



YORK ST JOHN-ERASMUS
SOCIAL AND SOLIDARITY
ECONOMY CONSORTIUM

Enhancing studies and practice of the social and solidarity economy

A reference handbook

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Chapter 1: Ways of knowing (epistemology) and values



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TABLE OF CONTENTS

1. Introduction

2. Epistemological frameworks

3. Analysis of the current paradigm

4. Analysis of prospects

5. Values

6. Practical cases

6.1 Suma Wholefoods - Cooperative, UK

6.2 Atelier Mar, Cape Verde

6.3 Abancay Province Beekeepers' Association, Peru

7. Pedagogical activities

8. Professional competences

1. INTRODUCTION

How we see the world influences our behaviour. Our values, beliefs and assumptions inform our activities. Understanding how knowledge is constructed: the values, beliefs, assumptions it is based on, is called epistemology.

This chapter argues that the dominant way of viewing the world in modern times is through rationalist lens, that this single world view is destructive for humanity and that it is blocking consideration of other perspectives. It calls for a re-examination and a re-formulation of ways of thinking and understanding in our complex and multifaceted world.

The chapter aims to provide a framework to examine the theory, analysis and perspective of the social and solidarity economy paradigm. To that end, the elements

Glossary

Ecology: As used by Boaventura de Sousa Santos, author on topics such as globalisation and epistemology, ecologies are theories or systems taking a global view of the world, bringing together the diversity of realities and understanding currently coexisting in the world that must be taken into account. The concept is linked to that of emancipation, giving equal recognition to different forms of knowledge.

Epistemology: The term epistemology comes from the Greek ‘episteme’ meaning knowledge and ‘logos’ meaning science or study. As such, epistemology is a branch of philosophy that studies how knowledge is created and proven and the ways in which the individual acts in order to develop cognitive structures. The broad scope of epistemology also extends to the justifications humans find for their beliefs and forms of knowledge, examining the methodologies as well as the causes, aims and intrinsic elements of these beliefs.

Monoculture: As used by Boaventura de Sousa Santos, Portuguese professor of sociology and author of works on human rights and democracy, monocultures are systems for interpreting the world

KEY QUESTIONS

How can we analyse knowledge production in today’s world? Where and by whom is this knowledge generated in the areas under study?

What concepts are used, and on what assumptions are these based, for representing the reality of what is being studied?

What values are identified by those involved in the social and solidarity economy?

which, according to Kuhn (1962), make and shape any paradigm: values, beliefs and assumptions, vocabulary, behaviours and activities, have been considered.

based on no more than dominant hegemonic culture, hiding an important part of reality. Monocultures create absences and silences and are related to the concept of colonialism.

Reciprocity: Reciprocity refers to the informal means of exchange of goods and work found in informal local economic systems. Reciprocity is the most common form of exchange in societies where the economy is not based on the market i.e. making, selling and buying goods and services.

Subsidiarity: is a principle of social organization. It has been associated by some with the idea of decentralisation. In its most basic formulation, it holds that social problems should be dealt with at the most immediate (or local) level consistent with their solution. The *Oxford English Dictionary* defines subsidiarity as the idea that a central authority should perform only those tasks which cannot be performed effectively at a more immediate or local level.

2. EPISTEMOLOGICAL FRAMEWORKS

Modern thinking assumes that the only valid route to knowledge, and therefore to understanding the universe, is the scientific method. This has given rise to the current cultural imbalance.

Such thinking is based in what Boaventura de Sousa Santos calls abyssal: thinking which imposes hierarchy and differences, presupposing a “this side of the line” belonging to us and therefore proven and superior, and a “the other side of the line”, the other an attempt to remove it from reality, to prove its non-existence. This theory is based on the idea of the “impossibility of the co-presence of both sides of the line” (2010, p. 24) which has contributed to what the author refers to as epistemicide (2009, p.10), that is, the elimination of any type of knowledge or social practices that generate knowledge other than those validated by modern Western scientific thought.

Boaventura de Sousa Santos indicates the fact that “the first challenge is to face that the world is made up of missed social experiences; there are some theories telling us there is no alternative, when in reality there are many alternatives” (2007, p.24). Similarly, Morin (1994) states that:

We have gained unprecedented knowledge of the physical, biological, psychological and sociological world. Through science, empirical and logical methods of verification are more and more prevalent ... And yet, incidence of error, ignorance and lack of insight is growing everywhere while our knowledge grows.

We need to gain a radical awareness that:

1. The deepest cause of error is not in factual error (false perception) nor in logical error (incoherence) but in the way we organise our knowledge into systems of ideas (theories, ideologies);
2. There is a new form of ignorance linked to the very development of science;
3. There is a new lack of insight linked to the deteriorating use of reason;
4. The most serious threats humanity faces are linked to the blind and uncontrolled progress of knowledge (thermonuclear weapons, adulterations of all kinds, ecological disasters, etc.) (1994, p. 27)

We must, therefore, become aware of the consequences of the “crippling means of organising knowledge,

incapable of recognising and understanding the complexity of the real” (1994, p. 28).

Probably one of the greatest causes of the world’s unsustainable economic growth involves the confusion between economics and chrematistics. It is a confusion that has led to today’s utilitarian capitalism, characterised by consumerism and hedonism and totally disconnected from Weber’s proposition that suggested the “spirit of capitalism” was linked to a values system rooted in religion, where austerity, money saving, and the rational organisation of free labour lay hidden. Capitalism was founded on moderating to a rational degree the unrestrained hunger for profit present throughout history. The secularisation of wealth, however, is removing the spirit from capitalism and giving way to an unrestrained desire to possess and to consume.

The confusion between economics and chrematistics has led to another, between need and want. Needs have a satisfaction threshold; wants do not, but it is precisely in the satisfaction supposedly provided by want that the expansion of global industry is currently based.

To understand the confusion between economics and chrematistics we must look to Aristotle, who claims that:

The science of acquisition, “chrematistics”, is not the same as that of economics ... The goal of the former is to provide the means, the latter’s to make use of them ... Economic science must provide us with the resources necessary, or useful, for life in every civil or domestic association ... The quality which fulfils the demands of life and of happiness is not infinite. But there is also the real art of acquisition, which puts no limits on wealth or acquisition ... While the one is natural the other does not come from nature but rather is the result of an art or an industry (Aristotle, Book One, chapter III).

Natural acquisition and wealth accumulation are two separate things. The former has to do with economics and its aim is survival; the latter has to do with chrematistics, where money is the aim of the exchange and seeks to be reproduced. “Money is the means and the end of the exchange and wealth resulting from this art of acquisition has no limits ... In contrast, economic science, very different to the art of acquisition, has its limits. Economics is not the



same as the science of wealth The aim of the one is possession, the other expansion” (Ibid).

Aristotle places the economy within the group of needs (that are moderated and have a satisfaction threshold), while chrematistics is about unrestrained desires. He sees it as natural to produce goods to cover needs, but not wants.

For Aristotle, the current understanding of the economy would be nothing other than chrematistics and the current crisis moves us once more to look at its origins and reclaim concepts such as the economy for what they really are. Only then is it possible to put the social economy in context, to understand the relationship between the economy and society, and to place the economy in the service of people.

3. ANALYSIS OF THE CURRENT PARADIGM

According to Thomas Friedman, we live in a world deeply affected by globalisation. It is not merely a case of a passing phenomenon or tendency, but a new international system integrating capital, technology and information that transcends national borders to create a global market and, in some ways, a global village. It is a system that began with the fall of the Berlin Wall, replacing that of the Cold War (1999, p. 33).

Although the most visible features of globalisation are essentially economic, it is a more complex phenomenon than that. Economic globalisation is part of a greater phenomenon: cultural globalisation. This can be understood as:

the expression of four basic, interrelated phenomena: (i) the universalisation of markets and the progress of post-industrial capitalism; (ii) the spread of the democratic model as the ideal form of organisation; (iii) the communications revolution that led to an information society; and (iv) the creation of a cultural climate called postmodernity (Brünner 1998, p. 27).

Current globalisation accounts for the new kind of post-industrial capitalism extending the logic of the markets and information networks to all corners of the planet. What followed is the uncontested rise of materialist society gradually engulfing the world (ibid, p. 27).

According to Brünner, we are faced with a culture where it is no longer the reality that matters but the language that constitutes it and communicates it. It is not the world that matters but views of the world;

it is not the text that matters but its contexts; it not the truth that matters but rather the eras or genres through which it is expressed.

Every day we are exposed to a greater number of messages. Everything lends itself to overlapping readings and different understandings, to a highly artificial and uncertain climate loaded with symbols and signs that establish a fixed type of culture, which is then packaged and sold.

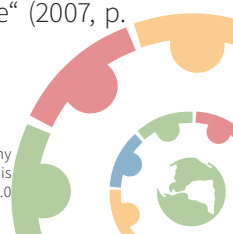
Globalisation seems to have left a mark on the modern world. On the one hand, ease of contact between different parts of the globe has fostered the emergence of universally accepted ideas and terminology that tend towards creating cultural uniformity. On the other, whereas problems under local control once had easily identifiable causes and as such the solutions proposed were also more localised and specific, now we can no longer see them from this local viewpoint since the causes are probably not restricted to the local area and solutions are therefore not so easy to come by.

Boaventura de Sousa Santos interprets the idea in this way:

Our situation is somewhat complex: it could be said that we have modern problems for which we do not have modern solutions. And this gives us the transitory character of our time. We must make a concerted effort to reinvent social emancipation (2007, p. 19).

In fact, an ever-growing complexity is what characterises the challenges of our time and a new perspective is needed to seek answers to these challenges. This is the moment of transition to which Boaventura de Sousa refers, a transition which must be marked by a demand for different models of seeking alternatives which reflect the specific needs of each region, culture and individual.

Charlot writes of three attitudes when facing the consequences of globalisation: “those who want to maintain their current position”, defending their own advantages and privileges and making the other invisible”; those who adhere to “current neoliberal globalisation in the name of initiative, efficiency, freedom and competition”; and a third, which includes, for example, “the alter-globalisation movement, ‘the movement for global justice’ ..., rejecting both the modern world and neoliberal globalisation, maintaining that ‘another world is possible” (2007, p. 135).



Besides taking on a certain attitude or position, however, with the banking and financial crisis of 2008 alongside systemic unemployment and social marginalisation, we have no choice but to rethink the paradigms that sustain development. We must reclaim concepts of social cohesion and unemployment, to fight for fair work policies that are not just based on subsidies for not working, rather to use resources to promote work and employment that is socially responsible and has meaning to people.

Current development must be based on a process where the human is subject, a person, is humanised, free and aware that the quality of life depends on the quality of the interaction with fellow humans and with nature.

Nobel prize winner for economics, Amartya Sen, notes that development is the extension of the real freedoms of individuals and that growth is an important means for extending those freedoms, but freedoms also depend on other influences such as social and economic institutions (utilities, education, medical services) and political and human rights. Political freedoms (freedom of expression and free elections) encourage economic security. Social opportunity (education and health services) encourages economic participation. Economic services (opportunities for taking part in trade and production) can help to generate personal wealth and public resources for financing social services. Different types of freedoms are mutually reinforced. With enough social opportunity, individuals can help one another and shape their own destiny (2000).

Freedom is intrinsic to a person achieving well-being. Acting freely and being able to choose are direct drivers of well-being, and not only because greater freedom may open up better alternatives. The “good life” is in part a freely chosen life and not one the person is forced into, even if it is “rich in content” (Nussbaum and Sen 1998).

Focusing development on the expansion of freedoms leads to a focus of attention on the purpose of development, and not only in certain ways like industrialisation, technological progress, modernisation and growth (in themselves important but not enough), because freedom is so instrumental; focusing on human freedoms “contrasts with the narrowest views of development, such as the growth of GDP” (Sen 1999, p. 3). The end of the 20th century saw the start of a process to reconstruct development

indicators where variables that attempt to rescue the human dimension of development are incorporated – the Human Development Index, for example.

Gustavo Gutiérrez, Peruvian liberation theologian, argues that:

A vast and profound aspiration for liberation animates human history today. Liberation from all that limits and impedes human beings from personal fulfillment, from all that which prevents the access to, or exercise of, freedom ... What is in question, as much in the South as in the North, the West as much as the East, in the periphery as much as the centre, is the possibility of achieving an authentic human existence: a free life, a freedom which is both a process and a historical conquest (Gutiérrez, 1972, pp.53-54).

All this leads us to think we are in a transitional phase towards a new development paradigm where, in Manfred Max-Neef's terms, we must break with the modern mechanistic paradigm, anthropocentric (subject-object) in style:

A new approach cannot become merely cosmetic repair of a paradigm in crisis. It must from the very start be a doorway into a new way of contextualising development. That means substantially altering the dominant views on development strategy ... [and] recognising the economic and social theories that have supported and guided development processes until now as incomplete and insufficient. It means specifically taking note that in a more and more heterogeneous, and increasingly and inevitably interdependent, world, applying development models grounded in mechanistic theories, with added indicators that make everything the same, paves a clear way to new and more worrying frustrations. That is why development on a human scale, with the broad aim of satisfying human needs, requires a new way of interpreting reality (Max-Neef, 1986, p. 23).

Max-Neef sets out the importance of accepting that different regional development patterns coexist within a single country, rather than insisting on the prevalence of national styles which have so far proved to effectively make certain regions richer at the expense of making others poorer. National styles are thought up mainly with the intention of strengthening or maintaining national unity. It must not be forgotten, however, that unity does not mean uniformity (p.49). He goes on to say:

We must oppose the economic logic inherited from instrumental rationality and permeating modern culture with the ethics of well-being. Oppose the fetishism for figures with the development of people. Oppose vertical

management on the part of the State and the exploitation of certain groups by others with the growth of social appetite for participation, autonomy and more equitable use of available resources (p.62).

Pope Francis argues that we cannot continue with an economy based on exclusion:

Just as the commandment “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape.

Human beings are themselves considered consumer goods to be used and then discarded. We have created a “throw away” culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the “exploited” but the outcast, the “leftovers”. (Evaangeli Gaudium, 53)

We must seek answers that give responsible meaning and a sense of solidarity to an increasingly global economic system where development problems extend to multiple aspects of human life and to planet Earth itself. We live in a time in which reality can no longer be mere ideology nor artificially simplified. We must look at our poverty as humanity, from the poverty of those who cannot satisfy their hunger or that of their child, or who does not have the chance

to look after themselves, or who is always invisible and cannot make themselves heard in a deaf world, to that which breaks the soul of the powerless sufferers of rights violations. In other words, we need to look at ourselves from an objective and human perspective.

This study begins from the assumption that today’s world needs to reclaim values and practices such as solidarity, reciprocity, cost-free exchange, trust and feeling part of nature, which have permeated human lives and cultures throughout time but which faded from view at the beginning of the 20th century.

4. ANALYSIS OF PROSPECTS

To deal with the challenges society faces, Boaventura de Sousa suggests two paths:

- Broaden the present, through the theory of the sociology of absences.
- Approach the future, through the theory of the sociology of emergence.

These alternatives are based on the concepts of monocultures (a dominant hegemonic culture that creates an absence or a silence) and of ecologies (a global view of the world where there are several realities to be taken into account and, more importantly, must re-emerge from the silence they had been relegated to).

Boaventura de Sousa considers epistemologies and attitudes underpinning dominant, short-sighted theories to be monocultures because they only see a limited part of reality, making a large part of it invisible. Ecologies are the theories that reunite the diverse knowledge and realities co-existing in today’s world. The author links the concept of monocultures to colonialism and that of ecologies to emancipation in recognition of different forms of knowledge, with equal rights.

Table 1.1 is adapted from Boaventura de Sousa Santos.



TABLE 1.1 MONOCULTURES AND ECOLOGIES

Monocultures	Ecologies
Knowledge monoculture: the only valid means of approaching reality is through scientific knowledge.	Knowledge ecology: the idea of the need for a dialogue of knowledges and a re-evaluation of different forms of knowledge.
Monoculture of linear time: the idea of time in imaginary terms of past, present and future, separated from space and measured by calendars and clocks.	Ecology of temporalities: a positive valuation of different temporalities as ways of living at the same time. Notions of time change under various influences and everything is reduced to simultaneity and contemporaneity in space-time.
Monoculture of the naturalisation of differences: difference and disparity are identified, and different is presumed inferior and therefore denied and rejected.	Ecology of recognition: constructed through the reciprocal recognition and valuing of differences.
Monoculture on a dominant scale: the idea of universal modern thought and globalisation as superior, relegating the local.	“Trans-scale” ecology: revaluing and globalising the local.
Monoculture of capitalist productivism: prioritises the maximisation of profit and the accumulation of wealth above distribution and the satisfying of the population’s needs, while rejecting all other types of productive reason.	Ecology of social production and distribution: revaluing forms of organising production other than orthodox capitalist reason.

Source: Santos, B. S. 2007. *Renovar a teoria crítica e reinventar a emancipação social*, São Paulo: Boitempo Editorial: 32.
Adapted and translated from the original by the authors.

As can be seen in Table 1.1, the five monocultures overlap. They set out what must be accepted as good, and stigmatise everything that exists in parallel, dismissing it as not “a credible, progressive, universal, superior, scientific, global or productive alternative” (2007, p.32).

The short-term view of monocultures creates a group of clichéd typologies which diminishes everything else, seeing it as inferior. The knowledge monoculture sees as ignorant those who do not agree with scientific knowledge and value another kind of knowledge; the linear time monoculture sees as backward those who do not follow processes considered natural and superior; the monoculture of naturalisation of differences creates an image of the inferior, always classifying people in comparison to others and assigning a value hierarchy to them; the monoculture of global scale creates an image of the local, the particular, as something with less value, because it cannot be applied at a global level, which is considered superior. Finally, the monoculture of capitalist productivism creates an image of people as lazy and unproductive.

The author proposes the emergence of five ecologies to challenge and overcome the silencing monocultivist

view. The challenge lies in establishing a dialogue between the different cultures that exist in the world. Along these lines, Boaventura de Sousa proposes a ‘translation process’ - intercultural and intersocial translation of knowledge into other knowledge, of one subject or practice into another. Such a process seeks understanding but avoiding cannibalising ideas, homogenising or seeing the supremacy of certain cultures over others.

This translation process is for creating a single meaning for a world which does not really have one, a meaning for all of us; it cannot be a meaning allocated, created, designed and conceived in the global north and imposed on the rest of the world, where three quarters of population live (2007, p.41).

In our work we are concerned with the “epistemological diversity in the world, recognising the existence of a plurality of knowledge forms beyond scientific knowledge” (Santos, 2010, p.45).

Yao Assogba, a researcher from Togo, for example, refers to the possibility of a social economy in Africa. In particular he underlines the importance of the creation of a social science of the popular economy in Africa. For this author it is necessary to have a “reappropriating of concepts and of making an epistemological



break that takes African historicity into account.” He argues it will be fundamental that this new knowledge must be included in educational programs, but also in knowledge about development so as to go “beyond normative and ideological approaches that underly a neo-liberal vision or a critical populist developmentalist vision”. Only with this process, he argues, will it be possible to break with the previous approaches and promote an “alternative globalization” (GESQ, 2002, p. 20).

We are concerned with respecting one another as people whose points of view are worthy of equal consideration. In recognising and respecting difference, we value above all else absolute respect for every human being, the possibility of cultural, social and economic solidarity, and the search for personal realities. From these differences, we begin to see a path towards shared meaning, for building a better, more human

world, where each individual is capable of recognising himself in every other, as a human being.

We are beginning to return to philosophers such as Ubuntu in Africa, the Quechuan Allin Kausay, Sumaq Qamaña of the Aymaras or Mborayhu of the Guaranis to be reminded of our relationship with others and that as long as others are well, so will we be. Octavio Paz describes this masterfully in his poem ‘Sun Stone’: “show me your face that I at last may see my true face, that of another, my face of all of us always.”

5. VALUES

Through interviews carried out between 1992 and 2009, Luís Inácio Gaiger and other Brazilian scholars recognised the need to create a conceptual and analytical model of the social and solidarity economy in Brazil. They defined a series of criteria, which we set out in Table 1.2:

TABLE 1.2 VALUES AND SCOPE OF BUSINESSES FOR ECONOMIC SOLIDARITY

Solidarity Sector	Entrepreneurial Sector
<p>Self-management Democracy, Autonomy, Participation</p> <ul style="list-style-type: none"> - direct elections - collective decisions - access to information and records - prevalence of worker-members - equal individual contributions - participation in day-to-day management - equality of men and women 	<p>Efficiency Benefits, Results, Quality</p> <ul style="list-style-type: none"> - improvement in quality of life - remuneration equal to or greater than market - economic protection of the business - social protection of the business - financial accounting - market strategies - satisfying working environment
<p>Cooperation Reciprocity, Mutuality, Commitment</p> <ul style="list-style-type: none"> - collectivised means of production - social co-ownership of work - collaborative and mutually helpful practice - inter-cooperative practice - community agreement - participation in movements and organisations 	<p>Sustainability Permanence, Eco-sustainability</p> <ul style="list-style-type: none"> - investment plans and funds - social expansion of business - ecological and environmental protection in place - education and qualifications offered to workers - shared visions and links - economic and financial self-sufficiency

Source: Gaiger and Correa, 2010

In the proposed model, the authors use values and dimensions as criteria for identifying social enterprises, as follows:

In the Solidarity Sector, Self-management is linked to democracy, participation and management autonomy of the business, relating to its individual members as well as other organisations and external forces. Cooperation refers to the values and practice of reciprocity and mutual collaboration ... In the Entrepreneurial Sector, the efficiency of a business

refers to its capacity to protect itself and grow stronger as a result of its operations. It refers to the economic functions required to guarantee business survival in the present and not to endanger it in the future. Sustainability refers to the capacity for generating the necessary conditions to continue working in the medium and long term (2010, p.162).

For the authors, the added value of these enterprises is found in the combination of an entrepreneurial spirit and a spirit of solidarity, and of two forms of logic:



Instrumental logic requires realism and pragmatism, and focuses on the viability of an economic alternative. As a counterbalance, there is expressive and projective logic of ideological epistemologies and values, centred on aspirations for social and personal change, requiring altruism, agreement and, above all, a strong belief in the possibilities and the added value of these changes (2010, pp.166-7).

Values and principles are fundamental to the definition of the social and solidarity economy. For example:

reciprocity, based on the disinterested or 'interested' gift (I am giving in order to build a community/society that will protect me); **redistribution**, of vital importance in this transition from an enormous inequality of access to resources and resulting products; **planning** that is conscious of and predicts the possible effects on individuals, groups and entire societies, overcoming the immediatism that currently prevails; and the extraordinarily important principle of self-reliance of self-sufficiency and self-determination (**sovereignty**) not only concerning food but all the basic goods and services life requires (Coraggio, 2010, pp. 17-18).

In the same way, there is a need to determine the values and principles on which the social and solidarity

economy is based. Manfred Max-Neef presents five propositions and one fundamental value principle:

- The economy is to serve people, not to be served by people.
- Development is about people not objects.
- Growth is not the same as development and development does not necessarily require growth.
- No economy is possible in the absence of services which support the ecosystems.
- The economy is a sub-system of the larger, finite system that is the biosphere and as such permanent growth is impossible (2013).

The fundamental value principle of all economics, according to Max-Neef (2013) is that under no circumstances should economic interests take precedence over respect for life .

What this chapter proposes is to set out the basis of an economy in the service of people, which must be informed by philosophy, sociology, anthropology, economic politics economic philosophy and world history.

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6. PRACTICAL CASES

6.1 SUMA WHOLEFOODS - COOPERATIVE, UK

Rational objectives

- To identify the values of the company within the food sector.
- To analyse how these values are put into practice through the cooperative structure, governance and management.
- To learn about the impact of this cooperative within its sphere of influence.

Experiential objectives

To be aware of personal values and how they are expressed in personal and professional contexts.

- To consider the impact of having a cooperative of this type within the community.

Context

Suma Wholefoods is based in Elland near Leeds, and is the UK's largest workers' cooperative. Founded in 1975, the organisation has seen four decades of steady success and now works from a purpose-built warehouse, has 150 members and 4,500 account holders - from independent retailers and small supermarkets to schools and hospitals - and continues to expand both its membership and customer base. Members are multi-skilled and work in a variety of roles in the organisation's warehouse, distribution and office functions. The products Suma sells - many of which it develops and produces itself, through contractors - are all vegetarian, and many are organic and/or fair-trade, subject to strict auditing trails. It has an annual turnover of approximately £43 million (approx. 50 million euros).

Mission: To provide healthy vegetarian foods for consumers and a cooperative work place for our workers.

<http://www.suma.coop/>

Content

Beliefs and values in action

We are against poverty and human suffering; we want a sustainable future for people and our

planet; we care about animal welfare; we believe in eating a healthy diet.

These statements, placed on the cooperative's website, invite accountability and identify the standards the cooperative aims to meet in its decisions about what it sells, how it is sold and how products are sourced.

Social and environmental aspects of food

Its values and worldview are expressed through the social and environmental aspects of food production and consumption promoted by the cooperative.

"It was a revolt against industrialised food - white sliced bread, rubbish beer, horrible chemical food stuffs in the 1970s" explains Bob Cannell, a Suma member since 1981. "It was pretty clear at the time that a profit-motivated food industry was very wasteful. We were looking for alternative ways of organising food manufacturing and distribution, which used fewer resources".



Since Suma was established in 1975 it has only stocked vegetarian foods. In addition, preference is given to fair-trade and organic products, and the company aims to avoid buying from countries or companies with proven poor human rights records. These policies are based on the four issues of concern above and align the values of the cooperative with those based on human and animal rights.

Suma pays scrupulous attention to the quality and impact of its food sourcing and is a leader in resource-efficient food production and distribution in the UK. They work with those producing in quantities too small for supermarkets to be interested, going to collect stock from the producers nationwide and distributing to customers across the country and, sometimes, internationally. The concern around the food miles accrued by such a model is not lost on Bob Cannell, but he describes the issue as "horribly complicated" and is certain that sourcing fresh food locally and other goods from wholesalers such as Suma is the "least resource-expensive food sourcing in Britain."

As he points out, Suma provides a distribution service for small producers and a bulk delivery service for



groups of consumers. “Bulk delivery of store cupboard foods to buying groups plus locally sourced fresh foods is said to be the lowest resource use food distribution method, according to Ethical Consumer analysis.”

Values embedded in the structure, governance and management

The structure of the organisation is also key to its expression of its founding values. Suma is controlled, as well as owned, equally by all its members. As equal shareholders, the members all benefit equally. Surplus distribution policy is decided democratically at members’ meetings and, currently, dictates that profits up to a certain point will be divided 50/50 between the business and the members, and beyond that point the members stand to receive a greater proportion, in bonuses. The benefits for members are extensive: the wage rate (equal among all members) is twice the market average for warehouse work; there is excellent job security, with members recruited in the hope that they will stay for years and years, and a great deal of flexibility, with many members working part-time. ‘The model’, he asserts, ‘is proof that workers can run their own businesses without a management elite and without being beholden to private finance’.

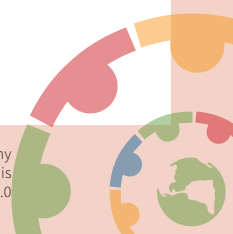
Perhaps most unusually there is variety. Each person is recruited initially ‘to be a good member’ and then trained in whatever skills are needed at the time, before being offered further training, with the result that many members are working in several different roles at once - one day as a delivery driver, the next in marketing, for example. Roles also change over time. Cannell explains, “We expect people to change and develop. So you might start out just wanting to drive trucks, but we’ll insist you learn other skills. Then, in

your mid-40s when your knees start getting creaky, we’ll say ‘Right, now you can do more of the desk job.’ We look at people. We want people to stay here for decades”.

Cannell asserts that there is a social, almost familial setting, with a sense of solidarity and loyalty from members that creates high levels of engagement and well-functioning communication streams that resolve mistakes and gaps very quickly, and has undoubtedly helped build Suma’s reputation for friendly customer service.

Values expressed in the community

Indeed, the cooperative is very conscious of combining the welfare of its members with its wider social impact. Though members have their own and each other’s interests at heart, they are also keen to “live out their ethics” in the community, which are often the same social and environmental concerns as at the heart of Suma. Thousands of trees have been planted to offset vehicle emissions, but also as anti-flooding measures in the local area. Members often do workshops locally on, for example, growing or renewable energy. There is also encouragement from the organisation for members to invest in houses to lease to housing cooperatives. Most directly, the organisation as a whole provides support for small and medium producers. The founding of Suma coincided with growing mistrust of big corporations and private finance as well as rising concerns around the environment and the food industry. It is hardly necessary for Cannell to indicate the potential for a similar movement 30 years on.



Questions for discussion and action

- What values can you identify in this case study?
- Which, if any, resonate with your own values?
- How are these values practised in Suma?
- How do you express your values in your community?
- What further practical actions can you take to express your values in your personal and professional life?



6.2 ATELIER MAR - CAPE VERDE



Rational objectives

- To identify the mission and values of Atelier Mar, in Cape Verde.
- To understand the distinctive features of the social and solidarity economy (SSE) proposed by Atelier Mar.
- To reflect on the conceptual and practical challenges to the SSE when faced with current hegemonic paradigms.

Experiential objective

- To be aware of the fundamental role of values, and of valuing different knowledge, in SSE organisations.

Context

Atelier Mar¹ is an artisan cooperative and training centre, founded in 1979 and recognised as a non-governmental organisation in 1987. It relies on one centre of permanent activity in Mindelo, on the island of San Vicente, and another in Porto Novo, on Santo Antão.

Since its formation, Atelier Mar (AM) has been committed to creating training projects and to discovering and promoting the development of art and craft trades in Cape Verde (ceramics, graphic arts, audiovisuals, wood and stone work, etc.) Trainees are taught and motivated through SSE principles: their skills and cultural diversity are valued and their basic needs met.

As well as its artistic side, AM promotes social and community development projects on the two islands, dealing with various matters depending on local needs, for example: basic education, citizenship, professional training, production of civil engineering resources using alternative technologies and local materials, regeneration of eroding arable land and the introduction of new irrigation technologies. A solidarity tourism and community museum studies project was also recently created in the rural communities on Santo Antão best suited to such an initiative.

¹Atelier, the French for 'workshop', because almost everything the organisation does is essentially that; and Mar because it is by the sea and, as the poet Jorge Barbosa said, has "the sea, the sea within us always."

Content

Mission

AM is an organisation for promoting local culture and participating in the sustainable development of the communities and groups it works with. Its aims are social, non-profit and without religious or political affiliation. It promotes indigenous human, cultural and material resources, active citizenship and people participation (principally by those otherwise excluded) in the process of developing and improving living conditions. In terms of production, in its documentation AM explicitly promotes "social entrepreneurship and the solidarity economy, in a society in which the market produces enormous social inequality." Its mission is to support training, the production and/or distribution of quality goods and services with competitiveness and profitability, so as to generate income for the groups involved.

Epistemology and Values

AM tries to adapt its actions to the scale of the target group, its knowledge of the situation, the resources it manages to secure and to a small organisational structure, using "culture as a pillar of development", explained Mami Estrela, co-ordinator of projects at Atelier Mar. AM runs on the following broad strategic principles:

- **Completeness** – "We always see people as complete beings, with various dimensions and various dynamics in their lives," says Mami. "We don't say we



are only going to work on matters of health, or only artisan production. People do not live in isolated compartments This integrated view of life and of people linked to community, of problems and solutions, is something which is always present.” This idea of grouping the various dimensions of a problem allows a general and integral appreciation of reality, which in turn leads to better use of available resources and fosters collaboration.

- **Participation and Association** – Emphasising working with people and not for people, Mami adds: “We only do things with people, with those who want to participate. It is not about doing something and then handing it over all ready-made – we do it together.” This methodology allows local collectives and individuals to be involved, either for their own cause, or with an educational, political, social or cultural motive, with a view to the sustainability of their projects. Associations are essential in ensuring a sense of humility: “We are never first in anything. Whenever we start taking part, there is always someone who arrived first, there is always the school or the healthcare unit as a base. So it is important to keep in mind all those representing that site and the people who live there, and to create associations with them.”
- **Territoriality** – Actions are based in a specific territory and, as such, cannot be repeated. Accepting this allows a better understanding of the relations between local institutions, facilitates the strengthening of resources, causes more realistic actions and creates better conditions for participation and reinforcement of local cultural identity.

- **Valuing indigenous resources** – This means recognising local human, cultural and material potential and the potential of collaborations. “People are the best resource we have, and every place has something good that can be improved. We never accept the discourse some people use saying there is nothing, there are no resources, we don’t have anything” (Mami Estrela). This process contributes to boosting self-esteem in the target groups, valuing culture, using existing resources and increasing profitability of the results. Mami speaks in more detail about this process: “When we arrive at the community meetings, we sometimes say: ‘Tell us about your place, what it has and does not have.’ A handout mentality prevails, and this has become a well-worn discourse: ‘We don’t have anything.’ So we agreed that it was forbidden to say that we have nothing, to say that we want help Usually nobody says anything for a few minutes because this is precisely the established discourse – and the one institutions want to hear, in order to say ‘Now we are going to help.’ But there is always something, there are always interesting people, there are good things that can be made use of. For example, in the northern Altiplano, which apparently had nothing, there are stones, houses, people – there are loads of things that can be made. That is the focus ... to firmly believe that it is possible, believe with humility, believe that together we are more than the sum of the parts.”

And why dedicate time to Atelier Mar? “Because we believe in this as a way of life, we think this is the right way to live, to be in society. It is not us doing it, we are promoting it because we believe it is the right attitude” Mami Estrela explained.

Questions for discussion and action

- What 3 things struck you most in this case study? Why?
- Analyse the values identified by Atelier Mar. Comment on these in relation to the organisation’s mission.
- Reflect on the distinctive features of the social and solidarity economy found in this organisation.
- What values within the sector oppose those practised by Atelier Mar? And what are the consequences in the work of Atelier Mar?
- Comment on the case study, presenting the aspects of this example that you find inspiring personally or professionally.

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www.governo.cv/

www.un.cv/

6.3 ABANCAY PROVINCE BEEKEEPERS ASSOCIATION - APURIMAC REGION, PERÚ

Rational objectives

- Understand the values that underpin the social and solidarity economy
- Analyse which factors contribute to collaborative working (*associativity*) and which ones inhibit it
- Contrast the values of the social and solidarity economy with other economic systems

Experiential objective

- Consider how values, as expressed in the mission of organisations in the social and solidarity economy, are reflected in their activities.

Context

In the 1990s, Peru experienced one of its worst ever crises and the population were forced to look after themselves to survive. As it became clear that doing this individually was almost impossible, associations began to appear, first spontaneously, and then as a result of government backing. Associations were formed as a strategy for fighting poverty in a situation where the State did not have the resources to adequately finance its social policy.

The trajectory of collective action in Peru is a long one. Faced with the failure of the production cooperatives imposed by law, the impoverished population began collective self-management processes with specific aims, above all to gain access to the market and service provision, and to receive technical assistance and training. Part of what characterises some of these processes is the practice of values such as solidarity, cooperation, reciprocity and trust.

The case study presented here is an illustration of this.

Content

The Abancay Province Beekeepers Association is in Apurimac in the south-eastern region of Peru. It breeds bees for producing honey, pollen, royal jelly, propolis and wax, as well as marketing swarms of Italian and Carniolan honey bees and offering training in the field.

It is made up of 34 members from the nine Abancay districts. 40% of the members are women.

“Since 1985,” explains Armando Rodas Torres, current president of the Association and its founder in 1993, “I have taken part, funded by myself, in bee-keeping courses led by experts from Peru, Uruguay, Argentina, Brazil, Cuba, Mexico, France and Poland, at the National Agricultural University La Molina in the city of Lima as well as abroad. This is where I realised the importance of associations. I was unemployed, so I brought together several individual beekeepers to form an association. To begin with there were only about 10 members. Between 2001 and 2013, some of us took courses at the Valle Grande Institute in Cañete and would come back and replicate the workshops for our members, and for other beekeepers in the Abancay, Andahuaylas, Chincheros, Aymaraes, Antabamba Grau and Cotabambas provinces, supported by the municipalities.”

They were aware that if they wanted to apply to the government or an NGO for help or training, they would be unsuccessful as individuals or as a business. The Association was the alternative. It was also a way of creating self-employment in a time of crisis, lack of work and widespread redundancy in the country. A large proportion of the members are retired, or professionals and state employees who found themselves out of work at that time.

The Association has always been keen to move forward with technology, innovation and the need to go beyond the local environment, so they invited Dr Gillest Rattia de Francia, President of the International Federation of Beekeepers’ Associations, to the region. The Federation, APIMONDIA, is a group of more than 700,000 associations in 90 countries across five continents: “We hosted Dr Rattia on 8th and 9th July 2012; it was a crucial moment not only for us as an Association but for the whole district.”

That training gave them the means to forge ahead, but another decisive factor was the support of the Italian NGO Civil Volunteer Group: A World of Solidarity between 2010 and 2012, which helped them create a business vision and approach the market competitively. They learned to organise local produce

markets and take part in them. The Association now organises the regional honey market every year in the first week of July. To date, they have run 16 consecutive regional markets, with the aid of public and private institutions.

Mission

To provide the urban and rural population with an ecological product that is 100% organic, healthy and high in nutritional value;

To offer members the possibility of a better life, practising mutual assistance, honesty, truthfulness and active participation.

Armando Rodas, President of the Association in the process of bottling and labelling the honey in line with the Codex Alimentarius and good manufacturing practices.

Beliefs and values

- We work together, like bees: all for one and one for all.
- Our products are food for life.
- We must care for and protect the forests. The forest is life and we depend on nature.
- I earn, you earn, we all earn. “For every *sol* we earn as beekeepers, other farmers and growers earn between 10 and 50 times more thanks to the cross-pollination carried out by the bees. People’s health and nutrition improve because bees’ honey and its by-products are a source of carbohydrates, vitamins, salts, minerals and amino acids.”

Social and environmental impact of the product

Albert Einstein said that if bees disappeared from the Earth, humans would only last four more years,” Rodas says. “Because without bees pollination doesn’t exist, without pollination there can be no plant reproduction at all, and without plants there is no food and life is over.” Bees are part of a healthy ecosystem.

The source of raw materials is the forest. “The bees don’t need us to give them food, or water, or vaccines. They do that job themselves. They just need to be near a forest with a stream or running water.”

The Association is against the use of agrochemicals, and petitions regional and municipal governments to afforest and reforest and avoid indiscriminate felling

and burning. They also encourage the planting of native species such as tara, chachacomo, guaranguay and sauco, among others. They are concerned about climate change; their livelihood - as well as life itself - depends on nature.

They have generated jobs directly for beekeepers and indirectly for carpenters, metal workers, mechanics, dressmakers, cobblers, electrical technicians and glass bottle producers.

Values within the structure, governance and management of the Association.

Mutual assistance is one of the principles listed in the group’s articles of association. The essence of the association is built on values such as cooperation, solidarity, respect, honesty and truth. Sharing knowledge and experiences, and the selfless drive among members to ensure everyone is moving forward, is all part of the daily work of the Association.

Each member is in a position to assume any role; no-one is irreplaceable but everyone is indispensable. Training is constantly undergone and if someone cannot attend a session the other members will share what they have learned. Decisions are made democratically in a members’ assembly. There are also coordination meetings. Each member pays a regular contribution of S/.50 (about 14 euros). The



Armando Rodas, President of the Association in the process of bottling and labelling the honey in line with the Codex Alimentarius and good manufacturing practices.

joining fee is S/.100 (about 29 euros)

Members work with their families and on their own land, with their own hives and bees, acquired at their own expense. Small sales are made individually, but members come together to make bigger sales or to receive any help. The quality of the product means they do receive big orders which individually they would not be able to fulfil, so each member offers what he or she can. There is a policy to sell products more cheaply as an association.

Each member is paid according to the quantity of the product sold through the Association. Between 10 and 15% of sales are kept as funds for the Association. The distribution of profits is decided each year in the assembly; usually, they are used to buy hives, harvesters, capital goods and training.

Values within the community

The Association has a very strong political impact in preventing indiscriminate felling and encouraging reforestation – with native species so as to protect biodiversity.

It is also a model technologically for other honey producers in the region, with whom they share knowledge and training, and an important channel for the development of the Apurimac honey market through organising and participating in local and national markets.

They work from an ecological perspective and to support small producers and subsistence economies in the city of Abancay, helping to reduce poverty and improve the living conditions of the population.

In 2013, the honey produced by the Association was considered the best natural and ecological honey in Peru.



Feria Gastronómica Mistura, Lima los años 2013 y 2014. Evento anual considerado como la mayor muestra gastronómica de América Latina.



They have organised 16 fairs around Abancay.

Questions for discussion and action

- Do all the principles of associations match those of the social and solidarity economy?
- What are the values that characterise social enterprises?
- How are these values practised in the Abancay Beekeepers Association?
- Is the market at odds with social enterprises? Why?
- What actions would you take in your community to make visible the values of the social economy?
- Organise an activity in the university to make known some organisations in the social economy, highlighting their values, as part of the practical aspect of your subject.

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- <http://hdr.undp.org/es/countries/profiles/PER>
- <http://www.inei.gob.pe/>

7. PEDAGOGICAL ACTIVITIES

CHAPTER 1 PEDAGOGICAL ACTIVITY: THE PERCEPTION OF VALUES	
Title	The perception of values
Theme/focus	Values is an abstract concept that everyone interprets differently without being aware of this. In the development of a shared project, it is necessary for all participants to understand and share the values on which the project is based..
Size of group	Individual in the first part, then in small groups
Time necessary	90 minutes
Purpose/learning objectives	<p>The main objective is to agree on what should be the values of an organisation in the social and solidarity economy:</p> <ul style="list-style-type: none"> ▪ Learn which values are fundamental to organisations in the social and solidarity economy. ▪ Learn how to explain the meaning of values. Learn how to share and understand the different meanings each person's values. ▪ Learn how to develop consensus about the significance of different values.
Competences addressed	Be aware of the different perceptions people have regarding the same values. Learn to respect and accept the different interpretations of the same value.
Key words	Values, organisation
Materials	Table of values identified for social and solidarity economy organisations (Chapter 1).
Preparation and instructions	<p>1. Preparation</p> <p>Elicit answers from the students to the question: what should be the values of an organisation in the social and solidarity economy?</p> <p>Offer an example:</p> <p>The Mondragon gastronomic society has the following values:</p> <ul style="list-style-type: none"> a. Sociality. Eating is a social event not only food. We strengthen our community by preparing food and eating together. b. Shared work. Eating is a social event, as is the preparation and clean up after work. c. Quality is important in all; in the ingredients, preparation, relationships, work. <p>2. Individual work: list of values</p> <p>Each student should list between 5 and 15 values that must characterise social and solidarity economy organisations. Clarity is important. Many terms used in cooperative environments and social economy (for example, "solidarity") are vague or have multiple interpretations. Therefore, exercise is not limited to list 10 or 15 words, but that each item in the list should be accompanied by a definition or clarification.</p> <p>3. Group work: work towards a consensus for a definition of values for organisations in the social and solidarity economy</p> <p>Once the student has listed the values of an organisation in the social and solidarity economy s/he will share the list with other members of the group. The group should discuss the appropriateness of the identified values and agree on the definition of each one. During this process the students should realise that each person may have a very different perception of the same value.</p> <p>4. Reading of specialised information and teacher-led whole group discussion about the values fundamental to the social and solidarity economy.</p> <p>5. Group work</p> <p>Students return to review their list of values that had been identified and the definitions agreed upon by the group. Each individual can modify his/her list of values and definitions according to the discussion and their reading</p>
References	<p>Monzón, J.I. & Chaves, R. (2012) La economía social en la Unión Europea. Bruselas. Comité Económico y Social Europeo [Internet] Available http://www.eesc.europa.eu/resources/docs/qe-30-12-790-es-c.pdf [Internet][Accessed 15 October 2012].</p> <p>Da Ros, G.S. (2007) "Economía solidaria: aspectos teóricos y experiencias". In Revista Unircoop. Vol 5.1.1-204. pp.9-27. [Internet] Available http://www.oescj.org.ec/pdf/biblioteca/articulos/Economia-solidaria-aspectos-teoricos.pdf [Accessed 10 Abril 2012].</p>
Contact	Enpresagintza, Mondragon Unibertsitatea – activity under copyright - Fred Freundlich - ffreundlich@mondragon.edu



CHAPTER 1 PEDAGOGICAL ACTIVITY: THE POWER OF IMAGE AND VALUES SHIFT

Title	The Power of Images and Values Shift
Theme/focus	The power of image: When we understand the role of image and values in changing behaviour, we can understand and change our own behaviour and values and help influence others to change theirs.
Size of group	Individual exercise first and afterwards with another person or a group
Time needed	90 minutes
Purpose/learning objective	<ul style="list-style-type: none"> To learn about the power of values and images for behavioural change. To learn how messages create, support, reinforce or change images and values. To learn how values reinforce own image and define particular perspectives. To learn about image and value theory as an organic system.
Competences addressed	<ul style="list-style-type: none"> Be aware of how personal values influence our and others' behaviour. Be empathic with other people's behaviour, having identified and understood the roots/images and values they reason with and act upon.
Key words	Images, values, power, behaviour change, messages, reinforcement, support
Materials needed	Illustration of two heads back-to-back intertwined, or draw your own. See diagram below. Photocopy head illustration for each participant. Pens
Preparation and instructions	<p>1. Preparation:</p> <p>Introduce the exercise explaining what the theme is about, why this is important for us, how it works, how long it would take, together with the exercise learning objectives. The first exercise should always be an individual one.</p> <p>1. Describe and explain the theory that informs the practice</p> <ul style="list-style-type: none"> Everyone operates out of images and values. Images and values govern behaviour Messages shape images Images and values can be changed Change values change behaviour Describe a practical example as you explain the theory. <p>1. Step by step procedures:</p> <p>3.1. Individual exercise using the diagram in the illustration:</p> <ol style="list-style-type: none"> Focus on yourself and your present behaviour. Think of a present behaviour that you are not pleased with; that is, behaviour that frustrates or compromises your vision of what you want to be. Choose a behaviour(s) and write it (them) on the line at the bottom left. Draw a circle inside the head on the left. In the circle describe the internal or self-IMAGE responsible for that behaviour. (examples: "controller", "just a new-comer", "judge", "clown", "victim"). Think of the messages that you have received or are receiving that have created this image. Write those messages on the arrows pointing into the IMAGE. Now consider the set of values locking that blocking IMAGE into place and protecting it. Name those values (examples: wanting to be well-liked, wanting to be successful). Place those values on the "screen" that protects the blocking IMAGE. Now think of the new behaviour that you would like to adopt to replace the unhelpful behaviour. Describe that behaviour in a short phrase on the line at the bottom right of the head on the right. Now think of THREE positive qualities that others say you have that can help you shift the IMAGE that is limiting you. Write each of these qualities in the "shared space" of the two heads. Decide on a releasing IMAGE that can generate behaviour that will move you towards your vision. Draw a circle inside the head on the right. Describe the IMAGE in the circle. Name the values that will hold that IMAGE in place. Draw a screen over the image and write the values on that screen. Now decide on messages that you can "beam" to yourself that will support those values and create the releasing IMAGE. Think of visual, auditory, and kinaesthetic ways of doing this. Write these ideas on each of the arrows on the right. <p>How will you ensure that you are continually exposed to the new messages?</p> <p>3.2. Discussion in pairs</p> <p>In pairs, share and explain your diagram in as much detail as possible following each step. Then ask each other "How will you ensure that you both are continually exposed to the new messages?"</p> <p>3.3 Ask participants to draw the images chosen writing below each image the new behaviour they are willing to change.</p>





<p>Preparacion and instructions</p>	<p>3.4. Debriefing and group discussion:</p> <ul style="list-style-type: none"> ▪ As you were doing the exercise, what were the most unpleasant behaviours you came up with? ▪ What messages do you remember reinforcing such behaviours? ▪ What kind of emotions did you experience at this stage of the exercise? ▪ How difficult / easy was to identify the values that were or are locking the image. What makes it difficult? ▪ How difficult / easy was to identify the values that will hold the new images in place? What makes it difficult or easy? ▪ How did the new images needed to change the unpleasant behaviour come to your mind? ▪ What are the key messages you would like to hear from yourself and others towards you to anchor the new behaviours? ▪ Who would you ask to support you in reinforcing the kind of messages and images needed for accomplishing your new image? ▪ Who would be interested in starting a mutual support image shift group? <p>3.5. Next steps</p> <ul style="list-style-type: none"> ▪ Plan a skype or face-to-face meeting regularly to assess the progress of behavioural change. <div data-bbox="668 741 1078 931" data-label="Image"> </div> <p>Source: Jo Nelson, ICA Associates Inc. Canada. Article appeared in Wind and Waves, Institute of Cultural Affairs Global Magazine, Volume 3 - No. 3, December 2013.</p>
<p>References</p>	<ul style="list-style-type: none"> ▪ Boulding, Kenneth (1956). The Image: Knowledge in Life and Society. Ann Arbor, MI: University of Michigan Press ▪ Packard, Elise; Patterson Miriam., Stallman, Jane. (2009). The Evolving Resource of Imaginal Education:Releasing Maximum Potential of Individuals,Organizations, Programs and Communities. Proliteracy Worldwide and Center for Strategic Facilitation ▪ Nelson, Jo (2013) Instituto de Asuntos Culturales, / Canada ▪ Quiroz, Catalina (2013). Instituto de Asuntos Culturales, España (IACE) ▪ Web: http://ica-international.org/gm-windswaves/ww-2013-dec/012-imagechange.htm
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8. PROFESSIONAL COMPETENCES

STAGE 1	AREA OF COMPETENCE	Additional explanations and descriptors of competence: KNOWLEDGE, RESEARCH AND UNDERSTANDING OF EPISTEMOLOGY, VALUES AND ATTITUDES OF THE SOCIAL AND SOLIDARITY ECONOMY (SSE)	EVIDENCE FOR SELF-EVALUATION
<p>Establishing the foundations</p>	<p>Epistemology of the social solidarity economy, values and attitudes</p>	<p>Demonstrate an appreciation of how the knowledge, values and attitudes of the SSE are in keeping with a just and equitable society based on the principles of reciprocity, participation, re-distribution and subsidiarity.</p> <p>Epistemology¹ (</p> <ul style="list-style-type: none"> ▪ -I assume responsibility for exploring and understanding how knowledge is created within the SSE. ▪ -I am aware of how the different current epistemologies are related to values and attitudes within SSE. ▪ -I am aware of how interdisciplinary and transdisciplinary studies are crucial to an understanding of the theoretical and practical body of knowledge of SSE. <p>Values:</p> <ul style="list-style-type: none"> ▪ -I am aware of the importance of the values being recognised in the development and practice of SSE. ▪ I promote the visibility and the voice of those who do not have them in my teaching, practices and research. <p>Attitudes:</p> <ul style="list-style-type: none"> ▪ -I assume the responsibility for challenging notions that prevent the development of opportunities for learning and action within the environmental, social and economic sphere. ▪ -I can evaluate my own practice and reflect on how I can demonstrate the values and epistemologies of SSE holding the wellbeing of people as a priority in my daily practice. <p>1. Epistemology: The theory of knowledge, especially with regard to its methods, validity, and scope, and the distinction between justified belief and opinion. (Oxford English Dictionary)</p> <p>Meaning for the Consortium: systems of knowledge construction, validation and selection for knowledge creation.</p>	<p>As teacher/trainer/researcher of SSE, I:</p> <ul style="list-style-type: none"> ▪ Locate the SSE organisations within my community with the students.. ▪ Organise public sessions with social entrepreneurs to discuss how their organisations' values are put into practice. ▪ Write about how social entrepreneurs put into practice their values and epistemologies.



Chapter 1: Ways of Knowing (epistemology) and Values

STAGE 1	AREA OF COMPETENCE	Additional explanations and descriptors of competence: KNOWLEDGE, RESEARCH AND UNDERSTANDING OF EPISTEMOLOGY, VALUES AND ATTITUDES OF THE SOCIAL AND SOLIDARITY ECONOMY (SSE)	EVIDENCE FOR SELF-EVALUATION
Establishing the foundations	International perspectives and human rights	<p>Understand key human rights in different areas of the world in relation to:</p> <ul style="list-style-type: none"> ▪ Indigenous peoples (United Nations Convention 169 – International Labour Organisation ▪ Gender ▪ Dignified work ▪ Natural resources (United Nations Resolution 1803 (XVII), 14 December 1962) ▪ Discrimination and equality ▪ Childhood ▪ Immigrant workers ▪ Climate change ▪ - I can relate rights and human obligations in the context of SSE. ▪ - I can write case studies on SSE in relation to human rights. ▪ - I can relate my practices in SSE to the Millennium Development Goals post-2015 	<ul style="list-style-type: none"> ▪ I identify which human rights are assured in my community and which are not. ▪ I study the progress of the Millennium Development Goals post-2015. ▪ I write accounts of SSE organisations that work in different areas of human rights.
	<p>Principles of Responsible Management Education (PRME), adapted for SSE</p> <p>http://www.unprme.org/about-prme/the-six-principles.php</p>	<p>Demonstrate knowledge and critical analysis of the six PRME principles applied to SSE</p> <ul style="list-style-type: none"> ▪ Aim: To develop the students' ability so that they might in the future generate the sustainable values within their enterprises and in the wider society and so that they might work towards an inclusive and sustainable global economy. ▪ Values: To incorporate the values of global social responsibility to our academic activities and programmes of study. ▪ Method: To create educational frameworks, resources, processes and pedagogical environments in order to make possible effective learning experiences for responsible leadership within SEE. ▪ Research: Carry out theoretical and empirical research which might allow us to improve our understanding of the role, dynamics and the impact of enterprises in the creation of sustainable value in the social, environmental and economic spheres. ▪ Partnership: Interact with social entrepreneurs in order to increase our knowledge of the challenges they face in meeting their social and environmental responsibilities and to explore together effective ways of meeting these challenges. ▪ Dialogue: We will facilitate and support dialogue and debate between educators, social entrepreneurs, the government, consumers, the media, civil society organisations and other interested groups on critical themes related to global social responsibility and sustainability. <p>Activities:</p> <ul style="list-style-type: none"> ▪ - I can analyse the theme from different social, cultural, environmental and economic perspectives. ▪ - I critique in a constructive way how the PRME principles apply to my daily work (teaching, administration, facilitation). ▪ - I take the initiative to create improvements in my own practical work based on the PRME objectives and principles together with those related to SSE. ▪ - I understand and claim that our organisational practices should reflect the values and attitudes that we communicate to our students. 	<p>As teacher/trainer/researcher of SSE, I:</p> <ul style="list-style-type: none"> ▪ Visit and search the PMRE website more than once. ▪ Have registered my organisation on the PRME website with appropriate authorisation. The logo and the key information should appear on the PRME website. ▪ Have adopted the 6 PRME principles in my post and faculty, adapted to SSE. ▪ Attend workshops organised and recognised by PRME ▪ Form part of a working group within the local PRME showcasing SSE. <p>See examples at http://www.unprme.org/working-groups/chapters.php</p>

