sessions. *This transparent communication allows peer-monitoring.*

The monthly meetings are thematised around activities that are highly requested or that are newly offered. This way the assembly becomes a point of exchange and helps everyone liaise and engage with each other. Members (or groups of members) take turns in facilitating the activity of the month. Occasionally, activity meetings are opened for non-members too, so they can try out the Time Bank.

Required actions:

- * Open WhatsApp group for sharing needs and offers
- * More convivial monthly meetings, combined with activities
- * Open meetings so non-members can experience the environment and activities
- * Members take responsible for certain types of activities
Why?
- * The documentation of the exchanges is happening on the background
- * The community acts in a “bubble”, very few people know about the time bank
- * The services of ‘offers and needs’ are predefined in a list
- * The list of services ‘offers and needs’ is not updated

a bit more Digital Time Bank

Type of change: Upgrade

Old and new members of the Time Bank can have access to a more welcoming and intuitive platform, which includes being able to subscribe online, read a short introduction of each member and being able to account the exchanges autonomously and directly through the website.

New members will register through a digital form. They can take their time to browse through the updated list of current offers and requests and think about what they could need or contribute with. At registering, each member writes a short description that not only lists offers and needs but also explains the level of proficiency, provides examples, and gives some personal details. Registrations are finalised and approved on the monthly meetings where the new members also present themselves.

The accounting of the exchanges is done directly by those carrying them out through simple digital means. The website is managed within the community; thus, it can be kept up to date.

Required actions:

- * New subscription form
- * Presentation card with a storytelling for each member on the website
- * Redesign website and keep it managed within the community
- * New accountability method: self-submission of exchanged hours

Why?

- * Bureaucratic and rigid process of becoming a member
- * Intimidating-interview style sign up experience
- * Time-check system is not working
- * The services of ‘offers and needs’ are predefined in a list
- * The list of services ‘offers and needs’ is not updated

Tempo Sospeso

Type of Change: Add-on

Tempo sospeso is to offer available time that others need. A new simple and accessible initiative that enables a space to create potential time exchanges between the community. It consists of physical boards (in open, public or semi-private spaces) where people can write down their needs and offers, and thus render themselves available to get contacted by a person that is interested to give/get help.

This initiative can be connected with other organisations and volunteers (including the Time Bank). Tempo sospeso builds on the concept of “caffè sospeso”. It is a way to give time without expecting anything in exchange. Yet, it creates connections. Anyone in need of help or in an abundance of time can leave a note with their request or offers on physical boards placed in community spaces, institutions, and volunteer organisations. Time Bank members or others who wish to give time can visit these boards to find people they can offer their time.

Required actions:

- * A physical board to share needs and offers
- * (Digital) option to review exchanges
- * Connecting with Solidarity and Charity Organisations: to donate time directly

Why?

- * Higher time offer than demand
- * Bureaucratic and rigid process to become a member
- * Closed within the community

Time Collective

Type of Change: Spin off

The Time Collective is a network of time sharers. Breaking with the legal form of association, there is no need for the discouragingly complicated bureaucratic registration procedure. The Collective's objective is to connect individuals matching needs, interests and skills and to facilitate exchanges. Each member carries responsibility for the agreements he or she makes, not the Time Collective. The recording of exchanges take place in a revised physical format that also gives space to record personal experience. Communication, requests with offers of exchange, and decision making all happens in transparent channels accessible by all members.

Required actions:

- * Not being an association, thus not having an insurance
- * New name
- * New accountability method. Each members submits their exchanges
- * Physical method for accountability + (digital) review of the exchange

Why?

- * Bureaucratic and rigid process to become a member
- * Closed within the community
- * The word ‘bank’ is strongly associated with money

Scenario Voting

Date: 19/01/2023

Setting: Office of the Time Bank in Gries-San Quirino, Bozen-Bolzano.

Design tool or method: survey / participatory decision-making

Once we had outlined the scenarios, we asked the president of the directory board for 20 minutes during the next monthly meeting so we to evaluate the scenarios together with the members. We wanted to be sure, there will be enough time to depict the different visions. We prepared booklets to facilitate imagining, reading, voting on ideas, and providing anonymous feedback. The booklets included sections for sharing opinions about the current state of the Time Bank, evaluating the four proposed scenarios, marking preferred and disliked actions within each scenario, and space for offering additional ideas.

During the meeting, we started with emphasising the value and potential of the Time Bank, then acknowledged the critical aspects we had identified during our research. We explained that our goal was to help them, us being part of 'them' too, envision the Time Bank and its possibilities, based on the suggestions and advice we had received from young participants of the event and other interventions. Our intention was to contribute to the diversification of participants and enhance the Time Bank overall.

The original idea was to go through the booklet together, reading out loud the scenarios. As that felt quite unnatural to the members, instead, we took time to provide guidance on how to use the booklets, ensuring participants understood the questions and their purpose, then invited them to fill the booklet in their own pace.

Unfortunately, at that point the meeting was rushed to the next point on agenda, thus the members worked themselves through the booklet hastily while listening to and participating in arguments of general matters and upcoming projects of the Time Bank. Some also took the booklet home promising to bring it back to us next week. Despite all limitations, we were able to collect approximately 20 answered booklets, which provided valuable insights and opinions from the participants anyhow.

The members voted about each action that the scenarios comprised and gave written feedback about the current state of the Time Bank. Many have indicated that group activities, hikes as something that works well, but friendships, the organisation and the directive board, exchanges and *to give without asking anything back in exchange* were also listed. As areas with potential

to improve the involvement of youth, networking with other organisations and other time banks, visibility, digitalisation, more member-proposed activities, and exchanges were pointed out. To define their vision of the Time Bank turned out to be more challenging. Only two people filled this part envisioning it to be a network of friendships, lived and practical solidarity that prevents loneliness.

"You are doing a systemic organisational development project. [...] The wish of change and the wish of keeping the comfortable status quo is always in tension. [...] It's the natural way for a system to defend itself against change. Especially if it comes from outside. Resistance to change is not rejection." - Sabina Frei



Scenario Review

Date: 20/02/2023

Setting: Office of the Time Bank in Gries-San Quirino Bozen-Bolzano.

Design tool or method: Dialogue tools

Once we have organised the responses from the booklets into simple tables, we met with the directive board of the Time Bank to discuss the results. We ended up discussing each point individually, even those that the majority had voted against. This time we could explain the motivations behind it, and the board also shared their concerns in detail. We agreed on several points to be carried on. The summarised arguments for each suggested action reads as follows.

a bit more social Time Bank

* **Open WhatsApp group for sharing needs and offers:**

The board's opinion was divided. Some agreed it would be more comfortable, especially for young people. Others said that, based on past experiences, if everyone can write, people start spamming the chat, which overwhelms others and provoke them to leave the group.

*[...] perché noi siamo vecchie lo stesso, ma invece I giovani vogliono una cosa più immediata che si legga subito, che è diverso no. Noi abbiamo più difficoltà [con queste cose] e loro hanno più difficoltà con I nostri metodi.*⁶²

* **Monthly meetings combined with activities:** After initial dismay we have agreed to propose on the next monthly meeting to try to make the upcoming one more convivial with snacks and drinks.

*Lasciare 10 minuti o un quarto d'ora per chiacchierare non sarebbe male. [...] la gente ha voglia di chiacchierare, [...] infatti bisogna sempre di dire (knock knock) "e signore basta", quindi vuoi dire che la voglia c'è. Si potrebbe dire "guardate facciamo mezz'ora così [parlando sulle necessità burocratiche] e poi c'è il tempo per fare due chiacchere".*⁶³

* **Open Activity meetings:** We discovered that the monthly meetings are actually open to anyone, although not promoted publicly. Hence, we thought it might be a good idea to publish an open invitation for these meetings on free websites like Inside. Additionally, with the weather getting warmer, they are considering restarting the Thursday

morning Talvera walks, which is an open activity as well.

- * **Activity-dedicated groups within the Time Bank:** To be discussed on the next monthly meeting in the context of these meetings being combined with activities.

a bit more digital Time Bank

- * **New subscription form:** It took a longer discussion to clear out that it is technically feasible to digitally request all the necessary information from potential new members, including tax codes, ID numbers, and data privacy agreements. Nevertheless, the board strongly emphasized that they (the president) need to meet the prospective member before granting them full access to the database of contact information.

Acknowledging their concerns, we reached a conclusive result that on the possibility of a hybrid subscription model. In addition to the well-established in-person process, a digital option to submit the subscription request can be introduced. Through an online survey platform or similar, one could submit all necessary documents, browse the list of offers and needs, specify how they can contribute and be helped, and maybe even provide a short self-description (and the level of knowledge of the skills one offer). Once the form is submitted, the directive board reviews the application, and the applicant is invited to introduce themselves during the next monthly meeting or in office opening hours. The application process is completed after this personal introduction, where the applicant receives access information for the database and a time-check booklet. The digital approach could grant a smoother experience for prospective members, and it could ease the work of the administrators as well.

- * **Presentation card for each member:** Not all board members saw the point of this idea. It also turned out that there had been once already a physical version of it where people could see each other's photos and read their short descriptions. Andreas ensured that it is easily integrable into the website. Even the option to search for keywords could be extended to these descriptions. A non-obligatory add-on was accepted to be tried out.

- * **Updated list of offers and needs:** This had been on their agenda already before our proposal. A technical difficulty is that not all the members respond to the emails in which they asked for confirmation of offered and requested services. Perhaps a monthly meeting could be dedicated for reviewing the lists in person.

- * **Redesign the website and keep it managed within the community:** At the moment, Andreas is responsible for managing and updating the website due to his technical expertise. However, he has expressed openness to new ideas and suggestions. While the current website is functioning effectively for their needs, it could benefit from a refreshment to make it more appealing to potential members. As a first step, we can propose a visualized idea and discuss how to implement it together.
- * **New accountability method**, self-submission of exchanged hours: The administrative system they currently use is provided by the municipality. This provides a website and digital accounting free of charge, yet it also has a rigid system, the functioning of which they have no influence. The intention to join the Timebank network of Lombardy, which has developed a more user-friendly system, has been halted due to the financial insecurities related to their servers. The directive board have admitted that the paper-based time-checks don't work, people don't bring them to the office, or don't even fill them. Instead, many send an email or a WhatsApp message to the administrators about the exchange that took place. No agreement was made on this point, but there is willingness to change if the required actions are not too demanding.

*Quello non riusciamo a farlo perché siamo legati al comune.*⁶⁴

Tempo Sospeso

The ideas in this scenario provoked a contradictory reaction: they were highly voted by the members and refused by the board. The directive's arguments seem legitimate. They argued that these proposals are not in line with the purpose of the Time Bank, which is to facilitate exchange. We could argue that what we suggest is not exactly volunteering, as it creates a direct personal connection that then can easily grow into a relation of mutual support through occasional exchanges and evolving friendships. It is a step towards organic solidarity⁶⁵ and gentle reciprocity, towards commons, where trust can take over the role of stick accounting in ensuring that the care that one gives to the community will eventually circulate back to them.

In any case, there is an obvious desire from the members to give time to others, even if it is not reciprocated. Thus, this scenario will be explored outside the framework of the Time Bank, yet the members will be invited to participate.

* Physical board to share needs and offers: The board opposed the idea for exactly the reason we proposed it:

this way it is not necessary to become member of the association. Their primary concern was indeed the issue of responsibility. They feel necessary to have an insurance that covers occasional accidents during exchanges to avoid potential lawsuits and quarrels. As the legal status of association is necessary to take out an insurance, abandoning that is not imaginable. Even though many time banks, even with thousands of members, follow the practice of declaring and exclusively personal responsibility instead of organisational liability, for our directive board it is not 'safe' enough.

*Devi iscriverti e poi... altrimenti non sei assicurata, e una questione proprio burocratica.*⁶⁶

- * Connecting with Solidarity and Charity Organisations to donate time directly to people: Even though there is a visible need among members, and they even organise donation projects from the Time Bank (collectively) to charity organisation, this idea was considered as not aligned with the purpose of the association.

*Sì, però non entra nella nostra associazione.*⁶⁷

*Lo scopo e lo scambio, non è solo la donazione [...] non è che io vengo là e ti dono il mio tempo [...] allora fa volontariato, cioè sono due cose diverse, no?*⁶⁸

Time Collective

- * Not being an association anymore: Refused in unison. In the context of the Italian legal system there's no formal group that has less bureaucratic obligation than an association. To be able to have a collective insurance, it is necessary to for a legally recognised entity. Not being insured is not an option for them. (See at Tempo Sospeso in this Chapter)
- * Renaming the Time Bank: Refused in unison.
- * New accountability method. Each members submits their exchanges. Possibilities are limited due to technical concerns. (See at a bit more Digital Time Bank in this Chapter)

Noi siamo molto limitati dal fatto che essendo una cosa del comune .. infatti, quello che se diceva prima, che per fare certe cose bisogna proprio fare su questo computer, non lo può fare lei da casa per esempio; quindi, c'è una limitazione di qui siamo consapevoli però essendo noi ospiti qui e ci fanno tutto gratis alcune cose le dobbiamo anche acce-

Resultati Immaginare insieme la BdT del Futuro / 19. 01. 2023

★ Cosa che funzionano bene

(1) C'è chi e la sente chiedere in cambio qualcosa	(2) Scambi tra soci	(11) Gruppi-Rete
(3) arrivata al aperto (gruppi, rete)	(12) Amicizia	(13) Gite/Passeggiate
(14) Organizzazione	(14) tutta chiara	(15) E' diretta
(16) Organizzazione	(17) Quasi tutto diretto	(18) tutta
(19) Scambi con i soci		

★ Cosa che potrebbero essere migliorate

(1) Scambi	(2) Rete digitale	(3) Rete tra le BdT italiane e estere	(4) Più proposte di attività dei soci
(5) Adesione di persone giovani	(6) Interazione con altre associazioni del terzo settore ma non solo	(7) Maggiore coinvolgimento anche di soci più giovani	
(8) Maggiore coinvolgimento anche di soci più giovani		(9) Maggiore pubblicità dell'associazione	

★ Scrivete le vostre visione per la Banca del Tempo

(10) Priorizzazione verso la solidarietà	(11) Solidarietà-vivere e crescere	(12) Amicizia (solidarietà)	
(13) Più proposte di attività dei soci	(14) Scambi	(15) Rete di amicizie (solidarietà)	

Resultati Immaginare insieme la BdT del Futuro / 19. 01. 2023

SCENARI	SI	NO
- La BdT un po' più sociale		
Un gruppo WhatsApp aperto per condividere bisogni e offerte	9	18
Incontri mensili accompagnati con attività dei bambini	10	7
Incontro di attività aperto al pubblico	2	7
- La BdT un po' più flessibile		
Nuovo modulo di abbonamento digitale	5	11
Presentazione personale online per ogni membro	5	12
Elenco aggiornato delle esigenze e delle offerte	15	3
Registrazione delle ore scambiate da parte di soci tramite un modulo	7	10
Riprogettare il sito web - gestire aderenza della comunità	5	10
- Tempo Scambi		
Una tavola per condividere richieste e offerte	10	5
Donare tempo direttamente a persone di organizzazioni di solidarietà e beneficenza	11	6
- Collettivo del Tempo		
Formare una nuova rete che non sia una associazione	2	10
Scegliere un nuovo nome	1	12
Condividere il registro degli scambi	7	7

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Building Alliances

Date: 10/02/2023

Setting: Centrum. Via Luigi Galvani, Bolzano.

Design tool or method: Interview? Collaborative meeting/ co- case study analysis

The following week we met Andreas, the youngest member of the directive board, taking care of the technicalities of the Time Bank, to talk through the suggestions from a more technical point of view. Together we explored some online exchange-community networks that offer free (and in some cases also open source) tools to manage time exchanges, ideally directly by the members; and are connected to international networks. We showed the examples we had encountered (See in Other Time Networks and Events, and Case Studies), and he shared that he had heard about. We have agreed upon a couple of actions to continue with. (See Outcomes)

Time Interactions for Care > Process

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Trying Out

Date: 16/02/2023

Setting: Office of the Time Bank in Gries-San Quirino, Bozen-Bolzano. Carnival celebration.

Design tool or method: Probe & prototype

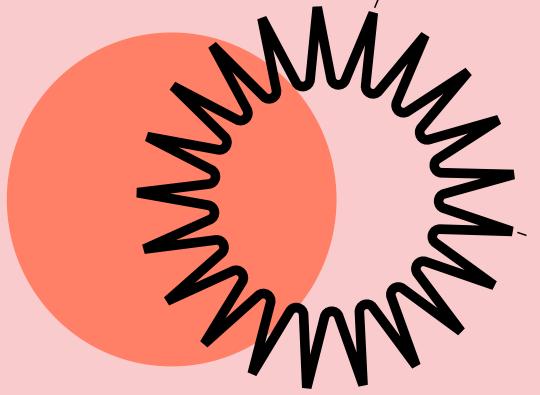
During the next monthly meeting, we introduced two of the most-voted ideas from the scenario review. Considering the learnings from our previous meeting in January, when the printed booklet proved to be overwhelming, this time we tried to adapt to their ways-of-doing. We followed their usual dynamics by raising our hands, asking for the word, and simply explaining the suggestions to open a discussion and decide together.

The first suggestion consisted of making the monthly meetings more convivial: to establish rotating responsibilities of food, drinks, music, cleaning and eventually also group activities. We quickly settled on an ‘everybody-brings’.⁷⁰ Deciding to carry out the activity was so simple, that even the empty sheet of paper we brought along to note down the roles for next month was unnecessary.

The second suggestion was to try out a more direct and physical way of sharing needs and offers, considering that an open WhatsApp group is not seen possible. For this reason, we brought along a pin-board where one can simply write current and specific needs or offers hoping that someone in the reunion can immediately offer their help after reading the cards.

We used this as a probe⁷¹ to discover insights that would lead us to prototype⁷² the idea of Tempo Sospeso. Five of us took part in the experiment. One member quickly found someone who offered the help they needed. An interesting suggestion we got, is that it is necessary to include a name and number to be potentially contacted. However, afterwards, the directive board shared the needs and offers in the WhatsApp group, in both Italian and German. Within a matter of minutes, Nicole was contacted by two different members eager to assist her in repairing her bag.

The usual method to seek help in the Time Bank involves searching through the website, filtering members based on the service that they are looking for and finding their contact information. To request assistance, one typically needs to make a phone call or send a message, introducing themselves and explaining the problem. However, this process can be burdensome and create social anxiety, even, or especially, when the need for help is not urgent. Through the probe, we have discovered that having an intermediary, such as the pin-board, provides a more open and inclusive way to interact. The board serves as a voice for things that might otherwise go unsaid, by both ‘introverted’ and ‘extroverted’ souls.



Outcomes

Reflections

Which needs and aims need to be addressed to engage busy people?

We discovered that, somewhat paradoxically, busy people are engaged when having a responsibility. As we reflected on the **Non Ho Tempo Fest**, the category of 'busy' became abstract and subjective. Ultimately, being 'busy' can also mean a certain level of care and commitment to something. The 'busy people' who participated had a task assigned to them, a responsibility towards the event. **A key to engage busy people is asking them to collaborate, not to participate.**

In contrast, when we asked 'busy people' what would make them participate in a network of solidarity, the answers were like: *Get[ting] the impression that it is useful for real needs, low threshold events to try out, comprehensive overview of benefits, low commitment, easy onboarding, ease of use, not too many meetings, it should be a pleasant experience, convivial, fun and personal, feeling backed up, receiving the same amount of care.* Indicating three characteristics: **practical, flexible, convivial.**

Can a non-monetary exchange system contribute to create care-based social arrangements?

Yes, networks such as time bank do. We validated this form of exchange through empirical experiences. And how else could care in action be proven if not by experiencing it? By engaging with Time Bank members and spending time with them, we gained a deeper understanding of its value. It is an **effective practice to foster reciprocity, friendship, interdependency, and intergenerational interlacing.**

How could the time bank become a model of non-market-logic-based economy?

It is already. However, the vocabulary and processes make it confusing and unclear. By prioritising use value over exchange value and relying on metric currencies that cannot be used for speculation and in which accumulation is meaningless, **time banks do break with**

the aspects related to the unhealthy social implications of the **capitalist markets**. The Time Bank of Bolzano could get closer to becoming a commons by loosening up its accounting and bureaucratic restrictions, **stepping away from** what is seen necessary in today's economy: the **individualistic practices** based on the idea that we are naturally selfish homo economicus and so we all need to be well protected from everyone else.

How can we reframe the language of the Time Bank to make its value and potential visible?

There are many directions in which the Time Bank could potentiate its hidden power and value. Making the activities **more enjoyable and convivial**, having **channels where the members can share openly**, **improving the onboarding** experience for prospective members, or reducing the financial atmosphere (starting from its name) are all possible ways. However, all these new ideas could seem overwhelming for a network that has such a well-defined structure and history, and that needs to be respected. We suggested ideas with different magnitudes of change, from small tweaks to radical spin-offs.

To which extent should we loosen the Time Bank's rigid way of operation or simplify its process?

The Time Bank association has been operating successfully for over 20 years, establishing **a strong structure and system that works for its members**. Most members share similar ages and lifestyles. Many actively participate in monthly activities. While some members are content with the current state of the Time Bank, others express a desire to involve younger individuals. During our collaboration, they expressed joy for having us around. However, our interaction also had a research-oriented approach that surely contributed to our commitment to become a member. The other two young members decided to unsubscribe.

To integrate or include⁷³ new members, certain **adjustments may be necessary, but this might disrupt the dynamics** to which existing members are accustomed. Through the iterated reviews of development scenarios, **we have managed to frame a middle ground** that balances the needs and expectations of both new and existing members.

Which policies could the office of times implement in Bolzano for a more solidary way of life?

By attending the Time Use Week, Time Week BZ, and the Beyond Growth 2023 Conference at EU Parliament, we have gained a partial overview of the policies being discussed. Among those are:

- * Shorter working week and more flexible working schedules
- * Policies prioritising wellbeing over productivity (e.g. night life policies)
- * Gender equality in paid care leaves
- * Universal Basic Income (UBI) and Universal Basic Services
- * Other ways to incorporate unpaid care work into working schedules without necessarily monetizing them
- * Wealth Tax, Corporate Tax
- * Inclusive, free, accessible public space
- * Abolishing GDP as a measure of human progress and replacing it with indicators of human and planetary wellbeing
- * Redirecting the economy to maintain the natural bases of life and create the conditions for wellbeing, prioritising sufficiency over accumulation
- * Actively unbuilding the ideological hegemony of neoliberalism

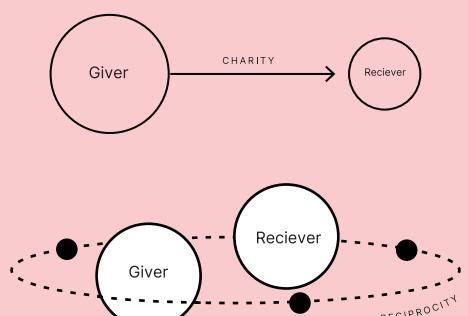
Further suggestions and extensions from our side are:

- * Inclusive, free, accessible public space for all: citizens and stateless people, natural entities, multispecies and holoents with and without legal right
- * Un-gardened gardens
- * Experimenting with un-segregated care: merging age groups and species
- * Edible public gardens
- * Not cutting fruit trees inaccessibly high, not cutting fruit trees at all
- * Substantial night public transport

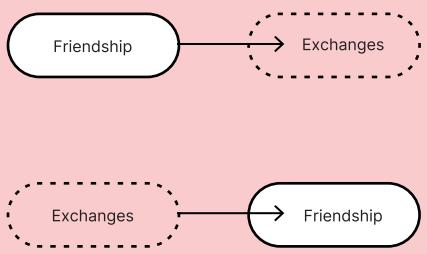
Our collaboration with the Time Office went further and deeper than what we expected. Instead of 'delivering' a manifesto with possible implementable policies around the topics of care and time (which is also important), we **became part of the working team** and starting points of a longer collaboration between the office and our Master's Degree Program. **Building bridges and (unconventional) alliances enable substantial transformative steps.** (Krois 2021) There is possibility for eco-social designers to do SF in municipal offices too, in *transformations from with-in!*

/ Meaningful Potentials /

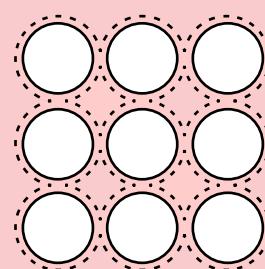
Time Interactions for Care > Outcomes



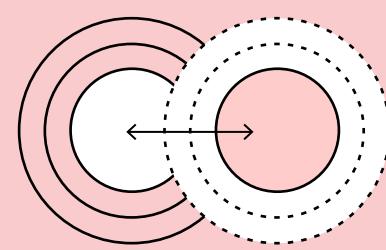
Reciprocity is more than giving



Exchanges evolving in friendship



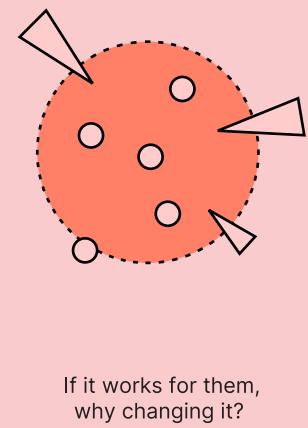
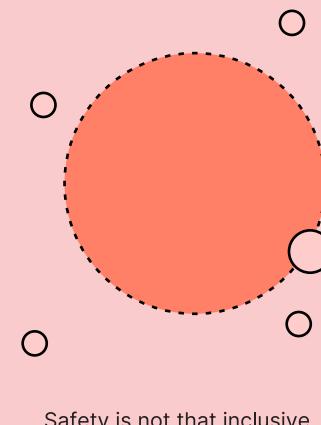
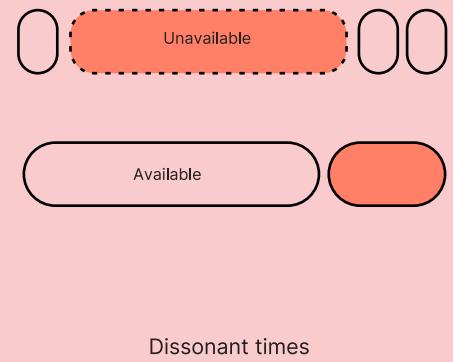
Interdependency assembles



Intergenerational interlacing

Time Interactions for Care > Outcomes

/ Critical Aspects /



Time Bank

The initial main goal of our project was to cooperate with the Time Bank of Bolzano/Bozen to involve people who lack time and who are directly affected by the current exploitative system; and to amplify their positive impact together with the Office of Times.

Conducting the research actions described in the previous chapters and personally experiencing the Time Bank provided us with valuable insights into both the meaningful potentials and critical aspects necessary to achieve these objectives. In this section, we will elaborate on these learnings that also indicated the direction of the achieved outcomes.

/ Meaningful Potentials /

* Reciprocity is more than giving

Reciprocity is a back-and-forth interplay of giving and receiving in return. The Time Bank operates on the basis of reciprocity, organizing exchanges of time. These exchanges are distinct from the market logic as they are equivalent but also asymmetric (Associazione Nazionale Banche Del Tempo 2011, 59) and emphasizing the significance of **social 'interaction' rather than the monetary value exchanged in a 'transaction'**, as if it was a bonded donation. Outside the market logic, reciprocal exchanges are socially enriching; they create social activation of both sides as givers and receivers. In contrast, charity, which also serves the purpose of solidarity, often does not foster direct or deep connections between the giver and the recipient. Therefore, the true power of a network based on time and care lies not in the act of simply giving away, but rather in **enabling each other to give back**, enabling everyone to give, and form meaningful bonds.

* Exchanges evolving in friendship

Reciprocity is not distant from our daily lives. Exchanges of care happen organically within our 'closest' groups: family, friends, and other kin. However, in that way, it keeps us in an exclusive mindset and 'closed' in our personal bubble. The practice of reciprocity within the Time Bank turns that equation around. By sharing time and exchanging help with 'strangers' without the intervention of money, new friendships are built. The reciprocal exchanges are the catalysts of building relationships of care and solidarity, **beyond the norm of caring only for what is familiar**. *So, while we clearly need communities in order to share, what is perhaps less obvious is that sharing, in turn, helps to create community. (The Care Collective et al. 2020, 54)*

* Interdependency assembles

We typically feel acknowledged within the communities and contexts where we actively engage. As foreign students, our interactions in the city were confined to the socially homogenous settings of the university and our living spaces. However, through our involvement in the Time Bank community, we had the chance to connect with and be appreciated by persons we otherwise wouldn't have encountered. These people, who became like family, created a sense of belonging in Bolzano/Bozen. The practice of reciprocity **liberates us from the capitalistic belief of being and needing to be independent**. These networks help us pass **from a "me" to a "we"**, from individual to collective thinking, to be an active part of a society and thus create space where connections can emerge.

* Intergenerational interlacing

Bridging generations can be seen as a form of human symbiosis, where **needs and surplus overlap**. Elderly members of the Time Bank could give what we were in need of, and we could ease their needs with our abilities. In the time bank, we experienced a unique form of care often lacking within our own generation. On the other hand, we uncover their untold stories and invigorate them with new energy. This way of sharing not only creates a social legacy that extends beyond the boundaries of a family tree but also fosters **collective responsibility**, encouraging us to **expand our circle of care across both space and time**. (Krznic 2020) They have recipes we can follow, and we have Spotify accounts to play their favourite songs of Fabrizio De André. The more we engage in intergenerational intermingling, the less likely their stories will be forgotten.

/ Critical aspects /

* Dissonant times

While we recognize the immense value of intergenerational interactions, we have come to realize that finding opportunities for such connections is no simple task. The case of Anna and Ilenia illustrates this predicament, where time ironically becomes a barrier. Schedules for students, workers, and parents differ greatly from those who are retired. Despite having complimentary needs and offerings across generations, we often **lack shared moments to connect and exchange**. Additionally, the Time Bank usually organizes its activities within timeframes that are inaccessible to those caught up in the demands of a busy life dictated still by the system. This learning also involves time policies: in order to create bridges between generations it is necessary to **break free from rigid time constraints**, and design interconnected schedules among different age groups.

* Doing together is beautiful, but not always possible

During particularly busy periods, we reached out for help in the Time Bank to alleviate our workload and allow us to concentrate on other pressing tasks. The Time Bank members proved to be a valuable resource in skills and availability. However, we encountered a challenge when those who extended their help **expected us to engage in the activities together**. While we appreciate the fairness and desirability of this convivial approach, it became impractical during our busiest periods. To extend reciprocal practice of care within diverse generations, we see necessarily to find inclusive, flexible ways of engaging and exchanging within time constraints. It requires balance between maintaining the spirit of togetherness and adapting to the practical needs of busy times.

* Safety is not that inclusive

Joining this community entails following a series of steps, some of which can be **overly bureaucratic**. Furthermore, potential members are not able to experience how the Time Bank works before subscribing. This limitation arises from the association's need to operate under insurance coverage, ensuring the protection of all participants and the integrity of the exchanges. While the need for insurance and safety measures is understandable, we see it as an **imprint of an individualistic worldview that limits accessibility, inclusiveness** and may discourage new people from participating.

* If it works for them, why changing it?

The Bolzano/Bozen time bank has been active for over 20 years with over 50 active subscribers, and regular attendance of at least half of the members at monthly meetings. They had established a solid process of operating and its members are constant within their rituals. While some members are satisfied with the current state, others express a desire to involve younger members. However, it's important to **recognize that altering such a successful system for a different audience could be seen as appropriation** and result in a fragmented transformation.

A potential solution lies in **introducing an add-on** to the existing network, exploring beyond the current framework without fundamentally disrupting the core processes of the time bank. This approach could allow potential members to experience the benefits of reciprocity before fully committing to an association. By creating this middle ground, we can bridge the gap between existing and potential members, **fostering a more inclusive and diverse community while still honouring the regulations that have contributed to the time bank's success for its current audience**.

Ideas to be Implemented

Working towards this middle ground, together, we also identify actions that the Time Bank could implement while maintaining this integrity. Some of these are as follows:

- * Make clear in the description of the WhatsApp group that they can send messages to the administrators about immediate needs and special offers, they'll post it in the group.
- * Draft text for public invitation for the monthly reunion
- * Publish an open invite about the monthly reunions in Inside (and or Nitzer, Treibholz, Eventbrite)
- * Regularise convivial moments (15-30 min) as part of the monthly assembly, preferably before discussing organisational matters
- * Contact Italian time banks that are part of a bigger network to ask about their experiences and the potential of joining that or another community
- * Draft the digital application form prototype that can be shown to the directive board

To successfully implement these slight adjustments and tweaks it is necessary to define a few members from within who can form a **core group dedicated to carry on** the process of change. This adaptation needs to find its own pace to unbuild the natural initial resistance that the prospect of change generates. We cannot squeeze it into the deadlines of our thesis.

Implementation is iterative. (Sabina Frei) Once the impact of these changes become visible, desires to 'go further' might emerge as well. Initial external nudging can start a transformation, but only internal dedication can accomplish it.

Tempo Sospeso

As we explained in detail within the proposed scenarios, Tempo Sospeso is an idea inspired by caffè sospeso, a practice originated in the cafés of Naples, Italy. Ordering a caffè sospeso, a ‘suspended coffee’ (‘pay-it-forward’, with the correct English phrase), entails that a customer pays for two coffees, one of which is kept on hold for a future customer who otherwise would be unable to afford it. This practice is an anonymous act of solidarity. (At this point, we need to thank our supervisors for the initial idea that they came up with during a review session.)

In general, the idea consists of recreating the same dynamic of organic solidarity but using time instead. For creating this system, we mainly thought of physical elements placed in open spaces of the city, like a classified ad board where people can interact by writing down what they need help with or can help with. **It replicates the logic of reciprocity of the Time Bank, but without the bureaucratic processes or the rigid accountability of the exchanges.** In this case, a gentle reciprocity.

We proposed this idea to the Time Bank, in order to open their association and extend their possibility of interacting and helping with people beyond their network. This scenario was positively voted for by most of the Time Bank members, however when we discussed ways to implement it, the directive board did not discard the idea of participating, but neither showed enthusiasm in organizing it. So, we took the initiative, and outwith the ideas and tweaks we proposed to implement to the Time Bank system itself, we decided to explore and try out Tempo Sospeso.

The potential of Tempo Sospeso lies in introducing **an add-on to the existing network, exploring beyond the current framework of the Time Bank without fundamentally disrupting their core processes.** This approach could allow potential members to experience the benefits of reciprocity before fully committing to an association. By creating this middle ground, we can bridge the gap between existing and potential members, fostering a more inclusive and diverse community while still respecting the regulations that have contributed to the time bank’s success for its current audience.

/ Supported by research /

The idea is supported by several learnings from our research process.

- * From the side of the Time Bank members, there is a need to give time, even without expecting anything back; there is desire for the **feeling of being able to contribute** meaningfully.
- * Confirming this, our experience in the Time Bank also highlighted that there is **no real need from the members to strictly account** each exchange. They are already practicing gentle reciprocity even within the framework that tries to stick to strict reciprocity.
- * From the side of prospective members or time exchangers, there is a need for a **simplified process to experience** time banking and exchanging time.
- * Many case studies show successful **examples of time banks without a legal status**, operating as affinity networks, collectives, or simply: groups.
- * From our point of view, as researchers and eco-social designers, troublemakers, we were intrigued to **explore how a physical object** vested with simple interactions, seemingly unsupervised and not directly associable with any concrete person or institution **can influence social dynamics** and generate new connections.

If it was something less rigid, less bureaucratic, like the pin board idea you've just explained, we would probably pass there from time to time. - Anna and Ilenia

/ Prototyped Proposal /

In order to trying out Tempo Sospeso, we started a process of prototyping in three layers: the concept (structuring the idea), the language (explaining the idea), and the materiality (making it real).

* Concept

It is a simple system, an intergenerational commoning practice, where people can ask and offer services and skills based on their needs, to improve quality of life;

- * where everyone's time is worth the same regardless of the type of service they provide;
- * on the base of gentle reciprocity, overstepping strict accounting that has been rendered necessary by the current system, trusting that the given time and care will circulate back;
- * building community, cooperation, not competition, through trade of useful services and knowledge. Interactions, not transactions.

The aim is to stretch the boundaries of socio-economic relations, to find the empowerment in interdependency.

We opt for an analogue format, to partially fight the distance and coldness of digital experiences. The IRL (in real life) interactions we experienced in the Time Bank helped us understand and appreciate the power and liveliness there is in encounters in the 'old way'. Even for someone shy to approach others directly, the board is a way of shouting in silence, a way of directly asking something to someone, which they would normally do verbally. The prototype we tried out with the Time Bank members showed that people do have thing to write.

* Language

Working towards short and easy ways to explain this concept, we had been able to describe it in less than 200 words *so far*. However, through SF, there is a big potential in evolving this narrative visually and grammatically. This would be an important step towards making it accessible, catchy and contagious.

Visually, we have been attempting to represent the idea in burlesque metaphorical way. For this we got inspired in disrupting one of the '*most iconic logos in history*': the logo of Mastercard. The circles are said to symbolize 'cooperation and unity', with the color palette standing for 'growth' and motion. (1000Logos 2022)

Our idea consists of revisualizing in this logo, what an economy of real cooperation could mean. For this, we thought of how the

papers of needs and offers could encounter as in a Venn diagram. Furthermore, to metaphorically represent the action of "hanging" time for others, we thought of using wood clothespins. This symbolizes closeness, familiarity, like a communal drying rack in a neighbourhood.

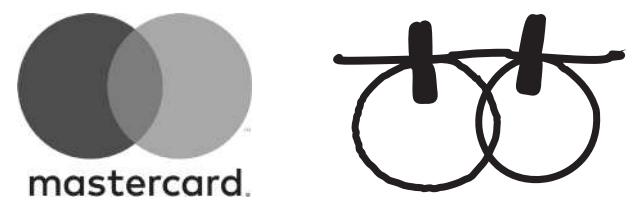
As part of its narration, we also picture that the bars, offices, universities, with a Tempo Sospeso board, could also include a sign at the door that says: 'We accept, Tempo Sospeso' as an indicator. Instead of only credit cards.

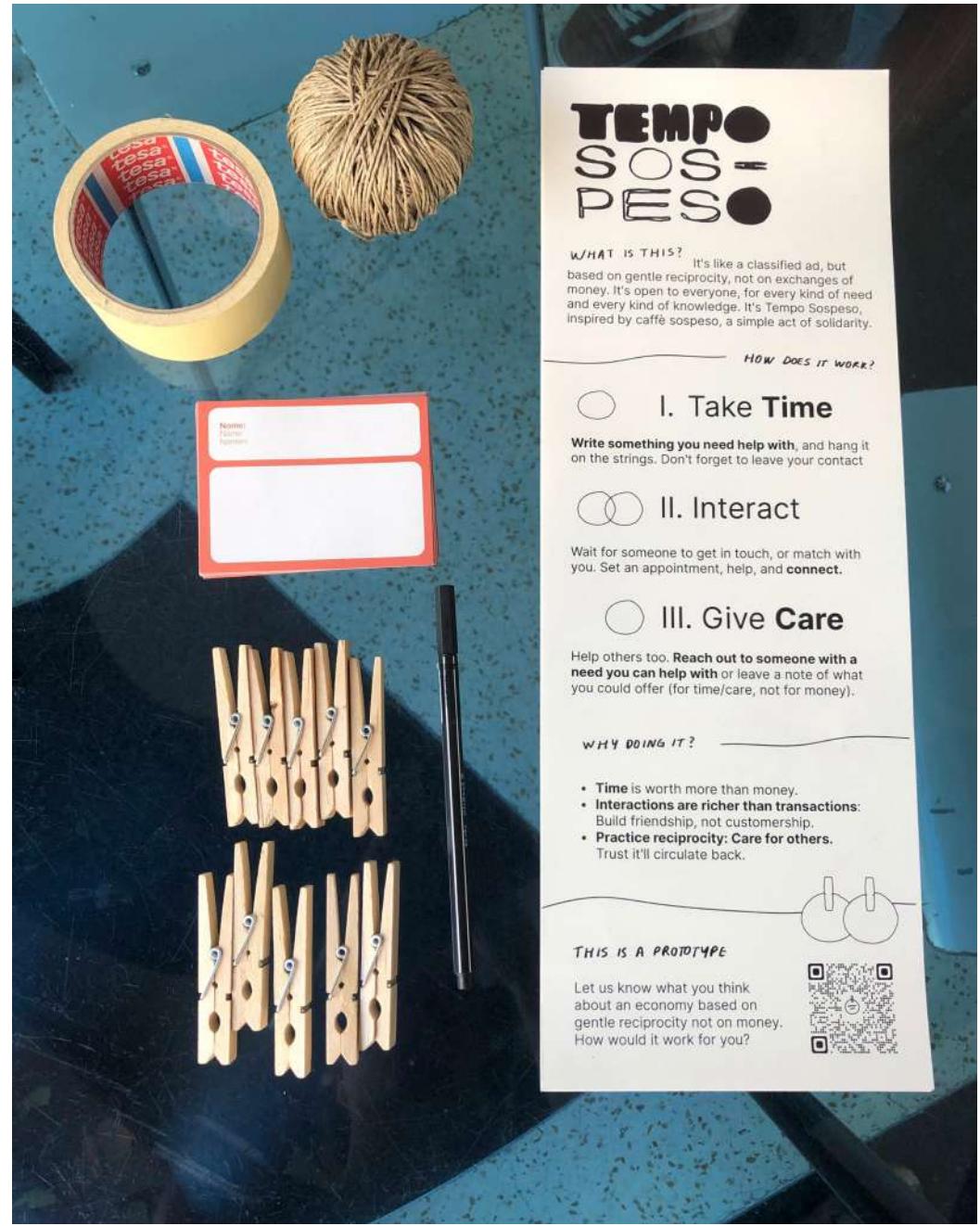
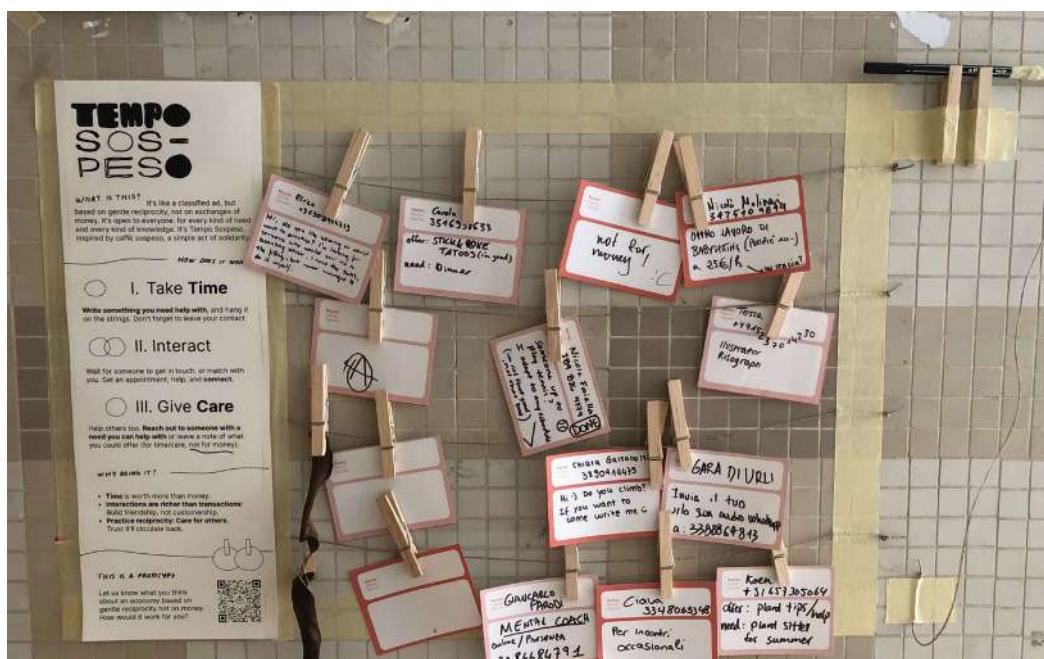
* Materiality

We materialized the idea of using the wood clothespins and the string, to hang the offers and needs. This rustic method works technically and visually, as a powerful and disruptive agent.

We decided to try it up at unibar, the cafeteria of the university, where a complete wall is openly dedicated to any kind of advertisements. Taking advantage of this freedom, we fought for some space between all the events posters and offers announcements. We set it up by using few basic materials: a printed explanation, tape, string, hangers, papers and a pen.

Within two weeks it got at least 10 contributions (including some jokes), many stares and even a banana peel. One of us was the first person to ask for a need, to break the ice and leave an example of how it works. During that same day, we found out it is possible to make it work. For the rest, however, we have not gotten feedback yet nor we know whether they had been approached.





TEMPO SOS-PESO

WHAT IS THIS? It's like a classified ad, but based on gentle reciprocity, not on exchanges of money. It's open to everyone, for every kind of need and every kind of knowledge. It's Tempo Sospeso, inspired by caffè sospeso, a simple act of solidarity.

HOW DOES IT WORK?

I. Take Time

Write something you need help with, and hang it on the strings. Don't forget to leave your contact.

II. Interact

Wait for someone to get in touch, or match with you. Set an appointment, help, and connect.

III. Give Care

Help others too. Reach out to someone with a need you can help with or leave a note of what you could offer (for time/care, not for money).

WHY DOING IT?

- Time is worth more than money.
- Interactions are richer than transactions: Build friendship, not customership.
- Practice reciprocity: Care for others. Trust it'll circulate back.

THIS IS A PROTOTYPE

Let us know what you think about an economy based on gentle reciprocity not on money. How would it work for you?



Testimony:

“ I love to play tennis, although, during my 3 years in Bolzano, it has been hard to find someone with whom constantly play. I wrote that need on Tempo Sospeso, looking for a tennis friend and left my contact details (name and phone). Within a couple of hours, I got a message on WhatsApp. A person was interested in playing! He said her girlfriend told him she saw my request on the board. Woohoo!! We set an appointment right away. After a nice game that made well for both of us, he proposed to have a drink. It was enjoyable and refreshing as he is from Spain, and we share the same mother language. I got to know he has been living in Bolzano for more than one year and barely interacts with someone other than his girlfriend as he works remotely. We played tennis again the next week and had another aperitivo as well. This experience encourages the idea of Tempo sospeso. Two strangers building a friendship thanks to an exchange. (While writing this text, Antonio has just texted to play again, see?) “

- Nicole

/ General reflection /

How rich in interactions we could be if we would not simple pay!
Interacting with money makes life so poor.

Fortunately, we were able at least to shortly test Tempo Sospeso. With that one first interaction, we could validate locally that a subscription process is not necessary to interact within reciprocity in a gentle and easy way. Tempo Sospeso is an outcome that, as Sabina Frei put it, *goes beyond* the format of the Time Bank of Bolzano/Bozen but has the potential to work in symbiosis with it⁷⁴ in a facultative mutualistic⁷⁵ relationship. It can function as an add-on, serving as an additional component to complement and interact with the community of the Time Bank, but can also become an organic network of gentle reciprocity in itself.

However, this requires further improvement and experimentation. Some of the critical aspects we considered is to know what interactions are happening behind, positive and negative. Can be including a system where to share a review of the interactions and encouraging ways to help someone in return could be a potential improvement. Another aspect to reflect on as well, is that initially it can be hard to ask, to know what is ok to ask from unknown people, and to overcome the feelings of awkwardness or unwanted vulnerability. Besides, the best way of connecting this boards with the different solidarity and charity organisations, such as the Time Bank is also to be explored. The diversity of languages is also an important factor to consider.

We need to think of places, formats, languages, and if it is successful, how to freely share this as an open-source planetary or galactical common! The more utopian the better! Following the reflection, again, of our supervisors, what if it could become – a free collective of commoners in Bolzano-Bozen and beyond?

Time Office

/ Logo and Visual identity /

A few weeks after collaborating on the Non Ho Tempo Fest, we received a request from the Time Office. They asked us to work on a proposal to redesign their office's logo, which would be utilized for the Time Week of 2023 as Bolzano-Bozen is the World Capital of Time Policies in 2023, as well as for other events and projects involving their office. Although this task was not initially included in our thesis proposal, we immediately agreed to take it on. We discussed the possibility of being compensated and they accepted.

To begin the redesign process, we scheduled a meeting to discuss the main ideas, key considerations, and their expectations for the new logo. From a technical standpoint, they requested that the logo incorporate both Italian and German languages. Furthermore, it needed to be versatile enough to be used across various projects and with different titles such as "Time Week," and "Times of the City." Conceptually, the logo needed to convey an intuitive message about time while offering a fresh perspective, avoiding something excessively abstract.

/ Research /

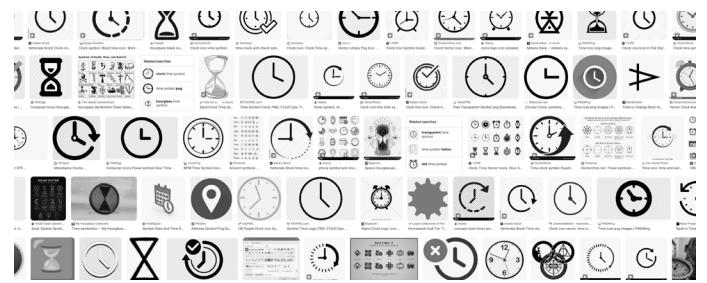
Based on these considerations, we began our process by doing a digital ethnography to analyse how time is usually represented visually. Additionally, we evaluated the logos used in projects affiliated with the Time Office in Bolzano/Bozen, as well as within the other stakeholders, and initiatives of the network. We observed that, with a few exceptions, clocks were consistently utilised as visual symbols. However, we wanted to question the message these clocks were communicating.

As we set forth in the preceding chapters, in earlier societies, the concept of time was intertwined with cyclical natural processes like the day and the seasons. Tools measuring these changes varied, and people took as long as it felt necessary. However, with the introduction of the mechanical clock, time has been turned into a commodity, that can be bought and sold. Every passing second needs to be exploited, exerting a tyranny in the rhythms of life. Although clocks are indeed a tool of coordination, they are highly related to productivity in a linear, exploitative, homogeneous manner.

[...] we are so preoccupied with our gridded, subdivided constructions of numbered measurements we lose sight of the gorgeous, lifeful thing itself. Urban modernity lives under an assault of clocks. Cities more than anything create the clock-time [...] the heart [...] is the clock and it is beating faster and faster. Everything is speeded up, from relationships [...] to food [...] to knowledge. [...] Time is divided but not distinguished. Clocks fragment time, as an instrument of fission not fusion. The clock is not a synonym of time. (Griffiths 1999, 3)

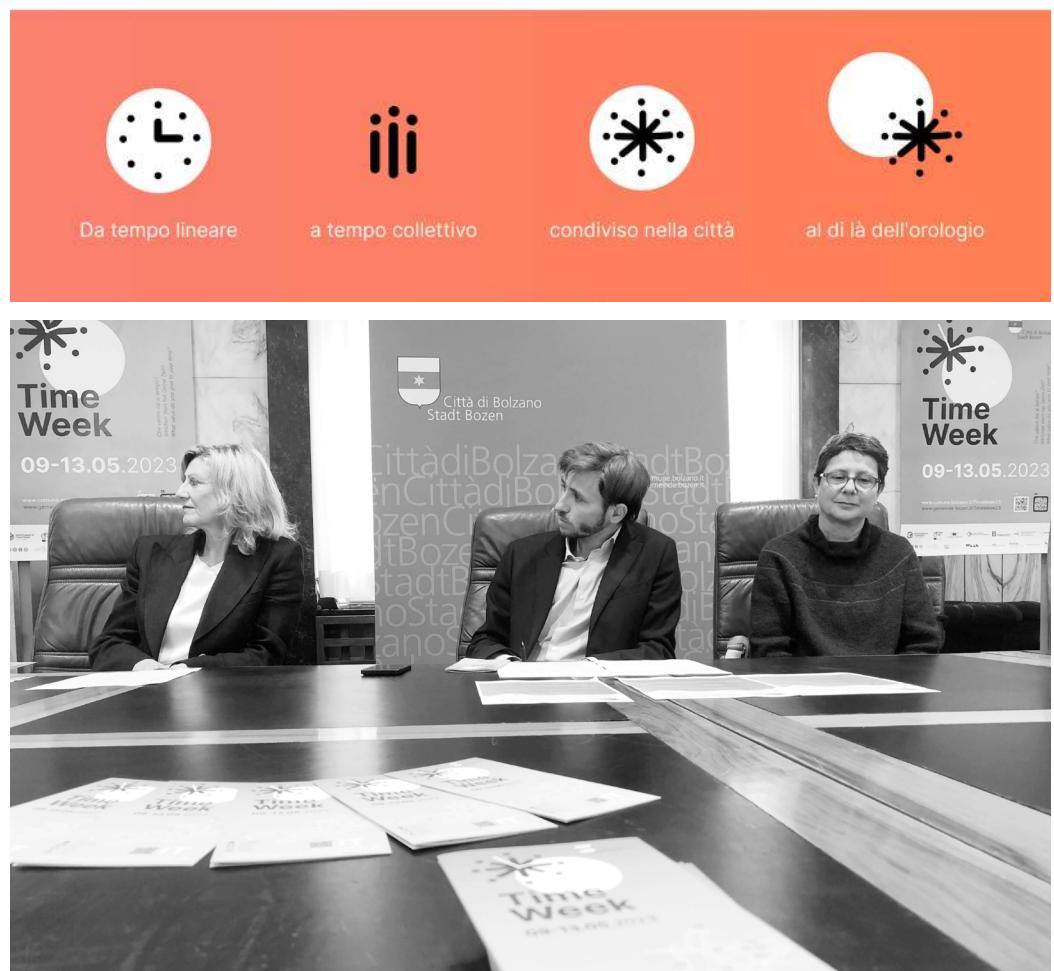
To take a step forward not only visually but ideologically, we suggested that the city should embrace a fresh understanding of time: time towards care. We emphasized the need to showcase the value and significance of interactions and intersections within society, rather than merely focusing on quantifiable measurements. To support our arguments, we consolidated fragments of the literature as framework of analysis; we shared some quotes and theoretical reflections. We firmly believe, as Haraway states, that the stories we choose to tell, the concepts we choose to embrace, and the figures we choose to symbolize play a crucial role in shaping our world.

We presented our proposal in two different meetings: one within the immediate team of the Time Office and another with them and the municipal advisor. Their reception was positive, although it took some discussion to get the approval of the municipal advisor on the decision of not using a clock. However, we maintained our position and argued that a logo did not necessarily have to represent a specific visual element, but rather, it should serve as an identifier of the desired approach. We met halfway: for the Time Week logo, we agreed on adding subtle clock hands, at least to introduce this transition. We were fully supported by the Time Office's team, which, as (eco-social) designers, was an empowering political experience.





L'evoluzione del logo dei **Tempi della Città** rispecchia il passaggio culturale dalla misurazione del tempo lineare al concetto di tempo collettivo e condiviso in uno spazio della città. Enfatizzando* e dando più valore all'intreccio di relazioni, condivisioni e interazioni che creano e riconciliano i vari tempi della vita.



Carissime ragazze

siete state bravissime, avete dimostrato competenza e professionalità motivando le vostre idee senza alcuna esitazione!

Brave, siamo molto soddisfatte.

Il logo è veramente molto efficace e ci identifica (e non rappresenta) in modo eccellente. È proprio la riflessione che stiamo portando avanti in questi anni, una trasformazione del concetto verso un uso del tempo conforme ad una visione innovativa dell'evoluzione della nostra società che anticipa culturalmente nuovi valori.

Possiamo vederci lunedì o martedì mattina alle 10.00?

a presto e buon fine settimana

Sabina Scola (20/01/2023)

/ Proposal /

The evolution of the Times of the City logo reflects the cultural transition from the measurement of linear time to the concept of collective and shared time in a city space. By emphasizing and giving more value to the interweaving of relationships, sharing, and interactions that create and reconcile the various times of life.

- * **Shape:** the asterisk symbolizes the time generated by the society. It is a call to reconcile the various times of life, as a crossroads of encounters, interactions and relationships. Additionally, the asterisk means that something needs emphasis, as time and time policies need to highlight care.
- * **Color:** Coral, is a harmonious blend of red and yellow, representing the meeting point of the colours of the municipality of Bolzano/Bozen. However, the middle ground, an orange-pink hue, also exudes approachability, friendliness, refreshment and femininity. Vibrant, yet mellow, coral embraces us with warmth and nourishment, providing comfort and resilience in our ever-changing surroundings.
- * **Font:** Inter, a sans-serif font with 9 available styles. This fresh and clean font, designed by Rasmus Andersson, a Swedish software designer, can be used in informal or formal manners. Additionally, it is a free, open-source font available on Google Fonts.

/ What we delivered /

Once the proposal was approved, we proposed to deliver it within different formats that could serve well for the Time Week and other future uses.

- * **Visual identity: Visual identity and coordinated image manual**

The manual of the visual identify consisted of a document explaining the conceptual and technical elements of the logo. Detailing the different chromatic and structural versions of it; exemplifying many forms of usage, and providing colour codes, and fonts. The logo has a potential to be used as a flexible visual system, however for now, this manual explains the essential elements for coordination of usage of the logo on a basic scale.

- * **Delivery of the logo in all its formats**

We delivered a digital package containing all the different formats and versions of the logo to facilitate its use within the team and future collaborators. The folder contained: vectorial file, singular transparent background images of all the versions of the logo (png) and the fonts.

* **Animated narration of the logo**

The power of the logo however, lies in the disruption of the common representation of time and in proposing a new way. For this, we created a short animation of 15 seconds that narrates the underlying concept. We delivered the animation in three languages: Italian, German and English. The animation was presented during the press conference of the Time Week, enjoying a nice reception. We consider the logo and its animation, saying profound concepts in short and simple visuals, as a practical example of SF.

* **Poster**

Besides the logo, we also applied the new visual identity to promote the upcoming Time Week 2023. For this, we design the official poster that communicated the event around the city of Bolzano/Bozen. Including also the adaptation for digital platforms, such as the website of the municipality and emails.

* **Print programme**

The Time Week consisted of different activities: conferences, exhibitions, concerts and recreation. To invite citizens, we were requested to design a program that would be printed and distributed. We also received some insights from their learnings about the one of last year, which was long and complex. For this year, as the program was shorter, we took the advantage to propose a smaller format to reduce materials. We proposed an A4 brochure that opened in an accordion style and could be folded into a pocket size. One side Italian, and the other German. We also utilize special and consistent reading elements that represented the kind and location of the activities.

* **Digital programme**

We also prepared on a digital version of the programme and delivered two other detailed documents for the conferences. One about the agenda to be followed and the other with short descriptions of the speakers. We delivered them in all three languages: Italian, German and English. We extended our help in adapting this material in a presentation slide format to be used in the background screen during the conferences.

/ Workshops /

Beside the promotional and graphic deliverables, we seized the opportunity to share the skills we acquired during our eco-social design master's program. For this reason, we proposed six different workshop ideas that tackled and challenged the topic from different perspectives with special consideration to the topic of care. Fortunately, we were encouraged to execute two of our proposed workshops and curated two additional activities.

* **Posters Exhibition:** We were granted a space at DRIN in Bolzano/Bozen to exhibit the collection of protest posters created for the Non Ho Tempo Fest. This exhibition marked the inauguration of the Time Week, providing us with an opportunity to not only showcase the posters but also explain the underlying concept behind the collection. Furthermore, we designated an area for the creation of new posters, encouraging visitors to actively participate and contribute to the exhibition.

* **Time Lab:** We proposed to do a public intervention in the city aiming to invite passers-by to contemplate their personal usage of time and its significance in their lives. To kickstart the Time Week conferences, we built a 'portable' convivial setup at the Saturday market in Piazza Vittoria, as well as the Flea Market along the Talvera riverside. Utilizing the string survey and provocotypes once again, we engaged people in questions and conversations. We distributed programs inviting passers-by to the upcoming activities.

* **Ritagli di Tempo:** This recreational workshop was a short version of the Non Ho Tempo Fest, with the main focus of creating a convivial atmosphere and fostering collective learning with the Time Bank members. Approximately 20 participants, mostly members of the association, joined throughout the day. However, the true significance of the workshop lays in having cooked and enjoyed a meal together on a Sunday afternoon, that somehow fostered a sense of intergenerational kinship. Other activities were knitting and meditation.

* **Thesis presentation:** We were invited to present our thesis project on one of the conferences of the Time Week. Within the agenda, our professors introduced the master's program, and the other group of students collaborating with the Time Office facilitated an interactive workshop. During our 40-minute presentation, we provided the insights we have gained over the course of our research. Sharing our project with members from various countries including Spain, France, Belgium, Austria, and Italy, within the Local and Regional Network of Time Policies was a significant and meaningful experience. We received positive feedback and many attendees expressed interest in maintaining contact with us, including one of the organizers of the Time Use Week in Barcelona.





/ General reflection /

This process of collaboration had a deep meaning for us, throughout all the experiences shared. Since the first day meeting Sabina, we have felt nothing but being welcomed to share our ideas and projects. This group opened their doors for us to learn, discuss, and work closely with them, which seemed surprising from a municipal office. Beside all the deliverables, the notion of having been able to share a visual concept that goes against the standard, is a big highlight.

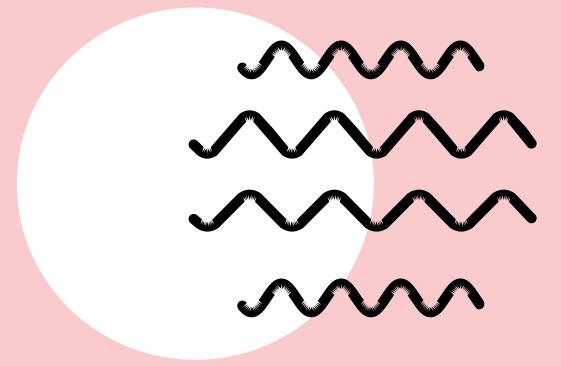
One valuable lesson we learned, particularly regarding the workshops, was the need for more time and careful planning from our side. Undertaking many activities within the events such as the Non Ho Tempo Fest, the Time Lab, and Retagli di Tempo, stretched our capacity to organize and moderate them.

Importantly, they were not only open to collaboration with us but also with our master's program and university. In a short span, they sponsored the Conference of By Design and By Disaster and began collaborating with another group of students. This marks the beginning of a larger and longer-lasting transformation. We are truly proud to have built a bridge together.

Overall, it was a meaningful exchange of knowledge between two seemingly contrasting worlds: rigid and open contexts, that infiltrated and assimilated the best aspects of each, as in a cross-pollination.⁷⁶

“Also, you designed/facilitated dialogue and co-creative processes, enabled relations and shared activities, and changed social imaginaries and narrations” – Kris Krois





Next Steps

We have been collaborating for a while now, longer than what a thesis project should take. Nevertheless, new possibilities will always continue to pop up. Many tiny tasks and interactions keep interconnecting and making sense together. We actively hope that this is how longer length transformations happen.

Regarding the Time Bank of Bolzano/Bozen, our collaboration is not finished, and we will just metamorphose to simply become members. This action is indeed our next step, to continue to enjoy the network and mix our energy as long as we can. Yet, this time with a less academic approach. However, to conclude the 'official collaboration', we would like to compose and deliver a concise list of insights of our thesis research, and of the voted and discussed actions that could be implemented and iterated. These insights and ideas of our project could also be proposed to the National Association of Time Banks in Italy as well as in other contexts and countries. However, our long-term vision of the Time Bank, is that they become the grandparents of the city; sharing their care and being revitalized with and by the community. For this reason, introducing them to Tempo Sospeso will be an important next step. Giving them the opportunity to practice gentle reciprocity within and outside their network and to be able to share their stories and be in the memory of many others like us.

Coffee and Tempo Sospeso together could act as a bridge between the Time Bank and students, in the café of the university. Additionally, we are also trying to gently nudge them to introduce the practice of caffé sospeso. They would be one of the first ones in the city.

Even though Tempo Sospeso was prototyped on a very small scale, for us, it has proven its potential. In only two weeks, it was able to generate about 10 contributions. We would like to follow up with those who participated to get positive and critical feedback about their experiences which could also give us ideas on how to collect and share the reviews of the experiences; making less mysterious what it is all about. Furthermore, we would like to introduce Tempo Sospeso to the Time Bank members, activate the collaboration and co-design together a flow that works for them. We would not like to limit this prototype to only one location. It would be worth trying it out in various places and in various languages, at other solidarity networks and charity organizations, such as Casa Comini. Within all these sharing and gatherings of experiences, an easily replicable and maintainable prototype could be iterated that then can be spread openly. No longer is the long-term aim of Tempo Sospeso to talk about time, but to create a network of solidarity; to create a bigger transformation that organically takes care of life. For all of this we need to be loud and groovy, sharing the concept on radios, blogs and wherever we can. While, of course, we keep practicing it as well.

Regarding this spreading, the Time Office could help a lot as well. Keeping a collaborative friendship with them could be a door not only to empower these ideas but also to connect them into realities within associations and offices supported by the municipality. One of these groups contacted us in the past days to collaborate for an event. We were referred by the municipal councillor because of our work in the Time Week. We actively hope that in the near future many more eco-social designers will get involved in such projects and initiatives, just as we did. In collaboration resides much of the power for strong and lasting eco-social transformations.

Lastly, following their request, we will disseminate our thesis among members of the Local and Regional Governments Time Network, and perhaps present our thesis and keep making trouble at the next conference of the BTUW in October as well.

For now, we will be happy with sharing a cup of coffee with Sabina, Noemi and Sylvia in a convivial session of gratitude and reflection.

—

As per the two of us, after a year of work and kin, ideas, tears and adventure, of giving and taking from one another, we aim for a world in which writing about time and care, does not mean not sleeping at night.

"Caring about time should not take more time than caring." - Niklas Blum



Conclusion

“Everyone is touched by these two topics of time and care.” - Anna Zamperetti & Ilenia Dellai ⁷⁷

Two topics that are so intertwined, they might as well be one: they are both essential for life – for any kind of life – yet both are in the same struggle. They contain life and ensure its ongoingness, yet they are squeezed and tweaked to serve something else.

It is easy to answer Hickel’s question, *what do we want that relationship to be like? Do we want it to be about domination and extraction? Or do we want it to be about reciprocity and care?* (Hickel 2020, 290) We do want caring, reciprocal relationships. We do want to live in a caring world.

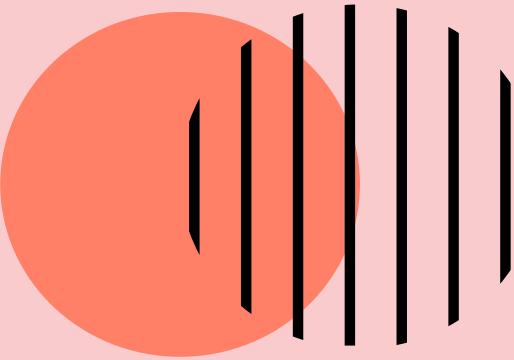
With this project we tried working towards this vision where culture, economy and politics are all intertwined, part of one living system, and all aim at creating and maintaining the conditions of a good life for all: respecting planetary boundaries and responding to needs, welcoming neediness. We did that through challenging social imaginaries and narrations of time, care, responsibility and response-ability. Through troublemaking with rough prototypes and artefacts, by translating ideologies into fresh graphics, by facilitating unconventional dialogues and co-creative processes, by enabling relations and sharing.

Surely, not everything worked as imagined; we are experimenting in the end. Nonetheless, we dare to say, that we can confirm that there is an immense potential in simple systems that enable people to participate in meaningful interactions to bring time – and ergo life – back to people.

How else could we better prove that exchanging time, and caring for ‘strangers’ has the potential to build integrational gently-reciprocal caring connections than having built our own network of such?

We acknowledge that, for now, our project is primarily intragenerational, and leverages connections among humans, therefore, it is, in a way anthropocentric. Yet, we believe that practicing gentle reciprocity and interdependence among ‘us’, humans, first, is a step towards acknowledging multispecies becoming-with, towards caring, solidary modes of living that centre activities that maintain life.

We thank the members of the Time Bank and the Time Office, our supervisors, classmates and everyone else in our and their circles of care who all have contributed in myriad ways to this chapter of our time, our life.



Glossary

Words have their own hierarchy, their own protocol, their own aristocratic titles, their own plebeian stigmas.
(Saramago 2009, 224)

Words carry meanings, that carry ideas, that carry images of the world. Just as the world is a world-in-the-making, words are all words-in-the-making too. Time and again new words emerge and others change their meaning so that they still make sense in the world, and the world still makes sense in words. Living in times of change, we felt the need to define and redefine some – just some! – of those world-making words that touch upon our project. We attempted to collect common meanings, etymologies and transformative re-definitions of relevant words and concepts.

We wrote in English; interacted mostly in Italian sometimes in English and seldomly in German too; read, thought and dreamt in English, Italian, Spanish and Hungarian.

/ Our Keywords /

Care. Noun. *Old English caru, cearu* “sorrow, anxiety, grief,” also “burdens of mind; serious mental attention,” from care (verb) PIE⁷⁸ root *gar- “cry out, call, scream”. (Online Etymology Dictionary n.d.) Common dictionaries define care as a state of mind in which one is troubled. Worry, anxiety, or concern. Serious attention. Provision of what is needed for the well-being or protection of a person or thing. (Dictionary.com n.d.)

Drawing upon many scholars we propose the following definitions of care:

- * Care jobs: paid employment in the ‘care sector’ of market economy (Bollier & Helfrich, 2019, Chapter 3)
- * Care work or reproductive work: *all the daily tasks that people engage in for their own well-being and that of their community.* (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al., 2019, p. 28)
- * Care: all *species* (and abiotic?) *activity that we do to maintain, continue, and repair our world so that we may live in it as well as possible.* That includes the *multiple joys and burdens* (The Care Collective et al. 2020, 20) of *generous spending of time* (Bollier & Helfrich, 2019, Chapter 3) on *our bodies, ourselves, and our environment, all of which we seek to interweave in a complex, life-sustaining web.* (Tronto, 2015, p. 3)
- * And care as an attitude, *a disposition and empathetic engagement that manifests in how someone undertakes an activity, including economic ones.* (Bollier & Helfrich, 2019)

Interactions. Noun. 1812, from *inter-* (from Latin *inter* (prep., adv.) “among, between, betwixt, in the midst of”) + *action* (from Latin *actionem* (nominative *actio*) “a putting in motion; a performing, a doing.”) (Online Etymology Dictionary n.d.) Meaning *reciprocal action, effect, or influence. The direct effect that one kind of particle has on another.* (Dictionary.com n.d.)

We propose ‘interaction’ opposing to ‘transaction’ as a driving force of exchanges (and other types of give-and-take, see later). While transaction means *the act of carr[ing] on or conduct[ing] (business, negotiations, activities, etc.) to a conclusion or settlement [...],* and thus is concerned only with the final objective of obtaining new property or knowledge, interaction sees exchanges as complex interpersonal processes that create connections and relations.

Time. Noun. *Old English tima* “limited space of time,” from Proto-Germanic **timon-* from PIE **di-mon-*, suffixed form of root **da-* “to divide.”: is ‘do (something) at a particular moment’. (Oxford Dictionary n.d.) In common dictionaries, it is defined as the sequential relations that events has to any other (as past, present and future); a duration regarded as belonging to the present life from the life to come; as a system for measuring the change; a particular period distinct from other periods. (Dictionary.com n.d.)

Drawing upon storytellers we propose the following definition of time:

Time: is _____?
_____... our ignorance of the world and the culturally thought perception of our happening.

[...] we all know that an hour can seem an eternity or pass in a flash, according to how we spend it. Time is life itself, and life resides in the human heart. (Ende 2005, 47), [...] Time is the substance I am made of. Time is a river which sweeps me along, but I am the river.

/ Troubling words /

Busy. Adjective. *Old English bisig* “careful, anxious” later “continually employed or occupied, in constant or energetic action”. (Online Etymology Dictionary n.d.) Meaning *occupied; actively and attentively engaged in work or a pastime.* ‘Being busy’, for some, means having something to do, however it can also indicate working overtime, an illusion or a reality of lacking time to do something else. (Dictionary.com n.d.)

Through-out our research we realized that being busy it is not

an antonym for caring, as it could be a result of work as well as a result of care. We focus on busyness that generates a lack of time for care, which we all know too well from our everyday lives, and echo Bridget Watson Paybe's call *to consider how economics and social-justice issues play into the discourse of everyone being too busy. It's never OK to just look at things from the default position of a dominant culture. What historical forces in the 20th century led to 21st century people feeling the way we do?* (Payne 2020, 13) Following Joan Tronto, we maintain that this busyness that keeps us from caring is not a everyone's personal failure, but a political issue deeply embedded in our dominant economic system and worldview. (Tronto, 2015, p.)

Capitalism. Noun. 1854, “condition of having capital;” from *capital* (1610s, “a person’s wealth,” from Medieval Latin *capitale* “stock, property,” noun use of neuter of Latin *capitalis* “capital, chief, first” [...] from PIE root *kaput- “head”) + *-ism* (word-forming element making nouns implying a practice, system, doctrine, etc.). (Online Etymology Dictionary n.d.) Briefly defined by the online dictionary *as an economic system in which investment in and ownership of the means of production, distribution, and exchange of wealth is made and maintained chiefly by private individuals or corporations, especially as contrasted to cooperatively or state-owned means of wealth.* (Dictionary.com n.d.)

To extend the definition, Capitalism is the current globally dominant economy system, that coincides to be the first economy *organised around the imperative of constant expansion, or ‘growth’ [...] Not growth for any particular purpose, [e.g., satisfying human needs] but growth for its own sake.* (Hickel 2020, 20) *Under capitalism, the market principle largely defines the social fabric and the political dynamics.* (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 95) It has cultivated the culture of competitive individuals and fenced off common goods to create artificial scarcity that forces people to accept low wages and harsh labour conditions. (The Care Collective et al. 2020, 16; Hickel 2020, 47) This *[c]ompetition and profit orientation lead to an intensification of the global exploitation of people and nature.* (Kopp, Becker, Decker, Eicker, Engelmann, Eradze, et al. 2019, 95) It is an economic system built on social and ecological injustice; its basic principle is *to take more than you give back, what* we politely call ‘generating profit’. (Hickel 2020, 40) While all markets are based on exchanges (see below) of some kind, the particularity of capitalist market is that it revolves around the exchange of exchange values, not that of use values: a service or an object becomes valuable based on how easy it is to transform it into capital, how easy it is to sell it, and not based on how much it contributes to one's life directly. (Hickel 2020, 84–86)

* **Capitalist.** Noun. 1791, “man of money, one who has large property employed in business,” from French *capitaliste*. Also, an advocate of capitalism. (Online Etymology Dictionary n.d.)

Exchange value. Noun. (German: *Tauschwert*) *the proportion at which a commodity can be exchanged for other entities* (wikipedia 2023b)

Use value. Noun. (German: *Gebrauchswert*) *or value in use is a concept in classical political economy and Marxist economics. It refers to the tangible features of a commodity (a tradeable object) which can satisfy some human requirement, want or need, or which serves a useful purpose.* (wikipedia 2023e)

Enclosure. Noun. *from enclose (from en- (word-forming element meaning “in; into,” [...] (from PIE root *en “in”)) + close (c. 1200, “to shut, cover in,” from PIE root *klau- “hook,” also “peg, nail, pin,”)) + -ure (suffix forming abstract nouns of action).* (Online Etymology Dictionary n.d.) *[It] is the act of fencing land, forest, or pasture to convert shared wealth [...] into private property. Historically, enclosures were political initiatives by feudal lords and, later, by early capitalists and parliaments. Today enclosures are generally driven by investors and corporations, often in collusion with the nation-state, to privatize and commodify all sorts of shared wealth – land, water, digital information, creative works, genetic knowledge [...]. Enclosure is the opposite of Commoning in that it separates what commoning otherwise connects: people and land, you and me, present and future generations, technical infrastructures and their governance, rulers and the ruled, wilderness lands and the people who have stewarded them for generations.* (Bollier and Helfrich 2019, chap. 3)

Individualism. Noun. *“quality of being distinct or individual, individuality,” 1815, from individual (early 15c., “one and indivisible, inseparable” from in- “not, opposite of” (from PIE root *ne- “not”) + *dividuus* “divisible,” from *dividere* “divide” (from assimilated form of *dis-* “apart” + *-videre* “to separate,”) + *-ism*.* (Online Etymology Dictionary n.d.)

Individualism is the dominant western idea of the fundamental principles of human existence. It sees people as separate, self-standing and self-sufficient unites *ultimately disconnected from everything else* (Bollier and Helfrich 2019, chap. 7) whose primary goal is its own prosperity with little or no regard to that of others. It is based on the dualist ontology of the world divided into two, *with a spiritual realm of gods separate from and above the rest of creation, and with humans having a privileged place and the right to rule the others below.* (Hickel 2020, 64) Individualism is also the ideological ground of capitalism: only by being

independent whole, could the unnatural competition, triggered by the enclosure and artificial scarcity, set foot and bloom; and only by being separate from nature (and being immortal souls caged into cumbersome bodies⁷⁹) could the exploitation of these ‘externalities’ become not only acceptable but the principle mechanism of economy.

Neoliberalism. Noun. *by 1958, earliest in reference to French politics and theology, from neo- “new” + liberal (mid-14c., “generous,” also “nobly born, noble, free;” from late 14c. as “selfless, magnanimous, admirable;” from early 15c. in a bad sense, “extravagant, unrestrained”). The Enlightenment revived it in a positive sense “free from prejudice, tolerant, not bigoted or narrow,” from PIE *leudh-ero-, which probably originally meant “belonging to the people”*. (Online Etymology Dictionary n.d.) Defined by the dictionary as *[a]n outgrowth of the liberal political movement that is more moderate than traditional liberalism, especially in its embrace of free-market capitalism.* (Dictionary.com n.d.)

While the word ‘liberal’ went through many meaning changes, we align our words with I.L.A. Kollektiv’s definition: *[Neoliberalism is a]n ideology and economic policy model that purportedly promotes a ‘free market’ and insists that it is best for society to limit political interference in business and the economy as far as possible. Examples of neoliberal policies include demands for liberalisation, privatisation and deregulation, (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 96) globalization, free trade, monetarism, austerity, and reductions in government spending in order to increase the role of the private sector in the economy and society.* (Wikipedia 2023c) Neoliberalism has contributed to the rise of *conservative and right-libertarian organizations, political parties, and think tanks, and [is] predominantly advocated by them.* Typical to dominant ideologies, most of us takes no account of its existence, gives no name to it. Neoliberalism has become so pervasive, anchored in infrastructures of everyday life, that we tend to accept it as the only way to go, *a kind of biological law, like Darwin’s theory of evolution.* (Monbiot 2016) *Questioning growth, consumption and work remains a game for radical outsiders.* (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 89)

Value. Noun. *from Latin Valere “be strong, be well; be of value, be worth” (from PIE root *wal- “to be strong”). The meaning is attested from 1918, supposedly borrowed from the language of painting.* (Online Etymology Dictionary n.d.) In general terms it means *relative worth, merit, or importance. Monetary or material worth, as in commerce or trade. The worth of something in terms of the amount of other things for which it can be exchanged. In*

sociology the word value means the ideals, customs, institutions, of a society toward which the people of the group have an affective regard. These values may be positive or negative. In ethics, value is any object or quality desirable as a means or as an end in itself. (Dictionary.com n.d.)

Value. Verb. *(Valued, valuing) meaning to calculate or reckon the monetary value of; give a specified material or financial value to; assess; appraise. To consider with respect to worth, excellence, usefulness, or importance.* (Dictionary.com n.d.)

We maintain the ‘value’ should break free from its currently dominant monetary correlations, that is *no price – no value* (Biesecker 2020, 224). For us ‘value’ is what contributes to human, social and planetary wellbeing – that is care ; and that should coincide with principles, customs and institutions guiding society.

Wealth. Noun. *mid-13c., “happiness,” also “prosperity in abundance of possessions or riches,” from Middle English wele “well-being” (from PIE root *wel- (2) “to wish, will”) on analogy of health.* (Online Etymology Dictionary n.d.) Today understood as *a great quantity or store of money, valuable possessions, property, or other riches.* Dictionary.com considers the meaning ‘happiness’ *obsolete.* (Dictionary.com n.d.)

The (d)evolution of the meaning of ‘wealth’ exemplifies well how our collective understanding of happiness turned into possession of financially valuable goods. We hope that wealth can soon return to its roots and refer to the availability of all that contributes to meaningful decent lives.

/ Actions and Relations /

Charity. Noun. *from Latin caritatem (nominative caritas) “costliness; esteem, affection,” from carus “dear, valued”, from PIE *karo-, from root *ka- “to like, desire”.* (Online Etymology Dictionary n.d.) Meaning *generous actions, work or donations to aid people who are poor, ill, or needy; something given to a person or persons in need; alms; benevolent feeling, especially toward those in need or in disfavour; mercy or leniency in judging others; forbearance.* (Dictionary.com n.d.) Charitable acts always imply a power-imbalance between the poor that receives and the rich that gives. Depriving the receiver from the ability to give back, it forces them into a passive position. Charity often takes place through mediator organisations that highly contribute to the efficiency of the donations, yet also reinforce the passive receiver position. It is an important tool for mobilisation when urgent, big scale interventions are needed. (Associazione Nazionale Banche Del Tempo 2011, 61)

Exchange. Noun. *from late 14c., eschaunge, “act of reciprocal giving and receiving,” from Anglo-French eschaunge [...] from Latin ex- “out” + cambire “barter”.* (Online Etymology Dictionary n.d.) Meaning *to give up (something) for something else; part with for some equivalent; change for another. To replace with an equivalent or something else.* (Dictionary.com n.d.) It is the dominant form of giving and taking in the western cultures. It implies that one needs to be able to immediately provide an equivalent to that they have just received. That could be an equivalently useful or appreciated service or object, or a price defined in a mediating currency (money).

Inclusion and Integration

- * **Inclusion.** Noun. *c. 1600, “act of making a part of,” from Latin inclusionem (nominative inclusio) “a shutting up, confinement,” noun of action from past-participle stem of includere (“to shut in, enclose, imprison, insert,” from in- “in” (from PIE root *en “in”) + claudere “to shut” (from PIE root *klau- “hook,” also “peg, nail, pin,“))* (Online Etymology Dictionary n.d.)
- * **Integration.** Noun. *1610s, “act of bringing together the parts of a whole [...] from Late Latin integrationem (nominative integratio) “renewal, restoration,” noun of action from past participle stem of Latin integrare “make whole,” also “renew, begin again” (from integer “whole, complete,” figuratively, “untainted, upright,” literally “untouched,” from in- “not” [...] + root of tangere “to touch,” from PIE root *tag- “to touch, handle.”)* Anti-discrimination sense (opposed to segregation) is recorded from 1934. (Online Etymology Dictionary n.d.)

Social sciences distinguish assimilation, integration and inclusion the following way: assimilation means strict elimination of individualities, conforming everyone to one specific idea of operating; integration refers to milder regime in which individualities are accepted as long as they allow the newcomers to follow the already existing rules; in the case of inclusion, the arrival of each new person may bring changes to the group so that they can cooperatively find new ways that work best for all. Inclusion is working towards diversity, but with a top-down incentive. (Sabina Frei)

All these words imply an unbalanced power distribution, that is, that one has the power to decide who is included and who's not, while the other has little agency to define the nature of the process. This is well realistic in situations just like ours when new people join an existing group. Yet, it's worth mentioning that 'diversity' and 'diversification' may serve well to name more egalitarian group-forming processes.

Kin. Noun. *Old English cynn, of Germanic origin; related to Dutch kunnen, from an Indo-European root meaning ‘give birth to’, shared by Greek genos and Latin genus ‘race’.* From PIE root *gene- “give birth, beget,” with derivatives referring to procreation and familial and tribal groups. (Online Etymology Dictionary n.d.) Meaning *a person’s relatives; kinfolk. Family relationship, blood relations or kinship. A group of persons descended from a common ancestor or constituting a clan, tribe, or family. A relative or kinsman. Someone or something of the same or similar kind.* (Dictionary.com n.d.)

We acknowledge ‘kin’ within Donna Haraway’s understanding, which calls to extend and transform our definition of kin from biological and religious ties - from our family and fellow believer - to those who we are actually responsible to and in relation with. She calls us to think about to whom we should establish caring connection and with whom should we cut them, and how should these ties be at all. To establish caring relations towards our companion-of-all-kind on Terra (Earth), as a practice of *living and dying well with each other in a thick present*. (Haraway 2016, 1, 103)

Kin making is making persons, not necessarily as individuals or as humans. I was moved in college by Shakespeare’s punning between kin and kind—the kindest were not necessarily kin as family; making kin and making kind (as category, care, relatives without ties by birth, lateral relatives, lots of other echoes) stretch the imagination and can change the story. Marilyn Strathern taught me that “relatives” in British English were originally “logical relations” and only became “family members” in the seventeenth century [...] all earthlings are kin in the deepest sense, and it is past time to practice better care of kinds-as-assemblages (not species one at a time). Kin is an assembling sort of word. All critters share a common “flesh,” laterally, semiotically, and genealogically. Ancestors turn out to be very interesting strangers; kin are unfamiliar (outside what we thought was family or gens), uncanny, haunting, active. (ibid. 103)

Maintain. Verb. *from Latin manu tenere “hold in the hand,” from manu, ablative of manus “hand” (from PIE root *man- “hand”) + tenere “to hold” (from PIE root *ten- “to stretch”).* (Online Etymology Dictionary n.d.) Meaning *to keep in existence or continuance; preserve; retain.* (Dictionary.com n.d.)

Mutuality. Noun. *1580s, from mutual (from PIE root *mei- “to change, go, move,”) + -ity (word-forming element making abstract nouns from adjectives and meaning).* (Online Etymology Dictionary n.d.) In biology, *mutualism is the condition of symbiotic (an association that exists between two or more species living together) relationships, in which both parties benefit from*

each other, and none gets affected by it. (Dictionary.com n.d.) We refer to mutuality as *possessing or being in a shared state, understanding, feeling, interest, or goal*. *Mutuality is entitled and can be freely interchanged.* (HiNative 2016)

Provisioning. Noun. *from past-participle stem of providere* “look ahead” (from PIE root *per- (1) “forward”) + *videre* “to see” (from PIE root *weid- “to see”). (Online Etymology Dictionary n.d.) Silke Helfrich and David Bollier propose provisioning as the term for *meeting people’s needs through a Commons* [...]. *The term is an alternative to the word “production,” which is inextricably associated with the neglect of the nonmarket spheres of family, community, and Care, and a focus on market prices, efficiency, the externalization of costs, and so on.* [...] *A basic goal of provisioning is to reintegrate economic behaviors with the rest of one’s life, including social well-being, ecological relationships, and ethical concerns.* (Bollier and Helfrich 2019, chap. 3)

Reciprocity. Noun. *from pre-Latin *reco-proco-, from *recus* (from *re-* “back” + *-cus*, adjective formation) + **procus* (from *pro-* “forward”). (Online Etymology Dictionary n.d.) Meaning *given or felt by each toward the other; mutual. Given, performed or felt, in return. Reciprocity occurs when the contribution of each party meets the expectations of the other party.* (wikipedia 2023c) “*Reciprocal*” is more like if person A offers or does something beneficial for person B, then person B “*reciprocates*” by offering or doing something of equal beneficial value for A. So, there is a back-and-forth relationship between the people/groups involved. (HiNative 2016) Reciprocity is expected usually with a quantified exchange.

Gentle reciprocity. Noun. An alternative to strict reciprocity in which *people choose not to calculate in precise terms who owes whom a favor, time, money, or labor; while in strict reciprocity the trading partners try to calculate in precise terms who owes what to whom.* (Bollier and Helfrich 2019, chap. 3) Gentle reciprocity is about *roughly balanced (but not absolutely equal) exchange[s] over time*, prioritizing the feeling of fairness over equivalent money-values (Bollier and Helfrich 2019, chap. 4)

Response-ability. Noun. Formed *from the root of the Latin responsus, from respondere (re- “back” + spondere “to pledge”)* + ability: *word-forming element expressing ability, fitness, or capacity, from Latin -abilitas, forming nouns from adjectives ending in -abilis.* (Online Etymology Dictionary n.d.) Proposed by Donna Haraway, response-ability is an alternative to responsibility: instead of regulated actions predefined by laws and ethics, a dynamic capacity to respond in a situated ways to our entangles

relations and actions with more-than-humans. The ability to give unique responses to each and every situation instead of mechanised answers. (Eva Giraud 2021)

* **Responsibility.** Noun. Also from *re-* “back” (see *re-*) + *spondere* “to pledge”. (Online Etymology Dictionary n.d.) Commonly understood as *the state or fact of being responsible, answerable, or accountable for something within one’s power, control, or management.* (Dictionary.com n.d.)

Solidarity. Noun. *from French solidarité “communion of interests and responsibilities, mutual responsibility,” a coinage of the “Encyclopédie” (1765), from solidaire “interdependent, complete, entire,” from solide (solid (adj.)), from PIE *sol-ido-, suffixed form of root *sol- “whole”, meaning “whole, well-kept.”* (Online Etymology Dictionary n.d.) Defined as the *union or fellowship arising from common responsibilities and interests, as between members of a group. Community of feelings, purposes, responsibilities and interests.* (Dictionary.com n.d.)

In the frame of our thesis, we describe solidarity as a base for mode of living that aims for a good life for all, *peaceful, democratic, ecologically sustainable coexistence.* (KAUZ - lab for Climate justice Work and Future n.d.). Solidarity, and the transformation towards it/a life based on solidarity is acknowledging that it cannot be achieved independently, it is recognising and sustaining the connection between all of us, earthlings.

* **Organic and Mechanical Solidarity.** Emile Durkheim distinguished ‘mechanical solidarity’ from the one he called ‘organic solidarity’. Mechanical solidarity belonged to the solidarity between similar people -same job, same belonging, etc.-, organic solidarity, on the other hand, belongs to the solidarity between different people, therefore to a much richer solidarity, and by definition more complex and difficult to understand reach. The process of individualization calls into question the solidarity between different, the organic solidarity; Solidarity that is not achieved through the creation of vertical techno-structures, such as those of classic welfare, but through the creation of horizontal networks, linked to the specificities of neighbourhoods and cities and their problems.

(Associazione Nazionale Banche Del Tempo 2011, 41)

Sustain. Verb. *from Latin sustinere “hold up, hold upright”, from an assimilated form of sub “up from below”(-sub) + tenere “to hold”.* (Online Etymology Dictionary n.d.) Meaning *to support, hold, or bear up from below; bear the weight of, as a structure. To bear a burden. To undergo, experience, or suffer (injury,*

loss, etc.); endure without giving way or yielding. To supply with necessities of life. (Dictionary.com n.d.)

Work. Noun. from PIE *werg-o-, a suffixed form of the root *werg- “to do.” (Online Etymology Dictionary n.d.) Meaning *exertion or effort directed to produce or accomplish something; labour; toil. A productive or operative activity. Employment, as in some form of industry, especially as a means of earning one’s livelihood. To act or operate effectively.* (Online Etymology Dictionary n.d.)

[...] the normative language about work as something that you do at a (paid) job conjures up the entire worldview that people must earn money through their commodified labor in order to survive and develop in the world. (Bollier and Helfrich 2019) This excludes a myriad of activities that are essential to *survive and develop* but are currently largely unpaid. Most of which is reproductive work that doesn’t bring direct profit, and such cannot be valued – in any sense: neither priced, nor appreciated – by capitalism. In a society where price and value are used as synonyms, this leads people to disregard these activities, or label them inferior to others, which, while well-paid, may be useless or even destructive from the perspective of a good life for all. In our standpoint, it is essential to extend the notion of work to all laborious activities necessary to life, and exclude those that are contra productive in that sense.

/ Frames /

Association. Noun. from past-participle stem of *associare* “join with,” from assimilated form of *ad* “to” + *sociare* “unite with,” from *socius* “companion, ally” (from PIE *sokw-yo-, suffixed form of root *sekw- (I) “to follow”). The meaning “an organized body of persons with a common purpose” is from 1650s. (Online Etymology Dictionary n.d.) It may also mean *connection or combination*. In Italy, an association is the least regulated yet legally recognised form of a group. It is the “minimum” if a group wants to acquire any kind of public funding or so.

An association can be called a group of people who come together to achieve any particular purpose or goal and that too for a limited period of time. An association is different from a normal group or team in the way that it sticks to formal space. Where a group is just a collection of people who do not have any common purpose, a team is a group with purpose but not necessarily working informal space. It also differs from the community, for in a community people keep adding spontaneously unlike in association where all work under the supervision of a person. In order to form an association, firstly, there should be a group of

people; secondly, these people need to be organised and should be worked according to the given specifications and rules in order to give the successful output. (Aakansha n.d.)

Bank. Noun. from Old Italian *banca* [...] from Proto-Germanic *bankiz- “shelf,” *bankon- [...] “slope”. The etymological notion is of the moneylender’s exchange table. As “institution for receiving and lending money” from 1620s. (Online Etymology Dictionary n.d.) Besides the financial connotation ‘bank’ also means a long pile or heap, mass. (Dictionary.com n.d.)

Collective. Noun. early 15c., *collectif*, “comprehensive,” [...] past participle of *colligere* “gather together,” from *com-* “together” (see *com-*) + *leger* “to gather” (from PIE root *leg- (I) “to collect, gather”). [...] From c. 1600 as “belonging to or exercised by a number of individuals jointly.” Meaning a whole; combined. (Online Etymology Dictionary n.d.) A collective is a collection of individuals or other entities that share some issues or interests. A collectives doesn’t necessarily seek financial profit (opposed to cooperatives) and often practices more egalitarian, consensus-based decision making. (wikipedia 2023a) It is not a legally recognized category. (Klaudia Resch)

Cooperative. Noun from assimilated form of *com* “with, together” (from PIE *kom- “beside, near, by, with”) + *operari* “to work,” from PIE root *op- “to work, produce in abundance” + -ive: word-forming element making adjectives from verbs. (Online Etymology Dictionary n.d.) It’s defined as a jointly owned enterprise engaging in the production or distribution of goods or the supplying of services, operated by its members for their mutual benefit, typically organized by consumers or farmers. Cooperatives aim to obtain goods and services on advantageous terms, avoiding intermediaries a cooperative is a business and a business has to deal with money and need to have employees. (Klaudia Resch)

Common(s). Noun. mid-14c., “the people collectively,” c. 1300, “a fellowship or brotherhood; early 14c., “people of a community or town, freemen, citizenry;” late 15c., “land held in common,” from Old French *commune* and Medieval Latin *communia*, and partly from *common* (adj.) (see below). (Online Etymology Dictionary n.d.) While in most online dictionaries define commons as people not of noble birth viewed as forming a political order; or the lower classes as contrasted to the ruling classes of society; the commonality, there’s a lot more to it. (Dictionary.com n.d.)

Silke Helfrich and David Bollier see commons as a social life-form that have been practiced throughout the whole history of

humankind. Commons are *complex, adaptive and living processes that generate wealth (both tangible and intangible) through which people address their shared needs with minimal or no reliance on markets or states*. A commons arises as people engage in the social practices of Commoning, participate in Peer Governance, and develop collaborative forms of Provisioning in the course of using a resource or care-wealth. While every commons is different, all ultimately depend on the physical gifts of nature, and on sharing, collaboration, mutual respect and Gentle Reciprocity. A commons is constantly becoming. (Bollier and Helfrich 2019, chap. 3)

Common. Adjective. from Latin *communis* “in common, public, shared by all or many; general, not specific; familiar, not pretentious.” [...] from **ko-* “together” + **moi-n-*, suffixed form of root **mei-* (I) “to change, go, move,” hence literally “shared by all.” The second element of the compound also is the source of Latin *munia* “duties, public duties, functions,” those related to *munia* “office.” (Online Etymology Dictionary n.d.)

* **Commoning**, a word not listed on dictionary.com, nor recognised by Microsoft Word’s spelling check, occurs as ordinary people decide for themselves how to identify and meet shared needs, manage common wealth, and get along with each other. (Bollier and Helfrich 2019, chap. 3) [...] commoning practices mean giving form to your own (social) environment by the collective self-management of material resources (such as water, electricity, buildings) or immaterial resources (such as language, codes, ideas or knowledge; in short: culture). (Gielen 2020, 31)

The core purpose of commoning [is] the creation of peer-governed, context-specific systems for free, fair, and sustainable lives. (Bollier and Helfrich 2019, pt. II. Introduction) It is an exploratory process based on people’s situated knowledge and creative agency to develop local, effective and just solutions. (Bollier and Helfrich 2019, chap. 3) Commoning is primarily about creating and maintaining relationships (Bollier and Helfrich 2019, pt. II. Introduction); it creates a politics of belonging. (Monbiot 2017) Commoning practices tend to develop especially in domains for which governments show no interest or where they fail to act and where market parties do not or are yet to see potential for profit. This third space between state and market is that of the civil initiative where citizens take matters into their own hands. And, as we have learned from Castells (Castells 2015), such civil actions originate in emotions. Passions also generate the energy and drive for such actions. However, for commoning practices to develop sustainably, rules, forms of management and structures need to be de-

veloped. [...] [Taking culture as its substructure] is a fundamental difference with the previously noted communism and neoliberalism, which, despite their ideological opposition, both consider economy as the foundation of a society. In contrast, the so-called ‘commonism’ sees economy and politics, but also ecology, as the results of processes of signification (Dockx & Gielen 2018). This is why it can propose alternative forms of economy, politics and, in a wider sense, society based on culture. (Gielen 2020, 31–32)

Community. Noun. from Old French *communauté* “community, commonness, everybody” from *communis* (see common (adj.)). (Online Etymology Dictionary n.d.) Meaning a social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage. A locality inhabited by such a group. A social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists. (Dictionary.com n.d.)

Culture. Noun. from Latin *cultura* “a cultivating, agriculture,” figuratively “care, culture, an honoring,” from past participle stem of *colere* “to tend, guard; to till, cultivate”; from PIE root **k wel-* (I) “revolve, move round; sojourn, dwell – also root of ‘colony’.” The figurative sense of “cultivation through education, systematic improvement and refinement of the mind” is attested by c. 1500. [...] Meaning “learning and taste, the intellectual side of civilization” is by 1805; the closely related sense of “collective customs and achievements of a people, a particular form of collective intellectual development” is by 1867. (Online Etymology Dictionary n.d.)

This last, relatively lately evolved meaning is how we principally understand ‘culture’ in our work. We see it as a lens through which we experience reality that is collectively constructed by the language, rituals, and traditions and continuously refined through friction.⁸⁰ (Bollier and Helfrich 2019, chap. 1,2) Cultures, because there are many, are dynamically changing unwritten constitutions that defines what we consider evident, universal or relevant.⁸¹ (Bohm 1991) They are the base for human collaboration and thus essential for our complex societies. Yet, it is also a stealth laboratory for new forms of life, an omnipresent incubator (Gielen 2015). The tool to shape cultures is precisely culture, by culturing cultures. (Gielen 2020)

Economy. Noun. 1530s, “household management,” [...] from Greek *oikonomia* “household management, thrift,” from *oikonomos* “manager, steward,” from *oikos* “house, abode, dwelling”

[...] from PIE root *weik- (1) “clan” + *nomos* “managing,” from *nemein* “manage” (from PIE root *nem- “assign, allot; take”). The meaning “frugality, judicious use of resources” is from 1660s. (Online Etymology Dictionary n.d.) Today defined by the dictionary as *thrifty management; frugality in the expenditure or consumption of money, materials, etc. The prosperity or earnings of a place.* (Dictionary.com n.d.)

We can't emphasize enough the seemingly forgotten connection between economy and ecology. Originating from the same Greek word ‘oikos’, both have to do with our house, abode, dwelling. While ecology is the study of our home, in the broadest sense, that is, the Earth and its ecosystems, economy ought to be the management of it. ‘[T]he economy’ is our material relationship with each other and with the rest of the living world. (Hickel 2020, 290)

And yet, today ‘economy’ is only seen as a market economy dis-embedded from nature and the social sphere, coordinated by competition and prices (Biesecker 2020, 223) concerned, above all, with the welfare of capital. (Hickel 2020, 98) We call for a radical redefinition of ‘economy’ to return to its original meaning. That is, to be the holistic management of material flows on Earth with the purpose of a *good life for all*⁸² (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 90), valuing the *activities that bring us sustenance* (FoAM 2020) cherishing human and more-than-human reproductive work, and abandon unnecessary destruction.

Friendship. Noun. from the old English *freond* “one attached to another by feelings of personal regard and preference,” from Proto-Germanic *frijōjands “lover, friend”[...], from PIE *pri-yon-, “loving,” present-participle form of root *pri- “to love.” (Online Etymology Dictionary n.d.) Meaning the state of being a friend; association as friends, a friendly relation or intimacy. (Dictionary.com n.d.)

* Friend: a person attached to another by feelings of affection or personal regard. A person who gives assistance; patron; or supporter. A person who is on good terms with another; a person who is not hostile. A member of the same nation, party, etc. (Dictionary.com n.d.)

Institution. Noun. from Latin *institutionem* (nominative *institutio*) “a disposition, arrangement; instruction, education,” noun of state from *institutus* (from in- “in” (from PIE root *en “in”) + *statuere* “establish, to cause to stand,” from PIE root *sta- “to stand, make or be firm.”) (Online Etymology Dictionary n.d.) Meaning an organization, establishment, foundation, society, or the like, devoted to the promotion of a particular cause or program, especially one of a public, educational, or charita-

ble character. Or a well-established and structured pattern of behaviour or of relationships that is accepted as a fundamental part of a culture, as marriage. (Dictionary.com n.d.)

Network. Noun. from *net* (from PIE root *ned- “to bind, tie.”) + work (from PIE *werg-o-, a suffixed form of the root *werg- “to do.”) 1550s, “net-like arrangement of threads, wires, etc., anything formed in the manner of or presenting the appearance of a net or netting,” extended sense of “any complex, interlocking system” is from 1839 (originally in reference to transport by rivers, canals, and railways). Meaning “broadcasting system of multiple transmitters” is from 1914; sense of “interconnected group of people” is by 1934 in psychology jargon. (Online Etymology Dictionary n.d.) While today ‘network’ still carries all the abovementioned meanings, we primarily refer to it as a loose, but interwoven arrangement of human (and more-than-human) nodes that are connected through common interests, needs or issues. Not all nodes are necessarily linked, connections may arise and cease over time.

Pluriverse. Noun. *pluri* (word-forming element meaning “more than one, several, many,” from Latin *pluri-*, from stem of *plus* (genitive *pluris*)) + *versus*, past participle of *vertere* “to turn, turn back, be turned; convert, transform, translate; be changed” (from PIE root *wer- (2) “to turn, bend”). (Online Etymology Dictionary n.d.) *Pluriverse* names an understanding of the world in which countless groups of people create and re-create their own distinctive cultural realities, each of which constitutes a world. This term is necessary because many contemporary crises stem from the belief that there is a *One-World World*, a kind of single Euro-modern reality. To say that the world is a pluriverse is to say that there is no single source of being (that is, to invoke a plural ontology) and that no knowledge system is inherently superior to others. A pluriverse is “a world in which many worlds fit,” as the Zapatistas say. This points to a conundrum: how can the different societies that constitute the human species accept that many worlds must coexist together on a single planet? (Bollier and Helfrich 2019, chap. 3)

Politics. Noun. from *politic* (from Greek *politikos* “of citizens, pertaining to the state and its administration; pertaining to public life,” from *polites* “citizen,” from *polis* “city”). (Online Etymology Dictionary n.d.) Defined as the science or art of political government. The practice or profession of conducting political affairs. While ‘political’ simply directs us back to politics: of, relating to, or concerned with politics. There is certainly space to redefine what we mean by politics. (Dictionary.com n.d.)

/ Currencies /

Currency. Noun. 1650s, “condition of flowing,” [...], from *Latin in currēns, present participle of currere “to run”* (from PIE root *kers- “to run”). The notion of “state or fact of flowing from person to person” led to the senses “continuity in public knowledge” (1722) and “that which is current as a medium of exchange, money” (1729). (Online Etymology Dictionary n.d.) Meaning something that is used as a medium of exchange; money. General acceptance; prevalence; vogue. (Dictionary.com n.d.)

Money. Noun. from *Latin monēta “place for coining money, mint; coined money, money, coinage,”* from *Monēta, a title or surname of the Roman goddess Juno, near whose temple on the Capitoline Hill money was coined (and in which perhaps the precious metal was stored);* from *monēre “advise, warn, admonish. Extended by early 19c. to include paper recognized and accepted as a substitute for coin.* (Online Etymology Dictionary n.d.) Today meaning any circulating medium of exchange, including coins, paper money, and demand deposits. Gold, silver, or other metal in pieces of convenient form stamped by public authority and issued as a medium of exchange and measure of value. Any article or substance used as a medium of exchange, measure of wealth, or means of payment, as checks on demand deposit or cowrie. (Dictionary.com n.d.)

Money-lite. Adjective. Money (see above) + lite (alternative spelling of light (adj.1) (from PIE root *legwh- “not heavy, having little weight.”), by 1962, used from at least 1917 as a word-forming element in product names [...]. (Online Etymology Dictionary n.d.)

Helfrich and Boilier uses money-lite to describe a style of Commoning that [...] enables decommodified solutions to problems and therefore can avoid relying on markets and spending, [...]. [Instead, it] help[s] people [to] focus on their real needs, and to escape the endless cycle of buying and disempowerment that a consumerist culture generally entails. They add that Commoning itself is money-lite in that commoners by definition rely on *Dit, Co-Use, Sharing, Dividing Up, and Mutualization* as much as possible. (Boilier and Helfrich 2019, chap. 3) Quoting Miki Kashtan they argue that “money is extraordinarily unfit for addressing needs with Care,” as it tends to replace the intrinsic motivation to contribute to a cause with the motivation of selfish accumulation (do it to earn money, not to help).

Alternative currency. Term. Alternative (1580s, “offering one or the other of two,” [...] from *alternus “one after the other, alternate, in turns, reciprocal,”* from *alter “the other”* (from

PIE root *al- (I) “beyond” + comparative suffix -ter) + currency. (Online Etymology Dictionary n.d.)

Alternative or complementary currencies are exchange systems that differ from the national currencies. They are usually not legal tender and [so] their use is based on agreement between the parties exchanging the currency. (wikipedia 2023g) While national currencies have many functions and thus are influenced by complex economic and political factors, alternative currencies are used exclusively to obtain products and services, and thus can remain regulated from within. (Zürich Tauscht n.d.)

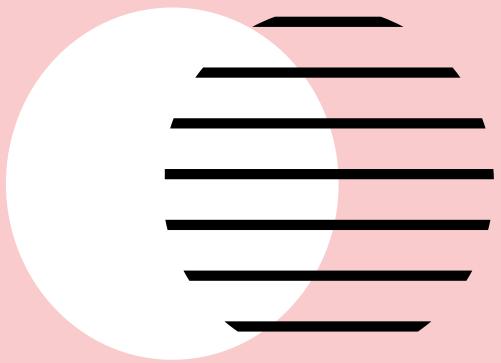
When a complementary currency is based on a particular currency that is only recognised within the community, region, economic sector or within a private business, it can be called as a community-, local-, regional- sectoral, or private currency. Alternative currencies can be based on issued or metric currencies (see below) or exclude the intermediating medium of exchange all together.⁸³ Barter systems, trading only items, are examples of the latter. Mutual credit and any [other] form[s] of lending that does not go through the banking system can be considered a form of alternative currency [too]. (wikipedia 2023g) Alternative currencies can be dependent or independent from the national currencies. While the cafeteria systems are national-currency dependent complementary currencies, regional currencies or barter system can remain independent. (Zürich Tauscht n.d.)

Issued currency. Term. past participle of issue (v) from issue (n) (c. 1300, “an exit,” [...] from *Latin exire “go out, go forth; become public; flow, gush, pour forth”* [...], from *ex- “out”* (see *ex-*) + *ire “to go,”* from PIE root *ei- “to go.”) [S]pecific sense of “to send out authoritatively” is from c. 1600.) + currency (see above). (Online Etymology Dictionary n.d.)

Issued currencies, as the term implies, are released into circulation by a creator. These are quantifiable currencies, thus have a finite number of units, the quantity of which is controlled by the creator. The control of quantity gives the issuer an advantage over the users and providing possibilities for manipulation. Issued currencies function as medium of exchange, so that, they are required before any exchange can take place, encouraging the users to obtain an accumulation of the currency rather than focusing on seeking value from and providing value to others. Issued currencies tend to commodify everything because everything becomes the currency with which to acquire the ultimate goal of exchange – money itself. The commodity becomes the medium of exchange with which to acquire money. (Jerkin 2015)

Metric currency. Term. metric (adj) (from *mēter* (from Greek

metron “measure,” from PIE root *me- (2) “to measure” + currency (see above). (Online Etymology Dictionary n.d.) As opposed to issued currencies, metric ones are not of finite quantity, they are not released by certain authority, nor they are pre-requisites of transactions. Metric currencies simply measure, in the same way that litres and kilometres measure. (Jerkin 2015) They don’t facilitate exchanges, they simply carry information, as retrospective score-keeping that keeps a record of who did what for whom and who provided what to whom (Community Exchange Systems n.d.; Jerkin 2015) Based on that, a record is made that represents a collective or community ‘memory’ of the action, a testimony of one’s contribution and a promise of the other to give back the community a similar in a later moment. Time can be seen as a metric currency, that is what time banks and many local exchange trading systems (LETS) rely on. In a metric-currency based exchange system *[t]he concepts of payment, interest, borrowing, lending [...] are meaningless [...]. [T]here is no focus on ‘obtaining’ [metric currencies] because [...] you can only ‘get’ them by delivering some real value to another. They are not required before a transaction can take place and they can’t be used for speculative or usurious purposes. All this affects the psychology of the users in very positive ways. Instead of ‘chasing after the money’ the users seek out others who require the services and products they can provide.* (Jerkin 2015)



Notes and Bibliography

Notes

- 1 [...] poor dictionaries, who have to rule themselves and us only with the words that exist, when there are so many words still missing. (Saramago 2009, 195)
- 2 We are referring here to Michael Ende's book *Momo*. (Ende 2005)
- 3 It is not only me noticing it, but other students in the city as well. They recently published an article "Walking around Bolzano with his turtle" in Rai: <https://www.rainews.it/tgr/bolzano/articoli/2023/06/passeggiata-tartaruga-bolzano-be96cb51-7f6a-43ad-80e6-77ed0f3953f8.html>
- 4 The Rural Commons Festival happened in mid-2021 and took place in 3 different valleys of Trentino. Here, I also had the opportunity to immersed myself in unhurried towns and interactions.
- 5 Nel salone dei Cinquecento, Sono delle tartaruche che hanno una grande vela gonfiata dal vento sul loro carapace. Ce ne sono moltissime sul soffitto e sulle pareti e se uno guarda più attentamente scorge anche una frase scitta che le accompagna: festina lente (affrettati lentamente). Cosimo I Medici (1512-1574) li fece dipingere come simbolo del suo modo di agire e del suo pensiero che è appunto espresso da un motto latimo, attribuito ad Augusto da Svetonio, ma è proverbio sapienziale dell'epoca, *Festina Lente*. Infatti la tartaruga è simbolo della lentezza e la vela gonfiata dal vento della velocità. Nella navigazione a gonfie vele c'è l'azione e insieme la poesia dell'azione: "Le vent se lève.. Il faut tenter de vivre!", scrive Valery. Un insieme di contraddizioni, di ossimori, che nel pensiero di Cosimo I volevano significare <>pensa e rifletti prima di agire nelle tue azioni di governo>>. In un mondo che corre vorticosa men con logiche spesso incomprensibili, il problema della lentezza si affaccia alla mente con prepotenza, come una meta del pensiero e della via da percorrere. Andare più veloci non significa conoscere più di quello che la strada offre e nessuno vuole arrivare prima alla fine della propria strada. Text from Lamberto Maffei in his book *Ellogio alla lentezza*. (Maffei 2014, fig. 1)
- 6 In social sciences, 'individual' and 'person' carry different concepts of self and relationality. We try to follow this distinction in our wording. As Ada María Isasi-Díaz defined it [a] person knows herself and thinks about herself as a social being. An individual, in contrast, thinks himself to be unrestrained by social ties and believes that to be fully himself he does not need to take anyone else into consideration. The individual has a sense of totally unrestrained freedom. For the person, on the contrary, being herself carries a social mortgage; she knows her freedom is related to that of others. (Isasi-Díaz and Mendieta 2012, 58)
- 7 The Covid-19 pandemic has once again highlighted the shortcomings of the current political and economic system in terms of taking care of society. However, this was not the first time. Social crises have been accompanying the development of capitalism from the very beginning. (Hickel 2020, 45-50, 119-25; Bersani 2023, 17-22)
- 8 Donna Haraway urges to make trouble as to stir up potent response to devastating events, as well as to settle troubled waters and rebuild quiet places. (Haraway 2016, 1)
- 9 Train stations also have a significant role in the history of regulated time. The march toward mono-time began slowly, a thread here-from 1840, railways in Britain required a standardization of time- a thread there- in 1880 London Time was decreed by law to be 'the' time for the whole country. (Griffiths 1999, 15)
- 10 In our society, [...] access to goods is understood as an individual and not a collective problem. (Herrero, Moran, and Pariente 2022, 31)
- 11 sf is a sign for science fiction, speculative feminism, science fantasy, speculative fabulation, science fact, and also, string figures, [so far]. (Haraway 2016, 10)
- 12 social practices, relationships, behaviour and manifestations.
- 13 Translated by the authors from Italian to English.

- 14 By concrete realities we mean: not an imaginary existence, no-nonsense, something related, belonging.
- 15 I see reality as an endless universe of galaxies where a biosphere has grown near a marginal star inside which there are sentient organisms and human beings who have developed a complex cultural system and a rich capacity to reflect on the world. Whereas Heidegger sees a single human being with his direct experience of existing and interacting with something that is the world around him, made up of things that have relevance to him. In a slogan, I think my experience is part of the world; Heidegger sees the world as part of his personal experience. There could not be more different starting points. (Rovelli 2020)
- 16 see definition in glossary: a well-established and structured pattern of behaviour or of relationships that is accepted as a fundamental part of a culture. (Dictionary.com n.d.)
- 17 Punctual means having a sharp; insisting on fine points. Being punctual would mean being prompt, exact, precise, keeping appointments. (Dictionary.com n.d.)
- 18 Care chain is a term used to refer to the phenomena of ever-extending row of outsourcing care work mostly to women with immigrational background or of other unprivileged condition, who then need to delegate their own care responsibilities to other women often within the community or by hiring other domestic workers. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 33)
- 19 Isn't it a little odd that we've sliced up human-care by the 'stages of life-time'?
- 20 Species Man does not make history. Man plus Tool does not make history. That is the story of History human exceptionalists tell. That History must give way to geostories, to Gaia stories, to symchthonic stories; terrans do webbed, braided, and tentacular living and dying in sympoietic multispecies string figures; they do not do History. (Haraway 2016, 49)
- Some say [Anthropocene] is not a good term, arguing that capitalism is to blame for our troubles, so this era should be called the Capitalocene. Intriguingly, there are also feminists who are convinced that in fact men are to blame and that Androcene would be more appropriate. (ten Bos interviewed by Bloemink 2018)
- 21 The term, first used in the late nineteenth century, homo economicus, or homo concurrens as Gielen put it, portray humans as socially isolated persons, who are minimizing their own utility, only related to others by commodities (that is what Marx called the reification of social relations) (Gielen 2020, 22; Biesecker 2020, 227; wikipedia 2023f)
- 22 The growth that capitalism tied us to is a pervasive growth, far from the growth of any healthy organism in nature. In life, growth has an end, the state of maturity which then turns into decline, the end of a life, so new ones can emerge. Capitalist growth is infinite, as Jason Hickel puts it, comparable to cancer. (Hickel 2020, 119)
- 23 GPD was developed by Kuznets following the request of the officials of the United States of America in the 1930s in search for an accounting system that would reveal the monetary value of all the goods and services produced in the economy, to monitor and analyse economic flows. But GPD is simply sum of economic activities. It says nothing about whether the activities are useful or not, it excludes every non-monetised activity however essential it might be, and doesn't account for impacts on health of humans, societies and nature. GPD growth was adopted as the key indicator of economic progress in 1944 at Bretton Woods. (Hickel 2020, 92-93, 98)
- 24 For decades we've been told that we need growth in order to improve people's lives. But it turns out this isn't actually true. Beyond a certain point, which high-income countries have long since surpassed, the relationship between GPD and well-being completely breaks down (Hickel 2020, 29)
- 25 As the nature of capital implies, those who have a significant surplus to be invested get always richer, while the majority of humanity doesn't benefit from growth. Capital accumulation is faster than GPD growth. Nothing arrives to the normal people. Aligning our socio-political system in the

service of the economy also resulted in the bewitched situation where economic power directly correlates with political power even on the highest international level. Capital has corrupted politics. (Hickel 2020, 195)

- 26 Struggling to find a word for 'natural elements' that does not objectify or deprives from agency, we turned (again) to Haraway for help. She proposes *holoents* as a general term to replace "units" or "beings" (Haraway 2016, 60) as not to privilege only the living but to encompass the biotic and abiotic in dynamic *sympoetic patterning* (Haraway 2017, M26)
- 27 Perhaps not even Darwin's theory is so unquestionable as we think? Hejnol brings critical points about our idea of the hierarchy of complexity: [t]he integration of time and history into the discourse of ordering nature was a radical new view on the order of nature that became one of the foundations of modern science. Darwin's nineteenth-century publications about evolutionary theory are the most well-known example of classification based on historical principles. [...] The metaphor of a ladderlike, hierarchical arrangement of organisms ranging from simple, unicellular organisms to more complex animals remains common in scientific literature today. Although its origins lie in pre-Christian Greece, the narrative of a nature organized along a gradient from the simple to the complex strongly resonated with widespread European religious ideas of creation that positioned humans as the creatures closest to God.
- [...] evolutionary theory became increasingly wedded to metaphors of ladders, which imagined life as proceeding from the simple to the complex. Evolutionary theory, however, also allowed for a novel kind of metaphor, the tree of life. The tree turns the ladder's stagelike image of life into a genealogical one.
- However, a relatively recent technologies that allow the molecular analysis of animal relationships has shown, through the examples of tunicates and comb jellyfish—both of which have recently been repositioned in biological orderings of life, [...] that evolution does not necessarily proceed from simple to complex; that nature does not have an apical structure; humans have to find new ways of representing their place in nature.
- (Hejnol 2017)
- 28 Active Hope is about finding, and offering, our best response when facing concerns about our world situation. Term coined by the eco-philosopher Joanna Macy. (Herrero, Moran, and Pariente 2022, 23)
- 29 Ontology as a philosophical term is the study of a person's fundamental presuppositions about the nature of reality and how it is structured. Ontology is the "constitutional framework" of a person's belief-system — the window through which one sees the world, our way of seeing and registering reality. (Bollier and Helfrich 2019, chap. 3)
- 30 We say, 'dare to be in-need' because, under neoliberalism, it is brave to lower one's guards and be vulnerable. For generations, we've been fashioned to protect our property and pursuing our prosperity all alone, as if the rest of the world would be against us. Under neoliberalism it feels foolish to be caring and be in need of care: to help a stranger, or to say I'm worried, I don't know or I can't do it alone; it seems foolish to acknowledge and actively practice interdependency.
- 31 Kin might sound an exotic term, but it simply means family; race; kind, sort, rank; nature. Today it is mostly understood as family ties. With making kin as oddkin, Haraway calls to extend or reinterpret kin to all relations that matter, to whom one is actually responsible. (Haraway 2016, 2)
- 32 "intimacy of strangers," a phrase [proposed by Lynn Margulis] to describe the most fundamental practices of critters becoming-with each other at every node of intra- action in earth history. (Haraway 2016, 60)
- 33 'Intergenerational empathy' invited us to shortly wonder about what is to live and die well as mortal critters. (Haraway 2016, 101) Being part of nature, being nature requires us to let go the imperial vision of eternal lives and eternal legacies, and embrace to become com-post.... The opposite of life is not death, it is exploitation.

34 'Economy' derives from the Greek word "oikonomia," meaning the management of our home (oikos). (Online Etymology Dictionary n.d.) Yet, today, 'economy' is associated with money, financial wealth and productivity. To draw a parallel, 'ecology' has found the meaning of the same 'oikos' in the planet, and became the study of the relationship of living things to their environments. (Online Etymology Dictionary n.d.) How about redefining 'economy' as the management of the relationship of living things on the planet? Consequently, it then becomes an imperative for all of us to embrace the role of economists in our own right.

35 Throughout history, many community-governed alternative economic practices have been conceptualized, many still thriving today, and new ones are sure to emerge. Commoning is such. According to Helfrich, the core question that leads the dynamics of commons is "What do I/do we need to live?" instead of the question "What can be bought and sold? Of the currently dominant "for-profit paradigm". Commoning is a form of togetherness in which people collaboratively organise and take responsibility for the use, maintenance and production of resources. (Helfrich 2012)

36 Translated by the authors from Italian to English.

37 Translated by the authors from Italian to English. Originally: Dai spazio al tempo! Partecipa alle iniziative della Time Week 2022: dal movimento all'arte, alla creatività, alla cultura...trova il modo migliore per trascorrere tempo dedicato a te e con gli altri!

38 Time and the new currency: creativity, skill, imagination. Translated by the authors from Italian to English.

39 Municipal Office of Statistics and Times of the City Bolzano

40 Translated by the authors from German to English.

41 Translated by the authors from Italian to English.

42 The Network of Temporal Politics

43 Translated by the authors from Italian to English.

44 Translated by the authors from Italian to English.

45 Officially: Banca del Tempo Gries-S. Quirino/Zeitbank Gries-Quirein

46 Translated by the authors from Spanish to English.

47 Translated by the authors from German to English.

48 Translated by the authors from German to English.

49 All sessions are available online at the @TimeUseInitiative YouTube channel, while the concluding report published by the organisers can be found at <https://timeuseweek.beplanet.tv/en/register-time-use-week-2022/>

50 Translated by the authors from Spanish to English. Originally: El cuarto lado del triángulo

51 Translated by the authors from Spanish to English. The whole poem in Spanish reads as follows: Hace doscientos cuatro años

Robert Owen se horrorizó de que los obreros trabajaran

jornadas de dieciocho horas

y propuso la actual / actual \ actual

jornada de 8 horas:

8 horas para trabajar / 8 horas para dormir \ 8 horas para el ocio.

Su propuesta se aprobaría en España ciento dos años después,

hace ciento dos años,

tras 44 días de huelga

de la CNT.

Hoy tenemos aquí a Caroline Dale,
esposa de Robert Owen,
madre de sus 8 hijos
e hijas.
Güelcome, Caroline.

Thank you.

Caroline, guat du yu think
abaut thous eight hauers
for ricieishon?

'Well, so much depends upon
una esposa-Sísifo levantando la vida
por las cuestas de la alimentación y la higiene
para encontrarse, nuevamente,
empty stomachs and dirty underwear,
crying babies and smelly bed sheets.'

Vaya.

Yes. El triángulo perfecto
era just for men:
nosotras, a cambio de love and protection
no contábamos horas de trabajo
para que nuestros husbands pudieran tener
eight hours labour / eight hours rest \ eight hours recreation.

I am a wife and a mother.
Taking care of my eight children
is an act of love.
There's no work involved.
It is not political.
It is not political.
It is not political.

Según un estudio alemán de 2014
las horas de sueño son directamente proporcionales
a la clase social.
Porque hay quien sí puede comprar el cuidado.
Porque el dinero permite
(igual que antes estar casado)
saltarse el cuarto lado
del triángulo.

Pero escuchemos las conclusiones
de la Encuesta Nacional de Salud en España de 2017:

"Todos los indicadores de morbilidad neuropsiquiátrica en adultos
mostraron un gradiente según la posición socioeconómica,
más profundo en mujeres.
Esta mayor morbilidad en mujeres y en las clases bajas se refleja perfectamente
en el consumo de psicofármacos
pero no así en el uso y acceso
a los servicios de salud
mental."

Si ya hace 16 años que el suicidio mata más
que los accidentes de tráfico
y por todas partes hay señales y radares para que no se te ocurra ir a más de ciento veinte
kilómetros por hora / hora \ hora;
¡a qué esperamos
para corregir el error de cálculo
que obvió que existe el trabajo de cuidados,
ese cuarto lado del triángulo?
Dejemos de decir "és que no m'ho atrapo",
de buscar individualmente la causa del cansancio:
lo llaman "conciliación" como si la vida y el trabajo estuvieran ligeramente enfadados
pero la maestra pudiera llevarlos a un rincón tranquilo del patio
donde decirse "Perdón" y estrecharse las manos.
Dejémonos de fantasías de "necesito días
de veinticinco..., no, mejor ¡de treinta horas!",
porque ojalá el mercado nunca pueda
decidir la duración de la rotación de la Tierra.

Mirémonos a los ojos
en los pasillos del metro en hora punta:
no somos la secuela
de the walking dead
sino de los cálculos
de hombres que no hacían nada en casa.
No puede ser equilátero
porque nunca | nunca | nunca | nunca
fue triángulo.

Imaginemos qué posibles
nos han estado esperando
al otro lado de este cansancio.

Entendamos por fin las matemáticas
de cuidar de la vida y de vivirla:
8 horas para soñar durmiendo
dejan 16 para, despiertas,
repartir entre los trabajos
del dinero y de la vida

y ese tan necesario
rascarnos la barriga
y lo que nos salga
del cuadrilátero.
(Bertran Anía 2021)

52 David Graeber defines bullshit jobs as a job is a form of paid employment that is so completely pointless, unnecessary, or pernicious that even the employee cannot justify its existence even though, as part of the conditions of employment, the employee feels obliged to pretend that is not the case

While shit jobs are position with the combined experience of insecurity (of position, entitlements and livelihood), of uncertainty (as to their continuation and future stability) and of unsafety (of one's body, one's self and their extensions: possessions, neighbourhood, community). (Chatziosifidis 2022)

53 Translated by the authors from German to English.

54 See the whole blogpost at <https://designdisaster.unibz.it/non-ho-tempo-fest/>

55 Momo was mostly written while the author lived in Italy, and likely inspired by the Italian way of life.

56 A provocatype, also as provotype or provokotype is a digital or physical design artefact, whose main goal is provoking discussion among different users and stakeholders. It is not supposed to be realistic, but instead bold, ridiculous, funny, obscure or artistic- even annoying. Provotypes offer advantages when it comes to pushing boundaries and addressing future challenges, whereas classic prototypes showcase defined solutions. (Haverinen 2018)

57 Meaning 'By eye.'

58 Quanto basta. Meaning 'as much as needed.'

59 How nice it would be that instead of immediately throwing away those broken slippers, I could say 'wait, I ask my community if there is someone who could fix them'.

60 Especially here in South Tyrol where there is a high level of isolation, the Time Bank would have great potential.

61 A booklet designed based on Design Workbooks method by Gaver (2011). <https://dl.acm.org/doi/10.1145/1978942.1979169>

62 [...] because we're old all the same, but instead young people want something more immediate that can be read right away, which is different, no. We have more difficulty [with these things] and they have more difficulty with our methods. Translated by the authors from Italian to English.

63 Leaving 10 minutes a quarter of an hour to chat wouldn't be bad. [...] people want to chat; in fact you always have to say (knock knock) "and sir, that's enough", so you mean that the desire is there, and we could say 'look, let's do this [the bureaucratic necessities] for half an hour and then there's time to have a chat. Translated by the authors from Italian to English.

64 we can't do that because we are linked to the municipality. Translated by the authors from Italian to English.

65 Organic solidarity happens between different people and is not achieved through the creation of vertical techno-structures but through the creation of horizontal networks, linked to the specificities of neighbourhoods and cities and their problems. Therefore, is a much richer solidarity, by definition more complex and difficult to accomplish. (Associazione Nazionale Banche Del Tempo 2011, 41)

66 you must register and then... otherwise you are not insured, and it's a very bureaucratic matter. Translated by the authors from Italian to English.

67 Yes, but it does not fit into our association. Translated by the authors from Italian to English.

68 the purpose is the exchange, it is not just the donation [...] it's not that I come there and give you my time, [...] then do volunteer work, that is, they are two different things, aren't they? Translated by the authors from Italian to English.

69 We are very limited by the fact that this is a municipality thing .. in fact what was said before, that to do certain things you really have to do it on this computer [pointing to the desktop in the office], you can't do it from home for example, so there is a limitation that we are aware of, however, as we are guests here and they do everything for us for free, we must also accept some things, otherwise we will not be able to survive. Translated by the authors from Italian to English.

70 An eco-social solidary way of convivial encounters, where everybody is encouraged to bring something, food and drinks, to share. However, no one is refused to join, even if they cannot bring along anything. Participation is the only necessary contribution. It has become a popular practice within our group of the master in eco-social design.

71 Probes are methods, mostly physical instruments that help explore and evaluate solutions.

72 A prototype is a design that gives an idea of how a concept might work in reality they are implemented for a short time, adjusted through a few iterations and improved upon. The aim of prototyping is to test functionality, the aesthetics aspects are secondary. (Haverinen 2018)

73 Social sciences distinguish integration and inclusion the following way: integration refers to milder regime in which individualities are accepted as long as they allow the newcomers to follow the already existing rules; in the case of inclusion, the arrival of each new person may bring changes to the group so that they can cooperatively find new ways that work best for all. Inclusion is working towards diversity, but with a top-down incentive. (based on a review session with Sabina Frei)

74 Living together. Close associations formed by pairs of species. Any interdependent or mutually beneficial relationship between two persons or groups. Interaction and cooperation between two different organisms living in association, typically to the advantage of both.

75 The species involved in this symbiosis derive benefits from their relationship but could survive without each other.

76 the transfer of pollen from the flower of one plant to the flower of a plant. (<https://www.dictionary.com/browse/cross-pollination>)

77 Beautifully phrased so by Anna and Ilenia, two wonderful young women we encountered during our time in Bolzano-Bozen, originally as Tutte le persone sono toccate di queste due tempi e cura. Translated by the authors from Italian to English.

78 Proto-Indo-European (PIE) is the reconstructed common ancestor of the Indo-European language family.^[1] Its proposed features have been derived by linguistic reconstruction from documented Indo-European languages. No direct record of Proto-Indo-European exists. (wikipedia 2023h)

79 Socratic idea of the self. (Baggini 2018, 203)

80 Anna Tsing defines cultures as the results "friction": the awkward, unequal, unstable, and creative qualities of interconnection across difference. (A. L. Tsing 2005, 4)

81 Culture is only one of those many lenses through which we perceive our reality: If we look carefully at what we generally take to be reality we begin to see that it includes a collection of concepts, memories and reflexes colored by our personal needs, fears, and desires, all of which are limited and distorted by the boundaries of language and the habits of our history, sex and culture. (Bohm 1991)

82 As a concept, a good life for all describes a global society in which the fact that some people enjoy their lives does not prevent others from enjoying theirs. In such an exploitation-free society, everybody would be equal and live in balance with their environment. This implies respecting ecological and social criteria in our daily activities as well as changing the structures that underpin exploitation, inequality and the destruction of nature. (Kopp, Becker, Decker, Eicker, Engelmann, Ia Eradze, et al. 2019, 90)

83 Jerkin (Jerkin 2015) argues that metric currencies are neither real mediums of exchange as it's not required to possess any of them before an exchange, thus they don't mediate the transaction, but simply document it after it happened.

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