Module 5 Combined Visual and Reflection exercise

45 45

Dan Wilton

All Sections

Reflection with a visual twist

This week we ask you to combine your visual and reflection skills. Map or chart the key functions and organizations that have supported the diffusion of the social co-op model, and the scaling out of its impacts. Pay attention to how social care co-operative actors interrelate to other actors, organizations, and systems; Decipher how they promote and spread the social care co-op model at the local, regional, and national levels. Also, consider the political strategies employed along the way. The presentations by Pat Conaty (5.13) and John Restakis (5.14) can help you connect the dots, as will the "systems change" chapter in the supplemental reading from the Young Foundation.

Use words, visuals, or both to depict your analysis, in no more than two pages.

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CJ Holden (https://learn.canvas.net /courses/2527/users/906739)

Apr 30, 2019

Living in several mountain towns in Colorado and Northern New Mexico, I see the struggle of small local hospitals. Too often this is the responsibility of County Governments and small groups of investors or caring citizens. Nearly all small rural hospitals are on the brink of closing. This gives rise to alternative health care programs and offices: chiropractic, asian medicine, accupunture clinics, and such.   Older people are left behind. They want a doctor they know and trust. Our town has a series of retired specialists who come to Taos, spend a year or two until they realize they will not make the high salary common to major cities. Here we have many families on medicaid -- government subsidized health care. And too many doctors feel they can not make a viable financial income for themselves if they treat these families. Health care can be a revolving door in these towns. In my first year here, I had 3 doctors --- they keep leaving the area. Come for the lifestyle, leave for lack of income to pay off their education loans.

If a specialist is needed, too often we must drive 90 minutes to Santa Fe, or 3 hours to the

hospitals in Albuquerque. Where I live, I can watch helicopters flying patients in to Taos, from even more remote and poorer communities. And I watch helicopters fly patients out to Alamos, Colorado Springs, or Albuquerque when critical care or life-saving treatments are needed that are not available at our local hospital. Generally, there are at least 10 such helicopters per week. The cost of these flights with on-board EMTs is greater than $5,000. How much could we improve our hospital and local services if patients who can not afford helicopter life-saving flights, did not have this cost billed to our state medicaid budgets.

Our state has implemented the ECHO program --- tele-medical services to reach patients by phone or skype or such via internet. The doctors in this program keep in touch with patients weekly -- to treat addiction, or diabetes, or check on families and children and pregnant moms. They also drive to see their patients as needed. Visually, the ECHO program allows a doctor or Physicians Assistant to diagnose and prescribe medication as needed. The University of New Mexico Medical School pioneered this program throughout rural New Mexico, but now the funding is gone, leaving rural doctors and rural patients stranded.

In Mexico, where I lived in a tiny dirt street, very poor, village, there was a public clinic with one doctor. This is common in many rural areas of Mexico. Young doctors are assigned to the town for one year, as a way to complete their residency requirements, especially in general medicine or family medicine. For one year, everyone shares the same doctor. When I had bronchitis and needed medicine, I went to the clinic and paid the extra rate for being a non-Mexican citizen, the equivilent of $5 US dollars. The town people paid nothing. Another time I went to the clinic for a serious cut and bone break --- and that time I paid $4, because now I was known as a member of the village.

The Medical resident gains a variety of experience. He/She has no nurse and lives in the back of the clinic. Villagers treasure their clinics. Hospitals are often more than an hour or two away.

↩ **Reply**

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(http　**John Restakis (https://learn.canvas.net /courses/2527/users/379201)**　　⋮

May 21, 2019

Your description here of the challenges facing small rural hospitals in the US highlights very well the irrational costs associated with a system of care that is not socialized (helicopter ambulances, lack of doctors, high service costs, personal debt, etc.). Might something like a rural doctors program such as you describe in Mexico, coupled with a community-run health co-op (such as some that have been established in Canada and parts of the US), be a solution?
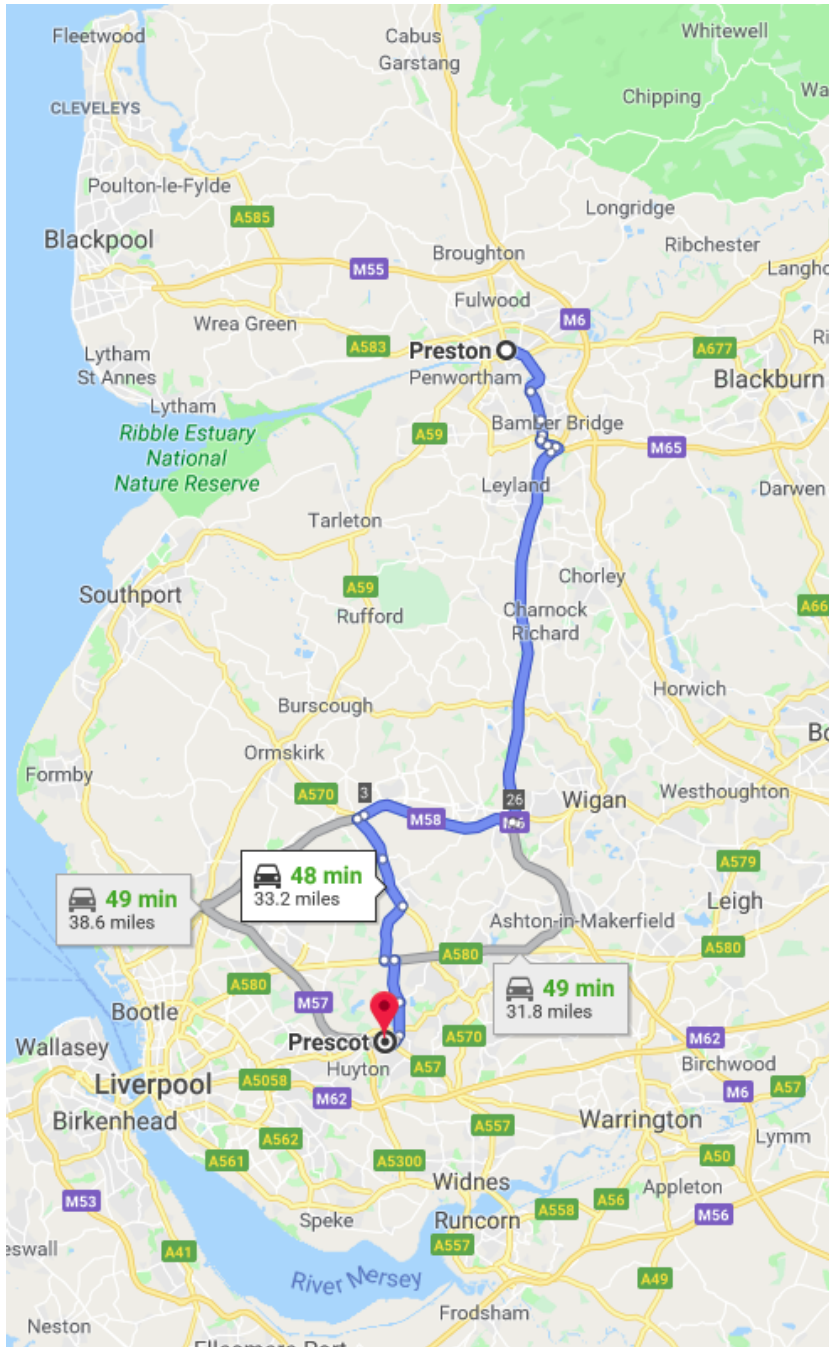
↩ **Reply**

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(https:　**ari rosenberg (https://learn.canvas.net course** **/courses/2527/users/901647)**　　⋮

May 7, 2019

I was struck by the New York Times article's description of Prescot, England and how much it differed from what we learned earlier in the MOOC about Preston, England. The two cities are relatively near one another (~30 miles, 51.5 km). It leaves me wondering about the effects of austerity on Preston and what the effects of a local emphasis on community wealth-building would do for Prescot.

↩ **Reply**

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Murray Hidlebaugh
(https://learn.canvas.net/courses

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May 11, 2019

The visual is my attempt to indicate that the Commons; food, water, energy, shelter, education, recreation, health, and finance, are under threat of enclosure. And that attempts by volunteers, while admirable, will be unable to prevent enclosure.

I agree with John Restakis, *"The commons refer to any resource whose use is freely accessible to a community of users and which, in turn, is managed by them in common. entails the reclamation of fundamental sovereign powers by governments—powers that have been radically reduced and undone by succeeding waves of deregulation, privatization, and global trade agreements that seek to entrench and immortalize the power and privileges of corporations and the elites that control them."P.8* I think the need is to focus on restoring the sovereign powers of government rather than to fill the gap by developing social coops that are dependent on volunteers to be viable.

The readings do an excellent job of describing how social coop models have been developed by people to meet their needs. The purpose has been described as fulfilling the role that governments aren't. I see this effort as a distraction from the important goal of citizens working collaboratively in their communities and regions to develop a governance model with direct support from the elected government members. It is the elected government who have the capacity and the legal authority to implement progressive taxation and who have the legal status to develop policies that redistributes resources in a democratic environment. This is often referred to as participatory democracy.

The Milton Friedman video (5.2) gives a succinct overview of the major reason that there is a gap in public resources. I suggest his assertion that paying taxes is the equivalent of sending someone around to "pick somebody elses pocket", is based on faulty logic. Nancy McLean's book explains how James Buchanan, financed by Charles Koch, developed and delivered a strategy to infiltrate both academia and governments to ensure this neoliberal philosophy became public policy. Buchanan was very successful in laying the foundation for what has become "conventional wisdom" that the private sector can operate more efficiently than the public sector.

I found elements of this philosophy in discussions by Mr. Conaty and Mr. Restakis related to the development and value of health care social cooperatives in Italy. Mr. Conaty's overview of the tax

and legal support the social coops received from government was enlightening and something to work on here. However both in his discussion and in Mr. Restakis' interview (5.7) there were references to the involvement of volunteers. In Mr. Restakis interview he noted that *"the use of volunteers lowered the costs."* I have a concern with the concept that volunteers are free labor and lower costs. I suggest that the volunteer's time is actually a charity. I think that charities are not an appropriate mechanism to deliver core social services. Another concern is that women comprise three out of every four volunteers in Canada in the health caregiver sector. And reciprocity for volunteers is haphazard at best. The poor are especially vulnerable because they have very limited options and probably could not really be considered to be volunteers. They have to volunteer because they have no financial options. Expecting volunteers to meet core health service requirements, and then trying to justify it because it is more family friendly is, I would argue, an issue of social injustice.

I think the effort in addressing the shortfall in meeting social needs should change focus. There is a need to work on developing a participatory government model that will facilitate decentralized decision-making in a collaborative manner, involving all citizens. The readings that I reviewed seemed to describe the effectiveness of non- governmental groups and social coops taking control of the Commons. However, it appears that this approach requires a lot of top-down expertise and financial support from other non-governmental groups. Thomas Picketty describes this as intellectual elites using a top-down approach to "help" poor people. He notes this is proving to be ineffective. I would suggest, in health, we need to move to family centered care with core support provided through participatory government, rather than setting up more non- governmental structures including coops.

Although I think coops are not appropriate to provide core public services I do think they can be organized as an effective business model. However, I have a concern with assumption that, *"All enterprises, whether commercial or social, must generate a profit (or surplus in the case of co-operatives) if they are to survive."* I suggest that any economic model that requires the creation of surplus to "survive" is really a neoliberal economic model that is being exposed as not sustainable in a finite world. Moving from our current surplus oriented linear model to an ecosystem oriented circular model will be the challenge for cooperatives to adjust to if they are to be sustainable in the 21st century.

↩ **Reply**

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(http **John Restakis (https://learn.canvas.net /courses/2527/users/379201)**
May 21, 2019

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Murray you raise some valid points concerning the risks involved in relying on social co-ops , and volunteer effort, to fill gaps in public services. Please note however, that in both Pat's presentation and in my own writing, that the role of the state is very much recognized as central to the operation of social or civil forms of care. What we argue for is *both* a vital role for the state *and* a key role for civil society through co-operative organizations. It is when these two systems can evolve a new kind of participatory and co-operative governance that something like a Partner State solution might arise.

My argument is that without state support a civil approach lacks the resources and and regulatory framework to ensure standards and accessibility to quality care, and that without active civil involvement state systems lack the flexibility, responsiveness, and personal factor that quality social care requires if it is to truly serve the individual.

I would welcome your thoughts on this.

↩ **Reply**

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(http **Murray Hidlebaugh**
(https://learn.canvas.net/courses
/2527/users/895967)
May 24, 2019

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Thank you for your note John. You have correctly identified my concerns related to relying on the private sector and charities to be able to adequately fill the "public good" gap left by the state. I think our focus needs to be on finding a decentralized government model that can and will develop policies and actions that create a more equitable and socially just society. (Participatory democracy.) I am appreciative of the writings by both you and Pat Conaty related to asserting there is the need to reclaim the commons and the need for a new form of government that is decentralized and supportive of social solidarity. This is an area that I am very interested in and am actively researching in Saskatchewan.

However, I have concerns about the proposal you make related to a Partner State solution. The Partner State approach seems to be a version of the Third Way, outlined in the 1990s by Tony Blair, England, and supported by Roy Romanow, premier of Saskatchewan. Jeremy Rifkin's paper, "Preparing Students for a Three-Sector Society" 1997, follows the same theme. I was involved in discussions on these approaches with both Mr. Romanow and Mr. Rifkin. I found the discussions to be very unsatisfying. It seemed to be masking a deep problem within the existing system rather than introducing something new. Food banks grew exponentially. The gap between the rich and the poor widened. And now we are watching as populist governments are filling the gap created by governments that have been deemed irrelevant by local citizens, especially in rural. A small group of us, concerned with this direction, started to explore alternative government models.

We have found that David Savoie's, "Court Government", Nancy McLean's, "Democracy in Chains", and Kevin Taft's, "Deep State", very enlightening in explaining the current government model and how it came to be developed. It appears that corporate governments are content to "allow" charities and social coops to look after social problems until they start to encroach on the corporate power. Then they are reigned in. There seemed, to us, to be little benefit in spending effort to try to work with this form of neoliberal government in the hopes they would ever agree to collaborate and to share any power.

Our research led to Paulo Freire's notion of humanisation that seeks to transform human beings from objects to subjects who know and who act. His philosophy that people need to know what is worthwhile in both the old and the new and that ongoing education is important resonated with us. Our thinking is that democracy is grinding and messy, and

citizens need to prepare. Freire's approach gave us ideas on what might be done to help people in their local communities build the capacity that will enable them to see themselves as being able to have real input into the policies and actions of government, rather than being treated just as consumers who can be "bought" with corporate promises. Cecil Andrews', "The Circle of Simplicity: Return to the Good Life", 1998, provided us with guidelines on how mechanisms can be developed that will enable people to network on common issues that they see as needed to address their basic needs. This, we think, will lead to local people learning new methods to work collaboratively to create a government that supports participatory democracy in the 21st century.

However, until progressive local people have had the time and the resources to rebuild their capacity to develop and support a government that facilitates participatory democracy, the current neoliberal form of benevolent dictatorship will continue. Transforming from neoliberal government to participatory government is a long term process that will take focus, patience, and resources. It appears that Finland, New Zealand, and Norway have government structures that are organized so that local citizens have direct input into policies that impact them and a bureaucracy that supports decentralized decision making and inclusion. These are part of our resource file.

Our focus is on Saskatchewan with a special interest in rural and remote areas. We are aware that there is no simple answer to this complex question. Any and all feedback is most welcome. This was the reason I signed up for the course. And this section is a very important area for our research. I look forward to further discussions.

↩ **Reply**

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(http

John Restakis (https://learn.canvas.net /courses/2527/users/379201)

May 25, 2019

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Murray, thank you for your reflections above. I will however, respectfully challenge your comments concerning my proposal for a Partner State as being a version of the Third Way.

You rightly characterize Third Way policies as failing to address fundamental structural issues of capitalism. I would argue they did the opposite – they accommodated social and working class interests to the prerogatives of the capitalist system. If you look further into my proposals concerning a Partner State, I think you will find that the policies and practices I propose seek to transform the basic institutions of the capitalist system and the neoliberal state. Have a look at the full paper "Co-operative Commonwealth and The Partner State" to get a better sense of this. Admittedly, the paper is long, but if you read the sections on Money and Investment and Corporations, you will see what I mean.

I fully appreciate your reference to the work of Paulo Freire and his focus on *concientization* as a methodology of social transformation. This too, needs to be a central feature of democratizing both economic and governmental institutions if system change is to occur.

All in all, the state continues to play a decisive role in whether the opportunities for radical change can be advanced or blocked, and the examples of Finland and New Zealand offer some hope for the former, while the case of the US and the rising reactionary populism globally (e.g. the recent victory of Modi in India) attest to the latter.

My conviction is that the progressive left has to be as radical and forthright as the reactionary right if the hearts and minds of the electorate are to be won in these desperate and polarizing times. People need a vision and a pathway that gives them hope and a plausible answer to the question, if not this... then what? The right has a ready response - scapegoat the weak. The left has not. Yet.

Keep up the good work in seeking alternatives in Saskatchewan. With respect to decentralization of decision making, I wonder what your thoughts are concerning the example of Kerala state included in the course material.

Primary Health Care Performance Initiative. "Kerala, India: Decentralized Governance and Community Engagement Strengthen Primary Care Emphasis on Health Reform," PHCPI, accessed January 31, 2019. **https://improvingphc.org/promising-practices /kerala   (https://improvingphc.org/promising-practices/kerala)**

↩ **Reply**

(http   **Murray Hidlebaugh (https://learn.canvas.net/courses /2527/users/895967)**

May 29, 2019

Hello John. I appreciate the discussion and reflections. I would offer as follow-up as a result of re-reading your paper:

I find there are many areas in your paper "Co-operative Commonwealth and The Partner State" with which I agree. I agree that there needs to be a governance mechanism that is an alternative to both neoliberalism and populism. Picketty's research shows the so-called progressive left is really just another form of intellectual elitism. Based on history, I think the intellectual elite, as part of the privileged social class, has neither the ability nor the desire to actually do more than tweak the existing political-economic system so that there is an illusion of concern. I agree that this requires, as you note, a *"reclamation of fundamental sovereign powers by governments—powers that have been radically reduced and undone by succeeding waves of deregulation, privatization, and global trade agreements that seek to entrench and immortalize the power and privileges of corporations and the elite…"* [p.9]

 However, I think our effort needs to shift to one of developing a government structure that provides top-down support for bottom-up decision making in a decentralised system. Local citizens need the opportunity and support to be most involved in making the decisions that directly impact them in terms of the eight basic needs. I suggest this is a true democratization of the state. In terms of both

the market economy and the social economy, I think these are both constrained by the biophysical environment. This system cannot be maintained by a strategy that promotes the need for growth and surplus as noted in both NGOs and coops. We need a new economic model as well as a new government model to deal with our new realities. Heather Menzies' book "Reclaiming the Commons" makes some excellent points toward this objective.

I would suggest that the state is the final arbiter for the "regulation and operation of three broad economic sectors in society—the private sector, the public sector, and the social economy"..[P.11] I would add that this includes the biophysical environment that has been abandoned by "growth economics".

I disagree with your assertions that by definition the; *Social economy shows that markets can (and do) operate for both commercial and non-commercial social ends…. organizations that belong to the social economy are defined by the fact that they produce primarily for social benefit—whether for a defined group of members as is the case for cooperatives, or for the community as a whole as is the case for charitable foundations.* I suggest these organizations exist at the pleasure of government (policy and regulation) and they are member driven not community driven. Hence, I see a role for them in some areas of the work in the community, but not as the source for core protection of the common good.

I have a particular concern with:

The Partner State has the capacity to be a synthesizer and facilitator, to implement

the rules and provide the funds that allow enterprises, institutions of civil society, and the social economy to flourish. It has the capacity to organize large projects and address collective problems at national scales. And as opposed to the particular interests of individual groups or communities, the Partner State is responsible for serving the common interests of society as a whole.[P.14]

I think the essence of democracy is to move to the "public good" (decentralized and local) from our current model that promotes "in the public interest" (centralized and national). I think it is the *particular interests of individual groups or communities* that need protection by government from the **tyranny of the majority**.

I like your term "*generative democracy*" .. *in which citizens are engaged directly in the production and control of the goods and services they require for their personal and collective well-being.* It is the proposition that a new form of decentralized, non-state, civil power, as facilitated by The Partner State model, will be able to achieve this, is an assumption with which I am unable to agree.

I think you make an excellent observation when you state that legislation governing the creation of cooperative and other social economy organizations is one area of public policy in need of widespread reform. [P18] I argue that this is the role of government and, unless and until a new form of government is developed, there is no expectation that the state can be democratized. However I think it can

be changed from the current adversarial model we have in Canada (Westminster System) to a more decentralized model with a new economic, social and environmental model. (A "comprehensive justice model")

Regarding Kerala:

With respect to decentralization of decision making in health and the Kerala example I can only comment from the literature and from discussions with my sister who worked in India and friends I have from India. I have never been to India.

I would suggest that Kerala's success has much to do with its long history of government support for progressive, socialist actions, its relative wealth, and its educated and involved citizens. When it was established as a statehood it should be noted that the area that made up Kerala already had a long history of health-focused policies dating back to 1879. Presently Kerala's economic progress is above the national average, with poverty at 9.14% in rural and 4.97% in urban. Kerala, accounts for 2.8% of India's population while its economy contributes nearly 4% to the Indian economy. Thus, the southern state's per capita income Kerala is 60% higher than India's average. This gives it considerable leverage in developing social programs.

The People's Campaign for Decentralized Planning, I propose, was significantly assisted by economic conditions, historical precedent, and a supportive government. However, it was also noted in the literature, that as health care has improved, private for-profit systems are again starting to create challenges for the poor to access services. From the readings I would concur that *"the health gains made in Kerala can be attributed to several factors, including strong emphasis from the state government on public health and primary health care (PHC), health infrastructure, decentralized governance, financial planning, girls' education, community participation and a willingness to improve systems in response to identified gaps"*.

I think the people of Kerala have done an excellent job of organizing, with government support, to meet local needs. However, this is much different from an NGO negotiating with the private health industry, and a non-proactive government, to ensure that there is quality health service delivered to all. The biggest threat to the Kerala leaders appears to be to ensure that government remains supportive and that private health providers don't make serious inroads. I see no evidence that the citizens are interested in negotiating with the private sector nor in supporting a government that will fail to support public health care. Nor would I think that there would be any advantage to doing so.

↩ **Reply**

Barbara Denbeigh Hollingworth
(https://learn.canvas.net/courses
/2527/users/901554)

May 28, 2019

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I, too believe that Murray brings up some valid and important points re social coops and a neoliberal government based on a model of "economy and profits first." The key to a social system that serves everyone is a government that is involved and invested in systems, cooperative or other, that rely on everyone having control and work to the benefit of all members. For example, when we in our town built a health centre for all doctors and medical staff, work in one locale and pay rent, rather than running their practices as independent businesspeople in separate locations. Despite the fact that most of the budget of the government is devoted to health care, the medical centre was largely built on donated funds and a volunteer board. The fundraisers were endless. Similarly, the majority of expansions of our social services (woman's shelter, WMCA etc.) depend on volunteers and reliance on the deep pockets of citizens. Which is not to say that it is not wonderful to give, but it seems as though we have two parallel systems; one, based on coops and volunteers which looks after a lot of the social needs of citizens, and the other - the government - that is focussed almost completely on the economy and those who run it - the corporations and CEO's. Hospitals, for example, including ours are run as corporations with the bottom line being cutting costs, often at the expense of the medical staff who actually do the healthcare, as more administrators are hired at hefty salaries to figure out ways of reducing costs . I do feel that these parallel systems make no sense, as the costs, human and economic, are simply too high to sustain.

When we consider NGO"s for one example, the absurdity of a system where the organizations have built in to their mission statements - "non-governmental" - in order to be able to work for the social and environmental welfare of people, unobstructed by so-called democratic governments . Therefore, a political system where economic welfare trumps social welfare

cannot work in the long run and is not working for the majority of people - the "masses."

Therefore I agree with Murray that a change to a participatory democracy is essential, and I, personally, believe is the only system that can work in the long run, socially and environmentally. The coops need to exist, but not as systems that survive on volunteers and donated dollars from citizens, many of whom are retired and on fixed incomes. We are all aware of the statistics with regard to our changing demographics.

↩ **Reply**

Murray Hidlebaugh
(http (https://learn.canvas.net/courses
/2527/users/895967)

May 29, 2019

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Hello Barbara:

You have outlined my thinking more concisely than I. Thank-you for your review. I think this platform is an excellent format to start to compare "notes" and experience.

As Max Haiven puts it, "we have a crisis of imagination" when it comes to implementing transformative change. Getting new ideas out in our current environment that is lacking in trust is a problem. We have a lot of economic and social distress in our communities in Saskatchewan, especially in the rural and remote areas. And so populism and quick fixes have become the preferred action (reaction).

Your observations on volunteers and charities for core social services resonate with me. Lotteries is another charity I have problems with.

I also think, as you noted, it is participatory government that we need to develop here. I have asked friends in New Zealand, Norway, Japan and Finland what they did. All said it was hard work but noted they were responding to a major crisis that had broad agreement that the proposals would address the concerns. They also were all involved in actively seeking out electable people who were committed to place-based progressive policy. This was a common feedback from all people and politicians in all four countries.

If you have thoughts on what strategy might be undertaken to develop a more participatory government here I would appreciate it if you could share. Also if it was possible to connect with those who might share your thinking that would e appreciated as well.

Ryan Meili, current leader of the NDP in Saskatchewan, has an excellent book "A Healthy Society" that discusses a need to change politics as currently practiced. However, as an elected MLA, he seems to be finding it is not as easy as writing a book about it.

↩ **Reply**

Barbara Denbeigh Hollingworth
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[(https://learn.canvas.net/courses/2527/users/901554)](https://learn.canvas.net/courses/2527/users/901554)

Jun 13, 2019

Hi Murray, I apologize for my delay in responding to your thoughts re participatory governments. You are correct that " the mind flies and the feet plod" (with reference to putting Meili's ideas into reality.) In any case, I believe that we have to have a change on the political and government policy level, in order for real effective systems change. I, like David Suzuki and many others, voted for Trudeau in our last election, because I believed his much repeated promise that this would be the last first-past-the-post election in Canada. I, like David Suzuki and many others, have vowed that that was the last time we would vote strategically, and are simply going "green."

I believe the only political party that really "gets" the depth of the crisis that our species is in, and the fact that we really must keep global warming to a maximum of 1.5 degrees by 2030, is Elizabeth May and the Green party. The NDP are, like the other parties, attempting to somehow reconcile the environment and a neoliberal economy. I think this is impossible, and attempting to seduce the public with free drugs will not work and is not sustainable. I do believe that the public is becoming increasingly aware that the situation is dire and that they need to do something, as evidenced with the increasing popularity of the Greens. She is being given more of a "place at the table" and does not mince words when asked to state her platform, unlike all other party leaders.

I know a number of people who live off the grid, build their own homes, wind mills and run mostly on wind and solar power. They basically are not terribly interested in accumulating more stuff and getting with the consumer society. They recognize the urgency of the crisis, and belong to environmental organizations. However, I agree with you that we cannot have parallel universes. Somehow, everyone has to buy into a different paradigm and it is essential that we put people in power at the political level who share the ideal of participatory democracy and "get" that the status quo cannot continue, and it must be multi-level. Grass-roots organizations are essential but equally essential are the policies of those we elect to govern us. All the best, Barbara

↩ **Reply**

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(https://....course) **Fiona Woods (https://learn.canvas.net/courses/2527/users/898920)**

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May 24, 2019

Hello, greetings from the west of Ireland.

I want to say how incredibly well curated this module is. The material is so fascinating, complex but beautifully interconnected. I am not great at contributing to these fora, because 1) I just don't like them as a mode of communication and 2) I am so busy trying to get through the material that I never seem to get to the point where I am ready to contribute.

In relation to the assignment for this week, I am not finding the 'supplemental reading from the

Young Foundation'. I am almost certainly overlooking something. Can you point me in a direction? Maybe if I can get this module completed I can come back with something insightful to say! Thanks - Fiona

↩ **Reply**

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John Restakis (https://learn.canvas.net /courses/2527/users/379201)

May 24, 2019

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Hello Fiona! Thanks for the positive feedback on the curation of this module! I am happy indeed that you have found the material engaging. Don't be afraid to step in whenever you have a thought to share or a question that is buzzing around in your mind. I always find that the act of writing generates a process of discovery all its own.

With respect to the reference in the supplementary resources, it is included in the last item listed. See page 107 in the document below:

http://kwasnicki.prawo.uni.wroc.pl/pliki/Social_Innovator_020310.pdf (http://kwasnicki.prawo.uni.wroc.pl/pliki/Social_Innovator_020310.pdf)

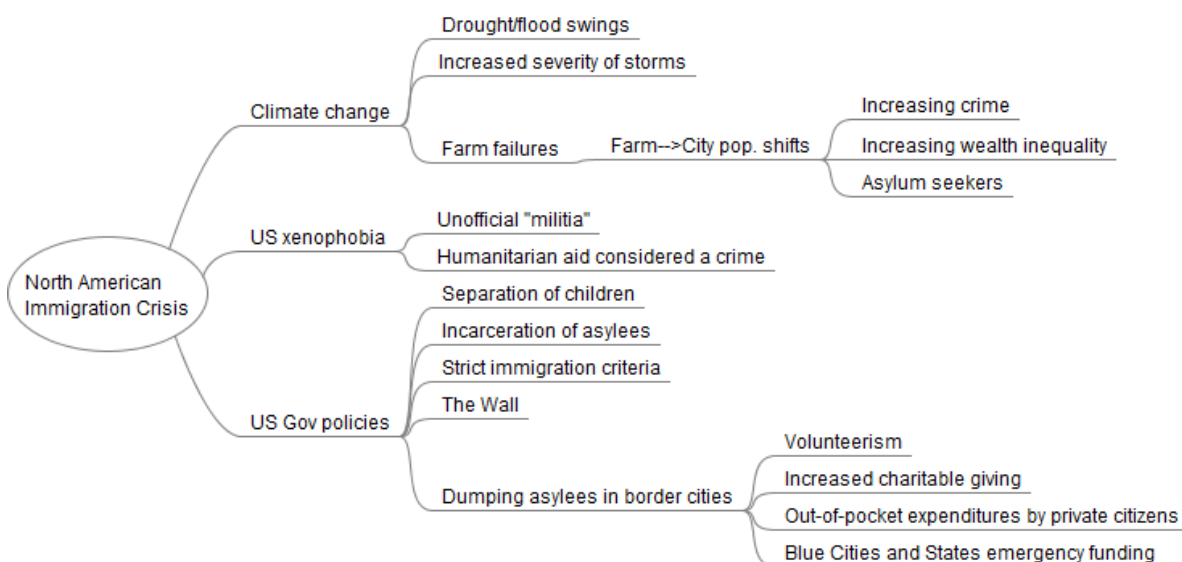Hope this helps and do contribute whatever you can when you can.

Edited by **John Restakis** (https://learn.canvas.net/courses/2527/users/379201) on May 24 at 3:25pm

↩ **Reply**

○

Karl Horak (https://learn.canvas.net /courses/2527/users/903858)

May 25, 2019

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For this visualization and reflection, I thought I'd try my handy-dandy Free Mind software. It's a mind mapping package that lets one quickly get ideas down in an interlinked hierarchy. Lots of formatting choices, but I went with a simple left-to-right visualization of key components of the immigration crisis, especially as it appears from a major southwestern US city (Albuquerque, NM).

Right now I'm working with a couple other geeks to build an online system using Django to track asylees as they get off the bus in ABQ, get processed, and put in contact with their sponsors. Outputs from the system will let us schedule van pools to get families to the airport or bus station on time and with adequate care packages (food, beverages, clothing, toys, medicines, etc.) for their journey. As a side benefit, the system will let the cooking staff estimate the number of meals needed per day, beds available, and track medical interventions.

↩ **Reply**

(http   **John Restakis (https://learn.canvas.net**
             /courses/2527/users/379201)
             May 25, 2019

It is wonderful to hear of the work you are doing in New Mexico Kari... SO important!

The mind mapping visualization you shared is indeed very effective and summarizes elements of the immigration crisis very well indeed. Thanks!
Edited by **John Restakis (https://learn.canvas.net/courses/2527/users/379201)** on May 25 at 8:28pm

↩ **Reply**

(http   **Karl Horak (https://learn.canvas.net**
             /courses/2527/users/903858)
             May 26, 2019

And today the NYT headlines the crisis in the form of a story about Greyhound...
https://www.nytimes.com/interactive/2019/05/26/us/greyhound-immigration.html
(https://www.nytimes.com/interactive/2019/05/26/us/greyhound-immigration.html)

↩ **Reply**

(http   **John Restakis (https://learn.canvas.net**
             /courses/2527/users/379201)
             May 26, 2019

Very interesting article that opens a window onto the shadow world that these migrants have to endure. Thanks for sharing...
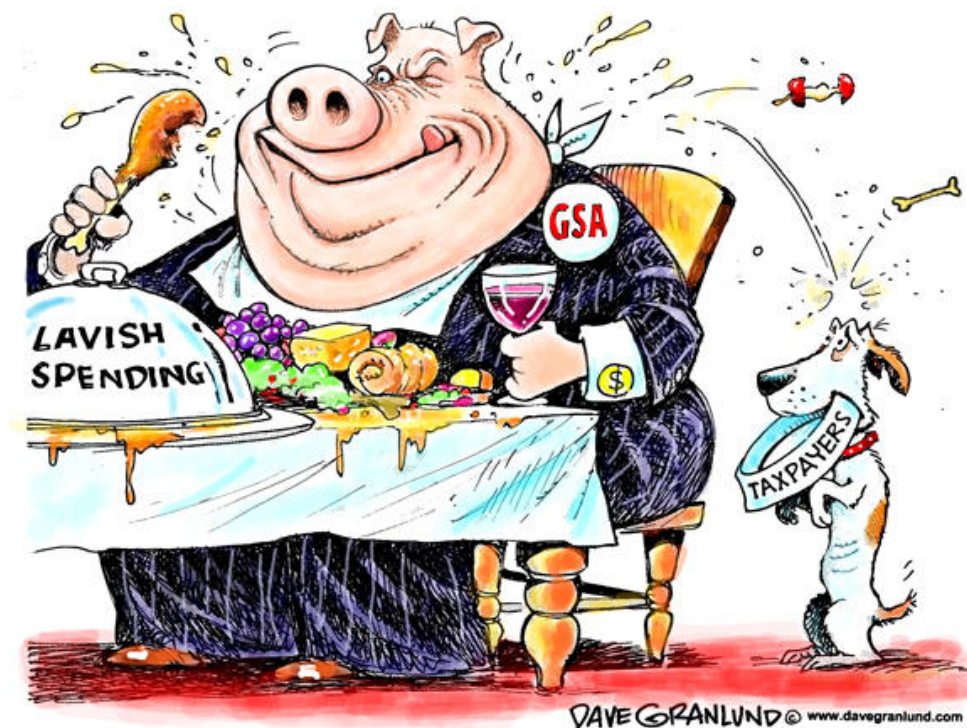
↩ **Reply**

Benjamin Turner (https://learn.canvas.net /courses/2527/users/897723)   https:/ /course

May 25, 2019

Lots to learn in this module! I always feel like I am trying to drink from a firehose. Lots of good info has stuck though. I really enjoyed Friedmans thoughts on spending someone else's money: You are never as careful as if it was your own money and it has to be forcibly taken in order to have the opportunity to spend it. I feel like most of have, at some point in our lives, had the opportunity to spend someone's money or be in charge of budget allocation or something along those lines. I tend to always look for the best deal when I am spending my own money, but I am definitely guilty of being slightly looser with it when it's not my own. I would never make unnecessary purchases or anything criminal (unlike these fools: **https://vancouversun.com/news/politics/live-report- released-into-legislature-spending-scandal** **(https://vancouversun.com/news/politics/live- report-released-into-legislature-spending-scandal)**) Friedman's notes really made me reflect on a governments role. So many people in charge of so much money. How many mill/billion could be saved if each of those people thought of it as their own funds?

The political cartoon isnt local, but the message is the same..

Further thoughts I had on this module...

This quote from Restakis:

"The purpose of the social economy is not primarily the production and exchange of goods and services in pursuit of private ends, or of monetary value; but rather, the creation and use of social relations for the production of social value for collective ends"

This is great, but the majority of people are in pursuit of monetary value. This system would scare off a lot of people that think social economy means living in poverty. Of course, there are numerous examples proving otherwise, but how can a proponent introduce and involve someone in this gently? I guess what I am asking, what is the best first step?

↩ **Reply**

○

Caroline Hurley (https://learn.canvas.net /courses/2527/users/894561)

May 27, 2019

⋮

I've attached a simple representation of social care co-op elements.

This module reminds me of an OU module I completed nearly 20 years ago, called Working for Health, now discontinued as far as I can ascertain, which presented numerous radical approaches and revealing research including the Whitehall study. The ambitious vision faded soon after, but I think many of the ideas and the broader range of responses and views of what health is, chime with those of activists striving to establish more cooperative social care services. A book supplied with the course is still available, and the publisher website lists description and content - **https://uk.sagepub.com/en-gb/eur/working-for-health/book211232#contents (https://uk.sagepub.com/en-gb/eur/working-for-health/book211232#contents)**

DESCRIPTION: `[T]he text ... provides a strong message to healthcare professionals to keep their view of healthcare broad, patient-centred, and encompassing other professions' - *Journal of Human Nutrition and Dietetics*

No single area of study, or any individual, can claim to have the answers to even the basic questions which surround human health. Trying to understand the nature of health requires insights from many different perspectives. **Working for Health** is a unique reader which draws together contributions from many of the disciplines which have traditionally laid claims to knowledge about health and combines them with more personal accounts.

Contributions to **Working for Health** have been carefully selected to reflect the diversity and pluralism in understanding `health' and in delivering health care, making this an ideal text for students and practitioners in many fields including, health studies, nursing, social work, allied health professions and the voluntary sector. It is also a set book for The Open University course *K203* Working for Health -

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These days, '**social prescribing   (http://www.pulsetoday.co.uk/clinical/clinical-specialties
/prescribing/new-health-secretary-pledges-45m-towards-gp-social-prescribing/20037122.article)** ' has
become UK health policy which general practitioners are being asked to manage. Community
groups like **Thrive   (https://www.thrive.org.uk/news/news/social-prescribing-day-2019-533.aspx)**
which already helps people through gardening projects, await extra funding with interest, while
volunteer bodies like **North Bank Forum   (https://northbankforum.org.uk/connect-well-social-
prescribing-grants/%20)** are already inviting applications for grants.
Edited by **Caroline Hurley (https://learn.canvas.net/courses/2527/users/894561)** on Jun 3 at 2:39pm
   **social care coop model.docx (https://learn.canvas.net/files/888812/download?download_frd=1&
verifier=KPBmaGUj1HQhVtJlnAs24S4AtivSWmpLEGiu6TX7)**

↩ **Reply**

○

(http   **John Restakis (https://learn.canvas.net
/courses/2527/users/379201)**
May 28, 2019   ⋮

Thank you for this reference, Caroline. The wide scope of the subjects treated in the book
certainly take a holistic approach on health and I especially like the references to
contemporary stress, issues such as the incarceration of males, globalization issues, and the
challenges emerging in our digital age. A most welcome addition to our resources.

↩ **Reply**

○

(http   **John Restakis (https://learn.canvas.net
/courses/2527/users/379201)**
May 28, 2019   ⋮

I like your modular presentation of the social co-op model... it captures key elements of the
model, particularly with reference to the engagement with community and the capacity to
respond to the needs of the individual. If I were to add anything, it would be the connections to
other social co-ops through consortia (a key issue related to scaling, quality control, and

delivery capacity) and the role of social co-ops as vehicles for engagement with government.
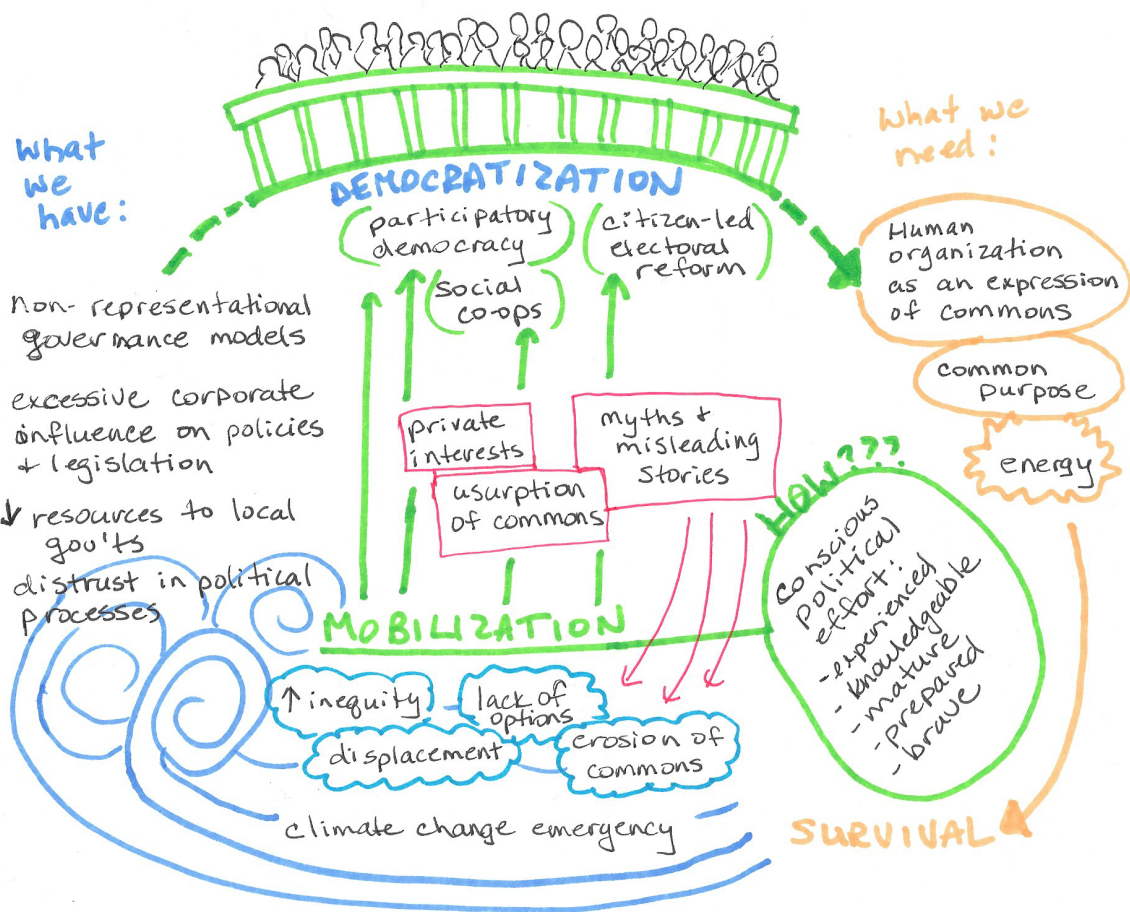
Thanks for this...

↩ **Reply**

○

[https:/ course](https://learn.canvas.net/courses/2527/users/896798) **Lella Blumer (https://learn.canvas.net /courses/2527/users/896798)**

⋮

May 28, 2019

I didn't follow instructions exactly. This is less a map of organizations that have supported the diffusion of the social co-op model and more a map of social co-ops as part of the process of democratization, focusing heavily on the need for political involvement to make it happen (my particular bias). As a brief explanation, mobilization, individual and collective, built from currently-existing conditions (at the bottom) could be both the force and the pillar supporting democratization in its various forms (at the top) which bridge the gap between what we have and what we need for survival. The HOW question at bottom right is what I believe can mobilize action: conscious political effort, applied relentlessly at all levels of organization. The points in the HOW bubble are my attempt to paraphrase Alexandria Ocasio-Cortez in one particular scene from the documentary *Knock Down the House*, when she is readying herself to take on her formidable and entrenched

opponent and she tells herself that she is all these things: she is experienced enough, knowledgeable enough, mature enough, prepared enough and brave enough. Her other advice to herself, which I think is relevant here as well, is that she needs to "take up space".

Not sure this is what you are looking for but it captures what I absorbed from the resources and discussion here!

↩ **Reply**

John Restakis (https://learn.canvas.net /courses/2527/users/379201)

May 28, 2019

⋮

Thanks Lella, much appreciated. I haven't seen the documentary about AOC, but I am glad you referenced her as one symbol of what is possible at the formal political level. This, buttressed by a massive scale mobilization in community, outside the formal halls of institutional power, seems a certain necessity to generate the power and momentum needed for shifting political priorities.

↩ **Reply**

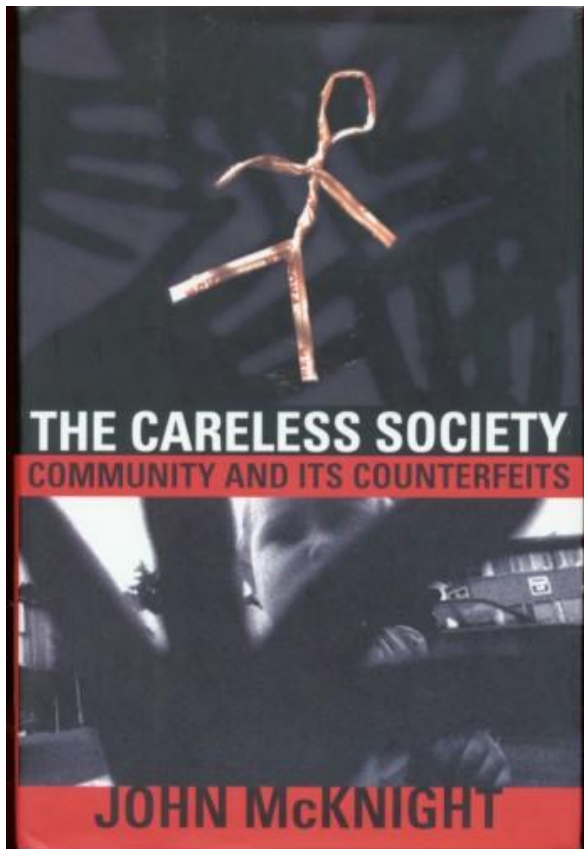**ANNA BUBEL** (https://learn.canvas.net /courses/2527/users/551904)

May 28, 2019

⋮

I am taken with the question of commodification. Is it inevitable that every interaction is transactional? We can't simply care for each other anymore? Maybe coops are the next best alternative....but let's not pretend that the non-profit sector isn't paid to provide goods and services with clear "professional boundaries".   Maybe it's just about mitigating the worst of the system by encouraging local or decentralized decision-making, stepping in where the government fails because we have no alternative, etc. Maybe barter systems help even out the perceived taking and giving but they require tracking and "monetization".

I would prefer a highly functional government, with good union wages and benefits, providing health services to a two tier system, even if the second tier is a co-op.

I also wonder about all of this downstream effort. Why not just stop sending so many people to jail rather than starting all of the coops to hire ex-cons?   Why not legalize drugs rather than spend all of this effort on dealing with crime and recidivism?

My image is of a book that challenges the role of government and the delegation Of caring. Still worth pondering.

↩ **Reply**

○

![avatar] (http

John Restakis (https://learn.canvas.net /courses/2527/users/379201)

May 28, 2019

⋮

Hi Anna,

Regarding your question whether every interaction is necessarily transactional...

If by transactional you mean the exchange of value in a commercial sense, I think the answer is no. There are clearly interactions between individuals where an exchange occurs that is not commercial, but relational. This is what caring is about – the exchange of what are called "relational goods". In econospeak, this means goods in which what is exchanged is a relation between people and moreover, a relation that is optimized when it is reciprocal and equal.. I am not sure such interactions should be called *goods* as this conveys a sense of commercial product, but the phrase connotes things that do not have a commercial, but rather a relational value.

I too, prefer a functional government that provides for the care people require. But this is only one aspect of a system, and perhaps working at a secondary level, such as the provision of funding or the monitoring of standards. But as I point out in my chapter on social care, it is very hard for any state-controlled system to provide for the type of genuine care that transpires in the exchange of relational goods, as bureaucracies apply norms that are in their nature antithetical to personalized care.

As you indicate, one approach is a blend of the two models. But this requires a wholesale

rethinking of what care means and what the proper role of government and community should be. My sense is that both are needed if a genuinely caring system is to function in a way that meets the needs of actual individuals, not just "clients".

↩ **Reply**

ANNA BUBEL (https://learn.canvas.net /courses/2527/users/551904)

May 29, 2019

Thanks John. What makes this more problematic is that most women now work and so staying at home to look after grandma or child isn't an option for most, even if was the most effective and efficient option.   (Obviously not suggesting only women should provide care to family members but this has been the model for a long time...). This is even more challenging in the face of part time and insecure work and well as the incoming tidal surge of dementia and Alzheimers.   There are real limits to what caring people can contribute in terms of relational goods. Most households require 2 incomes. So now we have to outsource "caring" to the state or third parties.   You really do have to wonder about progress traps.   I say this as someone whose child went to daycare and whose mother spent years in a dementia ward.

These are big problems. In Alberta, our new government will download essential and social services to the "community" and do away with red tape so that well meaning churches don't have to put sprinklers into their shelters.... Careful what we ask for!

↩ **Reply**

John Restakis (https://learn.canvas.net /courses/2527/users/379201)

May 29, 2019

I hear you...

↩ **Reply**

Tristan Laing (https://learn.canvas.net /courses/2527/users/679918)

May 29, 2019

Seems like the major reason for rapid expansion has been the human scale aspect, the reliance on unpaid labour, the "strawberry fields forever" element, building a peaceful relationship with the public sector labour unions, and the positive legislative environment.

The major way this movement can promote systems change is, I'd expect, through it being an exemplary demonstration of co-operative forms of working, governance, interaction. People with contact with orgs that are successful are likely to believe that the model the orgs are based on is a

workable model. This can, and seems to actually be, attracting interest from people with power to influence how decisions about the delegation of resources and control are made.

I've included a picture of Rene Girard, as probably the most influential theorist who has worked on imitation in human affairs in the late 20th century.

↩ **Reply**

○

Caroline Hurley **(https://learn.canvas.net** **/courses/2527/users/894561)**
May 31, 2019

⋮

I've read Rene Girard and agree he cuts through the psychobabble to the fundamentals of what drives us humans. I think showing that ideas work has merit but to a point, and that not only healthy functionality is key to propagating co-op communities but also a new sort of security and wariness of sabotage given the shock doctrine cycle. "The shock doctrine posits that in periods of disorientation following wars, coups, natural disasters and economic panics, pro-corporate reformers aggressively push through unpopular "free market" measures. For more than thirty years, Klein writes, followers of Milton Friedman and other market fundamentalists have been "perfecting this very strategy: waiting for a major crisis, then selling off pieces of the state to private players while citizens were still reeling from the shock, then quickly making the 'reforms' permanent."' - **https://beautifultrouble.org/theory/the-shock-doctrine/**   **(https://beautifultrouble.org/theory/the-shock-doctrine/)**

But what is happening immediately preceding the turmoil is what concerns me because I think what is usually found at that stage is that society has started to become self-sufficient, engaged and excited about forming a shared future with the good of members, versus corporations and investors, in mind. If that's correct - and look around - then how to authoritatively preserve gains needs to become much more important.

While states and corporations tend to resort to violence or the threat of it to preserve their interests, **peaceful resistance**   **(http://www.bbc.com/future/story/20190513-it-only-takes-35-of-people-to-change-the-world)** as a tool of defense and survival for collaborative-minded citizens is worth taking seriously, as research claims it works more often than physical force.

But this from today's The Ecologist newsletter, is also good to remember

Edited by Caroline Hurley (https://learn.canvas.net/courses/2527/users/894561) on Jun 3 at 1:19pm

↩ **Reply**

○

(http   **John Restakis (https://learn.canvas.net**
              /courses/2527/users/379201)

              Jul 6, 2019   ⋮

Caroline, with respect to peaceful resistance, see the attachment ... it relates t the research you were mentioning. Tipping point for regime change is 3.5% mobilization.

The 3.5% Rule.docx (https://learn.canvas.net/files/898848/download?download_frd=1& **verifier=CX9tLFoo0p8Z2VDBUCC3PMU4QciewNhNzNbsivlX)**

↩ **Reply**

○

(http   **Caroline Hurley (https://learn.canvas.net**
              /courses/2527/users/894561)

              Jul 7, 2019   ⋮

Gene Sharp   **(https://nonsite.org/article/change-agent-gene-sharps-neoliberal-** **nonviolence-part-one)** is often cited as a central mentor of peace movements but the

truth seems to be more complicated in that he was a CIA man who refined nonviolence as a strategy for American imperial regime changes, particularly against communist governments, not totally unlike institutional **capture. (https://www.goodreads.com/book/show/29502525-captured)** The other bitter truth to be admitted is that nonviolent protest does not mean there will be no violence but rather, that it can provoke disproportionately brutal suppression by regime enforcers. As Sharp argued though, that would happen anyway with violent protest: the nonviolent type has the moral authority that can sway a majority whose support or lack thereof, keeps rulers in or out of power.

↩ **Reply**

John Restakis (https://learn.canvas.net /courses/2527/users/379201)
Jul 7, 2019

This is a very interesting article and reminds me of how the Right has been successful in employing the radical organizing techniques usually associated with "progressives" or the Left, to promote reactionary, Right wing causes. This was true with the adoption of direct-action organizing techniques pioneered by organizers like Saul Alinsky, by the Republican Party and its Tea Party satellites.

Thanks for the link, very provocative...

↩ **Reply**

Caroline Hurley (https://learn.canvas.net /courses/2527/users/894561)
Thursday

Forgive me for posting the full psalm below but isn't it hard to say which side, right or left, would most likely identify with it? Rousing stuff, at any rate. It demonstrates a mind-game of power of the sort discussed at **this link, (https://www.counterpunch.org/2019/07/11/give-peace-a-chance-dont-believe-the-war-profiteers/)** which mentions peaceful resistance and brings psychology into the conscious act of self re-education, showing I think why a course like this could afford to briefly home in on that field. It's hard for people to conceive of alternatives under the barrage of propaganda. It takes effort and perseverance (inoculation in Roy Eidelson's article) as life makes demands.

Psalm 109 New Century Version (NCV) - A Prayer Against an Enemy For the director of music. A psalm of David.

109 God, I praise you.

    Do not be silent.

[2] Wicked people and liars have spoken against me;

    they have told lies about me.

[3] They have said hateful things about me

    and attack me for no reason.

[4] They attacked me, even though I loved them

    and prayed for them.

[5] I was good to them, but they repay me with evil.

    I loved them, but they hate me in return.

[6] They say about me, "Have an evil person work against him,

    and let an accuser stand against him.

[7] When he is judged, let him be found guilty,

    and let even his prayers show his guilt.

[8] Let his life be cut short,

    and let another man replace him as leader.

[9] Let his children become orphans

    and his wife a widow.

[10] Make his children wander around, begging for food.

    Let them be forced out of the ruins in which they live.

[11] Let the people to whom he owes money take everything he owns,

    and let strangers steal everything he has worked for.

[12] Let no one show him love

    or have mercy on his orphaned children.

[13] Let all his descendants die

    and be forgotten by those who live after him.

[14] Lord, remember how wicked his ancestors were,

    and don't let the sins of his mother be wiped out.

[15] Lord, always remember their sins.

    Then make people forget about them completely.

[16] "He did not remember to be loving.

    He hurt the poor, the needy, and those who were sad

    until they were nearly dead.

[17] He loved to put curses on others,

    so let those same curses fall on him.

He did not like to bless others,

    so do not let good things happen to him.

[18] He cursed others as often as he wore clothes.

    Cursing others filled his body and his life,

    like drinking water and using olive oil.

[19] So let curses cover him like clothes

    and wrap around him like a belt."

[20] May the Lord do these things to those who accuse me,

to those who speak evil against me.

²¹ But you, Lord God,

be kind to me so others will know you are good.

Because your love is good, save me.

²² I am poor and helpless

and very sad.

²³ I am dying like an evening shadow;

I am shaken off like a locust.

²⁴ My knees are weak from fasting,

and I have grown thin.

²⁵ My enemies insult me;

they look at me and shake their heads.

²⁶ Lord my God, help me;

because you are loving, save me.

²⁷ Then they will know that your power has done this;

they will know that you have done it, Lord.

²⁸ They may curse me, but you bless me.

They may attack me, but they will be disgraced.

Then I, your servant, will be glad.

²⁹ Let those who accuse me be disgraced

and covered with shame like a coat.

³⁰ I will thank the Lord very much;

I will praise him in front of many people.

³¹ He defends the helpless

and saves them from those who accuse them.

↩ **Reply**

○

Brad Smith (https://learn.canvas.net /courses/2527/users/907655)

May 31, 2019

I am way behind in this course because I started late and moved during it, setting up a new cooperative housing and community space while keeping my nonprofit program and a sustainable economy project going and envisioning a brand new initiative that I will highlight here. These are my excuses for being such a laggard in this course.

This is my exercise for Module 2, but I will cheat and put it at the end of the current module so that I might get some helpful feedback on it. I imagine no one will see it if I put it where I am poking along, back in everyone else's settled dust. Thank you all for tolerating my impertinence.

My new inspiration and project was not directly inspired by this course but it is informed by it. I am calling it a Community Food Forest Initiative for now. Since I already have a non-profit that employs young people to replace lawns with low water landscapes and rainwater harvesting in our drought-prone California Central Coast region, developing food forests in people's yards and later on

public property is a logical next step. I know local people with the design and plant knowledge to make these projects both aesthetically pleasing and highly functional so that our well-to-do local property owners who can afford to be early adopters will be pleased in every way.

I will copy below my concept piece on this, but first briefly outline from off the top of my head how this forming project relates to module 2.

First, it is a form of land restoration along the lines of John Liu's work, except that it is right within the city rather than on open lands. Mr. Liu was recently given an EcoHero award in my city, so I was able to meet him.

Second, it is a very direct form of community-connected agriculture, being of, by, and for the community and located right within the community.

And third, it incorporates many of the top elements on the Drawdown list including:

3- Reduce food waste

4- Plant rich diet

5- Tropical forests

11- Regenerative agriculture

12- Temperate forest

14- Tropical staple tree crops

15- Afforestation

16-Conservation agriculture

17- Tree intercropping

28- Multistrata agroforestry

38- Forest protection

46- Watersaving- home

51- Perennial biomass

60- Composting- food

71- Water distribution

Before I copy my concept piece I will briefly suggest how I imagine addressing the landscape, regime, and niche factors this initiative presents:

Residential yards and outdoor public spaces are literal *landscapes* where conventional *regimes* of functional infrastructure, hopefully aesthetic plant life, and social activities are currently established . The *niche* opportunity lies in a creative and attractive appeal to influential innovators to help change conventional attitudes and expectations by changing the literal landscapes they control.

Following is my draft concept piece. I would appreciate critical reactions, additional ideas, and similar or contrasting examples I might learn from. Thanks!

Draft vision for proposed Community Food Forest Initiative

Doesn't everyone love forests? Didn't our most ancient evolutionary ancestors emerge from the forest? Did you know it was common for primeval forests and jungles around human settlements to be prudently managed by their indigenous communities for millennia before they were colonized? Some isolated indigenous communities still live in and manage their forests. Instead of ejecting or killing them and then cutting down their forests, we should learn from them how to live sustainably on our beautiful but gravely ill Earth. We may now be her disease, but we could instead be her cure.

Imagine most of the front yards, backyards, and public lands in Santa Barbara covered with a beautiful Mediterranean forest of food-bearing and in other ways useful trees, shrubs, vegetables, herbs, flowers, and vines, with an abundance of birds, bees, and other beneficial creatures making their home there.

Imagine you and your neighbors, along with local organizations, schools, youth, and well-trained gardeners, coming together to cooperatively manage and cultivate this *community food forest.* Imagine its ongoing harvest going first to those in need, then fairly shared among the participants, with anything left over sold at a neighborhood stand or at the farmer's market.

It will be the work of generations to manifest this vision, but our greatest gift to future generations will be to begin the succession from carefully selected productive pioneer species, including fruit, nut, and nitrogen-fixing trees and shrubs, to the climax food forest our young people will come to enjoy when they are older.

Our children's future will be bleak according to the recent IPCC report, however, if we recklessly continue our current way of life. To save a livable Earth for them requires all of us to work together to change how we live. Let's first look at what we need to change, then how to make those changes *while creating a higher quality of life for everyone*.

Here is what we need to do:

1. **We must drastically reduce our energy consumption while we transition to a renewable energy system that uses far less energy.** We tend to assume that simply switching to renewables will prevent climate chaos. But according to at least one study, building a whole new global renewable energy infrastructure will require us to burn ruinous quantities of fossil fuels and mine disastrous volumes of materials. So consuming renewable energy at current energy levels will still wreak havoc on the Earth's carrying capacity for life, including ours. This means we must use far less energy by living far more simply and hyper-locally.

2. **We must mitigate the effects of climate change already set in motion.** We must change our land practices in order to sequester carbon in massive amounts, improve local micro-climates, and regenerate the Earth so it can continue to support life.

3. **We must transform our food system.** Food is essential for our survival, but our industrial food system is the biggest burner of fossil fuels, while it also destroys our topsoil, mines our ancient stores of water, and poisons our environment and ourselves.

4. **We must change from an economic system that exploits people and planet to one that nurtures people and restores the planet.** Fortunately there are many successful examples we can learn from, combine, and build upon to grow such an economic system literally from the

ground up.

5. **We must change our culture while we change our economic system.** Our economic system and consumer culture are two sides of the same coin. The economic system shapes us and then we unwittingly perpetuate it. So transforming our economic system and consumer culture are inextricably linked.

The good news is that a hyper-local, regenerative, humanizing way of life brings with it a far healthier and more rewarding quality of life for all. A Community Food Forest Initiative is the perfect way to start meeting all of the above requirements:

1. **Slash energy consumption:** When we mimic nature and grow our food locally, fuel, energy, and labor inputs for production and transportation are a tiny fraction of those for large-scale agriculture.

2. **Mitigate the effects of climate change:** When they grow to large scale, food forests sequester vast amounts of carbon in the soil, trees, and vegetation. And they greatly improve our micro-climate by significantly improving local water cycles and moderating air temperatures.

3. **Transform our food system:** Food grown in our own community is far fresher, healthier, and less wasteful. It is more affordable in the real sense because it eliminates most transportation, middleman, and externality costs. (Externalities are the costs to people, society, and the Earth of the damage caused by the system that are not reflected in the financial costs of doing business or the prices paid by "consumers.")

4. **Change our economic system:** A local cooperative food and land management system fundamentally changes our economic system from one that primarily serves the well-to-do and exploits the disadvantaged to one that serves all people and the Earth upon which we all depend.

5. **Change our culture:** Local cooperative food and land management produces a culture of local self-sufficiency and global solidarity. This is far more satisfying than the dog-eat-dog consumer culture that dominates our world now and is rapidly destroying it.

To explore how we as a community can start and develop a Community Food Forest Initiative, call Brad Smith at (805) 705-5844 or email **bsmith.interplay@gmail.com (mailto:bsmith.interplay@gmail.com)** .
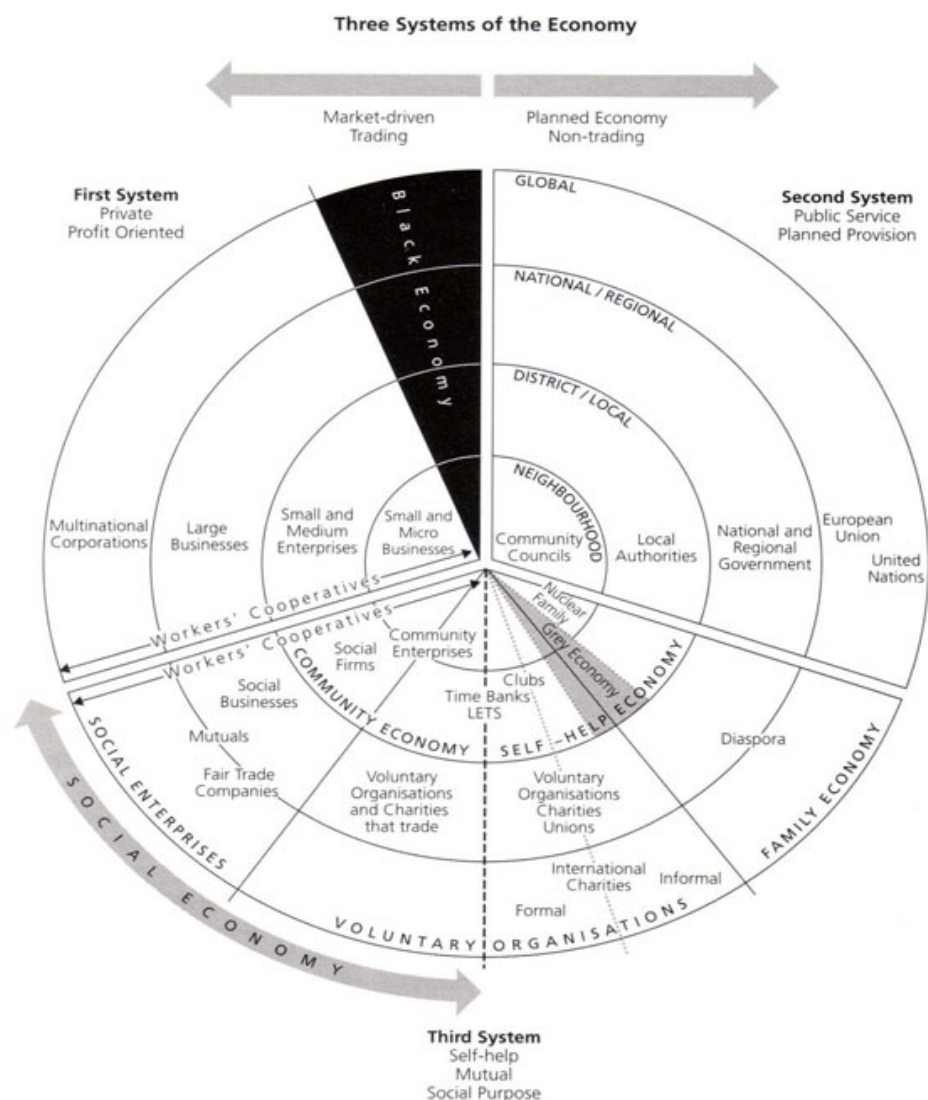
↩ **Reply**

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(https:// course   **Kelleigh Wright (https://learn.canvas.net /courses/2527/users/897550)**

Jun 2, 2019

⋮

Three Systems of the Economy

Market-driven Trading

Planned Economy Non-trading

First System
Private
Profit Oriented

GLOBAL

Second System
Public Service
Planned Provision

Black Economy

NATIONAL / REGIONAL

DISTRICT / LOCAL

NEIGHBOURHOOD

Multinational Corporations

Large Businesses

Small and Medium Enterprises

Small and Micro Businesses

Community Councils

Local Authorities

National and Regional Government

European Union

United Nations

Workers' Cooperatives

Workers' Cooperatives

Social Firms

Community Enterprises

Nuclear Family

Grey Economy

SELF-HELP ECONOMY

COMMUNITY ECONOMY

Social Businesses

Time Banks
Clubs
LETS

Mutuals

SOCIAL ENTERPRISES

Fair Trade Companies

Voluntary Organisations and Charities that trade

Voluntary Organisations Charities Unions

Diaspora

FAMILY ECONOMY

SOCIAL ECONOMY

International Charities

Informal

Formal

VOLUNTARY ORGANISATIONS

Third System
Self-help
Mutual
Social Purpose

Pearce's three systems of the economy model (Pearce, 2003, p. 25)

The social co-op model configurations make keeping the different options straight, at different levels of operations, pretty confusing at times - for me. In my opinion, Scottish researcher David Pearce captures both detail and the complexity of the social economy well in this diagram. He organizes this model with the assumption that the values are common in the first and second sectors (this can be debated). In the way the 3 economies (social, market, public) are depicted reflects the idea that although they are in many ways separate, they are not mutually exclusive.

↩ **Reply**

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(https:// 'course

Rolando Ramirez (https://learn.canvas.net /courses/2527/users/893132)

⋮

Jun 4, 2019

What has impacted me most, from all the readings and presentations in model #5, is the key rol that plays the link/relationship between social care coops and public government structures. Looking at Bologna and Quebec, in both cases there is a secure, through policy and law, base of funding that makes it viable the provition of those services by the provincial and regional governments. And even though profit, in the traditional sense is not pursued, in both cases a critical requirement for sustainability is that they are not "unprofitable" operations, they need to have a social and financial surplus for "social" purposes.

In terms of the future....talking about system change, to arrive to partner state (as oppose, in general terms, to existing bureaucratic and centralized ones) becomes an strategic objective of all social movements and progressive social convergences, in order to replace public strtuctures, with truly social structures.

Such task will be greatly facilitated by the continious and serious development of actualized coop networking. Begining at the local, to continue to the district, regional, national and global levels. The state is already a globalized structure, regardless of all the nationalism and populism present around the world. So if we try to reach a "partner state" it will be necessary to view it as well as "global" partner state, in which social coops will have to adapt to be linked globally as well. If we talks about system change, and that is from a global neoliberal capitalist scenario, the strategy of the alternative has to be global as well.... Of course one start with a small teams of nurses, like in Holland, and build that up, and eventually go international as they have done. But some how all this efforts, to sustain themselves as part of a system change strategy, and be linked to other similar efforts, not only in the social care setor, will have to come together in one integrated transformational strategy, in social care, economics, governance, culture with a global vision. One that be based on a global social market.

↩ **Reply**

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(http) **John Restakis (https://learn.canvas.net /courses/2527/users/379201)**

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Jun 13, 2019

Rolando, I very much appreciate your comments on the necessity of global scale strategies for addressing fundamental issues of governance and social welfare in a globalized world. As you quite rightly point out, nation states do in fact operate globally, despite the nationalisms and parochialisms that pull in the opposite direction. The fundamental challenge for democratic and co-operative institutions is exactly as you put it – how to operate meaningful democratic governance at unprecedented scales of operation? And, if this is not done, how to withstand the corrosive effects of unaccountable and unchecked global power?

If you figure this out, I will personally nominate you for a Nobel Prize.

↩ **Reply**

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(https:/) **Sandra Wheeler (https://learn.canvas.net**

⋮

Jun 16, 2019

I didn't connect the dots for the diffusion and scaling of the social co-op model, almost all laid out by Pat Conaty. I mostly tried to understand terms.

Historic Roots

- "Italian cooperatives were advanced since the 19th century across society, by three ideological umbrella organizations: humanitarian, Catholic, and socialist / communist.
- "People were used to self-government and were not prepared to work for a boss. When it was not possible to run a small company, they much preferred to build a cooperative, in which there was no boss."
- The model became very widespread because the satisfaction of the recipients of services is high, the cost to the public authorities is lower than using bureaucracy, and the intrinsic motivations of workers is high."

John Duda, "Learning from Emilia Romagna's Cooperative Economy," an interview with Vera Negri Zamagni, Professor of Economic History at the University of Bologna, 2/18/16, thenextsystem.org

Incubators

- co-ops or non-profits such as the Center for Family Life establish co-ops

Networks

Highly integrated cooperative relationships among co-ops

- "So you have financial co-ops teaming up with worker co-ops, labor co-ops teaming up with retail co-ops, to create new kinds of cooperative networks that together have allowed a number of co-ops to appear as major, major players in the Italian economy."
- vertical networks create economies of scale (larger operation in volume or geographic coverage)
  - connect supply chains of services
  - connect distribution systems of services
- horizontal networks create economies of scope (for a diversified range of services).
  - may share centralized functions such as IT support
  - may share expertise / experience to improve quality of their services
- National / international co-ops connect to community by radically de-centralizing.
  - regional committees elect their own representatives from among local membership
    - committees allocate profits from that region of the co-op.
    - identify services important to local people: health care, home care services, etc.

Cooperative Consortia

Second level coops whose members are other coops

- cover defined territory
- bring together cooperatives which supply complementary services in specific sectors.
- more stable and formal than networks.
- "Their main role is to act as main contractors, bidding for, negotiating, and managing major contracts" including the power to tender (specify requirements for goods or services needed

and then open bidding to contractors)"
- also "arrange credit... and represent their members politically."
- provide legal advice, training, regulatory [compliance], back office administration services, IT

[additional information from Maria Cooper, "Cooperative Consortia," nd, ecovillage.org]

<u>Cooperative mutual insurance systems</u>

- Mutual Guarantee Societies (MGS) provide insurance pool financial risk among co-ops and enable lower cost capital to be secured from co-op banks & social investors.
  - MGS "... are cooperative societies of small businesses who come together to guarantee each other's loans using their other cash assets as collateral."
  - "[F]orm a partnership with a local bank or... mutual credit organization to take the members' deposits and provide loans."

[additional information from Pat Conaty et al., "Mutual Guarantee Societies: Description," 3/12/17, wiki.p2pfoundationnet]

<u>Cooperative finance systems</u>

- Marconi Fund--source of capital for solidarity finance; all Italian co-ops expected to contribute 3% of annual net profit to this fund.
- Co-op Investment Systems--Consorzio Gino Mattarelli Finance [CGM] (["a second tier"] national--consortium for the social co-op movement) ["performing services to other smaller, local consortia"] to co-manage investment
  - "The idea was to promote many small cooperatives, which would become members of local consortia, which in turn would become members of CGM."
    - "The 'strawberry field development model,' whereby cooperatives were kept small (30-40 staff at most) and new cooperatives would be created at every opportunity. This would lead to specialization and avoid bureauocratization."
    - "... provides a variety of services in support of this model, including collaborative activity among consortia, providing administrative, accounting, and financial services,... promoting economic development, coordinating stakeholder engagement relations with the government, promoting legislative reform, and promoting new cooperatives" as well as research, national development work, and training for provincial consortia trainers

[additional information from Piero Ammirato, <u>The Growth of Italian Cooperatives: Innovation, Resilience, and Social Responsibility</u>, 2018, p. 126]

<u>Government support</u>

- The Italian constitution recognizes the strategic role of cooperatives and guarantees them governmental support which translates into subsidies.
- Legal and Policy Framework for Development
  - allowed co-ops to perform some of the functions of banks--loans from members who could deposit and withdraw funds increased capitalization to co-ops
  - allowed "undistributed profits set aside in indivisible [capital] reserves to be exempt from corporate taxation," allowing greater self-financing

John Duda, "Learning from Emilia Romagna's Cooperative Economy," an interview with Vera Negri Zamagni, Professor of Economic History at the University of Bologna, 2/18/16, thenext system.org

- Co-ops negotiated favorable tax legislation
    - Lower rate of corporation tax compared to other companies.
    - Lower VAT [Value Added Tax] rate for social co-ops--4-10% compared to 21% rate.
    - Tax relief for donors to social co-ops.
    - Banca Popolare Etica [which social co-ops actively helped create] and other co-op banks--provide new social co-ops equity loans plus capital injection loans each to new worker members that are repaid by payroll deductions

↩ **Reply**

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Brendan Reimer (https://learn.canvas.net
/courses/2527/users/903250)

Jun 25, 2019

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Necessity is the mother of innovation. When systems and services satisfy the needs and dreams of society, people are not as focused on creating new models that require significant effort and investment that may not even result in anything better. In that way, the gaps and failures of our current models has been and continues to be a key factor in the growth of social co-ops.

And yet, in many communities there are gaps and failures in our systems, but alternatives do not emerge. In part, this is because another critical element is the presence and role of inspired grinders as visionary leaders who roll up their sleeves and do the hard work of creating alternatives. Whether it is public health care in Canada, the social co-ops in Italy, the Zapatista Autonomous Municipalities in Mexico, land trusts in England, or the recovered factory movement businesses in Buenos Aires . . . . these have all emerged and grown due to the presence of inspired and determined leadership.

Some element of familiarity and trust in a model also goes a long way. In this sense, it is no surprise that social co-operatives and multi-stakeholder co-operatives have emerged and grown as rapidly as they have in places like Quebec and Italy. Both regions are very familiar with the co-operative model and have been for well over a century . . . they are everywhere, they are dominant institutions in society and their economies, they are easily and naturally considered as a good option when creating any organization (not the case in all regions of the world), and there are strong support systems in place to support growth and public trust that the models are legitimate and effective.

Clearly, the role of government is also important. Alternative models will emerge from inspired leaders in the absence of satisfactory service or systems even without a supportive political, regulatory, legal, policy, and program environment. However, the degree to which the model (and a whole system of alternative models) can grow and reach scale of system and impact is significantly determined by the policy environment around it. For example, here in Manitoba it was only a few years ago that the Co-operatives Act was amended to even allow (legally) for the creation of multi-stakeholder for-profit co-operatives. Government as purchaser or contractor can have a much greater impact on the growth of a sector than any funding programs - governments spend much more operationally than they give out in grants. Government as regulator can fully shut down an

industry or even a legal model of incorporation, or they can open doors and facilitate growth. And similarly with the creation of expertise and departments to support growth, funding and financing mechanisms, etc. Again, here in Manitoba, co-operative sector growth has been significantly hindered by the cancellation of the Co-operative Community Strategy by the current provincial government.

Shifting gears a bit, I am really curious about how our Canadian social service sector and resulting impacts might differ if primarily structured as co-operatives. While any non-profit may engage service recipients, employees, volunteers, and other stakeholders in the delivery and governance of their work, the social co-op model embeds these stakeholders to ensure the diversity of perspective and broader collective ownership is baked into the DNA of the model. I wouldn't say that our non-profit model and sector is failing at all, but I am curious how the model and impacts might be strengthened through a social co-op model.

I'll end with an aspirational thought - I really love the mission and mandate of social co-ops in Italy whereby they have 'an obligation' to help start another social co-operative. Strawberry fields indeed. Can you imagine if the 3 million co-ops around the world with their 1 billion members each committed to helping to launch 1 more co-operative each within the next 5 years? We'd have a significant political, social, environmental, and economic shift on this planet in a relatively short time.
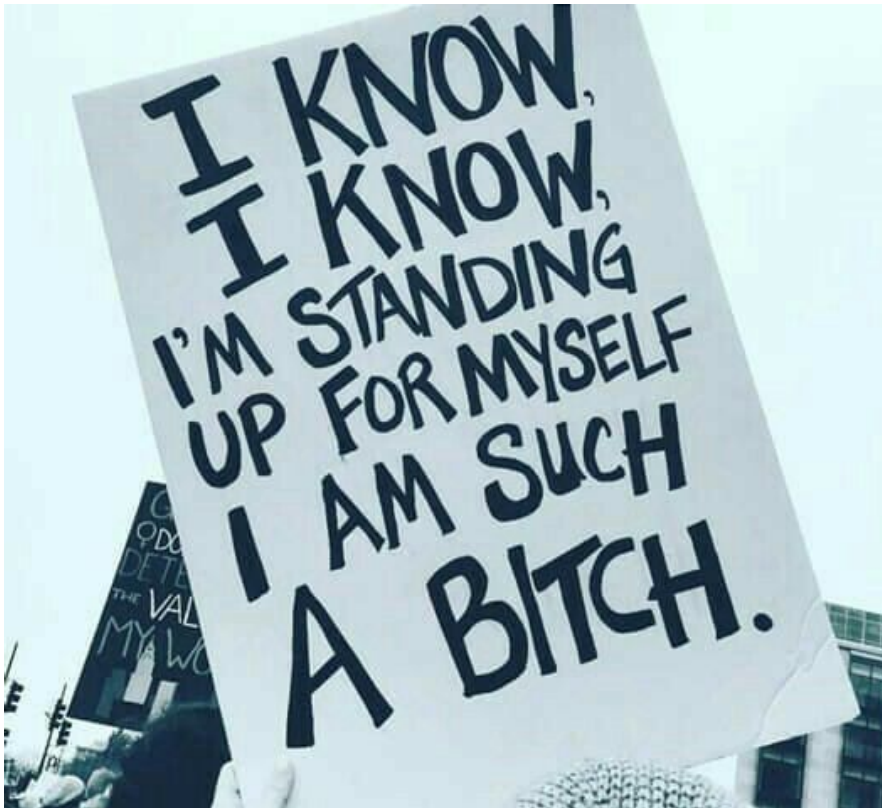
↩ **Reply**

Bernadette Cohen-James
(https://learn.canvas.net/courses
/2527/users/893046)

Jul 2, 2019

Templates of Living

We've so bought into "modern living", trapped in our fossil fueled lifestyles, through no fault but our birth. Yet today's generation have a responsibility beyond comprehension to all prior - our existence on Earth dependent on what we can accomplish in a system overhaul in some very short years , a system overhaul that puts Nature and heart into center of our decisions and actions when by its very omission in our neoliberal lifestyles we've created the disaster conditions that has already destroyed much of the natural world and disempowered the masses.

Apathy. Overload. Laziness. Habit. Convenience. Desire. Greed. Possessions. Rat Race. So many ways we have all been victim or contributed to the system, a system influenced in a history of colonialism, patriachism, neolibrism replacing the indigenous knowlege and practices of the first peoples in the continents. A system which in example of Nazi Europe demonstrates how easily people hold onto security and desire to be "polite" and " good" citizens even when wrongs are witnessed that they do no be singled out.

Connections. Opportunity. Inspiration. Mind Shift. Openness. Each of us a voice into the communities we form part of that can birth something new, living in a time where we are not bound by place and space with access to information, groups, opportunities the world over, opening up possibilities of collaboration and innovation and support if we can but come together and discover the power that each one holds. Find ways to awaken the commons.

Somehow humans learn lessons best through disaster. Droughts, floods, etc has people come together to help a stranger. The fallout as Earth re-balances her climate cycles will test our creativity and durability to its utmost and having templates such as the care cooperative creates an alternative living opportunity in the modern world. Cooperatives

hold much wisdom in teaching us to learn to self manage within a larger system.

The Social Co-Op model models a way of recreating our working and living experience. In view of the Social Co-Op model:

On the niche level - care is personalised once again, being hands on, reliable, administered by an interested care giver who is able to focus on the needs of the patient, family and community rather than the bureaucracies that have muddled the industry, delivering better satisfaction to both the care giver and the receiver. The program is also tailored to the individual and community.

One the regime level - a mindset change in the delivery methods and expectations of healthcare in which local government plays a key role in facilitating the process demonstrates how an openness to change can be helped or hindered by system support and driven by community actions. Learning to share power, to communicate and collaborate around shared issues can create a stronger, more resilient community which is cheaper to administer.

On the landscape level the social care model can create new mindsets that help citizens reevaluate their role in the government structures that are created and implemented, learning that with a collective voice policy and procedures can be changed. Government will need to relearn its role where it takes instruction from citizens and no longer be influenced by the corporate money power. The care coop model can be an example to learn from that may be applied in many different settings.

From our current position such a shift may seem impossible, governments as enslaved to the system as the citizen. Yet, with all the unknown challengers that the future brings in climate disruption through to a new citizen who thinks and acts differently, we may well create a system where we live in harmony with ourselves and the natural world.

↩ **Reply**

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(http) **Caroline Hurley (https://learn.canvas.net /courses/2527/users/894561)**

Jul 3, 2019

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Very charismatic stirring language, Bernadette. I was just thinking today about how humans do, as you point out, seem to need disaster to change rather than being pre-emptive about modifying behavior with foreknowledge, and how, just maybe, the increasingly discussed prospect of our extinction by all the damage that is causing climate change could finally be getting through, with all that implies. The more people wake up and turn around, the better chance we have of pulling through.

↩ **Reply**

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Bernadette Cohen-James **(http**
(https://learn.canvas.net/courses
/2527/users/893046)

Jul 6, 2019

Hi Caroline

I hope that we get to the point of waking up that we can shrug off societal conditioning and learn to see and think for ourselves. We may be modern man but we are still so subject to tribe mentality - it's in our DNA to want to fit in. Perhaps its for people who are aware and who can see the truth of what is happening to Earth and that it's not a question of if we will be subject to climate disaster as a result of our actions, but just how dramatically it will affect us. There are actions we can take i.e. planting trees, eco-living etc but we still have leaders who live in power control rat cages. This is what needs shifting, that we employ leaders who are able to see Earthcare as fundamental in administering People care. How do we wake up to bring changes forward? How do we pull out of the very lifestyles that is responsible for the destruction of Earth when we take our cars to get to work, educate our children in mainstream schooling, follow a career path? It is perhaps why disasters are so powerful in creating change, as our habits of lifestyle are too entrenched in too many peoples way of being and our corporate gods do not wish for us to be different.

So, as small as the actions I make and take feel, I can only hope it brings forward pathways that we can find our ways out of the rat race into one that is in balance to Earth.

Be well.

↩ **Reply**

(http   **John Restakis** (https://learn.canvas.net
/courses/2527/users/379201)

Jul 3, 2019

Bernadette. I like your very thoughtful summary of the ways in which co-operation and caring can both affect and be supported at niche, regime, and landscape levels.

You are also correct, I think, in noting that it is usually crisis that prompts people, and societies, to change. Co-ops themselves were very much a response to the economic and social crisis created by industrialization and the rise of the market society. Key question: will the global crisis generated by globalized capitalism generate the kind of change that is positive and embody the humane values we espouse, or will the change be negative and regress to conditions where co-operation is even more marginal?

Ultimately, I think both will happen, at different times and at different places. But the real issue, for me, is: will the change be sufficient, at a scale, and in time, to avert the worst?

↩ **Reply**

Bernadette Cohen-James **(http** **(https://learn.canvas.net/courses /2527/users/893046)**

Jul 6, 2019

Hi John

I think that the people who are conscious in bringing new ways of living are going to be such important teachers but that we need people at all levels of society showcasing how we can choose to think and be different. If anyone will listen to these " wild ideas" that goes against modern living patterns is still a work in progress - small groups and committed citizens working to change the world and who can help create tipping points in society. I hope we can engineer tipping points in all levels of society from the way we eat to how we transport ourselves to how we choose to be governed. It will take brave souls to take on the innovations, get enough to understand the value of these actions, before society as a whole comes together to create these shifts. Hence, the work in this course is so important - excellent resource to see just how many innovations and brilliant options we have. The question is if we are willing to make the effort to implement these actions.

Be well.

↩ **Reply**

(http **John Restakis (https://learn.canvas.net /courses/2527/users/379201)**

Jul 6, 2019

Thanks for your comments, Bernadette. Indeed, the point of a course like this is to show that solutions are all around us. Scaling up, and the political work necessary to pressure the political system to move in a positive direction are crucial to the effort. Above all, it's key to have a vision of where we want to go, and how we want to get there. Work at all levels is needed, as you say, but a coherent framework that links one level to another is crucial.

↩ **Reply**