

Motivations in Grassroots Bartering Economies: A Case Study on Bunz Trading Zone
Halifax
[K'jipuktuk, Mi'kma'ki]

by

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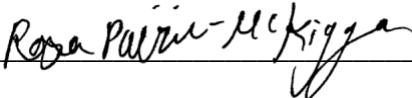
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Abstract

As a result of a mainstream economy believed to be ill equipped to counter pressing issues of climate change, ecological overshoot, wealth inequalities, corporate concentration, poverty and job insecurity, declining democracy, and trends in individual and collective wellbeing that lag behind Gross Domestic Product increases, everyday people are turning to grassroots alternative economy projects to enact a different economic future responsive to their needs and aspirations. This study inquires into alternative systems of provision in grassroots alternative economy projects. It contributes to a greater understanding of the values, concerns, and needs that motivate and sustain members' participation in a grassroots bartering economy, and features a case study on a grassroots barter system in Halifax, Nova Scotia [K'jibuktuk, Mi'kma'ki], known as Bunz Trading Zone Halifax. At present, Bunz Trading Zone Halifax and its spinoffs of Bunz Helping Zone, Housing Zone, and Baby Zone, have an impressive membership of over thirty thousand people, and accounts for 6.4 percent of the Halifax Regional Municipality population. Bunz Trading Zone Halifax forms part of a national and international network of over 250 Bunz communities in which Bunz Trading Zone Halifax is the fastest growing in the network. Through exploratory, qualitative and in-depth interviews with leaders and general members, this study probes the motivations in participating in Bunz Trading Zone Halifax, the extent to which motivations were shared among participants and the barriers and opportunities in meeting those motivations.

Territory Acknowledgement

I would like to acknowledge that this inquiry occurred in Mi'kma'ki, the ancestral, unceded and never surrendered territory of the Mi'kmaq People. This territory is covered by the 18th century "Treaties of Peace and Friendship" signed between the Mi'kmaq and Wolastoqiyik (Maliseet) People and the British Crown. These treaties affirm their sovereignty and self-determination and enshrine a nation-to-nation relationship between the Mi'kmaq and settler people on the shared lands and waters of Mi'kma'ki. I want to thank the Mi'kmaq people for their stewardship of these lands and waters since time immemorial. We are all treaty people.

Personal Acknowledgements

I would like to dedicate this thesis to my father Bill McKiggan who this year celebrates his seventieth birthday. Thank you, dad, for your lifelong pursuit of justice and unwavering commitment to the dignity and collective welfare of everyday people, those who have crossed your path and those who have not. The integrity of your journey is an inspiration to myself and to many.

I want to thank my thesis advisor Anders Hayden for guiding me through this research journey and for holding space within the academy to explore radical and alternative ways of organizing economics and community. I want to thank Steven Mannell and Andrew Bergel for their strong voice of reason and pragmatism when laying the foundation for this thesis. I want to thank my dearest friend Chris Dufour for extending their tender care and support during the entirety of my undergraduate degree and thesis, especially in times when I felt handicapped by trauma. Thank you for the constant affirmation that our worth is so much more than our productivity and that self-care and self-preservation are integral to individual and collective welfare. Finally, I want to thank the good people of Bunz Trading Zone Halifax who lent me their time, excitement and care in sharing their experiences in grassroots alternative economy projects and their aspirations for a more people-centered and environmentally sustainable way of living together.

Chapter 1: Introduction

1.1 Statement of the Problem

There is an emerging consensus among scholars that the mainstream economy is working to the detriment of everyday people, communities and the planet (Beilin & Olga, 2016; Campana, Charzidakis & Laanamen; Gibson-Graham, 2006; Gibson-Graham, Hill and Law, 2016; Webb, 2016). Fossil fuel dependency (Rees & Canadian Centre for Policy Alternatives, 2014; Webb, 2016), climate change (Beilin, 2016; Gibson-Graham, 2011; Rees & Canadian Centre for Policy Alternatives, 2014; Webb, 2016), unsustainable levels of production and consumption (Ozanne, 2016), ecological overshoot (Beilin, 2016; Webb, 2016), food insecurity (Webb, 2016), financial and global economic fragility (Gibson-Graham, 2011), corporate monopolization, corporate globalization (Webb, 2016), widespread privatization and commodification (Beilin, 2016), wealth inequality (Ozanne, 2016), erosion of democracy (Rees & Canadian Centre for Policy Alternatives, 2014; Webb, 2016), joblessness (Beilin, 2016; Gibson-Graham, 2011), poverty (Arthur & Daya, 2012), loss of leisure time (Webb, 2016) and levels of happiness and wellbeing that lag behind overall economic growth (Beilin, 2016) are cited as trends resulting from a socially and environmentally unsustainable and unjust economy.

We live in an age of capitalist economics. This system is centered on private ownership of economic assets and the freedom of private enterprise to amass wealth (Webb, 2016; Lippit, 2005). Progress is tied to economic growth and increased efficiency. Under neoliberal capitalism these objectives are realized through private sector leadership in markets with minimal public ownership, trade restriction and regulation (Webb, 2016; Lippit, 2005). In this equation economic actors are reduced to businesspersons and investors who make products, profits, and accumulate wealth; banks that adjust interest rates and governments who tax and spend revenues. Citizens are workers and self-interested consumers, which fuel economic growth with their hunger for good and services (Gibson-Graham et al., 2013). In this economy

concern for environmental sustainability, equity, and community wellbeing fall to the wayside (Campana et al., 2017). Everyday people are subordinate actors in a system which gives them limited voice and agency over their economic lives. This is an impoverished view of the economy (Gibson-Graham et al., 2013).

Gibson-Graham et al. (2013) describe the economy as an iceberg. Above the waterline all activities and actors that comprise the mainstream capitalist economy are in plain sight. Below the waterline are the diversity of people, places and activities that support social and economic wellbeing that are considered marginal by the mainstream (Gibson-Graham & Katherine, 2008). This is the space where economic activity such as fair and ethical trade schemes, local trading systems, community currencies, bartering, gift giving, housework, volunteering, cooperative and social enterprise are accounted for (Daya and Authar 2012; Gibson-Graham & Katherine, 2008). This space is occupied by alternative economies: economic interactions, labor practices, property ownership and economic organizations performed outside of the mainstream capitalist economic activity (Zademach & Hillebrand, 2013) with a goal of minimizing exploitation, empowering local subjects, localizing economic activity, promoting wellbeing of others and realizing environmental sustainability (Campana, Chatzidakis, and Laamenen, 2014; Gibson-Graham, Hill & Law, 2016). Alternative economies forge new economic relations based on communitarian and eco-centric principles (Beilin & Olga, 2016; Gibson-Graham et al., 2013). They seek to “re-socialize” (Campana, Chatzidakis, and Laamanen 2014, p. 206) economic relations and embed them in relations of interdependence (Gibson-Graham, 2006). Far from marginal, alternative economies can be found in communities across the globe. According to one estimate they represent more hours worked and more value produced than the mainstream capitalist economy (Gibson-Graham & Katherine, 2008). An alternative economies approach brings to light the wealth of economic activities that are co-created,

controlled, and sustained by communities who seek to meet their needs outside the mainstream capitalist economy (Gibson-Graham, 1996; Gibson-Graham & Katherine, 2008; Zademach & Hillebrand, 2013).

1.2 Purpose of the Study

Alternative economies are diverse and multiple (Gibson-Graham & Katherine, 2008). They fall under the nomenclature of sustainable production and consumption (Daya & Authur, 2016), social economy, sharing economy, solidarity economy, neighborhood work (Campana, Chatzidakis & Laamenen, 2017) and community economies (Gibson-Graham, Hill and Law; Miller, 2013). What ties them together is a commitment to social justice and environmental sustainability, and an aim to build economies rooted in place, arising from everyday people, and organized around relationships of interdependence, emancipation, solidarity, mutual aid, equity and care (Daya & Authur, 2012; Day, 2005; Watson & Ekici, 2014). Grassroots innovations seek to establish community-based, alternative systems of provision which sidestep mainstream capitalist economics. They open space for more just, sustainable and socially and culturally responsive means of production and consumption (Seyfang & Longhurst, 2015). The purpose of this study is to illuminate and explore community-based initiatives that establish alternative systems of provision in an alternative economy.

Alternative economies depend on shared commitments between members. Shared commitments are a choice to participate in collective action on the basis of common values and aspirations and concern for the wellbeing of others (Watson & Ekici, 2017) with hope to forge a new economic reality (Gibson-Graham, 2006). Shared identity, belonging and purpose are essential ingredients in their success and sustainability (Seyfand & Hexeltine, 2012). This study inquiries into the motivations of members in a grassroots bartering economy.

1.3 The Context for Study

This study concentrates on a grassroots bartering economy in Halifax, Nova Scotia named Bunz Trading Zone Halifax (BTZH). This grassroots online bartering economy has been in operation since 2016. After a local media segment (CTV News Atlantic, 2017) on BTZH in spring 2017, the formerly intimate neighborhood-based economy that served Halifax's urban core spread like wildlife across the municipality and beyond with a growth rate of two hundred percent between then and present day. Today it touts a membership of over 20, 500 with growth anticipated into the future. Of total members approximately 70 percent of BTZH members are women, 28 percent are women ages 25 to 34, and 80 percent are women, men, and other genders ages 18 to 44. Approximately 17, 500 members are regular users (Participant Interview, 2018).

BTZH forms part of a large network of *Bunz* bartering economies in Canada and internationally. As of August 2017, over 250 Bunz groups were in existence with over 300,000 members (Huffpost, 2017). Bunz Trading Zone, BTZH included, has the following mission statement:

Our focus is to create a sustainable future by regaining control over how we consume, contribute and grow as citizens through alternative economies, community building and radical recycling.

We started as a group of people creating value for our unwanted things by trading with each other. We have now become, by extension, a universe of groups connected by a shared ethos of environmental consciousness and community-driven support. With a 200,000+ member strong community of nearly 200 Facebook groups in 47 cities in 8 countries, we coexist as a diverse community of cultures, ages, abilities and beliefs.

On Bunz, we not only trade with each other, but also nurture growth within our community. We have compassion for others and a passion for connecting with the world around us. As such, and with a community so large, we rely on you, our members, to uphold the guidelines and standards below in order keep Bunz a safe space. (Bunz Halifax, 2018, para.1-3).

At present, BTZH is the fastest growing membership base of all Bunz bartering economies in the network (Member interview, 2018). In tandem with the three other branches of BTZH: Bunz Helping,

Housing and Baby Zone, it accounts for 6.4% of the total population of the Halifax Regional Municipality (HRM) based on the 2016 population census.

BTZH has taken off in a metropolitan area with high rates of poverty. A 2016 study finds one in every five individuals in the HRM are food insecure (Tarasuk Mitchell, Dachner, 2016). Another 2017 study finds that HRM has 7th highest poverty rate among twenty-five major metropolitan centers in Canada. Approximately one in every five children are living in poverty, an incident rate three times as high for children who are visible minorities. Single mothers in HRM experience the highest incidence of poverty, a rate of approximately 43 percent (Ryan & Sauliner, 2017). Another estimate finds that 50,000 individuals in the HRM are living in poverty (United Way Halifax & Halifax Regional Council, 2017).

1.4 Research Question

This case study on Bunz Trading Zone in Halifax, Nova Scotia, explores the values, concerns and needs that motivate and sustain members' participation in a grassroots bartering economy. It addresses the following research questions:

- What motivates and sustains members' participation in a grassroots bartering economy?
- To what degree are these motivations being fulfilled by the grassroots bartering economy?
- What obstacles, if any, are there in fulfilling these motivations?
- What differences, if any, are there in the motivations of leadership and the broader membership in the grassroots bartering economy?

1.5 Limitations and Delimitations

This research focuses on the values, concerns, and needs experienced by members in grassroots bartering economies through conducting a case study of BTZH. This research does not include the

economic value of goods and services exchanged in grassroots bartering economies that would be otherwise purchased in a mainstream capitalist economy. The scope of the project does not inquire into sister Bunz Trading Zone networks found locally, nationally and internationally. Neither does it inquire into other grassroots bartering economies in Halifax, Nova Scotia.

A limitation in this research is that it consists of a single case study. Due to time and resource constraints, only one case study of a grassroots bartering economy is conducted. As such, findings that arise from the case study cannot be generalized to all grassroots bartering economies. Another limitation is the potential for weak representativeness of the research sample. Whereas the research population is over twenty thousand people, and the research sample involves select few individuals, there are limitations to representativeness of findings. Furthermore, findings cannot be generalized to the entire research population. As such, this research is explorative and findings provide a window into the motivations of members which can lay the foundation for further inquiry. This study could set the stage for a wider survey of BTZH membership or Bunz Trading Zones more broadly.

1.6 Significance of the Study

BTZH is one among a trend of community-based initiatives in alternative economies in Halifax, in Nova Scotia and beyond. This study brings to light a counterpoint to the mainstream capitalist economy at the local level which aims to provision a sustainable, just, and socially and culturally responsive means of production and consumption. This research extends the knowledge base of community-based initiatives in alternative economies by exploring a key factor in the sustainability of a movement- the motivations of participants. Campana, Chatzidakis et al., (2017), Watson & Ekici (2017) and Seyfang & Haxeltine (2012) have called for an expansion of research on the topic of shared commitments, identity, purpose and belonging in alternative economies. This research adds to that body of knowledge. This is the first research

of this kind conducted on community-based initiatives in alternative economies Halifax, Nova Scotia. To the researcher's knowledge, this is the first research inquiry into the Bunz Trading Zone network locally, nationally and internationally.

1.7 Definitions

Framework for Diverse Economies: As theorized by Gibson-Graham (2008), the diverse economies framework seeks to disrupt discourses that view the mainstream capitalist economy as the only reference of economic activity. This framework makes visible the myriad of economic exchanges that occur outside of mainstream economic institutions, are non-monetized and non-commodified, not underpinned by profit and growth and contribute to wellbeing (Gibson-Graham, 2008).

Alternative Economies: Are economic interactions, labor practices, property ownership, and economic organizations existing outside of mainstream capitalist economic activity (Zademach & Hillebrand, 2013) with a goal of minimizing exploitation, empowering local subjects, localizing economic activity and promoting wellbeing of others (Campana, Chatzidakis, and Laamenen, 2014) and realizing environmental sustainability (Campana, Chatzidakis & Laamenen, 2017; Gibson-Graham, Hill & Law, 2016).

Shared Commitments: Occur when “actors take collective action toward a common goal for the long-term welfare of all” [participants in the collective action] (Watson & Ekici., 2017, p. 207). Shared commitments, involving shared goals and concern for others, are the basis of alternative economies (Watson & Ekici, 2017).

Community Economies: Articulated by Gibson-Graham (2006) and the Community Economies

Collective (2018), community economies is both a theory and a practice of uniting and mobilizing multiple and diverse grassroots alternative economy exchanges under one place-based political project. Community economies are considered “economic spaces or networks in which relations of interdependence are democratically negotiated by participating individuals and organizations” (Gibson-Graham, 2006, p.617). A community economy is held together by a shared ethical landscape, relations of mutuality and a commitment to collective welfare (Gibson-Graham, 2006).

Grassroots Innovations: Are bottom-up initiatives led by activists, organizations, and community members with the goal of meeting local needs and aspirations for sustainable development. Grassroots innovations arise in response to perceived shortfalls of mainstream economic systems. They aim to establish alternative systems of provisions centered on sustainable production and consumption (Seyfang & Longhurst, 2015).

Niches: Are spaces where experimental initiatives and innovations are nurtured and protected from the influences of the mainstream economic system (Seyfang & Longhurst, 2015; Raven, 2012). Niche initiatives and innovations are positioned as alternatives to mainstream economic system and seek to influence or supplant the mainstream economic system (Seyfang & Longhurst, 2015).

Alternative Systems of Provision: Seek to liberate the consumer from the limits of mainstream systems of provision. Alternative systems of provision aim to build environmentally and socially sustainable means of production and consumption (Seyfang & Longhurst, 2015).

Chapter 2: Literature Review

2.1 Introduction

In the last two decades, alternative economic activities situated outside of mainstream economy have caught the attention of many scholars. They represent a global grassroots challenge to neoliberal capitalism. This chapter draws from literature on diverse and alternative economies, sustainable consumption, and sustainability transition in order to help put this movement in context and to conceptualize its motivations.

2.2 Creating a Discourse of Economic Possibility

According to some scholars, the 1980s and 1990s witnessed the entrenchment of capitalist economics and ideology worldwide (Gibson-Graham, 2008). They argue that the collapse of the Soviet Union and consolidation of neoliberal economic policies through free-trade agreements and structural adjustments programs allowed capitalism to establish hegemony in the world order (Gibson-Graham, 2005; Zademach & Hillebrand, 2013). Margaret Thatcher's famous assertion "There Is No Alternative" (TINA) embodies the politics of this time. Neoliberal capitalism became the "sole reference of any economic activity" and conceptualizations of economic alternatives were "rendered invisible [and] meaningless" (Zademach & Hillebrand, 2013, p.11). However, scholars in alternative economies argue that the turn of the century marked a change in landscape. Experimental grassroots projects aimed at localizing economic activity and reclaiming economic power mushroomed across the globe, igniting inquiry among scholars into economies positioned outside of the mainstream (Gibson-Graham, 2008).

Gibson-Graham's *The end of capitalism (as we knew it): a feminist critique of political economy* (1996) touched off an academic debate about economic difference and acted as a springboard for post-capitalist and alternative economies scholarship for decades to follow. Economic geographers Gibson-

Graham illuminated ways in which capitalism was performed and strengthened through representations that assumed its authority and inevitability and placed economic agency with capital instead of people and their communities (Massey, 2004; Gibson & Cameron, 2005). This set the tone for their work in subsequent years. Gibson-Graham, Hill and Law (2016) explain:

Culture, government and life itself are seen to operate ‘within capitalism’. Represented as a system of production, markets and finance that operates at a global scale, nothing escapes capitalism’s grasp, there is no alternative, and no outside (p.706).

Gibson & Cameron (2005) discuss dominant representations of the economy as narrowly made up of capitalist firms and free markets. While companies hire workers to produce goods and services for the market, governments create policies to attract private investment and generate economic activity. Gibson-Graham (2006), Williams (2005) and Campana, Chatzidakis and Laamenen (2017) explain that the dominant representations of the economy overstate profit-motivated and monetized market exchange to the detriment of exchange that is non-monetized and motivated by factors outside of profit. This discourse works to marginalize alternative economic interactions and quash imaginative space for alternative economic possibilities-- an effect Gibson-Graham works to correct with their diverse economies framework (Gibson-Graham & Katherine, 2008; Daya & Arthur, 2012).

Gibson-Graham’s *Diverse Economies: Performative Practices of “Other Worlds”* (2008) made visible the plethora of alternative economic interactions, labor practices, and economic organizations that support social and environmental wellbeing outside of the mainstream economy. In doing so, they hoped to stimulate economic innovation and open up a discourse of possibility (Healy, 2008; Gibson-Graham, 2008). Gibson-Graham’s (2008) diverse economies framework is founded in the belief that everyday economic interactions are sites of activism and social change (Gibson-Graham, 2008). This framework identified and mapped alternative market and non-market transactions, alternative paid and unpaid labor

and alternative capitalist and non-capitalist enterprise. These economic activities embody an alternative logic to capital accumulation and growth (Gibson-Graham, 2008). Such a logic could include “mutual aid, household economies, production for need, production for self-consumption, care giving, maintaining the planet’s economy, loving, or purchase made for political, ideological, or affective reasons” (North, 2014, pg.2). Fair-trade schemes, community currencies, barter, gift giving, self-employment, reciprocal labor, housework, family care, volunteer, and green and communal enterprise are a few among many economic activities and institutions located in a diverse economy (Gibson-Graham, 2008). Far from marginal, their inquiry into alternative economies found that these practices are “more prevalent, and account for more hours worked and/or more value produced, than the capitalist sector” (p.617). Furthermore, “most of them are globally extensive, and potentially have more impact on social wellbeing than capitalism does” (p. 617).

Gibson-Graham, Hill and Law (2016) explain that scholars have a choice as to how they are going to represent capitalism: “as a force of nature” or “as a precarious assemblage of powers, practices, technologies and discourses that must be continually reconfigured and performed” (p.706). Similarly, the choice has to be made as to whether alternative economies will continue to be represented as a patchwork of marginal activities or as a global politic of resistance, innovation, social justice and environmental rejuvenation (Gibson-Graham, Hill & Law, 2016).

2.3 Alternative Economies

Alternative economies are the focus of a growing field of scholarship. Nevertheless, they remain under-conceptualized and understudied. Scholars continue to explore questions about the genesis, motivations and organization of alternative economies and the intersection and interrelations between them (Campana, Chatzidakis and Laamanen, 2017).

Speaking about alternative economies necessitates the question *alternative to what?* This is a point of contention in alternative economies scholarship. Jonas (2010) explains the language of *alternative* positions an object as a counterweight to another. The alternative aims to “oppose, replace or challenge” (p.4). Many scholars explicitly or implicitly position alternative economies as a challenge to global neoliberal capitalism (Arthur & Daya, 2012; Zademach & Hillebrand, 2013). It should be noted that some scholars position alternative economies as constituent elements of global neoliberal capitalism. Their assertion is that alternative economies still function to produce, exchange, and circulate commodities. They argue that many do not depart substantially from profit and growth imperatives and they still operate within, and derive benefits from, the mainstream economy. The thrust of their scholarship is to illuminate the various monetized and non-monetized exchanges and the social values and objectives embodied in these exchanges that depart from conventions of the mainstream (Zademach & Hilleband, 2013).

What is the impetus for alternative economy movements? Williams (2005) asserts that alternative economies arise in order to counter increasing commodification of economic and social life. Beilin (2016) theorizes that alternative economies arise in response to crises produced by capitalism, namely: job scarcity, poverty, monetary instability, privatization of the commons, growth of world populations, species loss, environmental degradation and climate change. Alternative economies are initiated to fill voids created by neoliberalism (Beilin, 2016). Campana, Charzidakis & Laanamen (2017) agree that alternative economies emerge out of necessity. They respond to the “precarious conditions underpinning the everyday lives of individuals, and their lack of access to and scarcity of resources and competences” (p.125). They argue that capitalism is a system that appropriates value from local communities, dislocates local governance, creates social and economic stratification and ecological crisis (Campana, Charzidakis & Laanamen; Gibson-Graham, Hill and Law, 2016). Furthermore, they assert that it is disconnected from local communities and ecology. It is globally extensive, large-scale, highly competitive, privately owned,

oriented towards short-term gain and fixated on growth and profit (Gibson-Graham, 2006; Campana, Charzidakis & Laanamen, 2017). Economic interactions rest on self-interested actors engaging in exchange to maximize individual benefit and material gain (Watson & Ekici, 2017). In summary, alternative economies aim to meet needs unmet by, and or created by, capitalism.

How do alternative economies differ from capitalist ones? While alternative economies are diverse there are important features that unite them, and distinguish them from the mainstream. Scholars argue that they “embody counter-hegemonic values” about work, money, leisure time and community such as according equal value to all labor, work time reduction, slowing down, making time for more play, and demonetization of social relations (Beilin, 2016) against “capitalist commodification” (Campana et al., 2017, pg.1). Scholars argue that alternative economies are community led, owned and controlled (Campana, Charzidakis & Laanamen, 2017; Gibson-Graham, 2006). Decisions are decentralized and aim to be cooperative. They aim to distribute surplus value equitably and retain surplus value within community. They are place-based, small and responsive to the local social, cultural, and ecological landscape (Campana, Charzidakis & Laanamen, 2017; Gibson-Graham, 2006). Alternative economies are the result of local groups and social movements working towards localized economic development to meet their local aspirations and needs (Campana, Charzidakis & Laanamen, 2017). They are performed through various transactions, labour practices, and economic enterprises that operate alongside or against the mainstream under the labels of sustainable production and consumption (Authar & Daya, 2016), community economies (Gibson-Graham, Hill and Law, 2016; Miller, 2013) social and solidarity economy, sharing economy, and neighborhood work (Campana, Charzidakis & Laanamen; Beilin, 2016). Community currencies (North, 2014), local economic trading systems (LETS), time banks (Campana et al., 2017; Ozanne, 2016), grassroots barter (Beilin, 2016), fair trade systems (Zademach & Hillebrand, 2013), community gardens (Cameron & Gibson, 2005; Ghose and Pettygrove 2014), collective

consumption, sharing and free-cycling (Safri, 2015; Ozanne & Ballantine, 2010), anti-consumption initiatives (Dalpain et al., 2015), eco-villages (Beilin, 2016), co-housing (Lietaert, 2012), community owned energy production (Kunze and Becker 2015), producer and worker cooperatives (Arthur & Daya, 2016) credit unions and social enterprises (Zademach & Hillebrand, 2013) all form part of alternative economies.

What values, motivations, and rationales are at the heart of alternative economies? What benefits are derived from participating in alternative economies? Many scholars argue that alternative economies decenter or displace profit imperatives and work to meet social wellbeing and environmental objectives. Day (2005) suggests alternative economies aim to build networks based on emancipation, anti-oppression, solidarity, mutual aid and shared ethical commitments. Watson & Ekici (2014) claim that “alternative economies aim to minimize economic domination and exploitation, alleviate the subordinated position of local subjects, work towards localized development, and improve human conditions” (p.212). Gibson-Graham (2006) argues that alternative economies create spaces and platforms where economic interactions can be exercised in accordance with concern for the collective and “recognized forms of interdependence” (p.81); alternative economies focus on building personal and collective capacity and resilience (Gibson-Graham, 2006). Authar and Daya (2012) argue that alternative economies locate agency in the individual and the collective, supporting individual wellbeing and empowerment by creating space and opportunities for individuals to exercise personal choice over their economic lives, and that they empower collectives by nurturing relationships of care, compassion, collaboration and supporting feelings of belonging, meaningful participation and contribution to the whole. Beilin (2016) argues that alternative economies support environmental sustainability and personal and collective wellbeing. They engage in the provision of goods and services excluded from mainstream markets and incorporate individuals left behind including the unemployed, elderly and marginalized. Furthermore, Beilin (2016) argues that by

departing from societal objectives of consumerism, economic growth and wealth accumulation, and by decreasing dependency on wage labor and money, alternative economies aim to create time for recreational and cultural activities, care for family, friends and neighborhoods and projects of local environmental rejuvenation. Campana et al (2017) offer a typology of four different rationales operating in alternative economies: the political, the social, the social welfare and the market. The political involves political and ideological goals to build sustainable alternative exchange systems to capitalist markets. The social rationale involves objectives including “improving social fabric”, “tightening ties among neighbors” and “encouraging community development” (p.171). The social welfare rationale involves ameliorating the conditions of unemployed and marginalized groups and promoting inclusion and equity. Finally, the market logic involves supporting individuals to find employment or pursue entrepreneurship.

Watson & Ekici (2017) theorize that shared commitments function as the glue of alternative economies. Building on traditional understandings of commitments, Watson & Ekici (2017) theorize that shared commitments involve three elements: “collective action, congruent values and goals and concern for the future of others” (p. 207). Shared commitments in alternative economies indicate a choice to participate in a collective course of action with aim of furthering the social goals of the collective, particularly the pursuit of wellbeing (Watson & Ekici, 2017). Day (2005) explains the fabric of alternative economies is shared ethical commitments and a deep appreciation that an individual’s own oppression, privilege, and empowerment is interlinked and bound to another.

Gibson-Graham (2006) propose a theory of community economies to unite the multiple and diverse alternative economic processes under one framework. The community economies theory is also a political project: a tool to conceptualize, enact and articulate a robust, layered and intersectional alternative economic organizing project (Miller, 2013). Community economies imply “economic spaces or networks in which relations of interdependence are democratically negotiated by participating individuals and

organizations” (Gibson-Graham, 2008, p.617). A community economy signifies a habitat where individuals come together to form a new economic reality based on a shared ethical consciousness, reciprocity and interdependence. This interdependence extends to non-humans and the local environment (Gibson-Graham, 2008). An inquiry into diverse economies illuminates the many assets available for building a community economy (Gibson-Graham, Hill & Law, 2016). This framework is intentionally loose to avoid essentialist and normative prescriptions and open up possibility for alternative economic organizing (Miller, 2013).

2.4 Alternative Systems of Provision & Grassroots Innovations

Alternative systems of provision have gained scholarly attention in the recent decades. Scholars in the fields of sustainable consumption and sustainability transitions view alternative systems of provision as an essential facet of the transition to a more socially just and environmentally sustainable economy. Grassroots innovations are increasingly recognized as sites of radical social, technological and economic experimentation in alternative systems of provision (Seyfang & Longhurst, 2015). Inquiry into grassroots innovations can reveal important ideas and solutions for global sustainability transitions.

Systems of provision are theorized in sustainable consumption scholarship (Seyfang & Paavola, 2008). Sustainable consumption is defined by the Oslo Symposium (1994) as:

...the use of services and related products which respond to basic needs and bring a better quality of life while minimizing the use of natural resources and toxic materials as well as the emissions of waste and pollutants over the life cycle of the service or product so as not to jeopardize the needs of further generations.

This field of scholarship has traditionally focused on shifting patterns of consumption toward what is deemed sustainable through individual behavioral change. This approach was criticized by other scholars in the field for its inattention to structural obstacles to changing consumption behavior stemming from

constraints imposed by systems of provision (Seyfang & Paavola, 2008). Systems of provision characterize “vertical commodity chains comprising of production, marketing, distribution, retail, and consumption in social and cultural context” (Fine and Leopold, 1993, p.4). A system of provision approach considers the effects of particular patterns of production on patterns of consumption (Fine and Leopold, 1993; Seyfang & Paavola, 2008) and the technological and social elements of consumption (Bayliss et Al., 2013). Seyfang and Paavola (2008) argue systems of provision arising from the mainstream economy are riddled with structural inequalities and unsustainable practices. Sustainable, ethical, and locally appropriate good and services may be financially inaccessible or absent all together (Seyfang & Paavola, 2008).

The field of sustainability transitions intersects with alternative economies in various ways. Sustainability transitions literature view societal transitions towards sustainability as involving technological, political, cultural and economic domains (Seyfang & Longhurst, 2015). The transition necessitates a shift from dominant sociotechnical regimes to alternative systems that prioritize social and environmental objectives. Sociotechnical systems describe the interplay between social institutions and technological infrastructure that underscore everyday activity of modern industrial societies (Seyfang & Longhurst, 2015). Strategic niche management is an area of sustainability transitions scholarship that studies niches spaces that incubate emerging sustainable sociotechnical innovations and insulate them from external pressure. Niches involve intermediate organizations and actors which develop best practices and standards, institutionalize learning, and mobilize social, political, and economic capital through lobbying and networking (Seyfang & Longhurst, 2015; Geels and Raven, 2006). Strategic niche management scholarship has been predominantly oriented towards market-based innovations in technological systems that have global reach, while neglecting innovations arising from civil society (Seyfang & Longhurst, 2015). An important shift has occurred in recent years pioneered by scholars who

feel community activism for sustainability can no longer be overlooked (Feola & Nunes, 2014; Hargreaves, Hielsceher et al., 2013; Seyfang & Smith, 2007).

Seyfang and Smith (2007) developed the concept of ‘grassroots innovations’ to describe sustainability innovations arising from the community level. Grassroots innovations are defined as:

Innovative networks of activists and organizations that lead bottom-up solutions for sustainable development; solutions that respond to the local situation and the interests and values of the communities involved (Seyfang & Smith, 2007, p.585).

Seyfang & Smith argue that grassroots innovations represent radical niches where system-changing innovation for sustainability are born (Seyfang & Smith, 2007). Grassroots innovations are formed to respond to unsustainable and unjust mainstream systems (Smith, Fressoli & Thomas, 2014; Seyfang and Smith, 2007). They forge alternative systems of provision that allow for sustainable production and consumption, meet social needs and are responsive to local and cultural preferences (Seyfang, 2009; Seyfang & Longhurst, 2015). They focus on increasing opportunity for social and economic participation and inclusivity, capacity building and accessibility to resources (Feola & Nunes, 2014).

Grassroots innovations depart from mainstream market-based innovations in important ways. They are driven by ideological and ethical commitments over profit (Seyfang & Longhurst, 2015). Their protective spaces arise from a strong social fabric involving shared values, culture, local tradition, interpersonal networks and emotional connections (Martiskainen, 2017). They often involve communal ownership of assets and communal decision-making. They are located in alternative economies and rely on voluntary labor, grants or mutual exchange (Seyfang, 2009). Some grassroots innovations are purely local in orientation and others connect with global movements (Feola & Nunes, 2014). Community-based currencies, community energy projects, co-housing, bartering markets and alternative food networks are

cited as examples of grassroots innovations (Martin, Upham & Budd, 2015; Martiskainen, 2007, Seyfang & Longhurst, 2015; Seyfang et al., 2014; White & Stirling, 2013).

Strategic niche management has explored the successes and challenges of grassroots innovations in establishing and maintaining alternative systems of provision and the potential for grassroots innovations to scale up and diffuse their innovations into the mainstream (Feloá & Nunes, 2014; Hargreaves & Hielscher et al., 2013; Seyfang & Longhurst, 2015; Seyfang & Haxeltine, 2012). Strategic niche management theorizes that niche innovations, both mainstream and grassroots, need three attributes for successful diffusion: shared visions and expectations that are “robust, tangible and specific” (Seyfang & Longhurst, 2015, p.3), institutionalized learning practices, and effective networking to mobilize resources and supports. Beyond these attributes, they theorize niche innovations will diffuse successfully when they are compatible with mainstream regimes (Seyfang & Longhurst, 2015). Martiskainen (2017) supports the assertion that shared expectations, learning and networking process are essential to sustainability and diffusion of grassroots innovations. They argue that community leaders play an essential role in these processes. Seyfang & Haxeltine (2012) and Hargreaves & Hielscher (2013) problematize these prescriptions for success. Seyfang & Haxeltine (2012) find questions of “identity, belonging, purpose, and community were critical” (p.396) in recruiting and retaining participants and growing innovations. They state:

[Diffusion efforts] must attend to social-psychological aspects of the movement... strategizing how group identity is formed and maintained, how group cohesion is fostered and built, and how a sense of collective purpose to ongoing participation and consolidation (p.396).

They argue that research into diffusion of grassroots innovations must tend to these qualities. Hargreaves & Hielscher (2013), Seyfang and Longhurst (2015) and Seyfang and Smith (2007) highlight that some

grassroots innovations do not intend to branch outwards and become mainstream and therefore their success should not be evaluated in terms of their ability to scale up and extend into the mainstreams.

2.5 Alternative Economies and Grassroots Innovations: Criticisms and Challenges

There is a growing body of research into the life cycle changes of grassroots organization and non-profit organizations which indicates a shift towards commercialization with time. Smith (2000) and Maier et al. (2016) find that despite their stated values and principles at inception, in practice their operations do not depart sharply from mainstream business. According to Maier et al. (2014), based on a review of 599 academic publications, “the becoming business-like nonprofit organizations (NPOs) is a well-established global phenomenon that has received ever-growing attention from management and organization studies” (pg.1). Maier et al. (2014) note that shifting approaches towards commercialization and professionalization were pursued as means to gain external legitimacy and secure resources. They also note a departure in function from community-building and advocacy towards to service provision. This phenomenon was recognized by Smith (2000) who argues grassroots organizations and non-profit organizations commercialize, bureaucratize, and centralize power to increase efficiency, effectiveness and maintain competitive with others for money, resources and members. In appealing to external funding from local and national governments, they tone down their founding visions for deep social change. However, Smith (2000) notes that some grassroots organizations and non-profits push back against pressure to commercialize and scale up and rather maintain their original small, informal, closely interpersonal and politically radical character.

Building on the works of Smith (2000) and Marier et al. (2014), Martin, Upham & Budd (2015) find that grassroots innovations in alternative economies become increasingly commercialized over time in their efforts to diffuse their innovations and expand their influence. Their research into free reuse

grassroots innovations in the sharing economy reveal that grassroots innovations commercialize as a result of pressures from mainstream regimes. The need to secure funding, satisfy expectations of innovation funders, contend with commercial and for-profit actors in the sharing economy, keep pace with rapid technological innovations and adhere to government legislation, were cited as pressures and reasons to become more commercially oriented. They argue that the cumulative pressures work to “limit the enactment and propagation of the practices and values of grassroots organizations” (p.1). Commercialization results in a shift in organizational structure towards formalization, bureaucratization and increasing complexity. Direct democratic decision making is replaced with representative and centralized decision making. Radical values and ambitions succumb to the preoccupation with sustaining organization activities and paying income of professional staff. Martin Upham & Budd (2015) call for more research into trade-offs for grassroots innovations in alternative economies in commercializing, as well research into mechanisms to support not-for-profit grassroots innovations in sharing economies dominated by large for-profit actors.

Similar challenges are observed by Seyfang & Smith (2007). They find grassroots innovations face both internal and external constraints. Internal constraints relate to weak organization and managements structures, precarious human and financial resources and lack of continuity in policy priorities. External constraints relate to competition and pressure from powerful mainstream groups who may reject smaller, informal and radical innovating organizations (Seyfang & Smith, 2007). Seyfang and Smith (2007) and Seyfang (2009) caution against the tendency to evaluate successful grassroots innovations in terms of their diffusion as they tend to lose their radical ethos and original intentions in gaining influence and appealing to the mainstream. Seyfang and Smith (2007) suggest many grassroots innovations are consumed by simply surviving in light of internal and external pressures.

Some scholars express concern about grassroots innovations and alternative economy projects reinforcing the status quo of neoliberal capitalism by undermining a robust political project and failing to hold governments accountable to their citizenry. Some conventional Marxist scholars view alternative economies initiatives as ‘pre-capitalist hangovers or doomed utopian experiments that are unable to compete with capitalism, associated with progress and modernity’ (North, 2013, pg. 3). Their assertion is that individuals cannot emancipate themselves from the dictates of capitalism unless through mass revolution. Grassroots alternative economy projects do not embody this revolutionary potential (North, 2013). Similarly, some scholars criticize alternative economies as being viable only so far as they occupy hidden niches not yet penetrated by capitalism and commodification. Upon exposure to competition, alternative economies will be undercut by the abundance of cheap commodities provisioned in the capitalist economy (North, 2014). Morozov (2013) bolsters this criticism by highlighting the penetration of large for-profit enterprises in alternative economies, namely the sharing economy. They cite multinational corporations Airbnb and Uber as case in point. They view this trend as “neoliberalism on steroids” (pg.10) whereas enterprises in the sharing economy can dodge taxation and environment and labor regulations.

Mairer et al. (2014) argue that business-like approaches of grassroots organizations run the risk of becoming carriers of neoliberal politics by legitimating the withdrawal of the state and market based solutions and individualizing and de-radicalizing politics and activism. Similarly, Ghose & Pettygrove (2014) raise concern about the potential for alternative economy projects to play into neoliberal discourses and inadvertently strengthen the neoliberal hegemony. They explain that neoliberal agendas promoted citizen participation, self-help, and local autonomy projects, and collaborative governance models to reduce responsibility of the state for social welfare provision. They caution that “citizens practicing localized community development can become complicit in the construction of neoliberal hegemony,

acting as neoliberal citizen-subjects who alleviate the state from service provision” (pg.3). Furthermore, they argue that grassroots organizations are compelled to become more pragmatic and less politically radical in order to compete for scarce resources and meet mounting demands for service provision. In their research into community garden alternative economy projects, they find that these spaces and activities are not equally accessible to the most vulnerable individuals who often lack resources, time, and competencies for grassroots organizing- scarcity created under neoliberalism. Despite this, they acknowledge that alternative economy projects can also act as sites of resistance which can allow people to alleviate the effects of economic and political marginalization, practice citizenship, build capacity and meet material needs (Ghose & Pettygrove, 2014)

2.6 Summary

Grassroots bartering economies can be considered grassroots innovations in alternative economies. This literature review drew from three areas of scholarship, which help to conceptualize grassroots bartering economies: diverse and alternative economies, sustainable consumption and sustainability transitions. Important lessons can be gleaned from each and intersectional analysis proves fruitful for such inquiry.

Diverse and alternative economies literature problematize dominant notions of what constitutes “the economy”, making visible and legitimizing the multiple economies arising from everyday interactions between individuals and between individuals and their environment. Alternative economies scholars bring our attention to the particular politics, values, and motivations located and enacted in diverse economies. They explore shared commitments which functions as the basis of all alternative economy movements. They examine the economic landscape, namely global neoliberal capitalism, which

creates a need for alternative economies and explore the ways in which alternative economies seek to meet those needs and position themselves outside the mainstream.

Sustainable consumption literature brings awareness to the barriers consumers face in acquiring ethical, sustainable and locally suitable goods and services due to mainstream systems of provision. Sustainable transitions literature explores sustainability innovations that arise from niche spaces in the market and civil society. The grassroots level is increasingly viewed as an important place of innovations in alternative systems of provision that meet social needs and environmental concerns. Grassroots innovations position themselves outside and alongside the mainstream. This scholarship discusses the politics, values, and motivations of grassroots innovations, their organizational fabric, and their strengths and weaknesses in establishing resilient and scalable alternative systems of provision.

Alternative economies and sustainable transitions literature speaks to the critical importance of a desire for collective action, concern for collective welfare, shared values and identity, sense of belonging and purpose in successful movements such as grassroots bartering economies. Sustainable transitions literature highlights the importance of managing expectations and needs of participants. This literature illuminates the potential values, motivations, and visions located in grassroots bartering economies. Campana, Chatzidakis et al., (2017) call for further conceptual and empirical research into bartering economies. Watson & Ekici (2017) suggest greater research needs to be conducted in the area of shared commitments in alternative economies. Seyfang & Haxeltine (2012) call for greater research into shared identity, belonging and purpose in grassroots innovations. Research into participants' motivations in grassroots bartering economies will add to this body of knowledge.

Chapter 3: Methods

3.1 Assumptions and Rationale for Case Study and Qualitative Research

This study involves case study research and employs a qualitative research approach. A case study is a “detailed examination of a single example of a class of phenomenon” (Abercrombie, Hill, & Turner, 1984, p. 34). Case study research is best suited to study of phenomenon that is “(1) embedded in the real world, (2) can only be studied or understood in context, (3) exists in the here and now [and] (4) merges in with its context so the precise boundaries are hard to draw” (Gillham, 2000, p.1). Case studies employ an explorative approach and produce theory from evidence that arises from the “ground up” (Gilliam, 2000, p.12). Case study research is appropriate in the study of contemporary grassroots bartering economies as a phenomenon largely undertheorized by scholars.

The qualitative research method involves interpersonal relations between the researcher and researched to allow for “deeper, more genuine expression of beliefs and values to foster a more accurate description of views held” (Howe, 2004, p.54) and an understanding of the nuances and complexities of the social life world (Hesse-Biber, 2010). Whereas this research inquiries into the values, concerns, and needs that motivate and sustain members’ participation in a grassroots bartering economy, the qualitative research approach produce data that captures the richness of participants’ worldview and experience.

3.2 The Type of Design Used

This research features a case study on BTZH, a grassroots bartering economy in Halifax, Nova Scotia. The study population is BTZH members involving both leaders in administrative positions and the general membership.

The research involves semi-structured, open-ended qualitative interviews. Participants include two administrators and six general members of Bunz Trading Zone Halifax. Semi-structured open-ended

interviews were selected as the research method for several important reasons: they offer insights into the participants' life world and meaning they assign to experiences. They generate rich and nuanced data, including data communicated through tone of voice, expression and body language. Further, they allow the researcher to be strategic in the line of question while allowing for flexibility in the sequence and form of questioning (Kvale, 1996). The data generated from the interviews is coded for words, phrases, and themes as discussed in more detail below.

3.3 Data Collection Procedures

Open-ended and semi-structured interviews were conducted with select participants. The participants include two administrators and six general members of BTZH. Administrators were identified and contacted through invitation letters by email. The first two administrators to respond to the invitation were selected as research participants. To recruit participants for the general member interviews, the invitation letter was posted on the BTZH website. Respondents to the letter were asked to provide a brief description of their motivations in participating in BTZH and their level of participation. Respondents were categorized according to their level of participation, both frequent, infrequent and inactive, as well as their motivations for participation. Respondents were randomly selected across categories to ensure a diversity of views and experiences represented from the general membership. Eight qualitative, open-ended, semi-structured and in-depth interviews were conducted ranging from forty-five minutes to an hour and a half in length.

3.4 Modes for Verification

Verifiability in the qualitative data were ensured through several means. Member-checking occurs for quotations and descriptions of themes from the qualitative interviews. Details of any quotation taken

from the interview were sent to participants to approve, revise or withdraw. Participants were also given an opportunity to comment on the themes identified. This process mitigates the misuse or misinterpretation of data from those participating and increases trustworthiness of qualitative research. In the final report, the researcher uses “rich and thick” (Creswell, 2003, p.196) descriptions of the qualitative findings to provide readers a window into the setting and nature of interview and establish their own interpretations (Creswell, 2003).

3.5 Data Analysis

The data collected from the interviews was analyzed through open coding of transcribed interviews. Important words, phrases, and themes were identified and coded accordingly. Codes were generated according to the phenomenon addressed in the research questions: values, concerns, and needs that motivate and sustain members’ participation, fulfillment of motivations and barriers and opportunities in fulfilling these motivations. These codes informed a broader interpretation in the final data analysis [see codes below].

Themes for Coding			
Motivations	Overarching Motivations: <ul style="list-style-type: none"> ○ Values ○ Needs ○ Enjoyment 	Specific Motivations: <ul style="list-style-type: none"> ○ Building community economies ○ Alleviating scarcity through community economies ○ Creating & negotiating value ○ Curbing consumerism ○ Moving towards simplicity ○ Radical recycling: closing the loop ○ An appreciation of stories behind items exchanged ○ Sharing place-based information ○ Social and recreational outlet ○ Working towards safer and more inclusive spaces 	<ul style="list-style-type: none"> ○ Motivations satisfied ○ Motivations shared
Barriers in Meeting Motivations	Growth-Related Barriers: <ul style="list-style-type: none"> ○ Geographic dispersion: implications for time and mobility ○ Outgrowing Facebook ○ Less personal experience ○ Increase in competition General Barriers: <ul style="list-style-type: none"> ○ Restricted by Facebook ○ Violations of Community Standards ○ Inaccessibility of online world ○ Resource scarcity ○ Unclear lines of accountability 		
Opportunities	<ul style="list-style-type: none"> ○ Community-based events ○ More designated safe trading spaces ○ Geographic-based Bunz communities ○ Increase in spinoffs ○ Acceptance of community norms, ethics and values ○ Use of Bunz App 		
Bunz Trading Zone Halifax: Embedded in Place	Motivations influenced by: <ul style="list-style-type: none"> ○ Local economy, social systems and culture 		

Chapter 4: Findings

4.1 Layout of Chapter

First, this chapter provides a brief profile of the research participants. Second, it outlines their motivations in participating in BTZH. Then it discusses the extent and the ways in which these motivations were shared among research participants and their perceptions around whether their motivations are characteristic of the BTZH membership as a whole. Third, it situates BTZH as being embedded in the economic, cultural, and social fabric of place, which influences motivations. Fourth, the chapter discusses whether research participants' motivations in participating in BTZH are being met, and any barriers they experience in realizing their motivations. Lastly, it outlines future opportunities identified by research participants which could help realize their motivations and strengthen BTZH as an economy and a community.

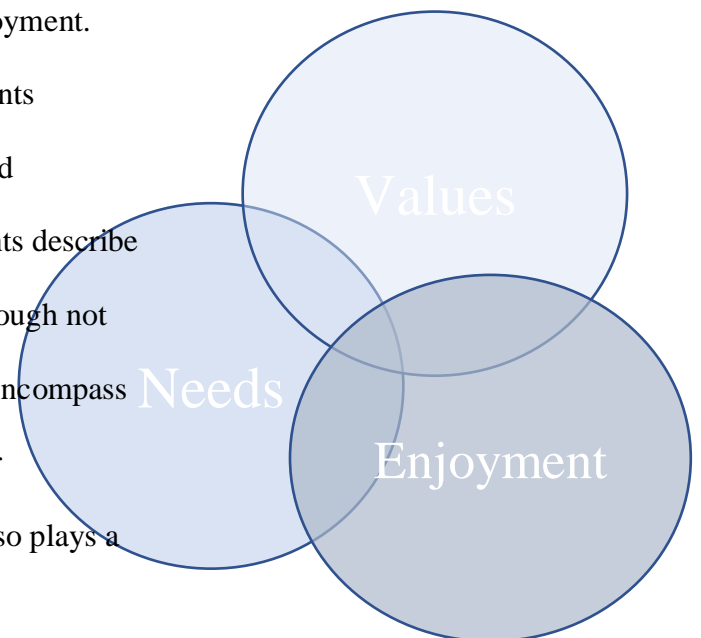
4.2. Profile of the Research Participants

A total of eight members of BTZH were interviewed, six of whom were general members and two of whom were administrators as well as active barterers. Participants came from a range of life experiences and socio-economic circumstances. A handful of participants were born and raised in rural and small-town Nova Scotia. One participant was born and raised in a small town in another Maritime province. One participant was born and raised in small town Australia and settled here. Participants ranged in age from early twenties upwards to early fifties. In terms of economic status, interview participants range from those who describe difficulty purchasing goods beyond very basic needs to those who are middle income and economically secure. Their occupations are diverse and included a graduate of an undergraduate program who recently entered the workforce, a graduate student, a bus driver for the municipal public transit system, a public servant at the local hospital, an electrician, a buyer for a local

educational institution, and a human resource manager with a private enterprise. One occupation was not disclosed. Participants came from a range of family and partnership statuses, from a partner and mother with children, a wife planning to have children, a single mother, a father with several children, partners with no children and a single person. Participants engaged in BTZH to varying degrees: from administrating the platform every day, gleaning the website several times a day, actively engaging in a trade once a month upwards to twice a week, having engaged in two trades in the past year, fifty trades in total, one-hundred trades in total, and self-described frequent user. Participants' engagement dated back to its inception, the period before the massive growth occurred as a result the media coverage and the period shortly thereafter.

4.3 Overarching Motivations in Grassroots Barter

Motivations in participating in BTZH can be situated within three overarching themes: needs, values and enjoyment. These motivations are not mutually exclusive. Participants emphasized one or another depending on their social and economic location. Self-reported low-income participants describe their participation as stemming from economic need, though not exclusively. Values, which in the context of this study encompass worldview, ideology, ethics, and concern reinforce their motivations to participate. Enjoyment of the activity also plays a role. Individuals who self-report as being economically comfortable describe their motivations as stemming from values and enjoyment of the activity to varying degrees.



Motivations in Grassroots Barter: Overarching Themes

4.4 Motivations in Grassroots Barter

Within the three overarching themes of needs, values and enjoyment are ten principal motivations in participating in BTZH. They include:

1. Building community economies
2. Alleviating scarcity through community economies
3. Creating and negotiating value
4. Curbing consumerism
5. Moving towards simplicity
6. Radical recycling: closing the loop
7. An appreciation of stories behind items exchanged
8. Sharing place-based information
9. Social and recreational outlet
10. Working towards safer and more inclusive spaces

This section will provide an in-depth examination of each motivation.

1. Building community economies

Research participants describe a desire to co-create an economy that is localized, people-centered, formed around relationships of interdependence and sustained by care for collective wellbeing. This kind of economy could be characterized as a *community economy*.

Participants characterize the economy arising from BTZH as akin to small town economies where individuals survive by community and cooperation, and meet their needs through alternative economy mechanisms such as resource sharing, bartering, gift giving, and volunteering. For some participants who were raised in a small-town setting, this way of life was essential to the economic wellbeing of their family and remains a familiar and palpable memory. In their view BTZH is providing a platform for a community economy in an urban setting to occur. One participant stated the following:

Bunz brings people closer together in a way that you don't always get in an urban setting. I come from a community in rural Nova Scotia near the South Shore in Port Joli- halfway between Liverpool and Shelburne- it's really tiny. It's the kind of thing where if somebody needing something you could ask a neighbour for it or ask for help. It's harder to do that in an urban

setting and its harder to target where you can offer help to somebody else...because everybody is a stranger. Your immediate neighbours, yes you might know, but in area that goes from Dartmouth to Sackville or Spryfield. You have a lot of area. [Bunz] makes it more likely that you could find help or help somebody else. There is a bigger chance of a connection. I like that aspect of that. The helping aspect. The mutual helping is kind of nice.

This sentiment was shared by another participant:

I don't know how old your grandparents are, mine have passed, but when they were even in their 60s and 70s, they were farmers in a very small community back home in Australia. If somebody needed something and you had it, you just gave it to them. Course you did. You have it, they need it. They might thank you and bring you half a cow or a loaf of bread or some potatoes from the garden or come and mow your field for you, but of course there was that notion of exchange because there was actually a community that they belonged, that cared about each other. In a city of this size and certainly ones that are bigger people often don't have that community.

Another participant stated:

My dad is fifty-five and is still bopping around yard sales and bartering things. I don't think he's paid his mechanic for like years. Once you have a relationship where you know someone will trade you a service for some stuff then they don't need Bunz. But for me in HRM I'm not going to meet those people unless I have some venue.

Among research participants, a desire to be part of a community is paramount. The community offered by BTZH is an integral reason for their ongoing participation. This sentiment was shared across the board. One participant expresses how community is manifest in BTZH:

It's got a real community vibe and people are remembering that the people they're talking to are people. And a lot of people post for advice in trade for a coffee or 'I've got extra food! Who wants it? We can work out a trade.' I've even seen people post that they were having a holiday dinner and they were inviting people into their home. Or people who make bread every single week... It's been a really great community experience. It feels like a community you can trust.

The care and concern for the collective wellbeing of BTZH members is an undercurrent in all interviews. For many participants, the manifestations of community care that they have received, extended outward, or observed, makes their participation meaningful. One participant speaks about BTZH as community that cares for each other, and gets enjoyment from doing so:

It's just like the community of coming together and helping each other. Even though I'm doing a trade, it's still helping someone. Even though I'm getting something out of it, I'm still helping that person. And they're helping me. Or if it's like certain cases where it's in a goodwill sense

too. And ultimately people love it. They love the love people show each other. Some people just go in there to bake goods and make good food just to give people good meals and they'll trade for a crisp high five.

One participant relayed a time in which community care in BTZH was offered to her and her son in a time of need:

I was sick with a cold and my son had a cold. And there was nothing suitable in the house for a cold, and I remember putting out a feeler and saying, "does anybody have any soup?" Because I had seen other people do this. It would have to be within walking distance of me because I am in the North End and I don't have a car. I said, 'come take whatever you want for a trade'. So, there was a lady who I have not traded with directly but I had seen on Bunz and she came right over. Yeah, I think she lived downtown actually, and she came right over to my house. I said, "I'm not coming out because I don't want to get you sick but you can leave it on my step and I'll be very grateful to you". She left a massive thing of soup and it lasted me for two days! And I was like, you have no idea about how grateful I am. Literally, I'm not from here, there are not people I can ask to do this for me and I was able to ask someone I didn't know to do this for me, and that was really touching. I think that was one of these karmic transactions, where you do something really kind for someone else, and please when you need something you ask and someone will do something kind for you.

For participants, the community offered by BTZH sets it apart from other economic exchanges. In their view, the community-centric ethos engendered in BTZH privileges human connection and collective welfare over monetary gain:

I mainly value the more human connection on Bunz. Because if you're just looking for a sale you can facilitate that other places. If that's all you want, there's lots of places where you can trade for monetary value. But Bunz is really more of a community... And I think Bunz attracts the type of people who are interested in a more human connection and in less of a trade being of a certain monetary value.

In BTZH building community economies is an ongoing and evolving project. One participant explained that in BTZH, "you have community building: you grow as a community."

2. Alleviating scarcity through community economies

For some research participants, BTZH and its offshoot of Bunz Helping Zone, is a mechanism to counter scarcity and poverty in their personal lives and in their community. Among research participants

there was a widespread belief that BTZH supports a large low-income population. Several participants identified as being low income or just subsisting as a result of being a single parent, single-income household, a student, underemployed, underpaid and subject to expensive costs of living in the mainstream economy. One participant explained,

People are trying to make do with very little means, and we are all in that situation. There is a lot of people I guess from welfare segments, working poor, and people on limited- fixed incomes. It's kind of nice that everybody is helping each other out. We are all in the same boat. We don't have a lot of money that going through and if we can help each other out, then that's the best.

Another participant shared, “there are so many people living if not under the poverty line, then really close to it. They just aren't comfortable.” Participants describe the ways which BTZH works to counter scarcity that is personal or collective. Importantly, there is a belief that BTZH fosters relationships of interdependence, mutual aid, solidarity and concern for collective welfare. Participants indicate that economic exchanges bring mutual benefit for each individual involved. One participant describes an exchange logic where individuals offer more than was required of them as an extension of care. They feel that this departs sharply from the mainstream economy:

There this element of mainstream that is like I'm gonna try to make you pay more, is much as possible as I can get from you when you are trying to get this thing. It's kinda crass and underhanded. I am trying to get a much from you as you try to get this thing. Whereas with this, it doesn't really apply. I haven't had anybody try to barter me down. It kind of always works the other way. Somebody is giving you more or you try to give more than you need than if possible.

Solidarity is an important mechanism in BTZH, whether with individuals who share in similar economic struggles or with people who are less economically well off. One participant who self-reports being in a comfortable economic standing explains part of their motivation as involving “an element of social justice as well of trying to help people who are in need.” Solidarity with individuals in need and the ability to draw on collective assets to counter scarcity was demonstrated in the following account from a research participant:

This is where Bunz was a fantastic come together community thing. [There] was an individual in the first year. She had lost her home and she was living in the low-income housing and a user, who was going around doing surveys on low income housing, discovered that she lost all of her furniture to bed bugs and stuff and was sleeping in an empty apartment on the floor on a blanket. And this individual is like well into her 70's... The 70-year-old wasn't a user of Bunz, no. But this individual who came to this person's house was a user of Bunz. So, she thought *oh, I'll ask Bunz what they have*, because people are always trading sofas and furniture. And they explained the situation on what at that time was called 'The Trading Zone' it was all one entity. And everyone came together. It was like "I got a free sofa. I got a free bed! I got some free linens!" Some people were like "Well I can't drive it" so there was actually some people like me at the time and two other users with a truck kept just driving around the city and picking up all this free furniture and then people were just like showing up and loading it into her house. And it was magical to see how grateful she was, and how like a community come together and just like 'here you go!'

BTZH and Bunz Helping Zone work in tandem to produce a grassroots social safety net. Individuals with a capacity to offer an exchange will utilize BTZH, and those without capacity will draw on Bunz Helping Zone. These communities are called upon for support as a hedge against crises related to scarcity. As one participant explains,

For a lot of people, it offers a way to fill that gap before the next pay check. You'll get a lot of people saying I can't afford food this week. There is Bunz Helping Zone where people can ask for things for free. On Bunz you are supposed to offer a trade. Some people will go to Bunz helping zone and say, "I don't have food this week, can anyone donate things." And some people on Bunz would say, 'I don't have food this week, who wants this stack of books in exchange for a roast chicken?'

One participant believes that this community is a place to turn for emergency supports given a dearth of other options provisioned by the public or not-for-profit sector:

I think perhaps sometimes people don't know where else to get what they need. I'm fortunate that we are fairly self-sufficient in what we have, in what we are making and in how we are surviving. But if you were less sufficient, and you didn't have the things you needed, where would you go to fill those needs?

Participants describe BTZH as expanding options for low income individuals to participate in the economy where options have been closed off to them in the mainstream economy. In the mainstream economy prices are fixed and determined by a market mechanism that is removed from the small

producer and the consumer. BTZH provides another access point to acquire goods and services that are otherwise inaccessible in the mainstream:

There is a notion you can't negotiate. You can't negotiate your rent. You can't negotiate the cost of food, bus tickets, petrol car insurance, heat, the list goes on and on about basic things you have to pay the market rent for and you don't have enough money for the other things you need...Literally, if I only had only 200 dollars this week and I needed to buy food and bus tickets and something for the cat, and all of the sudden there is an urgent need for something, something cropped up, then you have to be creative to find a solution to that. It might not be something that happens to me every day, but it could be something that does happen to someone every day. This is an alternative market for them to shop from.

For many participants, BTZH functions as one of a few spaces in the urban environment where exchange can occur without money. This is viewed as a "less violent" way of acquiring your needs as a low-income person with few cash resources in economy and society that is increasingly commodified and monetized. One participant shares, "It's giving another access for people to get basically the stuff they want. Or the stuff they can't afford. Or the stuff that they need". One participant described how BTZH alleviated the scarcity they experience and disrupted their identity formation around being poor:

There are so many people living if not under the poverty line, then really close to it. They just aren't comfortable. And I think Bunz lets them participate more. Not just in the basics of life but the pleasures of life. It's really hard to get second hand electronics. You could go to a pawn shop or something. In the case of my Kobo Reader, it was actually for my partner's birthday, it would have cost me a lot of money to get and I couldn't afford it and he really wanted it, so I got it on Bunz for the cost of two bottles of shampoo and toothpaste. It stops you from letting you feel so poor. It lets you participate more in these items you can't purchase.

In BTZH, value creation is flexible and less restrictive than raising money through the sale of labor.

While an exchange is oftentimes expected, individuals are given options to bring value to the table in many ways such as: producing goods themselves, offering their time, labor and skills, garbage gleaning, upcycling, fixing up, or circulating their underused goods:

I mean Bunz isn't perfect because you still need to have things in order to give things. But more people have things than people have money. Right? So, I feel that works out nicely. Things are accessible in many different ways, whereas money is only accessible in one way. You have to work to get money. You can grow things, you can make things, you can dumpster dive things,

you can pick things up off the side of the road. You can get things in so many ways that are more accessible to more people.

Research participants describe BTZH as a more dignified way of accessing the things they need. One participant explains “it gives them somewhere to go and somewhere to be where they don’t necessarily feel judged.” Another participant says, “without any stigma attached here, I’m waving my hand and saying I need it!” Participants believed that BTZH is an economy that supports human dignity and collective wellbeing as a result of relationships of interdependence, mutual-aid, solidarity, empathy, and social justice, and whereas it gives participants an opportunity to contribute their assets and create value from a place of agency rather than scarcity.

3. Creating and negotiating value

Participants describe BTZH as significant because it supports the creation of value for underused, idle, or homemade goods, and services through trade. In this marketplace, goods and services are introduced directly from the person who provisioned them. Second hand, gleaned, upcycled, fixed up, homemade goods, and services that have market and non-market values are routinely exchanged. For example, a participant shared, “Some people want to learn things... Sometimes people get together and teach each other stuff, *show me how to make Kombucha. I want to learn this instrument.*” One participant expressed, “I’m looking forward to the summer time when people are offering things in their yards because I’m doing that too.” They added, “I actually had to slow down on my plant giving. I was constantly making new plants. It’s like free currency.”

Goods and services exchanged on BTZH are considered an alternative currency. There was an interesting consensus that candle products, coffee, alcohol, and marijuana were the gold standard of BTZH’s alternative currency. Entry into this market place is viewed as more accessible than the

mainstream market, there are fewer barriers and boundaries on what is introduced into the market place.

A participant shared how her partner was able to find a market for their self-provisioned goods:

I think for us in the future, my husband wants to use our household in terms of producing food, probably to trade because to go sell food at a market is a huge endeavor and you have to pay a lot of money to be there and you have to have the time to be there...He knows that the stuff he makes is safe for us to consume but he's still a little nervous about selling it to someone to consume. So, in the Bunz community I think it's a good entry point to feel like other people are consuming his stuff and it's obviously not poison or low quality. It's high quality, I can vouch. But I think when money is involved it's a little bit scary.

Value is assigned onto goods and services not based on supply and demand mechanisms in the mainstream market, but as a result of an agreement between trading parties. The two parties in the trades have complete authority over value determination and what constitutes a fair and equal exchange, regardless of its value in the mainstream market. For example, one participant describes the exchange of homemade cupcakes and a couch found on the curbside as an equal value trade [See "Trades carried out by Research Participants, Examples:" for a list of traded items determined to be of equal value to the trading parties]. One participant explains: "The actual dollar value really doesn't matter if we all feel good about what we're doing." Another shared "It's a lot more flexible and allows you to interact with the person one on one and you come together to decide what's works for the both of you." What stands out in the interviews is a sense that participants enjoy the agency they have over the value they create and what constitutes a fair, equal, and "feel good" exchange.

Trades carried out by Research Participants, Examples:

Espresso machine for a vintage bike
 Ukulele for a video game
 Painting for an aloe plant
 Curbside couch for cupcakes
 Unicycle for four plants with a wicker basket
 Kobo Reader for shampoo and toothpaste
 Beer for fridge magnets
 Soup & bread as an offering
 Vehicle for a canoe
 Electrical work for a knit dog sweater
 A bed for homemade preserves
 Tarot card reading for a bottle of wine
 Half years' worth of coffee for second hand indoor paints
 House cleaning for website design to launch cleaning business
 Chips for a vintage coat hanger
 Reusable shopping bags for high-fives
 Tea for a dress

4. Curbing consumerism

All interview participants criticized consumerism in one form or another. Across the board, there was a sense that the mainstream economy breeds excessive production, consumption, and consumer waste. One participant describes the mainstream economy as fabricating separatism, individualism, and competition to serve a consumerist agenda, "I think the mainstream economy is very much focused on consumerism and envy and fear and separateness from one another and comparisons with one another." Another participant describes how consumer pressure is created and pushed through mass marketing to appeal to individual life style improvements:

It's the way things are always being advertised to us. I guess it's called lifestyle marketing. If you have this new car, you're going to be a more manly man. They are selling personal improvement through your stuff.

They contest the idea fabricated by mass marketing that you have to participate in consumerism to be of value to society: "If you are not acquiring stuff at a certain rate, does that mean you're not participating in society? No. The happiest I am is when I am not out buying stuff and when I stay out of stores."

Another participant describes the mainstream economy as “bombarding” consumers with invented needs, not real needs. Participants describe consumerism as producing individuals overly fixated on consumer goods and accumulation. One participant underscores, “we are way too focused on the stuff. We are way too focused on stuff!” Another describes what they view as consumer gluttony which implies consumption far beyond their needs and means:

I think that we are gluttons in society now and it’s about consumption to an extent that most people are not capable of sustaining but they just haven’t realized that yet. You can look at studies that look at how much personal debt people are carrying and it’s insane because they are, in most cases, not paying for a home, and not paying for a car. It’s consumer debt, it’s clothes, food, restaurants and entertainment.

One participant criticized what they view as a credit-debt society which enables overconsumption beyond individuals’ ability to finance their consumer purchases.

Participants view the mainstream economy as being dominated by commercial enterprises like Walmart, Canadian Tire and Best Buy. Some articulated that this is working to the detriment of smaller independent stores. They find that these large commercial centers are removed from everyday people, communities and place:

From a big consumer, you go to a store, do you have a sense of community when you are at Wal-Mart, Best Buy? Unless you’re at your local Sobeys and you wave to someone you know, there’s no regular interaction.

One participant views that these commercial enterprises are profiting off people along the commodity chain from producer to consumer. They describe consumer goods as being “both too expensive and too cheap”: consumer goods are “too expensive” as they are financially inaccessible to low income earners, while also “too cheap” as a result of exploitation of environmental and labor resources along the commodity chain. The alternatives would be non-exploitative consumer options and that are accessible to all. They describe a system that locks the individuals into a cycle of acquiring new things through

consumer pressure and planned obsolescence. Their criticism of consumerism extends to a broader criticism of capitalism:

I like that Bunz is not necessarily anti-consumerist because we have to consume things, but anti-capitalist in nature. So, it's not buying into the system of 'it has to be brand new, it has to break down and you have to buy a new one. It lets people get what they need with what they have. Instead of encouraging the buying of something you don't need or want at prices that are both too expensive and too cheap. It also allows you and the person you are interacting with to decide on the cost of what something is. This is a lot more flexible than if you had to go to Canadian Tire and buy something for what they tell you it's worth.

Participants describe BTZH as providing an opportunity to scale down their participation in the consumerism of the mainstream economy. One participant believes, "it's helping people slow down the trips to Walmart. That's the healthy goal." They view it is platform to co-create an alternative system of provision that allows them to exercise their values, aspirations and needs. One participant describes how this is manifest in BTZH:

I like the rallying of everyone in there- well I'm not going to say everyone because I think that is too general- but I feel like a lot of people that do Bunz do it because they also think the system is shit. So, they are also like "fuck, I don't want to go spend 20 dollars on a frying pan when I know there is someone in this city that has a frying pan." So, there is this collective group of people that are like "fuck this. This is stupid." And again, not everybody is like that, there are some people that have too much stuff in their house and want to get rid of it and say, "who wants it?". But the stuff they are getting rid of is being picked up by people who think the system is shit.

Many participants feel that BTZH provides a counter-point to the values and norms perpetuated by consumerism. It opens up space for individuals to critically engage with issues surrounding production, consumption, and waste in the mainstream economy and its associated social and environmental impacts. There was a lot of mention around problematizing conceptions around real versus perceived needs. One participant shared, "I think that this is helping people to realize they don't need to go out and buy all that new stuff." For one participant, engaging her child in BTZH was an opportunity to unlearn consumer values instilled at a young age:

He will say ‘I would like to get this’ and ‘I will often show him a list of things that might be of interest to him and he will say ‘what are things we don’t need?’ You can see it. He’s walking around the house and saying, ‘we aren’t really needing this, are we?’ And I will say, ‘No we don’t really need this’ and then we will swap it.

Participants spoke of their preference for the second-hand economy or simply living with less. One participant shared:

I would rather pick something out of the trash that looks useful than have to drive to go to the mall and buy a similar thing because it is new... I’m part of the ‘use it up, fix it, or do without it [camp]’. That would be my big goal, is to do with less stuff. If I can move towards that it would be healthier for me.

Another added:

I think it would be that I would have come from a very modest background where we had to figure out how to survive and how to do things. Going to thrift stores and second-hand stores was always something that my family did out of necessity. I no longer have that need but I go because I like it and I now have children and I’m trying to have them see that consumerism isn’t what it’s about...I think for me it’s about trying to see or create a world that’s not just based on spending money and acquiring things.

For participants BTZH offers a platform where they can exercise their anti-consumerist values while meeting their needs and the needs of their communities. By way of trading second hand goods, BTZH allows them to live well on low levels of income and material consumption. Ultimately, they are being sustained and sustaining everyday people in their community with their already existing and collective assets.

5. Moving towards simplicity

Many participants share that they are actively trying to de-clutter their spaces of underused material goods and opting to live with less. The language of simplicity was an undercurrent in many interviews. Some find that this is a priority among many members, “we’re reliving simplicity and I think we thrive in it here.” BTZH is an outlet to let go of these material goods in way that feels good; it avoids disposal to the landfill and finds use for someone who needs it.

6. ‘Radical Recycling’: closing the loop

“Radical Recycling” was a term that many participants identified with and assigned meaning to. In one sense, participants explained that radical recycling involved circulating and recirculating material goods, services, information, and labor throughout the community. In this cycle, there is a reciprocal benefit for both trading parties by satisfying their needs or wants by exchanging their otherwise underused or idle goods and services. Value is created through exchange and this sustains the system. Participants describe a disturbance to this cycle as involving a purchase of something new from the mainstream economy to facilitate the trade or opting to dispose something of potential value rather than contributing it. One participant described the cyclical nature of BTZH in the following statement:

It’s so frustrating to think I need a little fan, like a desk fan with a clip, I have to go to Walmart or Canadian Tire and spend 15 dollars on one when I know there is someone in the city who has one stored in their locker or something and doesn’t care about it. So, they are going to throw theirs out and I am going to buy a new one. That’s so frustrating, the fact that the circulation doesn’t match. There is a giant gap there. So Bunz really appealed to me in that sense.

The ability to create value and find use for idle good and services, and meeting individuals’ needs and aspirations through exchange was a major appeal to all participants.

In another sense, radical recycling is an enthusiasm and an aptitude for creating value and keeping things in circulation through garbage gleaning, upcycling, repurposing, and fixing up. A criticism surrounding excessive resource exploitation, consumption, and consumer waste contributing to environmental degradation underpinned this criticism. So too did frustration around individual excess and waste of useable and valuable goods when so many do not have their needs met. Through radical recycling, needs and wants are met with goods already in circulation, thereby lessening acquisition of new materials with cash and mitigating landfill waste.

7. Stories behind items exchanged

Part of the pleasure of BTZH expressed by some participants surrounded making niche trades and uncovering stories and the sentimental value associated with traded goods. A participant described as a market for goods “off the beaten path.” By way of trading items produced directly by the individual trading or part of the second-hand economy, items carry stories and a life previous to its entry on BTZH. There were many references to items having been handmade, garbage gleaned, repurposed, fixed up, gifted and passed on through family. For some participants, this quality adds to the value of the item. One participant shared,

Things always have stories. That’s the value for me is learning these unique stories... Like the ukulele I play, I got it from Bunz. I traded a broken video game for it. And the ukulele was broken and I fixed it. It’s a great ukulele. When people ask me about it, I had to fix it, it didn’t look good before I fixed it. It was covered with magic marker. Those stories make the things surrounding us more interesting.

This quality is believed to be largely absent in commercial centers where goods are mass-produced or brought to the consumer through a middle man. They added:

It’s not just that I got that painting from Winners of the Eiffel Tower and its looks good on my wall. You know that funky little painting of the maple leaf, I traded it with some woman on the peninsula for aloe plants. And the story was that her mother makes these prints.

Because BTZH has a culture of community and interpersonal connection, stories are commonly exchanged at the point of doing the trade. For some participants, the journey of acquiring the goods through BTZH also adds to the story. It is a living story.

8. Sharing place-based information

BTZH is a place to barter goods and services, but also to exchange knowledge rooted in place and intimate community knowledge. In this way, BTZH acts as an inventory of grassroots knowledge to help individuals navigate place: whether its private sector, community-based or public-sector services, community groups, events, favorite parks, cafés and more. One participant shares, “I like the sharing of

information too. The knowledge that goes back and forth. I think that is really important.” Other participants spoke to the importance of this storehouse of knowledge to newcomers, recently settled people, or individuals navigating services for the first time due a change in life circumstances. One person shared:

I’m still not actually from here. I don’t have those community connections that other people have. And even that can be a bit of a barrier at times, when you’re asking for something, or looking for something, and you don’t know how to find it...I see that other people are asking the questions and having those conversations and I’m like “Ah, I didn’t know that. That is new. That is helpful.” And again, I know it’s not the purpose of the forum but it’s one of those incidental benefits that happens because people communicate.

Another participant explains that the sharing of information works to strengthen the social safety net of BTZH:

An example of one is, “I’m out of money. My power is due. Does anybody have any money?” And then people say, “call such and such church or number and they’ll be able to give you help or they’ll be able to point you in the right direction.” Some people might not know it because maybe they moved to the city or they may just be on their own for the first time and they don’t know how it works.

While not its primary function, BTZH can act as a community forum which has important benefits for its members.

9. Social connection and recreation

Participants shared that BTZH is a social and recreational outlet. They explain that interpersonal connection between traders is commonplace. One participant describes this is particularly important to them:

The thing that I really like, it appeals to me, is the interpersonal part of it. It’s the human element I really like. Meeting that person. You’re [trading] that thing from them and there is a conversation that is more than just selling something. It’s about trading and it’s about sharing.

All participants shared a personal story in which they had a meaningful connection with another Bunz member who they engaged in a trade with. This is one person's experience who had a meaningful interpersonal connection:

I just thought of my most memorable trade. Are you ready for a really weird one? It would have been Halloween 2016 and I saw on Bunz that there was someone who was looking to practice their craft of tarot card reading and they wanted to do it on strangers. So, they were looking for different options there and so I was having a Halloween party. And we normally have a party of about 200 people and I thought 'wouldn't it be great if we had a tarot card reading in the back corner?' So, she came over and did her readings. When I think about my tarot card reader I felt that she and I had a common understanding of community and trying to push down the barriers that sometimes exist between strangers... Our tarot card reader, I fell in love with her, she was fabulous. We're now friends on Facebook and I keep saying I'm going to set her up with a friend of mine who's single.

Some participants describe BTZH as social experimentation and find it intellectually stimulating and enjoyable to engage in alternative forms of community and share diverse worldviews, values, and ideas. One person explains:

People are interesting to me. So, it was really intriguing and fun and interesting and different. And being a student I think a lot of times you're looking for something different or interesting or unique and you're in this stage where you're learning a lot and you're looking at the world from a different perspective.

Some participants describe BTZH having a 'feel good' and fun element to it, whether from the auctioning and bartering, meeting people and sharing in conversation, or from acquiring niche and interesting goods and services not typically available in the mainstream economy. This is part of their gratification in participating and continuing their participation.

10. Working towards safer and more inclusive spaces

For participants, part of their motivation lies in participating in a community that has an explicit goal of building anti-oppressive, inclusive, and safer spaces. BTZH was described by an interview participant as being queer and woman friendly, which appealed to her needs for feeling safe and

supported, but worried it lacked in racial and ethnic diversity overall. The degree to which the BTZH engaged people of color was hard for them to gage.

Administrators described their primary purpose as working to provide a safer and more inclusive platform for barter. They also describe this as being their biggest challenge. In their view, safe and inclusive space is facilitated by a zero-tolerance policy for conduct including discrimination, harassment, and bullying. Despite their best intentions, they acknowledge that BTZH is a product of its social, cultural, and economic environment which they view as divided along race, gender, class lines and more. One participant explains,

Halifax can be very divided sometimes. Even though we want to create a community we still are stuck in our ways and we haven't gotten there yet. And I don't think it's because we don't want to, I think it's because we don't know how...

They recognize this divisiveness as a potential barrier to safe space and inclusion in BTZH. However, one administrator views BTZH as a platform which carries the potential to break barriers down between people across social and economic locations. They hoped that by way of participating in an organized activity with a large and diverse community, individuals who may not have engaged with each other in another setting are given an opportunity to experience each other's humanity and basic goodness. This works to counter the 'othering' effect. They explain how BTZH has had this significance for them: "I'm starting to learn a lot more about different types of people and different backgrounds, where I would have just kind of closed it off before because in my day-to-day life it didn't matter."

Participants describe the expansion of BTZH beyond the urban core to suburbs and rural areas as ushering in different worldviews, experiences, and ideas. By and large, this is thought to be a positive development which allowed BTZH to transcend exclusive sub-cultures and rigid political and ideological prescriptions. One participant explains,

When it was little, it was very urban. It was very young. It was all these people with similar mind sets. It was very radical...But to come up with that idea and not let it expand because of some

vision or some aesthetic, that's unfair and very exclusive and elitist. Like you can't play in my ball park type of thing.

There were no oppositional views towards broadening of the demographic of individuals participating in BTZH. The more diverse, inclusive and safe for participants, new and old, the better.

4.5 Shared Commitments

The degree to which motivations in participating in BTZH were shared among general members and administration was a point of inquiry. Importantly, motivations of general members and administrators who participated in this study were largely shared. Administrators were not apostles for a particular ideology or political prescription that was rigid or inaccessible to their members. Their motivations in leading, facilitating, and participating in this platform were the same in principle as general members. The only motivation which was particularly strong for administrators and not for general members was the facilitation and maintenance of safe and inclusive space. This speaks to their role and mandate as administrators which sets them apart from general members. One administrator explains the nature of their participation, “we’re just a few users that step forward to help mediate.”

The degree to which administrators and general members perceive their motivations to be shared among the broader membership was explored. To investigate this issue, participants were asked to what extent, and in what ways, they felt their personal motivations were shared by the administration and the broader membership. When asking administrators to what extent their values were shared with general members, one participant said, “I think they’re parallel.” Another explains,

Our core values are the same but obviously we grow and adapt to what our user base is... not that we’re super mainstream, but we are diverse, we are big. We have a huge population. We represent many individuals. We’re not like a little sub culture that people sometimes move towards.

This administrator is speaking to their pragmatic approach in naming the motivations of BTZH, rather than perpetuating an essentialist set of motivations. They speak of the departure in BTZH from being a small group of individuals who identified with anti-and post-capitalist and anarchist-inspired politics to a group of twenty thousand people and more who have political values and motivations across the spectrum. However, administrators say the core motivations of alternative economies, community building, recycling, sustainability, and safe and inclusive space are still at the crux of BTZH, even with a membership of more than twenty thousand.

In speaking to general members, there was a perception that their motivations are shared with the administration broader membership. Using participants' language, they viewed these motivations as being "fairly widespread", "massively shared" by administrators, "parallel" and the existence of "some" shared motivations. Across the board, participants perceived community building and community care to be widespread values and motivations among BTZH members. However, two interview participants expressed concerns that these values have diminished, or will diminish, with the continued growth of BTZH. To determine whether the values of community building and community care are indeed held by the majority of the membership, a survey questionnaire must be employed.

General members discussed the implications for shared motivations given a growth and diversification of membership. Two participant members felt as though the uptake of central motivations, namely the ten identified above, was greater when BTZH was a smaller and closer-knit group in its first year running. However, one participant expressed that new members still see the founding motivations as having validity and importance even if they do not identify with them with such loyalty. For one participant, the growth and diversification has not changed the core motivations of the membership. They shared, "I don't think it's changed because I think the people who are part of [Bunz Trading Zone Halifax] have a different way of looking at the world."

4.6 Motivations: Shaped by Place

Among participants, there was a belief that BTZH's major uptake is in large part a result of the unique and localized economic, cultural, and social landscape of Halifax, Nova Scotia and the Maritimes region of Canada more broadly. In their view, this differentiates BTZH from Bunz Trading Zones in central and western provinces in Canada. The broad view is that the mainstream economy in this region is falling short in providing everyday people with sufficient and sustainable employment, wages, and social safety nets, which creates the need and an opening for alternative economies. An administrator shared that:

[Research Participant] A unique Halifax distinction is that we have one of the fastest growth of any other Bunz.

[Researcher] What can you attribute that to? Why do you think it's taking off so well in Halifax?

[Research Participant] We're just a poor province. I'm not just saying that everyone in Toronto is wealthy and doesn't have the time for Bunz. We also have a greater population of people who just get by. Low income folks. And if we can have a way to save money and get the things we need, why not use that service.

Participants believe that, as a result of the state of the mainstream economy, communities in Halifax and Nova Scotia draw on collective assets through alternative mechanisms to secure the resources to sustain a quality of life. This gives rise to relationships of economic and social interdependence and a culture of openness to community:

I think [the success of Bunz] is linked to our economy and the fact that there is a need and we're an open community. I think there are a lot of people in Nova Scotia living in poverty and I think this is an alternate way of maintaining the standard of living and having access to goods and services that you wouldn't otherwise. And I think about how I've lived in other places in Canada and other places in the world and I think that there is an underground economy in Nova Scotia that keeps people able to survive on small salaries. Just thinking about my family and the way things work in Nova Scotia and how families and communities function and helping people when they're in need. When someone's house burns down, you volunteer, and it's a community thing, too. Bunz is just another example of people trying to be ingenious to get the things that they need when they don't have the money or the resources.

Participants spoke of everyday people turning to their family, friends, neighborhood, and community through alternative economy exchanges such sharing, gift giving, volunteer, and barter to meet personal and collective needs and wellbeing. BTZH provides another platform for these age-old exchanges to occur.

4.7 Success, Barriers and Opportunities in Meeting Motivations

For administrators, the question was posed as to whether the goals of BTZH were realized, particularly in reference to maintaining original values with growth in membership. By and large, both administrators felt as through the goals of BTZH are met. The core values are still manifest in the activities and taken up by general members, even with growth upwards to twenty-thousand members and beyond. That said, they acknowledge they face some important challenges in facilitating and maintaining safer spaces.

The degree to which motivations in participating in BTZH were met for general members was subject

to inquiry. Research participants from the general membership were asked, to what extent are their motivations in participating being met? What barriers are there, if any? This question led to a range of responses: meeting motivations “definitely”, “it’s meeting all my expectations”, meeting motivations “pretty well”, motivations met “in cycles” and finally a sense that motivations were not totally satisfied as a result of barriers.

Bunz Mission statement:

Our focus is to create a sustainable future by regaining control over how we consume, contribute and grow as citizens through alternative economies, community building and radical recycling.

We started as a group of people creating value for our unwanted things by trading with each other...

On Bunz, we not only trade with each other, but also nurture growth within our community. We have compassion for others and a passion for connecting with the world around us. As such, and with a community so large, we rely on you, our members, to uphold the guidelines and standards below in order keep Bunz a safe space. (Bunz Halifax, 2018, para. 1-3).

To conceptualize the barriers in meeting the motivations of general members and challenges in realizing goals of BTZH more broadly, an appreciation of the changes it has in the period of the last 18 months is warranted. Since the local news coverage in spring 2017, membership grew by 200 percent. Not only did it grow in sheer numbers, but it diversified beyond an urban neighborhood to a municipality wide-economy of over 5,500 square kilometers drawing in members from suburban and rural communities. The issue of growth and resultant changes in BTZH was an undercurrent in all interviews. One participant describes the changes occurring as “growing pains.”

4.7.1 Growth-Related Barriers

1. Geographic dispersion: implications for time and mobility

Given the growth of BTZH beyond a neighborhood-based economy to a municipality-wide economy, some members find the costs in labor and time outweigh the benefits of a trade when the distance and travel time is considerable. This is especially the case when the trade is viewed as being of lesser value. However, the input of time and energy is justifiable when the trade is of greater value. One participant shares:

Another limitation is getting to people, and I feel that it's not that they don't care... I'm going to keep using my bag of potatoes as an example: I'm not going to drive ten kilometers for a bag of potatoes. Right? So, this is totally valid, but it could mean the circle you interact with it may be smaller than [the] 20 thousand members on Bunz.

Locating an item or service that suits your needs, finding a suitable exchange, arranging to facilitate the trade, and traveling to and from, requires time and mobility depending on the nature of the trade. For individuals who are time scarce, or are only mobile by active or public transit, this is an important limitation. This is especially the case given that the trade is between individuals across urban, suburban or rural communities. This limitation can be overcome in part by specifying that the trade must be

contained within a geographic community, or when at least one of the parties are mobile and willing to facilitate the trade.

2. Outgrowing Facebook?

With over twenty thousand members on one central Facebook page, some participants are concerned they are overwhelming the platform. Participants are finding it difficult to identify new things on the market and to locate the items they are seeking amongst thousands of posts. There are also instances where, after expressing interest in an item or service, they cannot locate the post to follow up. They might have difficulty locating their own posts, finding they are lost or deleted after time. Finally, they are finding it difficult to seek out individuals they have established as good trading partners. Prior to the proliferation of members, some participants found information easier to uncover and trades easier to facilitate.

3. Less Personable Experience

A couple of participants made mention of the atmosphere of BTZH becoming less community centric and personable given the growth of membership. This sentiment was succinctly captured in the following excerpt:

The atmosphere of Bunz has changed pretty much since the CTV News did their thing. The population of Bunz exploded. It went from a couple thousand to ten thousand in four days. It was incredible. Ever since then, it has had a different feel to it. It is [less so] small, local, community and more like another buy-sell page. However, it still without cash which I still really enjoy. That's just the nature of a group getting bigger, it's less personal.

With a less intimate membership, one participant felt as though it was harder to find supports they need.

Similarly, it is harder to target where their help is needed.

4. Increase in Competition

One participant felt as though BTZH has taken on a slightly more competitive quality as a result of a larger membership and market. One participant explains,

Say there might have been three or four people who were interested. Now there might be 100... people are almost binge shopping or pitching to try to find a sale amongst a group of sales. That has changed.

Competition in this sense was described as involving sales pitching, auctioning, and bidding. While there were several mentions of a competitive quality, it was viewed as moderate and not considered a major barrier. It was rather a noted shift in the way some members interacted with one another which was unsavory to some.

4.7.2 General Barriers

1. Restricted by Facebook?

The limitation of the Facebook-based platform was a topic of discussion among general members. For some, Facebook was an accessible, user-friendly, and familiar platform that met their needs. For others, Facebook is viewed a limitation: the structure of Facebook is determined by a core group of individuals in the company who are inaccessible to administrators of BTZH. Changes to the platform are top down and could be in line or at odds with the needs and desires of users. Administrators did not share in the belief that Facebook was restricting their use of BTZH. They felt as though there were enough specialized functions introduced by Facebook on a regular basis that enables and supports their activity.

2. Violations of community standards

A challenge cited by administrators in meeting the goals of BTZH was the violation of community standards outlined in their Terms and Condition of Use. By entering into BTZH, every member must agree to a set of community standards. Despite this, administrators find they are often gleaned or skipped over which causes disturbances down the line. They cite frustrations with users who abuse the community standards on a regular basis and describe a small minority of members who feel that they are “above the

rules.” A commonly cited issue was individuals seeking out cash rather than bartering. Another trouble is the presence of aggressiveness and oppositional behavior in the event that a trade did not materialize in the way they anticipated or they responded defensively to the interventions of administration. Members have been removed from the community as a result of consistent breaches to the community standards. The mediation of these behaviors is labor intensive for the administrators. Administrators find that some individuals are responsive to intervention and have moved forward respecting community standards.

Violation to community standards was cited as a frustration by some general members. For them this materializes in dishonesty by way of misrepresenting the value of the subject of the exchange or general aggressiveness. For one interview participant, nearly one third of their trades have been marked by dishonesty and aggressiveness, the lion’s share of which have occurred since the growth in membership.

3. Inaccessibility of the online world

While not the case for any of the participants interviewed, there were several mentions of the inaccessibility of the internet as a barrier for inclusion. They cite concern that some individuals might not have consistent access to computers, cell phones or internet. In another sense, the online platform may be inaccessible to individuals who do not have an understanding and comfort navigating the internet and social media platforms.

4. Resource scarcity

A barrier mentioned by several participants was either a personal experience or an awareness that some members are unable to satisfy a trade due to resource scarcity. Given that there is a population of BTZH who are low income, individuals may not have items that are readily disposable due to their state of subsisting only within their means. One participant explains how this barrier manifests for them:

Can I fill their [trade request]? Um I'd say 25% of the time. Not very frequently. But that is in and of itself a result of –I don't want to say poverty because there is a generational [implication] and I don't have that- but because we aren't overly well off we don't have that much stuff we can give up. So, it tends to be them trading something long lasting for something consumable. So, we will give them a bag of potatoes and we will get a frying pan. Which is fine! But it means that if they aren't looking for consumable things, it's less likely that I can fill it. I think [my motivations] are being met when I actually do the trades.

Another participant exclaimed that there are members in the community who do not “have the luxury of being someone that has things that they don't need.” They speak of the option to trade time, but if you are time scarce then this serves as another limitation. They explain that this is why Bunz Helping Zone is an important platform for people who are struggling. However, in their view, even that has its limitations because it requires that other individuals have the material resources and time to supply those supports.

5. Unclear lines of accountability

There were several mentions from general members of their desire to clarify lines of accountability; especially as it relates to crime and trade of illegal substances such as marijuana and alcohol to minors. They wondered if someone was harmed while participating in BTZH who would be held accountable and liable; whether the parties directly involved, BTZH, the administration, or the Bunz Trading Zone headquarters in Toronto.

4.7.3 Opportunities

Participants, both administrators and general members, were asked how they would like to see BTZH evolve in the future. They shared both opportunities to overcome barriers in meeting motivations and possible ways to build on the positive things that BTZH has offered the community to date.

1. Community-based events

Administrators have their sights on hosting community-based events: bringing their virtual community together in shared space to celebrate over picnics, music, and potentially barter in face-to-face

community markets. Their hope is not only to promote BTZH, but to bring existing members closer.

2. More designated safe spaces for trade

At present, BTZH has partnered with several local businesses who have agreed to act as designated neutral and safe spaces for BTZH trades to occur. Administrators are working to expand the number of designated safe spaces for trading and are currently in contact with several businesses. They hope these partnerships could also open up the possibility of hosting BTZH events.

3. Geographic-based Bunz communities

While there was little talk among administrators of BTZH changing its structure, there was curiosity among some participants as to whether the community would eventually branch off into smaller geographic-based groups to manage the growth in population and the diverse geographic communities which are increasing their participation. To date, there are smaller and independent Bunz Trading Zones that represent communities of Dartmouth, Spryfield, and Fall River within the HRM. One participant expressed that they were happy to see Bunz Trading Zone evolving in this direction and wondered whether urban Halifax would follow suit. One participant shared,

That would work for my use. If there were a North End Bunz, I would only shop there for my convenience. The larger one allows lots to choose from. That's a choice you make. But at the same time, for me it's a limitation. I need to know whether the transaction is accessible or not. That would work for me.

This could evolve to include a Halifax urban Bunz Trading Zone and Halifax Regional Municipality-wide Bunz Trading Zone that works in tandem with the other smaller Bunz Groups. Members could move freely between them depending on what best suited their needs.

4. Increase in spinoffs

Another means of managing growth and participation is an increase and diversification of BTZH

spinoffs beyond Bunz Trading Zone, Housing, Helping and Baby Zone. For example, BTZH could include categories for clothing, consumables, furniture, electronics etcetera. This could direct members to specific markets that meet their needs and help to facilitate more efficient trades. This was on the radar for administrators who identify this as part of their contingency plan should the membership grow to be thirty thousand, forty thousand or beyond. This contingency plan also necessitates more administrators to manage each group.

5. Acceptance of community norms, ethics, and values

Several general members expressed a hope that there would be a greater uptake of community norms, ethics, and values as the membership matured. They speak about BTZH as necessitating an unlearning of qualities such as individualism and entitlement and relearning about how to operate in a more cooperative community-centric economy. The uptake of community norms, ethics, and values also involves greater familiarization and adherence to the community standards. Participants view administrators as well as general members as playing an important role nurturing a community centric, healthy and safe bartering platform; while not being overly prescriptive of what this means to allow room for growth, adaptation, and consensus.

6. Use of Bunz Trading Zone App

The use of the Bunz Trading Zone App was subject to much discussion. The Bunz Trading Zone headquarters in Toronto has provisioned a Bunz App for all of the satellite groups including BTZH. While there was a general understanding that the app has not gained in popularity among BTZH, for reasons such as lack of accessibility or familiarity, the app would provide a platform that is independently owned and operated by Bunz Trading Zone, and tailorable to the needs and aspirations of their members. While there was no consensus among general members as to whether the use of the app

would outweigh the benefits of the Facebook platform, they believed it to be an important topic for further discussion.

Chapter 5: Conclusions and Discussion

5.1 Conclusions and Discussion

This research situates BTZH within the alternative economy and alternative systems of provisions frameworks. These frameworks are articulated in the literature as a challenge to the dominant capitalist economic model and discourse. This research set out to explore the values, concerns, and needs that motivate and sustain members' participation in a grassroots bartering economy. Further, it explores the degree to which these motivations were shared among research participants and fulfilled by the grassroots bartering economy. It presupposes that the motivations of the participant members are integral to the sustainability of an alternative economy and grassroots innovation, and by extension, the movement to forge a new economic reality. An analysis of the data reveals ten key motivations: (1) building community economies (2) alleviating scarcity through community economies (3) creating and negotiating value (4) curbing consumerism (5) moving towards simplicity (6) radical recycling: closing the loop (7) an appreciation of stories behind items exchanged (8) sharing place-based information (9) social and recreational outlet and (10) working towards safer and more inclusive spaces. These motivations are contained within three overarching themes of needs, values and enjoyment. For some participants, their motivations arise from the unique socio-economic circumstances of the community and region in which they are located. Further, these findings point to several perceived barriers and opportunities in meeting the motivations of participant members concerned in large part with managing growth. This chapter explores and discusses the significance of these findings. It identifies seven key conclusions.

First, BTZH is not a marginal economy. While the precise monetary value of the goods and services exchanged was not evaluated, there is evidence that well over 20,000 members realize material benefit from this bartering economy. When its spinoffs groups are included, BTZH reaches 6.4 percent

of the population of the HRM. This finding fits within the assertion of authors Gibson-Graham (2008) that alternative economies, though not measured in terms of monetary value, profits and growth (Gibson-Graham, 2006; Williams, 2005; Campana, Chatzidakis and Laamenen, 2017), produce much greater value than has been recognized by mainstream economists, and they constitute important mechanisms to meet peoples' needs for sustenance and wellbeing (Gibson-Graham, 2008). Indeed, if the economy could be seen as an iceberg as Gibson-Graham et al. (2013) have suggested, the goods and services exchanged in the mainstream capitalist economy constitute the tip of the iceberg in plain sight, and BTZH is found within the much larger mass below the waterline.

Second, BTZH arises from a disenchantment with, and or alienation from, the mainstream economy. This finding echoes the work of other scholars in the field, namely, Beilin, 2016; Campana, Charzidakis & Laanamen, 2017; Seyfang & Smith, 2007; Seyfang, 2009; Seyfang & Longhurst, 2015, William, 2005 and Watson & Ekici, 2017. These authors suggest that alternative economy initiatives and grassroots innovations arise to respond to crises produced by the capitalist economy (Beilin, 2016); forge systems of provision responsive to local needs, concerns, and aspirations given lack of economic voice and democracy in the mainstream economy (Seyfang, 2009); counter rising commodification of social relations (Williams, 2005); and alleviate economic scarcity (Campana, Charzidakis & Laanamen, 2017; Watson & Ekici, 2017). BTZH is working towards an economy that provides goods and services in an environmentally sound, equitable, and locally responsive manor, while fostering relations of human dignity and connectivity.

Third, BTZH is a site of social change and activism. It provides a platform for everyday people to exercise their values and visions for a new economic reality and a different basis of co-existence. It is a manifestation of care and concern for the environment and collective wellbeing and a desire to live interdependently; not in the silos of psychological and material individualism. Indeed, BTZH is laying

the foundation for a community economy as theorized by Gibson-Graham (2006), Gibson-Graham, Hill and Law (2016) and Miller (2013) and the Community Economies Collective (2018). This is demonstrated both in its spirit of collectivism extending to people by enacting relations around solidarity, mutual aid, social justice and care, and to the environment by maximizing the use of materials already in circulation. However, the explosion in membership, though desirable in terms of expanding this movement and the values it represents, may at the same time result in a dilution of these values and their practice.

Fourth, this research sought to explore the extent to which shared commitments (Watson & Ekici, 2017), identity, belonging, purpose and community (Seyfang & Haxeltine, 2012) were foundational components of the success and sustainability of grassroots innovations and alternative economy projects. The findings suggest that this is true for interview participants. Nourishing, celebrating, and building community, and attending to the welfare of the individual and collective were central values among interview participants in BTZH. The sense that individuals could meaningfully contribute their assets, labor and care to the collective and have impact on individual's wellbeing was important. Similarly, the sense that the participants were personally cared for by members of the community was also highlighted. Identity, purpose and belonging was derived from participating in a community and working towards collective welfare. A shared ethical landscape, shared motivations, interpersonal connection, familiarity with members, the ability to locate supports when needed and to identify where one could be of support, and participation in the collective expressions of care, were cited to be important qualities of BTZH that motivated and sustained their participation. For some, these qualities are also under stress as a result of the growth. BTZH will be served if they attend to these qualities as they manage growth.

Fifth, this research illuminates the enjoyment of participating in an alternative economy. Far from a dull exchange of currency for bread and butter, participants describe the enjoyment of provisioning, testing the market place, negotiating value, acquiring niche and specialized items, connecting with people, participating in shared activities, exchanging ideas and information and more. Their enthusiasm and excitement around BTZH was palpable. Literature on the success and sustainability of grassroots innovations and alternative economy projects, and qualities that motivate and sustain participation of members made no mention of the role of enjoyment in maintaining the movement. These findings suggest that play, creative expression, humor - joyful affirmations of humanity and living well together - are important components of sustaining grassroots innovations and alternative economy movements.

Sixth, a desire among participants in BTZH to replicate rural social and economic interdependence in an urban setting is demonstrated. Five of eight research participants were raised in rural and small-town settings, and have a memory of living interdependently and experiencing meaningful community. They describe feelings of social and economic alienation in an urban setting. There was a sense that their participation was motivated, in part, by a desire to recapture rural values and modes of operation. They describe BTZH as having the ability to foster togetherness and collectivism. This is significant in the context of steady urbanization, both locally and abroad.

Seventh, the implications of growth for BTZH is worth examining. This research raises more questions than answers on this issue. Clearly, this organization is experiencing a period of adjustment. All interview participants joined before the expansion period and their views on growth were both positive, negative or mixed. All expressed interest in retaining the original values of this organization. The extent to which this is possible for BTZH is unknown at this time. Can the organization continue to provide benefits to an expanded membership or will there be attrition overtime? To the extent that

growth is a concern for members, is this due to the growth in sheer members or the rapid expansion which occurred after BTZH received publicity? Will the growth give way to a restructuring of the organization? Can BTZH retain its character and values or is fundamental change inevitable? After the dust settles, will new members have become socialized into the founding values of BTZH or will renegotiation of these matters occur? These questions point to a dynamic tension between the value of growing the movement versus the value of intimacy and connectivity.

5.2 Direction for Future Research

Many questions arise from this research suggesting several directions for future inquiry. It would be interesting to know the monetary value of all goods and services exchanged on BTZH within a year. This information could legitimize this economy, and perhaps diverse and alternative economies more broadly in eyes of mainstream economists and policy makers. Similarly, the extent to which BTZH is indeed reducing participation in the mainstream economy is an important area of inquiry. Certainly, interview participants expressed anti-consumerist values and described BTZH as enabling them to scale back their engagement with consumerism in the mainstream economy. Whether or not BTZH frees up money to spend in other areas of consumption, thereby not reducing overall levels of consumption, is unknown.

A comparative study of Bunz Trading Zone Halifax, Bunz Trading Zone Toronto and other metropolitan Bunz groups in Canada could help to illuminate what is driving this trend and explore the significance of regional differences. Furthermore, it could shed light on the question of how leadership intends to manage growth - by maintaining loose organization and grassroots orientation or scaling up, professionalizing and seeking to generate a revenue stream. A cross comparison of local alternative

economy projects in HRM could be fruitful and identify whether the motivations articulated by participants in these initiatives are similar to those identified in this research.

This research included a small sample of two administrators and six general members. The extent to which the findings are generalizable to the broader membership is speculative. Therefore, a logical next step in this inquiry is the design and administration of a survey questionnaire. Such a survey could build on the findings identified in this research to determine if they are generalizable to the broader BTZH membership. This survey could provide demographic information that is not available to the administration at present, particularly with regards to: geographic neighborhood, age, ability, gender identity, sexual orientation, race and ethnicity, first language, citizenship status, relationship and family status, employment status and income bracket. This demographic information would place members within the social and economic structures of society and indicate who is benefiting from this alternative economy initiative. A survey could indicate the degree to which BTZH is engendering and practicing values associated with alternative economies and grassroots innovations, namely minimizing exploitation, local empowerment, community building, collective welfare, environmental sustainability and providing an effective alternative system of provision. Furthermore, it could be telling as to whether the motivations identified in this research are shared among the broader membership, what barriers there are if any, perceptions around growth, if there is a strong sense of shared commitments, identity, purpose and belonging among members, and if BTZH is fostering a safe and inclusive community institution responsive to the needs and aspirations of the most marginalized in the community.

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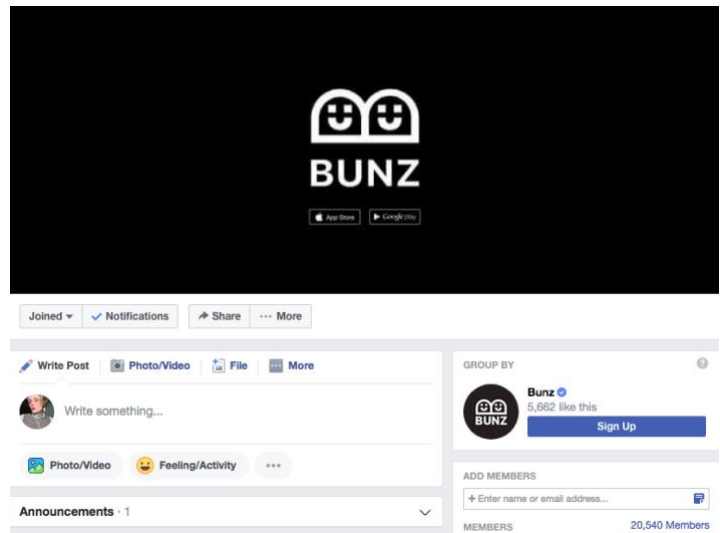
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Appendices

Appendix 1: A deeper look into Bunz Trading Zone Halifax

Bunz Trading Zone Halifax is an online bartering economy which spans Halifax Regional Municipality, Nova Scotia and forms part of a nationally and internationally extensive network of Bunz Trading Zones. Bunz Trading Zone first came on scene in Toronto, Ontario in 2013. It was founded Emily Bitze, a 32-year old musician and second-hand clothing retail worker who struggled to make ends meet (Huffpost, 2017). She believed her economic scarcity could be alleviated through a community-based barter economy. Hungry for change, Bitze took to Facebook and launched an invite-only bartering



group among friends, initially to bring together ingredients to make a pasta diner (Huffpost, 2017). The basic rule? Trade your idle goods and services for goods and services you need and want, without cash (Bunz Inc, 2017). This reinvigorated online, community-bartering platform was quickly taken up by communities across Canada and beyond under the nomenclature of Bunz Trading Zone. Today, Bunz Trading Zone has cropped up in 47 cities and eight countries (Bunz Halifax, 2018). As of August 2017, it grew to include 250 Bunz Trading Zone communities and 300,000 members (Huffpost, 2017).

The Toronto-based Bunz Trading Zone now functions as the parent organization to the Bunz community network. While each Bunz Trading Zone governs itself independently, all must adhere to a set of basic standards and rules with room adapt and grow to suit communities' unique needs and aspirations. Bunz Trading Zone communities draw support from a network termed "Bunz Admin Zone", a space in which leaders navigate challenges and opportunities in launching and sustaining their barter economies in their communities. While Bunz Trading Zone communities have maintained their grassroots approach, Toronto-Based Bunz Trading Zone has professionalized and launched a nation-wide Bunz APP and digital currency known as BTZ. This is made possible a major angle investment in 2016 (Oliveira, 2018)

Bunz Trading Zone Halifax was founded in 2016 by several young grassroots individuals living in the urban-central and north end neighborhoods of peninsular Halifax Regional Municipality (Participant Interview, 2018). The founding members had witnessed the success of Bunz Trading Zones in other parts of the country and believed it would be well suited to Halifax's economic, social, and cultural landscape (Participant Interview, 2018). Like their fellow Bunz communities, Bunz Trading Zone Halifax is an online and invite-only cash-free bartering economy. Trade of material goods, services, and information is encouraged. New members are welcome so long as they adhere to community guidelines and standards. Their mandate is shared widely and is read as follows:

Welcome to Bunz. Our focus is to create a sustainable future by regaining control over how we consume, contribute and grow as citizens through alternative economies, community building and radical recycling.

We started as a group of people creating value for our unwanted things by trading with each other. We have now become, by extension, a universe of groups connected by a shared ethos of environmental consciousness and community-driven support. With a 200,000+ member strong community of nearly 200 Facebook groups in 47 cities in 8 countries, we coexist as a diverse community of cultures, ages, abilities and beliefs.

On Bunz, we not only trade with each other, but also nurture growth within our community. We have compassion for others and a passion for connecting with the world around us. As such, and with a community so large, we rely on you, our members, to uphold the guidelines and standards below in order keep Bunz a safe space. You implicitly agree to these guidelines by becoming a member of Bunz Trading Zone, the Bunz app, or any affiliated “official” Bunz-branded groups on Facebook. Additional rules may apply to Bunz satellite groups at the discretion of their respective moderators (Bunz Halifax, 2018, para.1-3).

The community standards concern the maintenance of a cash-free, community centric, cooperative, harassment and discrimination free trading platform, while respecting prohibition of certain items (Bunz Halifax, 2018)

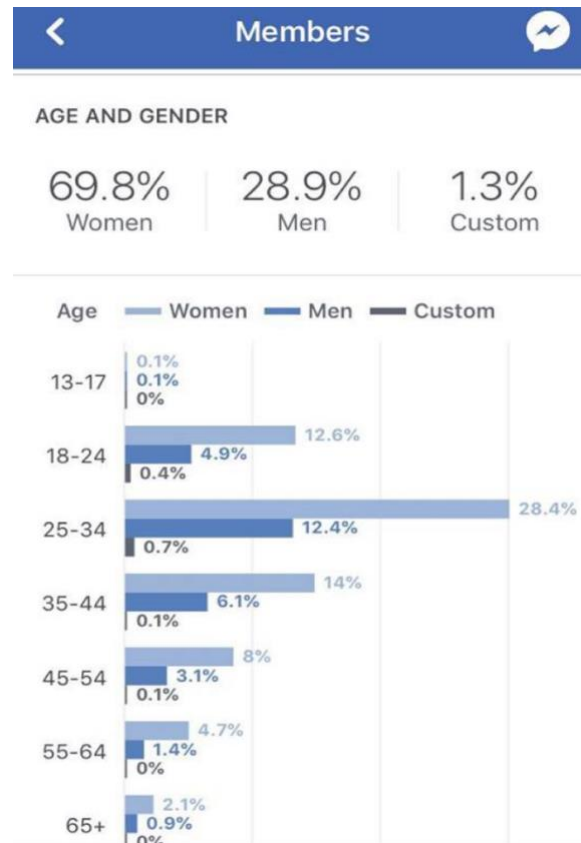
What started as a quaint neighborhood economy comprised of mainly young students and low-income people trading homemade art, plants and baked goods, expanded outward to include a much larger and more diverse demographic including suburban and rural communities in the Halifax Regional Municipality (Participant Interview, 2018). This shift was due in large part to a local news segment in spring 2017 which captured a notorious trade between Bunz Trade Zone Halifax members of a vehicle for a canoe. Other trades were witnesses including clothing, children’s toys, work out equipment and bikes. The running slogan used at this time was, “whatever it is, it’s is probably on Bunz” (CTV News Atlantic, 2017). Since this coverage, the membership base has ballooned from 7,000 members to over 20,5000 at present (Participant Interview, 2018). There was a 4,000-member increase since the onset of this research in September 2017. A massive growth in membership necessitated an increase from three to five administrators, with Bitze sitting on as support from the headquarters. Administrators are grassroots people and users of Bunz Trading Zone Halifax, mandated to support the practice of community standards (Participant Interview, 2018).

The bulk of the trading activity occurs through Facebook while some activity is generated though the central app which is managed by headquarters in Toronto. This platform has had less traction to date (Participant Interview, 2018). The growth in membership has also produced a need for specific spinoffs within the Bunz Trading Zone Halifax umbrella to accommodate the needs and aspirations of members, some of which have departed from the bartering activity. Bunz Baby Zone was created to give platform to those offering and seeking material goods and services to babies, toddlers, and new parents. Its

membership is nearly 1,400 at present. Bunz Housing Zone is driven by a desire share information pertaining to safe and affordable housing availability, drawing a membership of nearly 1,300. Bunz Helping Zone is a platform to connect members seeking supports and members with capacity to offer supports. Supports can take the form of material goods, services, and information and exceptions are made for cash donations. Barter is welcomed though not necessary or expected. At present, it has 2,500 members. This study concentrates on Bunz Trading Zone Halifax, while recognizing overlap between spinoffs in the community.

While nuanced demographic information is not presently available on Bunz Trading Zone Halifax, some age and gender statistics are available. At present, approximately 70% of Bunz Trading Zone members are women, 29% men and 1% gender non-binary. Just over 28% of total Bunz membership are women ages 25-34. The second largest category are women ages 18-24 (12.6%) and men ages 25-34 (12.4%). While membership is large, the lion's share of members are actively using the platform. In the three months preceding this report, 17.4 thousand members were regularly active and 8, 845 posts, 43,000 comments and 20,400 reactions were made.

Bunz Trading Zone Halifax is far from marginal in terms of its reach in the Halifax Regional Municipality and its uptake relative to other Bunz Trading Zones. Based on Statistic Canada's 2016 Census, Bunz Trading Zone Halifax accounts for approximately 5.1% of the total population of 403, 131. Cumulatively Bunz Trading Zone Halifax and its spinoffs comprise approximately 6.4% of the total population. While this study concentrates on Bunz Trading Zone Halifax, it should be noted that smaller and geographically contained Bunz Trading Zones have come on scene in Halifax Regional Municipality and Nova Scotia more broadly since Bunz Trading Zone Halifax introduced it to the area. These include Bunz Trading Zone Dartmouth, Spryfield, Fall River, East Hants, and South Shore. Bunz Trading Zone Halifax has supported the growth of these Bunz Trading Zone groups through information sharing and administrative supports where needed (Participant Interview, 2018). At present, Bunz Trading Zone Halifax is the fastest growing Bunz Trade Zone in percentage terms among all 250 Bunz Trading Zone communities (Participant Interview, 2018)



Appendix 2: Consent Form



CONSENT FORM

Project title: Motivations in Grassroots Barter Economies: A case study on Bunz Trading Zone Halifax

Lead researcher:

Rosa Poirier-McKiggan
 Student Lead Researcher
 Undergraduate in the College of Sustainability
 (902) 240-5062
rs266590@dal.ca

Thesis Supervisor

Anders Hayden
 Associate Professor
 Department of Political Science
Anders.Hayden@dal.ca
 (902) 404-6602, (902) 420-0468

Introduction:

I invite you to take part in a research study being conducted by myself, Rosa Poirier-McKiggan, a student at Dalhousie University as part of my honours thesis project at Dalhousie University. Choosing to take part in this research is entirely your choice. The purpose of this study will be discussed below, followed by information about what is involved in the research, what you will be asked to do, information about any benefit, risk, inconvenience or discomfort that you might experience, and steps towards privacy and confidentiality.

If you have any questions about this study, please discuss them with Rosa Poirier-McKiggan. You are welcome and encouraged to ask as many questions as you like. If you have any additional questions following the interview, please contact Rosa Poirier-McKiggan at rs266590@dal.ca or (902) 240-5062, or Anders Hayden at Anders.Hayden@dal.ca, (902) 404-6602, or (902) 420-0468.

Purpose and Outline of the Research Study:

The purpose of this study is to contribute to a greater understanding of the values, concerns and needs that motivate and sustain members' participation in a grassroots bartering economy. Grassroots bartering economies are part of the alternative economy movement. Alternative economies are a result of local groups and social movements working towards local economic development, community wellbeing and environmental sustainability. This study features a case study on a grassroots barter system in Halifax, Nova Scotia known as Bunz Trading Zone Halifax. This research aims to answer the following questions:

1. What motivates and sustains members' participation in a grassroots bartering economy?

2. To what degree are these motivations being fulfilled by the grassroots bartering economy?
3. What obstacles, if any, are there in fulfilling these motivations?
4. What differences, if any, are there in the motivations of leaders and the broader membership in the grassroots bartering economy?

To do this research, interviews will be conducted with administrators and members of Bunz Trading Zone Halifax.

Who Can Take Part in the Research Study?

Participants of the study are exclusively administrators and members of Bunz Trading Zone Halifax.

What Will You Will Be Asked to Do?

In participating in this study, you will be asked to partake in a one-on-one interview of approximately 45 minutes in length. This interview will occur one time in a predetermined and agreed upon location. The interview will be recorded for transcription and further use in the study. Prior to the publication or distribution of the study, you will be asked to review any and approve any quotations that the researcher wishes to use from the interview.

Possible Benefits, Risks and Discomforts

Participating in this study offers potential benefits to you as an administrator or member of Bunz Trading Zone. This study is also likely to contribute to greater understanding of the values, concerns and needs of Bunz Trading Zone Halifax members. The findings will be provided to the administration. They can use these results in any capacity they deem beneficial to Bunz Trading Zone Halifax.

This research will also likely contribute to literature on grassroots bartering systems and contribute to greater understanding of local alternative economy movements in Halifax, Nova Scotia.

The risks associated with participating in this study are believed to be minimal. The interview questions are not believed to contain highly sensitive or controversial content. The organization you are involved with, Bunz Trading Zone Halifax, will be clearly named and published in the study. While your name and personal information will be kept confidential, it is possible for your participation to be identified by in-group members. Before the final report is completed, the researcher will send you the text of any quotations that they are considering using. This will give you the opportunity to approve, revise, or withdraw any quotations.

How your information will be protected:

Your information and data will be protected by the lead researcher and will be used solely for the purpose of the study. Your involvement in this study will be kept confidential and your name and personal information will be kept on a password-protected computer and password protected files. Only the Student Lead Researcher and Thesis Supervisor have access to these files. This information will be kept confidential throughout the duration of this study and upon completion will be coded to ensure that it is unidentifiable (i.e., coding of personal contact information). In the coding and presentation of data in the final report, pseudonyms will be used to ensure confidentiality in your participation. In the retention of data, pseudonyms will replace written documentation of your personal information. Any recording of your participation in this information will be encrypted and is only accessible to the research team at Dalhousie University.

If You Decide to Stop Participating:

You are free to withdraw your participation and data from this study any time before March 31st, 2018. After this date, the data will be used in the publication of a report. You may contact the Student Leader Researcher, Rosa Poirier-McKiggan, with the contact information provided above if you wish to withdraw your participation and data.

How to Obtain Results:

Results from the study will be made available to participants in summary form. This research will also be published on www.dalspace.dal.ca. Additionally, if you would like to read the final research report it can be forwarded to you through email upon its publication. A paper copy can be provided upon request. This can be arranged with the Student Lead Researcher.

Questions:

If you have any questions or concerns about your participation in this study, please do not hesitate to contact Rosa Poirier-McKiggan or Anders Hayden with the contact information provided above, at any time.

Additionally, if you have any ethical concerns about your participation in this research, you may also contact Research Ethics, Dalhousie University at (902) 494-1462, or ethics@dal.ca.

Signature Page

Project Title: Motivations in Grassroots Barter Economies: A case study on Bunz Trading Zone Halifax

Lead Researcher: Rosa Poirier-McKiggan, Student Lead Researcher, rs266590@dal.ca

I have read the explanation about this study. I have been given the opportunity to discuss it and my questions have been answered to my satisfaction. I understand that I have been asked to take part in one interview that will occur at a location acceptable to me, and that those interviews will be recorded. I agree to take part in this study. My participation is voluntary and I understand that I am free to withdraw from the study at any time, until March 31th 2018.

Name

Signature

Date

In addition, I agree to (please initial or sign next to all those that apply):

- Audio recording of the interview

- Use of direct quotations in the final report without being identified by name

- Be contacted again by email at a later date to review and approve quotations to be used in the final report.

Appendix 3: Letter of Invitation

LETTER OF INVITATION

[Date]

Title of Study: Motivations in Grassroots Bartering Economies: A case study on Bunz Trading Zone Halifax

Lead Researcher: Rosa Poirier-McKiggan, Student Lead Researcher, Dalhousie University

Faculty Supervisor: Anders Hayden, Dalhousie University

Dear [name],

I, Rosa Poirier-McKiggan, am contacting you to invite you to participate in a research project titled: *Motivations in Grassroots Bartering Economies: A case study on Bunz Trading Zone Halifax*

The purpose of this study is to contribute to a greater understanding of the values, concerns and needs that motivate and sustain members' participation in a grassroots bartering economy. Grassroots bartering economies are part of the alternative economy movement. Alternative economies are a result of local groups and social movements working towards local economic development, community wellbeing and environmental sustainability. This study features a case study on a grassroots barter system in Halifax, Nova Scotia known as Bunz Trading Zone Halifax. As an administrator or member of Bunz Trading Zone Halifax, your knowledge and experience would be a great value to this study. I encourage both frequent, infrequent and inactive members to participate in the study.

Participants in this study will be asked to engage in an interview of approximately 45 minutes in length. The interviews will be one-to-one with the student lead researcher at a time that is convenient, and a location comfortable to the participant.

Whereas there is little research into the motivations of members in grassroots bartering systems, this study contributes to the literature. This study is also likely to contribute to greater understanding of the values, concerns and needs of Bunz Trading Zone Halifax members.

Please let me know if you would be available to participate in this study or have any questions. If you are interested in participating, please submit a brief description, in one to two sentences, of your level of participation in Bunz Trading Zone Halifax and your motivations in participating. Selected research participants will be contacted by email.

Thank you for considering participating in this study.

All the best,

Rosa Poirier-McKiggan
Student Lead Researcher
Undergraduate Honours Student
(902) 240 5062
rs266590@dal.ca

Thesis Supervisor:
Anders Hayden
Associate Professor
Department of Political Science
Anders.Hayden@dal.ca

This study has been reviewed and received ethics clearance through Dalhousie University's Research Ethics [#2017-4401]. If you have any ethical concerns about your participation in this research, you may contact Research Ethics, Dalhousie University at (902) 494-1462, or ethics@dal.ca

Appendix 4: Interview Guide with Bunz Trading Zone Halifax Administration

Research Title: Motivations in Grassroots Bartering Economies: A case study on Bunz Trading Zone Halifax

Student Lead Researcher: Rosa Poirier-McKiggan

Thesis Supervisor: Anders Hayden

Research Purpose:

The purpose of this study is to contribute to a greater understanding of the values, concerns and needs that motivate and sustain members' participation in a grassroots bartering economy. This study features a case study on a grassroots barter system in Halifax, Nova Scotia known as Bunz Trading Zone Halifax. It will address the following research questions:

1. What motivates and sustains members' participation in a grassroots bartering economy?
2. To what degree are these motivations being fulfilled by the grassroots bartering economy?
3. What obstacles, if any, are there in fulfilling these motivations?
4. What differences, if any, are there in the motivations of leaders and the broader membership in the grassroots bartering economy?

Interviewee Information:

Name:

Contact Information:

Additional relevant information:

INTERVIEW GUIDE

Consent form is reviewed, read, and signed by participant before collecting any information or data.

Introduction and continuation of consent:

Thank you for joining me today and agreeing to participate in this study. Before we begin the interview, if at any point in time you would like to stop, seek clarification, express concern or you do not feel comfortable answering a question, please do not hesitate to say so. I am handing you a copy the mission statement found in the Community Guidelines taken from the Bunz Trading Zone Halifax website. We will be discussing it momentarily.

Interview Questions

1. How long have you been an administrator of Bunz Trading Zone Halifax?
2. How did you get involved?
3. What is your role?
4. How do you see the significance of Bunz Trading Zone Halifax activities?
5. What do you value most about Bunz Trading Zone Halifax?
6. Do you feel these values are shared by other administrators and general members?
7. Tell me about your favorite trade that you experienced personally or witnessed.
8. What is your view of the mainstream economy and how do feel Bunz Trading Zone compares?

9. Many alternative economies projects have the goal of building local and inclusive economies, promoting wellbeing of the community and improving environmental sustainability. To what degree do you feel this is true for Bunz Trading Zone?

Mission Statement

Welcome to Bunz. Our focus is to create a sustainable future by regaining control over how we consume, contribute and grow as citizens through alternative economies, community building and radical recycling.

We started as a group of people creating value for our unwanted things by trading with each other. We have now become, by extension, a universe of groups connected by a shared ethos of environmental consciousness and community-driven support. With a 200,000+ member strong community of nearly 200 Facebook groups in 47 cities in 8 countries, we coexist as a diverse community of cultures, ages, abilities and beliefs.

On Bunz, we not only trade with each other, but also nurture growth within our community. We have compassion for others and a passion for connecting with the world around us. As such, and with a community so large, we rely on you, our members, to uphold the guidelines and standards below in order keep Bunz a safe space (Bunz Trading Zone Halifax,

....

Bunz is what we all make it, and the central tenet is that we want it to be a safe place to trade things, services and ideas, while building towards a greener and economically sustainable future (Bunz Halifax, 2017).

Bunz Halifax. (2017). Community Guidelines. Retrieved from: <https://bunzhalifax.wordpress.com/>

10. What stands out for you in this statement and why?
11. How did this mission statement come to be?
12. How are these values manifested in Bunz Trading Zone Halifax activities?
13. To what extent are the goals of Bunz Trading Zone Halifax being realized?
14. What challenges has Bunz Trading Zone Halifax experienced to date?
15. Has Bunz Trading Zone Halifax experienced any challenges in maintaining your original values as membership has grown?
16. How have you addressed these challenges?
17. What is your long-term vision for Bunz Trading Zone Halifax?

Closing Remarks

Is there anything else you would like to share about your experience with Bunz Trading Zone Halifax?

Thank you for making yourself available for this interview and participating in this study. It is greatly appreciated. If you have any questions, concerns or additional thoughts regarding the study and your involvement, please do not hesitate to contact me at my email at rs.266590@dal.ca

Appendix 4: Interview Guide with Bunz Trading Zone Halifax Members

Research Title: Motivations in Grassroots Bartering Economies: A case study on Bunz Trading Zone Halifax

Student Lead Researcher: Rosa Poirier-McKiggan

Thesis Supervisor: Anders Hayden

Research Purpose:

The purpose of this study is to contribute to a greater understanding of the values, concerns and needs that motivate and sustain members' participation in a grassroots bartering economy. This study features a case study on a grassroots barter system in Halifax, Nova Scotia known as Bunz Trading Zone Halifax. It will address the following research questions:

1. What motivates and sustains members' participation in a grassroots bartering economy?
2. To what degree are these motivations being fulfilled by the grassroots bartering economy?
3. What obstacles, if any, are there in fulfilling these motivations?
4. What differences, if any, are there in the motivations of leaders and the broader membership in the grassroots bartering economy?

Interviewee Information:

Name:

Contact Information:

Additional relevant information:

INTERVIEW GUIDE

Consent form is reviewed, read, and signed by participant before collecting any information or data.

Introduction and continuation of consent:

Thank you for joining me today and agreeing to participate in this study. Before we begin the interview, if at any point in time you would like to stop, seek clarification, express concern or you do not feel comfortable answering a question, please do not hesitate to say so.

Interview Questions:

1. How did you first learn about Bunz Trading Zone Halifax?
2. What attracted to you to it?
3. How long have you been involved?
4. Describe the nature of your participation to date?
5. How do you see your participation in the future?
6. Tell me about your favorite trade that you experienced personally or witnessed.
7. What item or service are you typically in search of?
8. In your opinion, what is the significance of Bunz Trading Zone Halifax for its members?
9. What do you personally value most about Bunz Trading Zone Halifax?
10. To what extent, and in what ways, do you feel these values are shared by administrators and general members?

11. What motivates you to participate in Bunz Trading Zone Halifax?
12. What influences your motivations? [for example: social relations, income, living situation]
13. To what extent are your motivations in participating being met? What barriers are there, if any?
14. What is your view of the mainstream economy and how do you feel Bunz Trading Zone compares?
15. Many alternative economies projects have the goal of building local and inclusive economies, promoting wellbeing of the community and improving environmental sustainability. To what degree do you feel this is true for Bunz Trading Zone?

Mission Statement

Welcome to Bunz. Our focus is to create a sustainable future by regaining control over how we consume, contribute and grow as citizens through alternative economies, community building and radical recycling.

We started as a group of people creating value for our unwanted things by trading with each other. We have now become, by extension, a universe of groups connected by a shared ethos of environmental consciousness and community-driven support. With a 200,000+ member strong community of nearly 200 Facebook groups in 47 cities in 8 countries, we coexist as a diverse community of cultures, ages, abilities and beliefs.

On Bunz, we not only trade with each other, but also nurture growth within our community. We have compassion for others and a passion for connecting with the world around us. As such, and with a community so large, we rely on you, our members, to uphold the guidelines and standards below in order keep Bunz a safe space (Bunz Trading Zone Halifax,

....

Bunz is what we all make it, and the central tenet is that we want it to be a safe place to trade things, services and ideas, while building towards a greener and economically sustainable future (Bunz Halifax, 2017).

Bunz Halifax (2017). Community Guidelines. Retrieved from: <https://bunzhalifax.wordpress.com/>

16. What stands out for you about this statement and why?
17. How would you like to see Bunz Trading Zone Halifax evolve in the future?

Closing Remarks

Is there anything else you would like to share about your experience with Bunz Trading Zone Halifax?

Thank you for making yourself available for this interview and participating in this study. It is greatly appreciated. If you have any questions, concerns or additional thoughts regarding the study and your involvement, please do not hesitate to contact me at my email at rs.266590@dal.ca