



**Social Solidarity Economy & the Commons**  
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# **BOOK OF ABSTRACTS**

**Research Derby 1****Coordinator:** David Hamou

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**David Hamou - Université Paris – Nanterre / Observatori Desc Barcelona****Municipalismo y comunes urbanos: el caso de la vivienda)****Theoretical or empirical question and literature review**

Esta contribución, que se enmarca dentro del panel “Códigos Comunes”, pretende contribuir a las reflexiones contemporáneas en torno a los comunes, proponiendo una visión de los comunes urbanos como una forma de des-estatalizar y desprivatizar la ciudad y de promover una democratización radical de lo público.

Esta problemática parte de la literatura existente sobre los bienes comunes, el común y los comunes urbanos. Si bien el estudio de los bienes de acervo común (CPR - common pool resources) fue iniciado por Elinor Ostrom en años 70, en las décadas siguientes esta perspectiva centrada en la producción y las estructuras de gestión económica va a ser profundizada y a veces cuestionada.

Por un lado, por experiencias como la de Silvia Federici y el colectivo Midnight Notes, en su análisis de los nuevos cercamientos (New Enclosures) demostrando que, más allá de la producción económica, los comunes son sobre todo procesos comunitarios de reproducción social. Por otro lado, Pierre Dardot y Christian Laval critican también la visión economicista de Ostrom y afirman que lo común es el principio político de auto-

Propuesta de panel: Códigos Comunes 6 gobierno colectivo que impulsa una reorganización general de la sociedad. El análisis de los comunes como organizaciones sociales (por parte de Massimo de Angelis o Raquel Gutiérrez) y de los comunes urbanos como producción colectiva de la vida urbana (David Harvey o Paul Chatterton) también van encaminadas a re-politizar esta noción.

**Summary of methodology**

La metodología utilizada es cualitativa y está basada en un método etnológico de observación participante de distintos movimientos sociales en Barcelona, y más específicamente de la Plataforma de Afectados por la Hipoteca de Barcelona (PAH). La PAH es un movimiento social apartidista, que lucha en contra de las expulsiones inmobiliarias y el sobreendeudamiento de las familias, y en defensa del derecho a una vivienda adecuada. Esta Plataforma combina acciones de desobediencia civil, ocupaciones de pisos de la banca, escraches, acciones en bancos e instituciones públicas, con propuestas de cambios legislativos a la escala municipal, regional y estatal.

**Main argument**

En el marco del estudio de los “códigos comunes” — los marcos jurídicos de los comunes urbanos — esta contribución tiene por objetivo desarrollar cómo el uso contrahegemónico del derecho por parte de los movimientos sociales se aplica a la reivindicación del derecho a la vivienda en Barcelona en un contexto municipalista. Más específicamente, analiza los mecanismos de coproducción de normas jurídicas no estatales para garantizar el derecho a la vivienda y cómo éstos crean nuevas sinergias entre los movimientos sociales y las instituciones municipales, capaces de radicalizar la democracia local.

**Summary of conclusions and implications for research, activism, practice or policy-making**

El caso de la PAH y de la lucha para el derecho a la vivienda en Barcelona demuestra que más allá de la mera “participación”, los movimientos sociales pueden producir o coproducir normas administrativas para garantizar los derechos económicos, sociales y culturales.

Propuesta de panel: Códigos Comunes 7 En este sentido, los comunes urbanos ya no son solamente espacios de autoorganización, sino procesos de ampliación de las tomas de decisión hacia el autogobierno urbano colectivo. Desde una perspectiva municipalista, estas nuevas sinergias con la ciudadanía organizada no son solo útiles sino sobre todo necesarias para transformar lo público-municipal en instituciones comunes democráticamente gobernadas y superar así la inercia de las instituciones estatales.

Marco Aparicio - Universitat Girona/Observatori Desc

## **Demandas sociales y comunes: el municipalismo como escala de reconfiguración de los derechos**

### **Theoretical or empirical question and literature review**

La presente comunicación se enmarca en el panel “Códigos Comunes” y pretende sumarse al debate sobre la necesidad de re-pensar los derechos en su conjunto y muy especialmente los derechos sociales. Para ello se desarrolla un estudio de la conjunción entre municipalismo y comunes, bajo la comprensión que las prácticas y las codificaciones municipales de lo común abren un fecundo terreno para la realización de las demandas que articulan los derechos sociales.

Se parte de una concepción crítica de de estos derechos sociales que rechazar su reducción a prestaciones despolitizadas y centradas en el Estado en forma de acceso a los servicios o a la provisión de recursos materiales. Se enlaza, por tanto, con paradigmas alternativos o contra-negemónicos, de los que ya se cuenta con interesantes aportaciones (por ejemplo, Landau 2012).

Esta comunicación analiza el caso de Barcelona durante el mandato del gobierno de Barcelona en Comú, en diálogo o complemento con otras ciudades del cambio. Se realiza un balance del grado de devenir común de lo local a partir de las políticas públicas en materia de vivienda, pobreza y soberanía energética y gestión comunitaria/comunal de espacios públicos y su relación con los movimientos y Propuesta de panel: Códigos Comunes 3 organizaciones sociales implicados en el desarrollo y defensa del acceso a estos recursos colectivos.

### **Summary of methodology**

La metodología utilizada es cualitativa y está basada en una revisión bibliográfica, normativa y de documentos tanto de los propios Ayuntamientos como de distintos movimientos y entidades sociales.

### **Main argument**

Esta comunicación establece los principios jurídico-políticos del argumento central de todas las comunicaciones del panel en el marco del estudio de los “códigos comunes” — los marcos jurídicos de los comunes urbanos — y tiene por objetivo analizar el uso contrahegemónico del derecho por parte de los movimientos sociales en un contexto municipalista. De manera específica, se centra en la coproducción de normas jurídicas no estatales para garantizar los derechos sociales como motor de nuevas sinergias entre los movimientos sociales y las instituciones municipales, capaces de radicalizar la democracia local.

### **Summary of conclusions and implications for research, activism, practice or policy-making**

El ámbito municipal es un espacio idóneo de reconfiguración de la naturaleza misma de los derechos, en cuanto en dicho espacio se conjugan apuestas políticas municipalistas capaces de interaccionar de manera

constructiva con los movimientos sociales. Esta reconfiguración sería resultado de una nueva dinámica en el dentro-fuera institucional, siendo los actores sociales protagonistas no sólo de propuestas de regulación, sino de su misma realización. Así, se incorpora una concepción comunal de la consecución de los derechos, a través de formas co-participadas de diseño, gestión y seguimiento.

## Ana Méndez de Andés - University of Sheffield / Madrid129 Comunalizar el espacio público: calles, plazas y centros sociales

### Theoretical or empirical question and literature review

Esta comunicación analiza los marcos regulatorios, las formas de implicación social y las transformaciones institucionales necesarias para una gestión común del espacio público, en el contexto del municipalismo en España.

La base teórica de la comunalización de la ciudad, y especialmente de su espacio público, se localiza en la correlación entre las condiciones de desarrollo de los comunes como espacios de reproducción social (Petrescu & Trogal, 2017, Federici 2010, Mies 1999), los recursos urbanos gestionados por gobiernos e instituciones públicas y las prácticas comunitarias de provisión de mutualidad.

Esta articulación público-social a nivel local pone en relación la producción de políticas públicas urbanas innovadoras (Subirats 2017, Mattei 2011) y las prácticas y pensamientos de la tradición eco-feminista (Herrero 2013, Pérez-Orozco 2006, Shiva & Mies 2014) con las luchas por el derecho a la ciudad (Lefebvre 1969, Harvey 2013).

### Summary of methodology

La metodología es cualitativa y se basa en el Marco de Análisis y Desarrollo Institucional desarrollado por Elinor Ostrom (2001). Esta comunicación desarrolla un análisis comparativo de los mecanismos de cooperación público-social puestos en marcha por los gobiernos locales en tres de las llamadas "ciudades del cambio": Madrid, Barcelona y A Coruña que forman parte del proyecto municipalista de transformación de las instituciones locales (Rubio Pueyo 2017). El análisis toma en consideración por una parte, los planes y documentos estratégicos, como las ordenanzas, programas y protocolos que han formado parte de procesos de co-producción y co-gestión. Por otra, los agentes sociales involucrados y las demandas planteadas. El ámbito de estudio de estos procesos se centra en el espacio público en tanto que espacio político, de relación y productividad (Garnett 2011).

### Main argument

El proyecto municipalista en España ha desarrollado en su primer mandato distintas iniciativas en las que se puede identificar los comunes urbanos como línea de gobernanza en áreas como la remunicipalización del agua (Bagué-Tova 2017), la vivienda (David Hamou en este panel), los data commons (Bria 2017) o la economía colaborativa (Procomuns 2016).

En el ámbito del espacio público y en torno al concepto de "uso cívico" (Micciarelli 2017) existen también numerosas experiencias que permiten analizar, de manera transversal, la capacidad de acción de los gobiernos municipalistas en el desarrollo de programas para la co-gestión de espacios, así como el papel de los movimientos y organizaciones sociales como agentes políticos con agencia y autonomía propias.

### Summary of conclusions and implications for research, activism, practice or policy-making

Esta comunicación trata de identificar problemáticas y potencialidades en el desarrollo de dispositivos de producción público-común a través de ejemplos concretos que han sido implementados en el ámbito local. Esta consideración sobre políticas públicas y

Propuesta de panel: Códigos Comunes 10 acción social permite la recuperación del espacio público a través de su consideración como común urbano. Una propuesta que pone en crisis y desplaza tanto la tradicional dicotomía entre público y privado, como la correlación entre derecho de uso y propiedad.

En este contexto, el análisis del marco jurídico, las herramientas institucionales existentes, y las experiencias de transformación institucional llevadas a cabo en la primera legislatura municipalista en España es un primer paso indispensable para la conceptualización de códigos que permitan el desarrollo de comunes urbanos latentes o emergentes.

## Edume Bagué - CIESAS CDMX (México) / Observatori DESC Barcelona La remunicipalización del agua como gobierno desde el común: la experiencia del Observatori de l'Aigua de Terrassa

### Theoretical or empirical question and literature review

En los últimos años hemos sido testigos de un gran avance en prácticas y debates en torno a la gestión colectiva y las prácticas de comunalización que se enmarcan en un proceso más amplio de democratización y apertura de la gestión pública en el ámbito local.

En la actualidad, el agua urbana, en particular, cuenta con un pasado milenario, vinculado a la toma de decisiones locales, al tiempo que es considerada como un común "emergente" (Micciarelli 2017) . Esta situación tiene que ver con el proceso en el que este recurso colectivo ha pasado de bien comunal a bien de dominio público, durante el que se ha modificado de forma sustancial todos los mecanismos, herramientas, relaciones e incluso imaginarios referente a la gobernanza y la vinculación con el territorio.

El común implica gobierno y, por lo tanto, toma de decisiones lo que abre debates y posibilidades sobre las formas de co-gobierno. Por tanto, el alcance y calidad de estas decisiones están estrechamente relacionadas con los niveles de autonomía, es decir, con la amplitud y alcance de los aspectos sobre los que es posible decidir e incidir.

### Summary of methodology

Esta comunicación presenta los resultados de un trabajo de antropología política basado en metodologías de observación participante y entrevistas en profundidad con representantes políticos, técnicos municipales del área de medio ambiente y participación ciudadana. También se ha llevado a cabo un seguimiento intensivo del grupo Taula de l'aigua de Terrassa y otras plataformas y grupos de las redes del movimiento por el agua pública a nivel de Estado Español y Europa.

La metodología propia de la etnografía clásica se ha combinado con la investigación-acción como parte de la naturaleza del caso y las sinergias propias del tema durante el tiempo de seguimiento (2016-2018).

### Main argument

La remunicipalización se relaciona con el peso de la ciudadanía como sujeto político. En este sentido, la Taula de l'aigua es el "grupo local" dentro del movimiento por la defensa del agua pública en el Estado español que quizás ha trabajado de forma más clara la concreción del agua como común y su traducción en el marco de la internalización del servicio de abastecimiento urbano de agua.

De este proceso surgió el Observatorio del Agua de Terrassa (OAT). Se trata de un órgano oficial para decidir en política pública hídrica municipal y que se plantea la recuperación del control del agua por parte de los municipios desde una comprensión del municipio que trasciende a el ayuntamiento. En este sentido, es una experiencia que permite poner en práctica el trabajo colaborativo entre ciudadanía y administración desde la perspectiva de los comunes.

## Summary of conclusions and implications for research, activism, practice or policy-making

Una de las principales características del OAT radica en su propósito de trabajar hacia el común. Esto se puede observar en el hecho de que se trata de un órgano oficial que forma parte del gobierno del propio servicio que, en Terrassa, articula a la empresa pública, el Ayuntamiento y el OAT, por medio de la distribución de las funciones y los mecanismos de trabajo. Este es el aspecto de la propuesta que conlleva más potencialidades, despierta más interés y a la vez implica más riesgos.

El caso de IOAT aparece como el primer ejemplo de una institución impulsada por la ciudadanía que forma parte de la estructura de la toma de decisiones de un servicio público, básico y esencial. Supone una premisa hacia una comprensión del municipalismo como espacio de lo público, pero de autogobierno, y no de gobierno externo. Así mismo, es un ejemplo de la capacidad instituyente de la ciudadanía en la generación de comunes dentro del espacio público municipal.

Panel / Paineil 1

Room C2.05

**Moderator/Moderação: David Avelar**

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

CE3C – Centre for Ecology, Evolution and Environmental Changes

Paolo Cacciari - Journalist

**The ESS is the economy of the commons. Some Italian cases**

### Theoretical question and literature review

More and more groups, collectives and movements are now acting in society inspired by the idea of creating community instance; spaces and situations in which people are able to satisfy their needs and desires with wider margins of autonomy, participation, and self-government. So that we can say, with Silvia Federici that: "The struggle for the commons is omnipresent". Because, according to Carlo Donolo: "the common goods are innumerable (...) they hide everywhere".

The social economy based on solidarity *is* the economy of the commons. To the extent that the social solidarity economy aims to achieve environmental and social sustainability (in this sense we can also call the SSE "eco-solidarity economy") it gives life to the commons, or, if you prefer, takes care of the life of the commons. SSE and commons are consubstantial. It is difficult to imagine a solidarity economy that does not value the community on which it stands. Just as it is impossible to think of a community that is not capable of regenerating itself.

In order for the commons movement to unfold all its transformative potentials, the concept of commons must acquire a meaning as extensive as possible, capable of offering a common sense horizon to the whole movement.

### Main Argument

Before being things and services ("res") the Commons are a way of seeing the world and relating to people and the natural and cultural environment ("communitas"). In this sense it is possible to affirm that the commons are first of all relational goods, which place the good-living-together at the center of the values of social cooperation. The recognition, the claim and the creation of the commons are at the base of a process

of transformation of the current economic and institutional systems dominated by the iron logic of the economic-financial valorization. The practices of commons (commoning) - however located, limited and partial - always present - at the base of the motivations that move them and of the aims they pursue - as a concrete invention of another social order (post-capitalist) aimed at regeneration environmental, social, intergenerational and intraspecific justice. In a word, to the reasons of a dignified life.

## Methodology

The study aims at comparing experiences, practices and theories that can give the concept of commons the fullness of its maximum meaning. Not only, therefore, "another way of possessing", but a way out of the paradigm of exclusive sovereignty (Stefano Rodotà), be it egoic, clanic or an aspect of identity. To enter instead into the dimension of interdependence, of "our being-with-one another" (Elena Pulcini).

The case studies that have been taken into consideration are: the IRIS foundation, born from the cooperatives of organic producers of Casteldidone (Cremona), "patrimonial container of a common good like the land"; the network of civic common assets identified through participatory procedures and implemented in the Municipality of Naples; the law on district communities of the Autonomous Region of Friuli Venezia Giulia created by the Forum for common goods initiative; the Community that supports agriculture (CSA) which is part of the Rio Selva farm (Preganziol, Treviso).

## Conclusion and implications

The experiences have been chosen for their diversity and complexity. Such as to give an idea of the many possible actions and their socio-economic incisiveness in policies.

Alexandre Guttman - Paris 13 University

## 'Commoning' as a tool for Social Solidarity Economics in a Quest for Sustainable Urban Regeneration

The commons are seen by an increasing number of authors as a possible solution to the environmental problems cities are enduring today. While commons aim to empower urban communities, they also enable the sharing of tools, knowledge, and organizational capacity to help communities address and find solutions for climate change. The way this is done is through *commoning*, a process of collective activities and tactical tasks that communities pursue to produce, replicate, and strengthen commons in their communities. The objective of this paper is to illustrate how *commoning* plays an essential role in the development of urban commons as cities strive to find climate change solutions. The paper will show how urban commons have emerged over the years in cities that pursue climate change resilience, and how different forms of governance in urban commons have helped forge some climate solutions which are both economically and politically feasible. Our approach will help establish the link between urban commons and the social and solidarity economy in the push for ecological urban regeneration. By exploring different forms of governance, this paper will explore the process of *commoning* as a key driver for this objective. That said, the paper will provide arguments on how *commoning* can advance the cities' agendas of promoting sustainability, climate resilience, and a more ecologically-aware social and solidarity economy.

Didier Chabanet - IDRAC

## Les effets de la loi de 2014 sur l'économie sociale et solidaire en France sur la gouvernance des organisations : de la démocratie à la participation

### Problématique et revue de littérature

Cette proposition porte sur le processus d'institutionnalisation de l'économie sociale et solidaire (ESS), en cours en France et dont la loi de juillet 2014 constitue le moment culminant. Nous faisons l'hypothèse que la reconnaissance actuelle de l'ESS correspond à un glissement de la démocratie vers la participation. Comme le souligne Benoit Hamon, alors ministre délégué à l'ESS, « la gestion en commun de la structure en associant ses parties prenantes à égalité, et non pas selon la part de capital détenu » est un principe phare de l'ESS (cité par Duverger, 2016, p.7). En effet, dans une entreprise traditionnelle, le pouvoir de décision est lié à l'importance du capital détenu, alors que dans toutes les organisations de l'ESS, c'est le principe « une personne = une voix » qui prévaut pour tous les membres. Dans cette perspective, la question est celle de la place de l'initiative citoyenne pour Laville (2016), de la gouvernance démocratique et des règles de partage de la valeur pour Draperi (2014). A l'inverse, les partisans de l'entrepreneuriat social, mettent en avant le leadership d'un côté et la finalité sociale de l'autre. C'est la rhétorique du chef d'entreprise, ou de l'entrepreneur qui domine, appliquée à une activité sociale (Richez-Battesti, 2016).

### Méthodologie

Le courant néo-institutionnaliste semble ici particulièrement adapté, puisqu'il met au cœur de l'analyse la façon dont les institutions et notamment les pouvoirs publics structurent les enjeux et en quelque sorte pèsent sur les contraintes et les ressources dont disposent les acteurs parties-prenantes (Hall, 1997). En nous inspirant de cette démarche, il s'agira d'identifier les principales logiques portées par la loi et d'évaluer l'importance des changements qu'elles dessinent sur le mode de gouvernance des organisations de l'ESS. Nous nous appuyons pour cela sur la réalisation d'une soixantaine d'entretiens réalisés avec des acteurs de l'ESS et sur la littérature grise ou scientifique disponible.

### Principaux arguments

La loi de juillet 2014 précise que les entreprises commerciales qui pourraient dorénavant intégrer le champ de l'ESS en raison de leur utilité sociale devront adopter une « gouvernance participative ». La disposition est trop récente pour qu'on puisse en mesurer complètement les effets, mais l'un des enjeux concerne les modalités d'application de ce principe, qui à ce jour ne sont pas explicitées par les décrets. Beaucoup d'acteurs de l'ESS redoutent que les exigences soient faibles à cet égard et que des sociétés commerciales puissent remplir aisément cette condition, de façon presque virtuelle si, par exemple, un Comité des Sages vaguement consulté suffit à faire office de gouvernance participative. La gouvernance telle qu'est entendue par le législateur semble s'inspirer davantage d'une logique multi-partenariale, mettant l'accent sur la pluralité des membres associées au dispositif, plus qu'à une dimension strictement démocratique consubstantielle au principe une personne-une voix. Cette question constitue d'ailleurs l'un des points d'achoppement entre les différentes approches défendues en Europe. Si le réseau Emes a finalement retenu la gouvernance démocratique comme un élément central de l'idéal type de l'entreprise sociale (2004), nombreux sont ceux pour lesquels la finalité sociale prime largement sur la gouvernance démocratique. La très faible place que le Groupe d'experts de la Commission sur l'entrepreneuriat social (GECES) a accordé à cette dernière question, alors qu'il s'est longuement concentré sur celle de l'impact social, témoigne de la même tendance (Chabanet, 2017). Il y aurait beaucoup à dire sur l'effectivité de ce principe démocratique chez les acteurs traditionnels de l'ESS. Il est vrai que la démocratie associative ne se porte pas très bien et qu'elle est souvent limitée dans les mutuelles et les coopératives. Le sujet



reste donc sensible pour les acteurs historiques de l'ESS. Ce glissement vers la participation, et à travers lui une association large des parties prenantes, fait lien avec les préoccupations montantes en termes de RSE et de développement durable, empruntant ainsi la rhétorique de l'entreprise marchande.

## Conclusions et implications

La loi de 2014 entérine la relégation au second plan de l'ambition démocratique de l'ESS, qui a pourtant pendant longtemps été l'un de ses principaux axes de mobilisation. Signe des temps, le thème de la démocratie d'entreprise, qui historiquement a été l'un des thèmes de prédilection de la deuxième gauche française a aujourd'hui quasiment disparu de l'espace public. Il est supplanté par celui de la finalité sociale. Dans ce contexte, les pouvoirs publics portent *a minima* l'exigence d'une « gouvernance participative » dont le caractère diffus et évasif est en lui-même significatif du peu d'intérêt qu'il suscite. Déstabilisée par la montée en puissance de l'entrepreneuriat social, qui n'a jamais endossé l'idéal d'un processus décisionnel fondé sur le principe « une personne = une voix », les acteurs de l'ESS traditionnelle et en premier lieu les partisans d'une économie solidaire se retrouvent très isolés sur cette question.

## Agapi Karamanli - *Macroeconomist* SSE, the democratical way of leaving

Social and Solidarity Economy (SSE) aims to create a new economic geography, which is the result of the common synergy and cooperation of all those who adopt the SSE economic model in the development of their economic activity, i.e. SSE, and satisfactorily shape the new economic treaty in the social field.

The primary need of SSE is to reach society as a way of perceiving the new reality of the economy, to transcend it, to overcome the barrier of closed communion, the enclosed spaces, the division of our common society, and to introduce society into the formation of economic of social partnership, to the healthy and peaceful coexistence of members of society.

For all of us, who believe in economic justice and social well-being, SSE answers the basic questions of human coexistence.

### We refer here to 4 central points:

1. It can contribute to the formation of a new global economic space (macroeconomics -microeconomics - banking system) other than the ownership of capital or state ownership of the administering state.

It is a proposal and a response to every economic oligarchy, and it organizes production in a way different from economic inequality, the absolute targeting of private profit and the barbarity of capitalism.

This economic proposal concerns the economic social enterprise created by social entrepreneurs. People enter the logic of confidence in their economic choices. Social entrepreneurs think of their business as any entrepreneur, aiming at its sustainability and profitability, but in the case of private profit there is in the case of SSE the social profitability, the profit shared by the social enterprise together with the decent livelihood of its employees (members and not) and the return of much of this profit to society. The member worker co-shapes and co-decides on his business, participates, feels and is important and therefore efficient and inventive. It is part of the whole and ceases to be consumable anymore.

2. SSE can provide answers and solutions to the issue of work at a global level:

a. Today, the world's younger working population is more and more educated, skillful and skillful, and although he is the main creator and producer of world wealth, he has to tolerate and become accustomed to the narrative of the system that tells him that his future is unemployment, miserable labor exploitation, and the insignificance of himself and his work, while accusing him entirely of the mistake as his own. SSE can contribute with its financial tools to the organization of production, so that the consciousness of the above reality becomes an economic and empowering force for the worker himself.

b. SSE marks the end of the division of the world of labor with wage convergence and the end of economic class division of workers.

By reducing the huge wage gaps that prevail today across the globe, it supports the expansion of jobs, since the wage costs of each enterprise work in favor of employees, and it opens the debate on further reducing working time. The worker can participate equally in the production of wealth and enjoy the fruits of his work on an equal footing.

3. It can restore balance to the natural environment by respecting the earth by restoring and reducing the damage caused by non-rational human production. It can diminish the environmental debt that has been created to date and give the next generations a planet in better shape than our generation now faces.

SSE stands against the logic of the predominant cannibal economy, a criminal exploitation economy that considers man and the environment a disposable mass in the production line or consumption line, focusing solely on maximizing profits, disregarding its real cost, which is mortgaged in the absolute measure of the planet and our lives.

4. Finally, it may be the answer to the universal popular demand for democratic ethos. The words "liberty", which is the co-decision of the members on the common face of society, the equality of members, the co-decision relationship and the choice of rejection of the possibility of dominance of others in others and fraternity as a place and a relationship of trust enforceability or sovereignty) stemming from the two previous concepts and formed within the society, can make sense and become a reality.

Rogério Roque Amaro - CEI-IUL, ISCTE-IUL

Célia Pereira - CRESAÇOR

## Contributos para a natureza e o papel da Economia Solidária na Região Autónoma dos Açores

Foi em 1996, nos Açores, que foram criadas as duas primeiras organizações assumidas de Economia Solidária em Portugal: a Cooperativa KAIRÓS - Cooperativa de Incubação de Iniciativas de Economia Solidária, C.R.L. e a Aurora Social - Associação de Promoção de Emprego Apoiado, mas o movimento que deu origem ao aparecimento do conceito e das práticas inovadoras de Economia Solidária em Portugal é muito anterior, pois remonta à segunda metade dos anos 80 do século passado e tem a sua localização em Ponta Delgada, na Ilha de S. Miguel, na Região Autónoma dos Açores.

Este movimento é totalmente autónomo, sem quaisquer influências dos processos equivalentes que estavam a ter lugar na mesma altura (meados dos anos 80) na América Latina, na Europa e no Canadá francófono (Quebeque). O próprio conceito de Economia Solidária tem um conteúdo muito próprio, com diferenças assinaláveis, em relação aos de origem latino-americana (Razeto, 1990; Singer, 2002; Coraggio, 2011; Singer, 2018) e francófona (Laville & Gaiger, 2009; Laville, 2018). Por isso, se designou por "conceito de Economia Solidária da Macaronésia" (Amaro & Madelino, 2004; Amaro, 2009; Amaro, 2016).

O que é interessante e inovador é que a formulação do conceito se foi construindo, mais de forma construtiva e indutiva, com os/as próprios/as actores/atrizes e protagonistas dos processos e iniciativas de Economia Solidária das quatro regiões insulares da Macaronésia (mas sobretudo dos Açores e de Cabo Verde), do que de forma meramente reflexiva e dedutiva.

Como conceito e como prática, procura ser a conjugação de nove projectos ou dimensões (Amaro & Madelino, 2004; Amaro, 2009; Amaro, 2016): um projecto Económico (assente no princípio da Reciprocidade e numa visão substantiva); um projecto de Coesão Social e de Igualdade de Género; um projecto de Valorização Ambiental; um projecto de Diversidade Cultural e de Diálogo Intercultural; um projecto de Desenvolvimento Local; um projecto de Ecologia de Saberes e de Diálogo de Conhecimentos com diferentes origens; um projecto de Gestão Alternativa e de Auto-gestão; um projecto político de Democracia Participativa; e um projecto Ético, assente na Solidariedade Democrática e Ecocêntrica e na Equidade.

Em 2000, dado o movimento alargado de entidades que aderiram aos princípios da Economia Solidária, criou-se a CRESAÇOR - Cooperativa Regional de Economia Solidária dos Açores, C.R.L., rede das organizações de Economia Solidária da Região Autónoma dos Açores, actualmente com 22 associadas.

Nesta comunicação, pretende-se dar conta da evolução destas organizações, a partir do estudo das suas características, com base na análise dos registos existentes na CRESAÇOR e de um inquérito simples, realizado junto das mesmas, para além da observação (participante e não participante) privilegiada do autor e da autora desta comunicação.

Destes dados se pode concluir que: poucas organizações se mantiveram fiéis ou mesmo reforçaram os princípios de referência da Economia Solidária da Macaronésia; muitas delas derivaram para as lógicas mais associadas à Economia Social mais convencional; outras, em menor número parecem ceder aos apelos do “Social Business” e da chamada “empresarialização” das “organizações sem fins lucrativos”; após uma primeira fase de desconfiança, o Governo Regional acolheu as lógicas da Economia Solidária e até cooptou alguns dos seus dirigentes e princípios para a coordenação e a formulação das políticas sociais regionais, passando contudo, mais recentemente, para uma posição de maior afastamento e até indiferença.

Há contudo uma experiência interessante de co-gestão e de Governança Partilhada e Participativa da atribuição de microcrédito, envolvendo o Governo Regional (o Estado, portanto), a CRESAÇOR (a Economia Solidária e uma certa representação da Sociedade Civil) e alguns bancos (o Mercado, portanto), que é inovadora e abre novos desafios e caminhos para a regulação do futuro, numa lógica de “Comuns” (Bascón, 2015; Dardot & Laval, 2014; Hollender, 2016; Ostrom, 1990). Neste sentido, analisar estas experiências, este conceito e a sua evolução pode ser um exercício muito útil e relevante.

## Panel / Paineil 2

Room C1.03

### Moderator/Moderação: Gil Penha-Lopes

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

CE3C – Centre for Ecology, Evolution and Environmental Changes

Janne SÄYNÄJÄKANGAS - University of Jyväskylä

### Beyond Resources of Capitalism: a non-dualistic ontology for the commons

Humanity is overconsuming its resources. The annual use of natural resources is far above the sustainable level and is still rising. When represented in terms of quantities of emissions produced and resources consumed, use of resources appears to be a zero-sum game, in which any gain for humanity is equivalent to

negative impact on nature. This seems to indicate an unsustainable contradiction between humanity and nature. But is that contradiction unsurpassable? Placed on the first thematic field of the conference “Social movements, Social Solidarity Economy and the Commons” my presentation sets out to ask: how to overcome the impasse of overconsumption? The answer is sought through an ontological reworking of the concept of resource, drawing from cutting-edge theoretical developments on the field of ontology (Badiou 2005), world-ecology (Moore 2015) and the commons (Ostrom 1990; De Angelis 2017).

A representation of resources in terms of inputs and outputs - although not completely bereft of methodological merits - rests on a dualistic understanding of the interaction between socio-economic systems and nature, which is a widely criticized notion (see Haila 2000). However, I argue that the dualistic concept of resource should nevertheless be understood neither as an arbitrary misconception nor merely as a product of purely methodological concerns, but one that arises from the needs of currently dominant form of resource use: capitalist commodity production. Dualistic concept of resources is best suited to modelling the capitalist commodity production from the point of view of the interests of capital. However, since the current use of resources is unsustainable, there is an urgent need to find ways to dismantle those structures that enforce the antagonism between human economic activities and the ecological conditions of life.

The main hypothesis of my presentation is that if the understanding of resources in terms of inputs and outputs exchanged between the parties on the opposing sides of the dualistic divide is understood not as a neutral scientific conceptualization, equally applicable to all forms of socio-economic systems, but arising from the specific characteristics of capitalist production, a different concept of resources is needed to understand non- or post-capitalistic forms of economic institutions, such as commons. My presentation sets out to delineate the conditions on which a concept of resources more appropriate for the understanding of commons might be based. I argue that just as capitalist use of nature produces a certain kind of experience of resources, commons produces a different kind of meaning for what resources are. I propose furthermore, that understanding resources from the point of view of commons might have the potential to produce ways to overcome the antagonistic relations between humanity and nature characteristic to capitalism. In the spirit of commons and in order to contest the hierarchical division between the presenter and the audience, I propose not a presentation of finished theory, but a series of starting points to work as an invitation for fellow attendees to contribute with their own experiences and views in a discussion on the potential of commons to transform our experience of resources and relationship to nature.

Jacopo Sforzi - EURICSE

## Community-Based Enterprises as a Tool for Local Development

### Theoretical framework

The recent economic crisis has led to a rise in unemployment and a worsening of social and economic exclusion, along with a drastic reduction in the public budget. Hence, the inability of the public sector to finance traditional infrastructure-based services for the general interest and to cope with a growing and diverse range of societal needs.

Therefore, meeting the needs of local communities increasingly depends on the ability of local actors to implement new initiatives and activities aimed at taking advantage of local resources: natural, economic, human and cultural (Trigilia, 2005).

Building cooperation among members of a local community can be a way to produce general interest services and activities (Ostrom, 1990). Common goods and community are strictly linked and numerous experiences of ‘shared administration’ and ‘community management’ of commons goods are developing in Italy (Sacconi & Ottone, 2015; Bombardelli, 2016). Among this new form of collaborative economy, this paper wants to contribute to the literature on the governance of common goods and local collective

action focusing on a type of local institution that has emerged in Italy in the last years: the Community-Based Enterprises (CBEs).

CBEs represent a relevant phenomenon in both developing and developed countries. Generally, CBEs are organizations where the community acts both as an entrepreneur and as an enterprise to pursue multiple goals and activities capable of satisfying local needs. In these enterprises the social foundation lies in the community and their impact is limited to a given place (e.g. a rural village or an urban neighbourhood) (Vázquez-Barquero, 2003; Peredo & Chrisman, 2006; Orozco-Quintero & Davidson-Hunt, 2010; Somerville & McElwee, 2011; Giovannini, 2015; Mori & Sforzi, 2018)

## Methodology

The research conducted in Italy in the two-year period 2017-2018 used a case study approach, a type of qualitative empirical investigation that explores a phenomenon in the context in which it is generated and reproduced (Yin, 2003). The aim of this paper is two-fold. First, to describe and analyse the main features of this new way of production, and their capability to create networks between different local stakeholders, foster citizen participation and act as new local institution. Second, to show the role of CBEs in managing common goods, promoting innovative activities aimed to improve the socio-economic development of local communities.

## Main argument

In Italy, CBEs are a grass-roots organization. They are the result of an intentional dynamic process developed by local actors that decided to implement different collective initiatives and cooperative strategies to provide new and shared solutions to emerging needs both in marginalized rural communities and in urban neighborhoods struggling with different severe social and economic problems (declining population, lack of services, abandoned areas, etc.).

CBEs are usually multi-sectoral enterprises (e.g. agriculture, tourism, social services, etc.) and they produce goods and services in a stable and continuous way, drawing from processes of regenerating physical or immaterial common goods (Mori & Sforzi, 2018). Unlike traditional companies, CBEs are a voluntary agreement between different local actors who share goals and resources of the entrepreneurial action in the interest of the community. Therefore, CBEs have a non-profit distribution constraint and an inclusive democratic form of governance.

## Research implications

In Italy, the CBEs debate focuses on their legal recognition through a specific law. However, it would be more relevant to investigate the dynamics behind the functioning of CBEs. In particular, to find the most suitable ways to stimulate civil society participation, especially in places characterized by a weak civil society and a state.

### Summary of methodology:

Causalcomparative

research based on data collected from convenience and snowball sampling groups who play a game where the only variable that changes is the monetary system used during the game. Experimental research where data is collected from computer simulation models emulating the current and the new (SuMSy) monetary system.

### Main argument

We all want to create a society which supports people's wellbeing and runs on a sustainable economy. The action required to achieve that usually runs into a common obstacle: funding. Climate action, health care, education, ... all these services that are necessary in order to build a well functioning society where everyone has the means to live a decent life too often run into budget problems with austerity and its disastrous consequences as a result. Money is however a 100% human made product. The current implementation has some serious negative side effects such as wealth concentration, inequality, greed and creating roadblocks for valuable projects. This system can be redesigned though and we propose a system we have named the Sustainable Money System or SuMSy.

### SuMSy has the following characteristics:

- Create (debtless) money for a guaranteed income for everyone.
- No interest on accounts.
- Demurrage fees on every account. Demurrage is calculated on tiers as is currently done with taxes on wages.
- Provide a (shareable) demurrage free amount for everyone. No demurrage needs to be paid as long as the combined balance of all accounts of the account holder is below this amount.
- Organisations start without a demurrage free amount but individuals can make part of their demurrage free amount available for an organisation, thereby transferring it to the account(s) of the organisation. It remains under control of the individual and can be revoked at all times.
- Democratically chosen projects for the common good. These projects receive money collected from demurrage fees. When underfunded these projects can create extra money to top up their budget. When overfunded the surplus is taken out of circulation, thereby keeping the total monetary mass under control and avoiding out of control inflation.
- Democratic decision process on the parameters of SuMSy. The motivation for this is to democratize money and decentralise the power of managing the monetary system. This would be done yearly, on an opting basis, but with voting spread across the year in order to avoid shocks to the system. Each account holder has a vote in determining the following parameters:
  - The guaranteed income amount for everyone
  - The demurrage free amount for everyone
  - The demurrage fee tiers and percentages
- Abolishment of all taxes except for the demurrage fee which can be interpreted as a tax on monetary capital.

## Lars Hulgaard & Jennifer Eschweiler - Roskilde University Marketization of civil society – or democratization of economy?

**Theoretical question:** When combining the critical works on civil society (Somers, 2008; Habermas 1996) with the Polanyian Economic Sociology (Block and Somers, 2014; Eynaud et al., 2019) we get access to a full research program on how to position better solidarity economy as a crucial space of democracy and pluralism in a new reciprocal-redistributive welfare state.

Privatization and marketization runs through the binary thinking of Anglo-American citizenship and civil society theory as repeatedly emphasized by Somers (2008). There is no question that the binary thinking in Anglo-American citizenship- and civil society theory has been a more powerful vehicle for societal transformation than that of a framework based upon solidarity and equality, particularly in the last 30 years. As global citizens, we are under a constant threat from the enduring forces of privatization and marketization. However, the constant fight for egalitarian solidarity and democratic citizenship has been another important resource in the making of at least the continental European welfare states, particularly related to the impact of the socialist tradition. The paper is a critical review of two binary positions in the tradition of critical sociology. Firstly Margaret Somers' work on citizenship, social capital and civil society, and secondly Jürgen Habermas' binary focus on System and Lifeworld. Finally, it is argued that when unifying Somers' work on civil society (Somers 2008) with that on Polanyian Economic Sociology (Block and Somers, 2014; Eynaud et al, 2019) we can move from a pure critique of marketization to better understanding how to position more centrally a democratized solidarity economy. The first part of the paper "Marketization of civil society" is a literature review of the status in which Somers perceives civil society to be. This status goes back at least to John Locke. Secondly, we briefly highlight the position of Habermas on civil society (1981; 1996). Despite of some changes between his early works on civil society (1981) and the later works (1996) Habermas reserves the space of civil society to that of a public sphere generating inputs to the policy at large. Both Somers and Habermas miss to understand the full potential for a civil society being a crucial space economically, socially and politically. In the third section, we argue that it is within the overall research program of Somers (2008 and 2014) to understand both the barriers and the promise of such an empowered institutional space of civil society as a locus for economic and political empowerment. Accordingly, if we link the Somers' work on civil society to her work on Polanyi, there is a unique framework for understanding better that the marketization of civil society need not be the last answer.

### Democratization through solidarity economy

However, there are some unnoticed gains if we link better two key elements in Professor Somer's research program on historical sociology. The one on sociology of epistemology in the area of citizenship and civil society – mainly to be found in her *Genealogies of Citizenship* (Somers, 2008) with the one on economic sociology – mainly in to be found in *The Power of Market Fundamentalism. Karl Polanyi's Critique* (Block and Somers, 2014). While both of these contributions are groundbreaking in and by themselves, we can move from a pure critique to a better understanding of what to do, if we unify those two contributions and understand them as one single research program. The **critique** she unfolds in her work on civil society, citizenship and social capital needs to be linked better to the **hope** and even emancipatory interests she present in her work on Polanyi. In "Genealogies of Citizenship", we find one of the most thorough and full critiques of the way in which the binary thinking in Anglo-American citizenship theory has prevented civil society to have any constituting power as a third sphere. The chapter has the significant title "Fear and loathing of the

public sphere,” that according to Somers is the unfortunate destiny of civil society within the overall Anglo-American tradition of citizenship theory. I agree, but at the same time, this is only the one side of the coin that history presents to us. The other side is a never-ending fight for egalitarian solidarity and democratization with a civil society at the center. This is even the message if we combine Somers’ contribution to civil society concept formation with her work on Polanyi.

### Outline of a reciprocal-redistributive welfare state

In times where the threat of market-fundamentalism is real and encompassing since it is the founded on the binary thinking that runs through much Anglo-American political philosophy, we need to look better at the other side of the coin. Exactly because of the present threat, we insist on the need to look at places of hope – not utopian hope, but institutionalized hope, and here we get access if we link better work of such scholars as Margaret Somers (2008) and Habermas (1981) on civil society to contemporary works on Polanyi (Block and Somers, 2014; Eynaud et al., 2019). Exactly that linkage represents a sphere of *institutionalized hope*. Only when doing so, we get a better, deeper and even more correct insight into the actual potential for a third sphere as a foundation in fighting back the forces of a society rendered of any possibility to structurally decrease the devastating forces of market-fundamentalism and increase the institutional space of egalitarian solidarity. Such a perspective aims at combining the critique of marketization and privatization with the hope present in the history. The hope has been institutionalized at least three forces that has contributed – probably to the same degree as the Anglo-American tradition so well understood in your “Genealogies”. Those three movements are firstly, *the socialist tradition*, perhaps mainly in continental Europe, and secondly, the short experimentation with the *universal Scandinavian welfare state*, and thirdly, the new economic cultures represented all over the world in what we – in my international research network – have labelled *social- and solidarity economy*. Accordingly, we must understand better the institutional space for civil society, not only in the restricted Habermasian way of generating input to policy making through the public sphere but also in a Polanyian way of being a crucial part of a plural economy and a plural political system (Eynaud et al. 2019; Hulgård & Andersen, 2019; Banerjee, Carney and Hulgård, 2019).

Michele Bianchi - University Carlo Bo

### Italian Community Cooperatives. New organisations for community socio-economic development

Since 2008, Italy’s welfare budget has been strongly reduced, suffering a diminution of 13% from 2008 to 2011 (Fazzi 2013). While recent macro-economic trends are changing, social disparities remain large and people living in poverty have increased sharply since 2008 (Ranci Ortigosa, 2018). The public strategy for balancing state coffers includes massive public assets transfer to privates but this choice has not been having positive results (Micelli & Mangialardo, 2016). Therefore, it is necessary a new model for privately manage local assets, create new economic opportunities, and provide services with high social impact.

Since 19<sup>th</sup> century, in Italy, cooperatives have levelled up many social inequalities providing affordable food, goods, services, and safety job positions to thousands people (Zamagni et al. 2004). International literature point out a how co-ops are suitable for community development objectives (Wilkinson & Quarter, 1996; Lang & Roessl, 2011; MacPherson, 2013; Mori, 2017). Recent economic crisis and new civic participatory wave have shaped a new Italian co-operative model for improving local economies, providing services for social interest, and managing commons and community assets, the community co-op. This is an innovative approach involves stakeholders, both public and private, for a participatory socio-economic development and local assets regeneration that increase local resources (Euricse, 2016; Irecoop, 2016;



Bianchi, 2018). Community co-ops operate in different fields such as agriculture, energy, tourism, social services or heritage preservation basing their activities on local resources and traditions (Mori & Sforzi, 2019).

The academic debate on this new Italian model is recent (Bartocci & Picciaia, 2013; Giaccari & Fasiello, 2013; Depedri & Turri, 2015; Bianchi, 2018) and further investigation is required for a better definition. Therefore, the research points out these questions, how do these new co-operatives work for the community development? What are their main characteristics? This paper presents the phenomenon from a socio-political prospective and explains community co-ops local work. The aim is to show how these organizations foster economic development and social innovation through local networks with both private and public partners for general community interest. The qualitative research considers five cases in different areas in Italy and the examination carries out a qualitative and cross-case analysis on co-op members and partners semi-structured interviews. This examination can support research in investigating community co-operatives and their local networking; moreover, it can support activists in promoting local actions for collective processes which are the base for creating community co-operatives.

## Parallel Panels Session: Panel 3 / 4

14h45 – 16h45

Panel / Painel 3

Room C2.05

**Moderator/Moderação: Duncan Crowley**

PhD student in Architecture of Contemporary Metropolitan Territories (ISCTE-IUL)

Rogério Roque Amaro (CEI-IUL, ISCTE-IUL) , Bárbara Ferreira (Socius, ISEG-ULisboa) e Sofia Nunes (Fundação Aga Khan)

### **Pem - Uma Experiência Exemplar De Governança Local Participativa... E Um Pouco Partilhada**

O Grupo Comunitário (GC) do Bairro do Pendão (concelho de Sintra) é o mais recente dos 21 que existem nos Bairros de Habitação Social da Grande Lisboa. Foi criado em Novembro de 2018 e tem uma característica única: o seu ponto de partida foi a Comunidade e as suas dinâmicas participativas, só depois se lhe juntou a Parceria das Instituições com intervenção no território. Todos os outros começaram por ser Interinstitucionais, antes de acolherem (quando acolheram...) a Comunidade. É um dos cinco GC da Grande Lisboa que são verdadeiramente comunitários, ou seja, completamente abertos à participação da Comunidade.

A partir de dinâmicas de Animação Comunitária desde 2014, incluindo o recém-criado GC, é possível encontrar exemplos de boas práticas de quatro problemáticas teórico-práticas relevantes para esta Conferência: o Desenvolvimento Comunitário/Local (Amaro, 2009a; Amaro, 2018), como contexto de Economia Solidária (Singer, 2002; Amaro, 2009b; Laville & Gaiger, 2009; Amaro, 2016; Laville, 2018; Singer, 2018), em articulação com dinâmicas de Comuns (Ostrom, 1990; Ostrom, 2010; Dardot & Laval, 2014; Hollender, 2016; Eynaud & Laville, 2017; Eynaud & Laurent, 2018; Miró y Acedo, 2018), na construção de processos de Governança Local Partilhada e Participativa (Fung & Wright, 2003; Fung, 2006; Amaro, 2018; Ferreira & Amaro, 2019). Metodologicamente, esta comunicação resulta de um processo de Investigação - Acção partilhado pelos autores, nos últimos dois anos, resultante do seu envolvimento nos processos de Desenvolvimento Comunitário do Pendão, que implicaram intervenções (Acção), cruzadas com sistematizações (Investigação), a que se juntaram momentos de

observação participante e recolha de testemunhos, depoimentos espontâneos e estimulados e histórias (e estórias) de vida. Estas partilhas permitiram sublinhar algumas dinâmicas e resultados:

A) Um processo de co-gestão das salas, facultadas pela autarquia de Sintra à Equipa da Fundação Aga Khan, para realização das suas actividades. Inicialmente entregue à gestão da Equipa, esta mobilizou as pessoas envolvidas nas actividades, em conjunto com instituições com intervenção no território, numa lógica que se pretendia de co-gestão, ou de Governança Local Partilhada e Participativa de um espaço público. Na prática, houve uma apropriação comunitária desse espaço (que se passou a designar por “PEM - Pendão em Movimento”), tornado assim um Comum.

B) A construção colectiva de um concurso de “PIC - Projectos de Inovação Comunitária”, com a participação activa e deliberativa da Comunidade em todas as suas etapas (concepção, definição de critérios e condições, concretização, selecção prévia, votação comunitária, acompanhamento, avaliação), com o posterior envolvimento de parceiros institucionais, numa lógica de Governança Local Partilhada e Participativa de ideias e soluções criativas e comunitárias para os problemas da Comunidade.

C) A constituição, no âmbito do GC, de uma Comissão de Apoio ao Saneamento Urbano do Pendão, com representantes da Comunidade (Associação de Moradores e outros, a título individual) e parceiros institucionais (autarquias locais, Fundação Aga Khan e duas instituições com intervenção local), para regular os problemas da higiene urbana do Bairro, como um Comum, através de uma estratégia de Governança Local Partilhada e Participativa.

Inês Rafael, Jéssica Chainho-Pereira, João Rodrigues, Viriato Queiroga, Nuno Nunes e Luís Capucha (CIES-IUL, ISCTE-IUL)

## O Movimento Associativo Popular do Concelho de Loures

### 1. Questão de partida e Revisão de Literatura

O Concelho de Loures é muito particular no âmbito da sua ação política, social e económica: é constituído por um amplo, variado e ativo movimento associativo, de ação social, solidária, cultural e desportiva. Desde Tocqueville (1835), que se conhece em que medida as associações e coletividades podem substituir a existência de uma entidade Estatal e, por sua vez, estimularem uma participação democrática. Porém, o contexto de Tocqueville (o século XIX) é deveras diferenciado do contexto que agora temos. De facto, Putnam (2000), Pratas (2015) e Nunes e Fernandes (2019) reconhecem a importância da mudança social como de grande relevância para o delineamento do associativismo em contexto democrático, pelo que o seu estudo é fundamental.

O primeiro estudo sobre o movimento associativo neste Concelho foi realizado logo a partir de 1989 (Banha). Porém, desde então, não obstante a vontade política dos diversos governos do Concelho, ao longo do tempo, não foi realizado um outro estudo. Assim, atendendo às grandes alterações políticas, sociais, económicas e tecnológicas, tornou-se por demais necessário visitar e compreender este mesmo Movimento.

Desta forma, lançou-se o “Estudo ao Movimento Associativo Popular do Concelho de Loures”, o qual não se reduz a uma única questão de partida, mas a diversas que pretende ver respondidas:

I. Qual é a importância das associações populares para a participação e inclusão social e política à escala local?

II. Que relações entre o associativismo popular, as populações e instituições que as rodeiam?

III. Que mudanças se verificam no movimento associativo popular?

IV. Há uma crise do associativismo?

V. Qual é o papel das autarquias e da governação local no apoio ao associativismo popular?

VI. Que políticas públicas deverão ser implementadas para o reforço do associativismo popular?

Assim, pretendemos não apenas aprofundar os conhecimentos adquiridos, desde então por este autor, mas também acrescentar instrumentos de trabalho, no âmbito das Políticas Públicas, para que sejam conhecidas as principais dificuldades enfrentadas pelos indivíduos que trabalham no âmbito Associativo, como providenciar instrumentos para as respostas políticas a estas mesmas necessidades.

## 2) Sumário Metodológico

O presente estudo utiliza dois questionários originais, aplicado aos dirigentes associativos sobre as associações populares existentes no Concelho de Loures. Desta forma, o projeto faz uso de técnicas de investigação quantitativas (utilização de escalas de Likert) e qualitativas (questões semi-abertas e abertas), de forma a determinar e descrever o impacto do movimento social nas comunidades de Loures, bem como o resultado das políticas de apoio da Câmara Municipal ao mesmo.

## 3) Principal argumento

As associações populares são atores fundamentais da democracia em Portugal. Estas são capazes de envolver a população em atividades onde o Estado e os privados não são capazes (ou não querem) agir, como tal, torna-se por demais relevante realizar um trabalho que investiga as áreas de ação, as condições sociais, a importância e o impacto do associativismo na vida política, social e económica de um Concelho.

A importância do associativismo popular no Concelho de Loures é reconhecida, do ponto de vista camarário, desde 1986 (Ferreira de Almeida et al) e do ponto de vista científico desde 1994 (Banha). Desde então, a sociedade portuguesa (particularmente, em Loures) conheceu uma mudança rápida e acentuada. Mudança essa com reflexos sociológicos no âmbito associativo (Putnam, 2000; Nunes e Fernandes, 2019).

Desta forma, o Estudo Sociológico ao Movimento Associativo e Popular de Loures é de uma grande relevância, não só para o conhecimento do ponto de vista científico, mas também, para que os instrumentos políticos sejam devidamente adaptados para a promoção deste movimento.

## 4) Resumo das conclusões e implicações para pesquisa, ativismo, prática e políticas públicas

Ao nível das conclusões, o corrente projeto (que se encontra a decorrer de Maio de 2019, até Maio de 2020) pretende responder às questões anteriormente colocadas,

Do ponto de vista da política pública, espera-se que os resultados deste projeto possam providenciar os dados necessários para que a Câmara Municipal de Loures possa reanalisar e adaptar os seus instrumentos políticos de forma a tornar a sua intervenção, no âmbito associativo, mais dirigidos às necessidades das mesmas, mais eficaz, mais eficiente e contribuir para o aprofundamento da ação democrática, em sociedade.

Nanci Lee - Sisters ink

## Reclaiming solidarity, collective action and consciousness online

### What is the potential and limitations of online spaces for consciousness-raising and collective action and solidarity economics?

Online space including social media, informal platforms, blogs and videos, have never had more influence in our individual and collective imaginations. Reports on fake news and manipulations, distortions online are widespread. It is important that these are countered with an honest look at what potential online holds for being a radical space for consciousness-raising and collective action. There is a fluidity and meshing of learning spaces, on and offline, formal and informal. In both powerful and deeply unsettling ways, we are influenced by this fluidity, this onslaught of information and views. Frames have never had more possibility to engage with such a diversity of bodies, communities and learning spaces.

As a learning space, online presents enormous potential for experimentation, iteration, negotiation that push even our frameworks for understanding transformative learning.

How to bring critical and transformative pedagogy to these online spaces? The paper draws on social movement learning theory, online learning theory, course design, reflection and student evaluations based on ten years as an online facilitator of community and solidarity finance curriculum. I also draw on experience working with the Association for Women's Rights in Development (a global movements' organization) on their membership strategy including how to re-think organizing online. Various theories, course evaluations, testimonies (global community development practitioners, activists).

### Literature review: changing frames, online learning and critical and feminist pedagogy

The transformative learning theory shows how individual and collective frames change. There is both critical-rational as well as emotional spiritual changes to both individual and collective learning. Social movement theory ground us in practice by showing how we negotiate and align individual frames with collective understanding and meaning-making. Also, feminist and critical pedagogy remind us that these are not neat linear pathways of learning and action. There is a great deal of contestation, negotiation and frustration in diverse identities and histories working out both shared analysis and action online. While online has the power to flatten certain gender and power dynamics, they are still replicated and played out online as well and in some contexts are even heightened. We are reminded not to replicate fast-based business culture online but to embody activist practice by challenging power structures and negotiating our identities.

However, online platforms and spaces have unique potential to be emergent and iterative. Well-designed, these spaces can support learners not only to question their own assumptions, but also broader social norms and narratives toward freer relations. This combination of shared reflexivity and personal muddling is key to the transformative potential of online space for social and collective action. Learners are not isolated in a hermetic classroom or workshop. Rather, they are out in the thick of organizing and negotiation. The capacity to be connected online in the midst of this messiness peer-supported with analysis and reflection allows the action to be much more grounded and "reflexive." There is also greater ability to maximize the collective assets of groups and alliances.

Goltz' (2011) "critical frustration" provides a useful frame for designing transformative online spaces for consciousness and collective action. A learner-activist moves and grows continually, feels, hesitates, is bodied and intersects with others and the real world. We are always in movement, contestation, evolution taking bits that fit and negotiating those that do not. In this way, the collective influences our transformation and we, the collective.

## Online radical learning

So, how to ensure that individual learning and reflection are tied to collective? Also, that the use of online spaces and platforms moves beyond just dialogue and sharing to real action. Drawing on recent online courses for community finance practitioners, the following key design elements were gleaned:

- Embed these spaces in action and action learning.
  - I will provide examples of how community finance practitioners were helped to form meaningful strategic questions in their work and communities, match these to methods and begin to actually carry out pilot research.
- Allow multiple paths for inclusivity and flexible learning
  - I will show how to move beyond information and tests online to designing outcomes but providing time and space for different learner-activists to reach those outcomes in very different ways.
- Guild spaces for collective analysis and action
  - I will show how to design these spaces meaningfully and for different types of dialogue, analysis and action
- Allow frustration and help activists work through it
  - A key part of activism is negotiation, navigating power dynamics, reflexivity on our own contributions to these. It is important to render these processes explicit and make them part of the learning. Shared reflection is a key part of solidarity.

## Implications

To position individual and collective learning more purposefully, spaces need to hold diverse paths and bodies to move toward greater individual and collective consciousness and action. Part of this process is an explicit rendering of the tensions and frustrations in activism. While unsettling, they can also be transformative when we embrace and learn together.

Online platforms and spaces have strong potential to support these processes if they can support flexible places to learn, reflect and act, individually and collectively. Learner-activists should be supported to move freely where they find meaning between their communities, peers and their own deliberations. It means more self-directed inquiry, more micro-learnings, more reflection, more real-world action while online in their alliances and power dynamics.

Efficiencies and climatic impacts can be achieved through these online approaches. As a global society, we have only scratched the surface of what is possible. So much more can be done to reclaim radical space online for alliance and cross-movement building. Academe can also take their “studies to the streets” by grounding their learning spaces in more action and action learning, reflection. Policy makers and donors can provide important leverage with funding and policy levers where civic spaces and radical commons are being clawed back globally.

## Solidarity Economies as Resistance & Development in the Zapatista's Mexico and the FARC's Colombia: A Comparative Gramscian Analysis of the Role of the State

### Theoretical or Empirical Question and Literature Review

This paper focuses on the development of cooperative enterprises as the aspect of solidarity economies which best represents a new mode of production with which to resist neoliberal globalization and create autonomy for marginalized rural populations in the two case studies presented: autonomous Zapatista municipalities in Mexico and former FARC-held territory in rural Colombia. With this in mind, a literature review of several critical topics is presented in order to develop a theoretical framework of analysis:

- The rise and role of neoliberalism in economic exploitation and the denial of autonomy;
- Gramscian conceptions of 'hegemony', and how the hegemonic role of neoliberalism in the global economy has thwarted the development of solidarity economies, as well as the concept of 'passive revolution';
- the co-opting of solidarity rhetoric in neoliberal structural reforms under the guise of buzzwords such as 'participatory development'; and
- the role of the State in global neoliberal governance.

With this complete, the paper asks the following question: With its place in the current global neoliberal economy, what role has and can the State play in facilitating or disrupting the development of solidarity economies as rural development strategies?

### Summary of Methodology

This paper is solely based on theoretical analysis and literature reviews. There is no major statistical analysis or original data-gathering.

### Main Argument

After the outlining of the aforementioned theoretical framework the paper proceeds to outline two case studies:

- The Zapatista model of a solidarity economy in autonomous municipal zones in Chiapas, Mexico occurs while the Zapatistas are still in low-level conflict with the Mexican state. A history of this conflict and the development of resistant solidarity economies in Chiapas is presented.
- The FARC signed a peace deal with the Colombian government in 2016, and part of the peace agreement deals with the state-sponsored development of a solidarity economy in formerly FARC-held territory through the program 'Social Economies of the Commons'.

These case studies are contrasted and it is then argued that the continuation of the Zapatista conflict without capitulation to the Mexican state allows for a solidarity initiative that preserves its most radical and beneficial aspects, namely indigenously sourced concepts of consensus democracy and environmental stewardship, all while forging new conceptions of indigenous identity and collective autonomy. Additionally, and most importantly, the Zapatista case succeeds in substantively altering the material conditions of the population and mode of production, at least in its immediate local scale. Contrasted with the FARC case, it will be argued that the Colombian peace agreement can be viewed as a Gramscian passive revolution in which some appeasement of insurgency groups and their agrarian reform demands are allowed through the introduction of watered-down 'participatory development strategies', while the hegemonic superstructure of capitalist exploitation of rural primary production economies remains intact.

## Summary of Conclusions and Implications for Research Activism Practice or Policy

The State, in its current form under a global neoliberal regime, is unlikely to facilitate the development of any form of solidarity economy that can substantively challenge neoliberal hegemony. As such, deference to the State as a potential ally in the development of solidarity economies is an unwise strategy for those who wish to transcend neoliberal economics. The Zapatista example highlights the importance of building and relying on the power of civil society, grassroots democratic organizing, and identity as a vehicle for resisting political and economic pressures of neoliberal governance.

Janaina Peres - Universidade de Brasília

Rosana Boullosa - Universidade de Brasília, Universidade Federal da Bahia

Luiz Bessa - Universidade de Brasília

## THE HIP HOP MOVEMENT AS A PUBLIC EXPERIENCE: other publics, grammars and practices of use in the field of policy studies

Taking the HipHop Movement (in Ceilândia/DF - Brazil) as an empirical starting point, we propose a theoretical discussion of 'public experience', within the so-called post-positivist Policy Studies School and its approaches to Pragmatism (from the classics Dewey and Mead to their French re-readings). The novelty of this approach "through experience" –critical and postpositivist, in theoretical and methodological terms – is to take public policies beyond what governments and/or big players do, assuming it as *flows* of instruments, practices and arguments, activated by a multi-atoriality (imprecise, unforeseen, unstable set of individual/collective actors) interested in the definition of problems and/or in the preservation of public and common goods, shaping the public experience and reinforcing chances of collective action and common-based governance (CEFAÏ *et al.*, 2011; BOULLOSA, 2013).

While some policy processes, involving governmental-institutional actors with predefined roles and fixed aims, are deeply studied; others, referring to *publics* that might never assume centrality in their arenas, are little or never investigated, despite their importance in activating practices of use and creating grammars of justification that disorganize these flows, revealing the non-orchestrability of the processes and exposing difficulties, idiosyncrasies and conflicts. They hinder consensus, draw attention to publicly relevant problems and may even displease, but, paradoxically, they are responsible for maintaining arenas alive, by keeping arguments and actions under constant questioning and re-elaboration. In other words, they take part in diverse multi-atorialities which cannot be defined *a priori*, precisely because they build themselves in the courses of actions, as the outcome (or triumph) of different practices of *use* (CROSTA, 2009), activated by groups that, in consolidating their *grammars* (CEFAÏ, 2009), gradually become *publics* of these flows and in such flows – in a process of public construction (publicization for Dewey, 1927): a hands-on approach made possible only by the deepening of autonomy.

This is the case of the HipHop Movement, which goes through its own publicization/policy flows, whether in the definition of public problems, preservation of publicly relevant assets or the promotion of other ways of governance (FRANÇA FILHO; BOULLOSA, 2015), engaging with themes such as urban development, youth violence, socio-racial-spatial segregations, arts and culture, etc. This "new" social movement is particularly revealing if we see it as a policy case study, mainly considering its strong aesthetic dimension – which would have no place in stability or in already "finished" worlds (DEWEY, 1980) –

, shedding new light on the notion of public experience itself. In the Hip Hop case, the aesthetic dimension emerges from the coexistence between four complementary elements ('artistic aesthetics', 'aesthetic manifestations' for TAVARES, 2010): 1) street/breakdancing, through which b-boys/girls express themselves; 2) *graffiti* (aerographic painting), considered screams on the walls; 3) music (rhythm), serving as the basis for the last element; 4) MCs (Master of Ceremony) poetic compositions. Through these elements and between their lines, the aesthetic dimension shapes the discursive one.

From an empirical-methodological standpoint, public experiences - and the meanings produced in its contexts - remains at the center of this qualitative research, based on the Peircian conception of abduction as the main way of ideas and knowledge production (living science). From a pragmatist perspective, we assume, as research materials: theories/categories of publicization and public experience, mentioned above, as well as bibliographic analysis; narratives and arguments activated by hip hop practitioners in Ceilândia (compiled from interviews conducted from 2017-2019); and the observation of events (practices) related to the theme (including festivals, workshops, lectures, rap battles, graffitied walls).

Cait (C.D.) Fisher

### **Football Bodies: 'Resisting market enclosure and imagining another (football) future'**

How can we turn to sport as a site for commoning and tool for crystallizing, expanding and connecting practices of the commons? We first must recognize sport as a critical space where identities are formed, bodies are shaped, and minds get fixed—and then acknowledge that this fact has been taken for granted for at least the last two decades, allowing the sport-industrial-complex to own us/our game.

Football, as the world's most popular game crosses borders as do its players, clubs and fans. From the grassroots level to the elite level, we have seen the game absorbed into neoliberal capitalist structures, rendering it in many places devoid of the local network-based cooperation and localized bottom-up initiatives that can create for experiences of the commons.

c.d.Fisher is a former professional female football player turned gender activist who has been using movement-based art to question how we can use football—and our bodies—as part a larger movement of commoning. Her current work explores possible ways to connect actors, movements, people and projects that are working towards the same goals/who stand for and are operating based on a similar logic—a logic in opposition to the dominant one, against the extractive, exploitative, competitive and oppressive structures of the neoliberal interpretation of capitalism. She suggests that pioneering new hybrid ways in football could be used to reinforce and scale up such practices more broadly. From the grassroots to the elite level, what does it mean to participate in defining, restoring, creating, managing, leading, governing, and owning football as critical to community futures?

Through body-based movement performance, c.d. Fisher draws on her embodied experiences as a football player in Brazil attempting to navigate a shifting terrain of femininity under the pressures of aggressive neoliberal growth. Through muscle memory, movement research, dance and narrative, she uses performance activism to question this capitalism as felt on the flesh, its impact on the movements of bodies...and how a look beyond the market-state to the embodied commons could offer routes to emancipation. Fisher draws attention to the powerful mechanisms of conformity that take hold and the gendered scripts that dominate as players are pressured to prove their talent via football labor and their femininity via bodily labor to garner resources and opportunities. She speaks to the discrepancies between representation and lived experience and the implications for agency, self-actualization, and self-expression, while asking how can we conceive of a shared understanding about how to be together? And how can we



draw attention to notions that the commons are everywhere, but the actual processes are rarer and that commoning is a way of relating that needs to be activated?

For this application to the '2019 International Conference: Social Solidarity Economy and the Commons', Fisher proposes to perform a 20-minute body-based movement piece called 'Post-Play' wherein she positions her body within the game, a microcosm of society, serving as a powerful magnifying glass for examining the current order, and presenting possibilities for alternatives that revolve around principles of the commons. At the intersection of arts-sports-politics, through this work she aims to incite questions that prompt thinking, feeling, actions and strategies for developing alternatives to the current Market/State paradigm and to make space for unpredictable alliances between researchers, scholars, activists of the commons, sports critics, fans, athletes, and artists.

**November 7<sup>th</sup>**

**Research Derby 2 and Parallel Panels Session 5 / 6**

**11h30 – 13h30**

## **Research Derby 2**

**Coordinator: Robert Hall - ECOLISE**

### **Robert Hall - ECOLISE**

**What role does translocality play in mobilising and strengthening local initiatives for Social Solidarity Economy and the Commons?**

**Anna Umantseva - Roskilde University / RurAction**

**Lars Hulgård - Roskilde University**

### **The interaction of individual agency and structural factors in emergence of social innovation**

This paper explores the question of how social structures and individual agency of social entrepreneurs interact in the processes of emergence of solidarity economy initiatives in rural areas in Denmark and Portugal.

Social entrepreneurship and social enterprise have been receiving increasing attention by scholars who regard it either as an "alternative to the mainstream market economy or as an entrepreneurial way to generate new services", the latter without questioning the conventional market model (Hulgård, 2011). Thus, the specific articulation depends on political, economic and cultural contexts. Solidarity economy has been viewed as one of the ways towards social innovation (SI) – the version of SI with strong egalitarian solidarity that aims at putting "economy back into its role as a means to achieve goals of social justice and environmental sustainability" (Laville, 2015).

The research on SI emergence is scarce. One example includes emergence in relation to translocal perspective (Ruijsink, 2017). The angle of this research is to explore the process of SI emergence by focusing on the role of individual social entrepreneurial actors – their background, motivations and actions – while placing it in the specific context of the region. We agree with Cajaiba-

Santana (2014) who states that research on SI has been fluctuating between two main dimensions: agentic actions or social contexts as determinants of social innovation, and calls for a more “holistic view of SI in which agentic actions and social structures can be conceived as both dualistic and interdependent” (p. 46, *ibid*).

Placing social entrepreneurial actors’ actions in regional context requires looking at political, economic and cultural aspects. The existing research suggests that links between political environment and types of sources of income have a strong impact on how SE initiatives can operate (Eschweiler, 2019). Social entrepreneurial actors are situated in broader political settings, such as support by policies and public investments. The organization’s nature of resource base plays an important role. If besides public funding, the organization aims at sustaining itself through profits from sales of goods or services, the level of access to resources depends on economic situation in the country and resource allocation to rural regions. Finally, the strength of social capital, related to trust, cooperation and tradition of collective action are important in order for social entrepreneurial actors to involve local residents. As suggested by Moulaert (2005), in order to understand how particular SE initiatives emerge, “the role of local culture and the way the local social space is articulated with other spatial scales, are very important” (*ibid*, p. 2082).

The principal data collection methods are participatory observation and individual interviews with social entrepreneurial actors in Alentejo (Portugal) and Zealand (Denmark). Data collection and analysis are approached from the critical realist point of view. In this approach agency and structure are interrelated, but based on different principles. The properties possessed by the social structures are radically different from those of human agency: “they pre-exist the social activities through which they are reproduced or transformed” (Reed, *ibid*). Critical realism allows for a fruitful way of building the analysis of social innovation emergence on a combination of the agents’ interpretation of their experiences with non- or extra-discursive realities (Iosifides, 2012). Thus, it allows to integrate the views of social entrepreneurial actors on how they place themselves as agentic actors within the regional context while capturing the importance of socio-political and cultural elements.

At this early stage of the research the main argument is it’s methodological contribution to the field of SI emergence. We argue that a nuanced look at the agency and structure interaction and it’s conceptualization within the critical realism paradigm can greatly contribute to the advancement of SI and SE research domains. The fieldwork will be completed by the end of 2019 and the preliminary results will be presented in November.

Jéssica Chainho-Pereira - ISEG-Ulisboa & CIES-IUL, ISCTE-IUL

## Cooperativas decrescentistas como alternativas ao desenvolvimento: o caso da cooperativa integral minga

Revisão da Literatura A crise económica e financeira de 2008 pôs a nu a fragilidade e as injustiças do modelo económico dominante. Nos países ditos desenvolvidos, a ideia de progresso material contínuo foi abandonada. Os “indignados” reivindicaram por “uma outra economia, outra forma de produzir, consumir e distribuir”, exigiam que se substituísse competição desenfreada pela cooperação, a criação de atividades criativas que lhes fizesse sentido individualmente, mas também coletivamente, queriam “restaurar a capacidade de intervenção no seu próprio destino” (Léna & Nascimento, 2012:10).

Estas reivindicações e anseios não são novos, surgiram no fim do século passado perante a ineficácia de décadas de programas e políticas de desenvolvimento. Reivindicava-se o fim da era do desenvolvimento e início de outra livre da centralidade do crescimento económico, dos interesses geoestratégicos, capitalistas, patriarcais e colonialistas: a era do pós-desenvolvimento (Roque Amaro, 2017; Gudynas,

2017).O paradigma crítico questionava os alicerces do seu antecessor, reforçando a necessidade de se mudar os modelos de crescimento, de os subordinar aos dados sociais(Singer, 2004 e Santos, 2004b cit in Andrada, 2013:6). Neste sentido, começaram a ganhar força noções críticas que se constituem como alternativas ao paradigma hegemónico de desenvolvimento e, conseqüentemente, à homogeneização de culturas e aos modelos de produção e consumo do Norte Global (Kothari et. al., 2014).

Nascido dentro da ‘belly of the beast’, “o projeto de uma sociedade autónoma e frugal captado pelo slogan do decrescimento” constitui-se como um slogan político que pretende a renúncia ao objetivo do crescimento ilimitado (Latouche, 2011:81).Este ‘way down’ pode ser concretizado de várias formas, através de estratégias top-down a nível nacional, por estratégias bottom-up a nível comunitário, ou por sinergias entre abordagens. O foco do presente estudo serão as ações de criação de alternativas locais, com foco particular sobre práticas económicas de base, no âmbito do setor voluntário.

No âmbito económico, social, ambiental, mas também político, o projeto de construção de sociedades autónomas e conviviais interliga-se com as práticas de Economia Solidária(ES). Dentro da ES, as cooperativas são, segundo Johanisova & Wolf (2012 cit in Johanisova et. al., 2015), os empreendimentos mais adequados ao decrescimento por terem (i) regras de participação não transferíveis para outros, o que desencoraja abordagens de crescimento pelo crescimento e promove associações de longo prazo centradas no território, na comunidade e no ambiente; (ii) estruturas de gestão democráticas; e (iii) a ideia de que o dinheiro deve ser o ‘servo’ e não o ‘amo’, permitindo que os objetivos da cooperativa sejam a continuidade da organização, a proteção dos postos de trabalho e a atenção aos problemas ambientais(ibid.).

### **Questão de investigação:**

Em que medida as cooperativas decrescentistas, nomeadamente Cooperativa Integral Minga (CIM) e a Cooperativa Integral da Catalunha (CIC), se constituem como alternativas ao desenvolvimento?

### **Metodologia**

Estudo de caso indutivo, usando o método qualitativo com observação não participante, análise documental e entrevistas semiestruturadas aos cooperandos da CIM e CIC.

### **Principal argumento**

As cooperativas decrescentistas são um dos caminhos mais eficazes e promissores para sociedades de decrescimento sustentável, convivial e autónomo. Conclusões e Implicações Espera-se observar formas de vivência e trabalho nem sempre em consonância com o campo teórico do decrescimento. Incorporação de modos de vida baseados na simplicidade voluntária, de aprofundamento da democracia (direta) e (re)localização da economia. Como as práticas decrescentistas são, ainda, uma parte do decrescimento pouco estudado, estudos como estes são muito relevantes para a evolução da teoria e das políticas públicas.

Carla Nogueira - CEO/CinTurs & Universidade do Algarve  
João Filipe Marques - CEO/CinTurs & Universidade do Algarve  
Hugo Pinto – CES & Universidade de Coimbra

## Social Innovation Dynamics on Sustainable Intentional Communities in Europe: A Preliminary Transversal Approach

Since the beginning of the history of economic liberalism that the conception of man as an ‘egoist’ agent who seeks to satisfy his own needs – the *homo economicus* - and the vision of capitalism as the ultimate economic model (or the ‘end of history’ as Fukuyama predicted) have been prevalent. However, new economic problems and societal challenges demand a reversal of this hegemonic discourse and a progressive increase in the awareness of the need for change.

It is then necessary to look for new ways of solving the new problems. The dimension of *newness* is associated to innovation. However, market-oriented innovation no longer can be perceived as a long-term solution and therefore other approaches to innovation, such as social innovation, emerge. Periac et al. (2018) argues that social innovations are important for addressing social, environmental and economic problems, because they shape sustainable development. But more than to shape sustainable development, social innovation process represents an appropriate multi-level, collaborative and embedded tool for solving social needs.

Our empirical objects are the Intentional Sustainable Communities (ISCs) in Europe. These self-organized groups can be seen as agents of change having the potential to contribute to the transition to a more sustainable environmental, social, economic and political paradigm (Hong & Vicdan, 2016). The main objective of this research is to understand if ISCs can function as laboratories for the emergence of social innovation practices and to what extent these communities can contribute, as active agents, to the development, implementation, and dissemination of innovative practices that lead to more sustainable social, economic and environmental models.

Innovation processes are multi-level, multi-actor and contextual. One of the difficulties when analyzing an innovation system is the choice of an appropriate level of analysis. This difficulty is felt both at theoretical and empirical levels. In order to understand this contextual effect this research is epistemologically grounded on the Multi-Level Perspective (Geels, 2002). This approach has been broadly used in the study of sustainable transitions. The term ‘sustainability transitions’ is increasingly used to refer to large-scale societal changes, considered necessary to solve grand societal challenges (Avelino & Wittmayer, 2016) and implies that the actions take place at three levels: niche, regime and landscape. Here niches are embodied by ISCs. ‘Niches’ are spaces of innovation constituted of multiple on-the-ground local projects, linked together by networks and intermediary organizations.

Methodologically, this approach allows us to understand how a practice developed at the micro level (in this case, in the ISCs) is transferable to the macro level, that is, it analyzes the processes of transfer of practices or behaviors from the niche to the context. In order to understand this interaction and the contextual effect, it is also necessary to analyze three dimensions: the type of community (what kinds of ISCs exist in Europe?), the development of innovation practices (to know if these communities’ activities can be considered practices of social innovation and what stage innovative practices can achieve) and the existence of networks (to understand the mechanisms of knowledge dissemination).

Our main argument is that the link between ISCs and social innovation has recently received increasingly attention from the academic community. However, these analyzes often focus on a qualitative approach. There is, in this sense, a gap in cross-sectional (quantitative) studies that seek to understand what kind of innovation is produced in these communities, what are the main factors that condition or potentiate the emergence of innovation practices and what is the scalability potential of these

practices. The data to be presented are the preliminary results of a survey applied to a sample of European ISCs that allows a more transversal view of these dimensions. This, besides informing the communities themselves, will essentially serve to inform public policy and international networks in order to better intervene and support the development of innovation practices in these communities.

Dicte Frost - University of Southern Denmark

## The Institutionalisation of the Solidarity Economy: A Multiple Case Study of five European Ecovillages.

### Thematic Field

This research paper touches on thematic field 1, 2 and 3. It studies the development of ecovillages and the ecovillage movement and their associated initiatives of the social solidarity economy and commons-based governance based on five case communities (1). The cases represent ecovillages that effectuate rural rejuvenation and development, partially through economic innovations and localisation (3). The main topic of the paper is the novel and contextualised socio-technical inventions that ecovillages engender in institutionalising solidarity and 'commoning' practices.

### Empirical question and literature review

The research is motivated by the broader empirical question how do ecovillages function economically? and the sub-question how do ecovillages institutionalise economic practices? Ecovillages are spatialities where new and diverse economic practices and models are trialed and implemented, and where innovations, in the broadest sense of the term, travel from margin to mainstream and so influence wider societal patterns. Acting as innovation incubators within the economic sphere, ecovillages drive the socio-technical transition away from overdue carbon-based economies.

The study situates itself, and finds synergies, between the fields of ethnography and economic geography, drawing on several methodologies in each field. The study was further designed to build on previous research touching on 'ecovillage economies' (Brombin, 2015; Ergas, 2015; Esteves, 2017; Lockyer, 2017; Losardo, 2016).

### Methodology

Data collection has been facilitated by on-site fieldwork completed throughout 7 months between 2018 and 2019, and obtained through a combination of semi-structured interviews and participant observations. In total, 73 interviews have been carried out. Research took place in five European ecovillages, located in Spain, Slovenia, Ukraine, Germany and Denmark. These cases were selected from their ability to represent a wide spectrum of ecovillage diversity in terms of size, age, economic organisation and range of economic activities. Interviews covered three levels of the ecovillage phenomenon: 1) the individual level, 2) the enterprise/organisation level (located in the ecovillage) and 3) the community level, represented by the person(s) responsible for the ecovillage's finances. This research design approached ecovillage economics through two complementary lenses: the lived experiences and conceptual understandings of ecovillage inhabitants, and the economic and socio-technical structure of the ecovillage.

### Main argument

Ecovillages combine multiple levels of institutionalization in order to shift social and economic cultures away from normative structures in the wider society. In creating alternative and competing institutions they establish a sense of autonomy from 'external' structures, accentuating the clash of values between the 'internal' and 'external'. These activities deepen internal democratic practices and member

participation and stimulate political activism through 'role modelling' and highlighting a split from normative structures. Simultaneously, institutional development in the ecovillages intentionally (and unintentionally) create linkages to regime structures to 'assist transitioning' and due to structural dependencies.

Attention is placed on the co-construction of interacting levels of institutionalization; economic structure, membership structures, ownership structure and governance structure. The discussion investigates the different levels of institutionalization and their interdependencies by the use of graphic templates, and asks central questions such as to what extent they ground solidarity in economic practices.

### Conclusions and implications

The diversity of institutionalization practices in the five cases indicate the potential of institutional innovations, stemming from ecovillages, to be developed in other contexts and on other scales. Implications include a shift in the understanding of 'economic community' in Europe, differing social and economic rights and an expansion of 'commons' within these communities, along with changing belief systems and social cultures held by community members that are increasingly defined by cooperation and solidarity. From these ecovillage configurations, preliminary findings further suggest that autonomy and localisation can catalyse participatory democracy. The research also identifies legal and socio-economic barriers to the widening of the solidarity economy that are of importance for future activism and policy-making.

Panel / Paineil 4

Room C1.03

### Moderator/Moderação: Giulia Daniele

Researcher - Centro de Estudos Internacionais (CEI-IUL); Instituto Universitário de Lisboa (ISCTE-IUL)

Lilian Miguel - Universidade Presbiteriana Mackenzie  
Lucas Lomelino - Associação Nossa Senhora Rainha da Paz  
Samira Miguel - Instituto Ayrton Senna  
Vania Dohme - Universidade Presbiteriana Mackenzie

### Economic freedom in the non-profit sector: The development of a social impact business to support the sustainability of a non-profit organizations

**Theoretical or empirical question and literature review:** The paper is based on the principles of entrepreneurship, customer value creation and economic freedom, with practical application involving social inclusion and innovation. The essential aspects of economic freedom are discussed as a way of promoting human dignity through the creation of education and employment.

**Summary of methodology:** The main methods applied have been the participative research, combined with action research, as one of the authors is a high echelon professional at Rainha da Paz. The identification of the social demands of the region, through interviews with the organization's managers, the new business model has been designed – to develop a bakery business, in a B2B basis, using the workforce of

students trained by Rainha da Paz, as part time employees. The food industry companies, in São Paulo, that are investing in the project, will absorb the workforce. This proposal presents a sustainable inclusion aspect, which implies profitability for Rainha da Paz, return on investments and a substantial social impact.

**Main argument:** One of the most challenging aspects of the development of the business in question is the lack of a regulatory framework guiding enterprises of the same species, making them viable. The organization where the new model proposal is being tested (Rainha da Paz) is a non-profit enterprise, with the mission of promoting human development, through education and professional training, offered to the 2,000 families, living in social vulnerability. As their social objectives are ambitious, the organization is always seeking for resources and donations – both governmental and private, to afford their social work.

**Summary of conclusions and implications for research, activism, practice or policy-making:** The lack of a regulatory framework that legally supports the practices of opening a business, accounting for results, and even governance in this new type of business, discloses a challenge that, in Brazil, seems far from being overcome. It is necessary for social entrepreneurship to develop adequate legislation to foster and support this new business model, precisely because it is situated between industrial and non-profit sectors. This whole context presents a major obstacle to be transposed, reason why this kind of proposal can be considered quite innovative. The new business model herein implies in its core a strong demand of Brazilian society for a substantial change in the legislation, as to an evolution in commercial, economic and social aspects, which are fully imbricated. This has turned into a *sine qua non* condition required if we are to achieve real social and economic development in the country.

Andre Girardi (ISCTE-IUL; CEI-IUL)

## How Far is The Bank? Scale up strategies on transition periods of grassroots innovation movements - the case of community development banks in Brazil

### Theoretical or empirical question and literature review

In the early 1970s, E.F. Schumacher made a statement that the economic efforts, as it's the case for many kinds of productive and social activities within societies, were to be focused on the local layers of society (Schumacher, 1973). Nowadays, societies talk about global economy to justify the outcome of decisions and actions of corporations and governments to solve problems (Gibson-Graham et al., 2013). The most important of these unsolved problems is the poverty; which most times derives from lack of opportunities from participating in the local production process in a broad sense (Singer 2009; França Filho et al., 2012).

Suggesting alternative economic and social imaginaries, and aiming at making communities more resilient and economies more sustainable, citizen initiatives are experimenting with new forms of organizing collective action. Activist entrepreneurs, community groups, cooperative initiatives, grassroots innovators and social entrepreneurs are working bottom up to generate solutions to many of the world's current challenges, these are often called Grassroots Innovation Movements (GIM) (Seyfang and Smith, 2007; Smith et al., 2017).

Little has been studied on the strategic orientations of these developments in regards to scaling up processes with direct influence of partnerships with public institutions. This gap highlights the importance of studying strategies involved on scaling up processes practiced by GIM, especially when the goal is to replicate the experience in different areas (Hermans et al., 2016; Fressoli et al., 2014).

The case of this investigation is the network of Community Development Banks (CDB) in Brazil and has investigated the question: How transition periods in the public governance influence and shape the scale-up strategies of Grassroots Innovation Movements)

## Summary of methodology

This study is embedded in social constructivist perspective, with the goal to comprehend and explain the strategies involved in scaling up processes of CDBs.

This research is conducted based on Grounded Theory Method (GTM). The data was collected through semi-structured interviews in three CDBs, actors in the field, and support institutions such as universities involved and research groups. Observation was done in sight, with memo-writing and field diary. Material collected in the field, such as documents and annual reports were densely used to compare with other empirical materials (Charmaz, 2006).

The two-phase coding process of this research resulted in the creation of three temporal development phases of CDBs: (1) fighting for recognition; (2) relying on institutional support; and (3) organizing for independence. And three categories of analysis: (A) proactive behavior in transition periods; (B) reactive behavior in transition periods; and (C) technology as new pathway to system change.

## Main argument and Summary of conclusions and implications for research, activism, practice or policy-making

The three phases of development (1, 2, and 3) embrace different contexts and frames, which directly influence the strategies developed to open new pathways for development. The transition periods hold different opportunities for GIMs to act, based on the proactive or reactive nature of the movement's behavior towards strategic actions.

As for the three categories explored (A, B, and C), the main argument of this study is that the behavior of this network was interlaced to context shifts in two ways. In one hand, proactive behaviors are found when CDBs lobby for a positive contextual change, that means when the political and economic contexts are shifting, by influence of the network, towards a favorable scenario to deliver the type of initiatives the network proposes. On the other hand, the network tends to behave reactively when the context shift is unfavorable. Moreover, this study addresses that these two behaviors hold different consequences to the entire network.

While a proactive behavior tends to open space to scaling up processes and successful outcomes in numbers of initiatives built, the reactive behavior highlights the difficulties of the network on creating a self-sustainable model that can replicate without external investments, which is categorized in this study as a potential pathway to system change.

New pathways of system change, in the case of CDBs and, potentially, in other GIM have to take under consideration the technology put in use. Whether creating one technologically advanced tool can better challenge the status quo and provide an alternative development to the network, it can cause delays in development to different CDBs in the network.

To conclude, GIMs are bottom-up solutions that can be embraced by the public policy, especially in areas that the government can't reach with full capacity. Technology allows certain levels of independence and influence to change, but total independence from the public sector is far from a must. The heaven must be the equilibrium between these innovations and the power of the public sector.



Matti Kohonen, Marianna Leite and Marcos Lopes Filho – Christian Aid

## Righting the Economy: an approach of economy of life by faith-based organisations engaging in development of the social economy regionally in Latin America in “Emprendemos Paz” project

### Theoretical or empirical questions:

Existing economic models exacerbate inequalities and concentrate wealth in the hands of a few. The Latin American region is entering into a new cycle of investment, supported by foreign capital into infrastructure that is seen as an asset class. As a result, communities must contend with contaminated rivers, deforestation, poaching, uncontrolled migration and even violence. Quilombola and indigenous communities struggle to defend their land rights against this avalanche of threats from powerful economic and political interests. Youth in these and other communities struggle to find meaningful livelihoods, incomes or prospects.

In this context, Christian Aid together with partners in the Latin American region including CREAS are working within an ecumenical context together with the World Council of Churches globally as the alliance of protestant church-based organisations. The contribution of faith-based organisations in building a social and solidarity-based economy is not often well understood as distinctive among new social movements and civil society actors. Faith based actors use concepts such as an ‘economy of life’ and an ethical approach to the economy to align the economy with both human rights and sustainable development. Such systems are based around values, including the primacy of life that in the theological meaning is the sign of creation, rather than the primacy of production, growth, or indeed capitalist accumulation by asset owners.

This paper will seek to understand what is distinctive in the work of faith-based social movements, such as those supported by CREAS in six Latin American countries in the promotion of a social and solidarity-based economy in the project ‘Emprendemos Paz’ where the focus is in linking youth in fragile and conflict affected countries and communities in activities that link economic, social and environmental action together. Empirically, the paper will draw on interviews with project participants in two of the six countries in trying to understand through qualitative research with project participants and civil society organisation (CSO) staff, in addition to consulting secondary materials such as evaluation reports, training materials, and other available resources to understand the distinctiveness of the work of faith-based actors in building a social and solidarity economy.

The main theoretical underpinning will be that of Callon and Çalişkan who argue that an economy is best understood as a process or an *agencement* of ‘economization’ by economists, professionals and institutions who hold power in economic contexts who engage in valuation processes, and thus frame and value markets by processes of calculation and qualification. However, this article argues that framing of the economy can take place from the bottom up through ‘righting the economy’ by focusing on human rights concepts in reorganising economic actors to achieve rights that are taught and trained in a context of a transition towards peace when new institutions and ideas can be built to put behind violence and conflict of the past. This process is legitimised further by support of faith-based organisations and underpinnings related to theological concepts, biblical study and support by church-based institutions that create an institutional architecture for a social and solidarity-based economy.

In conclusion, the process of ‘righting the economy’ with the purpose of creating an economy of life and that of peace is only successful if the practices gain support also from other parts of society to create an institutional shift towards a social and solidarity-based economy. From a policy perspective, this means building supporting financial, governmental and capacity building institutions that support this shift, rather than undermining this bottom-up narrative of economic, social and ecological transformation.

## Social Utility and Solidarity Finance: A proposal for Evaluation of Community Development Banks in Brazil

Jeová Torres Silva Júnior (CCSA-UFCA & UECE), Genauto Filho (UFBA), Felipe Gerhard (UECE)

This paper aims to investigate how the perspective of the social utility in the Community Development Banks (CDB) appears in the assessments of the results and impacts of these experiences, since this social utility can be the difference for the sustainability of these solidarity finance organizations.

Placed in the fields of solidarity finance, CDB is identified as a associative and community financial system that, accepting for guidance the principles of the Solidarity Economy, aims to generate jobs and income in areas with vulnerable populations. In this characterization of what is CDB, it should be remembered that it's a support project to the popular economies at territories with low socioeconomic development, providing services to the population excluded from the financial system: mutual credit fund, social currency, social activities for community development and social business incubator. However, despite the significant expansion in recent years, quite grounded, between 2005 and 2014, by support from Brazilian Federal Government, just a few evaluative studies of the experiences of community banks in Brazil are published.

Moreover, these assessments about management and sustainability process are using references that do not focus on a key aspect of the CDB particularities. In other words, it is biased the evaluation of sustainability in community development banks which results indicators and impacts focus on the technical/managerial and financial aspects. The essence of the CDB results and impacts is in the political, social, cultural and environmental aspects. In this case, the financial and technical/managerial components should be subordinated to the other aspects. This paper therefore aims to deal with the CDB as a sui generis kind of inclusive and solidarity financial institution to find out how the social utility dimensions are highlighted in the assessments sustainability of these experiences. In addition, we intend to broaden the understanding of the concept of social utility to highlight it and register it as a central element in a matrix of dimensions, criteria and indicators proposed for the evaluation of CDB.

Likewise, the process of evaluating the social utility of a CDB can also prove important not only for the multidimensional results they provide, but also for the dynamics that this process can engender, for the appropriations they secure and for the legitimacy they acquire. In order to measure performance, a comparison is usually made of a result obtained from a goal and its goal, from a 'bureaucratic' evaluation perspective that is measured by the measurement of the technical-financial result. Social utility, on the contrary, reveals a broader and open questioning, taking into account the diversity and the systemic character of the effects produced by an activity in its social context. Evaluating social utility is about revealing the technical-financial performance, but - above all - the political performance of the organization.

In conclusion, this type of evaluation of social utility makes it possible to demonstrate two relevant, legitimate and necessary roles, but not evidenced by the evaluations conventionally, of the organizations: i) that they are efficient co-borrowers of public power services; and ii) which are co-producers of collective action. To show that, through the evaluation of its social utility, the importance of these two roles, which the CDB exercise, is what this paper proposes. For this purpose, as seen in the analysis and comments discussed in the document, the application of an evaluation model that incorporates the centrality of social utility must take into account the adaptability of the indicators of the DECID Matrix, created by us, in participatory construction of the instruments and prior analysis of the environment.

# Finding a Concrete Convergence between Solidarity Economy and Social Technology in a Brazilian Suburban Area: A Case Study of Collective “A Banca”

Flávio Gomes da Silva Lisboa (UTFPR), Marilene Zazula Beatriz (UTFPR)

## Theoretical Question

According Lima e Dagnino (2013) there are four concrete and convergent utopias between movements of Solidarity Economy and Social Technology: self-management; collective and participative dimension of goods and knowledge production; potentially changing societal character of relation between labor and technology; and the overcoming of capitalism.

Despite that common features, Dagnino (2014) states that is necessary to build a bridge between Solidarity Economy and Social Technology and describe a normative and desirable scenario for that, recognizing troubles for incubation of Solidarity Economy enterprises – SEEs. Related to the needs of entrepreneurship aspects for SEEs, Dias e Novaes (2010) states that Innovation Economy brought four contributions for Social Technology.

The theoretical question of this paper is about the presence of these contributions – from Innovation Economy to Social Technology – in a Brazilian collective of São Paulo suburb that maintains an incubator of social businesses. This paper aims to discover the possible existence of a bridge between a Solidarity Economy enterprise and social technologies, built from an appropriation of Innovation Economy.

## Literature Review

This research reviews contributions of Souza e Zanin (2017) and Laville (2018) specifically about Solidarity Economy and of Eid (2013) and Fraga (2017) about convergence between Social Technology and Solidarity Economy. The theoretical foundations state of art about this convergence are also based on publications of last five years with keywords “Social Technology” and “Solidarity Economy” and the corresponding terms in Portuguese “Tecnologia Social” and “Economia Solidária”.

## Summary of Methodology

The method adopted for this research is the case study for a detailed examination of collective “A Banca”. This is a qualitative research that uses documentary sources for a single case study.

This analysis uses dialectical materialism with contributions of Critical Theory of Technology (FEENBERG, 2005). Thesis is that collective “A Banca” got create a concrete – not theoretical – bridge between Solidarity Economy and Social Technology and presents Innovation Economy contributions.

## Main Argument

The collective A Banca (2019) states that Muhammad Yunus, creator of Grameen Bank, a microfinance organization and community development bank, is one of its references. Singer (2002) considers initiatives of social business, concept described by Yunus, as part of several cooperative manifestations of Solidarity Economy.

A Banca (2019) also states that uses “Technology to promote inclusion, strengthening the identity and the peripheral entrepreneurship”. It is assumed that this mentioned technology, that promotes social inclusion, is Social Technology.

So, A Banca appears a collective where Solidarity Economy and Social Technology meets each other.

## Summary of Conclusions

It is expected, as main result, that this research can contribute to body of knowledge about Solidarity Economy Enterprises incubation process. It is related to the perspective of reproduction of Solidarity Economy.

From criticisms of Dias and Novaes (2010) to the approach, adopted by countries in development, of develop public policies based on theoretical reflections from developed countries, it is also expected to get contributions for an understanding of more appropriate approach for development public policies in a globalized world – that shares many things among several people, but still has problems with local particularities.

**November 7th**

**Parallel Panels Session: Panel 4 / 5**

**11h30 – 13h30**

**Panel / Painel 5**

**Room B1.04**

**Moderator/Moderação: Elizabeth Kruger**

**Gabriela Russo Lopes ( Centre for Latin American Research and Documentation)**

**Commoning processes and multiscale outcomes: The case of forest conservation in the Brazilian Amazon**

### **Theoretical or empirical question**

How commoning processes take place within forest conservation and what are the associated outcomes in different scales?

### **Literature Review**

The commons literature has been initially developed in relation to the debate between Hardin's argument on the tragedy of commons and Östrom subsequent analyses on how the commons can be successfully managed (Hardin, 1968; Östrom, 1990). While Hardin see the private property and governmental regulations as a solution for managing the commons, Östrom puts forward the idea of self-governance and institutional arrangements. As Borch and Kornberger (2015, p. 5) brilliantly summarize it:

“[B]oth Hardin and Ostrom define the commons as a common-pool resource (CPR), which includes fisheries, groundwater basins, irrigation systems, forests, grazing areas, and other natural resource systems (Ostrom, 2009: 413). These CPRs are characterized by: (1) a difficulty to exclude potential beneficiaries; and (2) by the fact that they are rivalrous, which means that the use of these resources by one person diminishes what is left for others to use (Ostrom labels this second characteristic the subtractability of use, see Hess and Ostrom, 2007a:7). Dealing with CPRs, the main challenge is how to address free-riding (Ostrom, 1990: 6). (...) In these examples the commons is depicted as a self-evident resource (object) that only waits for its appropriator (subject) to exploit it”.

Consequently, both authors share this view on the commons as a given, static and objectified resource that requires a pre-set solution in order to ensure its economic viability in the long term. Nevertheless, this article is based on an alternative conceptualization of the commons that challenge this standpoint. The commons are not an un-problematic fixed natural resource. Rather, they are created and recreated by the continuous interactions among actors based on a relational attribution of meaning (Borch and Kornberger, 2015). In this

sense, the commoning of a resource is the process of resignifying and subjectifying the socio-nature relations through governance practices and procedures, both formal- and informally at multiple scales (De Castro, 2016; Nightingale, 2019).

### **Main argument**

The Amazon has been going through profound socio-ecological shifts in the past few decades, as it became increasingly valued by different sectors with contrasting interests (Schmink et al, 2019). Ontologically opposed mindsets enacted by multiple social groups have led to localized - and often violent - conflicts over land, water and, ultimately, the environment (Bebbington et al, 2013). These conflicts arise within the overarching context of multiscale disputes over the symbolic idea of development and the associated hierarchization of lifestyles that contribute to it. Consequently, the Amazonian landscape embodies deep social and political clashes, which are further embedded in forest commons and governance structures. This is manifested in the territorial dynamics of land-use change - that leads to enduring deforestation patterns, especially in the so-called Deforestation Arch.

Yet, these power imbalances are also present in the commoning processes that lead to forest conservation, as well as in the associated socio-ecological and distributional results of them at different scales. This study seeks to contribute to a deeper analysis of the politics of forest governance in the Brazilian Amazon, by inquiring if the commoning processes within native vegetation conservation leads to the (re)distribution of access and benefits of natural resources, or if it further contributed to the enclosure of nature in rural areas (Fairhead et al, 2012). It is my hypothesis that it is possible both outcomes might take place concomitantly at different scales (Brown and Purcell, 2005) – as in the exemplary case of soy farmers who have been collectively recuperating native vegetation in water recharge areas to ensure water supply for irrigated crops. Thus, it is important to look at these challenges to the concept of commoning as solely a process of shared practices based on community engagement, collective action and subjectification of nature.

### **Summary of methodology**

The methodology for this inquiry is based on (a) document and discourse analyses, and (b) semi-structures interviews with key stakeholders. The document and discourse analyses will allow me to understand what are the stated goals of forest conservation and how commoning of natural resources is portrayed or institutionalized by different social groups. Also, this analyses allow for the understanding of different processes occurring in different scales as well as the reported results. The interviews with key stakeholders will enable me to deepen the understanding of how these processes might lead to unforeseen or hidden outcomes which diverge from the ones publicly stated or consciously pursued. I will use the case-studies of the sub-national states in Acre and Mato Grosso, two representative areas in the Brazilian Amazon that bear very different socioeconomic characteristics as well as forest conservation historical dynamics

### **Summary of conclusions and implications for research, activism, practice or policy-making**

It is important to further understand the outcomes of commoning processes at different scales to further analyse the mechanisms that hinder or facilitate the fostering of a solidarity economy. With this aim in mind, I seek to contribute to theoretical conceptualization of the commons and to the identification and valorisation of forest conservation dynamics that actually enable an inclusive rural development.

## Litter and things, resisters and providers: an exploration of waste and communing

In seemingly dark times of climate change, global plastic pollution and looming mountains of garbage, calls are made for alternative action. Mainstream state and market attempts at curbing fly-tipping and waste arisings have so far arguably failed, calling for a new approach. While waste has been studied before, the lens of commoning has rarely been applied to rubbish: its yucky nature makes it easy to disregard in general, and its destructive characteristics make it challenging to conceptualise as a commons in particular.

The harrowing accounts of modern waste practices leave some people feeling hopeless: however, some are ignited to take matters and materials into their own hands. These materials can range from discarded chocolate wrappers to borrowed drills, and have in common that they are targeted by the Community Waste Movement (CWM). This movement is made up by passionate groups tackling waste and litter through cooperative action, and non-profit organisation.

Commoning is, within this particular research, not understood as something that is 'found out there', but is rather something that is used to create a language for and make visible certain types of action and organisation. By focusing on what makes up the alternativeness of organising in common, of the common and for the common (Fournier, 2013), and by looking back at how commons were historically (non-)organised (Linebaugh, 2008) – non-owned and outside the market – the social process of meeting needs through alternative ownership and in non-commodified ways (de Angelis, 2003) emerge as a potential lens to study community action on material and waste. This research thus set out to explore the implications of and what we can learn by applying a commoning perspective on the organisation of provision and action around waste and materialism.

In order to tease out who operates on the more radical end of the spectrum, I sent out an online survey to groups in the CWM. I mapped the survey results according to how these groups practice and promote alternative ownership and non-commodification. Two groups were subsequently chosen as cases: one litter-picking group, and one item-lending library, however neither of them identifying as commons. In both cases, the aim was to immerse myself in these groups through various roles and points of view: I visited, picked litter, borrowed, observed, attended parties, performed interviews with organisers, users and volunteers, and had abundant chats with many people from diverse walks of life.

Tentative results indicate that, while being part of the same narrative around wastefulness and community action and cohesion, these cases stand in sharp contrast against each other: one cleans shared streets and parks with the vision of not having to exist; the other lends out items for a charge with a vision to expand. This contrast helps us understand the challenges of organising in common, of the common and for the common. Interviewees are themselves often vessels for this contrast. Their accounts highlight the dynamic, pragmatic, and often sundering grounds on which these groups have to navigate: the waves of consumerism, the co-opting forces of capitalism, and the harsh and ever-changing climate of funding.

As a point of similarity for both groups, the sociology of the imposing nature of waste (e.g. Kristeva, 1982; Žižek, 2006) is further theorised as an activator of commoning – the organisers, volunteers, and users in both these cases all stress the emotional response to landfill and microplastic legacies, and how government and market are useless in the face of this, thus creating the need for something else.

One challenge that is explored is the fact that these groups do not identify as commons - what are the implications of an outsider imposing this understanding?

By bringing waste and commoning together, I hope to make a theoretical contribution to our understanding of the tensions in everyday action, as well as the deep emotional responses that can activate commoning. Through these groups' challenging of materialisms and ownership, their pursuit of community

cohesion, and their exploration of ways of relating, being and practicing, they are, in conclusion, part resisters, part providers. In this way, perhaps without being aware of it, they in fact practice one of the many ways of being a commoner.

Duncan Crowley - ISCTE-IUL

## Examining and Enabling Community-Led Responses to Climate Breakdown as base for a Global Ecocity Network

Seeking adequate architectural responses to Climate Breakdown, this paper suggests a Post-Carbon, PostCapitalist and Degrowth solution based around Creative Descent responses to the twin challenges of Global Warming and Peak Oil. Contributing to the Ecocity concept (Register, 1987; McDonough, 2002), while addressing its problematic aspects (Caprotti, 2014; Cugurullo, 2015), the paper proposes scaling up the Global Ecovillage Network project to today's modern cities where "Every city is a green city" (Joubert, 2017) and envisages a fractal network structure scenario of communities within communities; confederations of clusters of ecological neighbourhoods, where any node within the structure is both local and global at all times, where citizens co-create the cities of the future, from the bottom up; where city planning becomes a community facilitation process. Identifying Global Cities as frontline in safeguarding Humanities Survival (Revi, 2016), Community-Led Initiatives are examined as enablers to facilitate required Urban Transition. Bookchin's hoped for Communalist structures (2006) and current contributions to the Deepening of Democracy, based around feminist participative process of inclusivity and listening, are examined, including the Rojava's Tekmîl process (Staal, 2016; Weller, 2018) and Spain's "Rebel Cities", where Barcelona's experiment (Shea Baird & Roth, 2017; Colau, 2014) has led to a global, municipalist "Fearless Cities" network (Russell, 2019). Regarding Methodology, responses from Lisbon based Community-Led Initiatives to Climate Breakdown are examined using a Participatory Action Research approach, using community-mapping tools to build on the work of Rede Convergir, ECOLISE and CIVICS. Portuguese Initiatives are identified and examined (Henfrey & Penha-Lopes, 2017) and recent critical assessment of Portuguese Transition initiatives (Fernandes-Jesus et al, 2017) assists understanding of contemporary Portuguese situation and challenges faced. Recent urban transformations (Mata, 2017) led to Lisbon municipality winning European Green Capital Award in 2018 for 2020. With recent upsurge in action to fix Climate Breakdown, by "School Strike For Climate" and "Extinction Rebellion", attempts to generate Climate Assembly(s) with Lisbon networks are explored with Ecocity Lisboa and the UrbanA project (ECOLISE, 2019) to co-create visions for Lisbon from a Creative Descent perspective, based upon values from Permaculture, Transition, Degrowth, PostCapitalism and Girardet's Regenerative Cities. The process seeks to build on recent expansions in Architectural scope (Ermacora, & Bulivant, 2016) and assist process of radical Urban Transition through inclusive and, if need be, disobedient cultural experiments, connecting various groups to green the city, thereby creating the change so urgently needed.

Gustavo García López (University of Puerto Rico- Rio Piedras & Center for Social Studies, University of Coimbra)

## Commoning Against Disaster Colonialism: Enacting Multiple Sovereignties in Post-Maria Puerto Rico

Before Hurricane Maria, Puerto Rico was a textbook case of environmental colonialism, the kleptocracy of capitalism, and austerity/debt politics: a colonial-austerity regime. The disaster of the country's modern-day 'plantation economy' had paved the way for massive austerity and 'emergency' rule. In the aftermath of the hurricane, it is evident that the state's (dis)organized 'response' more than a 'return to normalcy', seeks to further a 'disaster capitalism' strategy to entrench the previous regime and impose new forms of capital accumulation and enclosures of the common(s). At the same time, long-standing grassroots organizations have been organizing their own responses to the disaster. These movements are challenging the return to 'normalcy' and call for structural changes that can generate an altogether different, truly just and sustainable country. Drawing on the concepts of autogestión, commoning as everyday praxis, and enacting sovereignty, this paper analyzes the potentials and challenges of these grassroots efforts to construct discourses and practices of 'being-in-common' through solidarity economies that can generate such a transformation. It pays particular attention to the struggles of different grassroots organizations for energy sovereignty and agroecological sovereignty, both coupled with the development of solidarity-based autogestion projects, and the efforts to link these effort to the broader climate justice and just transitions movements.

Lanka Horstink & José Luís Garcia (Instituto de Ciências Sociais-Ulisboa)

## Bioshock: Confronting discourses in favour of, against and irresolute about, biocapitalism and the privatisation of commons

Este paper incide na demonstração de que na origem da continuada degradação dos ecossistemas da Terra reside uma visão do mundo que procura, à escala planetária, a transformação dos bens e sistemas naturais em artefactos valoráveis e transaccionáveis. O discurso que identificamos como biocapitalismo (Horstink, 2017; Pierce, 2013; Garcia, 2006), biopirataria (Shiva, 2016; 2000) ou bioeconomia (Birch & Tyfield, 2013) tem como premissas a livre exploração, privatização e comercialização de bens naturais comuns, em actividades movidas pelas forças dos mercados. Se os primeiros dois termos podem ser atribuídos aos detractores da incursão do capitalismo na reprodução da vida, o último é utilizado pelos seus defensores, que preferem reposicionar as "indústrias das ciências da vida" (Horstink, 2017) ou "Life Sciences Integrated paradigm" (Lang & Heasman, 2015) como uma oportunidade de capitalizar o valor latente dos materiais biológicos, frequentemente legitimada junto do público como forma de juntar o imperativo capitalista de manter o crescimento económico com a necessidade de descarbonizar e "limpar" a economia (Birch & Tyfield, 2013). As indústrias das ciências da vida incluem os maiores e mais poderosos sectores da economia global: agroquímica, sementes, farmacêutica, energia e defesa (ETC Group, 2011).

A realidade da bioeconomia é complexa: é resultado de promoção activa por parte de líderes políticos, económicos e científicos, canalizando, não só financiamento, como também apoio político e jurídico (como do World Bank e OMC) para que a investigação em biotecnologia e biomedicina seja útil à economia global e aos interesses que nela se movimentam (Pierce, 2013; Garcia, 2006). A simultânea comodificação e privatização de recursos naturais essenciais a uma escala cada vez mais planetária, juntamente com a hiper-industrialização da produção de bens, têm reflexos sociais, políticos, económicos, ecológicos, e até



geológicos (ETC Group, 2014). Esta constatação é reconhecida e discutida pelos autores dos relatórios seminais Agriculture at a Crossroads (IAASTD, 2009) e Wake up before it's too late (UNCTAD, 2013), bem como os sucessivos relatórios sobre o Direito à Alimentação (e.g. De Schutter 2014; 2010).

Contrapondo-se ao discurso da bioeconomia há dois discursos que se destacam: o dos “capitalistas sociais” e o dos “democratas ecológicos radicais” (Horstink, 2017). O do primeiro grupo, em linha com os liberais sociais do início do século XX, advoga limites à bioeconomia, travando o que considera ser um capitalismo mais selvagem, e promovendo maior inclusão das pessoas que dependem directamente dos bens naturais explorados. Não se opoendo à privatização de bens naturais por princípio, defende, no entanto, que seja sempre inserida numa governança com uma participação mais ampla. Exemplos de actores deste grupo são a FAO, os G20 e ONGs internacionais, como a WWF. Já o segundo grupo, em maior oposição e distanciamento dos actores da bioeconomia e de grupos económicos, baseia a sua visão do mundo na cooperação e partilha de recursos como bem comum, recusando a detenção individual da sua propriedade. Movimentos como La Via Campesina, Aliança Global pela Liberdade da Semente e Movimento dos Sem Terra são exemplos de actores. Para além de adoptar práticas democráticas ditas “profundas” ou “radicais”, inclinam-se para conceitos pouco ortodoxos como “soberania alimentar”, “justiça cognitiva”, “decrecimento” ou a apologia dos direitos da natureza (cf. Fotopoulos (ed.), 1997; Shiva, 2005; Windfuhr & Jonsén, 2005; Demaria & al., 2013; Kothari, 2014; Bookchin, 2015).

Por forma a concretizar o nosso entendimento dos diferentes discursos e das suas possíveis implicações no futuro da humanidade, iremos debruçar-nos sobre alguns casos recentes de patentes detentoras de bens comuns: a patente da Syngenta sobre uma variedade de pimento verde proveniente de Jamaica (2015), as três patentes da Carlsberg sobre plantas de cevada (2016) e a mais recente e também mais controversa patente sobre salmão e truta alimentadas com plantas específicas (2018), que abre um precedente de propriedade intelectual sobre uma cadeia alimentar inteira (No Patents on Seeds, 2019). Nenhum dos alimentos objecto destas patentes foi geneticamente modificado, como tal, à luz da Convenção Europeia das Patentes esses pedidos deveriam ter sido indeferidos. No entanto, o Instituto Europeu de Patentes bem como a indústria de agroquímicos e sementes que é sua cliente, têm ignorado os protestos da sociedade civil e as admonições do Parlamento Europeu.

As perguntas que guiarão a análise são:

- Qual a visão do mundo que sustenta as escolhas, discursos e acções dos actores envolvidos no debate a favor, contra e irresoluto quanto às patentes sobre alimentos de cultivo convencional?
- Quais as estratégias discursivas empregues pelos principais actores no debate relativo às patentes sobre a vida? A metodologia a empregar passa pela descrição dos três discursos por triangulação de fontes documentais, estudos anteriores e uma classificação baseada em atributos “ecológico-

## Beginning at the Edges: The Solidarity Economics of Peer-Produced Information Infrastructure for Off-Grid Farming, Flood Mitigation, and Urban Resilience

### Theoretical questions

Neoliberal capitalism promotes relations that are individualistic and competitive; encourages the enclosure of intellectual property; often depends on planned obsolescence; incentivizes monopolistic aggregation of market share and resources; and demands exponential, infinite growth (despite finite resources). Surveillance capitalism, a recent variant, directly impinges upon privacy, and threatens fundamental aspects of human agency.

And yet even critical participants in the current economic order who recognize these issues and would prefer alternatives find it nearly impossible to find out about, let alone adopt, alternatives to the current paradigm.

How, then, do we go about 'prototyping utopia' in a world so dominated?

One promising approach to developing alternative economic relationships and systems is to begin with the 'edges' of the economy -- places where the crises of capitalism and the breakdown of climate are already severe, and where the current economic paradigm has already failed to provide meaningful solutions.

We have decided to follow this approach while focusing on the application of peer-to-peer communications infrastructure for rural, off-grid farms; for flood monitoring; and for urban resilience.

We have adopted this focus because: (1) these 'edge' populations (off-grid, or dealing with disasters) already have strong incentives to discover and develop alternatives to the status quo, and are often already busy bringing them about (providing lessons for the rest of us); and (2) we see communications infrastructure, in particular, as a very important coordinating technology for research, activism, and policy enactment in any solidarity economics that will occur at scale; (3) the neoliberal paradigm's version of internet communications infrastructure (driven by seeking maximal profit at scale, usually through advertising or through data rent-seeking) has arguably been responsible for massive political disenfranchisement in recent decades; developing an alternative internet infrastructure seems to be an urgent need for us all.

All of this still leaves open many questions remaining, including:

- What is the range of viable economic models that are compatible with open, cooperative, We have been working in collaboration with academics, farmers, water resource managers, and technologists -- in research labs, farms, maker spaces, and libraries.

We have been collaboratively developing technologies that are explicitly intended to be repaired, modified, and produced by the communities that use them, requiring only relatively inexpensive tools and equipment. The designs are all open source and available online. In addition to sharing our experience of these collaborations in a panel format, we are also eager to run hands-on workshops during the conference. Some of the technologies we would like to demonstrate include:

- Decentralized IOT technologies for farming and water monitoring
- Cabal: Peer to peer chat (open source alternatives to Slack)
- Dat: Peer to peer file sharing (alternatives to Dropbox)
- Mapeo: Peer to peer mapping (offline p2p alternative to Google Maps)
- Beaker: Peer to peer internet / browsing (alternatives to HTTP)

It might also be enjoyable for people at the conference to experiment with these technologies throughout the event, and afterwards.

## Main Argument

It is clear that a neoliberal capitalist economy, which requires exponential, infinite growth, is ultimately incompatible with a finite, increasingly crowded planet. The impacts of climate change are already being felt, and will continue to grow in severity for a significant time, no matter what path is taken. The urgency for developing alternative economic models is therefore severe; and yet, most participants in the global economy are unable or unwilling to develop or pursue economic alternatives.

We see promising points of leverage for solidarity economics, however, when we look at populations whose contexts require that they develop alternative practices for meeting their basic needs: communities who have been forgotten or badly served by the current economic paradigm.

## Summary of conclusions and implications for research, activism, practice, policy-making

Alternative tools, and the seeds of the solidarity economy, are readily available and are already being developed; what's currently missing are creative pathways forward to their wider peer-to-peer modes of production and an economics of solidarity?

- What are best practices around effectively describing and facilitating the adoption of these alternative models?

## Summary of Methodology adoption

We believe that by focusing on “edge cases” where the incentives and need for exploring alternative approaches are the greatest, and collaboratively developing alternative approaches in these spaces, we can sow seeds of transformation that can then feed back into other, less extreme contexts

Panel / Paineil 6

Room C2.05

**Moderator/Moderação: André Girardi**

PhD Student in Political Science (ISCTE-IUL)

Birgit Daiber - Rosa Luxemburg Foundation

## The Right Urban to the City Commons and Sustainable Cities

Reclaiming the Commons asks to look at three dimensions of it: The practical, the strategic and the theoretical. While the practical dimension is widely developed, the theoretical is already visible the strategic dimension is barely visible – not out of ignorance, but due to the fact that Commons initiatives are completely practical, most of them locally oriented and strictly democratic organised. So a new structure of transparent and participative interregional cooperation has to be developed – different from the traditional international cooperation methods.

Starting with a short remark on the theoretical context, the paper brings into focus the discourse and practice of urban commons, through a discussion of some on going movements and projects in the cities of Europe and Global South. In many ways, these initiatives anticipate and affirm the vision of sustainability and equity. They also help build our shared knowledge of what works in real-world scenarios.

Today, most megacities of the world are run like for-profit corporations where sustainability is used as just another buzzword, emptied of meaning and value. At its core, the idea of sustainability links our everyday consumption practices with imperatives of production. In contemporary society, particularly in urban

contexts, citizens are increasingly disconnected from the conditions and processes of production, such as of the food they eat, the electricity they use, or the houses they live in. As a result, a large number of them fail to relate to concerns of climate change, biodiversity, food security, or urban poverty.

This alienation of people from concerns of degradation of productive resources, pollution through wasteful consumption and social justice, has been described in urban theory as a 'social metabolic rift' (McClintock 2010). A move towards sustainability requires therefore that we first overcome this rift. One of the ways this can be achieved is through the adoption of the three tenets derived from the philosophy of urban commons. These are as follows: One, reinstating a social/civic sense of collective ownership of environment so as to discourage wasteful consumption; two, curing the 'extinction of experience' of nature and an 'environmental generational amnesia' among urban inhabitants, by reviving their proximity to nature and participation in collective production and sustenance activities; and three, innovatively reorganizing our urban governance institutions, so as to ensure equitable participation of rich and the poor.

The realization of the New Urban Agenda hinges upon our capacity to the urban commons approach in all aspects of urban life. In this context, our proposals and plans for smart cities need to pay greater attention to this approach, in particular affordable housing, open public spaces, urban agricultural activities, and participative democratic governance of urban resources and institutions.

Ahmed Mori - Local Left

## Racing to Common: How a CLT in Miami is Commoning to Resist Pre-Gentrification

### Background for literature review:

The metropolis is a vast common produced by the collective labor of city residents (Hardt and Negri 2011). Thus, the common includes not only physical space but a cultural common as well. Physical and cultural commons can be appropriated in urban contexts through the extraction of land and property rents. As realtors market the "character" of poor neighborhoods of color to the wealthy as multicultural, lively communities, wealthier residents relocate and create new lifestyle markets that appropriate and dilute that liveliness, thus dispossessing the community of its cultural common. (Harvey 2013).

This is the site of a battle between those who produce the commons and those who capture it and appropriate it for private gain, from mass purchases of residential and commercial property to marketing a neighborhood for gains through the tourism industry. Neoliberal politics exacerbates this conflict by de-financing public goods, thus diminishing the available common furnished by public money that community groups could shape, and forcing social groups to find other ways to support that common. (Hackworth 2006).

Envisioning the common as a tense social relation produces a social process of communing. (Harvey 2013). Social groups and community-based organizations work to ensure that the relation between the social group and an aspect of the environment being treated as a common shall be both collective and de-commoditized – off-limits to the logic of market exchange and valuations. (Harvey 2013).

### Empirical question

Miami's luxury construction boom has re-commoned large swaths of the cities, turning these areas into semi-barren profit havens for foreign investors that do not occupy them, as well as playgrounds for the wealthy residents that do. In response, the community-based organization Struggle for Miami's Affordable and Sustainable Housing (SMASH) is constructing a community land trust (CLT) in Liberty City, a historically

Black neighborhood in Miami that, despite decades of disinvestment and over-policing, has thrived and developed into an eclectic and lively community. As Miami's gentrifying forces creep into the neighborhood, the question is (1) whether SMASH's CLT effort is (or has the capacity to, based on similar-situated projects in other cities) demonstrably disincentivizing developers from encroaching on the area; (2) whether the CLT can catalyze other solidarity economy initiatives that can engage in commoning of municipally-owned lands and condemned housing to preserve the cultural common, and; (3) in a neoliberal world, how solidarity economic initiatives in the area can learn from SMASH to both seek and build alternative forms of non-extractive funding that break from market logics.

## Argument

Commoning at the neighborhood level through solidarity economy initiatives is often set in motion by a coalition of one or more community-based organizations and non-extractive (e.g., CDFIs) and/or less extractive capital (i.e., social impact investment, community redevelopment foundations). In American cities, these groups or coalitions organize with the intent to capture externalities created by the loss of neighborhood commons to the gentrifying, predatory practices of developers by constructing initiatives that place an aspect of the built environment outside of the market.

An example of one of these initiatives is the community land trust (CLT), a nonprofit organization that creates affordable housing by utilizing funds from public and private sources and removing the cost of land from the purchase price. The CLT owns the land permanently and leases the land to the lessee. Leases restrict the use and transfer of homes to create long-term, affordable, owner-occupied residences.

Although constructed through conventional property and capital markets, CLTs are legally private enclosures within the built environment that can halt the extractive and displacing effects of gentrification, and more generally, the Marxian implication that capitalist urbanization perpetually tends to destroy the city as a social, political, and livable commons. Doing this means CLTs must rely on traditional property rights regimes. However, for a CLT to help build an ecosystem for a local and sustainable solidarity economy, this strategy is a necessarily temporary – an effort to preserve the common before it can break away from neoliberal capitalist logics.

In other words, in a neighborhood like Liberty City, which is in the center of numerous neighborhoods undergoing rapid gentrification, e.g., Little Haiti and El Portal, SMASH's CLT may reclaim a common within a neighborhood for now. However, it nevertheless may be subsumed by the logics of neoliberalism in the future, which are already busy at work subsuming other neighborhoods bordering Liberty City. The CLT is an important intervention, but to avoid the logics of neoliberalism from subsuming the common – including residential properties and the cultural common – it must help catalyze a sustainable, local economic ecosystem. This means forwarding narratives that reformulate community individuals as economic agents that directly catalyze economic activity, not merely self-interested individuals transacting in a market. It also means helping the community open the door to community-controlled, non-extractive capital sources for future initiatives.

## Predicting conclusions and implications for activism and research

While one CLT is not enough to detract investors, commoning within a neighborhood at risk of gentrification is at least enough to catalyze conversations about building a sustainable, local, solidarity economy in the area. These conversations can, in turn, widen the scope of protection of the cultural common and reclaim condemned properties and public land in Liberty City. It is not clear to what extent a singular CLT will discourage developers from encroaching on the neighborhood, nor is it clear whether the CLT can become an example and/or leader in connecting solidarity economy initiatives in the community to non-extractive funding.

Still, this research is particularly important for local activists, who can rely on knowledge of SMASH's process and positive effects of the CLT to further the commoning process in their constituent communities through solidarity economy initiatives.

Findings may also be important to researchers working in cities like Miami, where a fifteen-year luxury residential development boom – fueled largely by foreign capital – has made Miami one of the most cost-burdened cities in the U.S. for homeowners and renters alike. This development has created commons for foreigners that either live in other countries or are too wealthy to connect with the cultural commons created through the collective labor of generations of Miami residents.

### Summary of methodology

- Ethnographic study of SMASH's efforts to construct a CLT in Liberty City, one of Miami's post impoverished Black neighborhoods, which, despite decades of public disinvestment, has succeeded in creating a lively and unique cultural common. This includes understanding the philosophy and practical implications of the CLT, plans for sustainability, plans for expanding the project, and perhaps a vision of contributing to a sustainable solidarity economy in the neighborhood.
- Research similarly-situated CLTs in other American cities.
- Investigating developers' efforts to encroach on Liberty City as surrounding neighborhoods, e.g., Little Haiti, quickly gentrify.
- Statistical analysis of residential and commercial property rates and rents, while keeping an eye on investments to see how they impact property rates.
- Survey of municipally-owned lands and condemned properties in the area that could either undergo commoning processes or result in battles between the community and developers over the type of commoning that may occur.

Núria Reguero, Sergio Villamayor, Iolanda Bianchi, Laura Calvet-Mir, Marc Castelló, Mara Ferreri, Marc Parés, Marina Pera - IGOP-ICTA, Universitat Autònoma de Barcelona

### Mapping urban commons: characterizing and analyzing initiatives in the Metropolitan Area of Barcelona

Commons initiatives, understood as collective arrangements where through which people produce and manage goods and services, have multiplied in response to the economic downturn following the 2008 global financial crisis. Worldwide, citizens have reacted by self-organizing and strengthening solidarity to face collectively the problems that remain unsolved by governments and markets. The unprecedented expansion and diversity of these initiatives have attracted the attention of critical interdisciplinary scholarship interested in new models for social and economic local development, particularly in urban areas. While commons mapping projects have proliferated, spatial analysis remains a little used methodology in the study of commons.

This presentation builds on the research Coproducing Commons, which aims to understand the territorial dimensions of urban commons in the Metropolitan Area of Barcelona, Spain. A key component of the study is the creation of a new database of 1160 commons initiatives, developed by expanding on 14 previous existing cartographies about commons, solidarity and collaborative economy organizations and projects. All initiatives have been further categorized qualitatively according to key characteristics such as being prosumer-oriented, pursuing socio-environmental transformation and providing an alternative to the welfare state or the market. Our paper will focus on prosumer-oriented commons initiatives (over half of those mapped) to

present findings regarding the aims, sectors, governance and relationship with public administrations and other social and economic actors. Through GIS analysis, we will examine patterns of territorial distribution, and the institutional, social and economic conditions for the emergence of initiatives and for their consolidations. We will conclude by discussing the opportunities offered by cartographic explorations of the formation and proliferation of urban commons initiatives.

Rogério Roque Amaro - CEI-IUL, ISCTE-IUL

Bárbara Ferreira - ISEG-ULisboa

## Efeitos de Democratização dos Processos de Governança Partilhada e Participativa dos Grupos Comunitários

Os Grupos Comunitários têm um potencial notável de se assumirem como um Comum, enquanto modelo de regulação de Governança Local Partilhada e Participativa, com um papel importante da Comunidade (Amaro, 2018; Dardot & Laval, 2015; Ferreira & Amaro, 2019; Hollender, 2016). Por outro lado, podem também assumir-se, em vários casos, como um enquadramento institucional favorável à afirmação e desenvolvimento de iniciativas de Economia Solidária (Amaro, 2009; Amaro, 2018; Laville & Gaiger, 2009; Laville, 2018).

No cruzamento destas duas temáticas teóricas e práticas, é a Economia que se conjuga com a Política, a pluralidade económica com a pluralidade democrática, numa integração inexistente na Economia de Mercado e diferente da que se pode verificar na Economia Pública, porque assenta no Princípio Económico da Reciprocidade e na Democracia Participativa (em vez da Democracia Representativa) (Laville, 2018). Neste quadro, a temática central que nos interessa é sobretudo, neste caso, a dimensão política dos Grupos Comunitários, enquanto potencial de Governança Local Partilhada e Participativa, o que remete para as discussões dos processos de Participação e das suas expressões comunitárias e de arranjos de regulação local dos problemas e desafios da Sociedade (Arnstein, 1969; Pateman, 1999; Santos, 2003; Fung & Wright, 2003; Ferreira, 2011; Amaro, 2018; Ferreira & Amaro, 2019). Em diálogo com este enquadramento teórico, a autora e o autor desta comunicação têm trabalhado com Grupos Comunitários desde 1993 (o autor), participado e animado, nos últimos dois anos, seis desses Grupos (ambos) e acompanhado e investigado, também nos últimos dois anos, 18 na Grande Lisboa (ambos), mais um em Angola e dois em São Tomé e Príncipe (o autor), adoptando metodologias de investigação e técnicas de recolha de informações, centradas sobretudo na Investigação-Acção e em processos de observação participante e não participante e em entrevistas semi-estruturadas a actores e actrizes participantes e a observadores privilegiados, o que lhes permitiu recolher um manancial muito amplo de dados e informações de vários tipos.

Dos elementos recolhidos neste processo colectivo (realizado sistematicamente de forma conjunta) de Investigação-Acção, tiram-se algumas conclusões importantes, nomeadamente:

- i) Os efeitos de democratização não são extensivos a todas as experiências, antes estão circunscritos àquelas onde existe uma efectiva participação de pessoas da Comunidade;
- ii) Sobretudo nestes casos, é possível identificar e caracterizar processos explícitos de “empowerment” individual de alguns/mas participantes mais activos/as;
- iii) Em determinadas circunstâncias, quando existem processos de empowerment colectivo, pode-se vislumbrar a emergência nestas Plataformas de um novo poder (“poder comunitário” informal),

relevando da Democracia Participativa, que, por vezes, entra em confronto com os poderes instituídos tradicionalmente, designadamente: o “poder técnico”, provindo da tecnoburocracia; o “poder político formal”, expressão da Democracia Representativa; o “poder associativo”, que por vezes corresponde a lideranças longevas e com agendas próprias; o “poder das instituições”; o “poder económico”, embora este esteja normalmente mais afastado destes processos;

iv) Verificam-se frequentemente efeitos de uma melhor afectação de recursos para estes territórios, contudo a redistribuição efectiva de poder(es) é mais pontual;

v) A abertura e transformação democrática em algumas instituições, a par do aprofundamento das dinâmicas de Cidadania, especialmente de acção colectiva, são os factores críticos para a evolução dos Grupos Comunitários no sentido de uma Governança Local Partilhada e Participativa.

**November 7th**

**Parallel Panels Session: Panel 7 / 8**

**17h15 – 19h15**

**Panel / Paineil 7**

**Room C1.04**

**Moderator/Moderação: Ana Margarida Esteves**

**Researcher CEI-IUL; ISCTE-IUL**

**Alexandros Kioupiolis (Aristotle University)**

**Counter-hegemony, the commons and new city politics**

In tune with several activists and advocates across the world, the present argument holds that the ‘commons’ outlines a horizon of historical transformation which is already in motion, in fits and starts. Since the dawn of the new millennium, from the Bolivian Andes (for example, in the water war in Cochabamba from 1999 to 2000) to the US (for example, in the case of Creative Commons licences) and Southern Europe (for example, in the Italian city regulations for urban self-management) the commons have arisen as a historical alternative to both neoliberal capitalism and defunct socialism or Leninist communism.

Crucially, a commons-based politics could counter the rise of nationalist populism by advancing a progressive way of tackling social dislocation and alienation, restoring solidarity, collective ties, and common welfare. Moreover, alternative commons harbour a radical emancipatory ideal, a visionary pragmatism, and an accent on massive, bottom-up participation, which hold out the promise of overcoming the political frailty, the vertical hierarchies, the personalism, and the impoverished imagination of leftist populist parties in Europe, from Podemos to Syriza and Mélenchon.

The following discussion attempts to sketch out the new paradigm as well as indicate the lack of an adequate political strategy of transition and counter-hegemonic struggle for the commons. To start plotting such a strategy, we will draw on the 2011 cycle of mobilisations and the latest pro-commons politics in Spanish municipalities. The aim is to explore how powerful counter-hegemonic praxis could be pursued in ways which recast hegemonic politics in the direction of alternative commons –horizontal self-government, equality, sustainability, plurality, openness, and sharing.



Jonas Egmoose - Department of People and Technology at Roskilde University  
Stefan Gaarsmand Jacobsen - Department of Communication and Arts at Roskilde University

Henrik Haugaard-Nielsen - Department of People and Technology at Roskilde University  
Lars Hulgaard - Department of People and Technology at Roskilde University

## Enabling Living Ecologies : Towards a Transdisciplinary Framework for Research and Action

This paper introduces the framework of living ecologies as a multidisciplinary approach to research and action moving beyond contemporary states of unsustainability. Our work is situated in what we see as an interconnected and inherently multidimensional crisis; ecologically, socially, economically, epistemologically. Drawing on existing literature root causes to this crisis are elaborated with particular attention to the mastery of commons drawing on the critical theoretical notion of mastery of nature (Adorno & Horkheimer 1944) and governance of Earth's commons (Shiva 2005). Arguing that qualitatively different approaches are needed we introduce the framework of Living Ecologies to acknowledge and act upon human-nature-society relations as an entirety, based on key principles of reciprocity, self-organization and diversity. The paper exemplify how this framework enables to work across disciplines through four methodological steps, analyzing the particular case of agroecological practices in Denmark, as an example of working with ambivalent potentials in such direction. *First*, it is shown how contemporary practices can be understood through sociology of absence and emergence (Santos 2007) highlighting how farmers experience-based cultural knowledge with farmlands as living ecologies, although nearly made absent through industrialized modes of production, still remains latently present but highly marginalized. *Secondly*, it is shown how the use of future creation workshops can provide free spaces for social learning (Svensson & Aagaard 2007) in which lived experience and marginalized knowledge can be shared and collectively acted upon. *Thirdly*, drawing on exemplary cases we discuss how marginalized human-nature practices are embedded in a broader societal contexts, and how they can be organized and strengthened by new forms of social economic collaboration. *Fourth*, we discuss how this work can be seen as part of broader democratic and political transformations (Haberl et al 2011) implying and building on new connections between urban and rural, food providers and consumers, and essentially new perceptions of human-nature-society relations as interconnected. On this basis we suggest that human-nature-society relations rooted in principles of reciprocity, selforganisation and diversity, although marginalized, can still be found and strengthened, by providing experience-based social learning spaces; enabling supportive modes of organization; and linking to broader paradigmatic and political changes. As such the paper suggest a Scandinavian contribution to the broader discussion of Buen Vivir highlighting how democratizing questions on how we want to live and organize ourselves (Hansen et. al. 2016) embedded in, dependent upon and part of living ecologies, can take place in various forms in the North.

Enedina Maria Teixeira da Silva - UNICRUZ

Isadora Wayhs Cadore Virgulin - UNICRUZ

Mariana de Oliveira Wayhs - UNICRUZ

Adriele Moraes Ferreira - Universidade Pitágoras Unopar

## Tecnologia Social na Universidade De Cruz Alta/Rs Na Formação De Cidadãos Críticos, Éticos, Solidários E Comprometidos Com o Desenvolvimento Sustentável

A UNICRUZ através da pesquisa e da extensão, trabalha na formação do egresso com capacidade crítica, ética e solidária, por meio do contato com a realidade social. A formação do cidadão deve ser fortalecida no sentido de instrumentalizá-lo a realizar reflexões críticas, ao invés da simples oferta de capacidades técnicas.

Este estudo faz menção à experiência da UNICRUZ através da INATECSOCIAL. O objetivo do mesmo consiste em mostrar como os projetos sociais impactam na formação dos acadêmicos.

A experiência da UNICRUZ, a partir da INATECSOCIAL, oportuniza essa aproximação através da implementação de tecnologias sociais, que se pode entender como um método de trabalho que visa amenizar ou resolver um problema social, e que possa ser replicado.

Foram realizadas, para este estudo, entrevistas com bolsistas de projetos da INATECSOCIAL. Os critérios para a seleção de entrevistados basearam-se na proximidade dos contatos e disponibilidade para participação. Todas as respostas foram exploradas, sistematizadas e transformadas em resultados. Foram analisados os resultados da vivência desses indivíduos com foco nos seus aprendizados, como forma de aprimorar o seu conhecimento.

Constata-se que a sua motivação inicial está relacionada à bolsa de estudos (financeiro) e ao currículo, e não exatamente à possibilidade de contato com uma realidade social para aprender com esta. Entretanto, após algum tempo de participação nos projetos esses aspectos passam a ser entendidos pelos discentes como importantes elementos do processo de formação.

Considera-se que um dos aspectos mais importantes se relaciona, para além de uma formação estritamente técnica, ao campo pessoal do aluno, o que corrobora com o objetivo da formação ampla, conforme expressado quando questionados sobre o aspecto mais importante quanto a participação no projeto: **aspecto pessoal**. (Bolsista 1); Ajudar as **pessoas**. (Bolsista 2); **Formação cidadã**. (Bolsista 3); Formação não só acadêmica e científica, mas **humanista**. (Bolsista 4); Compreensão da importância de **projetos sociais**. (Bolsista 5); A convivência com as **pessoas** dentro da INATECSOCIAL e o **campo de aprendizagem que o projeto oferece**. (Bolsista 6).

Quando se questiona quanto à aprendizagem da sua prática profissional em decorrência da sua participação nas ações dos projetos, são citados três pontos com a mesma importância: observa-se que ainda é marcante a questão voltada ao aspecto pessoal e ao conhecimento de outras realidades, bem como ao fato de aliar a teoria à prática, ainda fazendo-se referência, de forma indireta, à importância da compreensão de que determinada condição (social) independe da escolha de alguns sujeitos participantes dos projetos.

Os projetos de extensão, de forma geral, aproximam o discente de vivências práticas, e os projetos sociais, por sua vez, evidenciam a função social da universidade, com destaque para as universidades comunitárias, que nascem da comunidade em prol da mesma:

Me tornou uma **pessoa mais consciente e mais humana**. (Bolsista 1)

Me ajudou a **ver o mundo com outros olhos**, dar importância para os recicláveis e aceitar mais as outras pessoas. (Bolsista 2)

Me mostrando a dura **realidade das famílias mais carentes**, e de que maneira podemos contribuir e oferecer alternativas para **melhorar sua qualidade de vida**. (Bolsista 3)

Podendo, através dele, **interagir com a comunidade**, bem como trazer, mesmo que mínimo, um auxílio para a mesma. (Bolsista 4)

O projeto mostrou a **importância de preservar o meio ambiente**, defender e **fiscalizar os direitos de cada um** e sempre buscar por uma **sociedade melhor**. (Bolsista 5)

O projeto me fez ver um **contexto diferente da sociedade** e perceber que **ainda temos muitas carências em nosso país**, seja no aspecto social, ambiental ou econômico. Ainda, contribuiu no sentido de me tornar **mais crítica aos problemas** e me ensinou a buscar soluções a estes, sempre tomando cuidado com as pessoas que estão envolvidas, não deixando de lado os sentimentos delas. (Bolsista 6)

Convivi com pessoas com a **realidade totalmente diferente da minha**, assim comecei a ter um **outro “olhar” para as coisas**. (Bolsista 7)

A partir das expressões dos sujeitos, verifica-se que a extensão, assim como concebe Síveres (2013, p. 31), “enriquece o processo de ensino-aprendizagem para a qualificação de profissionais, cientistas e cidadãos”.

Por fim, a possibilidade de aprender com a extensão na universidade pressupõe desenvolver competências humanas, necessárias ao lado das competências profissionais.

Núria Reguero - Digital Commons - DIMMONS-UOC

**From free radios to digital commons. Governance and sustainability of a hidden diversity**

Free and community media shape autonomous spaces of public communication and self-expression where the search of common good replaces the aim of profit. For this reason, they can be understood as particular forms of commons, specifically “digital commons” (Fuster, 2010). According Fuster and Espelt (2017), digital commons promote open access and social responsibility in their governance but also in the economic model as well as in the uses of technology and knowledge. In this paper, we apply these categories to analyze the governance and sustainability of 58 free and community media from Europe and Latin America. We conclude that these media are expressions of digital commons, governed and managed under the principles of solidarity economy.

We also highlight the role of these communities promoting ethics above technics, the process above the product as well as combining social movements, technical work and leisure-leading to “conviviality relations” (Illich, 1985). We end by proposing a taxonomy of free and community experiences striving on their type of governance (Ostrom, 1990), and shedding light on the confusion in legal definitions (community media, non-profit media, third sector media, etc.).

Data was obtained by mapping free and community media, using web ethnography and conducting an online survey in several EU and Latin America countries. Through a process-tracing of the establishment of legal frameworks in six countries of Latin America and Europe, we reflect on the challenges of definitions and obligations of this experiences.

**Moderator/Moderação: Luana Taborda**

PhD Student in Sociology at ISCTE-IUL &amp; UFSC

**Alfonso Berchman - Centro de Desenvolvimento Sustentável da Universidade de Brasília  
¿La papa es una ser vivo o una mercadería? el sistema agrícola tradicional de la papa en los Andes peruanos.****Cuestiones teóricas o empíricas y revisión de la literatura;**

Diferencia ontológica y buen vivir

En los Andes existen comunidades tradicionales que son categorizadas legalmente como “comunidades campesinas”, pero que pueden ser entendidos como comunidades indígenas por poseer una estructura simbólica diferenciada (lengua, costumbres), así como principios cosmogónicos específicos.

Me refiero a comunidades que no solo son culturalmente diferentes, como también ontológicamente diferentes respecto a los principios de la modernidad. Según Escobar, 2014 es necesario diferenciar la lógica del Estado de la lógica comunal como principios de organización socio-natural y más aun reconocer el hecho ontológico, cultural y político de la “diferencia radical”

La diferencia ontología de las comunidades andinas fue pensada recientemente desde la categoría de “buen vivir”, entendida como un concepto en construcción (GUDYNAS e ACOSTA, 2011) que hace referencia a una relación recíproca y complementaria que el hombre andino establece con la *madre tierra*, denominada en quéchua como *pachamama* (Huanacuni, 2010).

Sin embargo, como todo modelo teórico que generaliza las experiencias locales, el “buen vivir” se convirtió en un discurso que referencia realidades dinámicas y heterogéneas. Un trabajo de campo en comunidades andinas puede mostrarnos que la diferencia ontológica entre el “desarrollo” y “buen vivir” es menos evidente en el nivel práctico y cotidiano de los habitantes andinos, por ejemplo, cuando pensamos en las dinámicas agrícolas andinas, más específicamente en la papa.

La literatura sobre “sistemas agrícolas tradicionales” trae al debate el carácter dinámico de los conocimientos tradicionales. Más específicamente nos muestra las formas en que la agricultura de comunidades tradicionales incorporan contantemente tecnologías modernas, sin necesariamente abandonar las condiciones de producción de los saberes locales (Cunha, 1999).

Esa dinámica relacional de lo “nuevo” y lo “viejo” supera la ontología dual del pensamiento moderno (QUIJANO, 2014), (Castro-Gómez & Grosfoguel, 2007) y se aproxima a la ontología relacional de los pueblos indígenas andinos donde las entidades no preexisten a las relaciones que las constituyen (Escobar, 2014).

**Resumen de la metodología;**

Me propongo investigar las dinámicas agrícolas tradicionales para el cultivo de papas en la comunidad andina de Ayrihuanca, ubicada en el departamento de Apurimac, en la región sur andina del Perú.

La información fue colectada en una visita exploratoria de campo y conversaciones abiertas con miembros de la comunidad indígena. Corresponde a un viaje de campo que realicé el mes de enero (una semana) y el mes de febrero (dos semanas) de 2019.

Los métodos usados fueron la etnografía de las percepciones indígenas sobre la papa, además empleamos Análisis de Redes Sociales para elaborar una red de cooperación en el cultivo de papas y otra red de intercambio de información sobre papas, la primera nos permitió reflexionar sobre la cohesión de la comunidad y la segunda sobre la circulación de información.

### **Argumento principal y conclusiones**

Entendemos la comunidad Ayrihuanca como una comunidad indígena andina que posee una estructura simbólica específica y una diferencia ontológica que está presente en el sistema agrícola de la papa. Definición que contrasta con la caracterización legal del Estado peruano como comunidad campesina.

Existen transformaciones en los sistemas agrícolas tradicionales de la papa en Ayrihuanca que forman parte de un proceso histórico de construcción y modificación del saber local. Estas transformaciones tienen que ver con la adaptación frente a fenómenos como la promoción de la agricultura convencional y la mercantilización de la papa. Sin embargo, también existe una diferencia ontológica para pensar la papa, el desarrollo y la vida.

Alessandra Picolli - Free University of Bozen

### **Community supporting local small-scale agriculture in a peripheral area: the case of a participatory action research in Italy**

This project was born in a peripheral area on Italian Alps by the commitment of a group of farmers and a group of activists bounded together by a solidarity purchasing group. Thanks to the previous experience of one of these farmers in community supported agriculture projects abroad, they have decided to try to establish such an initiatives. The participatory action research has been introduced by the candidate, component of the activists group, to support, reinforce and spread the process and the results. The personal background of the scholar, with a master in cultural heritage conservation, a second master in social economy management and a current Phd in social pedagogy has helped to put together the different dimension of this project: economic, cultural, social and educational, offering a trans-disciplinary point of view.

The main research question of the study is what people learn, as individuals and as groups, taking part in a community supported project. Deepening: which are the socio-pedagogical process leading individuals and groups addressing SSE initiatives in food supply?

Considering the relevance of SSE as eco-social change factor (Elsen, 2019) dealing with better livelihood, social cohesion, and community empowerment, the contribution of different food networks, such as solidarity purchasing groups and community supported agriculture, promoting a practical alternative to market is a concrete example of what SSE could do (Corsi et al., 2018). At the same time the community based participatory action research has high potentialities to reinforce innovation and social change (Lykes, 2013).

The research has been developed as a participatory-action-research. This means that the research design was developed with a direct and constant cooperation between the scholar and the community. At the very beginning, the author shared the basic theoretical framework connected to the literature on community supported agriculture, SSE and post-growth. During the first year she took part in all meetings with an observant participation, collecting field notes and recording. At the end of the first season, she interviewed the participants, dividing them into three groups: local policy makers, farmers, consumers/prosumers.

Finally a return moment took place, as the first step of the new shaping phase for the following year's action. The second year the research pattern has been the same.

In the presentation the author analyses, after a clear introduction of the assumptions and research steps, the contributions given by community based participatory action research methodology to the specific project as well as project outputs (Baldwin, 2012). This approach to research aims to combine vernacular knowledge of farmers and local communities with scientific practices and academic knowledge production. Through this project the entire working group intend to demonstrate the viability of food supply alternative to neoliberal capitalistic market and able to strength civil

society and food democracy in peripheral areas. The academic contribution adds the possibility to produce a stronger conceptual and theoretical framework for such bottom up initiatives.

The results show that the reflection proposed by the researcher has offered a significant opportunity to clarify problems, potentialities and the deep meaning of the CSA project. At the same time, the community empowerment is still on the way, the difficulties to overcome mainstreaming approach to food supply are relevant and only a small part, the most active, of the whole group has fully interiorized the change.

## Yağmur KARA & Güneş Kurtulus - Sosyal Ekonomi New Generation Consumer Cooperatives in Turkey: Struggle for Food Sovereignty

The term "food sovereignty" upholds the right of individuals' food production. From the ecological point of view, cooperation and solidarity networks become prominent to ensure the transformation of this right into practice. The Food and Agriculture Organization (FAO) argues that food sovereignty is the evolved form of food security. Food security is first used to define access to sufficient, safe and nutritious food. However, it is a broader concept which implies the protection of all human rights and support of fundamental freedoms, including the right to development and the full and equal participation of men and women (World Food Summit, 1996). FAO also emphasizes that food is more than just a commodity. According to Gordillo and Jerenimo (2013), the concept of food sovereignty intends that the food needs of individuals should be at the center of policies. This concept is based on the needs of small-scale farmers. Therefore, agricultural ecology is a part of food sovereignty. In other words, it is aimed to adopt and implement sustainable principles in food production and consumption processes. Yet, based on the definition of FAO, supporting agricultural ecology will not only ensure the food sovereignty but also help to fulfill the Sustainable Development Goals. Another important feature of food sovereignty is that it has the power to regulate trade. The development of appropriate trade policies is encouraged by societies as long as safe, healthy and ecologically sustainable production environment developed (Patel, 2009).

Food sovereignty is a grassroots movement. This concept, which emerged from the local, has enabled many organizations to create different strategies in recent years. Among these strategies, creating easier dialogue between producer and consumer is prominent. Consumer cooperatives are organizations that strive to keep this dialogue dynamic. Consumer cooperatives, especially in big cities, have a greater function since the food needs in big cities is not individual, but social. To meet that social need "a new generation consumer cooperatives" began to be founded in the early 2000's in Turkey. However, the real awareness and turning point to establish the consumer cooperatives occurred in 2013, after the Gezi Park events.

The aim of this study is to discuss the role of new generation consumer cooperatives on food sovereignty. In order to explain the relationship between the new generation consumer cooperatives and food sovereignty, two research questions have been asked. These are;

- How do the new generation consumer cooperatives interpret food sovereignty?

- What do the new generation consumer cooperatives do to create a network for food sovereignty?

Within the framework of the research questions mentioned above, a semi-structured interview was conducted with Kadıköy Consumption Cooperative operating in Istanbul which defines itself as a new generation consumer cooperative. The inferences obtained from the interview can be summarized as follows;

- (1) The new generation consumer cooperatives interpret the transformation of consumption habits in their region as an initial step. This struggle is focused on supporting the producers (or farmers), especially small-scale producers. In other words, they focused on transforming the production linked with consumption.
- (2) A new system was created in order to have a direct relationship with producers to eliminate the need to intermediaries. In this way, they have access to the information of how and by whom production is done.
- (3) Seed is one of the most important issues in food sovereignty. The cooperative can also control the production stages in an environment without intermediaries. Thus, they support the use of local seeds.
- (4) The cooperative works on expanding their networks by visiting the producers and other producer and consumer cooperatives.

Ruby Van Der Wekken - Oma Maa food cooperative & Helsinki timebank  
 Jukka Peltokoski - KSL Study Center  
**Open Principles for Commoning in Cooperatives**

From the early days of the Rochdale Pioneers the cooperative movement has been defined by a set of principles, which have formed the basis for cooperative identity. The exact formulation of the principles has varied over time but the set has stayed relatively stable. The principles, affirmed in 1995 by the International Cooperative Alliance, are:

1. Voluntary and Open Membership
2. Democratic Member Control
3. Member Economic Participation
4. Autonomy and Independence
5. Education, Training, and Information
6. Cooperation among Cooperatives
7. Concern for Community

Historically the cooperative movement has its origins in the agrarian movement and the workers' movement. Today we are witnessing a rebirth of cooperativism. New cooperatives are rising from the needs and aspirations of the precariat, ecoactivists, municipalists, commoners and solidarity economy actors building new economic alternatives for a socially and ecologically sustainable future.

In this paper we ask how we as precarious commoners and social and solidarity economy activists do interpret the cooperative principles. What is the 'reading' of the principles that our cooperative practices point to. As an example we use Finnish food cooperative 'Oma Maa' (*Own Land*).

## Commoning in Cooperatives

Cooperatives represent a ‘democratic principle’ in our economy (Restakis 2010). They bring democratic decision making into business as an alternative to capitalist ‘free markets’ which are occupied by firms run as authoritarian short-term-profit-maximising means, irresponsible to the social and ecological consequences they produce. By contrast, the trajectory of cooperative movement is characterised by localised efforts to control market forces towards social ends.

The workers’ point of view on cooperatives is about the democratisation of the means of production. Cooperatives are escaping the proprietary form of enterprise and are participating in market exchange without participating in capital accumulation. In a networked society this means the possibility to develop a social transition towards post-capitalist production, a commons based peer production, or a collaborative and distributed network economy (Kostakis & Bauwens 2014).

In an era of deepening social and ecological crisis, systemic change is needed. It is to be rooted in and developed through emerging productive practices and everyday doing, conceptualized as commoning. Cooperatives are platforms of commoning and means of doing. They are actual co-work done for the circulation of commons in local places and global networks. A new cooperative is a cell form for a new economy, which is a relocalized global economy.

### A Case From Finland: Oma Maa Cooperative

As an example, we want to look at Oma Maa (‘Own Land’) food cooperative from Finland, which was established in 2009 and which is located in Tuusula, close to Helsinki. The cooperative practises ecologically and socially sustainable food production and has since 2014 been working according to community-supported agriculture principles.

Oma Maa cooperative has several producing volunteers and some 160 food members. It produces a large variety of produce at the Lassila family farm (size 50 ha) from which weekly foodbags are made for its members, and which include also secondary production (bread, falafel, seitan, oat yoghurt, jam etc). The cooperative also holds farm dining dinners accompanied by discussion. Recently the cooperative has also commenced the development of “Oma Maa Utopia School”, a peer-to-peer educational program which explores the building towards a self-sufficient and sovereign economy.

A core value of the cooperative is food sovereignty. Central to the cooperative is also the notion that food is core to change, and that by engaging with our food system (production, distribution, consumption) we can develop pathways towards a more ecologically and socially sustainable society.

### Cooperative principles in common

Whilst drawing from theoretical sources (e.g. Gibson-Graham, Cameron & Healy 2013; Kelly 2012; Lewis & Conaty 2012; Hardt & Negri 2017; Novkovic & Webb 2014) and whilst reflecting on the experiences of Oma Maa and of new social movements, we bring the principles of the cooperative movement up for a joint reread and discussion. How do we experience our commoning in our cooperatives and what is the meaning of the guiding principles for us?



November 8th

Research Derby 3 Parallel Panels Session: Panel 9 / 10

11h30 – 13h15

Research Derby 3

Room B1.02

**Coordinators:** Paolo Graziano (University of Padua) & Francesca Forno (University of Trento)

Paolo Graziano - University of Padua

Francesca Forno - University of Trento

**Beyond Capitalism? Practices, actors and real utopias in the social solidarity economy**

The various components of the current crisis of capitalism (economic, financial, political, environmental, social) have changed the topics and opportunities for social movements and conflict dynamics. On the one hand, it has been underlined how citizens' participation has become much more erratic and intermittent (Michelett, 2003; Beck and Beck-Gersheim, 2009), on the other hand collective processes have increased substantially – as the experience of the sustainable community movement organisations show (Graziano and Forno, 2012; Forno and Graziano, 2014; Graziano and Forno, 2019). More specifically, these movements have challenged the conventional assumption that social movement practices can be primarily carried out in the streets and has showed how the market (and therefore a social solidarity type of economy) has become central in their organisation.

Globalization, offshoring, automation and growing inequality (Piketty, 2014) are changing the nature of contemporary capitalist societies, creating specific opportunities for both the emergence and consolidation of contemporary or neo-populism (Caiani and Graziano, 2019) and the diffusion of successful sustainable community movement organisations (Forno and Graziano, 2014).

Via a mixed method analysis, combining public opinion data, secondary literature and case studies, considering the Italian case in a comparative perspective, the paper will discuss the emergence of new practices and actors who challenge the capitalist foundations of the current economy. More specifically, it will try to test the 'crisis' hypothesis according to which in cases of diffused crisis new cultures of participation and critique to capitalism emerge (Castells, 2012). By using the Italian case as a test case, we shall analyse the various possible scenarios emerging both at the national and at the local level as a consequences of a multiple crisis scenario. Our data show that the deterioration of the material conditions of citizens' may increase collectivistic reorientation of social and political engagement and this is in function of the availability of social capital: the higher the social capital, the higher the collectivistic reorientation of social and political activities.

Sunna Kovanen - Leibniz Institute for Regional Geography

**Rural social entrepreneurship as collaborative endeavour: Way towards sustainability without growth?**

Social entrepreneurship is often stated as a possible solution for the challenges of rural development. Much hope is attached to ways how social enterprises might reverse some trends of regional economic decline,

such as scarce service network, lack of working places and connectedness to bigger markets (Farmer et al. 2012; Steiner and Teasdale 2017). However, the research field often focuses on the characters and success of individual entrepreneurs (Christmann 2014; Blundel and Lyon 2015), on tight social structures in rural villages and on the necessity of organisational growth for its sustainability (Jenner 2016; Sunley and Pinch 2012) Such functional and rational framings are increasingly being contested by research and practice of community economies and degrowth. These approaches question the relevance of organisational growth for value-driven initiatives and study economic decline as a way to a more sustainable and just future (Gibson-Graham 2011; Houtbeckers 2018). However, the critical degrowth-discourse is commonly inspired by urban initiatives and abrupt economic shocks, which do not adequately represent the life-worlds and economic conditions in rural areas.

The presentation tackles this contradiction with following questions: Whether and in which ways rural social enterprises may become sustainable despite economic decline, and what is the relevance of collaborative practices for the long-term sustainability?

Even though collaboration has received more attention in social entrepreneurship research (Kwong et al. 2017; Vestrum 2014) in rural context they have mostly been studied from structural perspective and with the focus on emergence of social enterprises from the needs of local communities. This presentation, however, approaches rural social enterprises as nodes in the networks of diverse economic practices (Gibson-Graham 2011; Wenger 2008) reaching across spatial and organisational boundaries. It relies on feminist geographic and practice approaches, framing long-term sustainability as holistic combination of material security, meaningful social connections and active engagement in the society and space (Hirvilammi 2015, 31–32). Such a framing helps to analyse what growth or sustainability actually means for its practitioners and what kind of trajectories of power and privilege are entangled in their collaborative making.

The presentation is based on qualitative case study research in north-eastern Brandenburg, Germany and Alentejo, Portugal. It is a PhD-research as a part of an international Horizon2020-funded research project RurAction in Leibniz-Institute for Regional Geography, Leipzig. Data consists of participatory

observation and ca 35 qualitative interviews among 6 social enterprises during spring and summer 2019. Observation phases lasted 5-15 days per case. Cases are systematically selected following the EMEs definition, are diverse in size, activities and organisational form, and have had minimum 4 years of operation.

According to first observations, rural social enterprises may enhance ethical economies by creating spaces of collective reflection about the principles and practices of economy amongst diverse stakeholders. Livelihoods are pursued as holistic aims in the organisational level, not simply to achieve economic growth. However, on the regional level decoupling organizational sustainability from the economic growth is more challenging. The results may enhance sustainable regional economic policy with highlighting the potentiality of collaborative and degrowth-oriented entrepreneurship for the future local economies.

Andreas Møller Mulvad - Copenhagen Business School

## Mapping Democratic Governance in Economic Enterprises: Lessons from the Case of Denmark

Are principles of democratic association compatible with efficient economic production in capitalist market economies? Based on a case study of Denmark, our answer is a resounding yes. Introducing a new, original data set comprising 5.864 Danish firms, this article contributes an anatomy of the sector of democratically oriented private economic enterprises in Denmark in 2018. We show that while Denmark has very few 'Marxian' worker-owned cooperatives as fully democratized 'workplace republics', three other types of democracy-oriented enterprises remain vibrant and together account for 8.5 percent of the Danish

economy. First, Denmark shares with many other countries a robust tradition of ‘Polanyian’ consumer-owned co-ops designed to cushion communities against the erosive effects of a market society. Second, Denmark has a unique tradition of ‘Grundtvigian’ agricultural producer co-ops. This type, named after the Christian populist preacher NFS Grundtvig who inspired the Danish farming class to self-organization in the late nineteenth century, involves a democratic community of independent farmers, but not democracy inside the individual farm. Third, we find that the ‘Hirstian’ type of association-owned enterprises - as economic vehicles of value-based, voluntary organisations - also retains an important role in Denmark’s political economy. Despite important differences in the degree to which these different types of enterprises are de facto democratically governed, we contend that they share a distinctly non-capitalist adherence to the principle of “one man, one vote”, thus constituting a separate subsection of the private sector. However, the potential societal benefits of this form of democratic organisation tends to be overlooked in mainstream business literatures. Hence, the final part of the paper critically discusses the limitations of assessing the democratic sector using statistical performance indicators developed to measure standard for-profit capitalist enterprises. We propose that instead of profitability, each type of democratic enterprise should be evaluated on bottom lines specific to its constitutive form of ownership, such as contributing to social stability, ecological sustainability, or democratic participation as a value in its own right.

Panel / Painel 9

Room B1.04

**Moderator/Moderação: Maria Fernandes-Jesus**

Researcher CIS-IUL; ISCTE-IUL

Luis Fabián Arias Monge - Universidad Central del Ecuador

**La experiencia del Kurikancha: una alternativa feminista de principio Solidario y Comunitario en Ecuador**

La dinámica actual en la cual se desarrolla el debate económico heterodoxo, permite realizar un análisis al momento crítico y necesario en el cual se despliega actualmente la economía feminista. La búsqueda de alternativas a la racionalidad capitalista surge como fruto ante la constante expulsión de los sujetos en la esfera de producción del sistema económico convencional. Estas condiciones de expulsión, han encaminado a la humanidad hacia una profunda crisis de reproducción de su vida material y espiritual. En este contexto, surge la presente investigación, cuyo objetivo es presentar la experiencia del Kurikancha –“plaza de la vida”- y en ella, reconocer el carácter alternativo que guarda este proyecto práctico de carácter indígena, feminista, solidario y comunitario.

En Imbabura, Ecuador; surge un proyecto económico y social pensado, trabajado y desarrollado -en su mayoría- por mujeres de raíces indígenas pertenecientes a la zona. El Kurikancha es un proyecto que fomenta la interacción de racionalidades económicas alternativas. En su funcionamiento, visibiliza la estrecha relación que existe entre las distintas racionalidades económicas alternativas -economía solidaria, economía feminista y economía comunitaria- que convergen en las prácticas cotidianas del Kurikancha. De este modo, este espacio comunitario permite a la academia repensar la base epistémica en la cual se sostiene la economía comunitaria; para que, esta racionalidad económica ‘ancestral’, se adapte al contexto histórico actual, y en la reformulación de sus principios, establecer una relación directa con la economía feminista. Reformulación que permita dar paso a una racionalidad económica alternativa suigéneris, que represente una oposición significativa al sistema económico convencional, y que permita dar paso a la construcción nuevo modelo económico y social.

La importancia de la “plaza de la vida” trasciende la cuestión económica, el Kurikancha, en la cuestión social, ejemplifica la lucha y el poder feminista actual. La presentación de esta experiencia tan particular -con sus vivencias y momentos- aporta al debate académico, la posibilidad de reconocer la importancia que tiene para estas racionalidades económicas heterodoxas, la creación de redes, tejidos o puntos de convergencia que fomenten su desarrollo.

La presente investigación contará con un pequeño documental de aproximadamente 15 a 20 minutos; documental que presentará las prácticas económicas y sociales que se dan dentro de este espacio comunitario, que denotaran la posibilidad de una convergencia plausible entre las distintas prácticas particulares de las economías solidarias, feministas y comunitarias

**Jeová Torres Silva Júnior - Federal University of Cariri, Ceará State University**  
**Katherine Rose Cheng - University of California-Davis, Federal University of Cariri**  
**Understanding non-monetary benefits of training for women in low-income communities:  
A case study of Conjunto Palmeiras in Fortaleza, Brazil**

Training programs in low income communities are often evaluated based on their performance for income generation. In particular, the number of businesses or jobs created. Our study challenges this evaluation criteria by exploring additional benefits of training programs, specifically for women, such as: greater proximity to children, increased community engagement, and awareness of rights related to gender, race, and class. According to Gadrey (2005), these non-financial benefits align with the empirical concept of social utility and serve as enhancements to economic gains. In addition, they stimulate benefits for the commons such as political empowerment of the community, stronger social ties through solidarity and sociability; and improvement of collective living conditions, all of which contribute to local sustainable development.

Our research was conducted in the community of Conjunto Palmeiras, a peripheral neighborhood of Fortaleza, Brazil, also known as the birthplace of Banco Palmas, a community development bank (CBD), managed by residents to generate local socioeconomic development (França Filho, Silva Júnior and Rigo, 2013, 2019). As an empirical basis for our study, we examined Projeto ELAS, a program created under the umbrella of Banco Palmas. The program provided professional training for local women, seeing improvements to family income and work conditions as dependent on social utility, the cultivation of which being a necessary step towards economic development (Silva Júnior, França Filho, 2016). Therefore, the program is equipped with components to stimulate non-financial and financial growth simultaneously. While the main element of the program is professional training, it also includes financial education, domestic violence awareness, conversation circles, and meetings with psychologists. Interviews were conducted over 6 months with over 20 local leaders and women who participated in Projeto ELAS. Ethnographic notes were also collected while interacting with the community on a regular basis. The data was analyzed periodically throughout the research period, categorizing results using typological methods. With roots in grounded theory, each additional phase of interviews was strategized based on emerging results in order to examine recurring processes and negative cases (Gobo, 2008; Morse, 2011).

To study program benefits, we examined participant outcomes through the lens of capability theory, originally developed by Amartya Sen (1979) as a method to evaluate people’s well-being by their capabilities, or the opportunities available to them based on learned skills or inherited endowments. These capabilities allow people to accomplish a set of human functioning or roles, which are determined by personal preferences (Heckman & Corbin, 2016; Sen, 1979, 2005). For example, many

women may choose a mixed role, being a mother, head of household, and entrepreneur. A successful training program would therefore enable women to simultaneously function in all these aspects.

Initial results show that training programs stimulate a variety of non-financial capabilities in addition to income generation. Notably, opportunities to converse enable women to form self-help mechanisms, solidarity, and a stronger awareness of their rights – many characteristics that were fostered actively by programs, given their conformance to principles of solidarity economics. Furthermore, we found that greater capability to work served as a gateway for other capabilities, such as the ability to become financially independent, plan for the future, and gain leverage in family decisions. Women often choose to use their new capability based on personal preferences, many of which appear to be linked to family caretaking. For example, women who choose to become self-employed often do so because it allows them to work locally and flexibly, retaining the ability to care for family members.

Considering the characteristics and benefits of training for women inspires recommendations for future program design. In particular, programs should offer conjoining services for children and be oriented towards skills demanded by the surrounding neighborhood. For instance, several programs focused on producing street foods and sweets, an occupation common in Conjunto Palmeiras and one which can easily be done from home. Interview responses also shed light on conditions which may be necessary to achieve program objectives. Components such as financial education, awareness of domestic violence, and psychological support were fundamental to improving women's independence and control, regardless of if they became employed.

Our study ultimately demonstrates the value of operating outside the paradigm of standard capitalist objectives, focused primarily on job and income growth. We found that in addition to income generation, women felt value from increasing their capability to care for children and actively participate in the community. As women occupy the majority of caretaker roles and are frequently heads of household, it is critical for training programs to accommodate their multifaceted role. To help them thrive in all dimensions, programs emphasize elements of social utility such as solidarity, self-esteem, strengthening of social ties, construction of cooperative networks, and bolstering of local democracy alongside their economic objectives (Jany-Catrice, Gardin, Branger and Pinaud, 2014).

Lorenzo Bosi - SNS/COSMOS

## Life trajectories of youth committing to direct social actions in Bologna

This paper draws from a study investigating the narratives and life trajectories of 25 young people in Bologna committing to direct social actions. These are forms of action that do not primarily focus upon claiming something from the state or other power holders - 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 groups together different practices, such as: solidarity actions, political consumerism, alternative finance, housing occupations, selfmanagement, free legal advice, medical services, educational courses in languages and arts, and all those other practices that are centred on social innovation. These practices are different from one another but they are used for some common purposes: to change society rather than the state and to effect change directly rather than effecting change through the expression of claims directed at the state or other institutions. Through a series of semi-structured interviews, this paper reconstructs how young people select these forms of actions; their use of them and the biographical impacts. This paper contributes to the growing literature on the life trajectories of social movements activists.

Cesar Augusto Ilódio Alves IFSP (Instituto Federal de Educação, Ciência e Tecnologia)

Marcelo Timpone de Oliveira - IFSP (Instituto Federal de Educação, Ciência e Tecnologia)

## **Solidarity Economy: an alternative for development to women from Caiçaras of the North Coast of São Paulo**

Márcio Pozzer - IFRS

## **O protagonismo dos Institutos Federais de Educação, Ciência e Tecnologia brasileiros no desenvolvimento de redes de cooperação e empreendimentos solidários: o caso do Litoral Norte do Rio Grande do Sul**

Os conhecimentos organizacionais, de gestão econômica e de tecnologias voltadas para a agregação de valor e renda e de sustentação de empreendimentos solidários em redes de cooperação ainda têm sido elaborados de forma restrita na prática cotidiana destes empreendimentos, sendo abordados e trabalhados, historicamente, de forma tímida no interior das instituições de ensino e pesquisa brasileiras.

No entanto, pode-se verificar uma transformação sensível neste cenário, a partir da implementação dos Institutos Federais de Educação, Ciência e Tecnologia (IFs) a partir da Lei 11.892, de 2008, que expandiu e interiorizou o ensino público, gratuito e de qualidade em diferentes níveis educacionais, chegando a 588 campus em 2018, comprometidos intrinsecamente com o desenvolvimento regional a partir da interação com os arranjos produtivos locais, por meio do ensino, da pesquisa e da extensão.

A incidência sobre a dinâmica produtiva local se dá de diversas maneiras, desde a escolha dos cursos técnicos e tecnológicos ministrados nos campus dos IFs, que precisam atender às necessidades da comunidade e, por isso, são escolhidos por meio de audiências públicas, passando por ações e projetos de pesquisa e extensão de caráter mais pontuais e chegando a programas mais estruturados como o aqui apresentado: a Incubadora de Redes e Empreendimentos Solidários (IRES), do campus Osório do Instituto Federal de Educação, Ciência e Tecnologia do Rio Grande do Sul (IFRS).

A IRES é um programa interdisciplinar e participativo de produção de conhecimento e de promoção de ações que favoreçam o dinamismo econômico, cultural, social e político do Litoral Norte gaúcho, aliado à melhoria da qualidade de vida de sua população. O programa incuba empreendimentos solidários singulares com potencial econômico para melhoria das condições de vida e autonomia de seus trabalhadores/as, buscando a ampliação de serviços produtivos, geração de tecnologias sociais adequadas, ações cooperadas e em rede, ampliação da comercialização e inserção dos empreendimentos nos espaços de governança e coordenação existentes, bem como seu estímulo e aprimoramento.

A fase de diagnósticos de implementação da IRES deixou demonstrado que os empreendimentos solidários do Litoral Norte do Rio Grande do Sul apresentavam carências do ponto de vista de conhecimento e de tecnologias sociais adequadas à sua realidade, cujo aprimoramento e acesso podem ser ponte para sustentação econômica, ampliação da renda de seus trabalhadores e desenvolvimento da região.

Neste sentido, o foco do programa de incubação tem residido em empreendimentos com enraizamento territorial local, com identidades e construções sociais e culturais entre o público dos empreendimentos. O território do Litoral Norte tem grandes disparidades, tendo a economia majoritariamente dedicada a produção de alimentos e com base de agricultura familiar, sendo no Rio Grande

do Sul a região de menor renda e de menores indicadores sociais. Por outro lado, a região vem se constituindo nos últimos anos em uma referência na produção de alimentos orgânicos, de sustentabilidade e de cooperativismo, construindo alternativas de redes de comercialização e produção, sobretudo de agro industrialização, o que está reconstruindo uma perspectiva de manutenção da juventude neste meio rural.

A descapitalização e o baixo acesso a tecnologias continua sendo um impeditivo para agregação de valor à produção, acesso a mercados mais amplos e, por consequência, ampliação da renda média dos produtores. Esta realidade tem se confirmado no maior empreendimento incubado pela IRES, a Coomafitt: cooperativa composta por 223 famílias de agricultores que atualmente ofertam 6,4 mil toneladas de 88 variedades de alimentos, sem atravessadores. Com isso, a partir dos conhecimentos existentes no IFRS, foi possível construir novas tecnologias, de forma customizada às necessidades e potenciais de produção e geração de renda, de forma prática para o empreendimento, com a implementação de tecnologias para a rastreabilidade dos produtos comercializados, reunindo condições de acessar e ampliar mercados. Além do desenvolvimento de soluções para os produtos agro industrializados em parceria com os laboratórios do IFRS.

Todas as ações até então desenvolvidas, garantiram a autonomia da comunidade local envolvida no processo produtivo para definir as suas prioridades de organização social, produtiva e de objetivos de vida e, principalmente, ampliar o potencial de criatividade para as transformações necessárias ao desenvolvimento. Desta forma, não são buscadas inovações disruptivas, mas sim inovações que confirmam saltos econômicos para os empreendimentos e saberes novos e específicos aplicados à realidade deste território que ampliam a efetividade do processo de ensino da comunidade acadêmica. De forma geral, os empreendimentos incubados avaliam positivamente as atividades desenvolvidas pela Incubadora e têm destacado a importância da aproximação da instituição de ensino e pesquisa com a comunidade, por meio da cooperação, para troca de conhecimentos e desenvolvimento de tecnologias adequadas às suas práticas e necessidades.

Panel / Paineil 10

Room C1.03

**Moderator/Moderação: Leonardo Leal**

PhD student in Political Science at ISCTE-IUL; Professor at UFAL

Andrés Spognardi - Centre for Social Studies, University of Coimbra

**Social and Solidarity Economy: A Concept with Heuristic Value or the Label of Grassroots Political Agenda?**

Social and Solidarity Economy (SSE) has come to designate a broad range of practices and organizational forms that are distinct from profit-maximizing transactions, conventional firms, and public organizations. Over the past decade, the term has gained increasing acceptance in both academic and political circles. A growing number of activists, scholars, public officials, and private citizens identify themselves with the SSE, engaging in collective endeavors that have explicit economic, social, and sometimes political goals. In a similar vein, national governments and international development agencies are beginning to embrace the notion, integrating the SSE in their policy development agendas.

In spite of its popularity, however, the term SSE still lacks a precise and commonly accepted definition. There have been disparate attempts to specify the concept by its intension, that is, by listing the properties or attributes associated with the SSE. These definitions usually stress the unique characteristics of the SSE organizations, portraying them as multiple-goal-pursuing entities that involve “various forms of cooperative and solidarity relations, and internal decision-making based on self-management associated with democratization of the economy”(e.g. Borzaga & Galera, 2014, p. 9). From a different perspective, some scholars have roughly outlined the meaning of the SSE by its extension, that is, by naming the particular objects that it purportedly denotes. Within this strand of literature, the SSE has been defined as a “broad array of citizen-based activities, ranging from fair trade, renewable energy, microfinance and social currencies to third sector organizations providing health care, social services or work integration”(Eschweiler et al., 2019, p. 2).

Although intension-based definitions are certainly more informative than extension-based definitions, the meaning and boundaries of the SSE remain blurry and elusive. Are we dealing with concept with “heuristic value”, capable of generating new insights and understanding, and thus to contribute to the process of scientific discovery? Or is it a label of a grassroots political agenda, aimed at humanizing economic relations and promoting sustainable and equitable development?

In order to shed light on this issue, this paper examines the historical roots of the notion of SSE and traces its evolution over time. Relying on two alternative approaches to concept analysis and concept development (Sartori, 1970; and Goertz 2006), the study adds a cautionary note on the use of SSE as an analytical tool of empirical research.

## Hiroshi Tsutomi - University of Shizuoka Commoning the community thorough job support

### Theoretical or empirical question and literature review

How we can re-organize our community by promoting job support by the mutual aid of citizens

Key words: job support, community, Pestoff’s triangle, Mu-en-ka, commoning

### Summary of methodology

Action research

### Main argument

Japan has suffered from a long economic downturn which has severed many of Japanese from conventional social institutions such as households, the government or employment. We call this phenomenon of cutting off from the conventional safety-net as “Mu-en-ka” in Japanese. “Mu” means loss. “En” means conventional ties. “ka” means change of conditions. How we can help those who has lost contact with the rest of society?

In this presentation, I will briefly report the activities of the Youth Job Development Support Network of Shizuoka (hereafter, YJDSNS), which has been active for 15 years in Shizuoka prefecture, especially focusing upon its recent efforts to overcome “Mu-en-ka” by reorganizing communities.

YJDSNS was established in 2002 to help youth who had difficulty in finding and keeping work due to economic shrinkage and harsh working conditions prevalent in Japanese workplace. YJDSNS recently changed its



policy. Now, they focus not only on assisting individuals (= those who are in trouble), but also re-organizing local communities so that community members can help each other.

The left triangle is the well-known Pestoff's triangle (Pestoff, 1998; 2005). The state is in charge of redistribution: the community (which is actually households) works based on the principle of reciprocity; and the market is run on the principle of exchange. Pestoff argues that the middle gap is supposed to be filled with "associations" which are responsible for providing welfare services. However, in Japan, as in the right triangle, individuals who have lost "en" float in this middle gap losing connections to the state, the community, and the market.

What YJDSNS has attempted to do and has somehow succeeded in Shizuoka is the re-organizing of the community to incorporate "Mu-en-ka" individuals into reciprocity-based relationships. I present what YJDSNS have achieved as a network of the people, by the people, for the people in the community.

### **Summary of conclusions and implications for research, activism, practice or policy-making;**

Polanyi (1944; 1957) writes that "After a century of blind "improvement" man is restoring his "habitation". If industrialism is not to extinguish the race, it must be subordinated to the requirements of man's nature. The true criticism of market society is not that it was based on economics---in a sense, every and any society is based on it---but that its economy is based on self-interest".

The achievements of YJDSNS in Shizuoka can be seen as an attempt of overcoming this problem by communing. Commoning can re-embed economy in society by re-organizing and mobilizing a local community on reciprocity (=mutual aid).

Bollier (2016) writes that "More than a political philosophy or policy agenda, the commons is an active, living process. It is less a noun than a verb because it is primarily about the social practices of commoning—acts of mutual support, conflict, negotiation, communication and experimentation that are needed to create systems to manage shared resources. This process blends production (self provisioning), governance, culture, and personal interests into one integrated system."

I believe the achievements of YJDSNS is a good example of commoning the caring for those in need. Our ecosystem of support may be a proposal for the future in which our basic needs is met by our mutual aid, not by commercialization. Social enterprise should be not be run by business for self-interest, but should be one of the people, by the people, for the people.

Laura Kumponiemi - University of Eastern Finland

### **Democratisation and politicisation through solidarity economy in different structural spaces**

This paper asks how solidarity economy impacts democratization in different structural spaces. In this paper, I look at the theory concerning democratizing and politicization in these spaces and then approach practices of solidarity economy to see how solidarity economy can reinforce the idea of "the political "outside the usual political spaces through its different practices.

Solidarity economy movement aims at expanding the meaning of economy to non-monetary and social aspects. Santos (2005) broadens the democratization of the society to different structural spaces that he names as domestic space, space of production, market space, community space, space for citizenship, and the global space. Relations of power are present in these structural spaces, but politics are legitimised mainly in the space of citizenship. However, political action also happens in all the different spaces even though the political activities not acknowledged there. Power relations are reproduced in all the different spaces and the struggle against inequalities should be forwarded in all the spaces. (Santos 2005.) Groups and individuals

can act in many different spaces by experiment within spaces where political action isn't acknowledged (Carneiro 2011).

The listed structural spaces indicate the different spaces where the politicization of solidarity economy can also take place. This view differs from the public sphere theory of Habermas; political action does not only happen in the public sphere. Thus, we need to look at the politicisation of other spaces as well.

Within the solidarity economy movement there are differing views on the potential for transformation. Some see solidarity economy as a project closer to social economy that forms one sector and aims at creating good enough working conditions for actors willing to forward solidarity, cooperative and equality practises in their activities. Others think solidarity economy is a political project of the popular classes that are separate from the state. They intend to democratize the society with bottom-up practices and create networks and movement that enables the reorganization of the society based on solidarity, cooperation, and equality. This type of solidarity economy reaches all sectors and finally covers all activities in the society and, also, possesses the potential for democratization of different structural spaces.

In my PhD research, I have used ethnographic methods to approach some solidarity economy practitioners in Cochabamba, Bolivia. For example, an ecological market, Ecoferia, offers an interesting ground for analysing the different spaces where people interact and act the political. People's market activity at Ecoferia is motivated by, for instance, environment, gender issues, and health. Thus, Ecoferia is already permeating the market space and people also bring their political ambitions the domestic space as well. The task of this paper is to look at how solidarity economy forwards democratization and politicization through advancing political claims in different structural spaces in the light of concrete examples.

The ideas developed in this paper are part of my PhD research project about solidarity economy and democratization in Bolivia. Solidarity economy is still a fairly new research topic in Bolivia, especially outside of the metropolitan area of La Paz and El Alto, where my research takes place. This research aims at bringing new information about democratizing and political aspects of grassroots economic activity in Bolivia.

Andreia Lemaître - UC Louvain

## **Institucionalização d'iniciativas de economia social e solidária: análise e desafios a través de uma abordagem institucional e substantiva da economia**

A comunicação parte de uma conceção alargada da ação pública, como oriunda do Estado, mas também de iniciativas da sociedade civil que reivindicam perseguir do bem comum. A partir de aí, procura-se estudar as iniciativas de economia social e solidária não só na dimensão socioeconómica destas, mas também como tendo uma dimensão sociopolítica, como participando à construção da ação pública no sentido largo.

Mobilizando então o conceito de *political embeddedness* (Lemaître, 2009), estudaremos as dinâmicas de institucionalização dessas iniciativas conforme um duplo movimento de reconhecimento destas pelas políticas públicas, mas também de inserção delas e uma certa formatação delas no quadro do modelo de desenvolvimento vigente. A análise precisará também, por um lado, do estudo dos processos de evolução de políticas públicas e, por outro lado, das tensões possíveis entre uma conceção substantiva e plural da economia e uma conceção formal desta (Polanyi, 1944).

Dois estudos de caso nos permitiram de ilustrar a proposta. Um primeiro é relativo à economia social de inserção laboral na Bélgica. Essas iniciativas apareceram nos anos 1970 num contexto de crise do Estado de bem-estar social e foram progressivamente reconhecidas pelo poder público e apoiadas por recursos públicos no quadro do desenvolvimento de ditos Estados sociais

ativos. Analisaremos em profundidade as dinâmicas de institucionalização dessa forma de ação pública também como suas consequências no campo das práticas dos atores da economia solidária.

O segundo terreno de pesquisa é relativo à economia popular e solidária na América latina. Por muito tempo, essa forma de economia, considerada como informal, ficou longe do alcance das políticas públicas. Ela vem conhecendo um processo de institucionalização a partir dos anos 2000s no quadro de a subida ao poder nesse tempo de chamadas “novas esquerdas” na América latina, que vão reconhecer essas formas históricas de economia, em função de processos diversos que serão estudados. Apresentaremos o caso do Equador de Correa e do reconhecimento da economia popular e solidária no quadro de uma proposta articulada em volta do modelo de desenvolvimento do *Buen Vivir*. Analisaremos as interações entre os atores da economia solidária e o poder público, também como as tensões possíveis oriundas dessa interação e de diferentes concepções da ação pública e da economia.

Os estudos de casos, oriundos de períodos históricos e de zonas geográficas diferentes, nos permitiram por fim de debater em que medida formas alternativas de economia – e novas propostas económicas para responder aos desafios sociais e ecológicos vigentes – podem ser reconhecidas e apoiadas pela ação pública estatal sem serem progressivamente rebatidas sobre uma concepção formal e mercantil da economia. O risco de fato é de não reconhecer o outro modelo de desenvolvimento que elas vêm propondo, mas de instrumentalizá-las em nichos de gestão dos problemas sociais, como no âmbito das políticas focalizadas de luta contra a pobreza que têm por objetivo a inserção dos pobres no mercado.

Geoffrey I. Nwaka - Abia State University

### Chiefs in Postcolonial Governance and Development in Nigeria: Issues and Options

Many critics maintain that African traditional rulers have now outlived their usefulness, and that their position is incompatible with modern democratic practice. But an increasing number of African scholars blame state failure and the governance crisis in the continent on “the structural disconnection between formal institutions transplanted from outside and indigenous institutions born of traditional African cultures”. There is now renewed interest in an alternative approach which emphasizes the cultural dimension of governance and development, and the overlooked potential of indigenous knowledge as perhaps “the single largest knowledge resource not yet mobilized in the development enterprise.” The challenge is how best to reconcile democracy and tradition, and enlist the positive elements of traditional institutions and values in the effort to promote good governance and sustainable development. The paper examines how successive post-colonial constitutions and governments in Nigeria have tried to evolve a suitable chieftaincy policy, and to manage relations with chiefs at the state and local levels, in respect of land matters, dispute resolution, ecological conservation and natural resource management, grassroots mobilization and local governance. Governance reforms in Africa have tended to concentrate on institution building, anti-corruption, electoral, judicial and civil service reforms etc at the state and national levels. The major gap in the good governance agenda today appears to be at the local government level where the major challenges of democratic decentralization and poverty alleviation remain largely under-researched and unaddressed. The ongoing land law reform in Nigeria is seeking to move from the centralized approach to land use control, introduced by the 1978 Land Use Decree, towards a more flexible and decentralized land delivery system that would incorporate many traditional concepts and practices. Traditional rulers have a major role to play in this regard. Judicial reform is also seeking to strike a balance between Western jurisprudence and indigenous concepts of justice, and to incorporate the principles of Alternative Dispute Resolution, ADR, through the customary court system in which chiefs could play a guiding role. The current concern about climate change and environmental protection has a lot to learn from traditional ways of managing natural resources and ecosystems. Most traditional African societies believe that land and other forms of nature are sacred, and are held in trust for future generations. Chief Nana Ofori Atta of Ghana once

told colonial officials that ‘land belongs to a large family of which many are dead, a few are living, and countless hosts are yet unborn.’ By building on the indigenous and on local leadership we can make governance and development more participatory and sustainable, and also bring the full weight of customary restraints and cultural values to bear on public policy and public life.