Conference Programme
Programa da Conferência

Social Solidarity Economy & the Commons
Economia Social e Solidária & os Bens Comuns

ISCTE-IUL

International Conference
Conferência Internacional

CEI IUL Centro de Estudos Internacionais ISCTE-Instituto Universitário de Lisboa
ISCTE IUL Instituto Universitário de Lisboa
FCT Fundação para a Ciência e a Tecnologia
Associação Mutualista Montepio
Cáritas Portuguesa
ISCTE Escola de Ciências Sociais e Humanas Instituto Universitário de Lisboa
CE3C

Social Solidarity Economy & the Commons: Envisioning Sustainable & Post-capitalist Futures

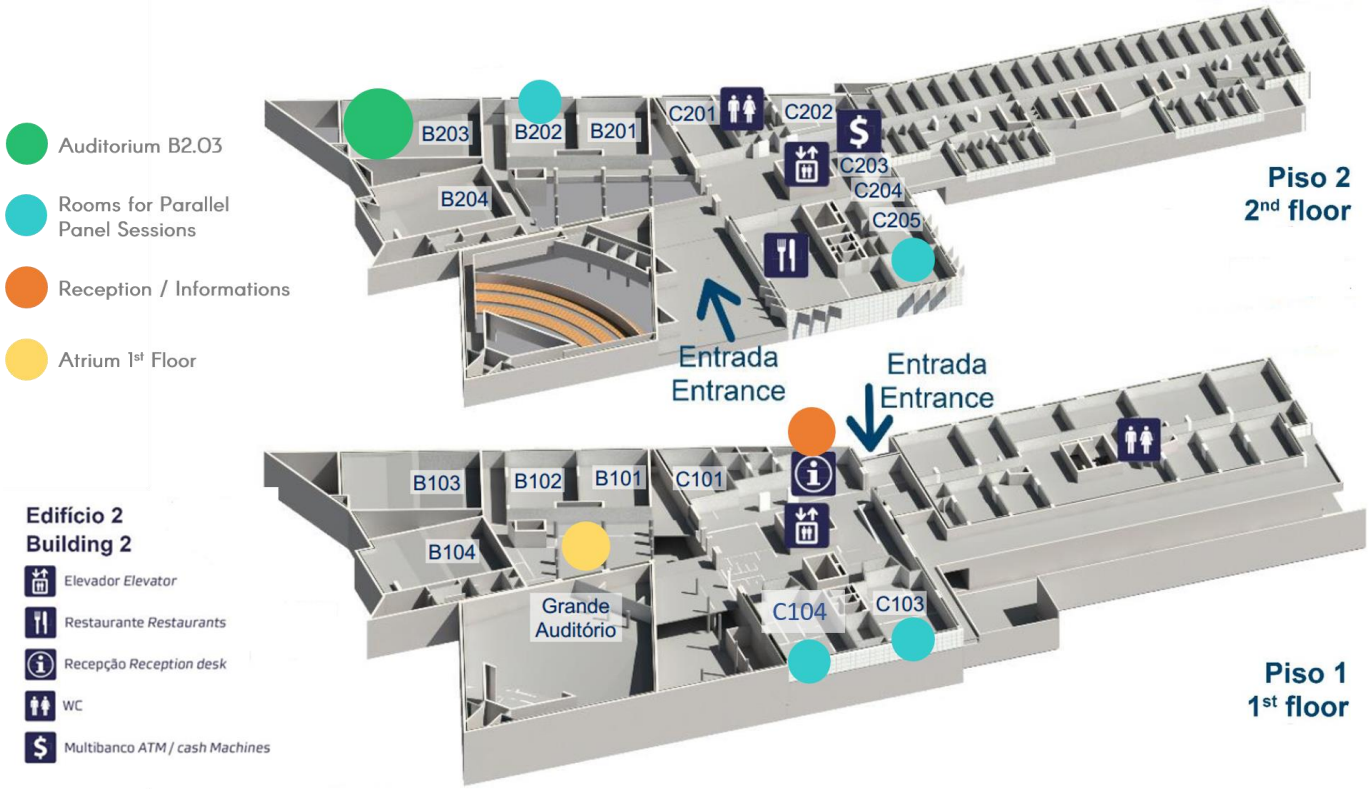
In response to the current global social and environmental crisis, various social movements are developing alternatives to the socio-economic status quo by mobilizing endogenous practices, institutions and resources and networking among grassroots initiatives. Within these movements stands out Solidary Social Economy and the Commons. This international and interdisciplinary conference, guided by an action research strategy, aims to respond to challenges that have arisen from recent research on forms of shared governance between the state, the market and the third sector, promoted by movements and public policies for the Social Solidarity Economy, as well as criticisms made by some authors.

Economia Social e Solidária e os Bens Comuns: Perspetivas de Convergência para um Futuro Sustentável Pós-capitalista

Em resposta à presente crise social e ambiental global, diversos movimentos sociais têm desenvolvido alternativas ao status quo socioeconómico, através da mobilização de práticas, instituições e recursos endógenos e do estabelecimento de redes entre iniciativas de base local. Dentro destes movimentos destaca-se a economia social e solidária e os bens comuns. Esta conferência internacional e interdisciplinar, guiada por uma estratégia de investigação para a ação, procura responder aos desafios que têm surgido na recente investigação dedicada a formas de governação partilhada entre o estado, o mercado e o terceiro setor, promovidas por movimentos e políticas públicas para a economia social e solidária, bem como por críticas feitas por alguns autores.

Informations

Venue: ISCTE-IUL, Building II, 1st and 2nd floor



Lunch:

- ISCTE-IUL
  - ITAU – Building II, 2nd Floor (snack-bar) e 3rd Floor (cantine)
  - Associação de Estudantes (snack-bar and cantine) – Building I, Piso 0, North Wing
  - Snack-bar with meals – Building I, Floor 0, South Wing
  - Club i – Bulinding INDEG

- Outside ISCTE-IUL
  - Several cantines near ISCTE-IUL
  - Several Restaurants at Av. das Forças Armadas and near Campo Grande/Entrecampos Garden

- Conference Dinner: Please register at the Reception (máx. 20€)
  Restaurante: **Club i**
  Address: ISCTE-IUL, Building INDEG

Day 1: November 21 | 21 novembro

Day 1

9h30 – 10h00: Registration | Registo *Atrium 1st Floor*

10h00h – 10h30: Opening Remarks | Sessão de Abertura *Aud. B2.03*

Maria de Lurdes Rodrigues | *Rector of ISCTE-IUL / Reitora do ISCTE-IUL*
Luís Nuno Rodrigues | *Director Center for International Studies / Diretor CEI-IUL*
Rogério Roque Amaro | *Director Master in Social and Solidary Economy, ISCTE-IUL / Diretor MESS, ISCTE-IUL*
António Tomás Correia | *President Montepio Mutualist Association / Presidente Associação Mutualista Montepio*
Ana Margarida Esteves | *Representative of the Organizing Committee / Representante do Comité Organizador*

10h30 – 12h30: Roundtable I | Mesa Redonda I *Aud. B2.03*

The Power and Promise of Transdisciplinarity: Systemic approaches to the synergies between social justice and regenerative ecology
O Poder e a Promessa da Transdisciplinaridade: Abordagens sistémicas à inter-relação entre justiça social e ecologia regenerativa

Anna Kovasna | *Global Ecovillage Network*

Thomas Henfrey | ECOLISE -*European Network for Community-led Initiatives on Climate Change and Sustainability*

Rafter Sass-Fergusson | *Union of Concerned Scientists*

Moderator / Moderação: Ana Margarida Esteves *(CEI-IUL)*

12h30 – 14h00: *Lunch (free)* | *Almoço livre*

14h00 – 16h00: Parallel Panels Session I: Panel 1 / 2 / 3

16h00 – 16h15: *Coffee break* | *Pausa para café* *Atrium 1st Floor*

16h15 – 17h00: Book presentation | Apresentação de livro *Aud. B2.03*

Book/Livro: "Social Solidarity Economy". **Author/Autor:** Jean-Louis Laville

Presentation by / Apresentação por:
Luciane Lucas dos Santos – CES, Universidade de Coimbra, Portugal
Pedro Hespanha – CES, Universidade de Coimbra, Portugal

Moderator / Moderação: Rogério Roque Amaro (CEI-IUL, ISCTE-IUL)

17h00 – 19h00: Mesa Redonda II *Aud. B2.03*

Beyond the "Brave New World" of Cryptocurrency Speculation and "Fake News": How can the internet commons promote solidarity economy-based approaches to finance, commercialization and the development of regenerative communities?

Para Além do "Admirável Mundo Novo" da Especulação Cripto-financeira e das "Notícias Falsas": Como pode a internet promover práticas de economia social solidária nas finanças, na comercialização e no desenvolvimento de comunidades regenerativas?

Zeynep Çoskun | *Cooperativa Integral Catalana & Bank of the Commons / Banco dos Bens Comuns*

Alex Pazaitis | *P2P Foundation / Fundação P2P*

Paco Hernandez | *Coop 57*

Moderator / Moderação: Filipe Miguel Moreira Alves | *CENSE - Faculdade de Ciências e Tecnologia, Universidade Nova de Lisboa*

Parallel Panels Session II: Panel 1 / 2 / 3 14h00 – 16h00

Panel / Painel 1

Room C2.05

Moderator/Moderação: Filipe Miguel Moreira Alves
CENSE - Faculdade de Ciências e Tecnologia, Universidade Nova de Lisboa

Lorenzo Bosi & Lorenzo Zamponi | *Scuola Normale Superiore, Pisa, Italy*

Pathways to direct social actions. Collective Agency in times of crisis in Italy

Collective actors with different identities and organizational structure frequently select similar forms of actions to advance their agendas, despite almost no academic investigation. This paper, drawing on social movement studies and relying on interview and website data of collective actors, singles out four general paths toward direct social actions in Italy in times of crisis: the social path, the political–social path, the socio–political path and the political path. Direct social actions are forms of actions that do not primarily focus upon claiming something from the state or other power holders – whether this might be seen in revolutionary or reformist terms – but that instead focus upon directly transforming some specific aspects of society by means of the very action itself. The concept of DSA has the merits of keeping together different practices, as: solidarity actions, political consumerism, alternative finance, housing occupations, self–management, free legal advice, medical services, educational courses of languages and arts, and all those practices that are centred on social innovation. Practices that are different from one another but that share the priority interest for society instead of for the state and for direct change rather than for the expression of claims. Focusing on the form of DSA means adopting a perspective that includes both the voluntary organization, the social centre, the agro–ecological farming organization, and the political party. This is not done with the aim to hide the profound differences between the practices taken by these actors but to overcome the scientific compartmentalization and analyze the general dynamics of rematerialization and reterritorialization of collective action in times of crisis and its consequences in terms of politicization for these actors. DSA are increasingly widespread forms of action in today's Italy, but not for this reason new. The rich and diversified literature that to date has investigated DSA in different countries has not reconstructed how collective actors, in their heterogeneity of social spheres, goals, identities, resources targets and historical backgrounds, choose to adopt DSA by following multiple paths. Our work shows that each path is characterized by three main factors: context, organizational structure and identity; that combine together differently to shape the selection of DSA.

Eduardo Ferreira & Marta Pinheiro | *UFRJ - Universidade Federal do Rio de Janeiro*

The Solidarity Economy & the Common: Case Study of Banco Palmas

The problem of accumulation of wealth and the lack of opportunity to generate income and employment generate a social crisis that affects a large part of the world population, which is excluded from several social activities, without access to basic services that guarantee minimum conditions of subsistence and quality of life. The focus on mercantilist economic practices is based on competition and individualism proving ineffective in promoting solutions that encourage shared prosperity, more distributive public policies, and the expansion of social rights (PIKETTY, 2014, LEAL, 2015). Solidarity economy is presented as an alternative to the hegemonic economic system for creating, reactivating and empowering a local community, through the formation of networks and closer personal relations, stimulating the circulation of goods and services produced in an equal way in the community (COMITÊ, 1995; OLIVEIRA, 1988; VIDAL& FARIAS, 2003; BOUCHARD2011). Its concept of collective management of common shows that people have the capacity to self–organize and develop mechanisms of collaboration that can be perpetuated for an indefinite period. The purpose of this paper is to identify the changes in social organization and daily practices from the use of social currency in a locality, in

the case of the Conjunto Palmeiras, located in the city of Fortaleza, state of Ceará, Brazil. The management of the social currency Palmas can be considered as a common and possible to replicated in other territories, in order to include the excluded populations and place them as protagonists of their personal transformation. The social currency is based on the creation of a community value that does not lend itself to financial speculation and allows the economic inclusion of excluded populations to the extent that the lack of purchasing power is replaced by cooperation.

Esra Erdem | *Alice Salomon University Berlin*

Knowledge commons for the SSE: A case study of the digital platform Berlin.im Wandel

Based on a case study of the platform "Berlin.imWandel" (Berlin in Transition), the paper explores how digital commons can contribute to the production and dissemination of knowledge about the SSE. "Berlin.imWandel" constitutes an interesting case study for thinking together SSE and commons in so far as the platform: i) seeks to increase the visibility and accessibility of local initiatives engaged in social–ecological change, resilience, solidarity, and global justice; ii) aims to bring different initiatives together so as to increase their connectivity, to enhance mutual learning processes, and to amplify their overall impact; iii) and is organized in the form of a digital commons (accessible at http://berlin.imwandel.net/).Theoretically, the case study draws on the literature on commons (De Angelis 2017; Hess/Ostrom 2011; Bollier/Helfrich 2012, 2015), on theories of post–capitalism (Gibson–Graham 1996, 2006; Gibson–Graham/Cameron/Healy 2016), and on analyses of economic representations (Ruccio 2008). The research is informed by the following questions: How does "Berlin.imWandel" combine different representational techniques (mapping, visual and textual material) to document the SSE in Berlin? Which theoretical concepts and categories are used to portray the SSE on "Berlin.imWandel"? What distinct types of economic sites, processes, and subjects do the examples highlight? How do the portrayed SSE initiatives describe the economic, social and ecological challenges currently faced in Berlin, and in what sense do they consider themselves as providing alternativevisions of the economy? What qualifies "Berlin.imWandel" as a knowledge commons and how is the community of commoners constituted? What practices of commoning and structures of governance characterize the digital platform?The paper demonstrates that digital knowledge commons can significantly contribute to increasing the visibility and accessibility of the SSE and commons. They can be spaces for ongoing conversations between scholars, SSE practitioners, and digital design experts. However, more critical reflection is needed on the conceptual representation of the SSE.

Filomena Capela Correia Amaral | *Centro de Estudos Internacionais, ISCTE-IUL*

Property and Collective Management in the Congolese Forest

Congo Basin's rainforest relevance is due to the multiple values it holds, which relate to multiple stakeholders who intervene in the definition and implementation of its management policies. If the concept of Sustainable Development has become a cornerstone and if participation has become essential, the social capital that sustains them does not correspond to the homogeneous structures idealized in the West, but to social organizations with particular rules and hierarchies, where power exercise may be limited to a reduced number of actors, thus excluding others (usually young, women or indigenous people). The concept of property is central to the on–going reform, which aims to implement a sustainable management of DRC's forest. Property, though, reproduces different images according to different life experiences and is understudied in Africa, in what concerns its history and its economic, social and political dimensions. The Universal Declaration of Human Rights, the African Charter of Human and Peoples' Rights and the United Nations Declaration on the Rights of Indigenous People, all take into account communities' rights to property and natural resources. However, tensions between stakeholders on the field limit the possibility of these rights to become effective. Local ancestral management rules and methods that have kept the forest balanced and healthy until the colonial era are mostly ignored and / or rejected by other actors. This paper aims to assess economic, social and political tensions produced by the concept of property in use and, simultaneously, the way these tensions contribute to add new layers of meaning to the concept. It also aims to discuss Western knowledge limits and how local management techniques, associated to

cultural and mystical beliefs confront the almost uncontested need for empowerment and otherwise suggest meaningful intercultural dialogues.

Flávio Gomes da Silva Lisboa & Marilene Zazula Beatriz | *Universidade Tecnológica Federal do Paraná*

Participa.br: A Critical Study Case of a Participatory Democracy Mechanism based on a Free and Open Source Software from Perspective of Actor-Network Theory

In this paper is analyzed the case of Participa.br, a virtual social participatory environment established by the Brazilian government in 2014. The thematic of this work is concerning to quality and amount of subjects discussed in that environment compared to subjects discussed specifically by SSE networks. This main question is about explicit presence of SSE networks in discussions intermediated by Participa.br. This virtual participatory environment was built on a free software called Noosfero, that was classified by Fundação Banco do Brasil (2017) as a Social Technology, concept that Dagnino (2014) claims to be a cognitive platform for Solidarity Economy. This fact takes to a secondary question, about influence of relationship among Solidarity Economy, Social Technology and Free Software in discussions. For answering these questions, this paper will: 1) Briefly presents concepts of SSE, Social Technology and Free Software; 2) Identify the model of participation applied by Participa.br; 3) Compare this model with other official ways of public participation admitted by Brazilian legislation; 4) Discover mentions to terms related to SSE, Social Technology and Free Software in register of discussion; 5) Find patterns and stablish categories. This research is characterized as a mixed documentary research, because it evaluates qualitative and quantitative data. The content analysis of discussion will be use guidelines of Bardin (2014) and extraction of data will be made with data scrapping techniques (GLEZ-PEÑA, LOURENÇO, LÓPEZ-FERNÁNDEZ, REBOIRO-JATO e FDEZ-RIVEROLA, 2013; MAHTO e SINGH, 2016). The theoretical framework proposed for this work is a documentary examination of artifacts described by environment of Participa.br for finding the first moment of translation described by Callon (1986) under the perspective of Actor Network Theory.

Panel / Painel 2

Room C1.03

Moderator/Moderação: Maria Fernandes-Jesus
Centro de Intervenção Social, ISCTE-IUL

Luá Carolina Carvalho da Silva, Maria Raquel Caixeta Gandolfi & Peterson Elizandro Gandolfi | *UFU/UC*

Family Agriculture and Territory: Case Study of Baixadinha dos Gonçalves, Patos de Minas / Brasil

The debate regarding the possible ruptures or continuities of collective processes has taken up in the last decades a considerable space in the academic world generally and, particularly, in the Social Management field. New forms of productive arrangements appear on a new economics proposal called Solidarity-based Economy, which premises are held in the construction of real ways of facing unemployment by counting on a social-productive network. The rural community Baixadinha dos Gonçalves, object of analysis of this study, is made up of 35 families and it is located at Patos de Minas, State of Minas Gerais. The properties present different measurements. The local economy relies on production and trading of milk, manioc flour, fruits and vegetables. In this context, this article aims to identify and implement suggestions and solutions in order to improve the quality of life of Baixadinha dos Gonçalves. The method applied was visits, conversation and a questionnaire in order to map and diagnose the local properties identifying the landowners, economic, social, cultural and environmental conditions, its potential and interests. The results indicated that the territory has suffered with rural migration of the youngest and the low level of appreciation of local products due to exploitation by local buyers and dealers. As an alternative some actions were implemented, aiming enhancement of technical knowledge by the producers, broadening knowledge through training courses on handling products, hygiene, packing and simple types of processing. Besides, operation of improvement started in some economic activities raising the development of fruit farming and olericulture by adding value to the properties according to the size of rural

areas and also by enhancing the importance of local tradition through the feeling of belonging as a great value, in the expression of culture and religiosity.

Antje Daniel | *Bayreuth Universität*

The solidarity economy of Oude Molen ecovillage: Navigating in-between efficiency and a vision of a post-growth society

'You never change the existing reality by fighting it. Instead, create a new model that makes the old one obsolete.' With this quotation of the architect Buckminster Fuller Oude Molen ecovillage describes his vision for a sustainable future which build upon a post-growth society. The ecovillage Oude Molen was initiated in 1997 by social entrepreneurs who transformed the abandoned hospital complex in Cape Town's area Pinelands into a micro-enterprise ecovillage which also hosts nonprofit-organizations and community development programs. Oude Molen ecovillage is a vibrant and diverse community that provides jobs, food security and youth development to the local, neighborhood and outlying communities in the region. Many tenants experienced poverty and/or marginalization due to their life style in the post-apartheid area or due to the recent economic decline. At Oude Molen they got the possibility to start their own business, gain independence but also to contribute to the surrounding community. Oude Molen aims at establishing a role model for an alternative form of living which combines economic entrepreneurship with a sustainable, solidarity based and post-growth vision of the society. The vision and interaction within the ecovillage Oude Molen can be described by the emic term used – as a 'community of ad-balls'. This term highlights the contradiction between solidarity and individualized economic behavior. Community of ad-balls describes a group of isolated entrepreneurs, living at the margins of society but still have the ability to interlink and to contribute to community development. Thus, the paper discusses on the basis of Oude Molen ecovillage the contradiction between the individualized and efficiency based behavior of entrepreneurship and solidarity and therewith highlights how people organized themselves, how they practice solidarity, aspire for a sustainable change towards a post-growth society without sharing a world view or common interest.

Gustavo Carvalhaes, Xavier Martins Pontual Machado, Tania Maria de Freitas Barros Maciel & Michel Thiollent | *Universidade Federal do Rio de Janeiro*

Ecological sanitation and the common: action-research in the Caiçara community of Praia do Sono, Brazil

Access to clean water and basic sanitation is considered a universal right by the UN. As conditions in Brazil are critical in rural areas, it is important to construct territorialized counter-hegemonic actions that value culture, the strengthening of well-being and common, based on solidarity economy practices that support the local community (OLIVEIRA, 1988; BOUCHARD 2011). Dardot & Laval (2017) view the Common as a counterpoint to the current political and economic context. In it, individuals assume the role of protagonists in their lives and manage the "commons" for their community of which they are part. In this approach, in the Bocaina Mosaic, an area of socio-environmental vulnerability, based on the demands of the Traditional Communities Forum of Angra dos Reis, Paraty and Ubatuba (FCT), a partnership with the Oswaldo Cruz Foundation (FIOCRUZ) and National Health Foundation (FUNASA) was established, through the Observatory of Healthy and Sustainable Territories of Bocaina (OTSS) for the construction of a participatory ecological sanitation project in the Caiçara Community of Praia do Sono, in Paraty, Brazil. This action-research had community involvement throughout the process. By qualitative evaluation, could be understood the community's relationship is with the common. As the local builders were contracted throughout the work as social mobilizers, the endogenous resources were valorized, being these, knowledge and local economy. Through this articulation, it was sought joint action of the social movement with public agencies to foment joint effort in actions that depart from the own community and inclusive public policies that put society as protagonist of the process. Based on the concept of collective management of common and that people have the capacity to develop mechanisms of collaboration, this research intends to present the process and to report the challenges in the intersectorial action.

Bárbara Ferreira & Rogério Roque Amaro | *ISCTE-IUL*

The Community Groups of Lisbon as "Commons"

A Community (actually Community) Group is essentially a platform for diagnosis, negotiation and action, involving the Community and the institutions and services working there, with the aim of identifying, tackling and solving the problems and the basic needs that have not been fulfilled, that is, to promote its well-being and "Buen Vivir". To this end, it must combine the dynamics of Participation (that is, the active involvement of the Community, its members, especially the "voiceless" and its organized groups) and of Partnership (ie cooperation between public bodies, public services and institutions of all kinds that act in the territory). They are, therefore, processes of co-Knowledge, co-Management and co-Construction of Community Development and Common Good. In this sense, they can elicit, promote, construct and manage various types of "Commons", understood as co-Activities (see Laval and Dardot, 2014), such as: Knowledge (about local problems and questions), Public Spaces or Private Spaces becoming Community ones (by their use and management), Shared Responses and Common Solutions (to the problems and needs of the Community), Cultural Values (whether tangible or intangible), assumed as a Common Good. In all these processes and examples, more important than ownership, is the sense of use and management of the product or service, whether material or immaterial. This is what gives it the nature of Community, that is, of Common, which Community Groups can facilitate and empower, if they are effectively democratic spaces for deliberation and decision. On the other hand, this context and the pursuit of this logic make it easier to promote initiatives to produce goods or services, to meet needs, to create jobs, to generate and distribute income, to accumulate savings and to make investments, within the principles of Solidarity Economy.

Panel / Painel 3

Room C1.04

Moderator/Moderação: Pedro Figueiredo Neto

Instituto de Ciências Sociais, Universidade de Lisboa

Cecilia Matonte Silva | *Universidad de la República, Uruguay*

Solidarity Socioeconomic Truss: Between findings and new searches

Los Entramados Socioeconómicos Solidarios (Matonte, 2017) se definen como un Sistema 2 Tecnológico Social (Picabea y Thomas, 2013) capaz de ser analizados a partir de las alianzas sociotécnicas (Thomas, 2008) entre los Emprendimientos Asociativos de Trabajadores Autogestionados (Vázquez, 2010). Son elementos constitutivos de los Entramados las múltiples conexiones estratégicas que permiten enfrentar entornos hostiles y competitivos propios del funcionamiento capitalista sin desnaturalizar su inscripción a la Economía Social y Solidaria. Los Entramados portan en su definición intencionalidades que hacen a la acción política de organizarse para superar diversas limitaciones. La centralidad en la construcción de un Sistema económico que garantice la reproducción ampliada de la vida de todos, incluyendo la naturaleza implica problematizar los límites y posibilidades que esto supone, además el Estado moderno ante escenarios globales imprimen dinamismos particulares a dichos procesos. La componente territorial y la forma de analizarla resulta necesario ya que se comprenden a los entramados solidarios insertos en procesos comunitarios inscriptos en espacios específicos. Así, definir la ciudad como un espacio donde la vida colectiva y comunitaria se ve interpelada por las múltiples fragmentaciones, expresándose como procesos de aislamiento, dispersión y fractura de la trama que sostiene la vida material y simbólica coincide con las pretensiones de transformación del enfoque sociotécnico de los entramados como posibilidad superadora. La componente de cooperación de los procesos comunitarios y la potencialidad de subvertir los sentidos de la acumulación capitalista son elementos compartidos con los procesos vinculados a la ESS, que se suman a los esfuerzos que dichos procesos realizan para generar otras lógicas de gestión y distribución de la riqueza. Son elementos a considerar, la autonomía, el territorio y las formas de gobierno de los comunes, como categorías relevantes a la hora de pensar procesos comunitarios que en el caso de los entramados solidarios son constitutivos.

Graziela Alperstedt | *Universidade do Estado de Santa Catarina - UDESC*

Social Ecosystems and their Consequences in the City's Public Arenas: A Study in the City of Florianópolis, Brazil

Although the theme of social innovation has gained increasing interest in the last two decades in different countries (Klein et al, 2016, Howaldt et al, 2018), studies dealing specifically with Social Innovation Ecosystems (SIE) and their impact on the dynamics of territories are still very recent and scarce. Stam (2015), Lévesque (2016) and Andion et al (2017) note that the explanatory models provided by business approaches have limited scope for understanding SIEs because, despite defining requirements and components for a "ecosystem of success", they fail to consider the reasons for its emergence, its composition and its effects on the corresponding territories. In the same way, these studies reveal a lack of dialogue between and with the target audiences involved in SI initiatives (Pelka & Terstriep, 2016). In the same time, prevailing a normative logic and methodologies that give little space to understand the particularities of the analyzed territories, besides dealing with general and universal problems, presenting limits on the understanding of the specific demands of each locality. Finally, they note that the consequences of these initiatives in the different contexts analyzed are little discussed. In view of these shortcomings, this article aims to present the theoretical / methodological design and the preliminary results of a research whose objective is to carry out a cartography of the SIE in the city of Florianópolis (Andion et al, 2017). More than a structural analysis of the SIE, its network and the form of interactions between the actors, the ultimate objective is to know, communicate, connect and strengthen social innovation practices in the context of the city, contributing to strengthen dynamics of experimentation of democracy and promotion of more sustainable styles of development.

Kaian Lam | *Centro de Estudos Internacionais, ISCTE-IUL*

Exportations of African Food Items and Ideas: Building a Social Solidarity Economy Across Oceans

Nowadays, it is relatively convenient to purchase African food and ingredients in ethnic grocery stores in major, multicultural cities. Understandably, many of the clients have an ethnic or immigrant background. While research has constantly pointed out how diasporic communities value what originates from their homeland and how food is highly symbolic in old, distant remembrances, little has been done to explore the true economic, social, political and creative potentials of African food exports, that often come in simple packages or are sold loose in dark, nondescript groceries. A social solidary economy can be built around the exportations of African food items, amid a time of rising popularity and public recognition of food diversity and sustainability discussions. While entrepreneurs may already be at work, research has certainly lacked behind in accompanying the trends, strategies and rationales behind such ventures. We urgently need to gauge the transnational African foodscape for export and the space it creates for collaborative efforts, community involvement and promotion of local African interests. Furthermore, this is an issue that speaks not only to African landbound populations, but also to the numerous African diasporic communities in other continents, and to the expanding public of conscious, ethical, activist consumers. On top of material, objectifiable exports, we may also count on the exportations of ideas, standards and mores, all of which the current capitalist framework badly addresses. As such, this paper proposes to locate Africa and the diverse economic and political cultures, as far as food is concerned, within the social solidarity economy debate and to assess the current situation and future possibilities, taking a different approach to understanding transnational businesses, dependency and development.

Jesús Sanz & Éber Quiñonez | *Universidad Complutense de Madrid*

Las Repúblicas de Coimbra: Una aproximación desde la perspectiva de los bienes comunes

Las Repúblicas son una institución destinada a albergar estudiantes universitarios con una larga tradición en algunas ciudades de Portugal y, muy especialmente, Coimbra. Estas entidades sin ánimo de lucro, desarrollan una intensa vida social y cultural y tienen un profundo carácter autogestionado en su funcionamiento con sus propias normas y ritos. Si bien en la forma de presentación de este tipo de instituciones no está presente

normalmente su asociación con los bienes comunes, en nuestra comunicación queremos analizar este tipo de instituciones a la luz de la literatura y debates que se dan en torno a éstos. Nos preguntamos si es posible considerar las Repúblicas como una experiencia de bien común urbano por considerar que existen muchas características que subyacen en su funcionamiento que les acercan a las nociones y forma de gestión de los bienes comunes (gestión colectiva, marco normativo y métodos de decisión colectiva, etc.). El interés de plantear un análisis desde esta perspectiva reside en el hecho de que son mucho más escasas las prácticas de bienes comunes de carácter urbano en comparación con aquellas centradas en otros ámbitos (medioambientales o digitales), y por ser todavía más escasas las experiencias de bienes comunes asociadas a la cuestión habitacional. En este sentido, la singularidad de estas iniciativas estriba en basarse en un régimen de gestión alejado de la propiedad y del alquiler y más cercano a una forma de cesión de uso limitado. Em nuestra comunicación queremos centrarnos en la lógica de funcionamiento de la República, la racionalidad económica que subyace en su gestión y en algunos rasgos que hacen posible su perdurabilidad en el tiempo. Para ello, se parte de la idea de que sólo es posible analizar estas iniciativas desde la densidad de relaciones sociales generadas a su alrededor, y desde la "incrustación" existente entre lo económico y lo social.

Day 2: November 22 | 22 Novembro

Day 2

10h00h – 12h00 | Mesa Redonda III *Aud. B2.03*

From the Workshop to the Assembly: How can Social Solidarity Economy renew Democracy?

Da Oficina à Assembleia: Economia Social Solidária e a renovação da Democracia

Luciane Lucas dos Santos | *CES, Universidade de Coimbra, Portugal*
Pedro Hespanha | *CES, Universidade de Coimbra, Portugal*
Jordi Estivill | *Universidade Autónoma de Barcelona, Catalunha*
Sílvia Ferreira | *CES, Universidade de Coimbra, Portugal*

Moderator / Moderação: Maria de Fátima Ferreiro | *Director Dept. of Political Economy, ISCTE-IUL*

12h30 – 14h00: *Lunch (free)* | *Almoço livre*

13h30 - 16h00: Parallel Panels Session II: Panel 4 / 5 / 6 / 7

16h00 – 17h00: *Coffee break* | *Pausa para café*

17:00h – 19:00h: Mesa Redonda IV *Aud. B2.03*

From Everyday Practices to Social Movement Networks: The power of prefigurative politics

Das Práticas Quotidianas às Redes de Movimentos Sociais: O poder da política prefigurativa

Jason Nardi
RIPESS – Intercontinental Network for the Promotion of Social Solidarity Economy / Rede Intercontinental de Promoção da Economia Social Solidária

David Avelar
cE3c – Centre for Ecology, Evolution and Environmental Changes, FCULisboa; Rede Convergir

Claudian Dobos
ECOLISE - European Network for Community-led Initiatives on Climate Change and Sustainability / Rede Europeia de Iniciativas Comunitárias de Sustentabilidade e Combate às Alterações Climáticas

Moderator / Moderação: Jordi Estivil | *Universitat Autónoma de Barcelona*

19h30: Conference Dinner | Restaurante Clubi INDEG

Parallel Panels Session II: Panel 4 / 5 / 6 / 7 13h30 – 16h00

Panel / Painel 4 *Room C2.05*

Moderator/Moderação: Ana Margarida Esteves
Centro Estudos Internacionais, ISCTE-IUL

Carla Santos, Carlos Cypriano & Djane Santiago Jesus | *Instituto Federal da Bahia - IFBA*

Co-construction of Social Technologies: a differentiated pedagogical practice as an alternative for social transformation

To discuss Social Technology (ST) is to discuss public policies, income, culture, citizenship, and especially education. We aimed to discuss the co-construction of social technologies as a social process that produces transforming pedagogical practices. Co-construction, that come about in the field of symbolic interactions, follows a conception developed by Peyloubet et al (2010). Co-construction is understood as a joint production of knowledge that takes into account the participation of multiple academic and popular knowledges, based on the consensus of several social sectors that contribute to knowledge democratization and Social Tecnology production. Dagnino (2010) particularizes ST concept as a result of the action of a collective of producers in a work process, in a socioeconomic context (that engenders the collective property of the means of production), within a social agreement (that legitimizes the associativism). Under these circumstances, ST allows for self-managed control in the production environment, voluntary and cooperative cooperation, and modification in the generated product, able to be owned following the collective decision. Co-construction idea is associated with the concept of Social Technology and carries the perspective of opening, wherein the relationships are collectively developed and based on dialogue. It represents a fabric of meanings assumed by the participating actors, elucidating processes that are relevant aspects of the epistemic practices. Co-construction redeems such processes and give visibility to the agents of the practices. In the context of the ST construction, do occur several forms of collective learning and dynamics related to the produced knowledge as well as to the human, ethical, and affective values produced. The articulation of learning processes (immaterial production of subjectivities and knowledges) and work (material production of goods and services) was denominated as "multireference spaces of apprenticeship" by Burham (2012).

Jay Tompt | *Totnes REconomy Project*

Citizen-led economic transitions

This communication is an approach to catalyzing place-based economic change pioneered in Totnes, UK by the Totnes REconomy Project. In practical terms, the approach aims to create alternatives to the dominant 'global neoliberal' paradigm, relocalising production, ownership and accountability, reducing consumption, raising community wellbeing. It's place based, bottom up and creates new pathways for people in their communities to participate in economic change processes that are fun, life enhancing and effective. The principal activity is the Local Entrepreneur Forum (LEF), a type of citizen's assembly, which mobilises community members to support new sustainable and regenerative economic actors, relationships and models. It redefines the meaning of words like 'entreprenuer' and 'investor' to include members of the community in the process of starting up and supporting new local entrerprise models – whether cooperative or sole proprietor – that create meaningful livelihoods and benefit the community. It draws on ideas and practices from Asset-Based Community Development and Manfred Max-Neef's 'Human Scale Development'. The model develops from this proposition: if we want to transition to an economic system that is just and inclusive, ecologically and socially regenerative, and increases resilience, we must create the conditions for appropriate new economic actors, relationships and models to emerge and thrive. At local and regional economic scale, the actions citizens can take to create the conditions for new economic actors, relationships and models to emerge and thrive fall into, at least, these four categories: 1) catalyzing a transition-oriented, pro-social entrepreneurial culture, 2) mobilising local and regional social and financial capital, 3) building supportive and regenerative 'enterprising ecosystems', 4) weaving 'convergence networks' of diverse individuals and organisations across localities and regions. This approach has delivered positive results in Totnes and is beginning spread through the Transition network and the REconomy Community of Practice and other networks.

Christos Giovanopoulos | *Vrije Universiteit Amsterdam*

From grassroots solidarity structures to infrastructures of commons

Since 2008 Greece has been a laboratory of extreme neoliberal policies against the neoliberal crisis and of building grassroots resistance and alternatives. Despite the eventual capitulation of emerging anti-austerity parties to TINA, the experience of the social solidarity movement provides a first case example for beyond-crisis post-capitalist alternatives. This grassroots and self-organised movement, which emerged post-2011, was based in horizontal and participatory forms of organizing and developed its own autonomous structures: from alternative food networks and solidarity clinics to solidarity schools and self-managed cooperatives. Its paradigm contributed also to the immediate welcoming response of the refugees in 2015 – before state, EU and NATO authorities overtook the "refugee crisis's" management. However, the objective of this movement was not merely to respond to urgent social needs. It aimed to do so in a different way, by empowering those subjected to the "crises", by building new social relationships, by activating hashed social resources and common intelligence. Therefore, it can be conceived primarily as a process of distributing, diffusing and deepening democracy, outside the realm of state, party and civil society institutions and representations. Drawing on this experience I will highlight the transformative potential unearthed by this movement, by: a. identifying examples and processes of commoning embedded in its practices, b. arguing for the capacity of solidarity practices (e.g. without intermediaries agro-product distribution, the medicine re-use campaign) to form decentralized, distributed and open source infrastructure prototypes, enabling outscaling without sacrificing their participatory features of governance, c. underlining their transformative qualities and ability to inform policy design and/for structural changes in a transition from public to commons. In this context the structures of social solidarity are conceived as infra-structures of solidarity economies and constitutive spaces of institutions and politics of commoning. As processes of consolidating material social power and grassroots democracy vis-à-vis institutional politics that still view them as mere mediums of welfare policies.

Roman Hausmann | *Vienna University of Economics and Business*

Eco-Villages as Drivers of a Socio-Ecological Transformation

This conference paper investigates the potential of local grassroots initiatives to induce a socioecological transformation towards a post-capitalist mode of social and economic organization in line with the concept of the solidarity economy. Violent attempts to overthrow the current system are in a modern (at least pro forma) liberal democratic society unlikely to succeed, as they both lack in the sufficient means of direct violence and will furthermore fail to gain the support from the broader public. Instead, grassroots movements should emphasize on positive messages, for example through using the framing of the "good life for all", to raise awareness for the benefits that such a society could offer to a great variety of people. Furthermore, the paper discusses the shortcomings of the dominant bottom-up-top-down dichotomy and argues instead for a dialectical perspective that integrates grassroots movements with elements of global governance. I focus particularly on the role of eco-villages, both as a way of organizing sustainable community housing and as a crucial element in the local production and distribution of food. The strength of ecovillages lies in addressing the problems and demands of many people, even the more conservative ones: A revitalization of shrinking villages, an integration of old people in inclusive communities, the creation of new jobs and economic activities in rural areas, a more naturalist mode of living, and many more. In line with Antonio Gramsci's concept of hegemony, these eco-villages could constitute a counter-hegemonic movement that has the potential to convince large shares of the population of the need and benefits of a localization of food production and distribution and a strengthening of communal living. Conceptually, I will mostly rely on the work of Theodor W. Adorno, Antonio Gramsci, Theodore Schatzki and various scholars from the bio-regionalism and the eco-village movement (e.g. Scott-Cato, Otterpohl, Würfel).

Mairi Gunn | *University of Auckland*

Video/vídeo: Common/place - Indigenous Māori

Indigenous Māori populated places that now comprise the western suburbs of Auckland; Aotearoa/New Zealand's largest city. European settlers, people from Polynesian Islands and newer migrants from across the

globe have since come to make it their home. Many bring knowledge of, and longing for, social lives once experienced in close-knit societies. How could I, a video installation artist, help bring local people together with a view to sharing stories, pooling ideas, forming connections and establishing a commons? Could virtual reality (VR) technology play a part? common/place is an installation created for the Whau Arts Festival held recently in Riversdale Park, West Auckland. The women who agreed to take part, all live in Riversdale Road. Originally from Samoa, India and Zimbabwe, they were drawn to the project because they saw how it might engender social connection and potentially overcome racism by helping others take the first step towards engagement with former strangers. They also realised they would be safe and in control of their home environment, as their "guests" would only visit virtually, at a different time and space. I set up a 360° Nokia Ozo camera at the dining room table at each woman's home and recorded conversations with them about collective endeavour in their former homelands. Two of them lamented the loneliness they felt in their new neighbourhood. The recorded imagery became the point of view of visitors to the festival. At the installation, seated at a dining table in real reality (RR), they put on a head mounted display (HMD) and found themselves teleported to their neighbours' houses. They could hear the stories at close proximity, in an intimate setting. They became guests at virtual tables in the womens' virtual homes; like an invited guest but without the usual pressures of engagement – a first step towards commoning.

Panel | Painel 5

Room C1.03

Moderator/Moderação: Guya Accornero

Centro de Investigação e Estudo em Sociologia, ISCTE-IUL

Hamish Beattie & Daniel K. Brown | *Victoria University of Wellington*

Perceptual Bridging as an Strategy for Stakeholder Consensus Building and Collective Action

This paper discusses the results of the Maslow's Palace workshops project, which engages with current debates about the democratisation of urban design technology and stakeholder consensus building, through the creation of a new framework for the design of serious urban design games and workshops. Eleven workshops were held with three landfill-based slum communities in Mumbai and Delhi, India in November 2017. The purpose of the project was three-fold: (1) to explore consensus building processes with the communities surrounding the perception of participants largest urban development problems; (2) to promote participant cooperation between community members and partner organisations as facilitators through mutual understanding of urban issues and relationships and (3) to encourage dissemination of workshop outcomes and experiences to provoke future action. The paper introduces the concept of the "perceptual bridge", which employs a carefully constructed balance of fictional and nonfictional urban planning elements in digital urban participatory design workshops to open up new avenues for community dialogue and collaboration, while grounding speculations in reality, to ground debate in reality. Empirical results show that the perceptual bridging technique was an effective tool for consensus building, allowing participants to raise and discuss a large number of issues, resolve conflict, and to understand the importance of the issues to others within the workshops via "collective tinkering". However observations show these outcomes could be affected by a number of factors including how facilitators engaged with stakeholders and disparities in digital literacy

José Eduardo Fernandes, Cristiane Betanho, Fabiane Santana Previtali & Peterson Elizandro Gandolfi | *Universidade Federal de Uberlândia & Universidade de Coimbra*

Social Policies To Combat Poverty: Educational Practices Of Cieps/Ufu

This article intends to discuss the training processes for the work carried out by the Solidarity Incubators of the Brazilian Federal Universities, with the initial action of the Center for Incubation of Popular and Solidary Organizations (CIEPS) of the Federal University of Uberlândia, MG, Brazil, from the years 2010. We understand that public policy called the People's Solidary Economy has, as an inducing axis in social interventions, work as a fundamental activity of social being. From the critical thinking about society and education expressed in Marx, Mészáros, Harvey, Antunes and Saviani, this article aims to deepen the analysis of the formative practices in the construction of political / pedagogical practices that can impel the workers to appropriate the knowledge to act in productive chains, enabling income generation and political emancipation. From this perspective, we use as a methodological strategy Action Research, which allows us to participate effectively in the discussions and contribute to systematizations together with educators, students and social movements. Since the creation of CIEPS/UFU in 2008, a number of Solidarity Productive Organizations (OSPs) have been incubated, which enabled researchers / extensionists to uncover a diversity of challenges in relation to training actions and the follow-up of practical results related to advances in self-management, access to markets, cooperation and income generation. It was evidenced limiting factors to the development of organizations that wish to be, in addition to long-lived, knowledge holders to overcome the contradictions experienced in capitalist relations, overcoming the division of labor and the alienation of the social being. In this context, it is evident the need to establish educational actions and practices identified with and by workers, both with their historical demands and those that appear during the formation process, indicating a constant dialectical movement of reflection and practice.

Haris Malamidis & Leonidas Oikonomakis | *Scuola Normale Superiore*

Water struggles and the commons: the cases of Cochabamba, Bolivia and Thessaloniki, Greece in comparative perspective

As an alternative form of governance, the practice of commons does not come out of a vacuum. Rather, it usually sparks as a contentious suggestion in times when the state control changes hands with private corporations. The emergence of the commons as an alternative solution against the state's monopoly or the profit-driven logic of capitalist management finds widespread application with respect to natural resources. Therefore, engaging in dialogue with the institutional administration as well as the internal dynamics developed within the struggling groups are crucial in shaping the transition from claims against privatization to the common (self)management of natural resources. Thus, the study of these contentious episodes can enhance our knowledge regarding the development of the agenda of the commons. This paper draws its attention on the water struggles in Cochabamba, Bolivia (2000) and Thessaloniki, Greece (2014). Although both struggles managed to stop the forthcoming privatizations, at the same time they both failed in creating a tangible proposal of how to manage their respective water companies as a common good. While they both used an institutional tool, a referendum, as a tactical repertoire, their attention on institutional paths and traditional repertoires of protest ended up having a de-mobilizing effect. In turn, this proved to be counter-productive for the development of a self-management strategy, thus empowering the more reformist wings of the movement. Adopting a comparative perspective and based on qualitative research in both cities, this paper aims to explore the different context of mobilization, repertoires of action and relations with the state institutions, as well as the internal struggles within the movements themselves trying to draw useful lessons for the management of public natural resources as a common good.

Moderator/Moderação: Maria Fernandes-Jesus
Centro de Intervenção Social, ISCTE-IUL

Francesca Forno | University of Trento & Paolo R. Graziano | *University of Padova*

From Global to Glocal. Sustainable Community Movement Organisations (SCMOs) in Times of Multiple Crises

Sustainable Community Movement Organisations (Forno and Graziano 2014) are social movement actors aimed at building social ties within communities focusing on environmental and social justice and for which the main battlefield is represented by the market. Examples of such phenomena include solidarity-based exchanges and networks, new consumer-producer cooperatives, barter groups, urban gardening, time banks, local savings groups, urban squatting, etc. Although not new, over the last decade such experiences have registered a rapid increase. Starting out from this analytical framework, the paper analyzes how collective action was organised, sustained and transformed in the wake of the 2008 economic crisis by looking at three different Italian cases of SCMOs: the Gruppi di Acquisto Solidale (solidarity-based consumer groups or solidarity purchasing groups, SPGs), Addiopizzo (a relatively new anti-racket organisation which literally means 'goodbye to protection money – pizzo' solicited by organised crime) and Rimaflow (an Italian factory 'recovered' by its workers in 2013). More specifically, the paper discusses whether, how and why Sustainable Community Movement Organisations have consolidated even in times of crisis. Data for the analysis come from various sources of information, such as semi-directive interviews with key actors from the three SCMOs, surveys among activists and participant observation.

Leonardo Leal & Tânia Limeira | *CEI-IUL, ISCTE-IUL & Universidade Federal de Alagoas*

Governance, Social Participation And Management Of Common Resources In Solidarity Developments

This article presents the results of an investigation that sought to understand the processes and mechanisms of participatory governance of community organizations in the field of solidarity finance (Banco Palmas, Banco Ilhamar and Fiare Banca Ética), with emphasis on the participation of users in the management of resources of common use (financial, material, cognitive), according to Ostrom (1990), Laval and Dardot (2014) and Fournier (2013). Participatory governance refers to an ideal of "horizontality", being "(...) an increasingly widespread form of political organization characterized by non-hierarchical relations, decentralized coordination, direct democracy and decision by consensus (...) "(Juris, 2013, 40), incorporating a critique of hierarchy and authority as it structures new relationships. The methodology used consisted of multiple case studies (Gerring, 2004), documentary analysis and interviews with key actors of the organizations investigated. The analysis was elaborated based on seven categories present in the body of literature on the commons and the democratic governance, namely, the profile of the users; the type of resources used; use of collective rules; monitoring and sanctions, conflict resolution and institutional recognition. In the cases investigated, users of the common resources are the residents and workers of the territories of these organizations. They promote community participation in decision-making, implementation and evaluation processes. Participation takes place through institutionalized and informal mechanisms, through community mobilizations, digital social networks, assemblies, forums, block councils and deliberative councils. Two modalities of participatory governance of these organizations have been identified, ranging from a model in which participatory governance is complementary and a model in which participatory governance is structuring. The phenomenon of participatory governance can be analyzed under various theoretical lenses, especially those of the Commons, and the problem of the adequacy of theories is then empirically evidenced.

Sara Moreira | *Universitat Oberta de Catalunya (Dimmons / IN3)*

Food networks as urban commons: The case of a Portuguese "prosumers" group

This paper analyses the complete life cycle of an alternative "prosumers"group from Porto (AMEP) which emerged from the local solidarityeconomy movement and discusses the main challenges of sustaining thecommunity's governance of shared resources. Drawn from an action-research methodology, it describes the dynamics of the social currency-based food network as an urban commons through the analyticalframework of the commons balance of collaborative economy (FusterMorell, 2017). By looking at the dimensions of governance, economy,technology, knowledge, and social responsibility, the case study bringsevidence of an emancipatory food exchange groupin Portugal which gavepractical meaning to the aspirations of the local solidarity economynetwork, ECOSOL. Although the case study was not originally conceivedin academic terms, inductive reasoning shows that AMEP empiricallydeveloped a framework to perform solidarity economy which instinctivelyfollowed Ostrom's principles for governing a commons. The analysispoints tode8cient communication and an unsustainable governancemodelas the main reasons for the failure of the initiative in the long term:these are perceived as fundamental conditions for the success of long-enduring initiatives of this type.

Panel | Painel 7

Room B2.02

Moderator/Moderação: Leonardo Leal Prates

CEI-IUL, ISCTE-IUL & Universidade Federal de Alagoas

Eloy Gutiérrez, Gael Carrero, Gema Alcañiz & Jesús Sanz | *Universidad Complutense de Madrid*

Alternativas económicas, ¿para quién? Fronteras invisibles en las prácticas de la economía social y solidaria y en la gestión de los bienes communes

En las últimas dos décadas, ante la escasez de políticas que han permitido avanzar hacia un orden social y material más justo, tanto desde los movimientos sociales como desde el ámbito académico, se ha despertado un renovado interés por experiencias de anclaje socio-comunitario y cooperativo, como son las prácticas de economía social y solidaria y los bienes comunes. Se incentivan miradas y reflexiones que valoricen el protagonismo social, los saberes más localizados y las lógicas, tanto económicas como sociales, más inclusivas y menos depredadoras. Uno de los debates más sugerentes se percibe entre quienes sustentan el supuesto carácter innovador de estas prácticas y, por el contrario, quienes defienden que simplemente asistimos a una suerte de revival de prácticas de refugio, presentadas ahora como "nuevas prácticas cargadas de futuro". En ambos casos, la apelación común en los relatos que acompañan a estas prácticas, es su insistencia en la necesidad de plantear un proyecto político-moral nuevo, y su énfasis en el (supuesto) carácter transformador y emancipador de estas experiencias. Sin embargo, si atendemos a su composición, llama la atención que, en la mayoría de los casos, los participantes responden a un perfil bastante homogéneo: jóvenes precarizados urbanos, con alto capital cultural y una renta familiar media. Esto nos hace preguntarnos hasta qué punto estas prácticas son o pueden ser realmente democratizadoras e inclusivas. Así, entre un discurso y unos imaginarios que apelan a la democratización y la inclusión y la llamativa composición social homogénea de muchas de estas prácticas, en esta comunicación queremos indagar en los límites y las "fronteras invisibles" realmente existentes en algunas de estas prácticas. Para ello, nos basaremos en notas de tipo etnográfico tomadas a partir de diversos trabajos realizados con iniciativas de monedas sociales, de economía social y solidaria, y centros sociales inspirados en los bienes comunes.

Kadir Çoban & Hazal Melike Çoban | *Ankara University, Institute of Social Sciences Public Finance Department*

The Role of the Local Governments on the Development of Local Economies: The Analysis of Women's Initiatives in Turkey

This study aims to explain the role of local governments on the revitalization of local economies through "short circuits" of production and consumption that stimulate the creation of employment and the establishment of wealth at the local level. In the analysis, Women Producers Cooperatives and Women Producers Market initiatives in Turkey and their relations with the local governments will be examined. This study also seeks to understand the effect of this cooperation on the empowerment of women who do not have an opportunity to integrate into the labor market. In Turkey, there is a huge disparity between women and men in the employment rate and participation in the labor market. As an example, while the employment rate for men older than 15 years old was %65.1, the rate of women was %28 in 2017. With the support of local governments, social inclusion of vulnerable women and their participation in local economies have been provided. Moreover, these markets offer local consumers to reach cheaper, fresh and good quality products in the first-hand. As a result, it helps local economies revitalized through local cooperatives and markets which are supported by local governments.

Hazal Melike Çoban | *ICS-ULisboa* & Leonardo Leal Prates | *CEI-IUL, ISCTE-IUL; Universidade Federal de Alagoas*

Institutional Transit and Intersection of the State and Civil Society: An Analysis of the Social Economy in Brazil and Turkey

In recent decades, the relations between civil society and the state have become one of the central focuses of theoretical disputes and empirical research in the field of public policymaking. By entering this debate, this article proposes an analytical perspective that makes it possible to grasp different patterns of relationship between institutionalized policies and not institutionalized policies and particularly how such standards nurture distinct processes of organization and action of civil society, including the social economy. To explore the possibilities of such analytical perspective, it tackles the trajectory of social economy organizations in Brazil and Turkey. Through this perspective, we seek to identify institutionalization processes of organizations regarding their relationship with the state and the government policies. Unlike address and criticize this process as an example of co-option or exploitation of the social economy by the state, seeks to show that it is the result of a complex pattern of relations between civil society and the state, in which intersect organizations social and solidarity economy initiatives, political parties and public policy.

Renaud Frossard | *World-Coop EconomiX Université Paris Ouest – Nanterre*

Contribution de terrain proposée: Présentation du Programme WORLD-COOP

Le Programme World-Coop soutient les objectifs du développement durable de l'ONU et de l'UE pour le plus grand nombre dans le respect des droits fondamentaux des personnes, des peuples et de la Nature. Il s'investit dans la co-construction d'un réseau de plates-formes digitales collaboratives peer to peer mutualisées sur un standard universel commun dans tous les domains pour tous les pays. Il vise l'empowerment individuel-collectif des capacités d'action socio-écologique et de la maîtrise démocratique des nouveaux biens communs numériques générés par la révolution Internet (big data, données privées, intelligence artificielle, objets connectés, blockchains, etc.). Il est porté depuis trois ans par le LUSTIC (Living lab Usages Socio-Technologiques Innovation Coopération) en partenariat avec le Laboratoire EconomiX Université Paris Nanterre, le LUTIN (Laboratoire Usages en Technologies de l'Information Numérique) et le Programme Unitwin UNESCO CS-DC (Complex System – Digital Campus) réunissant cent vingt universités sur cinq continents. Il articule deux entités de droit français à vocation européenne et internationale autour d'une Charte éthique, sociale et écologique: 1) World-Coop Lab, market place associative développant un écosystème avancé d'échanges et de services socio-numériques ; 2) World-Coop Consortium, coopérative d'intérêt collectif fédérant leurs concepteurs, producteurs

et autres parties prenantes. Il offer un modèle economique innovant d'entreprise sociale fractale décentralisée en réseau de communautés numériques autonomes et solidaires. Il s'adresse à tous les acteurs responsables intéressés, territoriaux ou sectoriels, sociaux privés ou publics, productifs ou éducatifs, culturels ou scientifiques. Il propose une recherche action formation coopérative de longue portée sur les besoins et la prospective de nouvelles formes de gouvernance socio-économique plus démocratiques à tous niveaux. Il en attend le renforcement local des potentiels citoyens d'action, d'auto-organisation, de participation, de création, de production, d'inclusion et de résilience face aux défis de l'économie digitale, de la société du savoir et des changements globaux, climatiques ou autres.

Day 3: November 23 | 23 Novembro

Day 3

10h00 – 12h00: Mesa Redonda V (session in portuguese/sessão em português) *Aud. B2.03*

"Another World Is Possible" and It Has to Be Made Visible: The role of the urban and rural commons and regenerative communities

Dar Visibilidade ao "Outro Mundo Possível": O papel dos "Bens Comuns" urbanos e rurais e das comunidades regenerativas

Ir. Lourdes Dill | *Projeto Esperança-Cooesperança & Cáritas Brasil*

Laure Luciani | *Tamera, Portugal*

Fernando Rodrigues | *ANIMAR, Portugal*

Rita Serra | *CES, Universidade de Coimbra, Portugal*

Moderator / Moderação: Leonardo Leal | *CEI-IUL & Federal University of Alagoas, Brazil / Universidade Federal de Alagoas, Brasil*

13h30 - 16h00: Parallel Panels Session III: Panel 8 / 9 / 10

16h30 – 18h30: Discussion & Closing Session / Debate e sessão de encerramento *Aud. B2.03*

Presentation of the paper panel results and Closing Session / Apresentação dos resultados dos painéis de comunicações e Sessão de Encerramento

Moderation and comments / Moderação e comentários:
Rogério Roque Amaro | CEI-IUL, ISCTE-IUL
Ricardo Alexandre | CEI-IUL & TSF

Parallel Panels Session II: Panel 8 / 9 / 10 13h30 – 16h00

Panel | Painel 8 *Room C2.05*

Moderator/Moderação: Giulia Daniele
Centro Estudos Internacionais, ISCTE-IUL

Heejin Ahn | *Graduate Institute of International and Development Studies (IHEID)*

Women's Participation in Producer Coffee Cooperatives: A Case Study of Six Co-op Societies in Machakos, Kenya

In the last decade, an increased international attention has been given to bring gender equality and equity to the fore of cooperative policy and practice in light of the structural and institutional barriers that women face in accessing cooperatives. Yet scholars disagree upon whether cooperatives can truly serve a tool for women's empowerment and to what extent it can meet women's needs and interests. Using a constructivist grounded theory built upon by the social relations perspective, this study examined how women's participation in the traditionally male dominated coffee cooperatives led to the formation of gender equity norms within the farms and

at home. To what extent can cooperatives, as collective action institution capable of responding to women's practical and strategic needs through the 1) redistribution of income, 2) redistribution of labor and 3) redistribution of power and knowledge through more egalitarian decision-making? The results from a field research conducted in six coffee producer cooperatives in Machakos, Kenya reveal a positive yet cautionary tale: cooperatives promote higher income and better education outcomes among members and are well-positioned to promote joint-tilted land and provide credit schemes that could increase women's economic agency and improved bargaining position within the household. At the same time, women's participation can only go so far as long as it is not matched with their joint ownership and control over productive assets. More, the extent to which cooperatives can facilitate in the formation of gender equity norms will largely be influenced by the smallholder farmers' returns from the coffee produce.

Michela Giovannin | *Centro de Estudos Sociais, Universidade de Coimbra*

The political dimension of social and solidarity economy: what is the role of social movements?

In recent years the global financial crisis and the consequent austerity measures have triggered protest movements in Southern Europe, with anti-austerity movements characterized by a call for social justice framed in solidarity and inclusion, against the perception of a reduced capacity by the state of addressing citizens' needs. This low level of trust in institutional politics has triggered the creation of alternative spaces of deliberative and participatory democracy, directed to experiment with different political expressions.Against this background, a crucial question is whether and how this claim for different forms of democracy has been translated into the development of grassroots organizational forms that bring increased democracy also into the economic sphere. Consequently, this paper focuses on Solidarity Economy (hereinafter SE) organizations, since this concept focuses mainly on the process of democratization of the economy. SE organizations have been interpreted as characterized by "a dual dimension", which is economic as well as political. They are meant as alternative organizations to mainstream economy that focus on local territorial and community development, are distinguished by a collective ownership or management of means of production and redistribute surplus to disadvantaged groups and communities. By theoretically and empirically investigating through a qualitative approach a sample of SE organizations in Spain and Portugal, the paper examines under which conditions social movements are conducive to the emergence SE organizations, and analyzes the extent to which social movements shape and influence the economic, social, and especially the political dimension of SE. The analytical framework is mainly based on a process framework based on McAdam and Scott (2005), who merged organization theory and social movement analysis in order to examine the organizational field level, intended here as the larger set of social movements and organizations proposing alternative political and economic models, as well as political, economic and legal traditional institutions that support the "status quo".

Maria de Lourdes Borges, Rita de Cássia Brochier & Pedro F. de Conto | *Universidade La Salle*

The Commons and Social Solidarity Economy: methodological advances through the application of ethnomethodology

According to De Angelis (2010), commons is a set of non-market resources, created and sustained by one or more culturally and materially identified communities. This notion also includes the social process that creates and replicates the common goods. In parallel, the theoretical-methodological approach of ethnomethodology (Garfinkel, 1967 and others) focus on social relations, which ordinarily occur among ordinary people, since the reality in ethnomethodological terms is socially constructed through social interactions. The commons occur on a small empirical scale, in communities or groups that gather around an autonomous, self-sustaining, self-governing production scheme (Deleixhe, 2018). Accordingly, ethnomethodology can shed light on how small, discrete daily actions coming from these communities' members build the commons' own social reality. In addition, in the empirical contexts of small organizations such as cooperatives and associations at large, new forms of solidarity and self-management are experienced on a daily basis (França Filho, 2007). These experiences are found within the Social Solidarity Economy framework and make advances to the understanding

of the commons. This article offers empirical evidence on how ethnomethodology can bring methodological advances to the study of the commons and the social solidarity economy through a comprehensive case study on a Brazilian waste recycling cooperative. The ethnomethodological analysis of the empirical data (109 hours of observation and 147 pages of field research notes) suggest that the daily practices of the cooperative's members involve describable actions which range from solidarity to conflict. This dynamic creates actions and reactions that produce (and reproduce) the professional practice of the cooperative members, thus creating processes of community construction and reconstruction which approach the idea of the commons.

Haris Malamidis | *Scuola Normale Superiore* & Konstantinos Roussos | *University of Essex*

Social Movements and Commons: Towards a Synthesis

Since the beginning of the recent crisis, accounts of the everyday and anti-austerity forms of collective action are presented in a wide variety of approaches within the field of Social Movement Studies and the theory of the Commons. Undeniably, on the one hand, social movement studies' attention to the external political environment as well as the micro-level of activists and the meso-level of organizational formats offer important insights regarding the context of mobilization and the raise of collective claims. On the other hand, various conceptualizations of the commons setting their locus on the trans-local level, provide a conceptual toolbox to understand bottom-up practices and logics that move beyond the state and market solutions. In this respect, both disciplines highlight loose organizational forms, the construction of alternative communities and collective imaginaries. Nevertheless, by using different explanatory frames, the two literatures seem to remain unconnected and ignore each other. Against this background, a crucial task for this paper, and one that has been largely neglected, is to rethink social movement studies and the theory of the commons in light of one another. This paper aspires to develop a synthetic theoretical perspective focusing on three main aspects. First, our analysis grapples with a set of concepts addressed in both literatures and seeks to highlight how a conceptual synthesis can sharpen and re-politicize the theorization of contemporary collective action in the everyday level. Second, we shed light on the main methodological and conceptual advantages and inconsistencies of the two literatures in shaping the explanations of current organizational formats and repertoires of action. Third, we consider the radical usages and limitations of the two literatures and their relation with respect to institutional and state agents. This theoretical contribution aspires to further assist the study of collective phenomena and minimize the distance that divides the two literatures.

Inês Bustorff Vargas | *ISCTE-IUL*

Housing access and affordability – A paradigm shift for Lisbon

Housing access and affordability are ever more difficult for an increasingly higher number of Portuguese families living in urban areas. Housing market under the scope of global financial mechanisms and its subsequent ramifications, are a problem for housing access and affordability in major cities. Lisbon is no exception. The homeownership paradigm, in wich portuguese public policies have been relying upon, haven't solved the problem. On the other hand, public housing stock and public regulations have not been enough to balance private housing market and social needs. A paradigm shift is emerging, deserving a deeper analysis. The consequences of market based supply and demand, require community resilience tools and strategies for housing production and managment, urban desertification and gentrification. This shift can be guided by the principles and values of solidarity economy, and housing as a common good. Namely, by focusing on access instead of ownership, co-production and comunity acountability, non-monetary peer-to-peer solutions, collective governance strategies and participatory democratic tools. Ecovillages and Cohousing initiatives, as well as Integral Cooperatives, provide inspiration for Lisbon initiatives yet incipient. Social and solidarity networks working with municipalities and the private sector locally, are proficuous and challenging for these initiatives to emerge. The paper will discuss the questions above, under the premesis

of solidarity economy and urban commons, and broaden theoretical possibilities for emerging initiatives in Lisbon.

Yeva Swart | *EIUC / Niod*

The Great Lakes Commons Movement, a critical analysis of a vanguard practice

This paper concerns the Great Lakes Commons Movement (GLC), a de-colonial cross-border movement and coalition that is seeking a way to radically transform the guardianship of the Great Lakes (USA/Canada/First Nations). This paper criti-cally analyses the governance proposal of the GLC and its different implementa-tions at both governmental and communal levels.As global concerns and capitalist interests regarding water resources are growing, the Great Lakes have become spotlighted as one of the most important sources of fresh water in the world. Furthermore, the GLC is vital in addressing the clean water access concerns that continue to emerge in the GL-area. Researching this movement and its practices is essential in order to under-stand the GLC's potential and its impact on the GL communities, but it also can be used as an example for other commons-governances. The GLC gives us crucial in-sight in how the commons governance can play an important role in a post-capital-ist future.It is both a fascinating casestudy as a complex one, because the governance policies it concerns itself with are applied to a large area that crosses multiple bor-ders. The paper deals with the issues this raises and with the radical pluralistic re-newal it offers. I will specifically look at the role of community empowerment, social justice, participatory democracy, diversity and solidarity. Furthermore, the GLC emphasises the re-indigenizing of the commons and has centralised indigenousknowledge. Finally, special attention is given to the legalimplementa-tions on the local, state, national and international level. I will use Bollier's research and criticism by scholars such as Walter Mignolo, Felix Patzi Paco, Gustavo Esteva, and others.I strongly believe this paper reflects many of the objectives of the conference and would a valuable addition that can inspire many.

Panel | Painel 9

Room C1.03

Moderator/Moderação: Filipe Miguel Moreira Alves

CENSE - Faculdade de Ciências e Tecnologia, Universidade Nova de Lisboa

José Eduardo Fernandes, Cristiane Betanho, Fabiane Santana Previtali, Maria Raquel Caixeta Gandolfi
Universidade Federal de Uberlândia

Critical And Solidary Consumption

Our objective, with this reflection, is to present the proposal of Critical and Solidary Consumption. We analyze the relations of production and consumption as part of the same process, which is political but, above all, unilateral. Consumption is directed through appropriate symbols and signs of art and culture, transformed by technology into design and marketing, producing the culture of consumption. Critical and solidary consumption is a proposal to confront the contradictions that the "fetishization" of the commodity causes in social relations and with the environment. Critical and solidary consumption is anchored in the fight against environmental degradation, through the choice of acquiring agroecological and locally produced products; in the recognition of work, thus giving priority to the spaces in which relationships between producers and consumers can be cultivated; and in the cultivation of relations of solidarity between the workers who produce and those who acquire the products in the process of exchange. A critical and solidary trade experience that we have developed from the Center of Studies in Agroecology and Organic Production of CIEPS/UFU is a marketing space that was founded in 2015 from a work developed with courses and technical and political advice to the groups farmers who wished to make the agroecological transition. Above all, it is intended to go beyond technical training so that the relationship of rural workers to their peers in the city can be socio-referenced, from the production and consumption of healthy foods, overcoming dependency relations, advancing in the construction of production networks and critical and solidarity consumption. Apart from the merchandise, the work. Beyond consumption,

solidarity. Beyond rhetoric, practice. These are the reflections we suggest to improve our development, in favor of a more just and solidary society.

Sophie Jerram | *Victoria University of Wellington; Unversity of Copenhagen* & Murdoch Stephens | *Victoria University of Wellington*

17 Tory Street, Wellington: a decentralised urban commons

Emerging from the Occupy movement (2011) in Wellington New Zealand, the 17 Tory Street Open Source Community Gallery existed as an urban commons for five years in a central city shop. It was developed through emergent principles of hospitality, decentralised decision-making and the contribution of koha (Maori notion of gift) in lieu of rental. The space retained what Stavrides (2016) called an open network used by artistic, political, commercial and educational groups without any formal management except for that co-ordinated via the software Loomio. In five years the space hosted hundreds of citizen-initiated activities: art and book launches, music evenings, political meetings, theatre events, co-operative food exchange, film screenings, and regular meetings of Polynesian art makers Kava Club. 17 Tory St had an attraction bias toward experimental and more radical political groups, but also hosted municipal events and mainstream businesses. This paper examines the network that operated to maintain the site as a consistent generator of independent activities, until mid 2017 when the sale of the building was planned: an assemblage that included earthquakes, the Occupy movement, an informal movement called Concerned Citizens; a municipally-funded Urban Dream Brokerage, a supportive property owner, an economic recession, the Loomio tool and associated decentralised decision making, and a broad community of creators and caretakers that varied wildly in the five years. We examine, as embedded actors in Tory St, what worked in this decentralised space that continued to attract marginalised and vulnerable groups, and ask how this might be applied to other spaces, and larger institutions.

Peter Ranis | *Graduate Center, City University of New York*

Eminent Domain as the Default Imperative to Promote U.S. Worker Cooperatives

It has become abundantly clear that capitalism is eroding U.S. community development, culture, its civil society and working class livelihoods. The U.S. national government is demonstrably averse to protecting working class lives and labor unions appear increasingly as defensive institutions against corporate capital. We see from the islands of examples of worker cooperatives in Argentina, the U.S., Canada, Italy and elsewhere, that they do not need capitalists nor managers. Markets are required and so are, in most cases, states through public policy interventions. My research in Argentina and the U.S. demonstrates that coalitions of worker advocacy, cooperative formation and public policies at provincial/state levels can come together to provide arenas of worker autonomous enterprise formation and longevity. In the U.S. both the federal constitution and every state constitution has the provision of eminent domain-a "takings clause" that allows for the taking of private property for "public purpose" with compensation. This has been used for many decades to appropriate private property for purposes of building highways, airports, hospitals, schools, libraries, public parks and sport complexes in the name of urban development and the societal benefit. It can be applied with equal justification when a firm declares bankruptcy, is outsourcing a majority of its workers' jobs and/or is declaring its intentions to capitalize abroad. The U.S. federalist decentralized structure and the more progressive nature of Democratic Party dominance and ideology in certain states and municipalities gives credence that the use of eminent domain to create worker cooperatives out of runaway capitalist enterprises is on the progressive agenda against a rapacious multinational capitalist environment. Eminent domain is a legal process and has a basis in established public policy, which includes the powers to tax and spend, to impose environmental regulations, to zone for economic purposes and to protect workers and the surrounding community from health and safety hazards. Worker cooperatives require a novel approach to eminent domain, using it on behalf of workers for the clear benefit of economic development and societal justice. Otherwise we condemn these workplaces and their surrounding communities to unemployment, a shrinking tax base, poverty, and, as a result, the continuing erosion of the U.S. labor force. Eminent domain remains the untapped viable legal mechanism that will place worker

rights at the center of the political debate within capitalism itself–toward the goal evoked by Marx: the free association of worker producers.

Cristiana Calheiros & Cristina Cordeiro | *ISCTE-IUL*

Valorize the Past to build the Future Now: Culture and Knowlegde as a Immaterial Common

From the perception of the internet as a common, immaterial commons (resources produced by people and shareable, such as culture and knowledge), gain highlight in the discussion of the commons. It is essential to define, understand and update concepts about the immaterial commons,thatin a global era, are no longer confined to a particular location and whose potential for use increases withsharing. We intend to analyze the individual and collective identity as a common, responding to the challenge of diffusing in the present andfuture the potential of immaterial commons.Responding to this question can improve local self–esteem at the individual level (wisdomsand knowledge) and at the collective level (memory / identity / culture);valorize,disseminate and perpetuate in time individual knowledge and local cultures contributingto a greater collective construction of what is the local memory; enrichculture and knowledge as a common and contribute to a greater scientific recognition of immaterial commons. Weuse as methods an exploratory studywith identification of 10 knowledgesof older people that will be shared in open access and a case study of a rural village with a community–driven local development process, basedon its own culture, through a publicart and a tale.Through these analyzes, we perceive and demonstrate two basic ideas: how knowledgeand culture, created by people and socially transmitted,have a central role in processes of development and democratization, allowing to value this commons as a prupose for individual andcollective development; the potential of these resources has especially positive outcomes when the culture or knowledge in question is self–managed by the individuals or communities involved in it through their social relations, with their own rules and joint decisions as a common one.

Panel | Painel 10

Room C1.04

Moderação: David Avelar

cE3c- Centre for Ecology, Evolution and Environmental Changes, Faculdade de Ciências ULisboa

Ilan Bizberg | *El Colegio de México*

Sustainable economic models in Latin America: project and reality

I will analyze both the discourse, the actual program as well as the contradictions with reality of the experiences intended to implement a more sustainable, environmental friendly and less consumeristic economic model in Latin América, especially in Bolivia and Ecuador. In these two countries, either governed by an indigenous president as is the case of Bolivia or with strong influence of the indigenous movements as Ecuador, governments have proposed to apply an economic model that has been synthesized by the phrase "buen vivir" (good life). These experiences have only been possible in countries with a very dense, organized and active civil society. I will analyze the way in which the indigenous together with other social movements of these countries construed this alternative economic project, the way in which the project has been actually implemented, and the contradictions it encounters with the need of both Bolivia and Ecuador, to redistribute resources through education, health, and assistance to their very poor populations, a need that has pushed them to deepen their dependence on national and foreign investment in the extractive industry.

Thomas Kuyper, Stijn Oosterlynck & Ingrid Moons | *University of Antwerpen*

Re-collectivizing urban spaces, agriculture and the social economy. The case of Stadsakker

Urban Agriculture (UA) is more than food production. In this article UA is presented as a form of community building through an alternative way of sharing spaces and food in a diverse urban context. While productivist approaches of UA might enhance social exclusion, an inclusionist approach holds opportunities for community – and skill building. Civil society plays a key role in initiating inclusive UA. Identifying barriers of these initiatives might inform policy for inclusive use of public space. Therefore, this article focusses on governance of Stadsakker, a socially oriented UA initiative. Stadsakker maintains five community gardens in Antwerp and is part of Posthof, a civil society organization active in the local service economy. They use UA as a means for social integration directed at newcomers and disadvantaged groups and redistribute value through a social currency. This case study–based analysis uses fieldwork data gathered through participative observation and semi–structured interviews. A relational perspective is applied on UA with a focus on actors, discourses, non–commodified resources and community–defined rules. Analysis of Stadsakker shows that a shared space and a common goal, the cultivation of food, can be a catalyst for community solidarity, a sense of belonging and improved access to the labour market. Stadsakker successfully mobilizes resources available in the local community and creates resources through re–collectivizing unused spaces. Their time–based social currency autonomous from financial capital redistributes value within the organisation but is not yet represented in the local economy. Municipal support in providing land is crucial but at the same time one of the main barriers. Stadsakker's dependency of temporal tenure arrangements creates uncertainty and impacts commitment of coordinators and volunteers.

Natalia-Rozalia Avlona | *National and Technical University of Athens*

Digital commons: challenging post-capitalist potentialities through feminist lenses

During the last years, there has been a growing interest and burgeoning literature around the "digital commons" both in terms of activist action and theoretical development, the latter known as the "Digital Commons or New Commons" school of thought. However, little attention has been paid to the role of gender in the formation and reproduction of these commoning initiatives. Particularly, over the last forty years the FOSS movement, the invention of the World Wide Web, the Commons Based Peer Production and all the hybrid practices that followed, have been characterised by –disruptive to the global capitalist system– values of sharing, openness, collaboration and decentralisation. Additionally, the rise of the discourse around the political potentialities of the commons, which emerged distinctively the last years, has urged us to grasp the notion of digital commons beyond their understanding as solely immaterial and infinite goods, but also as these socio–political practices and institutions that actively configure different resources and aspects of social life. In this strand of thought, the absence of an informed feminist analysis both in the digital commons school of thought, as well as in the digital commoning practices and initiatives, seems to weaken or even reverse the potentiality the "new commons" as emerging forms of post–capitalist organisation. In this presentation I will critically focus on the above mentioned deficiency in the realm of digital commons, both in terms of their history and contemporary manifestations, drawing upon the legacy of feminist standpoint theory and intersectionality.