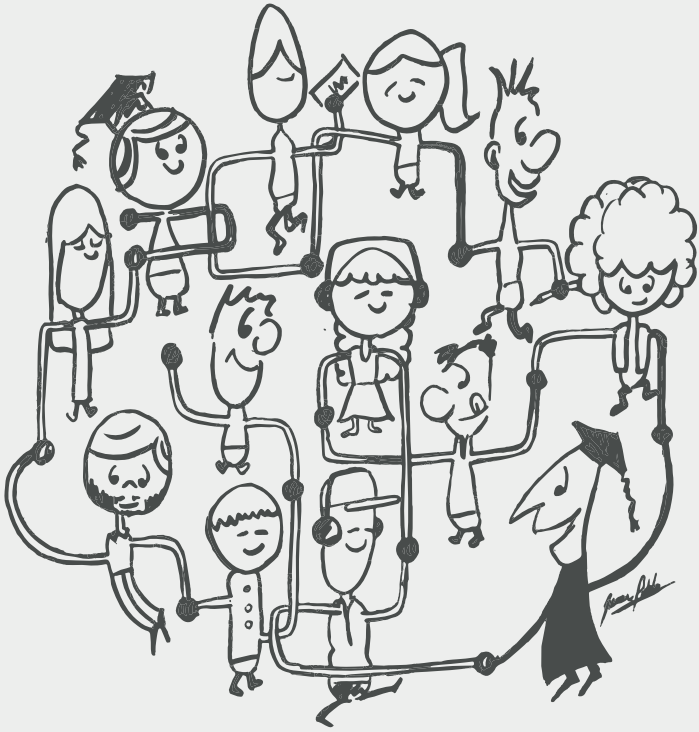
Paola Carrera / Fernando Solórzano
Editors

THE UNIVERSITY AS A COMMUNE

The centrality of community action in the management model



Universidad Politécnica Salesiana

THE UNIVERSITY-COMMUNE

The centrality of community action
in the management model and practices
of Universities

Javier Herrán Gómez / José Enrique Juncosa Blasco / Juan Pablo Salgado / Bernardo Salgado Guerrero / Paola Carrera Hidalgo / Anahí Morandi / Ángel Torres-Toukoumidis / Daniela Moreno / Karla Altamirano Chingay / Paula Salazar Costa / Krystian Szadkowski

Paola Carrera and Fernando Solórzano
Editors

THE UNIVERSITY-COMMUNE

The centrality of community action in the management model and practices of Universities

ABYA YALA | UNIVERSIDAD POLITÉCNICA SALESIANA

2019

THE UNIVERSITY-COMMUNE
The centrality of community action in the management model and practices of Universities

1st edition: Universidad Politécnica Salesiana
Av. Turuhuayco 3-69 y Calle Vieja
Cuenca-Ecuador
Casilla: 2074
P.B.X. (+593 7) 2050000
Fax: (+593 7) 4 088958
e-mail: rpublicas@ups.edu.ec
www.ups.edu.ec

EARLY EDUCATION UNDERGRADUATE PROGRAM

UNIVERSITY AND COMMON GOODS RESEARCH GROUP

Layout, design and edition: Editorial Universitaria Abya-Yala
Quito-Ecuador

Copyright: 057198
Legal Deposit Number: 006431

ISBN UPS: 978-9978-10-387-6

Printing: Editorial Universitaria Abya-Yala
Quito-Ecuador

Number of books printed: 300 copies

Printed in Quito-Ecuador, October, 2019

Refereed Publication of Universidad Politécnica Salesiana

Table of Content

Introduction

After a year of having published the book *The university: as a common pool resource. Set of resources, moral and cultural values of the academic community of the Salesian Polytechnic University* (UPS/ Abya Yala, Quito 2018),[1] the University and Common Assets Research Group takes up the challenge of broadening and deepening the task of thinking and acting from the university imagined as a common good. Throughout this year, we have become aware that the challenge has taken us in a different direction with respect to those who relate the university and the common good in the sense that the State must guarantee higher education or knowledge as accessible *public goods*. A bibliographic survey shows that, in effect, this is the orientation that prevails in the majority of research and contributions that homologate, without questioning, the university as *a* public or private *institution*.

But our way to relate the two realities –university and common good– has brought us new horizons and we are encouraged to persist amid doubts and pending tasks to place ourselves at the point of conceiving university, our university as *commune* formed by university community members. It is a turn, a new place from which to name and reconsider the organization of the roles of *giving* and *receiving*; to produce knowledge; to communicate; to adjust forms

1 The book has also been published in English: Javier Herrán, Juan Pablo Salgado Guerrero, José Enrique Juncosa Blasco, Fernando Solórzano, Paola Carrera Hidalgo, Ángel Torres-Toukoumidis, Luis M. Romero-Rodríguez, Bernardo Salgado: The university as a common pool resource. A set of resources, moral and cultural values from the Academic Community of Universidad Politécnica Salesiana, Ed. Abya Yala/UPS, Quito, 2019.

of deliberation to identify and decide on the common goods that, as co-owners, we must guarantee them so that the common project prevails over time and achieves self-sustainability in the long term.

That is what this book is about: to put on the table what it means for our university to be and act according to the principles and economic (of giving and receiving), social (distribution of roles and benefits) and political (agreements, consensus, assignment of responsibilities) that govern the *commune.* The institutional dimension is important but the vitality, the charisma, the sense of belonging and the profound strength of the Salesian university project, rooted in the pedagogical options of San Juan Bosco, offers opportunities for professionalization to the poorest and at risk youth –one that depends to a much greater extent on the communal logic. It is not a possibility among others nor optional in nature: we are convinced that, in order to assume this project that precedes us, it is necessary to transcend the institutional, business and state regulations; It is necessary to feel ourselves *comuneros.*[2] Therefore, the *commune* is the way; and perhaps, the only way.

In the perspective of the reflection and practice of the Salesian Polytechnic University (UPS) as a university-commune, the challenge of articulating three constitutive dimensions of university daily life appeared: the want, the exercise of rights, and responsibility, which appear one and the same again in the fabric of individual and collective trajectories. We can imagine these dimensions as a game of three dice –that we inevitably start to roll on the table every time we decide and act in the university-commune– and that shows the cross-links and tensions between them.

The first die is want. We are constituted as people to the extent that we assume ourselves while recognizing others as beings with

2 **Translators' Note** – Member of a commune

wants, necessarily crossed by interests, aspirations and individual goals. It is attributed to Mother Teresa the saying that the worst thing that can happen to us is not being wanted, but we add that as bad as that, or worse, it is not daring to have desires/wants.[3] Therefore, we start from the claim of individual want as a condition of possibility of other constructions, especially collective ones.

Want is a critical instance in front of many causes and collective positions based on the radical renunciation of individual interest and that demand unsustainable personal sacrifices on behalf of the community because, deep down and not infrequently, they conceal, transport or express individual desires. In the same way, the perspective of desire questions, and rightly so, the imposition of the collective as an instance that at all times opposes personal aspirations - when the Andean community practice shows that the *common one* is there to guarantee the use of resources common to groups and specific people.

But the questioning does not always unfold in the direction from individual desire to the communal imperatives. Sometimes, criticism moves in the opposite direction. This occurs, for example, when the community logic draws alternatives regarding the liberal version of political participation and democracy rooted in the individual aspiration to exercise power. In effect, Aristotle stated that the decision to postulate oneself to govern the *polis is* born of desire; to be a candidate to govern has no other foundation than the individual desire to govern. I want to govern because I want to govern and the collective –the *polis*– is there to endorse that desire through a choice.

Alternatively, the communal experience tells us, that the assignment of responsibilities starts from the reading of the collective about the people it designates. In the commune, no one is directly

3 **Translators' Note** – In this chapter we use the terms 'desire' and 'want' interchangeably.

in charge; the subjects are designated and they accept the role of government, sometimes happy and in line with their desire; other times with resignation or dislike, despite his desire. Something similar happens in the Salesian university-community, where the roles of academic authority are designated from the collective reading of the results of a consultation, not of an election. What is meant is that desire and politics resize each other.

We now throw the die of the exercise of rights, an area prone to misunderstandings when placing rights on the mirror of the communal experience, of the university-commune. In this context, the criticism has been strengthened that the liberal position centered on the individual approach to rights is necessary but insufficient and it is necessary to think about other possibilities from collective rights. In the field of rights, not everything can be explained from the logic of politically correct language –likewise a symptom of the hegemonic liberal perspective– since what happens there is not as clear and linear as it seems. We begin by affirming that not all want is right; not all desire is enforceable in terms of rights; the right is respected; the want is pleased.

In everyday language we frequently hear phrases of the type: it is my right, I have the right to... under which we must read –not infrequently– it is my desire... I demand the collective to satisfy my desire, I want to be pleased about... This reading is necessary when we put into play resources produced, safeguarded and sustained by all, by the collective or when it comes to *given* resources, given in the sense of *offered* because they were previously produced by others, as usually happens in the university where most resources comes from and are sustained by its trajectory, although its sustainability and safeguard depend on us. Resources do not always support the usufruct logic of those who are outside the circuit of *giving* and *receiving,* or the logic that it is possible to please all desires, even though it is given

emphasis. That is to say, the want demands, but it is not a guarantee of sustainability of the common goods.

The equation rights/wants –individual interests is not always resolved in the best way. For example, the reading and the liberal discourse of individual rights impose judicial practices of individual compensation that put at risk and imbalance the very existence of collectives, of the common good. Therefore, this type of exercise of rights does not always guarantee the sustainability of the common good, of collective life.

The logic of the commune supposes desiring subjects as well as conscious subjects of their rights; Moreover, we hope that the university-commune will contribute to its construction and offer elements that strengthen these dimensions. But the communal rationale adds to the logic of desire and the logic of rights a third one: the logic of responsibility, the third and last given that we throw onto the table.

If both desire and rights produce demanding postures, responsibility shapes distinctive subjective attitudes according to which the person, on account of the sustainability of communal goods (to secure, increment and protect them), is called to question the commonly accepted belief that communal goods are compatible with (individual) desires and rights.

The option for the communal university and the common goods calls upon our abilities and sensibilities of responsibility in a special way. By assuming our responsibility towards the common good, that good assumes meaning, it gains an entity, because we are here because of it –our presence acquires meaning in relation to common goods.

The exercise of responsibility in terms of the commons is the only possible place from which to establish the extent to which the desires and discourse of rights convey convenience or interests that

do not necessarily guarantee the sustainability of the common goods and of the same collective, and that in the long-term may weaken project of the university-commune. Politically, responsibility does not evolve from certainties but relies on specific decisions in the form of successive approximations; it does not live by unanimity, but by consensus, that is, by the acceptance –not always by the majority and sometimes reluctanly– of the conditions that guarantee the sustainability of the common.

If, as we affirm, desire and rights are built by demanding subjects, the responsibility adds newness, since it assumes defendant subjects, demanded from the long-term sustainability of the project of the Salesian university-commune. Moreover, responsibility generates equity and relationship networks that work under the principle of mutual reciprocity and demand. The responsibility for common goods generates common debts, which, because they are common, are the basis of the community. This book offers the university-commune tools that help to imagine all the possibilities that situating oneself in a perspective that takes into account the responsibility from common good provides. Such tools also contribute to create instances of mediation between (individual) interest and communal good.

This collective work responds to the dynamism of the Andean spiral –taking it upwards to expand and progressively deepen each successive themes while proposing new developments and questions that will feed the growing, spiralling vitality of future contributions. They appear in diverse forms and all the articles here have been written by different hands; some contributions are based upon authors' doctoral research; others, on case studies or reflective testimonials.

This is an opportunity to show those aspects that are less visible –not to say invisible– but not for this are they any less determinant. The first of them refers to the relation between textual production and conversation. While the texts fail to express the burden

of intersubjective relationships and exchanges that animate them, each of the articles decant themes and reflections discussed among us. Our desire is that the topics discussed here feed into successive conversations; conversations have their own epistemic value and transforming force. Writing that does not generate conversations lacks vitality.

This book refers to life and reflects a real effort, based on the commitment of the authors (authorities, research faculty, technical secretaries, managers, students of the Salesian Polytechnic University), to put into practice the implications of being a university-commune in spaces of university management. Because we have lived through learning –tensions and crossroads in our respective areas of decision and management, as authors we have felt encouraged to reflect conceptually on them. For that reason, the articles are not a type of *what is known about...* (they are not a state of affairs) but the reflection of experience. The theoretical and conceptual work is assumed to the extent that it contributes to significantly understand what we do, and feeds the first and founding option of acting as a university-commune to guarantee the project that brings us together.

The first article (*The University: a commune of citizens,* by Javier Herrán and José E. Juncosa) deepens our understanding of the meaning of the university-commune from the Andean praxis around the organization and circulation of power and the management of resources, to establish who, about what, and upon what deliberative logics decisions are made. The line of argument begins with the recognition of the community as an emerging category of the social and political sciences. Then, it argues that the university-commune is a collective to the care and cultivation of different types of common goods that the contributors to this book briefly describe: the goods of nature, the goods of knowledge, the assets of collaboration and the goods and possibilities of the Internet networks for decision making.

The path continues with an exploration of distinctive features, conditions and values of communal democracy with respect to the logic of the market (logic of service *versus the* logic of profit) and representative democracy. They conclude e that it is collaborative relationships, service orientation and the collective interests that marks the pattern of communal decisions also in the case of authorities who are appointed by the community rather than self-designed

The last part lays out the characteristics of the university-commune with respect to the institution. The university-commune is a form of collective organization that manages the common from the relations of collaboration and consensus, and avoids the accumulation and usufruct of the common goods by small groups or self-established elites. The university-commune claims self-governance and autonomy for itself while the university-institution acts and responds to the external legal environment. The article concludes with some implications for the Salesian Polytechnic University of imagining itself as a commune and assuming its members in a dual role of resource providers and users, as well as for self-government and university governance for the self-organization of groups of individuals.

The second article (*Knowledge-communication in the university-commune,* by Juan Pablo Salgado and Javier Herrán) analyzes the processes of co-creation of the commune as an organization system that links its members from a *sense of the common* based on communication and intercultural intersubjective relationships. The first part starts with the category of synergy, expression of vitality, sustainability and productivity of the commune; it is not constituted by pieces or features and acquires an entity, primarily, from a set of shared rules that guarantee and restructure synergies again and again. The communal production of information and knowledge produces values of self-organization of two types: *emerging* (from the bottom up) and *consensus* (from top to bottom).

The community, as well, is the field of communication that creates the potential of moving from knowledge and individual practices to communal ones; to place our interests on the table and act from them in terms of the Common Good. The second part analyzes the change in the communal university whose condition is collaborative learning referenced to a trajectory that transcends individuals, and in a communicational environment that incorporates community values typical of collective ethics: equality, transparency, solidarity, dialogue and culture.

The third article (*Non-commercial economic logic of the university community,* by Juan Pablo Salgado and Javier Herrán) aims to define the profile of *the -university-commune complex* created through specific forms of organization, knowledge management, production/redistribution of resources and mechanisms of solidarity based on a non-monetarized economy and according to non-mercantile logics. At its core lays the intuition that the university is a social praxis that becomes society as long as it reflects about itself. The contribution begins with the characterization of the Common Good as a dynamic, complex category that is crossed by multidirectional forces that stress it constitutively.

Based on the assumption that the commune is not the result of isolated individual forces, the Common Good interweaves knowledge and social, political and economic practices; but not as a given and previous reality –because it is the concrete result of interactions, agreements and exchanges, and also of the outcomes between solidarity and conflicting forces, between its dimensions of institutionality and autonomy, between individual performances and collective performance. The contribution places the horizon of the Common Good in the commune; that is, beyond the logic of the public understood as 'State' and, especially, beyond the market by proposing that its perspective does not consider the privatization of the commons nor their nationalization.

The socio-political and economic action of the Common Good is established and managed by the community; it opts for the prevalence of use value over exchange value, and cooperation over the capitalist paradigm of competition. At the same time, it opts for self-sustainability over time in such a way that, if mercantile institutions open and close cycles of existence along with the drifts of the market, the university-commune chooses its cycle of existence along long-term horizons, prioritizing self-sufficiency and sustainability. The crucial point of the article is the description of the forms of production and organization of the university-commune. Thus, it describes non-monetary production strategies based on the principles of reciprocity and redistribution; it also proposes a model of organization and decision making that privileges the network and polycentric power scenarios over hierarchical dynamics. Its strength goes from bottom to top structuring levels (operative, collective, superior government, monitor) of production of criteria and decision making in the fields of academia, research and management. These forms promote communal mechanisms of access and redistribution of socio-productive resources such as direct aid, assistantships, *minka*, and alternative forms of money.

The fourth article *(The environment of the university commune: a human development,* by Bernardo Salgado and Paola Carrera) is a Salesian Polytechnic University proposal based upon the perspective of the economy for the common good (ECB). It describes the university context, the *communal,* and the human development perspective of Amartya Sen. The first part presents the notion of educational environment (enabling environment) as a communal *place* that enhances the capacities and self-realization of the academic communities that produce values and common goods. From this background, the second part proposes a re-reading of Salesian educational spatiality (the Salesian oratory) not as a physical place but as a meeting place that promotes experiences and opportunities that favour personal growth in community.

Along with the contributors of this book, the third part of the article also offers its own reading of the commune-UPS, describing the character and the current scope of various capacitating-communal environments: the groups of Salesian University Associations (ASU), the environment of the University Pastoral, the Community outreach programmes, the Groups of Educational Innovation, the Groups of Investigation, the CoworkingUPS. The fourth part goes through some questions for the university that involves assuming itself as a set of communal environments based on the development of the community students and guarantor of the achievement of instrumental, personal and systemic communal capacities. The fifth article (*Comparing Values in the communication of communes)*, by Javier Herrán, Juan Pablo Salgado, Anahí Morandi, Ángel Torres Toukoumidis) explores the link communication-commune based on descriptions of the following cases: the communities at the periphery of Medellín (Colombia); the Yamagishi Toyosato community (Japan); the Pedro Moncayo and Cayambe communes (Ecuador); and the communities of: Ife-Tedo, Ila-Orangun, Igbara-Oke, Oka-Akoko, Aiyetoro and Ijebulfe (Nigeria). The analysis concludes with the report of the forms of communal communication present in each case, such as exchange, equality, transparency, solidarity, dialogue and culture.

The sixth article *(From university student associationism and student undertakings to the Polytechnic Salesian University-Commune,* by José E. Juncosa, Daniela Moreno, Karla Altamirano and Paula Salazar C.) is a case study developed around the following features present in the university-commune: horizontal and collaborative learning, and co-responsible and self-regulated student management. The first part explores the concept of 'youth associativity' according to the Salesian pedagogical model and the juvenile condition.

The field-work started with the results of a survey applied to students participating in various ASU Groups of the UPS-Quito, and

describes their assessment around the groups as spaces that favour collaborative learning, the feeling of the University common good, and the exercise of forms of communal deliberation based on participation and flexibility. The second part of field-work offers two narratives of students and managers constituted through theoretical reflections, testimonies and identification of critical knots in the heat of their passage through different associations experiences but living in their own way some features of the university-commune. The first narrative refers to the ASU *Utopia Magazine* Group, produced and edited in its entirety by students; the second systematizes the experience of the student entrepreneurship *Biocomfy* driven from the *coworkings*.

The book concludes with an article by the Polish author Krystian Szadkowski, already published in English online on November 18, 2018: *The concept of Common in Higher Education: a conceptual approach.*[4] The Salesian Polytechnic University thanks the author for his authorization of translation and publication; the sense of its incorporation in this volume obeys the need to identify and gather contributions from other experiences on the same concern: the University as a Common Good. Because it is an emerging academic commitment, reflection must produce not only conceptual approaches but also solidarity networks and links of thought and action.

The article, from a critical research perspective of higher education, develops the conceptual map of the *common* in higher education from its dimensions of ontological, political, property, governance, benefits, and finance. The authors of this book appreciate his approach especially in regard to the criticism of higher education and science that are organized under the principles of market logic. We also value his position before the current knowledge economy

4 Original Title: The common in higher education: a conceptual approach, in Higher Education https://doi.org/10.1007/s10734-018-0340-4.

and the way he inserts into his analysis the concepts of common resources and community production. It is a contribution that opens us to new theoretical and bibliographical references that enrich our vision and bring new relationships.

At the same time, we record our divergence –because it arises from different enunciation places and contexts– with respect to his vision of private higher education identified with education based on market principles. The Salesian Polytechnic University (UPS) is certainly a private university that dares to develop its project beyond the logic of the market and also beyond the logic of the State: our option for a long-term project gives meaning to the reflections in around the university-commune that appear in this volume.

The authors
May 24, 2019

The university: a commune of citizens

Dr. Javier Herrán Gómez, sdb[1]
jherran@ups.edu.ec

Dr. José Enrique Juncosa Blasco[2]
jjuncosa@ups.edu.ec

Introduction

The first stage of this reflection on the academic practice, management and decision-making of the Salesian Polytechnic University, followed in the steps of Elinor Ostrom and her approach to how institutions use the *commons* over the long term, and it led to the publication of the book *The University: as a common pool resource* (Solórzano, 2018). Now, in the university itself requests are emerging for the creation of an institutional context that ensures these practices, rooted in community values capable of generating a model of communal management.

This article revisits analytically these requests, and deepens the option and experience gained by a university intended as a common pool resource. It enters into dialogue with other contributions,

1 Principal of the Salesian Polytechnic University of Ecuador. He is a pedagogue and obtained his PhD from the Polytechnic University of Madrid. His expertise lays in community development in the Andes.

2 Vice Principal of the Salesian Polytechnic University of Quito. He is an anthropologist and obtained his PhD in Latin American Cultural Studies from the Simón Bolivar Universidad Andina.

principally the one by Laval and Dardot (2015) for whom *the common* is born not out of the property right over something, but out of the exercise of deliberation over the use and management of the *commons*. At the same time, it traces back reflections on the Andean way of thinking on the commune (Patzi, 2009; Pilataxi, 2014) and its decision-making logic. Referring to these bibliographic contributions does not imply either a reduction or entrapment of life and, instead, embeds practical experience within abstract concepts. On the contrary, these approaches were particularly significant because they enrich the experience by widening its meanings while also avoiding the impasses to which the dichotomies *State/market* or *common good/private interest* inevitably lead.

We tried to enrich conceptually our experience and practice through the exploration of alternative ways that articulate critically those realities; show they are constitutive of individual and collective existences; and place in the centre the community of citizens who take decision on common pool resources (Delgado, 2017). Andean indigenous authors from Bolivia and Ecuador –such as Patzi and Pilataxi respectively– undoubtedly contribute to deepen the reflection on inter-culturality, and overcome the locking of "the Andean" within a discourse on the culture of "the other" that, ultimately, is irrelevant in imagining new frameworks for a co-existence and a normative that go beyond bureaucratic reasons. In this way, the Andean does not exist only to be discussed conceptually, but also to be put in practice in the life of our institutions, and thus make itself present in its norms and rules of actions.

This contribution starts in our previous acknowledgment that the university is a community organization of collective action, where its members deploy the dual and complementary role of consumers as well as providers of common pool resources. From here, they reach a point at which they can re-signify the university as an

Andean community when it comes to the management and organization of power around resources. The article starts from the recognition of the resources that the university-commune aims to protect and develop, namely natural resources, knowledge, collaboration, and the goods and potential that the internet web provides for decision-taking. Then, it highlights the values of a communal democracy based upon collaborative relationships, service, and the primacy of collective interests over private ones.

Finally, this article defines the specific profile of the communal system versus the institutional one that also rules university life. The university is based upon collaboration and consensus. At the same time, it collectively produces and supports common goods, for example, shared knowledge and different professions. The university-commune promotes self-governance and autonomy while the university-institution responds and reacts to the external legal context.

The academy is aware of the way in which new values and management and production systems take hold of activities, behaviours and minds. The university's mission is to mould citizens with professional capacities, able to relate and develop themselves in a society marked by self-improvement. To such requisites from citizens, it corresponds a university of "competence that is not born within each student as a natural product of their brain but as the effect of a deliberate policy" (Laval & Dardot, 2015, p. 16).

This approach to the Salesian Polytechnic University (from here onward 'university' or simply UPS) framed as a *common pool resource*, aims to apply deliberately over time, successful models of management for the common usage of natural goods, but also to consider those that emerge from democratic struggles and social movements for a participative democracy and not only a representative one. The rescue of *the common* prioritizes the citizen/community bond before the bond with the State. This perspective emphasizes

collective deliberation as the original mark of citizenship as well as the foundational practice of political exercise over the citizenship claim based upon some kind of privilege or property. Members of the commune take decisions about common pool resources based upon the premise of their "equity in taking part", as Laval and Dardot mention (2015, p. 270).

Faced with the growing collective consciousness of the limits of natural resources and its exploitation as a property in permanent extension of control, which establishes egoism as a strategy of success, the university discovers a new form of collective life that proposes *cooperation* as a strategy. Being mindful of Hardin and his "tragedy of the *commons*" contributes elements to strengthen the proposal of collective success based upon *cooperation*, so as not to become a prisoner of one's own interest (Laval & Dardot, 2015). In UPS these actions respond to a spirit that is expressed in official documents on strategies, management methodology, models of systems of learning and others that respond to an alternative progressive gaze built upon and from praxis, without falling into the temptation of planning the future according to abstract paradigms. We define this attitude as the "spirit of the commune".

The examination of the culture around the use of 'the common' as an effective principle of transformation, presupposes an a priori practice and exercise of communal design, even an historical projection, regardless of the limits of the genre in question, and one that it is necessary to assume. Such an exercise is completely free and does not compromise in any way those who commit to it. Nothing guarantees that the historical transformation will correspond to the patterns that we are highlighting here, or to the problems and possibilities hereby considered. The experimentation of new practices and their evaluation will mark the path to follow, one step at a time.

This suggestion does not constitute a finished whole, even less a coherent programme. To lay out the principle of the common is one thing, to imagine a policy of the common for a university is another. In presenting the topic, we are reminded of John Keybe's statement: "the difficulty does not lay in new ideas, but in escaping the old ones" (quoted by David Bollier in Hess & Ostrom, 2016, p. 51).

The re-birth of *the common*

Nowadays the idea of the community as a bearer of ethical and emancipatory meanings is resurging with a renewed strength, to the point that many voices from different spaces of reflections talk of "the return of the common" (Torres Carrillo, 2013). However, from a more specific point of view, our call for *the common* implies going beyond idealizations or sublimations of the idea of the community, while also expressing the option of not addressing the political within the framework of the State and its legality: "In reality, if the common has become so important nowadays it is because it revokes brutally the beliefs and the progressive hopes invested in the State"(Laval & Dardot, 2015, p. 19). The state of affairs of *Socialismo Siglo XXI*[3] (XXI Century Socialism) as a democratic proposal for Latin American countries has not managed to triumph over the speculative capitalist market, but our perspectives about going beyond capitalism and the State propose realistic forms of communal engagement.

3 **Translator's Note –** *Socialismo Siglo XXI* indicates the political/ideological proposal put forward by South American thinkers and head of States, such as the former Ecuadorian President Rafael Correa or the current Bolivian President Evo Morales. While this will be obvious to those readers/scholars who know Latin American politics/political studies, it may not be so to all readers. Because of its strong political and theoretical statement, and the fact that this is how it is known to scholars of Latin American politics, we have left it here its original Spanish title.

The great advantage of the current revival of *the common* as a motivating factor of academy "is that it offers ways out of the established paths that are dependent upon existing practices, when the respective forms of thinking do not produce effective solutions" (Hess & Ostrom, 2016, p. 65). *The common* has become the effective principle that has produced original forms of actions and discourses and its strength and efficacy are not the consequence of a reaction to capitalism or statism. It simply is thinking and acting from different political forms rooted within cooperation and self-governance. As Laval and Dardot (2015) write: "commune is the name of a political formation, that of local self-governance" (p. 24).

The increasing interest in the *commons* is achieving new levels, which is a signal that it satisfies some basic needs of academic practice. This allows the articulation of a new body of values around the organization of universities and the debates on public policies. It contributes to put a name to this revival of *the common* by proposing a new terminological landscape where terms such as collaborative learning, co-working, undertaking, cluster, group evaluation, shared knowledge, educational innovation, common knowledge, open knowledge, web, good of common use, and the likes, make their appearance, as much as shared electronic tools contribute to reaffirm control over common pool resources.

Topics that are global in nature, are also lived locally; to these, citizens may provide common solutions. In relation to them, the university behave as a collective that contributes to the production of efficient alternatives sustainable in the long term as common pool resources, and whose academic practices can be laid out in four symbiotic nuclei described below. These are: to protect Nature's good; to ensure widespread of knowledge; to overcome market competitiveness, and finally to assume knowledge as a platform of decision-making on the common.

Protecting Nature's goods

The challenges in the use of the *commons* relating to life and nature represents a school of thoughts capable of provoking and inspiring modes of social organization of life with creative autonomy and that favours the university undertaking and acting independently from the official curriculum and planning. In UPS, natural *commons* are not a part of a manifesto, an ideology or the expression of a trend. Instead, they are a flexible framework that articulates the rich productivity of research groups and the creativity of teachers and students collectives that investigate, propose and agree on commitments that lead university cohabitation.

The UPS considers the environmental issue beyond the need to protect it for human survival, that is to say, from a perspective to transform the indefinite expansion of the development paradigm through the use of natural resources as if they were unlimited. The UPS academy takes steps towards laying the foundation of an economy rooted in cooperation among the agents of the market. As Laval and Dardot (2015) write, "This is less about protecting fundamental goods for human survival than to transform deeply economy and society by inverting the system of norms" (p. 17). The world will not be protected by the setting up of a kind of reserve of "common natural resources (land, water, air, woods, etc.)" that will be miraculously preserved from the indefinite expansion of capitalism; but [it could be protected] by citizens movements that interact and decide on concrete aims and actions for common interests.

Within the limits of its scale and context, academic practice looks with some reservation and precaution to two current themes that shrink the space where decision-making on the common takes place in order to face the scarcity of resources and the global risk that threatens life. The first theme responds to the position of the German philosopher Ulrich Beck (2008), for whom the threatens to

life imply reduction in local democracies in favour of global control of decision-making on behalf of the world and according to global interests. The second theme is, in a context of environmental crisis, a society that delegates decisions to *experts*, as has frequently happened in academic topics relating to economy, politics and development. We know very well that in the majority of cases, instead of being a resource to the service of collective decisions, the *expert judgement* ends up replacing or overshadowing community discernment and deliberation around the use of the *commons*.

Ensure the universal wide-spreading of knowledge

In the university we promote and practice academic innovations that bring in new forms of contemplating knowledge as a shared resource, a complex ecosystem made up of *common resources* that are growing constantly and are potentially unlimited since they are not subjected to the rule of scarcity. In fact, "while natural resources are scarce resources, at the same time not mutually exclusive or rival, the *commons* of knowledge are non-rival resources whose utilization by some not only does not decrease the share of the others, but in fact it tends to increase it" (Laval & Dador, 2015, p. 184). Such acknowledgement does not imply an artificial rarefication of the research and academic environment caused by the so-called property rights, patents, access rights, etc. Instead, and as a way of defending the major university resource, it is imperative to learn to share knowledge as a common resource with a value that increases proportionally to its communication. Since "the more one shares useful knowledge, the more people populate the web or the knowledge community, and the more value such knowledge acquires. This feature is well acknowledged in the familiar expression "the madder we are, the more we shall laugh" (Laval & Dador, 2015, p. 51).

We conceive of knowledge as linked to comprehensions and creations of all sorts, and in the widest meaning of the term:

> *Knowledge* (…) refers to any type of understanding achieved through experience or study, be it indigenous, scientific, erudite, or non-academic. It also includes creative works, such as music and visual and theatre arts. (Hess & Ostrom, 2016, p. 33)

Knowledge is not only that which is articulated in the form of notions, concepts, theories and paradigms, but also those forms of thinking that we define as *methodologies*. As forms of thinking, methods are as crucial as conceptual constellations. Frequently, we witness the failure of those transformations secured in conceptual changes but that do not provide any path –a *method*– that might orient thinking and decision-making.

The universal widespread of knowledge marks and conditions the option for a specific profile of studentship as much as the university recruitment policy, so much so that the production of a universal common implies the non-selectivity of students in its strictest sense. That is to say, –according to its possibilities and available resources– the university community must give access to anyone who wishes to attend it, and welcome them as they are, in their real and particular conditions (cognitive, class, economic, diversity conditions, etc.).

Non-selectivity has a higher status than practices of inclusion, because we know that highly selective universities can afford the luxury of being inclusive and grant a place to students with disabilities, or ethnic minorities. The university-commune, on the contrary, is inclusive because it is not selective, and it implies the capacity of the common to support, and guarantee quality itineraries to make knowledge accessible to all.

Non-selectivity is opposed to Access based upon meritocracy, because the latter excludes, feeds competitiveness and perpetuates social inequalities. Salesian Universities Institutions (IUS) have linked their preferential option for poor and marginal youth with the option for non-selectivity. The extent of such an option is reflec-

ted in their statement that students admitted in whatever level they might be, represents their preferential epistemological and pedagogical options, as well as their preferential option as far as administrative and collective financial commitments go, in order to guarantee the sustainability of open access.

Exit market competitiveness

The tragedy of competitiveness as an engine of growth is well expressed in Hardin's famous statement (1968), quoted by Hess and Ostrom (2016):

> Ruin is the destiny of all men who pursuit each their own interest in a society that believes in the freedom of common resources. Freedom in common resources presupposes the ruin of everybody. It is one of the most cited and influential articles in Social Sciences, and it is still taught in a good number of university courses across the world. (p. 35)

The long battle of common sense is in not identifying others' interests as contrary to mine, and hence seeing him (the other) as someone with whom I ought to share, and instead aims to use goods with equity and efficiency in order to save their sustainability.

Educate in collaboration is the task that one learns in practice, to opt out of competitiveness requires a university of *collaborative learning* based upon the idea of being part of an ensemble of the commons. Competitiveness is not born out of a cerebral configuration, nor is it an inevitable consequence of human nature: it is the social production created by a political system centred upon accumulation and selfishness. Giving up competitiveness as a driving force of academia, one that is being replicated in professional activity and is perfected in the market, requires the application of policies for the *commons* within the university.

When members of the university community behave as consumers of a *common pool resource*, question and refuse the politics

of successful individualism and of university social scale. That is to say, they become the source of collective actions in relation to the few and limited means through which it is possible "to contain the dominant economic logic, support non-mercantile life space, keep institutions dependent upon principles other than profit, correct or smooth the effects of the «law of world competitiveness»"(Laval & Dardot, 2015, p. 18).

Above, we mentioned the importance of methods; here we reaffirm their importance in guaranteeing non-competitive forms of thinking. Market logic knows well the importance of methods. Each competitive innovation comes immediately with a methodological kit of ample standing, applicable to both affecting public policies and to spreading, promotion and stimulation consumption.

For a university that is based upon the concept of the *commons*, it is difficult to compete with the speed of a market based upon competitiveness to produce methods and itineraries of action. The creative speed, the wide range of application and the feeling of security that market methods generate are notably different from those of collaborative proposals, since in the latter the common must be made explicit each time. The concepts and options of the *commons* generate unexpected agreements, paths and itineraries of actions based to a large extent upon uncertainty and a different temporality than the one of competitiveness. Doubtless, and largely, the proposal to transform the university according to the principles of the *commons* is defined by the ability to imagine different methodological and normative itineraries born out of a necessary uncertainty, and equipped with a transient character, adjusting always to fit the decisions taken.

The Internet: a common good and decision-making context on the commons

The Internet, with all its resources, has become a decisive space for the construction of shared knowledge, above all for the growing political participation and mobilization (Martín, 2013), especially for young people (Reguillo, 2017). *Techno-politics* is a key concept, one that, under its umbrella, gathers topics of citizen participation, cyber-activism, web mobilization, etc. Students' mobilizations and their collective actions, throughout Latin America, highlight its impact. We can also see that social media exercises a huge influence in creating and unveiling realities, through *fake news*, to the extent that it has become a defining pillars in political elections and public opinion. Hence, for new social movements and for citizens alike, social media (Facebook, WhatsApp, Instagram, etc.) have become also the street, the territory where meanings and decisions are disputed. Numerous are the free tools (e.g. free *softwares*) used by local governments and the new social movements that generate new and increasingly more horizontal forms of collective actions, gathered under the name of direct participation, collective intelligence, web democracy, etc.

Citizens' freedom has been marked and ruled by the State in many of its multiple political choices. The flag of freedom has motivated hundreds of actions in the history of universities. For universities, the internet is one fields where freedom could be exercised and one to care for the *commons*. As Hess and Ostrom write:

> Without any doubt, there are many more gaps and shortfalls, yet now we can only say that such tasks are highlighted, and that the challenge is for future scholars. (Hess & Ostrom, 2016, p. 12)

The capacity of the University to set in motion collective actions in the use, design and progress in exercising freedom that is independent from State tutelage, shows the need for new forms of self-gover-

nance. Self-governance defined not as a mode of production of appropriate solutions, but as an instance that generates a permanent project.

The form of freedom that one experiences in the Internet must be understood as a common used by an individual, a small or large group, and the entire world. The university fulfils its call to serve when it acts with creativity in order to develop a free resource available to everybody. Furthermore, the internet is a resource that opens up and links the local community to other trajectories, enriching its experience in relation to others.

Conclusions

The university's interpretation of the *commons* (the environment, knowledge, collaborative practices, the internet) will result in innovative actions for a return to *the common* as a new way to lay out common interests. This is not an exclusive certainty but an assertion that in human relationships there is more than privacy and Statism. Each of these goods constitutes a key problematic nucleus with the potential to go beyond capitalism, in so far as producing collective norms and agreements on the management and generation of knowledge of the *commons*, the universities participate as members of a co-responsible academic community. Indeed, it is time to develop new perspectives on what lays beyond capitalism, to imagine the conditions and possible forms of collective behaviour, to extract key principles that give direction to active campaigns, to link isolated practices with the form that a new general institutions of societies could take (Laval & Dardot, 2015, p. 20).

Citizens' organization for the management of the *Commons*

To a great extent, the management of the *commons* revolves around what Hardin considers to be "the tragedy of the *commons*".

The dichotomy the West has established in the economy as opposed and exclusive systems has led to the development of opposite and dualistic confrontational theories, such as: capital/labour, private/public, freedom/control, individual property/common. However, it has also generated reflections that try to avoid these dichotomies by including synergies, for example, spontaneous order, conflict resolutions, collaboration, informality, rules, and self-governance. This reconceptualization of the common represents a methodological challenge that pushes towards the commune as a social construction that manages successfully the *commons*.

According to Ostrom, the management of the *commons* determines the evolution of institutions of collective actions, and requires an active community with correctly applied norms. These are not *given* social realities but ones that are created by people who dare challenge Hardin's initial assumptions. Trusting people's capacity to change the system must include the *commons*, and changing the way we consider public and private goods.

People behave as an organized collective and as citizens of a society:

> This opens up the way to new configurations in which it is not necessary (nor real) the state/market dichotomy (…) in this framework, social organizations of shared resources, organizational learning, individuals' fallibility, commitment or reciprocity, as well as the capacity of self-management, gain prominence. (Delgado, 2017, p. 158)

Within the new social configurations that respond to the required organization to manage common resources, is the commune –whose etymology lies in the word *common*, which gives directions to a type of benefits and exchanges that relate to reciprocity and co-responsibility. The commune teaches us to distinguish *the common* from its false appearances. *The common*, at least in its meaning as an obligation that everybody imposes upon themselves, "can neither be

postulated as an original state to be restored, nor be considered as an immediate given in the production process, or be imposed from outside or above" (Laval & Dardot, 2015, p. 105). In the commune, it is shared resources; organizational learning; individuals' creativity; commitment or reciprocity; and the capacity of self-management to become advocates for change.

The Commune: Management of the Commons

Ostrom (2009) takes the subject to the Nobel Prize, and the management of the *commons* becomes tangible through multiple forms of organizations of common interests for a section of citizens. The citizenry, a collective that shares a territory and common interests, becomes the advocate of its own resources overcoming the proposals of privatization or Statism.

This form of social life called commune, that served humanity for centuries, is emerging in several organization models. Hence, the interest to reduce the costs of food has led to the development of multiple forms of neighbourhood organizations. The mere dynamic of discovering and reaching agreement around common interests generates a diversity of community groups that reactivate the management of reality as a common pool resource. From urban spaces to knowledge, the economy of the *commons* provides answers to current problems through communal models.

The commune has developed an economic model that ensures the sustainability of common property resources and, obviously, of those resources that without been subjected to the property regime, are still considered common pool resources. Relationships of exchange, reciprocity and redistribution mark the key elements of a commune that has the capacity to develop, within a market society, with citizen organizations that respond to personal interests by managing them through a commune model.

Although studies of the commune have focussed mainly on Andean peoples, and been led by an interest to describe only, it is no less true that such knowledge represents a positive contribution to models of collective management of the *commons*. Sánchez Parga (2009), writes of groups where:

> (…) participation and sharing become a fundamental norming principle of all types of behaviour and of the social in general, and where collective personality incorporates individual personalities. In this sense, more than a social organization, the commune is a model of sociality. (p. 16)

Conceptualizing the UPS as a *common pool resource* means that the collective that constitutes it will develop a commune-type management model as discussed below.

The Commune: a change towards collaboration

Elinor Ostrom's work, among others, show that a group of people with different interests can manage successfully the sustainability of a common pool resource. This provides certainty that Hardin's tragedy (1968) might not take place and instead we might reach a new place where dichotomy is not the starting point. As Delgado writes:

> Such a change goes hand in hand with the belief that individuals can change by themselves an initial situation and its consequences. From each course of action, one gets learnings, through trial and error, that are cumulative and that will help face better the next course of action. (Delgado, 2017, p. 121)

Change brings new strategies to groups of people who are consumers and providers of a common pool resource. The change in the use of the goods brings new forms of behaviour, shifting from a behaviour based upon a dichotomous comprehension of the economy to organic and communal behaviours of the group that organizes

itself in order to use collectively a given common good. In order for individuals to value and be able to face the change, "their capacity of adaptation, participation and creation is important. It will need to develop said capacities, and found ways to measure or acknowledge them" (Delgado, 2017, p. 124).

In this way, the commune in its form of social organization that manages a common pool resource includes changes to overcome the dualist view of the market and the State. Among others, we highlight the following changes:

- Individuals will shift from a state of no-rules to having a body of rules
- People will appreciate the benefits obtained
- It will be possible to regulate costs
- The evaluation of shared norms, the opportunities or processes of institutional change, and measurement of net benefits that respond to an alternative body of rules
- Institutional change also implies knowing and going down the process of collective choices
- Understanding how people participate
- Determine how changes are going to be evaluated
- Measure the costs and benefits of keeping the rules according to the *status quo* or according to the proposed change
- Continue searching for new *structures* of widespread (not general) validity that are movable, flexible and changing (Delgado, 2017, pp. 124 y 162)

Changes in people teach them to distinguish the common from its false appearance, and creates the condition for self-management in a new social environment that improves the relationships created by the market/state dichotomy.

The context of the commune

To investigate the etymology of the word *commune* yields interesting results. Firstly, its immediate association with the term *community*. From a bio-political perspective, philosopher Roberto Esposito (2003) draws on the Latin origin of the term in a way that is relevant to the aim of this chapter. In fact, the term *community* articulates two words: *cum* ('with') and *munus*, the latter being a complex term that refers to 'trade', 'function', 'gift', 'obligation', and 'debt' (Espósito, 2003, p. 32). Hence, it refers to a link among individuals, established by mutual obligations or collective debts owed by those who have received a gift from someone else, a gift that generates shared and reciprocal obligations and retributions. In this way, the community places itself within a framework of reciprocity that establishes rules of mutual doing, giving, and receiving that places emphasis on the foundational nature of the community's political and economic issues, in a way that recalls the original meaning of the term *munus, i.e.* "currency".

Esposito directs our attention in two helpful directions. In the first place, the bond is not within a framework of agreements on abstract values or essential identities that have been shaped prior to the shaping of individuals, but within the circuit of doing, giving, and receiving. Secondly, this philosopher wants to alert us to the fact that the community does not define nor is it called to completely cover the individuals' need of self-realization, so much so that in some cases a community can be lethal for individuals. For this reason, the reverse of community is the *in-munity* (*in-munidad)*, through several arrangements through which the community protects individuals and allows individual differences, smoothing or suspending obligations to allow life to take place (Espósito, 2005). Our proposal aims at a university that as an academic community also allows for individuals' wishes and interests, but within the framework of reciprocity

and of what it is possible for the common and the sustainability of its resources.

Development and its historical formations approach this from a different perspective. In Andean societies, the *commune* takes indigenous peoples as its reference point. However, the conceptual richness of the term goes back to the low middle age and the establishment of Castilian councils and its numerous quarrels to defend their territories known as communal territories, which "allows to understand the dynamic of social battle that crosses the feudal formation at the beginning of the transitional processes" (Luchía, 2011, p. 1). Closer to us, the term *commune* joins the Paris Commune (1871) and indicates the political process self-managed by people. It refers to the group of people interested in managing resources they felt entitled to because of their residency in a particular territory, and against the aristocracy who felt entitled to the same resources by birth.

In the era of postmodernity, *community* adds to its historical baggage the search for innovations in the management of commons. At the same time, the context of common pool resources becomes wider, so that knowledge and the contexts related to knowledge production have replaced Castilian councils as the main communal territories.

Yet, the postmodern *commune* continues to identify itself with characteristics that mark its management practice: reciprocity and redistribution, which means that every member of the commune receives (something) and at the same time responds by fulfilling the demands of the communal organization.

The basics of the commune revolve around the *management of resources* and the *organization of power.* At the core of communal interests lies economic and political management, as happens in representative democracy and State socialism, but with the difference

that the rationale leading the commune is "not a logic of profit but of service" (Patzi, 2009, p. 176). Through this rationale, consumers' collective ownership of resources and their private management and use come together. So, in the ownership of resources, the communal system is antagonistic to the liberal one, while it is also flexible, even compatible –without altering its guiding rationale– as far as the benefits gaining is concerned.

However, in the organization of power, the political management is not compatible with a representative democracy nor with the power of State socialism, since in the commune, people *decision-taking power* is exercised by the group of people that make up the commune and who organize themselves in "Assemblies, Committees, Councils, etc. This is why its representative can be withdrawn at any time if they do not represent or do not manifest the decision of the collectivity" (Patzi, 2009, p. 175). Unlike the voluntary representation of liberal politics, the commune exercises the *obligation and rotation* of communal representation, so that any *comunero* (member of the commune) is obliged to fulfil such service to the community.

The model of political management of the commune determines that collective interests mark the economic management of the *commons*, which, according to Ostrom, is a determining factor in the success of those institutions that manage the commons. Patsi (2009) provides a detailed description of this commune model that differs from liberal democracy, and explains the difference in results in the service and benefits that the commons provide to citizens:

> In communities, power is assigned to authorities and not acquired (…) Power is not acquired because of the faculties concentrated in one individual, as it is the case in liberal democracy. In this case, in general terms *communal democracy* means that the elected representatives (…) are not elected to express their own deliberation and decision, but to manifest the deliberation and decision of the group they represent. In this sense, *communal power* should not be mis-

> taken for direct democracy like the participation of all citizens in every decision, or like a meeting without representation. (p. 177)

Communal democracy is not a democracy that delegates personal responsibility to an elected person. In the *commons*, tasks are assigned, but its members do not delegate their personal responsibility that is always impossible to delegate and it is assumed by the *comunero* as an individual person. The consequence of the non-delegation of responsibility has generated a *culture of consensus* as far as taking decisions is concerned.

Values of the collective management of goods

The return of *the Common* lays out actions that help find ways to contribute to citizenry and democracy, both meant as products perfectible through models of management of the *commons*, thus opening new possibilities for new forms of democracy and citizenry.

Marx's contributions to the values of the commune are well-known, values that are not related to the concept of "the good life", harmony with nature or social bond for which a moral treatise would suffice, except for fights against capitalism and for the defence of the *commons*. These are not abstract values validated by "solidarity", but values that come out of reciprocal actions and that define the model of society. They are values aim to "organize immanent social forces by providing them with an associative strength in accord with its nature" (Laval & Dardot, 2015, p. 85). Without denying those contributions that transform commune values into a state politics, it is necessary to reclaim the commune as a citizens' organization and not a state one, and re-think its values in response to new historical circumstances of groups of citizens who are immersed within the neoliberal society, but who are rediscovering the values of the commune from the ideological spaces of post-communism.

Given the interest, within UPS, to develop elements of co-habitation that facilitate its management as a *common pool resource*, what is important is what Max Weber called 'ideals-type', that help build intelligible models capable of producing the changes highlighted in the section above. For this, we present those values that the citizenry within Andean commune has identified, and that are replicable in the use of the *commons*. These are values related not only to the 'good life', with nature or with social bonds, as in this case it would be enough to mention about how to manage the *commons*. The values we propose are the following ones:

- **Sustainable Management**: the attainment of individual interests is the strength of the commune, and this can only be achieved if the *commons,* are ecologically and economically sustainable. The management of a *common* must ensure its development without affecting its sustainability. This is the outcome of Ostrom's research to refute Hardin's thesis that individual selfishness will end up destroying the *commons* because of the desire for individual benefits and the ignorance of the need for equity in order to respond to the interests of everybody.
- **Managing consensus**: The exercise of power is justified by the need to achieve the satisfaction of everybody's shared interests, where balance is a norm of communal harmony. However, consensus does not require unanimity in specific decisions, but it does require it when determining the collective aim. Consensus "…bets, on one hand, on the capacity of the group to invent the terms of the problem that it tries to solve, and on the other hand, [it bets] on the multiplicity of options that we ought to discover in order to achieve that aim" (Vercauleren, Crabbe & Müller, 2010, p. 72). Consensus implies the collective acknowledgement that everybody shares in the decision without the decision necessarily reflecting the totality of individual viewpoints or the viewpoints of the groups involved.

- **A management that shares the benefits:** This is a management model that is not accumulative but rather distributive. In the commune, like in other models of social organization, growth produces an increase of the common that may be bigger than the initial needs of the members of the commune. These special benefits are not accumulated but redistributed among its members. The communal structure does not justify the accumulation of the *commons* but the personal benefit of the members of the commune.
- **Managing collective action:** Achievements are possible when efforts are produced through collective voluntary action. Collective action may not necessarily be egalitarian but it is reciprocal (Hess & Ostrom, 2016).
- **Managing self-governance:** *Commons* require a solid collective action and a self-governance mechanism. In order for the governance system of a resource to adapt and resist the passing of time, it must offer information, deal with conflicts, ensure the fulfilment of norms, provide infrastructure and be prepared for change (Hess & Ostrom, 2016).
- **Manging reciprocity:** The management of reciprocity is not only a responsible retribution, as happens in the capitalist economic system. But it assumes an egalitarian way as at the same time surveillance of the collective that conforms the commune. Such management strengthens knowledge through reciprocal exchanges that feeds into the continuous growth of the group (Pilataxi, 2014).
- **Management of the economic model of non-mercantile exchange:** The commune favours the exchange of shared interests whereby its members exercise personal freedom and autonomy over goods of individual use. The exchange among *comuneros* (members of the commune) is marked by the spirit

of the use value of the commune rather than the mercantile value of the market.

- **Organized management of society:** In the commune there is always a collective subject present in the individual discourse and that strengthens its identity and collective consciousness. Such sociability requires an organization that can represent the other and identify the individual. Individualism, meant as a way of being a citizen, is contrary to the commune that, instead, requires the organizational dimension as a constitutive element of its existence. The *comunero* has a personal identification with the communal that allows them to keep the communal bonds beyond their physical participation.
- **Management of voluntary participation:** In this perspective, a shared *common* of resources and goods is the starting condition of a living community that is first a moral community. Elinor Ostrom (2009) shows that communes require voluntary participation. While a liberal society may consider it a utopia, such voluntary participation is a pragmatic reality that responds to the plurality of forms of the commune and its activities. The communal value exercises a profound attraction when it comes to proposals of a collective management of knowledge resources.

Rules of the Commune

Voluntary participation presupposes established social bonds, and calls for strong and clear norms of reciprocity:

> It is about organizing the commune according to the management and legal principles that provide a real power, a just retribution, and the acknowledgement of all those who participate in the work of the commune. (Laval & Dardot, 2015, p. 105)

The collective organization of the commune is rooted within its capacity to rule its members' collective labour and participation. Har-

din never considered this situation, and so he believed that the only way of ruling could come from individual appropriation or from the nationalization of the *commons*. The main contribution of the communes is to highlight collective organization, "in other words, to understand that the *commons* had the peculiarity of being the object of self-organized collective ruling" (Laval & Dardot, 2015, p. 169).

To summarize, the *commons* are institutions that allow for a common management according to rules of different levels that have been established by the users themselves. In society, there exists collective forms of agreement and cooperation that cannot be reduced to market or state guidelines. Ostrom, quoted by Laval and Dardot (2015) understand the institution of the *commons* as:

> (…) a body of rules really applied by a group of individuals in order to organize repetitive activities that affect such individuals, and sometimes also others (…) such practical rules, or de facto *rules*, often are different from formal rules dictated by the State or the administration, or even inscribed in an earlier book of rules. They represent what people actually do. They are the ones participants actually use and put in practice through individual or collective actions. (p. 9)

Rule must have clearly defined boundaries and adapt well to local conditions. The individuals for whom the rules are designed, must participate regularly in modifying such rules. The members' self-surveillance is decided collectively, as is the punishment system for disobediences. It must also take into account the fact that the system of norms must include conflict resolution.

The commune rules aim to achieve a degree of autonomy and self-governance that make it sustainable in time. Delgado (2017) highlights the criteria, that according to Elinor Ostrom, make self-governance and the sustainability of common pool resources, collectively managed, possible. The eight criteria are as follow:

1. Clearly delimited boundaries
2. A degree of coherence between the rules of appropriation and provision, and local conditions
3. Arrangements for collective elections
4. Supervision
5. Gradual Penalties
6. Mechanisms for conflict resolution
7. Basic acknowledgement of entitlement to organize
8. Embedded entities (p. 181).

Conclusions

- *The common* is not only a part of human economic history; nowadays it represents an alternative to the private/public dichotomy. Taking into consideration the idea that some resources can be managed, the *commons* do not represent an ideological post-communist statement that opposes either the current accumulative neo-capitalism or an interventionist state unable to effectively manage public services.
- The commune is a successful model of organization to manage the *commons*. The identification of common goods such as knowledge, the internet, or the air, does not limit the application of values shaped around rural production (agriculture and livestock) and the use of communal lands.
- The different organizations of citizens that come together to collectively manage a common that they consider as a common pool resource, necessarily will have to be made up of voluntaries who accept the established norms.

The university, a commune of collaborative apprenticeship

Both the current state of affairs of research and debates over the practice of managing the *commons*, and the view of the commu-

ne as a flexible model that can be applied to several resources that the users consider of shared common, invite the application of this model to the UPS, provided it is considered as a shared common resources by the university community.

It is evident that such a way of thinking, the university as a commune, is the product of UPS activities that respond to *collaborative learning* and its understanding as a *common*. Such academic practices carry with them attitudes and values that are traditionally associated to the commune. Within this comparison, we can understand the innovations in the university management that contribute to manifest new forms of organization that "emerge from below, are participative, and person-centred" (Hess & Ostrom, 2016, p.11).

The university managed as a common pool resource faces the challenge of understanding knowledge as a common, and design social behaviours motivated by cooperation rather than selfishness. Or better, consider *the common* rather than the private or the state. From the viewpoint of the collective management, the university offers the conditions that a participative not only representative democracy requires.

In an ecosystem called university, it is possible to achieve collaborative learning based upon collective action and self-governance. The collaborative citizen is shaped within the universities specific groups in so far as they consider relevant university management as a shared common resource of the academic community. The shared practice of *the common* develops rules to protect everybody right of use, and uses the collaborative strength of the citizen-student. In this perspective, the university-commune shapes a social academic movement "equipped with three dimensions: the scientific, the normative, and the mobilizing ones" (Laval & Dardot, 2015, p.119).

The management of the university as a common pool resource allows the creation of a university culture shaped by communal

practices and values. The culture of the commune is a suitable context that at this current time ensures that knowledge and culture, as much as those elements constitutive of life, are not subjected to a new type of "accumulative property marked by intellectual property" –which allows for a shift from priority of production to the priority of patents. The latter gives rise to a new form of property, that we could call "knowledge economy", which accelerates the construction of the social pyramid at global and local levels. The culture of the university-commune is the realm of shared knowledge development, born out of collaboration rather than competitiveness.

To talk of the *university-commune* means to talk of citizens as users of a common called the university. The shared interests of these citizens that identify and give coherence to the university-commune.

The University as Producers of Commons

It is normal that university students think of the university from the viewpoint of gaining a professional title, and as such, they try to appropriate the knowledge to meet their aim. However, any company or institute of service performs a similar task. The main difference lies in that, in our (university) context, knowledge is shared, generated both by the group as well as by individual commitment. This challenges the accepted premises of professionalism, and trusts in people's ability to think of the university as a producer of *commons* –not only professions– as its new starting point. In this way, public acknowledgement of the quality of university professional education is a common that commits future generations.

The building of a profession starts from the premise that the participant cannot attain such an aim on their own and hence require a specific context called the University. Why is it that some efforts to create a profession succeed and others fail? The answer has to do

with the individual person's capacities. On the contrary, the university that produces *commons* stimulates the creation of a profession and its social realities from the perspective of collective action and collaborative learning that stimulate individual's capacity to solve problems.

The university is a space where the *commons* gains prominence, and takes distance from the notion of property. It is the place where *the common* can be exercised; in Lafuente's (2007) words: "the *commons* sustain and are sustained by human collectives" (p.2). In the university, there are the strategic conditions that allow the full exercise of citizenship in order to produce commons, such as knowledge, the ethics of values, sharing, and the circulation of such goods under the rules of the gift economy. The university allows its members the full exercise of knowledge that is neither private nor public, but is a *common.*

University management produces a type of social thought about the production of *commons* that is claimed as autonomous from the market, not so much to deny it but to transform it from within. The university person who appropriates and provides the common pool resource, manifests their social organization neither as an ideology nor as a fashion but as a collaborative learning framework that brings together individual and collective potentials in order to satisfy the needs that emerge from problem-solving. The production of goods to be used collectively makes up a cooperating ecosystem that creates results and offers tools for the control of the system.

Communal systems applied to the UPS

Communal systems are not fragmented systems, that is to say, they do not separate the economic from the political realms since they work as a whole. In UPS, this is not only a product of theoretical analysis; in fact, it is an empirical reality. This means that the econo-

mic management is organized according to the relations of production of the university *commons*, as a community.

The theory of the *communal system* attempts to redefine the logic behind the close relationship between the economic and the political, that is to say, everybody is involved within the *communal Company/business*: " So that each member is obliged to do collective labours and carry out public services" (Patzi, 2009, p.187). In the university/commune, this means that the group exercises its full sovereignty, thus avoiding any chance that economic, political and cultural benefit might be appropriated by the elite. This is why the university-commune carries with it an alternative social project alternative to the representative democracy liberal one.

The commune collective, called University Commune, appropriates the common goods produced, but it is also the provider of the goods that the university needs for its long-term sustainability and institutional development. This breaks the dichotomy of teacher/student, authority/officer, and employer/employee, in order to solve the dilemma between individual and collective interests, and becomes operational through the *communal system*. As Patzi (2009) writes:

> In the communal system, there exists the perfect combination of collective and individual interests. Because the individual is the owners of their own goods, labour, and decisions. They also obey to the rules of the group since they themselves participate in the decision-making. This model of society is not exclusive. (p. 196)

The politics of university management must respond to the economy of the academic university and combine and find consensus between the interests of the users of economic resources (academics, administrative and service staff), and the providers of such resources (students). The application of the *communal system* can replace the capitalist economic criteria that tends to generate confrontations within the defence of private or individual interests.

The management of the university as a common that produces the *commons*, creates the conditions to shift, within the university, from a representative democracy to the *communal democracy*, as defined above. The *social project* of the university/commune is built together, in individual and collective ways in so far as it tried to incorporate the interests of the community external to the university-commune. University pluralism and its opening to inter-communication create the style of the communal system.

Collaboration and consensus

Interdisciplinary research groups, working on crosscutting topics relevant to several teaching programmes, and the building of the startUPS groups, are only some of the activities that take place within UPS and that spread around optimism due to the positive results obtained through collaboration and consensus. Both academics and students acknowledge that top down solutions are not the only or the best or even the most efficient way to solve the problems faced by those who use the university as a common pool resource.

When the university-commune proposes collaboration and consensus as tools for collaborative learning, it is not referring to any individual moral attitude (which should not be excluded either), but it aims to establish social contracts among members who participate in a university activity and that obliges them " to fulfil unequivocally the initial agreements and cooperative strategies that they themselves have formulated" (Lara, 2002, p. 265). Ostrom suggests that it is possible to reach a more realistic evaluation of human potentials and limitations when the "the interest of those who negotiated the contract will lead them to supervise each other and report any offence, so as to obey the contract" (Ostrom, 2000, p. 45).

It is not unusual to hear in academic contexts of crosscutting research in science, and to find curricula marked by transdis-

ciplinarity. We are becoming increasingly aware that everything is interconnected, with no separation. Interconnectivity 'works with' cooperation, and connects the university-commune to a world beyond selfishness and hierarchy, beyond power and appropriation. It is possible to achieve the ethos of a collaborative non-competitive citizen within the university-commune where such a culture cannot be taught because it is breathed in. To be a member and user of the shared common resource called university-commune, calls for a basic social ethic, morally bonding. As Hess and Ostrom (2016) write: "When it comes to producing new *commons*, becoming aware of our universal interconnectivity can be something of significant relevance" (p.17). Everything is connected. Collaboration and consensus are tools for interconnectivity, they invite us to go beyond the avarice of accumulation and egoism, beyond hierarchies and separation.

This collective acting of the university commune produces, reproduces and transforms the conditions of capitalist society and it values its resources in a different way. *The common* is at the same time the totality of the conditions and results of the university/commune activity.

Self-governance in the UPS

The university-commune described so far does not replace the functionality of the university-institution –that is the structure through which the university community relates to the external world and to the legal institutions of society. Such university-institution demands self-governance and this is what the higher education laws manifest.

The collective self-governance of the university-commune focuses on collective actions for the production of the *commons*. For this, it is necessary that the group of individuals find mechanisms of self-organization (as is the case for the research groups, teachers' clusters, ASU groups, etc.). Since there are different groups within

the university-commune, there are also different centres of self-governance that produce a *polycentrism* of small groups, connected around shared interests (Delgado, 2017).

Such a nuanced idea of self-governance benefits the management of the production of *commons* because it highlight the key role of power decentralization and the ability to act spontaneously. Governance reduces the social costs of *polycentrism* and coordinates the desires of the groups within the management of the whole as *the common.*

In the university there exists several instances where decisions are taken in relation to academia and to institutional politics. It is desirable that individuals and groups, users and providers, be autonomous and acknowledge the validity of the institution, but also "it is necessary to find criteria that identify, evaluate and tie up forms of self-governance" (Delgado, 2017, p. 175). Self-governance here means to have autonomy to design norms that guide collective action in order to produce common good. It also means the unity of the university/commune governance through criteria of trust, reciprocity, and social capital, as well as results, indicators and performance.

In the *polycentric* university-commune, governance extends in a decentralized way through the social media of the autonomous groups. These new forms of non-hierarchical governance require a new conceptual framework that facilitates the ruling of the common use. These networks of governance are characterized by "connection, multiplicity, non-linearity, self-organization, collaboration and descentralization" (Delgado, 2017, p. 191).

Key elements of governance are the links among the points that facilitate the communication between the members of the university-commune. Rather than the position one has in the structure of the university/institution, here what is important is the dynamism of the network that unites and strengthens the awareness of the common.

Self-governance and governance are possible within the institutional framework that believes in the capacity of the specific individuals that conform the institution to solve collective problems. It is within this trusted institutional framework that it is possible to combine models of management with the capacity to provide solutions from within. For this reason, the university-commune is a theoretical-practical process that includes new forms of problems solving and pooling knowledge and potentialities.

Conclusions

- Intellectual innovation and productivity depend upon the strengthening of the rules and norms that ensure freedom of knowledge circulation and its growth through the pooling of results (Laval & Dardot, 2015).
- Emphasis on creativity, to change the initial premises and increase trust in individuals to discount the "university/group" dichotomy.
- The self-governance of the university-commune identifies these principles: 1) existence of clearly defined boundaries; 2) rules about usage are flexible around users' needs and people affected can modify them; 3) it has a system of self-surveillance of members and penalties; 4) it has mechanisms of conflict-resolution; 5) the structure of the poly-centres is embedded within the university-commune (Ostrom, 2000).
- Governance (be it economic or political) explores possibilities within the polycentric model. Descentralization breaks from the "authority/employee" dichotomy.

Bibliography

Beck, U. (2008). *La sociedad del riesgo mundial. En busca de la seguridad perdida.* Barcelona: Paidós.

Cantor A., F., & Cutiva S., A. (2013). El plan de renovación urbana en la comuna San José en la ciudad de Manizales o el fracaso de una política pública sin público, sin ciudadanos. *Cuadernos De Vivienda y Urbanismo.*

Downloaded from: https://bit.ly/2X1kbzk

Delgado, A. (2017). *La conciencia de lo común frente a la falsa dicotomía estado-mercado Análisis de la perspectiva de Elinor Ostrom 1933-2012* (Doctoral Thesis, Faculty of Economic and Entrepreneurial Sciences, Department of History and Economic Institutions I). Complutense University. Madrid. Downloaded from: https://bit.ly/2YOUzHQ

Espósito, R. (2003). *Communitas. Origen y destino de la comunidad.* Buenos Aires: Amorrortu.

_____ (2005). *Inmunitas. Protección y negación de la vida.* Buenos Aires: Amorrortu.

Hess, Ch., & Ostrom, E. (2016). *Los bienes comunes del conocimiento.* Quito: IAEN-Instituto de Altos Estudios Nacionales del Ecuador

Lafuente, A. (2007). Los cuatro entornos del procomún. *Archipiélago: Cuadernos de Crítica de la Cultura,* (77-78), 15-21. Downloaded from: https://bit.ly/2uO4Rdr

Lara, H.A. (2002). El gobierno de los bienes comunes: la evolución de las instituciones de acción colectiva. *Región y sociedad*, *14*(24), 263-269. Downloaded from: https://bit.ly/2VpjDDf

Laval, Ch., & Dardot, P. (2015). *Común. Ensayo sobre la revolución en el siglo XXI.* España, Barcelona: Editorial Gedisa S.A.

Luchía, C. (2011). Política y violencia en torno a las luchas por la propiedad comunal en la baja edad media castellana. *Anales de historia antigua, medieval y moderna, 43,* 1-25. Downloaded from: https://bit.ly/2UjsHwN

Martín, A. (2013). *Revoluciones horizontales, ciberactivismos y movilizaciones ciudadanas en América Latina y España. Replanteamiento de la democracia.* San José: Flacso.

Ostrom, E. (2000). *El gobierno de los bienes comunes. La evolución de las instituciones de acción colectiva.* México, UNAM-CRIM-FCE.

_____ (2009). Pour des systèmes irrigués autogérés et durables. Façonner les institutions, *Coopérer aujourd'hui*, 67, November (9. 171).

Pilataxi, C. (2014). *Sumak Kawsay. Organización comunitaria y emprendimiento productivo.* Ecuador, Quito: Editorial Abya-Yala.

Patzi, F. (2009). *Sistema comunal. Una propuesta alternativa al sistema liberal.* Bolivia: Editorial Vicuña. Downloaded from: https://bit.ly/2BAtN9v

Reguillo, R. (2017). *Paisajes insurrectos. Jóvenes, redes y revueltas en el otoño civilizatorio.* Barcelona: NED.

Sánchez Parga, J. (2009). *Qué significa ser indígena para el indígena. Más allá de la comunidad y la lengua.* Ecuador, Quito: Editorial Abya-Yala.

Solórzano, F. (Comp.) (2018). *La universidad: un bien de uso común. Conjunto de recursos, valores morales y culturales de la Comunidad Académica de la Universidad Politécnica Salesiana.* Quito: Editorial Abya-Yala.

Torres Carrillo, A. (2013). *El retorno de la comunidad. Problemas, debates y desafíos de vivir juntos.* Bogotá: Ed. El Búho.

Vercauleren, D., Crabbe, O., & Müller, Th. (2010). *Micropolíticas de los grupos. Para una ecología de las prácticas colectiva*s. Madrid: Traficantes de sueño.

Communication-knowledge in the university-commune

Dr. Juan Pablo Salgado[1]
jpsalgado@ups.edu.ec

Dr. Javier Herrán Gómez[2]
jherran@ups.edu.ec

The common interest knowledge of the university-commune

In the university based on the conceptualization of commune, the six principles of communication in the communes[3] are the ba-

1 Vice Principal of investigation of the Polytechnic Salesian University. PhD Economics and Management for Innovation and Sustainability, University of Ferrara (Italy).

2 Principal of the Polytechnic Salesian University of Ecuador. Pedagogue and PhD from the Polytechnic University of Madrid. Expertise in Development in Andean communities.

3 Exchange: There exists a political economy of words, a communicative model that privileges exchange that acknowledges that words are not innocuous but are the exercise of synergies produced by the exchange of knowledge and the construction of values.
Equality: In each community, there exists the felt need for balance among its inhabitants, a place of equal expression regardless of the post or role that people occupy in the community. The disregard of hierarchy when dialogue is urgent makes comprehension from a humanist point of view possible, and it allows it while also generating harmony.
Transparency: people in communities look for clarity through communication or education. This allows them to generate trust in both their peers and the system within which they live.
Solidarity: Within a commune, common good is the primordial aim. In order to achieve it, it is necessary that people develop support, help and protection among themselves. This principle is notable within communities otherwise there could not exist consensus.

sis of the collaborative learning ecosystem, common interest of the university community. Collaborative learning does not occur if there is no communication and communication is not achieved by developing an ecosystem without the application of the common principles of communication in the commune.

Indeed, communication in the university is directly related to knowledge. Communication-university makes the message the action of change. The quality of the message is independent of the social knowledge it produces, it refers to how the action is a message when it communicates, when it acquires identity by the fact of being communicated and socialized. In order to establish the ties capable of creating the conditions where knowledge is produced, the university has to make its university space a communicational environment, it incorporates the community values described in the deductive approach of the studied communities: equality, transparency, solidarity, dialogue and culture.

Communication is a process, a change from one state to another through a series of sequential actions that do not materialize. Communication is a social phenomenon that occurs in a space-time framework with social codes and rituals that respond to a culture. Communication develops more communication, from the same communication, in a circle. With the action-message, the news and the conjunction of news are built to improve the quality of life and change reality, resulting in the public opinion that social knowledge has been achieved.

Dialogue: Sharing experiences and ways of communicating needs is also a common element of all social groups. Somehow, the commune finds ways to express itself.
Culture: Despite their will to grow, be it a growth of population, ideology or ways of communicating, communes also look to strengthen their culture through meetings, the sharing of celebrations and rites, promoting traditions and transmitting knowledge (see chap. 1 in this book).

Communication is an interactive space for building knowledge and knowledge in the university population. Intercultural communicative practice breaks the dilemma of hierarchy and dichotomy of cultures and knowledge, through adding knowledge to solve problems (Rapiman, 2007). Communication for change has as its object the study of human development action that generates knowledge, but communication puts it within reach, understanding and interpretation of the population. This generates acceptance and nurtures the construction of the bottom-up development planning process.

During the communication process when the object is social transformation, the methodology applied is based on the assumption that all knowledge is generated in a specific practice and that all knowledge is validated from a specific practice (Cabezas & Rosario, 1980). Therefore, communication in the university understood as a commune, is configured towards the identification of the following characteristics:

- Ability to trigger a participatory communication process.
- Tendency to produce modifications that reproduce those characteristics that, in a renewed theoretical framework, are characteristic of the new society that is intended to be built.
- It is aimed at energizing the community organization for the use of the environment, depending on their development needs.
- It acts as a trigger for other social processes conducted by popular organizations.
- It becomes a central nucleus that demands a permanent process of reflection on the daily activity of the development proposal.
- The participatory action of the local population in the field of communication-development creates new perspectives that enable the construction of a new development paradigm more in line with the interests of the population.
- The binding communication-development process has an ethical-social dimension that defines the task of development from the human factor and the ecological claim.

- In theorizing knowledge-action-communication-new knowledge, the process is managed in ecosystem terms as a whole that adds public policies and proposals of the population of the territory, combining creativity with productivity, inclusion with sustainability, participation with institutional change; a process that reinforces and respects cultural identities.

In short, communication in the university-commune tends to follow the principles of equality, transparency, solidarity, dialogue and culture. Additionally, and more specifically, it should be aimed at promoting participation, revitalizing the environment, building a collective ethic and approaching the interests of the population that, in this case, is represented by students, teachers, administrators and authorities. In summary, the communicative process in the commune-university must be perceived as the cornerstone to transmit ideas, develop the teaching-learning process of new knowledge and practices, change attitudes and modify habits towards sustainable development.

The university is a commune because its members, in the style of any of the communes studied, have a common interest. The interest of each university actor is knowledge and for this they are articulated in a collaborative learning ecosystem. It is a characteristic of the collaborative as a tool that allows members to have access to the knowledge of the other and thus achieve the construction of new knowledge that is their initial interest, and becomes common because it belongs to all members.

The communication tool of knowledge exchange for the organization-commune

Social reality is the result of a social construction, which implies that theory and practice make up a whole, as such, cognition and social interaction are also indivisible and complementary. Commu-

nication is the source of that indivisible relationship. Far from behaviourism, communication manages to unite constructively the nature of relationships and exchanges at a phenomenological level through a kind of system of ideas and concepts that interact with actions.

In short, all behaviour is communication, which in turn implies that the social organization is also communication. Schiuma (2009) argues that an organization can be analyzed as a system made of elements of knowledge, which are somewhat interdependent. In other words, tacit knowledge is "deeply rooted in the action and experience of an individual, as well as in the ideals, values or emotions that he embraces" (Nonaka & Takeuchi, 1995, p. 9).

Now, how much of what someone knows (tacit knowledge) communicates it (explicit knowledge), or how much knowledge can be produced through what is communicated? Michael Polanyi (2009) establishes the differences between tacit and explicit knowledge with a simple phrase "we know more than we can say". On the other hand, knowledge is created at the individual level and then amplified and structured until systematized, forming a communal culture. Then the cycle is repeated within a spiral, always increasing the level of knowledge (Nonanka & Takeuchi, 1995). The communication-knowledge-organization is an indivisible triad.

Communication as an exchange

According to Weber (2014), a community is the product of subjective feeling and the participation of building a *common whole*. This feeling governs and guides the commune, that is, a commune is not only shaped by familiarity and kinship, but also born from shared relationships and values that shape and regulate the association and organization. Beyond shared interests and rational motivations, what promotes a commune is the construction of a common whole on which we all depend.

The predominance of *the common* transcends rational common interests and gives value to the shared and to the participation of *the common* that regulates the behaviours of the social organization; a kind of collective personality that incorporates the individual. The commune turns out to be, more than a form of articulation or social structuring, a social model of systemic organization,[4] what gives value so that economic exchanges can take place in a non-commercial dimension within the community.

The management proposal of a *university as a common pool resource* promotes a sense of *communalization*[5] of the university, that is, the awareness of a communal dimension of the university, a community of communities where the groups that comprise it can find a rationale of social cohesion in the academic community. This involves three characteristics: new socio-economic strategies, greater autonomy and self-organization. The first encourage exchanges that support synergies, the second is a guarantee of a relevant university capable of transforming society and the third is a guarantee of citizenship in the training of people.

4 According to Morin (1984), the concept of system has three facets that he considers indissoluble: System (that expresses the complex unity and the character of the whole as a phenomenon, as well as the complexity of the relation between the whole and its parts). Interactions (that express the set of relations, actions and retro-actions that take place and weave a system). Organization (that expresses the constitutive character of these interactions – that which forms, keeps, protects, rules, governs, and regenerates- and that equips the idea of the system with its backbone).

5 University "communilization" does not mean that those who take part in it are also its co-owners; on the contrary, and beyond concerns with its ownership, communilization implies the inauguration in the University of non-mercantile individualistic logics. It is about get back a sense of the communal in society, that which gives a sense that society is ours and that goes beyond the good to be communally managed. It is about overcoming the reductionist, individualistic, and possessive view of market society.

The communal identity of the university is not said but done, not only inherited but continually done and rebuilt. Identity is not defined by what it is, but is narrated through the life story of the commune and therefore is found in the account of what it meant and means to be. Those who participate in this commune combine their life stories with shared identity. Then the individual is not only his own thought, but also the past of the commune to which he belongs. Therefore, it is through the communication of knowledge produced in their *life stories* that which is significant in the experiences and behaviours of a group can be outsourced, the value of social relationships that reinforces identity and ensures reproduction of this group so that this can continue to be reinterpreted and acted.

The codification of the message in the experiences, perceptions and representations in a group of people produces relations of exchange of information and knowledge that influence their socioeconomic strategies, autonomy and self-organization, modifying the synergies that cause the group to reproduce the above-mentioned conditions again.

A commune is not constituted through pieces and features, rather it is constituted by a complex set of systematized rules. Although the richness and variety of information and knowledge communicated and linked to the life stories of individuals make it difficult to decode their signifiers, the evidence of the results of the synergies produced is much more objective in the socio-cultural dimension.

Synergies are what keep an organization-system alive (Haken, 1984). These are able to unite the actors at all levels, making it possible for the properties of the macro-levels arise from the interactions of the micro-levels (Haken, 1979). These synergies occur in a *non-linear way* when the system becomes destabilized or enters crisis and is reorganized according to new *attractors* (values) looking for a new balance of a *higher state*, but at the same time respecting the history

of the road travelled and the shared values built, which *optimizes*[6] the *self-organization*[7] a function of the Common Pool Resource.[8]

The relationship between the emergence of values given the self-organization *bottom-up* and the imposition of shared values *top-down* form a permanent cycle of circular causality that stimulates the dynamics of both *appropriation-provision,* as well as *individual behaviour-corporate behaviour.*

The macro-level properties (shared visions, shared values) that emerge from the micro-level properties (individual or group interests), only because of the synergy of interactions and interdependencies.

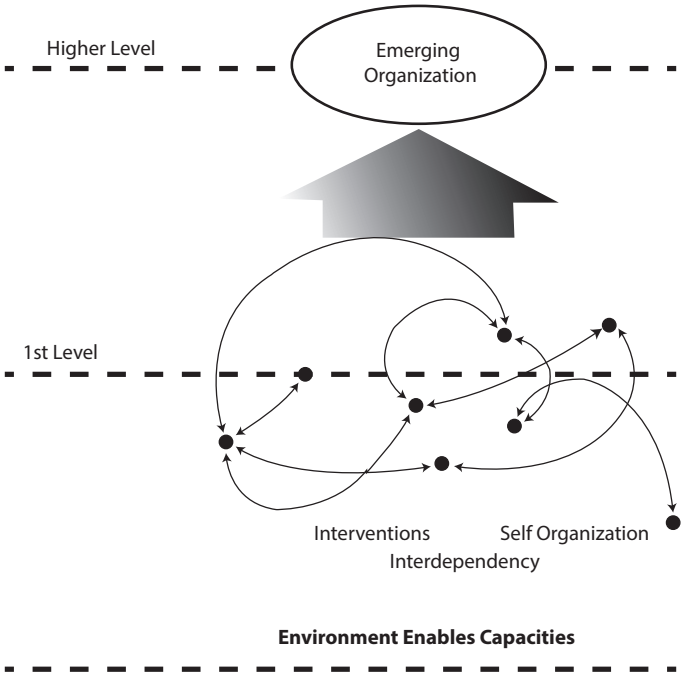
The values that emerge (bottom-up) from the synergy, eventually order gradually and at the same time coordinate the micro elements, giving coherence and meaning (direction and rationale) to the macro community organization, which influences in a spiral way in the properties of the micro elements (top-down) given that they cannot escape these systemic properties.

6 In nature, ecosystems prioritize optimization rather than maximization because it works under a logic of balance between efficiency and equity. Optimization promotes multi-functionality because it has immersed the system, recycle, processes, information, among others (Guild, 2009).

7 When we refer to self-organization from an ecosystem perspective, we speak of a horizontal structure that requires independent interactions between each of its components. Synergy plays an important role in self-organization because it allows actors to be interconnected at different levels.

8 Ostrom (2000) develops her theory about the RUC and analyzes the behaviour of the actors that participate in this resource. She establishes that these actors in a given context can self-organize and self-govern in order to obtain common benefits from the RUC. The management of these RUCs implies that the actors must be aware that their sustainability depends on the degree of their appropriation and provision.

Figure 1
Organization Emergence



Source: (Salgado, 2018)

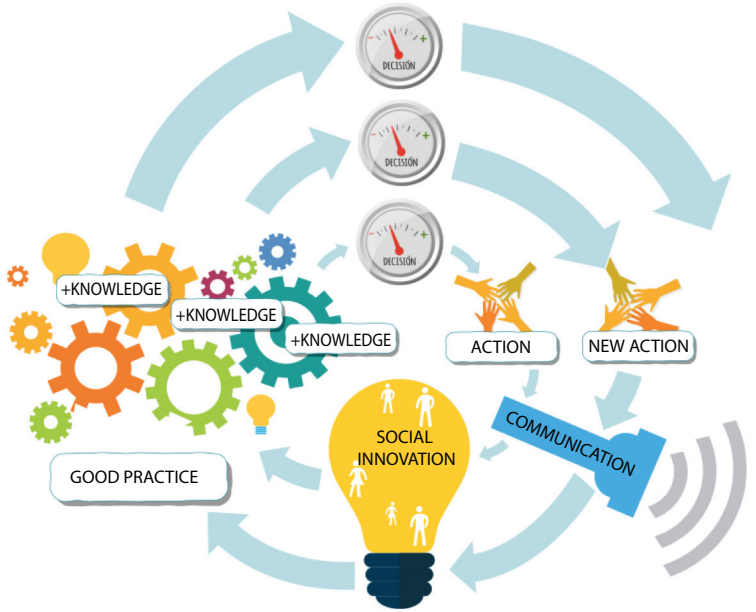
Now, if values are qualities of facts or things of the same social realities or phenomena (Parga, 2012, p. 19), then these are qualities related to action and experience:

- The action and experience produce knowledge and this knowledge communicates (valued) calls for a new action, this time collective. The spiral transformation can be initiated again based on an *action-communication-knowledge-action* cycle (Feyerabend, 1975).

- If the valuation is positive, then the value is generated and the ecosystem remains stable, while if the assessment is negative, the experience is questioned and therefore the practices and routines will be changed. The micro and macro level values maintain a constant and dynamic relationship (Meynhardt, 2003).

The cycle of values motivates self-organization in two ways: *emergency (bottom-up)* and *consensus (top-bottom)*, at the same time generating a spiral of knowledge production (Figure 2), based on *action-communication -knowledge-action.*

Figure 2
Action-communication-knowledge and self-organization spiral



Elaborated by, J.P. based on (Herrán Gómez, 2015, p. 263)

Co-creation[9] of the commune will depend on the synergies (Haken, 1979) (interactions and interdependencies) that by its ability to identify values will regulate the dynamics of appropriation-provision and individual or corporate alignment.

In this way, more than communicating meanings, signifiers, knowledge and recognition are *exchanged*, a communication-relationship is born that is fundamentally intercultural and not so much interpersonal. That is, the grammatical level of communication permanently shows the normative provisions of the group rather than the individual experiences of the members (Bernstein, 1985, p. 65).

Communication is codified in ways that reinforce recognition and identities, solidarity relationships and socio-cultural integration. Communication is not a simple means, but represents in itself the synergy produced by the exchange of value, every organization is communication (Broekstra, 1998) and every culture is communication. Every cultural relationship can be understood as an act of synergistic communication and exchange, familiarities, production, power, wealth, or religion.

9 Institutional creation is a manufacturing or a production in so far as the institution is an effect of the essence of what has been established, that is to say, the established does not invent the institution, but it produces it based on its core. Poiesis becomes institution (i.e. it goes from not being to being, in Plato's sense) and praxis is defined by the objective of such aim, which is autonomy. A commune is both, because it has institutionality as its aim-outcome, and autonomy as its aim-objective. Castoriadis uses the institution of Greek polis as a tool to explain such relationship: "Greek mythology did not cause the polis, but the polis would have been impossible without such mythology". Praxis relates to what Castoriadis calls the explicit founding power, not only in relation to unconscious transmission-modification of ancient habits, but also of new signifiers and new ways of acting. However, the exercise of such a praxis will always have to do with recovering that which has been given; the establishing commune establishes itself based on and upon something already established, but at the same time, praxis as an institution presupposes initial conditions and changes such conditions by working upon them.

The power of the word lies beyond producing communication and exchange at the grammar level is part of the exchange and communication. However, even more important is to understand in which particular form of exchange and synergistic communication certain information and messages have emerged and how they can produce, through the same exchange and communication, a level of organizational knowledge.

Many times it has been heard to say that a good relationship starts from good communication, because in the commune it is about understanding that a good exchange guarantees good communication. Communication does not speak for itself, but rather it is the organization-system that makes up the culture that speaks through it.

Communication as an exchange reinforces the relationships of co-responsibility with respect to the RUC becoming the basis of the relationship between appropriation and provision.[10] The groups that produce the most valuable assets of the commune are self-obligated to redistribute them for the best and most just reproduction of their mode of organization, thus avoiding the main resource remaining in the hands of concentration and accumulation.

So, on one hand, the action produces knowledge that calls for a new action and on the other, co-activity is the foundation of the political obligation of each of the actors based on the sustainability of *the common* and these two features are crossed by communication.

10 When referring to the RUC, Ostrom (2011) establishes that when the actors act independently, the total benefits are usually less than they would be had there been a set common strategy. For such reason, organizing mechanisms are set up, since individual actions are incapable of realizing or promoting a common interest or aim. The appropriation-provision dynamics implies the constant search for balance.

Knowledge-Organization Relationship

Within organizations that create knowledge (Nonanka and Takeuchi, 1995), autonomy is an *autopoietic* process[11] in which the set is not a result of the addition of the parties, nor an analysis of their subordination, but that all the changes that occur within the organization are controlled by autonomy.

The basis of any organization is knowledge –created and used within it– (Leonard, 2011; Nelson, 1991; Sveiby, 1997). Hence, the capacity of organizations to adapt to new circumstances and recreate their environments through innovation and knowledge creation.

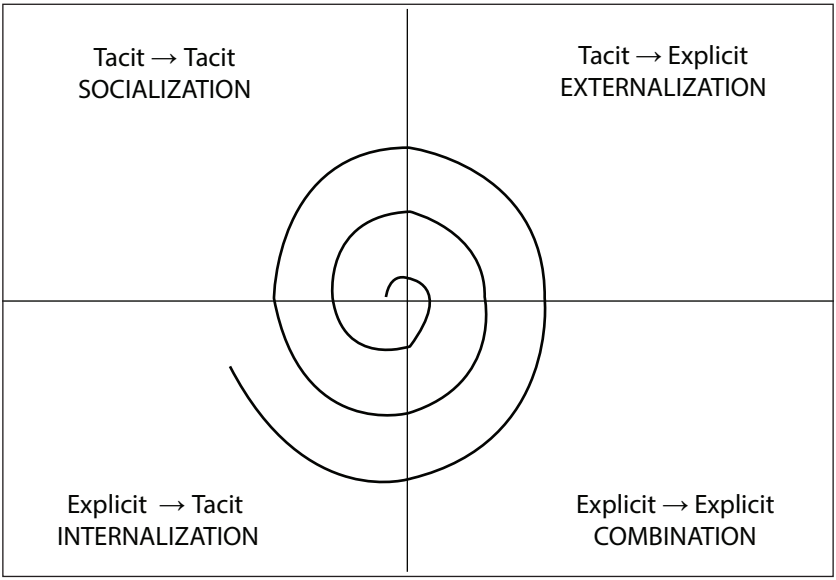
When the university opens up to the outside context, it is capable of being a product and producer of society, developing innovation and creating organizational knowledge, which is understood as an amplification of knowledge that is generated individually by individuals and materialized within the knowledge system of the organization (Nonaka, Takeuchi & Umemoto, 1996).

The duality of tacit-explicit knowledge (Polanyi, 2015) has a transformative capacity, since it coexists in the person acting separately but also interacting with each other. Explicit knowledge is transmitted in a formal way –systematic language; while tacit knowledge is related to action, commitment and participation within a specific context.

11 Autopoiesis is a Greek word that combines the prefix auto (by one self) and poiesis (creation, production). It has been used to refer to the definition of life (Varela, Maturana & Uribe, 1974). Maturana notes that living beings are dynamic systems in a continuous process of change. Interactions among elements of an autopoietic system rule the production and regeneration of the system components, and bear within themselves the potential to develop, preserve and reproduce its own organization (Varela *et al.,* 1974). The concept of autopoiesis has been extended beyond biology (Froese *et al.,* 2010; Luisi, 2003; 1974), although so far no formal measure has been taken. It may be interesting to refer to Plato's definition of poiesis as "the cause that converts anything we consider from not-being to being" (Crespo Güemes, 2007).

The creation of knowledge is considered as a self-transcendent and continuous process, which results in a new knowledge and therefore a new worldview (Prigogine & Hiebert, 1982). Organizations create knowledge in a dynamic way and within this approach a SECI model for knowledge creation has been proposed (figure 3) which demonstrates the conversion of tacit and explicit knowledge (Nonaka, Toyama & Konno, 2000).

Figure 3
SECI spiral of knowledge



Source: Nonanka and Takeuchi, 1995. Elaboration by Salgado, J.P.

The SECI model is also known as the knowledge conversion spiral (Nonaka & Takeuchi, 1995) and aims to transform tacit knowledge into explicit knowledge and vice versa. The authors propose four ways of converting knowledge: socialization –tacit to tacit;

outsourcing –tacit to explicit; combination– explicit to explicit; and internalization –explicitly implied– (figure 3).

- Socialization: tacit knowledge is produced through the exchange of experiences. This is best evidenced in the relationship of the trainees with their teachers / mentors. The former through observation, practice and imitation are acquiring knowledge as a result of shared experience with their teachers. This knowledge in turn produces emotions related to the context in which they operate. Socialization leads to the transmission of knowledge from individual to individual, because through the dialogue of knowledge and interaction, one learns to know, giving way to the next part of the model, outsourcing.
- Outsourcing: tacit knowledge becomes explicit through the transformation of concepts. The analogy, metaphor and models that promote "learn to do" are used in a creative and cognitive process that allows the discovery of new meanings that give rise to paradigms.
- Combination: people exchange and combine knowledge through meetings, conversations, communication networks, which allow the systematization of concepts. In this phase the explicit knowledge that is collected in a group is transferred to the organization through "learn to live together". Firstly, different techniques of breakdown, classification, addition, categorization are used; then, these techniques are combined, edited, processed to form new knowledge that is disseminated among the members through databases and communication networks. This knowledge management system is receptive to new ideas. The results must penetrate society so that it can provide feedback (feedback) on the cycle. The dynamic cooperation between the actors allows the generation of feedback that motivates the sharing of knowledge, solving problems, changing points of view and knowledge returns to the cycle of internalization.

- Internationalization: explicit knowledge is transformed into tacit knowledge when the experiences of socialization, outsourcing and combination are internalized in the knowledge base of people, leading to the creation of organizational knowledge. The objective during this cycle is to acquire new tacit knowledge and learn through practice. Organizational knowledge passes to people through personal experience, experimentation and simulation.

The spiral dynamics of the constant tacit-explicit transformation enables the passage of theoretical knowledge to experimental knowledge, as well as enriching the organization since knowledge communicates from the individual to the collective through the group. One could talk about organizational learning caused by communication-knowledge.

The characteristics of this organizational learning can be explained from the Working With People model (Cazorla, De los Ríos & Salvo, 2013):

- Bidirectionality: There is a permanent exchange of information between decision makers and the different groups affected by organizational development initiatives. This dual direction also occurs between the different groups at the time when the information provided by one of the groups is incorporated into the project of the community organization, allowing the other groups to contribute on the basis of this information.
- The planning is based on the action: Only the ideation (internalization) is not part of an active process, but in the other phases it always starts from a previous action that generates knowledge and the new knowledge generated in each stage causes a new action.
- Affected people are involved: The population affected by the project of the community organization actively participates

from the bottom up in the planning process, in this way the knowledge experienced by promoting organizational learning is validated.

- It supports the implementation of policies*:* Development initiatives (formulated from the bottom up) depend fundamentally on the outcome of the organizational learning process. This learning process conditions the application of communal development policies (from top to bottom) (Cazorla *et al.*, 20 13, pp. 230-232).

Organizational learning along the path of communal development creates the conditions for the mutual recognition of diverse interests and the social sphere for the reduction of resistance to action that changes realities, fosters charisma and consensus.

The communal factor and its ability to generate consensus is fundamental at all stages of the knowledge spiral. The community is not as relevant as a way of life but in community management as a cultural factor that is present in decision-making, where the communication of the action has a leading role for the transition from theoretical-individual knowledge to an experienced communal one.

The community consensus is not a simple agreement but the result of a process in which, through the SECI cycle, the knowledge resulting from the action is communicated to involve the internal aspects of the community and those that affect it from the outside. This learning by doing and reflecting develops competencies in the members of the community, it is not a teamwork methodology, but it becomes a community action that participates in the definition of actions and decision-making.

The community consensus process generates social learning that, as Cazorla *et al.* (2013) comes from the experience of changing reality. The active participation of the commune, with its own beha-

viours, attitudes and ethical-social values, integrates the knowledge acquired and experienced into new actions and communicates the knowledge experienced to the community. Community consensus is a cultural factor in the organizational learning process and is present in decision-making.

Although the action is basic to the production of experienced knowledge, it is not an action by action but an action that in the SECI process is able to communicate and produce organizational knowledge. Far from a form of *activism*, what is proposed is that the commune actively participate by validating the knowledge experienced and promoting mutual learning.

The theory does not replace the lived experience, but the experience is impoverished without theory, the two dimensions are necessary and development is produced through resolving tensions and fuelling other unresolved tensions between theoretical and experienced knowledge.

The adaptability and flexibility of the organization's charism to overcome activism must occur within faithful and energetic mobilization, guiding the work towards the only shared identity mission in the management of the Common Good.

This social learning that produces the strength and originality of the charism constitutes the most important reason to ask what the charism brings as long as the experience lived, not theorized in rational logical schemes, but made paradigm in values, habits and life models. Experience is also their own ways of knowing, interpreting the world and making decisions.

Given this viewpoint, institutional charism includes theory, not to obtain answers that explain reality but questions that help to conceptualize the social fact conceptually and therefore the charismatic activity.

Knowledge-communication relationship

As stated above, beyond producing communication and exchange, speech is the grammatical level that is inscribed as part of the exchange and communication. On the other hand, it is necessary to understand how in particular this phenomenological exchange and synergic communication occurs, in addition, how the information and messages (product of that communication and exchange) can produce a level of knowledge through the same exchange and communication organizational.

Broekstra (1998) identifies three levels closely linked to the questions posed in the previous paragraph, and defines them as follows:

- Grammar level: This level is explained as the most basic level of rules, these rules are interpreted as all those directions that govern the repertoires of behaviour of the actors in the next higher level, and that govern the interactions between them. They are rules that are born of a causality-effect or can be understood as the rules of the game.
  As such, all kinds of rules, guidelines and specific procedures of the organization are more general policies, strategies and systems. The rules may be explicit, but they are mostly tacit. To discover the grammatical level of these rules it is necessary to pay attention to those who communicate: (i) what is important for people; (ii) who is important to them; and (iii) how they get what they want (Scott-Morgan, 1994). Although it seems that this is the starting point in reality at the same time it is the point of arrival; a result of dynamic processes of cognition at a higher level of a previous cycle. The unwritten rules are a crystallization of people's perceptions of the written rules and actions of the organization's management (Scott-Morgan, 1994). According to Broekstra, this level of underlying rules can be called *system grammar* because it is shared by a community of actors

and constitutes a consensual domain. This system of interdependent actions is also called *grammar validated by consensus* and is the starting point of a cycle that continues with the development of phenomenological interaction and subsequent cognitive level of consensus and organizational system, but at the same time it is the top level of a cycle prior to common values and organizational consensus. While this explanation may surprise, supporters of the ubiquitous organization or idealists of the organization-control, more and more authors agree with a new era of systemic organization where the most important is done and sustained in the autopoiesis of individuals.

- Interactive phenomenology level. This level means the dynamics of recurring interactions between the social actors of a complex adaptation system and their experiences. The essence of behavioural relationships at the level of phenomenology is communication, in a broad, verbal or nonverbal sense, between the actors in the system, to the total sum of communicative relationships in action is called conversation[12]. At this level you can find a tangible, observable or explicit aspect of the social system of interaction, and a tacit and intangible aspect, not observable. The synergy based on the recurring interactions between the actors of the system produces a flat structure that does not depend on pre-established functions but on the basis of enriched projects of value by the community. This organization is based on meeting places and uses the functionality of the University to optimize the service of projects that catalyze wills. This approach of continuous renewal of the organization is consistent from the theory of complex systems, in it the self-organization of the system is a powerful driving force

12 According to Maturana, conversations connect language, body and emotions (Maturana & Varela, 1980).

in the spontaneous emergence of conversation patterns. It is believed that this phenomenon is due to a natural tendency of complex systems to achieve cyclical developments thanks to the interaction due to communication-exchange that produces knowledge.

- Level of cognition: Although cognition is generally understood as the domain of explicit knowledge, cognition encompasses both explicit and tacit knowledge. Michael Polanyi (2009, p. 4) distinguishes between tacit and explicit knowledge with the phrase "We know more than we can say." This distinction and the dynamic of exchange between the two types of knowledge are applied, for example, in a fundamental theory of the creation of organizational knowledge developed by the Japanese organizational theorists, Nonaka and Takeuchi.They state that tacit knowledge is "deeply rooted in the action and experience of an individual, as well as in the ideals, values or emotions that he or she embraces" (Nonaka & Takeuchi, 1995, p. 9). The authors Nonaka and Takeuchi distinguish between two dimensions –technical and cognitive– from tacit knowledge. The former is related to skills, trades, competencies and capabilities integrated within the organization, which in turn conform the social interaction system. The second dimension relates to mental models, perceptions and beliefs with are the reflection of "our image of reality (what is) and our vision of the future (what should be)" (1995, p. 9). Socialization occurs, because tacit knowledge is exchanged through experiences, processes of dialogue and imitation.For Nonaka and Takeuchi, experience is the key to the acquisition of tacit knowledge (1995, p. 63), since this is specific, relates to the context and is socially constructed. The key to acquiring tacit knowledge is experience (p. 63). Tacit knowledge is specific to the social context and the relationships created, in other words, it is socially constructed.

These three levels: grammatical, phenomenological-interactive and cognitive-systemic proposed by Broekstra (1998), show the relationships between the communicational and knowledge production factors within an organization, it is therefore evident that the word or communication as Broekstra defines it is not innocuous, but becomes the production of relationships and exchanges that enrich the cognitive levels of the community.

Communication as an exchange implies a political economy of the word, a communicational model that privileges the exchange, so the word is loaded with a praxis where the social and the economic are a substantial part of the institution of *the common* and are not relegated to the need or to the domain of instrumental reason. The word represents an exercise of the synergies produced by an exchange of knowledge, the construction of values,[13] the political implications of co-activity, co-obligation, co-operation and reciprocity.

The common, therefore, is not the result of an *abstract principle of solidarity,* which would work for both children's play and an army at war, but is a production of *the common* by a social interaction where communication meets a *sine qua non* role.

The *political* sense of *the economy* and non-*economic of politics* has its roots in a *common wealth* as translated to the political level as a *common pool resource* no longer understood from the *property* but as *a process of political institution of the common.*

The intangible work of strong cognitive intensity is a universal and spontaneous operator of *the common* (Hardt and Negri, 1979), it is this network knowledge that affects the way in which the com-

13 Values built through synergies are the outcome of a common evaluation of interest, therefore, rather than an obligation or a "utopic north", they are values-obligations necessary to guarantee the sustainability of the RUC.

mune understands the world and acts on it, so that the knowledge becomes an inappropriate and uncontrollable source.

The communication guarantees that *the common* determines the institutional and not vice versa, where the legal-political structure descends to the foundations and then emerges in the *institution of the common* in a kind of adaptations and correspondences, a dynamic cycle that so far neither private institutions nor public ones seem to be able to host.

Bibliography

Bernstein, B. (1985). Clases sociales, lenguaje y socializacion. *Revista Colombiana de Educación, 15*. https://doi.org/10.17227/01203916.5117

Broekstra, G. (1998). An organization is a conversation. En D. Grant, T. Keenoy y C. Oswick (Eds.), *Discourse and Organization*. London: SAGE Publications.

Cabezas, A., & Rosario, A. (1980). *La emisora regional para el desarrollo*. Quito: Editorial Andina.

Cazorla, A., De los Ríos, I., & Salvo, M. (2013). Working with People (WWP) in Rural Development Projects: a Proposal from Social Learning. *Cuadernos de Desarrollo Rural, 10*(70), 131-157.

Crespo Güemes, E. (2007). *El Banquete de Platón*. Madrid: Síntesis.

Feyerabend, P. (1975). *Against method: Outline of an anarchistic theory of knowledge* (Vol. 156). London: New Left Books.

Froese, T., & Stewart, J. (2010). Life after Ashby: ultrastability and the autopoietic foundations of biological autonomy. *Cybernetics & Human Knowing, 17*(4), 7-49.

Guild, B. (2009). "Life´s principles".

Haken, H. (1979). *Synergetics-non-equilibrium phase-transitions and self-organization in physics, chemistry and biology*. New swiss chemical soc verlag helvetica chimica acta, Malzgasse 21, Postfach 313, Ch-4010 Basel, Switzerland.

_____ (1984). Can synergetics be of use to management theory? En *Self-Organization and Management of Social Systems* (pp. 33-41). Springer.

Hardt, M., & Negri, A. (2004) *Multitud: guerra y democracia en la era del Imperio.* Barcelona: Debate.

Herrán, J. (2015). *Microcrédito y desarrollo local: La experiencia de la Casa Campesina Cayambe.* Quito: Abya-Yala

Laplantine F. (1999). *La antropología de la enfermedad.* Buenos Aires: Ediciones del Sol.

Leonard, D. A. (2011). Core capabilities and core rigidities: A paradox in managing new product development. En *Managing Knowledge Assets, Creativity and Innovation* (pp. 11–27). World Scientific.

Luisi, P. L. (2003). Autopoiesis: a review and a reappraisal. *Naturwissenschaften, 90*(2), 49-59.

Morin, E. (1984). *Ciencia con conciencia.* Barcelona: Anthropos.

Nelson, R. R. (1991). Why do firms differ, and how does it matter? *Strategic Management Journal, 12*(S2), 61-74.

Nonaka, I., Takeuchi, H., & Umemoto, K. (1996). A theory of organizational knowledge creation. *International Journal of Technology Management, 11*(7-8), 833-845.

Nonaka, I., & Takeuchi, H. (1995). The knowledge-creating company: How Japanese companies create the dynamics of innovation. New York: Oxford University Press.

Nonaka, I., Toyama, R., & Konno, N. (2000). SECI, Ba and leadership: a unified model of dynamic knowledge creation. *Long Range Planning, 33*(1), 5-34.

Ostrom, E. (2000). *El gobierno de los bienes comunes. La evolución de las instituciones de acción colectiva.* México: UNAM-CRIM-FCE.

_____ (2011). *El gobierno de los bienes comunes: la evolución de las instituciones de acción colectiva* (2da ed.). México D.F.: Fondo de Cultura Económica.

Parga, J. S. (2012). Valores y contravalores en la sociedad de la plusvalía. *Universitas, 1*(10).

Polanyi, M. (2009). *The tacit dimension.* University of Chicago Press.

_____ (2015). *Personal knowledge: Towards a post-critical philosophy.* University of Chicago Press.

Prigogine, I., & Hiebert, E. N. (1982). From being to becoming: {Time} and complexity in the physical sciences. *Physics Today,* 35, 69.

Schiuma, G. (2009). The managerial foundations of knowledge assets dynamics. *Knowledge Management Research & Practice, 7*(4), 290-299.

Scott-Morgan, P. (1994). *The Unwritten Rules of the Game.* New York: McGraw-Hill Professional.

Sveiby, K. E. (1997). *The new organizational wealth: Managing & measuring knowledge-based assets.* Berrett-Koehler Publishers.

Varela, F. G., Maturana, H. R., & Uribe, R. (1974). Autopoiesis: the organization of living systems, its characterization and a model. *Biosystems, 5*(4), 187-196.

Weber, M. (2014). *Economía y sociedad.* Fondo de Cultura Económica.

Commercial economic logic of the university-commune

Dr. Juan Pablo Salgado[1]
jpsalgado@ups.edu.ec

Dr. Javier Herrán Gómez[2]
jherran@ups.edu.ec

Non-commercial economic action and political action for the Common Good

Common Good does not exist as a given reality, but is the result of the action of exchange and political action, that is, it is not a quality of an existing reality but a socio-political construction, resulting from a correlation of forces that define it. According to Morin (1984), it is the product of a kind of symbiosis from two different sources, the one is the inclusion in a community in which all members feel solidarity: a kind of *Gemeinschaft* (Max Weber, 2014); the other, the game of conflicts and rivalries. The Common Good is a non-dual product,[3] that is

1 Vice-Principal for Research, Salesian Polytechnic University. PhD Economics and Management for Innovation and Sustainability, University of Ferrara, Italy.

2 Rector of the Salesian Polytechnic University of Ecuador. Pedagogue and Doctor in Project Planning for Rural Development and Sustainable Management, Polytechnic University of Madrid.

3 Although no reality can be defined from a negative, the truth is that by dialectically cancelling one of the aspects of reality is an error. The perspective of complexity (Morin, Pakman, & others, 1994) helps see reality as two sides of the same coin,

to say, at the same time antagonistic and complementary, of the conflict of the concurrence and the sense of commune.

In the definition of the Common Good the social, economic and political character predominates. These factors will be found throughout the present article, however, it is necessary to notice a kind of dynamic equilibriums: (i) To what extent are the economic forces or the socio-policies that ultimately define the "good"? (ii) To what extent is the separation of the economic and social from the institution of *the common,* acceptable? As if the praxis of rational politics[4] could not be confused with production and exchange. (iii) To what extent the condition of being 'common',[5] i.e. shared and participated, is the political guarantee of the good?

We cannot exclude *the social, political and economic aspects* of the institution-commune; the current times force us to take everything at its roots.

---

and that reality is beyond the human ability to explain it; it is necessary to overcome the duality and the best way to allude to this is non-duality.

4 The position of Habermas (1987) and Arendt, on the separation of the economic and *the common,* could be explained from the totalitarian experience of the twentieth century. Apparently, the somewhat desperate protection route of the communicational act was the response to the economic colonization. Although the communicative action (that is, the central approach of their hypothesis) is fundamental in creating consensus, the communitarian action of the collective resources is based on modes of communication-exchange that imply a political economy of the word; a communicational model that privileges exchange that recognizes that the word is not an innocuous act but an exercise of the synergies produced by an exchange of knowledge and the construction of values that transcend the "ethics of control" and the "programmed organization". This is also beyond the negotiation mediated between individual and corporate interests.

5 A condition that does not derive from the sense of private property of each plot that together makes a larger body, or from the common-public sense of Athenian democracy and Roman *res public,* but from the use of a particular good from which all we depend upon regardless of whom exercises his property.

For Weber (2014), social action can enter into relation with the economy in different ways, according to the meaning of pure economic objectives, in some way subjectively understood by the social actors: (i) cover needs or gain, it is to say, economic community[6] (*Wirtschaftsgemeinschaft*); (ii) one can also use one's own economic praxis as a means to obtain results of another kind, related to the objectives of the community: economic community[7] (*wirtschaftende Gemeinschaft)*; (iii) or else, in the sense that the community in its act combines economic effects with non-economic ones; (iv) or even none of these cases.

This diversity of cases brings out the political dimension of socio-economic reality, since the limits between the first two cases of Weber's approach are almost imperceptible in current societies; in fact, all communities oriented to the coverage of needs, of any kind, use economic praxis only to the extent that this is indispensable, depending on the state of the relationship between the need and the goods. Certainly, there seems to be a difference if a community action in general arises essentially to respond to the specific economic fact in the case of coverage of the need, or if they are pursued mainly for other purposes, which, only because they clash with the specific economic fact, and restrict economic practice. In practice, however, there is a clear distinction only to the extent that the action of the community presents characteristics that should remain the same, also making an abstraction of the specific economic fact.

The university-commune endowed with action: *poiesis* and *praxis*;[8] it is both because its *purpose-end* is *institutionality*, and its

6 Effectiveness of the results is present in those communities focused on obtaining a benefit by taking advantage of the specifically economic fact.

7 Effectiveness of the media and community management.

8 According to Aristotle (1970), the human activity is divided into poiesis, defined by the productive or technical action, and praxis that is defined by the means and

target-aim is *autonomy.* The university-commune can be determined by economic causes in its structure and development, and vice versa, it can be constituted from the point of view of the relevance of the type and means of an economic practice. In the end, in the university-commune the two moments will converge because in one way or another communities need to have some degree of *openness* or *closeness*, both inside and outside.

It is important to highlight the necessary confluence of these moments whose basis lies in the interrelation of economy, politics and society. This is a complex interrelation both by factors of supremacy with one another; for example, it is not the same to say the *economy of the politics* than the *politics of the economy*; *the social of the economy* than *the economy of the social* or also *the social politics* than *the political society.*

In the purist perspective of the economic community, the same satisfaction of needs, based on results, presupposes that such needs are unlimited; in the same way, the purist vision of the economic community can presuppose that the common pool resource is unlimited, and none of the two assumptions is real.

This is about guaranteeing a good individual performance that results in a good common performance that in turn influences all members,[9] despite their eventual reciprocal and lasting competition, so that they are interested in an ideal and material way.

However, monopolistic tendencies and the economic considerations attributed to it have historically played an important role, hindering the possibilities of building communities, even in the case

the exercise of the same activity. The commune is both, because it is an end-to-end institution with an objective-objective autonomy.

9 Schumpeter demonstrates that economic thinking can be confusing when the abyss is ignored, because it believes that maximum performance is incompatible to the maximum advantage, and proves that the latter implies the former (Schumpeter, 2015).

where members survive, ideally or economically either by virtue of the assumption of representation of interests, or even by virtue of the existence of a community. The fact is that the merely ideological life of a community is not as strong a lever as economic interest represents it; economic interests attract in a number of ways the propagation of a certain community action.

It is necessary to understand to what extent the logic of capital modifies human behaviour and to what extent it is the economically acting that modifies the logic of capital. To **act economically** starts from the experience and knowledge produced by the same experience,[10] that is, it is a rationalization of activity (discernment of opportunities, options and possibilities); this rationalization leads to a new action.[11] Thus, practical action articulates a scientific knowledge of economic activity, and acting economically (applying that knowledge in action) is based on economic science.

It is necessary to emphasize that economy, society and politics are both science and action, that is, the *knowledge about acting economically* (economic science) is nourished by the results and rationalization that come from *acting economically;* if any human action is free, then the science we are talking about is not necessarily accurate.

There is, therefore, a bidirectional relationship[12] between *economic knowledge* and *knowing how to act economically*. Note that although

10 The experience has to do with the thoughtful experience with which knowledge and rationality are generated (Erfahren), rather than with the lived experience (Erleben) (Max Weber, 2014).

11 Aristotle calls it practical rationality, because it is not based on proposals but on programs and decisions of a logistical order. This logistikon calculates and rationalizes the action (Aristotle *et al.*, 1970).

12 The knowledge of economic activity is based on the rationalized results of acting economically and this last part of the developments is caused by economic science as a knowledge about economic activity.

the former refers to science, the latter refers to the political, i.e. all economic activity needs a *political* balance between scientific knowledge and economic action; that the one dispenses with the other can lead to a *dogmatic science* or is an *ideological practice of the economy*.[13]

The risk is to make economics an applied science and not a social and political science; this mistake comes from disregarding the historical and social factors of economic activities. These misunderstandings are caused by putting *knowledge* over *action*, and confusing the *rationalization* and *argumentation* of science with *economic practices*, that is, the *knowledge of economic policy*.

Now, if the Common Good is the result of the action, as has been said previously, it is necessary to understand the difference between the practical action (*praxis*) and productive action (*poiesis*). In the former, the intension of the subject is fundamental; in the second, the intentionality of the result or product is independent of the subject, although in reality the subject is only one; therefore, it also influences the passage from *non-being* to *being* (as Plato defines *poiesis*). If this capacity for action is subject to a positivist logic of economic science, then it would also be affecting politics and society, that is, it would go from exercising the *political government of the economy* to *the economic government of politics*, making political action no longer a *praxis-ethics*[14] and becoming a productive technique subject to its ends.

In the same way, the social consequences become evident by their own weight. Subjecting the economic action of the commune to

13 To paraphrase Latouche (2001): believing that everything is economic in practice could abolish the economic.

14 For Aristotle, the policy consisted of a praxis-ethics composed of the political perfection of the citizen and the happiness of the polis. From the Renaissance time onward, with the emergence of the cycle of politics and state of development of political forces and institutional powers, politics was transformed into a productive technical action defined by its results and works rather than by the intentions of the subjects.

the logic of the result, or the product, makes all ends absolute and, under the political cycle of the market, the economy mistakenly acquires a condition of being ethical. The assumption that the needs and their satisfaction are unlimited strengthens their articulating element, that is, the private appropriation[15] of goods based on the correlation between supply and demand, since the logic of the market can only work if it is generalized. Hence, we have the anthropological transformation of the human being to a *homo economicus* (Sánchez Parga, 2013) who reduces his actions to buying from others at the cheapest possible price while selling himself as expensively as possible.

The complementary relationship between *economic knowledge* and the *know-how to act economically,* as explained above, is possible when distinguishing and combining the *rationality of ends (Zweckrationalität)* with the *rationality of values (Wertrationalität)* (Max Weber, 2002); in other words, a society ruled not by a *rational* logic but *reasonable* for the life of the members of the community. Appealing to everything that makes us human and makes us into a community,[16] we need to take a leap and find an intermediate way to the source of all *social problems* (Max Weber, 1991) that is the fundamental and irresolvable irrationality of the economy produced by material rationality (coming from the social and political economy) and the formal rationality (from the scientific and exact economy).

Returning to the balance between the social, the political and the economical, for Karl Polany (1957) the economic system is a function of the social organization whereas under market capitalism, instead of the economy being a function of social relations, social relations are subordinated to the economic system.

15 For Ostrom, the problems of the management of the common goods are characterized by collective action and, therefore, by the problematic related to appropriation and provision of the Common Good.

16 Which implies awareness of one's own existence and one's dependence on the coexistence of others.

Perhaps it is not an articulation of modes of production (Wolpe, 1982) what we should look for, but a complex combination of relations and diversity of production in the capitalist periphery, which coincides with Ostrom's approach (2011) to the *commons*.[17] According to this author, the socio-political faculty of making rules evolve and of *institutional diversity* translates into the adaptation of the members of the commune to the different conditions of production. For Ostrom, the commons translate into institutions that allow a management according to the rules of several levels, established by the same *appropriators-providers* of the system, without the need to privatize the commons in a framework of property rights or to resort to nationalization in order to force individuals to obey the interests of the public.

Ostrom shows that there are socio-economic forms of activity and production that depend on communities and that political economy has neglected. In a way, the paradigm of the commons is contemporary with neoliberalism that favours market objectives and the construction of markets; at the same time, it acts in the opposite direction when it motivates the establishment of rules that allow collective action, making cooperation into a kind of antidote to the capitalist logic of competition.

We do not intended in any way to make Ostrom's approach a general principle to reorganize society, but it is evident that it breaks with some precepts of *mainstream* neoclassical economy by evidencing that the commons require voluntary participation; synergies built on dense social bonds; a system interconnected with communication understood as an exchange; and clear rules based on strong

17 It is worth emphasizing the variant of the term commons instead of common good. The literal translation into Spanish loses the essence of the term that is rather close to 'a tangible common pool resource'.

relations of reciprocity. It is a kind of counter-movement, according to Polanyi (2001), which enables institutionality through economic reciprocity, redistribution and exchange. The construction of the commons is imposed without discrediting the property or rationality of the market and the State, nor does it underestimate them; rather, it digests them and dialogues with them within their community.

It is necessary to overcome the naturalistic limits of Ostrom's analysis in order to think of goods of different characteristics, the *new commons*[18] like the universities, and to give a new meaning to concepts such as *common, cognitive activities, means of production of knowledge,* far from the language and culture of natural resources management called common pool resources (sp. RUC). For this, it is necessary not to get stuck in sociological or economic postulates that presuppose that the common is born out of social life (Proudlhon) or the accumulation of capital (Marx), and go further in the search of the types of practices that organize institutions. We need a definition of the common that at the same time accounts for the creativity of people and works by putting the common into practice; (we need) a model that does not exclude the social from collective practices, and the economical from political struggles; one that articulates the social, economic and political as sources of institution and law, that is, a way for the institution of the common.

It is probably necessary to rethink the *use value*[19] of a good and not precisely its *exchange value.* The market does not have an *eternal pre-*

18 This expression refers to common goods beyond natural and knowledge communities (E. Ostrom & Hess, 2016).

19 Saint John Paul II (1981) in his encyclical Laboris Excernis explains the principle of property, subordinating it to the right of common use, as follows: "The aforementioned principle, as recalled then and still taught by the Church, departs radically from the program of collectivism, proclaimed by Marxism and carried out in various countries of the world in the decades following the time of the Encyclical

dominance, therefore forms of social organization beyond commercial logics are possible. According to Polanyi, it is necessary to take distance from the obsessive notions focused on the economic and understand that such notions reflect "conditions linked to a time", otherwise we would not be able to find "the solution to wide problems, even those adjustments of the economy to new social environments" (Polanyi, 1977).

It should be noted that in no way is the social a consequence of the economic or political; neither is the economic a consequence of the social and political, nor is the political a consequence of the social

---

of Leon XIII. This principle differs at the same time from the program of capitalism, practiced by liberalism and by political systems, which refer to it. In this second case, the difference lies in the way of understanding the right (entitlement) to property itself. The Christian tradition has never held this entitlement as an absolute and untouchable one. On the contrary, it has always understood it in the broader context of the common right of all to use the goods of the entire creation: the right to private property as subordinate to the right of common use, to the universal destiny of goods.

To consider them in isolation as a set of separate properties in order to counterpose them in the form of "capital" to "labour", and even more to achieve the exploitation of labour, is contrary to the very nature of these means and their possession. These cannot be owned against labour; they cannot even be owned to own, because the only legitimate title for their possession –and this either in the form of private property, whether in the form of public or collective property– is that they serve labour; consequently, serving labour makes possible the realization of the first principle of that order, which is the universal destiny of the goods and the right to their common use. One can speak of socialization only when the subjectivity of society is ensured, that is, when every person, based on their own labour, is fully entitled to consider themselves co-owner of that kind of large labour workshop to which they commit themselves together with everyone else. One way to achieve that goal could be to associate, as much as possible, work to the ownership of capital and give life to a rich range of intermediate bodies with economic, social, cultural purposes: bodies that enjoy effective autonomy to the public authorities, which pursue their specific objectives maintaining loyal and mutual collaboration relations, subordinating to the demands of the common good and offering form and nature of living communities; that is to say,that the respective members are considered and treated as persons and are encouraged to take an active part in the life of these communities"(Number 14 Work and property).

or the economic. The point of reference for their equilibrium is the Common Good; the three dimensions are the result of the complexity of the common and will have a specific feature according to the characteristics of the axis in their interrelation. Thus, the Common Good of the University would be formed around the social as an agglutinant of knowledge; the economic as a binder of development potentials; and the political as a binder of sustainability and relationality.

The socio-political-economic action of the commune: between commodification and sustainability

Ostrom thinks of institutions in terms of *social capital*[20] as indispensable as *physical capital*.[21] The process of construction of the institution (as a consequence of the essence of the institution) is deeply sociological and political. The provocation to cooperation incorporates an *economic knowledge* characteristic of the social group that deals with the *common*, which presupposes political conditions that allow and stimulate self-government as a result of decisions, of negotiations between users and suppliers, as well as between same users, all this under the imperative of sustaining the common pool resource.

As we said before, economic, society and politics are both science and action, and must be in balance. In the case of economics, the dynamic equilibrium in the cycle of *economic knowledge* and the *know-how to act economically*[22] is vital for the government

20 Although using the term 'capital' in relation to 'the social' is questionable, the concept of Ostrom is useful for the analysis.

21 The establishment of rules, for Ostrom, is an investment in social capital that brings a benefit (Keohane & Ostrom, 1995).

22 As explained above, to act economically starts from the experience and knowledge produced by the same experience, i.e. it is a rationalization of the activity (discernment of opportunities, options and possibilities). Such rationalization leads to a new action (the practical logic or rationality calculates and rationalizes the action). Thus,

of the common good (E. Ostrom, 2011); without it one could lose one's *sense* (direction and raison d'être) and the economic act would become an end in itself. One could subordinate politics to economistic reason; and community could apparently be self-regulated and autonomous but in reality it would be progressively dominated and governed by the forces related to supply and demand and presided over by market relations. In the absence of a policy of the common, the government is less permeated by the *economic action* of the community and is limited to perform an administration and management based on the needs and results of the market, being reduced to a simple regime. What is at stake are the vital elements of *autonomy*[23] *of the commune-university* and its *capacity of self-organization.*[24]

---

the practical action articulates a scientific knowledge of economic activity, and acting economically (applying that knowledge in action) is based on economic science.

23 This concept of autonomy does not contradict the concept coined in the Cordova reform but it overcomes it; that is, it is not only an autonomy that consists of recovering sovereignty (a small State within another, and with a government elected in democracy for which is necessary the university co-government [of Córdoba, 1918]), but of an autonomy in form, and election of the production of a transforming knowledge of the society (which is in the dialogue between the critical sense, that is to say: sense, questioning and justification, and the transformation of society based on efficiency and rationality, that is instrumental reason. "The University Autonomy in the production of knowledge, is one that makes the University independent of any economic and instrumentalist logic, thus being able to reaffirm social, moral and cultural values, recover the supremacy of the person over capital and society on the market, orienting its economic sustainability towards this superior objective " (Salgado, 2018). The autonomy, transcending this classic independence of the force and intervention of the State, considers them as generators of opportunities, a source of energy to seek freedom and motivates the generation of synergies that are based on common interests, shared values and reciprocity. This leads to an emancipation that allows to conceive problems and determine answers since "Only the notion of autonomy can be conceived in relation to the idea of dependence" (Morin, 1984, p.222).

24 These are the synergies based on reciprocity that, combined with the capacity for self-organization, are the foundation of university autonomy and, at the same time, of the university community. It is the capacity for self-organization that combines

Every society has had a market, although this was conditioned also by its model of society. However, what we are witnessing today is a global development of capital that conditions society as a *market society* and not as a society *with* a market. It seems that market has become a hegemonic institution and that the "mercantilist logic" organizes and crosses social institutions. The university is one of such institutions, and therefore the terms *capital*, *excellence*, and *meritocracy* condition it.

The risk of subordinating the *economic acting* to the *mercantilist logics* is always present, because unlike danger, which reveals a certain externality with respect to the action in question, in this case the risk is produced by the same action (Beck, 2006). Here it is necessary to distinguish a double factor: firstly, the economic efficiencies of the market, that can make inefficient and ineffective the *political* forces and procedures *of the common*[25] (Peirce, nd); secondly, the delegitimization of the *political*[26] of the common, because it is corrupted and commercialized by becoming economistic in its practices and relationships. The loss of *the political* is manifested in a decline of the social in terms of the participation of fundamental rules to make viable the government of the common good, losing, in turn, the *ideal of the common* to become subordinate to a simple *political*

personal interest with the collective and enables ethics (the Aristotelian ethical praxis that can be translated as a policy) as economically know-how that aims to guide human action in a rational sense (Orts, 1996). This knowledge/know-how can only be generated economically in an environment that enhances the personal and collective capacities of the common good, but does not subordinate them to the instrumental reason of technical knowledge. The commune-university builds its autonomy from the self-organization and autopoiesis of the base groups of the commune community, and the personal development of those who compose them; therefore, it is a fabric that houses projects that build the common good.

25 Understanding the common as the common pool resource.

26 It is necessary to distinguish the political from the political.

method. Schumpeter said that modern democracy is a product of the capitalist process (McGraw, 2009).

It must be pointed out that criticism cannot focus on the *market* as much as it does on *market* or *commercial logic* meant as the imposition to solve almost all economic and social problems (Coméliau, 2000). The single *commercial transactional logics*[27] can become anachronistic to the university community because they put social bonds at risk by reinforcing individualism. Before such logics, it is necessary to put the contractual meaning[28] of those exchanges that are against any privatizing strategy of life and that are a guarantee of the sustainability -in time- of the common pool resource.

Rather than a form of articulation or social structuring, the commune turns out to be a social-contractual model of systemic organization,[29] which allows economic exchanges to be carried out in a non-commercial political dimension within the community. A mercantile university privileges the market value and promotes individualism that eliminates the possibility of *acting economically*; contrary to the logic of *appropriating* and *providing the* resource of common use, such a university reduces the actors to simple taxpayers and consumers subject

27 In the commercial relationship, the needs and their satisfaction are unlimited, and the fundamental articulator is the private appropriation of the goods, services and instruments of payment of the exchanges.

28 The contract models are based on the sustainability of the common pool resource; they are therefore long-term and not immediate, as are marriages and labour contracts.

29 For Morin (1984), the system concept has three facets that he considers indissoluble: System (which expresses the complex unity and the phenomenal character of the whole, as well as the complexity of the relations between the whole and the parts), Interactions (which expresses the set of relationships, actions and feedback that are carried out and weaved in a system),
Organization (which expresses the constitutive character of these interactions - what forms, maintains, protects, regulates, governs, regenerates –and which confers its backbone to the idea of a system).

to the law of offer/demand. As a consequence of such an individualism, the opportunism analyzed by Ostrom arises; this is against all type of *appropriation-provision*[30] of a resource for the common pool resource.

The risk of excluding the *economic action* of the university community and privileging the *economicist reason* of the market cycle, is that *the social* acquires a condition of *mercantile ethicity* that excludes *contractual-solidarities,* and therefore opposes the *social-communal* (Petrella, 2004). The *economicist reason* transforms the *forces of production* into *techno-productive*, and therefore society and politics are excluded from the economy.

The ultimate goal of a commune is not only to produce for the market but for its own self-sufficiency and sustainability, that is, it privileges the use of exchange value, which does not exclude the market economy but subordinates it to its internal collective needs, expressed in a broad system of contractual exchanges of grassroots groups (Rivera Cusicanqui, Conde, & Santos, 1992). In this way, the communal economy functionalises the market economy to its needs and not the other way around (Harris, 1987). Therefore, the production and reproduction of the communal unit, which is based on different groups, is more important than the accumulation of capital.[31]

Money, therefore, acquires a meaning different from that of commercial production (Schuldt & Schuldt, 1997), since it is an instrument of mediation, and its use derives from the organization of the commune, which in turn privileges its internal a circulation of products and the social organization of work. This escapes the mercantilist logic and is subject to the dynamics of appropriation-provi-

30 In her study, Ostrom seeks to understand how a group of actors in an independent context can self-organize and self-govern in order to obtain common benefits despite being tempted to live at the expense of others or act in an opportunistic manner.

31 Escape the Marxist logics of production in terms of capital belonging to the proletariat.

sion of the resource for the common pool resource, which does not mean that the university community operates outside the market.

The sustainability and self-sufficiency of the university community depends on the common pool resource; it does not mean isolation from the market, because the sustainability of the common pool resource depends directly on it. Self-supply indicates the existence of an internal exchange flow relatively independent of the changes of the outside context (Regalsky & Calvo, 1994), which allows to ensure the reproduction of the community and the possibilities of appropriation-provision of the commoner (*comuneros* –member of a commune).

It could be said that the economy of the university-commune is a unit of appropriation/provision that prioritizes the self-sufficiency and sustainability of common pool resource. For this, it uses a series of production strategies that have to do with the management of the common good (tangible and therefore limited), and the social organization of work according to a common interest (knowledge, in the case of a university).

While the market economy can use the commune's production for its interests, it is no less true of the commune's economy to use the production of the market economy for its own purposes.

Economic strategies for the university community

Giving value to human action in its ability to *act economically* means building an economy where the human being is its core. It is not about producing more but about producing to live well which implies, in turn, give priority to sufficiency more than capital accumulation or economic growth[32] per se; give priority to what is neces-

32 Sen is categorical in arguing that economic growth is more than a means to an end, and also that for certain important purposes it is not an efficient means (Stigliz, Sen, & Fitoussi, 2010). That is, it can grow and not achieve development (Neff, 2011).

sary rather than the commercial efficiency that results in uncontrolled competitiveness. It is necessary to empower communities over their economies (Schuldt & Schuldt, 1997).

It is not about making an apology for these concepts but about creating awareness of the challenges they represent and the need to deploy some strategies. The approach carried out until now seeks a middle way that does not fall into the over-valuation of exclusive property rights, on one hand, and the "socialist" justification of State intervention on the other. It must be taken into account that every commune, and even more so the university, is bound to interact with the context and a globalizing context, it is necessary to think how institutional arrangements can escape from the conditioning of capitalism in its forms of organization (Laval & Dardot, 2018).

Another outstanding issue is power, which in the texts of Ostrom is not alluded to, and which historically has ended by destroying some common, as well as internal power relations or the effects of systemic domination on common behaviour and specifically University ones. By restricting our analysis to the commune-university it is more complex to conceive hierarchical relations between the forms of production and their various types of social relations.[33] In addition, the reflection presented is limited to the commune-university and not to a generalized alternative.

Another pending issue is how to move from the *commons* to the common good, and the forms of organization emerging from the proposal; it is necessary to release the basic hypotheses concerning

33 Cumming (2016) manages to intertwine the elements of networks and hierarchies as an organizational/structural continuum. Relating these concepts in a linear manner, assuming the network is a flat hierarchy opposed to a vertical one, would limit the perspective on complexity. The relations between patterns-processes or structure-functions can be defined with greater clarity and is more related to the context from the perspective of the heterarchies.

the theory of public and private goods (V. Ostrom & Ostrom, 1977). It is also necessary to question the extent to which the members of a commune-university act opting for the institutional to obtain private advantages. The point is that the common depends on a social process and is not the result of isolated individual calculations and actions.

All this implies many difficulties that must be overcome. It is necessary to develop a series of strategies to make viable the economy of a commune-university;[34] below are some strategies formulated from the highlighted practices[35] –some emerging and others established– of the university commune of the Salesian Polytechnic University.[36]

Non-monetary production strategies: reciprocity and redistribution

These strategies have to do with the relations of reciprocity and redistribution; for Bordieu and Wacquant they correspond to *social capital* summarized as:

34 The Andean Communication and Development Center (CENDA) calls the Andean complex the set of historically developed strategies, productive and ritual practices, as well as the physical and structural conditions in which the community must develop (Regalsky & Calvo, 1994).

35 These practices are mainstreamed by the typical ideal values explained in the first chapter of this book. These are not only related to the "good life", with nature or social bonds (for that a moral mention on how to manage the Common goods would suffice).They are: "[1] Sustainable management. [2] Consensus management. [3] Management that shares benefits. [4] Management of collective action. [5] Management of self-government. [6] Reciprocity management. [7] Management of the economic model of non-commercial exchange. [8] Organized management of sociality. [9] Management of voluntary participation" (see chapter 1).

36 These practices could come from the identity characteristics that have historically marked Salesians in Ecuador from the perspective of interculturality, the work for the person from the person, and the religious mystique of life-giving, which has permeated the University founded after around one hundred years of Salesian activity. In addition, the Andean context is similar to the one in which the Salesiana Polytechnic University has been developed.

> The sum of current or potential resources to an individual or group, by virtue of their having a lasting network of relationships, knowledge and mutual recognition more or less institutionalized, that is, the sum of the capital and powers that such a network allows to mobilize. (1995, p. 38)

These strategies produce what Acosta (2012) calls the *self-centering of the endogenous productive forces,* which includes human capacities and productive resources as well as the corresponding control of the accumulation and centering of consumption patterns. That is, in non-monetary strategies of production, reciprocity occurs in the field of production while redistribution takes place in the field of consumption; they are always complementary.

Redistribution is understood as the social control that the commune applies to avoid social differentiation within and to strengthen the equity that comes from social justice, as is the case of the differentiated fees in the university, which allows access to university education to those who have less by compensating with the income from those who have more.

The accumulation of individual capital is not compatible with the commune-university. The logics of redistribution and reciprocity allows the accumulation of another type of wealth, the social. This is the reason why salaries in the commune-university guarantee not enrichment, but a decent life, while they are commensurate to the ability to pay of students.

It is this *social wealth* that, based upon the *economic performance* of the commune, enables a relative autonomy with respect to the market logic, prioritizing the sustainability of the common pool resource of the common good and self-sufficiency in covering community needs.

Relationships of reciprocity apply not only in relation to access to work but also in access to the appropriation-provision of com-

mon pool resource s in all its extension: physical, economic resources and the knowledge produced.

We cannot forget that the core of production relations is the human being; therefore, it is an economic policy centred on the person that complements an environment that enhances the necessary capacities both for individual and collective development. The power of these relationships lies in the *social organization of work*, which will be addressed later.

Table 1
Composition of the quintiles of the students of the UPS

Year	Period	Q1	Q2	Q3	Q4	Q5
2014	43	2,2	29,7	54,8	13,2	0,7
	44	1,9	29,0	56,4	12,6	0,1
2015	45	1,9	29,5	56,1	12,4	0,0
	46	1,8	29,2	57,0	11,9	0,0
2016	47	2,1	30,4	56,7	10,8	0,0
	48	2,0	28,8	57,3	11,8	0,1
2017	49	2,3	27,9	57,1	12,7	0,1
	50	2,0	27,6	57,4	12,8	0,2
2018	51	1,9	27,1	57,2	13,5	0,2
	52	2,0	28,4	56,4	13,0	0,2
The UPS operates a system of proportional fees through quintiles.						

Managing diversity and redundancy: diversified production

The *diversity*[37] in the forms of internal production can satisfy the external complexity, ensure production and reduce risks; a form

37 Ashby (1961) argues that internal diversity can satisfy external complexity, the value of heterogeneity.

of production can fail but not all of them, because they depend on different contexts; in this respect, such diversity points to the sustainability of the resource for the common pool resource.

Contrary to the commercial business logic that seeks a high specialization to maximize competitiveness and capital, the communal logic is based on the diversification of its modes of production to optimize the mechanisms, taking advantage of the opportunities and their parallel management.

Diversified production affords the commune-university the best functioning of the groups that make it up (Sen, Nussbaum, & Sen, 1991) because it allows them to handle their own development cycles in addition to specializing, while also making what they study and the production of knowledge more complex.

The commune-university has different forms of production that allow it to have the capacity to respond[38] to external complexity through diversity and redundancy (Low, Ostrom, Simon, & Wilson, 2003). In this sense, during certain stages of development, the groups in the university (research groups, careers, educational innovation groups, academic faculties) that produce knowledge may seem repetitive or unnecessary; however, in others they are essential to reorganize and self-organize the commune-university (Folke, Holling, & Perrings, 1996).

Under this perspective, if the university-commune is understood as a university ecosystem (an environment that enhances capacities and management under the logic of a common pool resource), diversity allows response to external demands that, in turn, contribute to resilience and sustainability (Chapin *et al.*, 1997), as well as

38 Elmqvist (2003) establishes a property attributed to the ecosystem organization called "response diversity".

the interaction in a cross structure of functions; the appearance of novelty; and the non-linear processes of knowledge production.[39]

The university-commune subsists because the people that make it up are organized around diverse interests, in groups that respond to specific lines of research; they work for projects and have their forms of knowledge production. No group is identical to another; each complements other groups, resulting in an overlap of knowledge production forms (redundancy). Then we can talk about interdependent organizations on similar forms of production.

The evaluation of the groups in the university-commune does not seek to classify them in meritocratic lists; instead, such evaluation is conceived from the diversity and specificity of each group to combine their potentialities and achieve the resilient capacity necessary to develop in a non-equilibrium equilibrium characteristic of the university-ecosystem. Resilience is important, because it allows a dialogue with the context, the heterogeneity or diversity being the essential variables (Levin, 1998). Therefore, within an innovative culture oriented towards continuous changes, meritocratic concepts do not make any contribution.

The generosity and fecundity of the different forms of production make the communal university sustainable over time, since the external changing context requires continuous development and institutional growth. It could be said that due to the demands within the university world, the mere fact of not growing in the diversity of forms of production would mean decreasing the total possibilities of development of the commune.

The fragility of the university cycle as a product and producer of society requires resilience, which would not be possible without key factors such as production diversity or redundancy among the groups that make up the commune.

39 This argument could be advanced further from the ecological perspective developed by Holling (1992).

To paraphrase an earlier text in a way that is pertinent to the topic discussed, one could say that university resilience could be defined by:

The capacity of self-organization in continuous development, based on the different forms of production; to interact with the ever changing conditions of the environment, allowing it to give a proactive and transforming response, that imagines, ideates, creates and puts in action the characteristics of its identity.

The environment of the university-commune distinguishes itself for not being commercial; its orientation towards the development of *comuneros*' capabilities (Sen *et al.*, 1991); and the use of a common good, which is evidenced by a system of values and its components that express a context that allows the *socio-political-economic conditions* to emerge; conditions that represent the synthesis of a *culture of innovation* around the forms of production. Far from being an isolated bubble, the university-commune is contaminated by society and in its interior similar conditions of *diversity, complexity and uncertainty* arise, starting from being able to make the capacities of each *comunero* emerge (Salgado, De los Ríos, & López, 2017). In other words, what Sen and Nussbaum call *context-training* (Ellerani, 2017; Evans, 2002) is not the result of a top-down thought but of the sought and consensual equilibrium of the socio-political-economic actions and forces of diversity-complexity-uncertainty.

The management of hierarchies-heterarchies[40]

The hierarchical systems of simplified structures are fragile and vulnerable because they do not have alternatives to respond to

40 Cumming (2016) manages to intertwine the elements of networks and hierarchies as an organizational/structural continuum. Relating these concepts in a linear manner, assuming the network as a flat hierarchy and opposed to the vertical hierarchy would limit the perspective on complexity. The relations between patterns-processes or structure-functions can be defined with greater clarity and more related to the context from the perspective of the heterarchies.

the stress caused by changing conditions or human factors; on the other hand, hierarchy does not always favour the sense of communal work, which we will develop later on; many times, it limits its actions, nullifies creativity and self-organization.

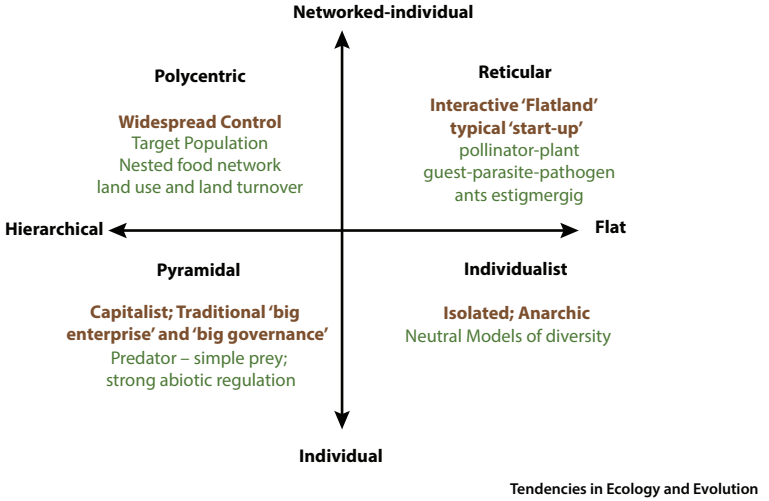
In the commune, it is essential to recognize the dynamics of the government in the *power-truth* dialogue (Foucault, Alvarez-Uría, Varela, & others, 1992) that are immersed in their capacity for *self-organization* and *hierarchical dynamics* subject to group networks. It is, therefore, a system of polycentric government of the organization (E. Ostrom, 2010a).

The commune-university works under a network logic, which allows it to organize itself through the dynamic and rhizome structures that respond to polycentric, non-hierarchical orders (E. Ostrom, 2010b).

In the groups, the nodes of the rhizomes appear and disappear, because they exist as long as there are relations of common interest, reciprocity and complementarity. When a rhizome breaks, it bounces back keeping its other unit; it has the ability to connect any point with another. It is not a tree-shaped structure with branches that divide and form other units; on the contrary, it has dimensions that are changing over time.

Unlike a simply hierarchical structure that is a set of points and positions with specific functions, the rhizome is formed by lines that establish dimensions and flows that do not possess territory, which allows the metamorphosis of its heterarchies. The term heterarchies, coined by Cumming, better represents the dynamic rhizome of the commune, since it reconciles the concepts of networks and hierarchies, resulting in the possibility of combining these two concepts and better representing the hierarchical dynamics of the commune. Thus, depending on the conditions of work and the diversity of the forms of production, the groups of the commune-university can be organized in a reticulated, polycentric, individual, or pyramidal way.

Figure 1
Heterarchical classification between network and hierarchy



Source: (Cumming, 2016). Elaboration: Salgado, JP

In this sense, each rhizome unfolds autonomously in its relationship with the trunk, and transcends vertically to each instance of the university (departments, centers, careers, areas). The *fabric* that results from the objective and subjective interactions with other initiatives, allows for the existence of various initiatives for the generation of knowledge and forms of production. In this way, cooperation is promoted and not manipulation.

The actors in the midst of this *fabric* can assert their initiative and creativity to address the "imposed order" of the market but above all the uncertainty and complexity, a University is always open to new meanings on which to exercise its transformation.

The relationship between comuneros *and the common*

The complementarity between the *comuneros* and the common is expressed by relations of appropriation-provision. Such relations have a direct impact on the *comuneros' knowledge to act economically* and therefore on the commune. The awareness that the good is limited and therefore does not resist unlimited appropriation, conditions the mercantile logics and superimposes other management values (see chapter 1).

The relations of complementarity,[41] exchange, reciprocity and redistribution mark the key elements of the commune; these are those that endow the commune with its capacity to develop within the market society; organize communally; and respond to personal interests that are managed with the model of commune university

The principle of complementarity is the expression of two other ones: the harmonious correspondence between different aspects of the *communal reality*, and the relationality (Estermann, 1998) of the whole that is more than the sum of the parts (Morin, 1984).

The commune-university prioritizes optimization rather than maximization, which is contrary to the mercantilist logic that tends to maximum efficiency in relation to its purposes. The complexity of the commune, that will be described later, implies the confluence between efficiency (economic community, *Wirtschaftsgemeinschaft)* and equity (community as trustee, *wirtschaftende* Gemeinschaft) (Weber, 2002); it drives a vision where these are both opposite and complementary.

Optimization entails the ability to adapt to the functionalities of the system and the diversity of the forms of production; recycle in-

41 The Andean cosmovision expresses a principle of complementary duality, everything has its complement (Pilataxi & Ortiz, 2014).

formation, processes and materials; and a tendency to multi-functionality (Guild, 2009). The mercantilist maximization goes against the commune as such, because it is oriented to the outcome, justifying the means on the basis of efficiency only, and breaking the interactions and interdependencies of the communal network.

The commune-university optimally uses everything that it can contribute to the forms of production. To be able to define whether the optimization of a resource is or is not efficient will depend on those who use it and their relationship with the macro good of the common.

From the mercantile point of view of mechanical or linear organizations, it would seem that everything is out of control (Kelly, 1994). Perhaps the commune-university is not rigidly subject to process diagrams, and therefore it is not an ordered-order but yes an organized-order that is essentially more important for the *comuneros*' development and, therefore, for the commune's. The commune-university capacity of self-organization guarantees that there can be regulations, structures and order even within the chaotic dynamics of the global system.

The social and political organization

The social and political organization of the commune finds expression in the council or committee, in which all the agreements and regulations are established that affect the potential for access to the appropriation-provision of each one of the *comuneros*, as well as the norms of coexistence, and where the fulfilment of all contracts and commitments is ensured.

It should be noted that there are several levels in the structures of university council or committee; each level has a specific structure, starting with the basic unit of the group, and then moving on to higher levels. This reality is exemplified in the following table:

Table 2
Levels of governance of the UPS commune-university

	Academy	Investigation	Management
Monitor level *Constitutions* *Analysis of Constitutionality*	Directorate of the Salesian Society of Ecuador		
Level of higher government *Analysis of collective election* *Council of institutional governance*	Higher Committee		
Collective level *Analysis of collectivity*	Academic Council	Research Council (of local branch)	Economic council
Operative Level *Action Committees* *Operability analysis*	Programme Council Academic Clusters	Research Group Group of Educational Innovation	Coordination Assembly of local branch
Note: The function of *Links with the community* is understood as the product of acting in teaching and research much like acting economically; therefore, it is a function that crosses all levels of action and all the possibilities of two-ways interaction with the society. If any level of government disregards the link function, it would be against any pretence of common good because it would break the cycle of the university as a product and producer of society.			

Elaborated based on Ostrom (2011, p.111) and the lived reality of the Salesian Polytechnic University

The main concern with respect to the establishment of the rules, is the dynamic and constant change of the contexts that require changes within the commune-university. As we have already written, the self-organization of the groups, and therefore of the University, is a *sine qua non* factor for the *economic performance* of the commune-university; therefore, flexibility is required at each level in the agreed rules. Ostrom (2008) identifies the characteristics of formulating rules for change in flexible organizations that contrast with the mercantile demands of competition which specializes institutions, making them restricted and rigid in their processes.

The flexibility of the regulations does not mean at any time laxity, but the possibility that the rules can be modified in the same way they were formulated, according to the following logic:

- Changes in the rules used to regulate actions on a level take place within a set of rules generally "fixed" at a wider level.
- Changes in higher-level rules are generally more difficult and expensive to carry out, which increases the stability of mutual expectations among individuals who interact according to a set of rules.
- Changes in the rules at lower levels, under the protection of those at higher levels, are more flexible and therefore favour community action without contradicting the objectives of the common good.

Access to socio-productive resources[42]

Access to socio-productive resources refers to those strategies that come from the interactions and synergies between the members or groups that make up the commune, and are based on relationships of reciprocity and redistribution, exchange, barter, inheritance, and other non-mercantile strategies.

To a large extent, access to socio-productive resources depends on non-monetary production strategies. Some of these strategies are:

- **Aid**: It is a job without direct compensation, that is, without calculation of retribution; therefore, rather than institutional,

42 The non-commodification of labour but the supremacy of man over capital. "It is understandable, just as the analysis of human labour done in light of those words, which refer to the 'domain' of man on earth, penetrates to the very center of the ethical-social problematic. This conception should also find a central position in the whole sphere of social and economic policy" (Pope John Paul II, 1981).

it is instituted not regulated. For this work to be possible, the close relationship that produces an effective obligation of solidarity as a principle of concrete and community action is necessary; this action is spontaneous, does not foresee or plan the exercise of solidarity (Churuchumbi, 2007).

> This strategy is evident in the research groups; it is usually carried out by students who participate in them and become involved in them even though they do not receive any additional academic credits or benefits. Even without such a retribution, participating in a Research Group opens students' prospects for the development of their knowledge and enhances their capabilities (Salgado *et al.*, 2017).

- **Assistantship**: It refers to work done in exchange for a product or money. Although the assistantship implies a certain retribution, it should be stressed that this employment relationship is not understood in mercantile terms as with a "labourer" accountable to an employer based on the salary they receive. This is not the ultimate goal of the assistant; it is an acknowledgment of the assistant's more stable link with the group, a link that is not necessarily permanent and must end at an established time. The assistantship implies, therefore, that the assistant has to participate and share in the achievements obtained by the group to which he belongs.

> A non-negligible number of students are doing assistantships in the research groups. Such students, in turn, engage a larger number of peers as helpers and who could access the assistantship if the group so decided.

- ***Minka***[43]: The interpretation that can be given to the term *minka*[44] in the commune-university is intimately related to the *harvest* of the knowledge produced by community work; its invisibility when it comes to teaching; and its economic consequence for the university. That is, we all participate in the results of the shared work.

  This form of work escapes commercial relations because it does not relate work to pay but to its results, and it is possible that there are synergistic relationships between actors and common interests with respect to the production of certain knowledge (Sen *et al.,* 1991). Knowledge potentiates human development and enabling for both; it is therefore a valuable essential element for the development of the commune-university.

  Minka has stimulated production, minimized costs and stimulated work;[45] furthermore, within the *community-university complex* described below, it has provided a space for the exchange of socio-cultural norms, cohesion and the call to share responsibilities.

43 Although the term minka belongs to Andean culture, its meaning enjoys a general recognition. Minka is a form of community work assumed as a necessary condition for social coexistence, since material goods for Andean communities are conceived in a family order (Pilataxi & Ortiz, 2014). Minka is a reciprocal aid institution, ensures the work intended for the common good of the community (Acosta, 2012); is a way to have labour or to offer it whose payment is made in kind, for example, if everyone works and they sow the land, then in some way they are rewarded with the harvest.

44 In a way, this book is the result of a kind of minka.

45 Reports of the Rector (2014) (2015) (2016) (2017).

With regard to the good of common: the requirement of compensation for all types of work can reinforce the concept of the commodification of work. One thing is fair compensation for work, and another is work only for retribution. In the UPS commune-university, teachers receive a wage and retribution for their work of teaching, research and community work but this is not commodified as the "sale" of working hours; the consequences of such appropriation would severely affect the sustainability of the common pool resource. It is also necessary to provide common pool resource, and in this sense the *minka* has been an obvious strategy, which has resulted in sustained exchanges over time that ensure the stability of the members of the commune-university.
With regard to knowledge as a common good: knowledge promotes its promotion and transforms its environment in one that enhances capabilities in virtue of a common good. It would be unthinkable to objectify and commodify it, producing concentration and inequality. Therefore, the potential that comes out of the knowledge produced by the members of the commune-university and its achievements, are open to all of its members. It is of fundamental importance that the knowledge produced by a group enables it, in terms of Sen; and beyond the group, that it become the basis on which students produce and reproduce new knowledge, starting again a virtuous cycle. The UPS has a platform that facilitates the work of the *minka* of knowledge; it has named it CREAMINKA (creates minka). It adopts a role of digester within the ecosystem; it analyzes and diagnoses at the micro and macro level the forms of production in research and innovation, supported by various techniques of artificial intelligence, data mining and knowledge modelling; it metabolizes the flow of knowledge by extracting from it the information necessary for the management of knowledge production forms in the university-ecosystem (Salgado, 2018).

- **Alternative forms of money**: Although the forms of production of the groups in the university result in income produced by university activity, the research groups are also susceptible

to other types of income from external sources or internal incentives. These funds belong to the university community, but can be managed by groups with different purposes that result in their cohesion and forms of production. This strategy encourages *economic action* within the basic community of the university-commune.Money does not have the character of profit and acquires a meaning different from that of commercial production (Schuldt & Schuldt, 1997), since it is an instrument of mediation in the group, and its use derives from the need for organization. It privileges in its interior the circulation of products and escapes the mercantilist logic and is subordinated to the dynamics of appropriation-provision of the common pool resource. It represents an alternative way because money is used in a symbolic way, that is, it is not administered directly by the group but by the commune-university; yet, its destiny obeys only the collective decision of the group as long as it does not go against the rules of the upper level of the commune. The possibility of deciding on common resources strengthens the members' sense of belonging to the commune-university, and develops management values (see chapter 1) in addition to providing the group with development capacity that is beneficial for the common good.

> The funds of the groups are used to finance a variety of needs, from specific ones such as the purchase of equipment to paying salaries of special assistants to complement their lines of research, or are part of new research projects; social activities of the groups; specific training of its members; travel expenses to attend international congresses; investments in publications, intellectual property issues, etc.

- **Solidarity with intelligence**: This strategy derives from accessing alternative forms of money, explained in the previous point.

It consists of grants[46] from the research groups to students who, due to unforeseen conditions, need resources for basic needs. These students have generally received a scholarship from the State and are from rural sectors, so they need to travel and often relocate near the university campus. Groups have used their resources to help meet such needs of students who are linked to groups and research, as a gesture of reciprocity. These types of aid arise from specific relationships established with students; they are spontaneous and therefore not regulated by procedures such as rules for scholarships that obey a different logic.

- **Work paid back with work**: This type of relationship allows groups to have extra-group work force. It should be noted that this relationship is not limited to the commercial exchange of working time, but includes access to the benefits of participating in a group established within the commune-university. The base group (research group, educational innovation group, faculty, career) ensures that in the absence of a member, their role in the commune is not empty, but is replaced by another member of the group, creating non-commercial relationships because the mutual aid creates implicit long-term contractual relationships. This non-market strategy is essential to keep production costs as low as possible and to ensure production.

> Currently, this work relationship paid in work is the way in which the university community ensures that students are not left without a teacher when they need to be absent either for studies outside the country or activities that become academic. This practice can be evidenced in almost all types of UPS groups.

46 In this regard, helping the poor with money should always be a solution temporal solution to address emergencies. The great goal should always be to allow them a dignified life through work (Papa Francisco, 2015).

Knowledge management

Organizations are repositories of collective memories and shared experiences understood and perceived from individual and collective perspectives. These in turn have created flows of complex patterns of communication with their environment, influenced, encouraged or hindered by the contractual exchange, interactions and responses of their interlocutors inside and outside the organization.

The borders of the *organization organized* from outside have been blurring in recent years, transforming it into self- organization based on knowledge. Just as economic knowledge needs to dialogue with acting economically otherwise it ceases to be a knowledge, the knowledge of the organization must be freed from the instrumentalization to which it was subjected in the industrial era[47] to respond to the social system, that is, it must transcend the fact of how to act organizationally.

This type of organization depends fundamentally on the knowledge generated in it (Nonaka & Takeuchi, 1995a). Knowledge is a fundamental factor for the organization to become systemic and self-organized; without it the community would be reduced to a group of people who perform functions imposed from above, which is in total dissonance with the ability of *poiesis* and *praxis* of the social, economic and political elements of a community a commune.

In addition, this type of organization is able to reduce the existing gap between the university and society. In fact, only the perspective of an open (dissipative) system, which needs to exchange knowledge with its environment, will allow it to develop relevant and

47 The organizational theorists of the industrial age have concentrated their effort on building a discipline on the positivist science model, which instead of being the outcome of the know how to act organizationally, has become the result of the efficient maximization of the machine system (Ibarra Colado, 1999).

pertinent knowledge, and thus transform society. Let us not forget, as stated above, that the commune-university needs to use the market to ensure its sustainability and self-supply; what is clear is that the interest of the commune is self-supply and not only the commercial exchange with the context.

A non-commercial production of knowledge, relevant to and transforming of society, implies:

- The promotion of a dialogue –conflictive– between critical reason and instrumental reason, taking into account that information is not knowledge. The objective is to go beyond the simple management of data and information that are used to satisfy demands and utilitarian consumption. The aim is to link the production of knowledge to the communication and action in society.
- The conception of knowledge as a potential for human development, because it promotes the transformation and promotion of the surroundings, in an environment that enhances the capacities of people for the common good. For this, knowledge should not be understood solely as a generator of wealth, because it can be manipulated as a good that produces inequality, concentration of wealth and social asymmetries both in its access and use.
- Understanding knowledge as a dialogue of science and knowledge, which allows people to produce knowledge based on endogenous epistemologies that generate systemic logics, going beyond the unidirectional logic in which one produces and another uses / consumes it.

The social organization of work

For Boff there are two basic ways to "be-in-the-world": work and care, from which all "the process of building human reality" (Boff, 2002, pp. 24-25) arises. Following his reasoning, both work

and care are the basic essence of the interaction of man with the world that surrounds him, which requires complementarity and not predominance between them. Care involves living with what surrounds man and establishes subject-subject links; therefore, it avoids subject-object objectification of what surrounds him. Like all kinds of action, and therefore of transformation and creation, work cannot ignore subject-subject links; its meaning, therefore, goes beyond the right to be a social duty; it goes even beyond the utilitarian concept because its place is found in the dignity of the person, where the dimensions of life are conjugated: "creativity, the projection of the future, the development of capacity, the exercise of values, communication with others, a contemplative attitude" (Pope Francis, 2015, p.127). Human being is "capable of being by himself the agent responsible for his material improvement, his moral progress and his spiritual development" (Pope Paul VI, 1967).

Introducing the work-care concept in the dynamic equilibrium of the economy, society and politics causes the following consequences:

- The first consequence is human action that, far from maximizing results and the accumulation of wealth, complements work so that care is relationality in reciprocity. According to Maturana and Varela (1987), they adapt to the environment in two ways: the ecosystemic interconnection that is forced by the necessity and by the relationship for the pleasure of life, which is spontaneous. In the case of the commune the two are combined to give way to the non-mercantile strategies of production; from here that one consciously accepts the other, emerging the value of life. If economic rationality (oriented by ends) predominates more than acting economically (ethical practice of the media), the relationship becomes a "forced aggregation of domination and violence against each other forced to live together" (Boff, 2002).

- The second consequence is social justice that implies redistribution in the commune. From the economic perspective such justice is not achievable without the realistic communal conscience of the optimal use of the common good within its limits, granting sustainability and therefore contractual logic to all phenomena and forms of production of resources, societies and people. This communal reality also affects the community educational environment, since the optimization of the common good is learned by rationalizing the economic action of work both in the common and throughout life.
- The third consequence has to do with *community autonomy* in the relation between the *rationality of ends (Zweckrationalität)* and the *rationality of values (Wertrationalität)* (Max Weber, 2002). That is to say, the extent to which work and care manage to conjugate these two factors within the commune-university. It is about conceiving together a *reasonable* logic, rather than a *rationalist* one, for the life of the community members. That is, to be able to discover our human and communal condition; to achieve conjugate social and political economy and functional economic means without superimposing the mercantile purposes of the latter on the former.
- The fourth repercussion is *coexistence*. The involvement in the dimension of work is fundamental, since coexistence organizes work according to its social purposes and not purely for production aims. Coexistence supposes the ability to maintain a balance between the social and the common pool resource, since the first depends on the second. Therefore, what governs the activity of work is the self-limitation arising from the optimization between appropriation-provision, and not the maximization of the ends that reifies and exploits the work subjecting it to productive ends. Coexistence marks distance not only with the capitalist logic of labour, but also with the logic of the

Unions as institutions for which the goal of the commune is the sustainability and self-sufficiency of the commune itself,[48] beyond the labour rights that obviously are included.

- The main implication lies in the community agreement for the social organization of work. The sociology of work entails a simple idea: one always works with others (Linhart, 1981), but also works for others (Durkheim, 2012). This is translated by the sense of social utility of what is produced; the personal sense of contribution to society; cooperative learning; and shared knowledge. Far from human resource management approaches[49] that try to soften the impacts of the machine organization, it is a question of re-signifying work as a call to solidarity and common action (Pope John Paul II, 1981). It is necessary to understand what is established in work: shared agreements; culture and traditions; the relationship between society and organization; purely human affection; everything that is often not very visible to *management* whose interest is how to buy the cheapest labour skills and sell its production more expensive. The principle of complementarity in the organization of work is fundamental because it is the expression of two other principles: the correspondence between different aspects of communal reality and the relationality (Estermann, 1998) of everything that is more than the sum of its parts (Morin, 1984) and economic products.

48 The doctrine of the Catholic Church states that a "Christian truth about work had to oppose the various trends of materialistic and economistic thinking" (Pope John Paul II, 1981).

49 New approaches have emerged related to new human relationships (LW Porter, 1996, ME Porter, 1998) that seek to renew the study of problems of human behaviour at work, allowing other types of stimuli, focused on production but not only economic ones, such as: participation in the processes of decision making, an adequate communication, redesign of labour, adequacy of the production lines, etc.

It is then a matter of transcending the common of the capital in order to transcend the common of the worker. If sustainability, self-sufficiency, and the common good are the North that marks the commune, then the meaning of work lies in the dignity of the person (Pope Francisco, 2015). Work is a space of freedom, personal development and support; perhaps not to accumulate wealth but to live with dignity, since the development of the community members lies in the possibility of development of the individual *comunero*.

This perspective makes it possible for capital not to appropriate free of social development or the general intellect. We should not forget that capital is a living contradiction (Marx, 1976). On the one hand, work is a means of emancipation, but on the other, the mere accumulation of wealth produces total domination of labour. It is necessary to escape the dialectics of these two characteristics to understand their dialogical complementarity in terms of the objectives of the common good.

The market and globalization forces that influence the university force it to reflect and question its capacity to respond to concepts such as quality, the knowledge society and the economic system. That is, does the University still have the capacity to provide a critical sense (direction and rationale) to those who attend it, or has it simply surrounded itself to instrumental reason? The dilemma does not reside in how to combine labour to be functional to the market, but rather how the development of people engaged in a project of socially responsible life is combined with the production of the transforming knowledge of that society, which at the same time illuminates the action of the university.

In the commune, there is no obligation to work, but there is a self-obligation to others. Such an obligation is not moralistic, because it does not come from the *duty to be* but from the common interest and the need to sustain the common pool resource of which we are

all a part. When work is not completely obligatory, creativity arises as do fraternal bonds, tacit rules of mutual help and, above all, non-market strategies for access to work, all of which, obviously, within the bureaucratic framework and general imperatives that weigh on the organization.

As its name makes explicit, the social organization of work links the concept of organization with the concept of work, which up to now has been developed through the social. The university-commune is a kind of living organization.[50] As it happens in the economic sphere, economic science has been used as an instrumental tool by making it exact and leaving aside the economic action that is political and social. This has also happened with organizational theories that have shifted from responding to a social system, to becoming a rationale for how to act organizationally. Concentrating their efforts on building a discipline on the positivist science model, organizational theorists have created a body of knowledge that, instead of coming from organizational knowledge, is the outcome of the efficient maximization of the machine system.

Although being still conflictive, the relation between critical sense and instrumental reason lies at the root of the fecundity of the university. To subject it solely to utilitarianism would be to distort its raison d'être. Modern trends arising from the frenzy of the market, demand efficiency and effectiveness from the university. It seems that the organizational model inherited from the industrial

50 To approach the Theory of the Organization from a non-positivist paradigm of science, we resorted to Morín, since the complexity paradigm offers a broader perspective. Morín uses the concept of organization to explain the systemic conception; for him, the system is a "global unit constituted from interrelated elements whose interpretation constitutes an organization... it is a combination of different elements that are interdependent... it is not identified with the phenomenal object, it is projected onto it" (Morin, 1974).

era prevails in our universities; however, this model was created for an organization-machine of a very different nature than the University. The dilemma in it does not lie in how to combine the workforce to be functional to the market, but rather how the development of people engaged in a socially responsible life project is combined with the production of a transforming knowledge of society, which at the same time illuminates the actions of the university.

Unlike a machine organization, in the commune-university the social organization of work has the following characteristics (Salgado, 2018):

- It enhances the growth of people as the centre of the organization.
- It privileges the production of knowledge, whether general or organizational, over the production of goods and services.
- It articulates knowledges (the real) with what is true (the scientific).
- It is based on the transformation of knowledge in a continuous tacit-explicit (Nonaka & Takeuchi, 1995b).
- Confidence in self-organization and the consequent formation of organizational values that emerge from the bottom-up to be subsequently consolidated by consensus from top-down.
- Exchange of knowledge, reducing the organization-society gap, achieving at the same time that the knowledge of the organization is relevant and with transforming potential.

It is about recovering the meaning (understood as meaning and direction) of the work and not subjecting it to the mercantilist logics; recovering its social, moral and cultural values. It is about recovering the supremacy of the person over capital and of society over the market, without denying capital and market, working from cultural sustainability, from the determining qualities of the communal, which points to *being* more than to *having*.

The personal dimension in the social aspect of work results in a sense of ownership of the good of common use,[51] irrespective of whether its origins are private or public; it reinforces the sense of appropriation-provision and, therefore, a sense of the common:

> In the form of concrete cooperation in freely formed groups, it is certainly one of the paths to follow to counteract the effects of hierarchical domination at work and in social life, to allow each one to develop within the framework of a true collective work... they must participate in the elaboration of the rule and in the decisions that affect them (Laval & Dardot, 2018).

The ethics of care supposes a community marked by a subject-subject relationship, which models the mechanisms of appropriation and in turn drives the provision expressed in the work, dignifying its forms of production and social organization. The community-university complex emerges from the *comuneros*' action of the marked by a logic centred on the sustainability of the common pool resource.

The result: the communal-university complex

The functioning of a commune cannot be explained from the perspective of common ideals because it would not cover the complexity of acting economically of a commune, which encompasses strategies, productive systems and structures. The practices-strategies, mentioned above, are developed under physical and structural conditions that we attempt to explain below.

- Science as such, on which all production or reproduction of knowledge develops in the university, is learned and developed

51 "But it must be emphasized here, in general, that the man who works desires not only the due remuneration for his work, but also that it be taken into consideration, in the very process of production, the possibility that he, while working even on a common property, be aware that he is working "on his own's" (Pope John Paul II, 1981).

only by doing science,[52] but it is also necessary to understand its limits since the rationality of scientific thought does not in itself explain the meaning. That is, for example, the sciences of biology can describe all the functions of a living organism, but it cannot explain the meaning of life. The dynamics of the functions of university research, teaching and community links- do not escape the global dimension of human thought; these conditions model the university community and its *economic performance* in terms of the production of relevant, pertinent and transformative knowledge, such as training to care, that act in these social transformations.

- The ecosystem[53] within which practices and actions of knowledge production are produced, reproduced, modified

52 "The only certainty is uncertainty; the capacity for wonder and produce novelty by breaking the cruel anaesthesia of the known, novelty that is the basis for questioning and modifying the justified and true beliefs, jumping as an evolution to another higher level, without fear of error, without excluding but not surrendering to positivist reason, but rather leaving room for the dialogue of knowledge between what can be considered as true or real, leaving room for emotion as the fundamental engine of learning knowledge that is not teachable but self-explained, a university-ecosystem in which science is learned by doing science, where research acts as a driving axis that specializes in science but at the same time makes it more complex in trans and interdisciplinarity" (Salgado, 2018).

53 A University is not constituted by being a holistic system that gathers a certain number of parties, but by the actions of its groups and the interactions between the parties. As a complex system, it is more than the sum of its parties (Morin, 1977). The interactions are precisely those that constitute the organization-system, and in turn the organization bridles coherence and functionality to the interactions. For Morin, the system concept has three facets (Morin, 1984) which he considers indissoluble: system, interactions, and organization. According to him, the system is a "global unit constituted from interrelated elements whose interpretation constitutes an organization... it is a combination of different elements that are interdependent... it is not identified with the phenomenal object, it is projected onto it". The eco-systemic organization is the paradox between order and disorder, and negotiates the relationship for the maintenance of the systemic equilibrium. The university maintains economic and knowledge exchange with the environment,

or created. This ecosystem, evolves within an environment that enhances the development of people's capacities and the management of the tangible common good. It is an *internal* environment that moulds the practices of the people and groups that are part of the community, since the *economic action* of the university-commune manages a limited common pool resource use that must be provided, and to which the appropriate actors in search of a common interest that is the development of relevant, pertinent and transforming knowledge of society.

- The knowledge derived from practice, which influences the performance of the groups and the subjectivity from which they have learned and assimilated the communal space. This, in turn, can be understood as an external medium for the groups, which influences and norm the behaviour of their microsystem.
- The socio-economic and political organization of the commune is the basis for the environment that enhances capacities. From this organizational balance special institutions are developed that act under the regulation of various levels of organization, whose rules also have different levels of flexibility and are oriented to sustain the common.
- The communal university complex recovers the intrinsic value of things over the utilitarian value, so it is possible that reciprocity and redistribution emerge in the midst of contractual relationships that involve long-term coexistence. This makes

---

that is, a macro-organization in the form of an ecosystem. Morín says that this opening makes the organization a " living organization... it is, therefore, a self-eco-organization" (Morin, 1984, p. 206). "The organization, biological and a fortiori sociological concept, is a supra-macro-concept that is part of another which is the Organization-System-Interaction (Morin, 1977, pp. 48-49). An Ecosystem-University is always seen as complex, but to the extent that difficulties are overcome and differences are assumed. The Academic Community that investigates will be able to build a sense of communication that is based on the values of reciprocity, cooperation and freedom of thought (Salgado, 2018).

possible alterity; a dignifying work over the mercantile Manichaeism, and the promotion of the development of all university actors-*comuneros*.

- Non-market strategies based on complementarity, exchange, reciprocity and redistribution mark the key elements of the economy of the university-commune. These make it capable of developing and interacting within the market society; open a space within the absolutist mercantilism to organize communally, and respond to self-managed personal interests from the university-commune perspective.
- The sustainability and self-sufficiency of the commune is a function of the common pool resource and does not mean isolation from the market. Since the exchange of resources and the development of capabilities for the common use depend directly on it, self-supply indicates the existence of a flow of internal exchange relatively independent from the changes of the outside, which ensures the reproduction of the community and the possibilities of appropriation-provision of the *comuneros*.
- The society in which the university is inscribed and recognized as an external medium that, being the real base of the ecosystem, is directly related to the basic science of the knowledge production of the university. That is, the university is a product and producer of society and there is no knowledge that can be generated that does not depend upon, and is not relevant to the society in which it is immersed. At the same time, this knowledge is not valid if it does not dialogue with society and is not capable of transforming it.
- The economic cycle between the university and society implies an exchange of resources and development capabilities both for the university and for society. The production of resources and skills, within the university, are built as a result of the university-commune *knowing how to act* economically; that is

to say, in the sum of all these complexities the balance between economy, politics and society must prevail. Therefore, the *economic action* of the university community should be focused on the production of relevant knowledge, one that is pertinent and capable of transforming society, as well as on the training of citizens who act those changes, otherwise the ultimate goal of the university would be seriously compromised.

- The focus on human action, understood as the ability to *act economically*, involves building an economic-social-political balance where the human being is the centre; where it is not about producing more but producing to live well, or better, to live well. This, in turn, implies prioritizing sufficiency rather than capital accumulation; sustainability rather than economic growth[54] per se; what is necessary rather than commercial efficiency that leads to uncontrolled competitiveness. It is, therefore, necessary to empower communities over their economies (Schuldt & Schuldt, 1997). This type of economy is identified with the mission of the university to place the person as the centre of their full and creative existence, fostering an environment that enhances their abilities, in order to develop a life endowed with meaning in the light of human dignity.

The complexity of the commune-university is not reduced only to the productive system understood as economic income or the production of knowledge, but covers also the dimensions previously discussed.

54 Sen is categorical in arguing that economic growth is more than a means to an end, and also that for certain important purposes it is not an efficient means (Stigliz *et al.,* 2010). That is, it can grow and not achieve development (Neff, 2011).

Bibliography

Acosta, A. (2012). *El Buen Vivir-Sumak Kawsay. Una oportunidad para imaginar otros mundos.* Quito: Abya-Yala.

Aristóteles, A., María, M., & others. (1970). Ética a Nicómaco.

Ashby, W. R. (1961). *An introduction to cybernetics.* Chapman & Hall Ltd.

Beck, U. (2006). *La sociedad del riesgo: hacia una nueva modernidad.* Barcelona: Paidós Ibérica.

Boff, L. (2002). *El cuidado esencial: ética de lo humano compasión por la tierra.* Madrid: Trotta.

Bourdieu, P., & Waquant, L. (1995). *Respuestas por una antropóloga reflexiva.* México: Editorial Grijalbo.

Chapin, F. S., Walker, B. H., Hobbs, R. J., Hooper, D. U., Lawton, J. H., Sala, O. E., & Tilman, D. (1997). Biotic control over the functioning of ecosystems. *Science, 277*(5325), 500-504.

Churuchumbi, G. (2007). *Propuesta sobre gobiernos comunitarios de los pueblos kichwas.* Quito.

Coméliau, C. (2000). *Les Impasses de la modernité. Critique de la marchandisation du monde.* Paris: Editions Du Seuil.

Cumming, G. S. (2016). Heterarchies: reconciling networks and hierarchies. *Trends in Ecology & Evolution, 31*(8), 622-632.

de Córdoba, F.U. (1918). La juventud argentina de Córdoba a los hombres libres de Sudamérica. Manifiesto Liminar. *La Gaceta Universitaria.* Órgano de La Federación Universitaria de Córdoba, Edición Extraordinaria, 1.

Durkheim, E. (2012). *La división del trabajo social.* Madrid: Editorial Biblioteca Nueva.

Ellerani, P. (2017). Las oportunidades de aprendizaje en la formación superior. Perspectivas internacionales según el enfoque de Nussbaum. En *El enfoque de las capacidades: ¿Una teoría pedagógica?* (pp. 155-196). Quito: Abya-Yala.

Elmqvist, T., Folke, C., Nyström, M., Peterson, G., Bengtsson, J., Walker, B., & Norberg, J. (2003). Response diversity, ecosystem change, and resilience. *Frontiers in Ecology and the Environment, 1*(9), 488-494.

Estermann, J. (1998). *Filosofía andina. Estudio intercultural de la sabiduría autóctona andina.*

Evans, P. (2002). Collective capabilities, culture, and Amartya Sen's Development as Freedom. *Studies in Comparative International Development, 37*(2), 54-60.

Folke, C., Holling, C. S., & Perrings, C. (1996). Biological diversity, ecosystems, and the human scale. *Ecological Applications, 6*(4), 1018-1024.

Foucault, M., Álvarez-Uría, F., Varela, J., *et al.* (1992). *Microfísica del poder.* La Piqueta.

Guild, B. (2009). *Life´s principles Biomimicry.* Obtenido de https://bit.ly/2XWkfBe

Habermas, J. (1987*). Teoría de la acción comunicativa, II. Crítica de la razón funcionalista.* Madrid: Taurus Humanidades. Obtenido de https://bit.ly/2DFgnfU

Harris, O. (1987). *Economía étnica.* La Paz: HISBOL. Obtenido de https://bit.ly/2UKTwp3

Holling, C. (1992). Cross-scale morphology, geometry, and dynamics of ecosystems. *Ecol. Monogr., 62*(4), 447-502.

Ibarra Colado, E. (1999). Los saberes sobre la organización etapas, enfoques y dilemas. En *Economía, organización y trabajo: un enfoque sociológico* (pp. 95-154). Madrid: Ediciones Pirámide.

Kelly, K. (1994). *Out of control: The new biology of machines, social systems, and the economic world.* Hachette UK.

Keohane, R., & Ostrom, E. (1995). *Local Commons and Global Interdependence: Heterogeneity and Cooperation in Two Domains.* Londres: SAGE Publications. https://doi.org/http://dx.doi.org/10.4135/9781446222010

Latouche, S. (2001). *La Déraison de la raison économique.* Paris. Obtenido de https://bit.ly/2WiZAGY

Laval, C., & Dardot, P. (2018). Ensayo sobre la revolución en el siglo XXI, Barcelona. *Perfiles Latinoamericanos, 26*(51), 406-417. https://doi.org/10.18504/pl2651-017-2018

Levin, S. A. (1998). Ecosystems and the biosphere as complex adaptive systems. *Ecosystems, 1*(5), 431-436.

Linhart, R. (1981). *L'établi.* Paris: Éditions de Minuit.

Low, B., Ostrom, E., Simon, C., & Wilson, J. (2003). Redundancy and diversity: do they influence optimal management. *Navigating Social-Ecological Systems: Building Resilience for Complexity and Change,* 83-114.

Marx, K. (1976). *Grundrisse: Elementos fundamentales para la crítica de la economía política: (Borrador) 1857-1858.* Madrid: Siglo Veintiuno. Obtenido de https://bit.ly/2UPgOdv

Maturana, H. R., & Varela, F. J. (1987). *The tree of knowledge: The biological roots of human understanding.* New Science Library/Shambhala Publications.

McGraw, T. (2009). *Prophet of Innovation: Joseph Schumpeter and Creative Destruction.* Boston: Harvard University Press.

Morin, E. (1974). La nature de la société. *Communications, 22*(1), 3-32. https://doi.org/10.3406/comm.1974.1335

_____ (1977). *Le système: Paradigme ou/et théorie.* Modélisation et Maîtrise Des.

_____ (1984). *Ciencia con conciencia.* Barcelona: Anthropos.

Morin, E., Pakman, M., *et al.* (1994). *Introducción al pensamiento complejo.* Barcelona: Gedisa.

Neff, M. (2011). Chile: Carta Abierta a Sebastián Piñera. Obtenido de https://bit.ly/2DFphu9 (February 22, 2019).

Nonaka, I., & Takeuchi, H. (1995a). *La organización creadora de conocimiento. cómo las compañías japonesas crean la dinámica de la innovación.* México: Oxford University Press.

_____ (1995b). *The knowledge-creating company: How Japanese companies create the dynamics of innovation.* New York: Oxford University Press.

Orts, A. C. (1996). *Ética de la empresa: claves para una nueva cultura empresarial.* Trotta.

Ostrom, E. (2008). Governing a Commons from a Citizen's Perspective. En Silke Helfrich (Ed.), *Genes, Bytes and Emissions: To Whom Does the World Belong? - Economic Governance* (pp. 268-278).

_____ (2010a). Beyond markets and states: polycentric governance of complex economic systems. *Transnational Corporations Review, 2*(2), 1-12.

_____ (2010b). Polycentric systems for coping with collective action and global environmental change. *Global Environmental Change, 20*(4), 550-557.

_____ (2011). *El gobierno de los bienes comunes: la evolución de las instituciones de acción colectiva* (2da ed.). México D.F.: Fondo de Cultura Económica.

Ostrom, E., & Hess, C. (2016). *Los bienes comunes del conocimiento* (1st ed.). Quito: Editorial IAEN.

Ostrom, V., & Ostrom, E. (1977). *Public Goods and Public Choices.* Indiana. Obtenido de https://bit.ly/2n5cWHm

Papa Francisco (2015). *Laudato sí. Sobre el cuidado de la Casa Común (Encíclica).*

Papa Juan Pablo II (1981). *Carta Encíclica Laborem Exercens.* Obtenido de https://bit.ly/1TmCQfP (Febrero 7, 2019).

Papa Pablo VI (1967). *Carta Encíclica Populorum Progressio.* Obtenido de https://bit.ly/1Nu1ucp (Febrero 22, 2019).

Peirce, C. S. (n.d.). Collected Papers 1931-58., vols. 1. Hartshorne, C. & P. Weiss, Vols, 7-8.

Petrella, R. (2004). L´Evangile de la compétitivité. *Le Nouveau Capitalisme,* 27.

Pilataxi, C., & Ortiz, P. (2014). *Sumak kawsay organización comunitaria y emprendimiento productivo.* Cuenca: Abya-Yala.

Platón (1925). *Platon: Le Sophiste (bilingüe).* Paris: Less Belles Lettres.

Polanyi, K. (1957). The Economy as Instituted Process. En G. Dalton (Ed.), *Primitive, Archaic and Modern Economics: Essays of Karl Polanyi.* Boston: Beacon Press.

_____ (1977). *The livelihood of man.* (H. Pearson, Ed.). New York: New York Academic Press.

_____ (2001). *The great transformation* (2da ed.). Boston: Beacon Press.

Porter, L. W. (1996). Forty years of organization studies: Reflections from a micro perspective. *Administrative Science Quarterly*, 262-269.

Porter, M. E. (1998). *Clusters and the new economics of competition* (Vol. 76). Harvard Business Review Boston.

Regalsky, P., & Calvo, L. M. (1994). *Raqaypampa: los complejos caminos de una comunidad andina: estrategias campesinas, mercado, revolución verde.* La Paz: CENDA.

Rivera Cusicanqui, S., Conde, R., & Santos, F. (1992). *Ayllus y proyectos de desarrollo en el norte de Potosí* (1. ed.). La Paz: Ediciones Aruwiyiri. Obtenido de https://bit.ly/2DE15bi

Salgado, J. P. (2018). *Innovación organizativa para la puesta en valor de la investigación científica. El caso de la Universidad Politécnica Salesiana.* Università degli Studi di Ferrara.

Salgado, J. P., De los Ríos, I., & López, M. (2017). *Management of Entrepreneurship Projects from Project-Based Learning: Coworking StartUPS Project at Universidad Politécnica Salesiana (Salesian Polytechnic University), Ecuador.* INTECH. https://doi.org/10.5772/intechopen.68492

Sánchez Parga, J. (2013). *Transformación antropológica del siglo XXI: el homo economicus.* Quito: Abya-Yala/UPS.

Schuldt, J., & Schuldt, J. (1997). *Dineros alternativos para el desarrollo local.* Repositorio de La Universidad Del Pacífico-UP. Obtenido de https://bit.ly/2IN7Dso

Schumpeter, J. (2015). *Capitalismo, socialismo y democracia.* Volumen I. Barcelona: Página Indómita.

Nussbaum, M., & Sen, A. (1991). *Capability and Well-being. The Quality of Life.* DOI: 10.1093/0198287976.001.0001

Stigliz, J., Sen, A., & Fitoussi, J.-P. (2010). *Mis-measuring Our Lives: Why GDP Doesn't Add Up.* New York: The New Press.

UPS (2017). Rendición de cuentas - Ejecución Plan Operativo 2017. Informe del Rector 2017. Quito.

Weber, M. (1991). *Histoire économique. Esquisse d'une histoire universelle de l'économie et de la société.* Paris: Gallimard

_____ (2002a). *Economía y Sociedad.* Madrid: Fondo de Cultura Económica.

_____ (2002b). *The Protestant ethic and the "spirit" of capitalism and other writings.* Penguin.

_____ (2014). *Economía y sociedad.* Fondo de Cultura Económica.

Wolpe, H. (1982). The Articulation of Modes of Production: Essays from Economy and Society. *The Journal of Modern African Studies, 20*(2), 336-339.

The environment of the university commune: a human development enhancer

Bernardo Salgado Guerrero[1]
bsalgado@ups.edu.ec

Paola Carrera Hidalgo[2]
pcarrera@ups.edu.ec

Introduction

In the beginning, people considered the community as a centre where social relations were woven through its members' interaction and contribution to collective development. It was a space of meeting, coexistence and learning where various activities were carried out; from teaching and learning to political decision-making. One factor that influenced the appearance of communes is the struggle and defence for self-determination and resources. These communes worked under self-governing regimes[3] to manage local issues, see-

1 Lecturer and researcher at the Salesian Polytechnic University. MSc. in Development Cooperation, Specialization in Integral Planning of Local Development, University of Valencia. PhD candidate.

2 Researcher and lecturer at the Salesian Polytechnic University. MSc. in Project Planning for Rural Development and Sustainable Management, Polytechnic University of Madrid.

3 The forms of self-government for the management of common goods must guarantee equitable access to, democratic control and protection in time of the common pool resource. Self-organization implies "a strong capacity for collective action (…) [and] a high degree of social capital" (Ramis, 2013, p. 119).

king to manage resources to become self-sufficient with a stronger economy (Azzellini, 2017).

With the emergence of private property, Society began to organize itself differently, giving rise to a number of social conflicts. Modes of production evolved gradually and shifted from a "primitive" community, where social organization was horizontal and a sense of community prevailed within daily activities, to a market society that seeks efficiency in all forms of production (Cameron & Neal, 2015).

Under the market logic, the progress and development of countries is measured through macro-economic indicators, which neglect important areas such as education, health, social security and poverty (Stiglitz, Sen, & Fitoussi, 2008). For this reason, new approaches have emerged, for example, the Economy of the Common Good (EBC),[4] human development[5] and the capability approach, that seek to measure well-being from a humanistic perspective to reclaim a sense of community and put the person at the centre. This approach includes working for the common good, promoting freedom, dignity of human beings and enhancing what they are capable of doing and being (Ellerani, 2017, p. 161).

4 The Economy of the Common Good is a movement that arose with the objective of rethinking the concept of an economy based solely on the accumulation of capital and economic growth. Instead, it focuses on the common good. Christian Felber (2012), initiator of the movement, proposes a series of human values that, within this model, contribute to the construction of the common good: human dignity, solidarity, ecological sustainability, social justice, democratic participation, transparency.

5 Alkire and Deneulin (2009) have proposed four procedures or principles to understand human development: (i) Equity includes the distribution of justice among human groups, access to opportunities and affirmative actions. (ii) Efficiency implies the optimal use of resources to promote the development of individual and community capacities. (iii) Participation and empowerment, so that people become agents and make decisions that allow their environment to be positively transformed. (iv) Sustainability, so that development, in all spheres, lasts over time.

The EBC aims to co-construct an economic model in favour of the common good that bases its economic relations on cooperation and collaboration, and its political-social relations on democracy. For this, there must be rules and incentives that generate the right conditions to achieve true human and social development (Felber, 2012). Civil society has an important role in this model and therefore all human activity should contribute to the development of values and participatory dialogue (Gómez-Alvarez Díaz, Morales Sánchez, & Rodríguez Morilla, 2017).

With reference to the above, human development with a focus on the person has a close relationship with the capability approach[6], a concept developed by Amartya Sen that introduced to a new economic and social science paradigm. The key is the development of people's abilities through *functioning* (highly valued activities that contribute to the "well-being" of the person), *capability* (freedom to perform activities - *functioning*) and *agency* (ability to achieve goals and be agents of action and change) (Nussbaum & Sen, 2009, p. 31).

Sen (2009) states that the capability approach is an intellectual discipline that focuses on the evaluation of: the achievements and freedoms of people to know what they are capable of doing (capabilities) and achieving, and to know the degree of satisfaction with one's life, beyond the accumulation of material assets / resources. It relates to human development because it focuses on aspects of people's quality of life including, but not limited to, public health, environmental protection, sustainability, education, welfare and public policies (Robeyns, 2017).

6 It is complex to make a literal translation of "capability approach". According to the approach proposed by Amartya Sen, the various studies in Spanish translate it as *capacit-action*. **Translator's Note -** Such a term plays on the Spanish words for capacities (*capacidad*) and action (*acción*).

Through human development and the capability approach, people can strengthen their capacities within educational environments that creates a supportive environment. In this context, higher education should assess people's potential and promote in them the ability to act (Alessandrini, 2017). Nussbaum affirms that the purpose of development is that people live fully, creatively, developing their potential, building a meaningful life, according to human dignity (2001).

Acquisition of these capacities in different environments (especially educational), allows people to become architects of their own lives. To achieve this, they need freedom of expression, of association and freedom to be educated without fear (Alkire & Deneulin, 2009). For this reason, from the human development and the capability approach, education must be understood from a new perspective, since access to it creates a tool that promotes social progress and highlights inequalities (Cejudo, 2006).

In this new approach, education should be conceived as a space where innovation and entrepreneurship are promoted as fundamental pillars of new knowledge. This would open students' mind, allow them to identify opportunities, and promote entrepreneurial activities (Ozgem & Minsky, 2007), in an environment that enhances capabilities, provides opportunity to grow, and contributes to the common good.

The educational environment –a common place– that enhances capabilities

In the last century, the pedagogical model in education, like the economy, has had as its main task "to produce human and social capital capable of consuming the productivity and efficiency of the market". For this reason, this educational model faces a challenge in imple-

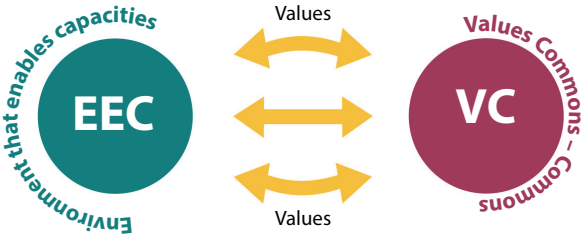
menting bespoke training and flexible, creative policies that promote the self-realization of academic communities (Margiotta, 2017, p. 49).

> We live in a world that changes rapidly and is increasingly interdependent, where knowledge and innovation are important engines for development. This means that good learning and good quality education are increasingly decisive in the well-being of individuals, in the progress of countries, and in the quality of the common future of humanity. (UNESCO, 2014, p. 9)

With this purpose in mind, continuous education allows people to adapt to new realities and to develop training processes that respond to social needs and demands, thus contributing to the progress and development of citizens. Therefore, since education is an integral (holistic) process, it allows the empowerment of human beings through formative processes that promote critical thinking and transcendence in order to forge their own future (De Natale, 2017). In this sense, higher education plays a fundamental role and should encourage practical, collaborative –communal– learning, based on the management of projects and activities that enhance the development of skills and abilities (Alessandrini, 2014). Nussbaum identifies the following types of capabilities:

- "Internal capabilities": relate to the emotional, intellectual part, the state of health that develops within the wider context –family, social, political, cultural– in which a person lives. These allow the *functioning*.
- "Combined capabilities": the combination of internal capabilities and the external environment, in which the person can develop fully as their internal capabilities become visible, if external conditions [environments] allow it.
- "Basic capabilities": are the innate abilities of each person that cannot be acquired but can be enhanced. The environment helps the acquisition of internal capabilities (2012, pp. 28-31).

Illustration 1
Values at the Salesian Polytechnic University.
Common Pool Resources

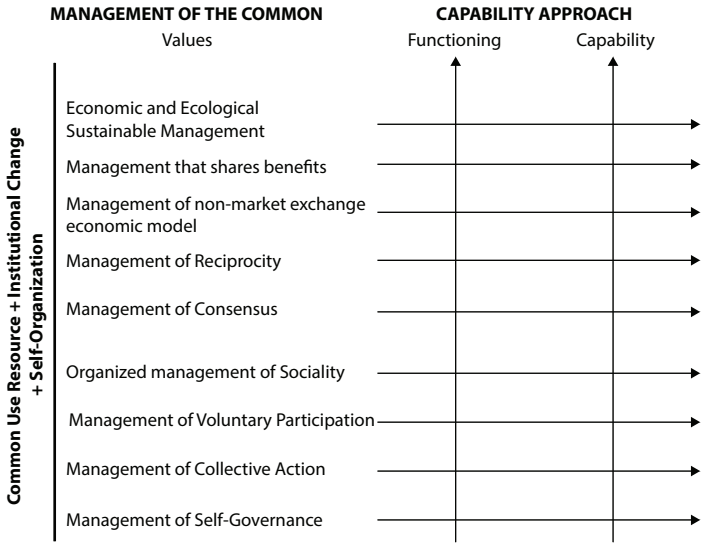


Source: Authors's elaboration

The development of these capacities is the direct result of a supportive environment. For this reason the learning context is an important factor, because it must be able to transform and generate action. Indeed, the context influences human development and education must be oriented towards generating "environments that give value to mutual respect, security, attentive listening and the mutual and genuine willingness to welcome and accept differences … (and) create opportunities of experiential learning" in formal and informal contexts, inside and outside the classroom (Ellerani, 2017, p. 182).

From the perspective of the common good, the values generated are the result of the interactions of the commune's members in different environments. This is where the individual commitment to contribute to the sustainability of the common pool resource is born under the logic of appropriation-provision. The management of the common (Illustration 2) is possible in environments where, through the approach- functioning capability/actions and capabilities- members can act freely, enhance their capabilities and contribute to the management of commonly used resources, being co-participants and correspondents of the process.

Illustration 2
Management values and the capability approach[7]



Source: Nussbaum, 2001; Ostrom, 2011

The Salesian education: the environment-oratorio[8]

Under the premises established in the previous section, "education (…) is affirmed as the right of man in this new educational perspective that implies a continuous relationship of man in himself,

7 The topic of the management of the common is developed in the first article of this book, "The university: a commune of citizens".

8 **Translator's Note** - Don Bosco, the founding father of the catholic Salesian order, established the *oratorio*, that is to say a *catechism*. It was a place for marginal and neglected young people who had been abandoned to their own destiny. In such a place, the Salesian fathers created a sense of family where such youth were welcomed, looked after, and educated. It was a place of prayer, education, play, and togetherness.

of man with society" (De Natale, 2017, p. 85), contributing to a full human development, focused on the person and their ability to be active actors at the service of Society and not the market. That is why the University must point to an education where co-constructed knowledge is generated from cooperation, participation and learning, in an environment that enhances the capacities of all actors in the academic community.

Every work of Salesian education is based on the experience of Don Bosco and the Salesian *oratorio* is one of the most important legacies. The Salesian mission is to form good Christians and honest citizens, the search for wisdom and knowledge, the encounter and transcendence of the person. The *oratorio* is not necessarily a physical space, but rather an experience that:

> facilitates the family atmosphere, establishes the necessary mediations so that every young person grows up in a cosy and familiar environment (home), marked by joy (*patio*); where they can develop all their potential, acquiring new skills (school) and walk following a clear proposal of faith (parish/Church). (Dicastery of Youth Ministry, 2014, p. 127)[9]

According to Salesian pedagogy, it is important that the educator knows the context and reality of young people. They must be empathetic and create a climate of affection, hope, accompaniment; their work is inside and outside the classroom. For these reasons, Don Bosco's pedagogy is known as the Preventive System, because it integrates the person in an integral way, cares for the human and takes into account the context where education is being carried out (Ávila, 2013).

The *oratorio* is understood as a meeting place, which goes beyond the educational-pastoral dimension; it is a youth experience

9 **Translator's Note** - From the Greek term δικαστήριον, law-court, from δικαστής, judge/juror, a **dicastery** is a department of the Roman Curia, the administration of the Holy See through which the pope directs the Roman Catholic Church.

that, through pedagogy, spirituality and the associationism, aims to combine the affective and educational aspects to arrives at the person's soul who feels welcome and finds the meaning of their life (Dicastery of Youth Pastoral, 2014). It goes beyond a physical space - as in the commune; it is a life experience, a meeting place, a space of accompaniment where young people can develop their capacities to become architects of their life projects. It is a place where opportunities, activities, environments are provided; it is a space, of accompaniment, encounter, support. It is a community called to service and where its members can develop fully and freely (Peraza, 2011). Those who are part of an *oratorio* are committed to work for the person under the principle of co-responsibility, which is related to the shared responsibility when managing the common pool resource.

In this sense, Salesian pedagogy is committed to human development through its person-centered work, the creation of oratories (Peraza, 2011) –spaces that enhance capacities– a pedagogy provides young people with tools to become managers of their life project and key actors in the construction of the common good.

The UPS-Commune

The Polytechnic Salesian University (UPS) is interested in promoting higher education as a common pool resource, in order to enrich the members of the university community and of Society in general, in a communal environment that enhances the *capacity/action.*[10] It is not only about monetary wealth, but also about the value of people, their life project and their human development implicit in this process, since both aspects are interdependent and important in people's lives.

10 **Translator's Note** – Expression that plays with the Spanish word *capacitación* (training), literally meaning "providing capacities/enabling"; it refers to an action that enables, from the Spanish terms for *capacities* and *action*. Cf. footnote 7.

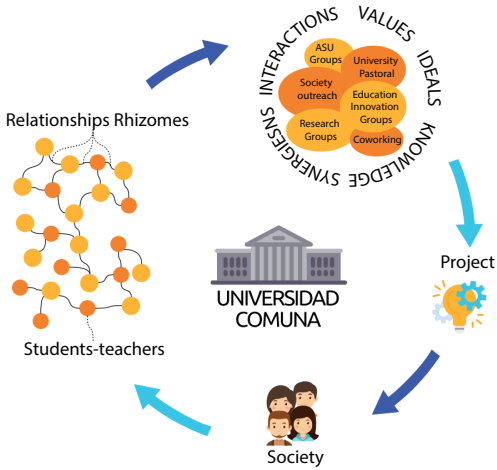
The UPS, working on its mission of "(…) training honest citizens and good Christians, with academic and research capacity that contribute to local and national sustainable development" (UPS, nd) has encouraged the creation of various environments that contribute to educate from a person-centred approach and through capacity acquisition. This environment enhances capacities, generates conditions and opportunities to achieve individual and collective aims towards the common good (Salgado, 2018).

These environments are closely related to the communes because all the members of the community –students, educators, administrators– appropriate the goods and services of the ecosystem-university, but also give back to guarantee the sustainability of this common pool resource. For this reason, the Salesian University encourages associationism as a key axis in education, as it encourages group work to grow in community.

[University] entrepreneurs are considered agents of change and growth; they disseminate innovative ideas constantly, accelerating the process of transformation and improvement of their environment (OECD, 2016). In this way, innovative projects generate economic growth in their communities by creating new businesses and contributing to local development (Henderson, 2002), thus contributing to the common good.

As a Salesian institution, the UPS has several communal environments that allow members of the university community to associate and strengthen their capabilities. In this way, there is interrelation and synergy –in the form of rhizomes– between all the agendas and university programs, in which the project acts as a catalyst axis and becomes the link with Society (illustration 3).

Illustration 3
The Commune University and the environment that enhances capabilities



Source: Authors' elaboration

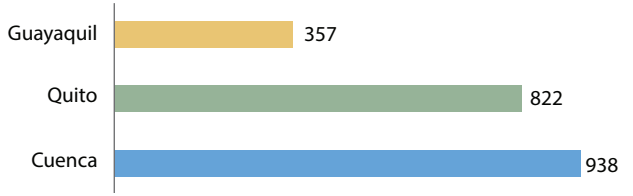
Participation in the different university environments and spaces is voluntary, consensual and through action. The community members are agents of their own future thus, they can freely take their life project in formal and informal spaces where, through entrepreneurship and innovation, inside and outside of the community-college positive changes is generated.

ASU groups

The Salesian University Association (ASU) relies on the participation of students, teachers and beneficiaries outside the university. It seeks to integrate together undergraduate degrees, areas of 'Linking with Society', 'University Pastoral', and 'Reason and Faith' in one project "of human development in vulnerable communities -

missions" (UPS, 2018d). During 2017, it reached 18,756 beneficiaries and in 2018, 2117 students and animators participated in the three university venues - Quito Guayaquil and Cuenca.

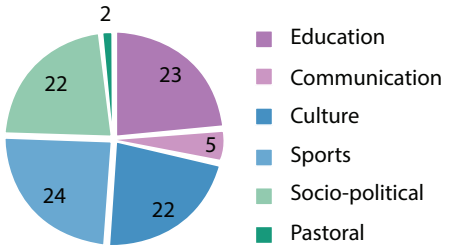
Illustration 4
Student participation by location year 2018



Source: (UPS, 2018d). Authors' elaboration

ASU groups are an essential element of the UPS university life. They are approved by the Higher Committee and must comply with the set requirements and procedures. Their main objective is to be a place of youth expression in the Salesian style, based on participation, commitment and vocation in the following areas: culture, sports, communication, education, socio-political, and pastoral (UPS, 2018a).

Illustration 5
National ASU Groups by area



Source: UPS, 2018c. Authors' elaboration

In this environment, through various social activities, members can put into practice what they learn. The individual experience inspires other students to become a part of the ASU groups, and so the community grows. This meeting space offers a number of opportunities, which in addition to strengthening capacities and creating internal and external networks also allows students to discover new skills and abilities.

The ASU groups allow complementing personal development and motivates students to develop in different areas, fulfilling objectives that are the result of collective actions, commitment and reciprocal relationships within each group, with other groups and with the rest of the university. In this space, students experience a real growth in community because coexistence strengthens the values that are interwoven as a result of their actions (functioning) and the empowerment of their abilities (capability).

University Pastoral

The University Pastoral aims to sensitize the university community about the Salesian role in education, promoting academic excellence, respect for diversity and building a more equitable society. It grounds its work on four pedagogical elements: community environment; cultural mediation; commitment and involvement with cultural, social and ecclesial realities; and personal and group support (UPS, 2018c).

One of the most important initiatives within the Pastoral area is the 'Accompaniment Project' for fellows and non-fellows, according to the specific Salesian style. Its main objective is to provide an accompaniment to new students, with the aim of reducing dropout rates, dropouts and/or re-taking of degree subjects. The project is carried out through two strategies (table 1); the first one is 'peer tutoring', led by the GIATAE Research Group; the second one through the Listening and Accompaniment Centre, directed by the 'Reason and Faith' area of knowledge. A total of 2,718 students benefit from these initiatives (UPS, 2017a).

Table 1
Project of Accompaniment, Salesian Style (2017)

Dimension	Academic	Human
Strategy	Peer tutoring	Centre for Listening and Accompaniment
No. of beneficiary students	1458	1260

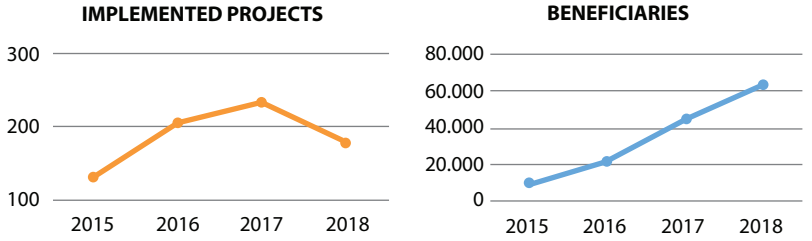
Source (UPS, 2017a). Authors' elaboration

Outreach work (links with Society)

The relationship with Society is a fundamental axis in the actions of the UPS, because together with teaching, research and administrative management, they must aligned with the National Plan for Good Living and contribute to the development of the country. Aware of the university's social responsibilities, the UPS is committed to contributing to Society through programs, projects and activities that contribute positively to different environments, especially the more vulnerable ones (UPS, 2018f).

Work is undertaken in three lines of intervention: academic linkage, organizational strengthening, and development management. Each one has bespoke processes and programs. In 2018, 177 projects were completed with the participation of 1,249 students with a total of 62,847 beneficiaries (illustration 4). Although fewer projects were completed than in 2017, they were more complex and total number of beneficiaries increased (Technical Secretariat of Society Links, 2019).

Illustration 6
Historical Links with Society



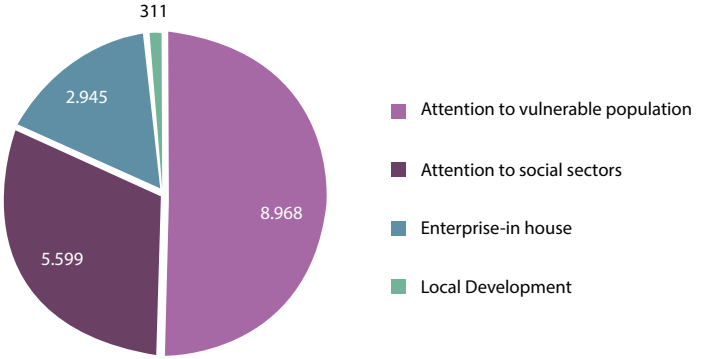
Source: (Technical secretery for Society Links, 2019). Authors' elaboration

Currently, there are 25 programs in three locations; the ones with the greatest impact in terms of number of beneficiaries are (illustration 7): attention to vulnerable populations; attention to social sectors; entrepreneurial-in-house[11] and local development (UPS, 2017b). In this way, the members of the university community are linked to their environment and needs, and generates positive impacts and an increasingly supportive society.

The relationship with Society allows members of the commune-university to experience life in a way that complement their university education and makes them more sensitive to the reality of the environment in which they develop. In this way, students seek to participate in this space as part of their commitment to the common good and the community, as their voluntary and committed participation allows the benefits to be shared with actors outside the University.

11 *Entrepreneurial-in-house* is a modality of continuing education for adults through courses that are carried out in partnership with a number of companies external to the UPS. The objective is to provide a training space through face-to-face and virtual spaces along with field practices.

Illustration 7
Number of beneficiaries of the four 'Link with Society' programmes



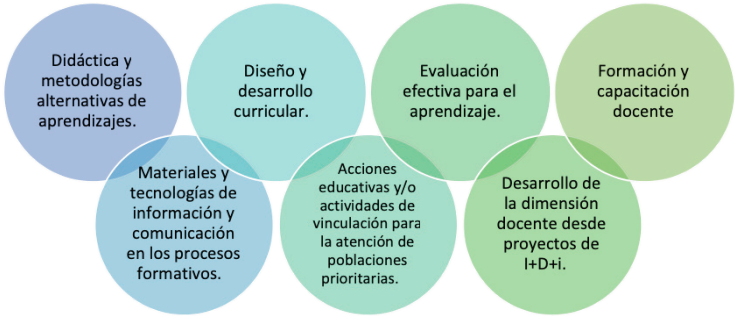
Source: UPS, 2019. Authors' elaboration

Educational Innovation Groups

In its search to promote educational strategies to improve the quality of education, the UPS has motivated the creation of Educational Innovation Groups (GIE) that are set up to enhance current teaching through new pedagogical and methodological strategies to be disseminated and applied in the university community. The work of teachers seeks new ways to disseminate knowledge, that offers students new learning paths that contribute to their self-development (UPS, 2018b).

In this way, the GIE become a space where teachers, students and administrative staff contribute to the construction of a university-commune. Currently, the UPS has seven innovation themes (cf. illustration 8), 15 Educational Innovation Groups, and 6 innovation projects that seek, to strengthen academic quality within the University (Vice-Rectorate for Teaching, 2018).

Illustration 8
Educational Innovation Lines



Source: Vice-Rectorate for Teachers, 2018. Authors' own elaboration

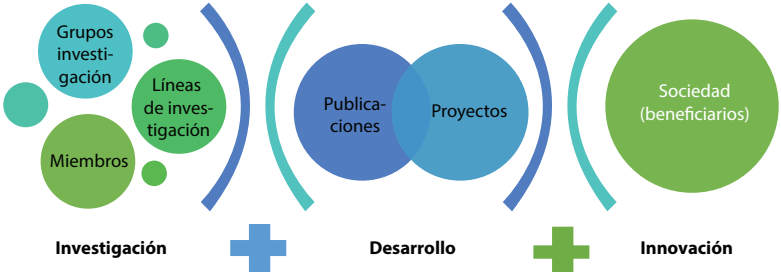
This initiative was proposed, not imposed, by the academic community in its commitment to contribute to the improvement and for development of the commune-university, in order to achieve better learning outcomes and encourage innovation in teachers. The new methodologies, proposals and evaluation processes contribute to an environment that enhances capacities and generates new forms of learning students, which is the centre of all actions. Thus, collectively members contribute to the sustainability of the common pool resource.

Research Groups

Research Groups (GI) provide an academic space that seeks the generation of knowledge based on scientific research, technological development, and innovation. They are based on the interest and values of teachers and students who joined efforts to develop innovative projects aimed at the production of pertinent, relevant and transformative knowledge –that meets social demands, and makes a positive contribution to the environment (Salgado, 2018).

The research projects bring together inter and trans disciplinary groups that, together with students, develop research in various areas; work autonomously and contribute useful knowledge to social needs and demands (Salgado, 2018). Currently, the UPS has 39 lines of research; 73 research groups; more than 406 teachers, researchers, and technical staff; 1068 students; and 132 projects (UPS, 2018e).

Illustration 9
UPS Research



Source: UPS, 2017b. Authors' own elaboration

This space encourages collaborative learning and motivates students to investigate, adding value to the university and the wider environment. Within the groups, internal dynamics (self-organization) are also generated so that the resources they have, which are from and for the university, are sustainable and allow them to continue generating contributions for the commune.

Co-working/StartUPS

The Co-working/StartUPS project emerged in 2015 as a joint project between the Salesian Polytechnic University, the Polytechnic University of Madrid (UPM) and other external entities. It takes a project-based learning approach and throughout the academic year various activities aim to develop useful learning tools to enable stu-

dents to develop themselves and their projects in "freedom of action of self-organization" (Salgado, 2018, p. 418).

The UPS has four physical co-working spaces in the cities of Cuenca, Guayaquil, Quito-Campus Girón, and Quito-Campus Sur. This collaborative seeks to promote entrepreneurship, and combines important elements of innovation, awareness, and capacity development. It is open to all; a place where its members feel welcomed and supported; where people, ideas, and projects are interconnected, and its members are the main agents of their own training process (Salgado, 2018).

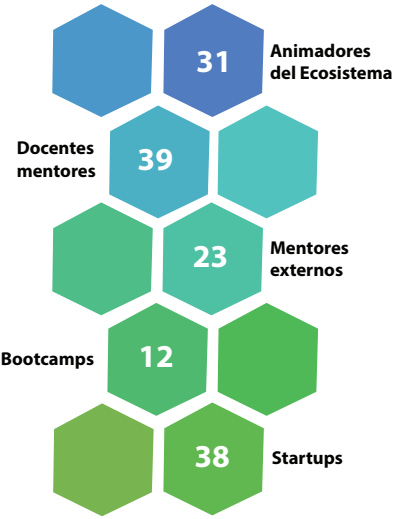
Our aim is that innovative students receive mentoring in all the different events that are carried out, to convert theory into practice. Meetings, courses, workshops, hackatons,[12] and BootCamps[13] are organized, employing various methods: (i) Working with people, (ii) Project-based learning, (iii) Happy Canvas School, (iv) Scrum (Scrum, 2018), (v) Resilience Camaleon, and (vi) Idea, Design, Prototype, Validation (Máytás, Carpio, Soriano, & Carrera, 2018).

Since its start, the Coworking/StartUPS space has brought together approximately 17,128 students and conducted 2,136 workshops

12 The *Hackaton* is a space that brings together multidisciplinary teams that work for 48 hours to solve a specific challenge posed by an organization outside the UPS (public or private). The objective is to generate alliances with companies to solve specific and real problems, in this way the university-company-society alliance is strengthened.

13 The UPS calls *BootCamps* to various camps that have a specific methodology for each event. It is a space for speed learning that seeks the transfer of various tools to drive innovation and that help students develop business skills. Each year students develop the BootCamp called "reCREATE" in each headquarters; a national BootCamp called "rETHOS", and several mini BootCamps in each headquarters. **Translator's Note** – The names of the bootcamps play on words: *reCREATE* plays on the Spanish words *recrearse* (to enjoy) and *create* (to create); *rETHOS* is a term formed by the union of the Spanish words *Retos* (challenges) and *Ethos* (ethos).

on different topics, contributing to creating an environment that enhances the capacities of the actors of the university community.



The Co-working/StartUPS project has redefined the Salesian *oratorio*; it provides an opportunity for community-building,,creating networks, and has become a meeting place for work, sharing, support and growth. Entrepreneurship is a didactic tool that allows generation of non-commercial exchanges, since the co-working spirit of young people enables the revaluation of the sense of a common space and the co-construction of collective development.

Competitions between the UPS and the young university *comuneros*

What does a "traditional" student look for when entering university? What role does the university play in "professionalizing" development during students' academic careers ? What makes the university a communal "environment" for the development of people?

How do we all intervene –teachers and students– to build, on the basis of our community, capacities that give us a unique identity? These are the main questions that arise when considering the role of the university-commune, in which as beneficiaries many of us play a part,[14] each with a different vision and objectives. Some possible answers to these questions are: it is only through obtaining a degree; attaining a certain number of graduates per year; being awarded a medal as a new professional graduate –who are expected to contribute to society through developing complementary competences and skills– that can create socially responsible and innovative actions in relation to our spaces of social interaction.

Through the globalization of our society, and continual updating of "informtion" that may be responsibly or irresponsibly posted on social networks, obtaining an academic degree is no longer fashionable. A degree is also no longer the only pre-requisite that institutions seek from possible employees, or that individuals require to practice a profession. It is even worse in the case of perfect academic records. We live in an era where specialization –master's degree– is the "minimum" professional requisite. In the hope that this will change (it is already started to happen), many of these elements are losing their "power" as far as professional development is concerned. Not only is the "market" for professionals manifesting a change in the requisites demanded, but many universities have listened to their beneficiaries and seek to deliver to society individuals with different ways of performing a professional role. Here, we are talking about skills and abilities that young people must develop during their academic experience at university.

According to Sen, being or doing is the way in which human beings respond to the alternatives in front of them. This principle is

14 The term *stakeholders* is also used to refer to beneficiaries.

close to the capability approach to human experience according to which, as human beings, we are required to take decisions and make choices at every moment in our lives (Gough, 2007, p. 189). Here, we must begin with cooperation and reciprocity to others, since our decisions must support collective –common– well-being. That is to say, we can either be or do, and we can achieve it by our actions (capacities/functions) (Robeyns, 2017, p. 9). That is, the process of knowing our capacities and what they can achieve. It is also important to understand that in combination one or more skills can appear.

Hager, Holland and Becker (2002, p. 3) offer an interesting approach by defining competencies as a range of qualities, be them specific, technical or generic. A classification of competences can be: (i) basic or instrumental, focused on solving everyday problems that we acquire in basic training; (ii) generic, transversal, intermediate, emphasizing skills and broad transversal attitudes to different professional fields; (iii) specific, technical or specialized, with technical elements focused on a specific area of study, which are not easily transferred to academic or work contexts; and, (iv) meta-competences that are generic but of a high level and favour the development of other competences (García-San Pedro, 2009, p. 15).

In the university context, many competencies develop through a curriculum which is designed to help students complete their studies and gain competencies that increase their professional profile. For example, the Spanish National Agency for Quality Assessment and Accreditation (ANECA), lists a large number of competencies that must be implicit in a curriculum. The generic transversal competences proposed by this agency are:

Table 2
ANECA Competencies

A. INSTRUMENTAL
Capacity for analysis and synthesis
Organization and planning capacity
Oral and written communication skills in the native language
Proficiency in a foreign language
Computer skills related to the field of study
Ability to manage information
Problem solution
Decision making
B. PERSONAL
Teamwork
Ability to work in an interdisciplinary team
Ability to work in an international context
Skills in interpersonal relationships
Respect for diversity and multiculturalism
Critical thinking
Ethical commitment
C. SYSTEMS
Autonomous Learning
Adaptation to new situations
Creativity
Leadership
Knowledge of other cultures and customs
Initiative and entrepreneurial spirit
Motivation for quality
Sensitivity to environmental issues

Source: ANECA / (Van-der Hofstadt Roman & Gras, 2006)

At first glance, these competences seem logical and necessary –basic– so that a student can use them in their professional practice, but these won't be distinctive from other graduates from other universities. That is why as a university, we consider it necessary to define skills that will make our students stand out. To not only satisfy the academic ego in Higher Education, but also for the satisfaction of providing each student in our community with elements –competences– that will help both their professional development and to achieve their life goal. So, it is important to define the actions that each of the parties –university and student– must contribute to the generation of these competences.

Below is a table listing the possible contributions of the UPS (as an environment that enhances capacities) and its students (as their main users). The result of this combination promotes a community link that generates action values for the resource of common use.

From the above table it is evident that (as an empowering environment), the university plays the role of developing capacities that, through integration, knowledge, action, autonomous performance, and good practice, aim to consolidate "comprehensive training". For this environment to function the commune is needed, that we understand to be a space of reciprocity and correspondence where results are obtained that will benefit the whole of society. It is not only based on a theoretical academic argument or according to the "needs" of an unknown and changing market, for example ANECA. Instead, it creates a process of involuntary obligation that guarantees the functioning of the commune, which in turn will better manage the common resources.

Table 3
Skills for the Commune: University and Students

University	Student(s)
• Educate and train • Open space for lifelong learning • Disseminate knowledge through research • Understand, reinforce, encourage and disseminate national, regional, and historical cultures • Protect and consolidate societies values • Promote knowledge through research in the fields of the Arts and Humanities, and Science, and the dissemination of their results • Critical and creative thinking • Quality evaluation • Correct management and financing • Sharing of theoretical and practical knowledge	• Analysis and synthesis • Apply knowledge in practice • Planning and time management • Research skills • Ability to learn • Information management skills • Criticism and self-criticism • Adapt to new situations • Creativity • Set and solve problems • Decision making • Lead work team • Inter-personal skills • Leadership • Ethical commitment • Entrepreneurship • Achievement motivation • Commitment to citizenship • Social commitment • Humanistic attitude • Social responsibility • Service vocation • Tolerance • Competitiveness • Predisposition • Learn from failures • Vocation of service and solidarity • Ability to manage resources • Negotiation capacity • Commitment to the community • Ability to be an agent of change • Environmental commitment

Source: World Declaration on Higher Education in the 21st century (UNESCO, 1998); Competencies Report; TUNING Latin America Project (2007).

Within the functioning of the commune, it is understood that the use of the common is an obligation that everyone accepts voluntarily to achieve reciprocal relations. This also means that the organisation delegates certain functions to each individual so as not to harm the other members of the commune. Herein lies the principle

of co-responsibility to develop greater competencies that are not delegated but are developed by each individual, and that have a place once they are put into practice in the commune. This premise underpins Ostrom's work on collective action that can fulfil common interests, drawing on their own resources and the common interests of a sector (2011). To use the commune as a model that supports the achievement of the common, translates the idea of a series of relationships that are capable of developing non-personal and reciprocal actions for individuals in the commune. It could be synthesized as:

$$\text{value for the commune} = \frac{\text{what I have}}{\text{what i give}} - \text{Community control system}$$

Conclusion

An educational space such as the University allows us to reclaim the sense of commune, because in it we can interweave a number of relationships that are based on the co-construction of a new educational model in favour of the common good. The latter bases its management on the communal, cooperative, democratic, equal, and on the logic of self-government through the freedom of action of the community members.

The freedom of action and decision enjoyed by the members of the university-community motivates them to actively participate in various initiatives that are beneficial to the community; while at the same time enhancing their own capacities and allowing them to develop their individual life projects. This commune is not only an educational/academic space; it is also an experimental and experiential opportunity for transcendence, which will allow all its members to forge their own future.

Like the commune, the UPS is a place of encounter, coexistence and learning that highlights and enhances the value of its community

members, so that in different environments, these members clearly display a "Salesian style" and can grow as a community working together to manage the university as a common pool resource. Some of these environments have already been mentioned, for example: the ASU Groups and the University Pastoral through the Salesian university associations; student involvement in outreach projects; groups for educational and research innovation; and the new Co-working/StartUPS innovation and entrepreneurship ecosystem.

The voluntary participation of students in the different environments, and the consolidation of a collective action indicate that a first stage has been reached in the process of empowering the common poool resource. Through consensus, this can achieve an institutional change that will allow the commune to achieve self-organization under the principles of reciprocity, collective action, commitment and co-construction to contribute to the sustainability of the university – both as a commune and evaluator of the communal system.

In the present work, we have approached the capability approach not so much through the competences that students have to obtain and that the teachers have to develop in them, but from the perspective of an environment that strengthens their capacities. Here, the university meets its main users, the students. Whether from the university or from the students' side, these competences will be managed through the integration of individual autonomous performances, which guarantees that they are put into practice through the daily workings of the commune.

The management of the university-commune under this perspective generates ownership by the members of the community who are committed to contributing to this common pool resource, and in different ways contribute to guaranteeing its sustainability. It puts aside the value of meritocracy that characterizes the traditional

university, because it affects any "extra" effort that a commoner can make to achieve "excellence".

This person-centred education has as its fundamental tools innovation and entrepreneurship, which makes the University a living learning laboratory, since they allow the community members to develop freely but responsibly in the different university environments. It promotes not only the development of their abilities, but their ability to adapt in the pursuit of their life projects through entrepreneurship, which allows them to become agents of change and growth, with a new vision that considers the common good as the fundamental line in its commitment to contribute to the development of its environment.

Bibliography

Alessandrini, G. (2014). *La 'pedagogia' di Martha Nussbaum. Approccio alle capacità e sfide educative* (1a ed.). Milano: Franco Angeli.

_____ (2017). Generar capacidades: educación y justicia social. En *El enfoque de las capacidades: ¿Una teoría pedagógica?* (pp. 19-46). Quito: Abya-Yala.

Alkire, S., & Deneulin, S. (2009). The Human Development and Capability Approach. En S. Deneulin & L. Shahani (Eds.), *An Introduction to the Human Development and Capability Approach* (p. 377). Londres: Earthscan.

Ávila, S. B. fma. (2013). El oratorio de Don Bosco. En *Congreso Nacional Pedagogía de Don Bosco* (pp. 261-268). Cuenca: Abya-Yala.

Azzellini, D. (2017). Construyendo utopías concretas: el movimiento comunero en Venezuela. *Convergencia Revista de Ciencias Sociales*, (76), 191-214. https://doi.org/10.29101/crcs.v25i76.4664

Cameron, R., & Neal, L. (2015). *Historia económica mundial* (4th ed.). Madrid: Alianza Editorial.

Cejudo, R. (2006). Desarrollo humano y capacidades. Aplicaciones de la teoría de las capacidades de Amartya Sen a la educación. *Revista Española de Pedagogía*, *64*(234), 365-380.

De Natale, M. L. (2017). Educación permanente y democracia: El aporte de Martha Nussbaum. En *El enfoque de las capacidades: ¿Una teoría pedagógica?* (pp. 77-106). Quito: Abya-Yala.

Dicasterio de Pastoral Juvenil. (2014). *La Pastoral Juvenil Salesiana* (3rd ed.). Cuenca: Editorial Don Bosco-Centro Gráfico Salesiano.

Ellerani, P. (2017). Las oportunidades de aprendizaje en la formación superior: Perspectivas Internacionales según el enfoque de Martha Nussbaum (pp. 155-196). Quito: Abya-Yala.

Felber, C. (2012). *La economía del bien común* (10th ed.). Barcelona: Deusto S.A Ediciones.

García-San Pedro, M. J. (2009). El concepto de competencias y su adopción en el contexto universitario. *Revista Alternativas*, *16*, 11-28.

Gómez-Álvarez Díaz, R., Morales Sánchez, R., & Rodríguez Morilla, C. (2017). La Economía del Bien Común en el ámbito local. *CIRIEC-España, Revista de Economía Pública, Social y Cooperativa*, (90), 189. https://doi.org/10.7203/CIRIEC-E.90.8898

Gough, I. (2007). El enfoque de las capacidades de M. Nussbaum: un análisis comparado con nuestra teoría de las necesidades humanas. *Papeles de Relaciones Ecosociales y Cambio Global*, *100*(100), 177-202. Obtenido de http://www.fuhem.es/ecosocial/

Hager, P., Holland, S., & Beckett, D. (2002). Enhancing the learning and employability of graduates: the role of generic skills. Melbourne: Business/Higher Education Round Table (Australia) (B-HERT). Obtenido de http://hdl.voced.edu.au/10707/108724.

Henderson, J. (2002). Building the Rural Economy With High-Growth Entrepreneurs. *Economic Review - Federal Reserve Bank Of Kansas Cit*, *87*(3), 45–70.

Margiotta, U. (2017). Habilidades, capacitación y formación: Después del Welfare. En G. Alessandrini (Ed.), *El enfoque de las capacidades: ¿Una teoría pedagógica?* (pp. 47-76). Quito: Abya-Yala.

Máytás, B., Carpio, M. I., Soriano, B., & Carrera, P. (2018). A Brief Review on Startup Mentoring in Higher Education in Ecuador. *Journal of Entrepreneurship Education*, *21*(2), 1-5.

Nussbaum, M. (2001). *Women and human development: {The} capabilities approach* (Vol. 3). Cambridge University Press.

_____ (2012). *Creare capacità: liberarsi dalla dittatura del Pil*. Bologna: Il Muliono.

Nussbaum, M., & Sen, A. (2009). *The Quality of Life*. Oxford: Oxford University Press.

OECD. (2016). *Entrepreneurship at a Glance 2016*. Paris: OECD Publshing.

Ostrom, E. (2011). *El gobierno de los bienes comunes: la evolución de las instituciones de acción colectiva* (2da ed.). México D.F.: Fondo de Cultura Económica.

Ozgem, E., & Minsky, B. D. (2007). Opportunity recognition in rural entrepreneurship in developing countries. *International Journal Od Entrepreneurship*, *11*, 49-73.

Peraza, F. (2011). *Acompañamiento y paternidad espiritual en San Juan Bosco*. Quito: Editorial CCS.

Proyecto Tunning (2007). *Informe de competencias proyecto TUNING América Latina*. Bilbao.

Ramis, Á. (2013). El concepto de bienes comunes en la obra de Elinor Ostrom. *Ecología Política: Cuadernos de Debate Internacional*, (45), 116-121. Obtenido de https://bit.ly/2vNSIpv

Robeyns, I. (2017). *Wellbeing, Freedom and Social Justice: The Capability Approach Re-Examined. Wellbeing, Freedom and Social* (1era ed.). Cambridge: OpenBook Publishers. https://doi.org/http://dx.doi.org/10.11647/OBP.0130

Salgado, J. P. (2018). *Innovación organizativa para la puesta en valor de la investigación científica. El caso de la Universidad Politécnica Salesiana*. Università degli Studi di Ferrara.

Salgado, J. P., De los Ríos, I., & López, M. (2017). Management of Entrepreneurship Projects from Project-Based Learning: Coworking StartUPS Project at Universidad Politécnica Salesiana (Salesian Polytechnic University), Ecuador. *INTECH*. https://doi.org/10.5772/intechopen.68492

Secretaría Técnica de Vinculación con la Sociedad. (2019). *Informe de Ejecución de actividades período 2018*. Cuenca.

Sen, A. (2009). Capability: Reach and Limit. In *Global Society: Reach and Limits of the Capability Appoach* (pp. 15-28). Milan: Fondazione Giangiacomo Feltrinelli.

Stiglitz, J. E., Sen, A., & Fitoussi, J.P. (2008). *Informe de la Comisión sobre la Medición del Desarrollo Económico y del Progreso Social*. Paris. Obtenido de www.stiglitz-sen-fitoussi.fr

UNESCO. (1998). Declaración Mundial sobre la Educación Superior en el siglo XXI. Paris: UNESCO. Obtenido de https://bit.ly/2Ja6oUy

_____ (2014). *Estrategia de educación de la UNESCO 2014-2021*. París. Obtenido de https://bit.ly/2J9R8a8

UPS. (n.d.). *Razón de Ser*. Cuenca. Obtenido de https://bit.ly/2Lxp4PR

_____ (2017a). *Rendición de cuentas - Ejecución Plan Operativo 2017. Informe del Rector 2017*. Quito.

_____ (2017b). *UPS en cifras e indicadores de gestión. Informe del Rector 2017*. Quito.

_____ (2018a). Grupos ASU. Obtenido de https://bit.ly/2VpIWJs

_____ (2018b). Innovación Educativa. Obtenido de https://bit.ly/2vMYzeQ

_____ (2018c). Pastoral Universitaria.

_____ (2018d). *Rendición de cuentas. Ejecución del Plan Operativo Anual. Informe del Rector 2018*. Quito.

UPS. (2018e). *Resultados de Investigación, Innovación y Publicaciones*. Quito: Abya-Yala.

_____ (2018f). Vinculación con la Sociedad. Obtenido de https://bit.ly/2H7bZHD

Van-der Hofstadt Roman, C., & Gras, J. M. (2006). *Competencias y habilidades profesionales para universitarios*. Madrid: Ediciones Díaz de Santos S.A.

Vicerrectorado Docente. (2018). *Grupos de Innovación Educativa (GIE)*. Cuenca.

Comparison of values in the communication of the communes

Dr. Javier Herrán Gómez[1]
jherran@ups.edu.ec

Est. Anahí Morandi[2]
anahi.morandi@gmail.com

Dr. Ángel Torres-Toukoumidis[3]
atorrest@ups.edu.ec

Dr. Juan Pablo Salgado[4]
jpsalgado@ups.edu.ec

Introduction

In six decades of defining relations between communication and development, not only has social consensus been reached to place communication at the service of development, but also to consider development as a discipline in its own right, one that is necessary

1 Rector of the Salesian Polytechnic University of Ecuador. Pedagogue and PhD, Polytechnic University of Madrid. Expert in development among Andean communities.

2 Student, Undergraduate Programme of Social Communication. Salesian Polytechnic University, Cuenca.

3 Researcher and Lecturer, University of La Rioja. PhD in Communication, University of Huelva (Spain).

4 Vice-Principal of Research, Salesian Polytechnic University. PhD in Economics and Management for Innovation and Sustainability, University of Ferrara (Italy).

to improve the lives of the poor and to transform reality, especially within the community context.

By consolidating the communication link with the communes, conditions are created for the emergence of spaces of empowerment, and the promotion of consensual decision-making and planning from the needs of the population. The "sender-receiver" route is cyclical and interactive, closing the loop. In fact, the communication process for social change, which therefore is the most used in the communes, is understood as a necessarily participatory and horizontal communication process. It is planned for and addressed to a specific target audience, centred on fostering development so that individuals can become aware of their rights and claim them (Lara & Olabe, 2012).

In short, one can say that communication is a dimension of local development, one in which reality is known, transformed and defined through people's voices. People participate in the communicational event in which they decode the truth of reality by giving it a new meaning based upon their experience of life. In this context, the study takes a tour of four geographical locations, Colombia, Japan, Ecuador, and Nigeria to manifest the peculiarities of communicative experiences; and then presents the common principles envisioned in the communities studied. A reflection on communication in the commune follows, that includes the identification of a series of characteristics for each case.

Experiences of Communication in Communes

Three communities on the outskirts of Medellín, Colombia

Acosta and Garcés (2016) analyse three communities on the periphery of the city of Medellín, Colombia, that reveal a form of collective subject that is grouped by common interests, affinity and ne-

eds. They also highlight the form of organization and cross-sectional operation of the entire group, in which the role of each participant is reinforced according to their strengths and abilities, guided by an experienced leader. In such experiences, communication plays a significant role in allowing people's voices to express their sense of community, their thoughts, and artistic or intellectual manifestations.

Acosta and Garcés (2016) report that in these communities' the communication process, and informative content, is produced locally, and aims to make an impact within the group itself. Through influencing the sensitivity and commitment, as well as the proposed objective, the process of communication is the engine of change and social transformation.

Collectives and communities seek to promote social awareness, give voice to the marginalized, and recover collective and individual memory. To do this, they propose to share needs, and organize and build links in order to affirm their rights, their society and their culture. After all, it is about prioritizing the relations and identity of society based upon the solidarity of the group of persons who bring the group together.

Communal media pay special attention to what concerns their community, community interests, ways of expression and enunciation. In this context, a communal medium of communication able to live and confront problems is also able to analyse them from the perspective of the realistic and specific needs of the affected group from which the most appropriate resolutions are likely to arise. The management of communal media presents common proposals despite the differences in the aforementioned media, as Acosta and Garcés (2016) show:

- The media become visible and meaningful as they meet and express group needs; new projects and their processes; affective bonding networks and their own identity.

- The groups exercise a mediating role, giving a form of expression to the discourses coming from their communities.

The groups are introducing new modes of enunciation and a communication practice that achieve communities' empowerment to tell their own stories. In addition to breaking the conventional logic of information and communication, through such experiences, these groups are also breaking the hegemonic imaginary and gaining agency in the making of their own image and sense of self; determining what they want to be, do and say (Acosta & Garcés, 2016, p. 32).

Yamagishi Toyosato community, Japan

In the study of Metcalf (2001), the Yamagishi Toyosato community founded in 1969 is very important, being the most populated with 1100 members in 2001 compared with many other similar communities around the world. The territory it occupies lies on the border between Tokyo and Osaka. It was founded in the mid-50s in Japan by Miyozoh Yamagishi, inspired by his engagement with socialist activities since the 1920s, and by his motto "*Unity with nature*" or "*Ittai* " in the Japanese language. His proposal is to live in a community without private property, without internal money and through self-supply.

Within the community, communication is established through meetings every morning, or meetings related to specific areas of work. There is no leader, but each area of the community is under the responsibility of one member of the community. Decisions are taken by consensus, reflecting on the needs at hand, discussing and proposing among all new ways of solving problems. Members of the community emphasize that the solutions are not perfect but optimal for the moment in question. Callenbach (2006) explains that the community office provides Toyosato residents with email accou-

nts, has a room with computers where people use what they need without prolonging their stay there.

Some of the inhabitants of the community decide to try life outside Yamagishi. The possibility of working or living there are open to all, but there are specific requirements that allow residents to continue with their current way of life.

According to Christensen and Levinson (2003), they state that as a prerequisite to entering the community, it is necessary to attend a course to become familiar with the organization and internal functioning of the community, co-habitation, conflict-resolution, and learning processes. Residents emphasize the harmony that characterise relationships within the community.

The intention of the community residents is to promote a system different from the social system implemented by the State, where corruption and private interests stand out. They sought a way out of the oppression of the system where they lived to give their families a welfare they did not obtain. However, despite everything, they must comply with State Law, which they feel restricts the independence that they seek.

Communes of Cayambe and Pedro Moncayo, Ecuador

The Casa Campesina Cayambe Foundation was founded by the Salesian Society in Ecuador in 1985 with the name of *Centro Casa Campesina Cayambe*. Through the years, it has provided help and support in the areas of health, production, education and community organization to more than 100 communes in the cantons of Cayambe and Pedro Moncayo, Pichincha province of Ecuador. In 1994 it obtained the status of a charity (Foundation) by ministerial agreement, and since 2014 is directed by Salesian Father Fernando Guamán. Its main objective is the implementation of development

projects funded by international cooperation, to address poverty and its causes.

According to Herrán (2014), these communities live mostly on agriculture and livestock; flower plantations and services providing a small percentage of families' income. The State provides education that is of poor quality due to the lack of building infrastructure and adequate or sufficient educational materials. As far as culture is concerned, the original "Kayambi" culture is disappearing due to the advanced levels of globalization that affect almost all social groups. In this context, Herrán (2014) believes that: "There is an accelerated loss of identity, and models widespread by the media (at the national level) are repeated (at the local level)".

Small groups from neighbouring territories or belonging to the same ethnic group/ family come together in associations, in search of legitimacy to sustain themselves outside the community. The main objective of these associations is the management of communal areas; conflicts resolution between neighbours; the organization of communal labour parties called *mingas* for, among other things, the construction of houses, access roads, and other communal facilities (Herrán, 2014, p. 108). Among such organizations, are: the UCOPEM (Union of Communities of Pedro Moncayo); COINOAC (Confederation of Indigenous Organizations of Olmedo, Ayora and Cayambe); UNOPAC (Union of Popular Organizations of Ayora and Cayambe); UCIJUM (Union of Indigenous Communities of Juan Montalvo); TURUJTA (Communities of Tupigachi); UCICAB (Union of Indigenous Communities of Cangahua Bajo); ÑURUCTA (Communities of Ñanoloma); UCIC (Union of indigenous communities of Cayambe); and the Confederation of Cayambe population. The FCCC details that 70% of the adult population belongs at least to one organization.

Communication among the communities that belong to the territory where the Casa Campesina Cayambe work is established in

a structured way, according to the needs of each association. Through a consensual process, the members of each association grant authority to a leader represent them in front of other community organizations and at the national level.

The Foundation 'Casa Campesina' has also its own communal communication media. Serrano (2011) and describes that in 1967, *Radio Mensaje* (Radio Message) was created by Monsignor Isaías Barriga, who intended to give a space and a voice to the indigenous communities and peasants in Northern Pichincha. The radio became a way of encouraging evangelization, education and community organization, while also playing a role in the agricultural development of local communities (Herrán-Gómez, Sánchez-Merino & Torres-Toukoumidis, 2017). Overall, the Radio Message consisted of 17 hours of broadcast per day aimed at local people who also participated in its production.

In the town of Cayambe, since the 1990s, is Radio Inti-Pacha that also attends the need of indigenous people' and peasants' organizations to be represented and have a space to communicate. Until today, the management of this radio is in the hands of COINCCA (Corporation of Indigenous and Peasant Organizations of Cangahua), and is financed through advertising and contributions from COINCCA. The programming is diverse and covers international, national news, medical programs, sports and other topics.

In addition to the radios, the communities of Cayambe and Pedro Moncayo have a smaller but no less important medium of communication, namely the community newspaper "Nuestra Voz" (Our Voice) that publishes 5000 copies monthly.

Serrano (2011) states that, unlike mass media, community media have a code of ethics based upon group consensus that can change over time, or even be discarded if becomes irrelevant.

Communities Ife-Tedo, Ila-Orangun, Igbara-Oke, Oka-Akoko, Aiyetoro and Ijebu-Ife, Nigeria

Being able to express yourself, followed by being understood, are the key points of communication. Ajewumi and Yemisi (2015) explain that members of a social group depend on information, just as communities depend on communication to exist. Communication generates trust, allows action and planning that lead to community development. This is synonymous with progress; however, the difficulties begin around how to communicate; how understandable to the community is the information needed to improve community development.

A research study carried out by Ajewumi and Yemisi (2015), with six communities in the Nigerian southwest, aimed to identify how the communication strategies of the program and their consumption influence the implementation of community development projects; how it was perceived by community members, and what was its effectiveness. This required communication strategies based on programs such as policy promotion, social and community mobilization, social marketing, media mobilization, development support communication and interpersonal communication, through which messages are made available to the inhabitants of the communities seeking to implement the change.

The most specific limitations regarding communication in Nigeria are associated with the traditional communicative strategy of its native population. This affects negatively the planning and therefore the execution of community development programs. Therefore, Ajewumi and Yemisi (2015) explain that education, coordination and participation have been weak and poorly structured.

The United Nations Children's Fund proposed for Nigeria a specific program to "Provoke social change through community in-

formation boards", on the basis of "a basic mechanism led by the community to collect basic social and development information that will be used to monitor the progress of children's health and welfare issues in an equitable manner" (UN, 2011, p. 46). After providing training in the country, UNICEF had information boards in 222 communities to work together with community leaders and the Government of Nigeria.

The communities studied were: Ife-Tedo and Ila-Orangun in the State of Osun; Igbara-Oke and Oka-Akoko in the State of Ondo; Aiyetoro and Ijebu-Ife in the State of Ogun. The sample for the study consisted of 300 people, including leaders and residents, who answered questionnaires to measure the level of influence the adoption of communication variables were having.

The study by Ajewumi and Yemisi (2015) concluded that the communities had introduced the communication strategies from the program (in their projects), and improving considerably not only the communication but also the participation of all inhabitants. From the political point of view, the authors foresee an important role for the Government to play in leading and overseeing the appropriate adoption and implementation of the communication programmes by the communities. It is vital that research on communication strategies for Development proliferates, because this results in the mobilization of actions for community development projects.

Shared principles of communication in the communes

The description and analysis of the above-mentioned four cases around the world allows us to establish the following convergences:

Exchange. Freitez (2013) confirms the importance of understanding the community as an organizational structure determined by an endogenous exchange of goods and services, co-managed by

its members. That is, there is a political economy of the word, a communication model that privileges the exchange; that recognizes that the word is not an innocuous act but an exercise of synergies produced by an exchange of knowledge and the construction of values.[5]

Equality. In each of the communities examined, the need for balance among its resident is perceived; a need to have an equitable place of expression regardless of the place or role occupied in the community. The disregard of hierarchies when dialogue is urgent allows understanding from the point of view of the human, and enables the principle of humanity to generate harmony.

Transparency. Communities' members seek clarity through networking, communication or education. This allows them to build trust both in their peers and the system in which they live.

Solidarity. The common good is a primary objective in the communes. For this, it is necessary that the members of local associations seek to establish ties of support, help and protection towards among peers. This principle is noticeable in the communities, otherwise there would not exist consensus.

Dialogue. Sharing experiences and ways of expressing needs is a point that all the social groups reviewed in this study have in common. In one way or another, each community finds a way to express itself.

Culture. Despite their desire to expand their population, ideology or way of communicating, the communes seek to strengthen their culture through meetings, to share celebrations and rituals, to promote traditions and to transmit traditional knowledge.

5 The values constructed from synergies are the result of a common valuation of interests. Therefore, more than a duty to be, or a utopian north, they are necessary values-obligations to guarantee the sustainability of the Common Pool Resource (CPR).

These six principles, identified through the application of the deductive methodological approach in the communities analyzed (Sampieri, Collado and Lucio, 2010), formalize the construction of a way to interweave communication in the development activities of the communities. Community communication through mass communication media manages to incorporate these six principles into its development projects, thus transforming them into bottom-up actions that improve people' quality of life, and changes the structures that limit community development.

Conclusions

The relationship communication-development is sequential, given that social communication produces collective knowledge. There cannot exist local development without people knowing and taking part into the sustainable development and structural change of their community.

About the relationship of communal communication with the university, we can infer that the discourse of institutional identity reflects and applies these common principles of communication. As Van Dijk (1999) states, speech is accompanied by several indicators, among which he highlights contextualization, meaning, form and action. Specifically, the first one of such indicators refers to the cross-sectional correlation of the discourse that holds affinity with group members or, in our case, sharing the values of the commune.

As far as meaning is concerned, a semantic macro structure is to be maintained through the explicit manifestation of the content, with a level of detail that enhances transparency, and by treating specifically each of the situations that occurs in the university-commune while also using the 1st person of the plural –we. In other words, everything that happens in the communal ecosystem must be nurtu-

red through clear dialogue, thus assuming the co-responsibility and belonging of the actions carried out in the university-commune.

The following so-called form derives several elements among which are syntax, sound structures, format and rhetorical structures, in which a range of resources is located to emphasize message meanings. In this case, communication in the university-commune must be provided with a language predisposed with a sense of identity that allows sharing of the university community characteristics in a simple, direct and attractive way. For this is the use of active sentences accompanied by nominalizations that contain an implication and a discursive derivability.

Finally, the action is oriented to the strategies of interaction and speech acts that imply the exposition of positive and negative situations of the environment, the favourable logistics in the university-commune must be configured following cooperation and agreement, and avoiding promises and accusations. In short-and in addition to proceeding according to the principles mentioned above namely, exchange, equality, transparency, solidarity, dialogue, and culture the communication guidelines in the communal university must also be conducted through specificity, belonging, co-responsibility, contextualization and cooperation.

Bibliography

Acosta y Garcés, G. L., & Garcés, A. (2016). El diálogo de saberes en comunicación o el giro del pensamiento y de la acción en las prácticas de comunicación para la movilización y el cambio social. *Diálogo de saberes en comunicación: Colectivos y academia*, 23-56.

Ajewumi, A., & Yemisi, Y. (2015). Adoption and utilization of programme communication variables in community development projects in southwest, Nigeria. *African Journal of Social Work, 5*(1),1-32.

Callenbach, E. (2006). Ecotopia in Japan? *Communities*, (132), 42-49.

Freitez, N. (2013). La comuna demanda una verdadera participación popular. *Revista SIC,* (752), 58-60.

Christensen, K, & Levinson, D. (2003). *The Encyclopedia of Community: From the village to the virtual world.* California, EE. UU.: Berkshire Publishing Group LLC.

Herrán, J. (2014). *Microcrédito y desarrollo local: La experiencia de la Casa Campesina Cayambe.* Quito, Ecuador: Abya-Yala.

Lara González, A., & Olabe Sánchez, F. (2012). La comunicación para el desarrollo. Análisis de caso: Fundación ACLO, educación a distancia por radio en Bolivia. *Razón y Palabra*, *17*(81).

Metcalf, B. (2001). Feeling Ittai at Yamagishi Toyosato. *Communities,* (111), 19-22.

Sampieri, R., Fernández Collado, C., & Lucio, P. (2010). *Metodología de la investigación.* México, DF: McGraw-Hill.

Serrano, D. (2011). *Diagnóstico y planificación comunicativa del Centro de Comunicación Comunitaria (CCC) para el desarrollo rural en la Sierra Norte de Ecuador* (Undegraduate Dissertation). Pontificia Universidad Católica del Ecuador, Ecuador.

Van Dijk, T. A. (1999). *Ideología: Una aproximación multidisciplinaria.* Barcelona: Gedisa.

From university student associationism and student undertakings to the Polytechnic Salesian University-Commune[1]

José Enrique Juncosa[2]
jjuncosa@ups.edu.ec

Daniela Moreno[3]
dmoreno@ups.edu.ec

Karla Altamirano Chingay[4]
kaltamirano@ups.edu.ec

Paula Salazar Costa[5]
psalazar@ups.edu.ec

Synthesis

This paper describes the meaning and importance of the Salesian University Association (ASU) and student entrepreneurship groups of the Salesian Polytechnic University (UPS) based on the fo-

1 This article deepens the research by the same authors, José Enrique Juncosa, Daniela Moreno, Karla Altamirano Ch. and Paula Salazar C. (2019).

2 Vice-rector of UPS-Quito. Anthropologist, PhD in Latin American Cultural Studies, Simón Bolívar Andean University.

3 Social communicator. Member of the ASU Utopia and the Department of Communication, UPS-Quito.

4 Undergraduate Student, Business Administration Programme. Manager of Co-working Spaces at the Salesian Polytechnic University. Member of the Salesian university venture BioComfy.

5 Biotechnology engineer and coordinator of UPS Co-working, Quito. Member of the Salesian university venture BioComfy.

llowing central points of analysis: horizontal and collaborative learning, and the cultivation of co-responsible and self-regulated student management spaces. These aspects favour the development of student citizenship and the construction of the university-commune. ASU groups and student enterprises establish training environments and offer still- to-be-discovered possibilities that aim to promote communal modes of production, deliberation and creation of productive initiatives beyond the mainstream rationale of the Market.

The investigation begins with a simple exploration of the concept of "youth associativity" both from the point of view of the Salesian pedagogical model and youth condition. The field research consists of two moments that articulate different resources: the first explores student perceptions around their experiences of ASU groups, based upon a survey of the different members of the ASU groups of the UPS-Quito branches between April and May of 2016. The second moment includes two narratives that reflect the central points of the analysis through reflecting on students' experiences of associative groups that differ in aims and degrees of formal 'ways-of-interactions'. The first narrative refers to the ASU *Utopia*, a group of student journalists who publish the Journal *Utopia*; the second refers to *co-workings*, a self-managed student space that encourages the cultivation of student ideas and ventures.

Introduction. Minimum theoretical exploration and Salesian university associationism at the Salesian Polytechnic University-Quito Headquarters

One way to address young people's tendency to come together (associativity) is to consider it as one of the institutional elements of the educational proposal of the Salesian order. In part, this is due to the great influence of Pietro Braido's work, *Don Bosco's educational system*. In the second half of his work, Braido breaks down the orga-

nizational forms of the Salesian educational proposal (Braido, [1962] 1984, pp. 311 ss.); among them, the one that best deepens the features of youth associativity that interest our research is the part dedicated to the Companies (pp. 369-380) and the type of religious associations centred around youth devotional figures empathetic with students and *oratorios*.[6] However, we think that youth associativity is a principle that permeates in different ways through all the organizational forms in the UPS, especially the festive *oratorio*, that is moved and greatly encouraged by active participation and youth acting.

Although the fieldwork description of the companies seems to limit youth association to the framework of religious forms of association whose main objective has been to cultivate selective youth itineraries of the *good Christian*, in it Braido highlights two organizational principles of absolute relevance and profound meaning for any form of youth association in line with the *good citizen* and the university-commune. These principles, that constitute perhaps the most valid novelty of the Salesian pedagogical model, are the following: a) the free and voluntary participation of young people (principle of freedom and voluntary registration); b) the principle of organization according to which all activity should be "the work of young people", born out of their own initiative and responsibility.

Moreover, Salesian associations promote self-regulated spaces by young people, carried out with a "democratic sense" of action (Braido, [1962] 1984, pp. 377-378) in which familiarity prevails in interactions.

6 **Translator's Note** - Don Bosco, the founding father of the Catholic Salesian order, established the oratorio, a place for marginal and neglected young people who had been abandoned to their own destiny. In such a place, the Salesian fathers created a sense of family where such youth were welcomed, looked after, and educated. It was a place of prayer, education, play, and togetherness. There is not an equivalent term in the English language, which is why we use the original Spanish one.

In regard to youth initiatives and responsibility, and reading between the lines, Braido allows us to see that the options relating to the strategic vision of the Salesian work are previous and decisive with respect to pedagogy, as they anticipate the nurturing of organizational and leadership capacities for potential future leaders. In this regard, says Braido:

> Going into the knowledge of the companies, it can be immediately highlighted how the character of freedom and initiative is already guaranteeing the call to the young people themselves for the responsibility of the positions [...], and to make them responsible for the organization of the meetings and the execution (helped and controlled) of the initiatives. (Braido, 1984, p. 378)

In this way, the pedagogical project implies the clear potential of training young people in order to involve them in a larger project of shared responsibility. In essence, the university is a shared project co-managed by young people, who have a rightful place in management, government and decision making. Therefore, the strategic vision of the university project gives new meaning to the Salesian pedagogical vision by reclaiming the pedagogical and formative objectives, since young people are trained to make, develop and build the university environment.

Sandrini (2017) highlights that the Salesian university considers young people as protagonists rather than recipients, and recalls that, from the beginning, Don Bosco involved young people in educational and pastoral actions. Such a recognition adds a new element to the original conceptual path that we set out to follow: the promotion of youth associativity provides an alternative to avoid youth overcrowding by offering young people differentiated itineraries of training, management and responsibility:

> Many of the young people of Don Bosco continued to be recipients, but many of them were transformed into protagonists, citizens in their *oratorios* and society. This is the ultimate goal of the Salesian mission inspired to Don Bosco, to turn recipients into protagonists through diverse

> associations and groups. The groups, called companies, freed Don Bosco's *oratorio* from the danger of widespread growth. (Sandrini, 2017, p. 239)

Today, youth associative practices do not constitute an exclusive expression of educational contexts, and are recognized as an intrinsic feature of 'what it means to be young' that is continually being redefined. These practices are expressed through multiple forms and constitute, so to speak, an element without which it is impossible to think and understand young people, especially those practices of citizenship in terms of youth-life projects. Their "associativity-ness" defines their life and participation in society, in politics, and in their educational institutions during their lifetime. According to Unda (2016), youth status implies forms of association in educational contexts that are mobilized around requirements rather than the institutionalized exercise of rights (i.e. greater awareness of entitlements but lack of knowledge of the formal mechanisms of their enforceability), and through network connectivity also considered a right.

Other studies (Agudelo, 2016; Vázquez, 2016) state that forms of youth associativity carry with them a strong ethical and political burden because through them young people are made subjects and citizens. These forms transport militant, disruptive, critical, transforming exercises of citizenship articulated to territories. Therefore, today it is necessary to imagine associativity more and more as a collective capacity characteristic of the youth condition rather than an inherent feature of Salesian pedagogical practice.

UPS Salesian University Association - Quito[7]

University associativity is born out of the Salesian Youth Movement in Ecuador, and seeks to explain the different associative groups in the university. In November 2004, an associative propo-

7 We thank Carlos Francisco Mejía, technician and animator of the ASU Groups at the UPS-Quito. We wrote this section on the basis of his contribution.

sal was launched, called the University Movement, which generated a series of meetings to shape a proposal to guided the project. By January 2005 there were approximately 36 groups, at the national level, in the departments of Pastoral, Culture and Student Welfare. This sparked the organization of the First Meeting of the University Groups (March 24 to 26, 2005, Cuenca); it also encouraged the need to give consistency to the associative work, especially with regard to the organization and formation of the groups. It is at this meeting that the "University Salesian Association" (ASU) was brought to life.

The associative proposal began to be structured as a favourable space for the development of personal abilities, skills and competences, but also to give rise to the educational and pastoral relationship where educators and young people could experience Salesian familiarity and values. Between 2007 and 2008 this associative experience was re-structured by including other areas of youth expression arising from university life. At that moment, it was decided to convene nationwide the II ASU National Meeting (27- 29 November 2008, at Quito Headquarters), thanks to the support of the then Rector of the Salesian Polytechnic University, Father Luciano Bellini.

Because of the growing associative activity and the responsibility of supporting the group processes, the Department of Pastoral of the UPS proposed a set of rules and regulations to protect all the activities of the ASU groups; to standardize procedures for membership of the university youth association, the development of the groups' life and members, and the process of identity formation of a Salesian university associative group. In May 2011, the Higher Council approved the document entitled "Competencies of the Salesian University Associationism".[8] This document influenced the subsequent establishment, on June 15-17 2011, of the First ASU Parliament in

8 Minutes of Higher Council meeting, May 2011 / Resolution Nº 0043-04-2011-05-11

the city of Cuenca, with the objective of discussing and approving the regulations and powers of the ASU to be submitted for approval to the UPS Higher Council.

In November 2011, all existing groups were given an accreditation, and the General Regulations and Competencies of the Salesian University Association were and still are in place[9]. These have been modified and implemented in the subsequent Encounters and Parliaments. In a progressive move, the UPS understand the ASU Groups as spaces where student associative groups' activities can be cultivated; practical and theoretical training in active citizenship, leadership, personalization and socio-political commitment can be promoted, and conditions and opportunities for students to develop their life projects can be offered. At the Quito headquarters, there are 41 ASU groups within various areas and with different degrees of vitality, visibility and validity, with 11 groups in the academic area; 8 in cultural; 10 in socio-political one; 1 in communication; and 13 in the area of sports. The following table shows the various groups according to their area:

Table 1
ASU Groups at Quito Headquarters,
Salesian Polytechnic University

Areas	Purpose	Groups
Academic area	To develop skills and abilities such as charity work, research and development of skills and abilities, based upon classroom learning	• Robotics Club • Explo-Nature Club • GAOS • Kutuku Guardians • Environmental club • UPS Net Academic Community Quito. • IEEE Student Branch

9 Minutes of the Higher Council meeting, November 2011 /Resolution Nº 0108-07-2011-11-15 / 16

		• Automotive Club • Bioethics • Research seedbed • Informatics security
Cultural area	To strengthen university educational community participation in activities that promote cultural identity; artistic skills development; and rescue of local traditions	• Urban Dance • Theatre group • Chorus • Musical bands • Contemporary dance • Ecuadorian dance • Tai Chi • Ballroom Dances
Socio-political area	To strengthen self-knowledge and generate skills that encourage personal and social development	• Salesian Leaders Students • Youth for the Future • Salesian Youth for Change • Protocol • Forza Corazza • Mahatma Gandhi Social Action Group • Oscar Romero • Mountaineering Club • Laudato Yes • Missions
Communication area	To develop and disseminate university communication products	• Utopia Journal
Sports area	To involve members of the university community in sports teams representing the UPS	• Mixed Martial Arts for Peace • Physical Bodybuilding and Power • Taekwondo • Cheer dance • Chess • Volleyball • Basketball • Rugby • Running • Football • Table tennis • Swimming • Athletics

Source: Salesian Polytechnic University, 2019. Quito Headquarters ASU Groups

Today, Salesian university youth associativity is a broader and more complex category that goes beyond the ASU groups, and is formally recognized through resolutions of the Higher Council, so that it is possible to include other forms of associations based on the principles of student freedom and co-responsibility, for example, student directives and associations centred around co-workings that encourage student entrepreneurship. Thus, in the three branches of the UPS, there are 98 ASU Groups in which 2120 students participate while almost 3000 students participate in 38 student enterprises.

A distinguishing feature of the ASU groups that set them apart from other associative forms (without separating or excluding them), is that the established groups include a coordinator who is not a student (usually a teacher), while in the latter an absence of hierarchies and student self-regulation are noticeable; in both, participation in decision-making and non-hierarchical deliberative ways of working.

The co-workings of the UPS, mentioned in the second narrative, apply the principles of associativity in their context and modality, and combine processes in which students are active participants in the development of their competencies to create new projects and ventures. The process begins with the ideation camp (Bootcamp Recréate) that encourages students to work collaboratively to solve global problems based on local actions and viewpoints. Then, the camp (RETHOS) takes place, where these solutions are tried out, and that is based on mentoring by experts in areas such as marketing, investments and teamwork. Students who fulfil a high level of their initiatives, become a part of the Co-working School of Space Managers. Part of this activity is the "co-living" camps that generate solidarity and support among students with academic difficulties and at risk of dropping out.

Student perceptions of participation in ASU groups

The results of a semi-structured survey of 192 students[10] participating in various ASU groups[11] identified some perceptions regarding the scope but also the pending tasks about shared learning, freedom, and responsibility. Below, we list the answers to the questions that describe in their own words students' perception of their associative experiences in ASU groups.

Systematization of survey results

Question 1: In your experience of the ASU, you think they are a training tool because (rate the possible answers from 1 to 5 in order of importance, 5 being the most important)

- In the ASU I can cultivate deep and authentic friendships

Importance Value	Number of surveys	Percentage
5	62	32.29%
4	27	14.06%
3	25	13.02%
2	29	15.10%
1	49	25.52%

10 The sample size was 192 respondents from the ASU Groups of the various UPS campuses in Quito: 127 students from South Campus groups; 64 students from Campus Girón groups; and 1 student from one Kennedy Campus group. For Careers, the composition of the sample was as follows: Environmental Engineer (46 students); Computer and Systems Engineer (33); Psychology (16); Electronic Engineer (11); Business Administration (10); Accounting and auditing (10); Electrical and electrical engineering (10); Automotive Engineer (10); Mechanical Engineer (10); Social communication (8); Biotechnology (7); Management and leadership (5); Civil Engineer (5); Telecommunications Engineer (5); Mechatronics Engineer (3); Pedagogy (3); others (2).

11 The composition of the sample of the ASU areas was as follows: Socio-political groups (83 students); Academic groups (52); Sports groups (48); Cultural groups (8); Communication groups (1).

- In the ASU I learn to be a leader and share decision-taking

Importance Value	Number of surveys	Percentage
5	38	19.79%
4	66	34.38%
3	36	18.75%
2	41	21.35%
1	11	5.73%

- The ASU motivate to study with greater responsibility

Importance Value	Number of surveys	Percentage
5	22	11.46%
4	27	14.06%
3	85	44.27%
2	34	17.71%
1	24	12.50%

- ASU help me to be creative, generate ideas and projects

Importance Value	Number of surveys	Percentage
5	25	13.02%
4	54	28.13%
3	25	13.02%
2	69	35.94%
1	19	9.90%

- The ASU help me to deepen spirituality and live according to values

Importance Value	Number of surveys	Percentage
5	45	23.44%
4	18	9.38%
3	21	10.94%
2	19	9.90%
1	89	46.35%

Participants' responses include the following:

- Being part of any ASU group takes you to life experiences
- In the ASU groups, good friendship is cultivated and each group becomes a family

- Sport nourishes your life
- The responsibilities that help me get perfect seem perfect
- The bond between friends is strengthened
- ASUs help to act independently and be responsible
- It teaches you to be a better person

Question 2: What do ASUs contribute to thinking of a university as a common good of which we are all co-responsible? (Rate the answers from 1 to 3 in order of importance, with 3 being the most important)

- Because we relate not according to principles of authority but to joint responsibility and collective interests

Importance Value	Number of surveys	Percentage
3	86	44.79%
2	39	20.31%
1	67	34.90%

- Because teachers coordinate and encourage, but we as students take the decisions

Importance Value	Number of surveys	Percentage
3	24	12.50%
2	101	52.60%
1	67	34.90%

- Because in the ASU my contribution, my idea and my initiative are valued by colleagues

Importance Value	Number of surveys	Percentage
3	82	42.71%
2	52	27.08%
1	58	30.21%

Participants' responses include the following: in the ASU there are more options for changing the group's decisions.

Third question: Why would you recommend being part of the ASU to your colleagues ? Write about no more than three lines

In the following table, answers to this question are composed of two columns; the first relate to the recognition of ASUs as a training environment (meaningful / collaborative learning); the second relate to the recognition of ASUs as spaces for exercising citizenship and shared decisions (co-responsibility, participation).

Table 2
Answers to question 3. Why would you recommend to your colleagues to be part of the ASU?

Responses in the line of training environment and collaborative learning	Responses in the line of citizenship and student leadership (shared participation decisions, self-regulation)
Because we always try to achieve collective learning, without limitations of previous knowledge *Because it helps you grow and learn beyond the classroom. Because each group has a different organization and interests* *Because they help you forge a spirit of friendship, cooperation and innovation by developing different projects in the environmental and economic social field. This helps us to be better professionals and to carry out a more fruitful group work* *Because it is a way in which we can invest our time in a healthy way and learn new things, we do what we like to do, in my case I love to dance and I can develop my skills better* *Because it is a form of integration with other collective groups that help you in your personal and academic training; they also teach you aspects such as: responsibility, organization and teamwork* *Because they help you forge a spirit of friendship, cooperation and innovation by developing different projects in the environmental and economic social field. This helps us to be better professionals and to carry out more fruitful group work*	Because it helps the common good and the University Because… ideas of change can be generated within the university educational system, and these ideas are respected and accepted by animators and teachers It allows me to participate in joint activities with the university It helps you to know and be part of the University from another perspective. The environment makes groups of great camaraderie It helps us to train as leaders and acquire knowledge It is a way of having freedom, support and being able to create new ways to innovate and make a difference

Brief comments

Regarding the first question, which seeks to establish the recognition of ASUs as a space for student identity and training. Positive assessments are mainly grouped into the following indicators: ASUs

are spaces for learning leadership skills and shared decision making, and open up the possibility to cultivate deep friendships. Responses highlight the opportunity to exercise responsibility and independence.

Replies to the second question, the one that related most to our concern for the university-commune indicate recognition of common goods. Co-responsibility and student participation in decision-making show consistent and balanced groupings around each of the three indicators: co-responsibility and collective interests prevail over decision-making by authority; prevalence of student decision over teacher decisions; and appreciation and group assessment of individual decisions. Because although not all prevail, everyone has participated in the decision-making, that is a clear communal practice. A contribution indicates flexibility in decision-making, in the sense that they can change over time, and as a ASU trait to be valued that indicates progressive collective learning in decision-making above the established horizons of logical frameworks and other forms of business deliberation.

The answers to the third and open question revealed some interesting aspects, including the following: the ASUs contribute to seeing the university from another perspective and although they are not related to learning in the classroom, they generate energies that enhance and improve such learning. At the same time, the ASU groups are forums that generate proposals for change in the university.

Narratives of experiences in ASU groups and student ventures

Narrative of the ASU Utopia group. Daniela Moreno's Testimony

Paulo Freire stated that humans are biological and historical beings (1999) and we have memory because there are records,

whether written, multimedia or spoken stories that give us collective and individual identity. Human beings have the need to communicate in various ways and under any circumstances. Since 1996, the Utopia University pastoral journal has been a space for students' collective strengthening within the framework of developing communication skills in the three branches of the UPS.

At the beginning, the newly-formed journal was four pages without any specific design, printed in black and white, and run by students, teachers, Salesian priests and lay collaborators. The objective was to inform the university community about university activities. Over time, the journal themes diversified and a style was defined; editorial parameters were established, and journalistic rigor grew through a process of training students in the area of communication so that the initiative would be sustainable.

Thus, in 2009, the *ASU Utopía* group was established through a team of students dealing with editorials, reporting, publishing, and the nationwide production of the magazine, from the viewpoint and lived reality of young university students, based on their life contexts, and academic and human expectations. The journal is established through the active role that the students play in its production, due to the need to legitimize spaces for dialogue and dissemination of the knowledge generated from the academy into Society. The group emerges under the protective umbrella of the *Salesian charism* guidelines on an ethical perspective on Life.

Thus, Utopía journal is a creative space in which its associates read about Life with inquiring eyes and whose projects have an academic-cultural approach that confirms their social responsibility as professionals and human beings. In addition, in and through editorial activities, it promotes students' practical and theoretical training with active participation, leadership, and socio-political

commitment within a wide environment, that enables them to be subjects and agents of their own growth.

UtopíASU as a space for collaborative learning and problem solving

With more than twenty years of uninterrupted work, the journal *Utopía* has established itself as a collaborative learning space for young university students. It is a platform of real actions that has been maintained and transformed over time due to the dynamics of knowledge generation. It has been learning through trial and error. First in the search for suitable methodologies to develop the communication skills of the new students interested in becoming a part of the initiative, and second, in consolidating the operability of the editorial process in the generation of a printed communicative product.

From the classroom to reality, this space has generated a cyclical process (from reality and practice to the classroom) of knowledge building in and through social interaction (Roselli, 2011). The various teams of students are responsible for activities such as documentation, photography, planning, training, editing, coverage, among other production activities that are carried out in a shared space in the journal office.

These pre-professional spaces are suitable to generate transferable competences, such as *social responsibility, insertion capacity, leadership for change* as well as the ones specific to the area, such as *communication and media skills* in addition *to problem solving,* all of them ASU objectives, especially the ASU Utopia, that is part of communications.

Everyday *journalistic work* challenges us as people and professionals. It is the praxis, understood as the fabric of action and knowledge, that prevails in the ASU Utopia. In the journal we do not do mock-ups of articles or interviews, but we rely on journalistic rigor, editorial norms and write responsibly in compliance with the

parameters of the national law of communication; we investigate to contrast and verify the information to be shared all the while keeping to a strict timetable. In signing our contributions, we expose both our work and our name. Our work and our name are our only wealth. Therefore, the ASU Utopia is a space to experiment in every sense of the word (from Latin *ex perire*; 'exposing *oneself* to danger') because we put at risk our profession in each article, each photo, each content, while at the same time savouring the freedom, granted by the university environment, to give voice to the issues and struggles that inspire us.

The proposal of the Salesian pedagogy as applied in the ASU groups includes training in ethical values to be good Christians and honest citizens, in addition to professional values. As young people, our cultural, social, economic and ideological realities meet and converge in the university. It is in this space that we share them.

We are what we write, and although the articles reflect an individual authorship, there is a feedback process in the spaces of production of common criteria that we share. One of those spaces is the editorial board in which we discuss together our topics and our approach to a given report or interview. We discuss whether the intended angle to an article is consistent with the aspect we are going to work on; we share contacts, we support each other's article by suggesting photographs, perspectives, authors. We share life with those who, as our classmates, become friends and then colleagues.

In everyday practice, we develop skills such as our ability to synthesise ideas, to do context analysis, and to improve writing styles, the research and documentation processes, and content generation. If in the classroom we learn in order to do, in the ASU Utopia we do in order to learn. In *learning by doing* we polish ourselves as professionals. ASUs are spaces in which we face real problems that we cannot avoid. It is not a commitment where we seek to gain more

credits for extra work to *raise our grades*. It is a space that confronts us, firstly to make a retrospective, and secondly to work in a group to achieve a goal.

In these spaces, *the reciprocal influence among the members of* volunteer editors on the *work team is of mutual responsibility* (Collazos & Mendoza, 2006), because we are aware that for the journal to have survived for more than twenty years it has meant sharing knowledge with newly-arrived students who join our team. While some graduated and began their professional career, others started giving life to a self-taught but reflective and collaborative training cycle.

Decision making and students' empowerment

From the perspective of (students') empowerment as a value, the experience of ASU Utopia cements the basis on the positive aspects of humankind being the master of one's strengths, abilities and skills that allow everyone to take control of their life with commitment, awareness and critical sense (Silva, & Martínez, 2004). Hence, the teaching-learning processes are conscious ones and give students an awareness of their abilities to potentially enhance their action to transform, and thus transform their environment (Torres, 2009). That is to say, in collaborative environments, they will learn to project their positions, doubts and approaches with freedom and security, promoting reflection and developing cognitive skills that will help them in their profession and social relationship.

The incidence and importance of university student journalism has several edges. The first is the information that makes visible students' activities, projects and interests in the university context, in academic, cultural, and sports activities through which students present themselves to the university community. Secondly, it is a pre-professional showcase that accompanies the student in the explora-

tion and strengthening of their abilities. Today, many of the communicators who work in various media started their work in university journals or newspapers. Thirdly, it is the generation of interdisciplinary networks that give visibility to both the medium and the editor, because of the bonds generated by the contacts involved in the production of an article.

During our apprenticeship in the Utopía journal, we learned that as students we give voice and contribute to the transformation of our lived realities by giving space to topics of interest to the university community, and thus generate a dialogue among all its members. As Utopia journal, we contribute to the development of the editorial policies and reject the vision of journals aimed exclusively at teachers. This student-led journal follows academic guidelines within international regulations that focused on journalistic rigor.

Critical knots

Both as students and editorial team of a journal, we face various conflicts that we overcome with intelligence and coherence. One critical point is to face the temptation of self-censorship, letting ourselves be carried away by prejudices about the type of institution to which we belong, and mistakenly assuming that certain issues cannot be touched for fear of censorship. Yet, it is at that precise moment that we initiate an internal process of negotiation with the institution, respecting the boundaries within which we operate but feeling totally free to denounce or express what, as young people, we see, feel and think, so long as the information is verified and backed up. Therefore, in the journal we learn to gauge our institutional belonging with our visions and visions of the world.

Another critical point is the low rate of reading. 50.3% of Ecuadorians read between one to two hours per week, while 13.5% do so

for three to four hours. Those who read the most are people aged between 16 to 24 years old (83%) while those over 65 years old read the least. 33% of the youngsters who read do so to address their academic obligations, while 32% do so to learn something, as the 2012 INEC survey on reading habits informs us. Therefore, the student-led nature of the journal does not guarantee overcoming the difficulties of reading habits. In addition, during the whole process of giving shape to the student journal, we experienced the pressure exercised by some teachers who wanted to publish in a student journal. According to the narratives about how the journal started, these tensions originated in the belief, at that time, that the magazine was a tool of the Pastoral department (a tool for pastoral work). In time, it became clear, instead, that the journal is indeed a pastoral journal in the sense that it expresses the Salesian option for students' active roles in Salesian universities. This is a pastoral option in the true sense of the word.

The frenzy to achieve academic legitimacy through publications and becoming visible to students, led to some teachers insisting to have a space in the journal. Today, teachers and authorities are invited or taken into account during reporting, or are expressly invited to contribute articles. Finally, we face apathy. Young people have often lost hope in political, social and civil organization processes, due to the corruption present at all levels and in all social spheres that has led to them losing interest in leading, being active agents and engaging in training processes, or giving priority to banal activities.

Narratives of an experience in the StartUPS co-working. Testimonies of Paula Salazar Costa and Karla Altamirano about their student entrepreneurship

The term co-working was born in Berlin, from the idea that it could be a space oriented to a community with common interests. During 2007-2008 such an idea took force due to the global econo-

mic crisis; however, such spaces were born not only with the idea of being shared offices for professionals but also to promote intensive collaborative work around a common initiative, at the same time being multidisciplinary and based on the concept of community. Co-working spaces can be considered as a new form of urban social infrastructure that allows contacts and collaborations between people, ideas and places of connection (Merkel, 2015). What does such a space have to do with the Salesian Polytechnic University, and why is it relevant for a higher education institution?

The StartUPS Co-working project is part of the UPS strategy to become an innovative and research university, and started in 2015 in the Vice-Rectorate for Research. As part of this strategy, innovation and entrepreneurship are considered levers of change that, in combination with the strategy and the potential to carry out new institutional policies, will achieve their objectives in the short and medium term (Herrán *et al.*, 2014):

> The implementation of this strategy has sought to promote entrepreneurship through the training of UPS agents (teachers and students), in order to develop a culture of entrepreneurship as well as their skills in project management. The objective of this entrepreneurship is the creation of an Ecosystem of Innovation and Entrepreneurship (EIG) in the UPS. (Salgado et al., 2017)

As implemented in the UPS, StartUPS co-working consists of 4 physical spaces in three cities in Ecuador: Quito (2), Guayaquil (1) and Cuenca (1). Beyond their appearance as attractive places for student interactions, the space of co-working is a space for creativity; new business ideas; and growth that are developed through the learning of soft skills that students cannot acquire in a traditional academic context. Such competences are collaborative, multidisciplinary, and horizontal (where teachers, students and administrators are peers, and break the accepted order of hierarchies). In this way, co-

working encourages learning according to the relationship of "learn by doing", and allows the information received in class to become knowledge (Maldonado, 2008).

Co-working also transfers knowledge to the classroom and its meaning is not exhausted during the process of learning: there, many students develop lines of knowledge and research deeply linked to their interests.

In the UPS, co-working focuses on students, on their personal development because it transcends entrepreneurship projects. It seeks that students may work on their life projects, and aims to educate entrepreneurs to find their way regardless of where they operate (Salgado *et al.,* 2017).

The culture of collaborative learning; solving collective problems; and learning by doing

The StartUPS culture is based on a popular saying from South Africa: *umuntu, nigumuntu, nagamuntu*, which in the Zulu language means "a person is a person because of others." In this framework, a person is open to learn both from their environment and from others; to help each other with and in the midst of others, because the individual does not feel threatened when others are capable or good at something: if we all collaborate we can obtain greater benefits and so the opportunity for growth is available to all (Lutz, 2009).

Collaborative learning is a process that takes place in communities. According to Driscoll and Vergara (1997), collaborative learning is cooperating in achieving a goal that cannot be achieved individually. This is precisely what happens in entrepreneurship: if the entrepreneur faces the market alone, it is more likely to fail. On the other hand, when you have a community that supports you, you are more likely to succeed. Collaborative learning is characterized by:

a) individual responsibility - all members are responsible for their individual performance within the group; b) positive interdependence - group members must depend on each other to achieve the common goal; c) collaboration skills - the skills necessary for the group to function effectively, such as teamwork, leadership and conflict resolution; d) promoter interaction - group members interact to develop interpersonal relationships and establish effective learning strategies; and e) group process - the group periodically reflects and evaluates its operation, making the necessary changes to increase its effectiveness (Collazos, Guerrero, & Vergara, 2007). In other words, tacit knowledge is "deeply rooted in the action and experience of an individual, as well as in the ideals, values or emotions that he embraces" (Fernández, Martínez-Conde, & Melipillán, 2009).

Interdisciplinary learning builds new knowledge structures through the integration of various disciplinary perspectives, theories and methods. In addition, knowledge is achieved not only through explanation but also through the process of communal problem solving. Thus, people who work under this model enrich both their perception of the problems and their sensitization towards the yields and limitations of their discipline.

The inverted classroom, or inverted learning model, changes the moments and roles of traditional teaching in which the lecture, usually delivered by the teacher, can be attended by students at other times and out of class through multimedia tools. Thus, practice, usually assigned for the home, can be executed in the classroom through interactive methods of collaborative work, problem-based learning, and project realization (Coufal, 2014; Lage, Platt, & Treglia, 2000; Talbert, 2012).

The model of the inverted classroom (Martínez, Esquivel, & Martínez, 2014), considers the identification of competencies as a central element. At this point, the teacher becomes the mentor who

guides the process of knowledge, acting as an assistant or support. For the student, the information becomes assumed knowledge, since the lecture is necessary to develop their enterprise.

According to Bacic and Avezedo (2008), the consequence of horizontal relationships is a greater gain for participants, because they demand a greater initial commitment; present a greater probability of survival; and foster an environment of community and collaboration where learning is joint.

According to the principle of learning by doing, the goal is to train people capable of interpreting the phenomena and events that occur around them (Marcos, 2011). In order for the learning to take place, students must be prepared to identify the difficulties and mistakes they make during the process, in order to overcome them. This intentional exercise is called self-regulation learning, which is a self-directed process through which apprentices transform their mental abilities into academic skills (Jaramillo, Piñeros, Alvarez, & Lopera, 2006). Applied to academic courses, it provides a learning experience that engages students in a complex and meaningful project, through which they fully develop their abilities, skills, attitudes, and values (Maldonado, 2008).

Notes on the BioComfy case

BioComfy is a biotech-based venture that stems from the need to prevent women from becoming infected when using a public restroom. The start of the venture began after the event Recréate in March 2017, a type of ideation camp of the Salesian Polytechnic University that invites groups of multidisciplinary students –from careers such as biotechnology, electrical, communication, and administration– that have a business idea and the urgency to solve an everyday problem.

During the development of the enterprise, collaborative and multidisciplinary learning, conflict resolution, inverted classroom and learning-by-doing models were applied. It was collaborative and multidisciplinary learning, because entrepreneurship calls upon different disciplines (design, prototyping, biotechnology, marketing...). Decision-making took place through consensus, through agreement on clear rules of work, and through the efforts of all participants. The venture underwent several modifications over time, from changing a number of names and brands (Confident-Comfy-BioComfy), through group members leaving; from zero production to a degree of continuous production; to gaining national and international recognition and awards.

One of the major difficulties arose from the lack of clarity on the difference between an undertaking and a business venture; between an entrepreneur and a businessperson, since both refer to different levels of complexity and formality. We believe the University can support enterprises and entrepreneurs, but the steps towards establishing a business and becoming a businessperson is a decision about risk for the interested parties alone. However, learning is still pending and there is much to learn and discuss about it.

Each of the challenges has helped us to grow professionally, personally and to strengthen the current team. With each of our achievements, we want to strengthen the entrepreneurial culture within the university, and thus create responsible companies with social and environmental commitments. At BioComfy, we still have an extensive path to undertake. Our responsibility is to grow, open markets and fight to reduce the rate of women with infections due to the use of public toilets.

In conclusion, the co-working of the UPS is not only a hotbed for companies, but also a training environment for those involved that allows the development of skills that go beyond the traditional

education system. A student who is involved in co-working becomes agent of their actions and their surroundings, thus forming agents of change, good Christians and honest citizens.

Conclusions

A literature review established that the UPS's option for the development and promotion of university associations, in all its forms and nuances, is rooted in what is perhaps the greatest novelty of Salesian pedagogy: the respect for freedom, and the generation of self-regulated spaces for young people to decide and act. Such features reclaim the need to overcome overcrowding, and offer students alternative itineraries with the freedom to grow with others. Salesian youth associationism in the university context offers the possibility of generating enhancing environments. In such space, features of the Salesian pedagogy and life forms inherent to our youth and to come together and mutually enhance each other.

It was made clear that the university field is an area of student agency par excellence, that considers young people responsible for a project in which they must propose, decide and act. This implies accepting that the Salesian pedagogical proposal somehow revolves around a broader and long-lasting project that gives it meaning over time. Such a project, that is prior to all university citizens, is the raison d'être of the university-commune. Likewise, the importance of university associationism as a collective form through which young people assume citizen capacities and grow in the knowledge and exercise of rights was noted. This allows the emergence of the possibility of viewing the university as an arena of citizenship.

Surveys show that ASUs are seen as spaces for new learning that contribute to personal growth through imagining and developing concrete projects and actions in collective training environments. Where the exercise of student leadership is concerned, it is

emphasized that ASUs are relevant because they allow the generation of ideas of change in the university system, changes that are respected and accepted by other members of the academic community.

The narratives highlight two reflective experiences from two diverse forms of associations: the ASU Utopia Groups, long-lived and long-standing in the UPS; and a relatively recent venture (*Bio-Comfy*). Both revealed the same institutional choice, albeit with different elements, to put students at the centre of processes. Among the main lessons and challenges for the Salesian Polytechnic University is the following: the collective forms of learning generated from and by students (horizontal learning, depending on problem solving) that should also permeate the learning practices within the classroom, and set a style, an institutional culture based on student agency and manifestation of university citizenship.

In both environments, a culture of decision-making, creativity and management is cultivated along the lines of the university-commune, especially since the university is more clearly and directly assumed as a common good and open to the contributions and decisions of students. Although co-workings cultivate deliberate forms along the lines of the commune, it is still pending to consider productive alternatives beyond the market and non-monetized forms of exchange; for example, the exchange of work for work, as contemplated by some authors in this volume.

Bibliography

Agudelo, A. (2016). Ejercicio de ciudadanías y proyectos de vida: Tejidos de la comuna. In Universidad Politécnica Salesiana (Ed.), *Congreso Buenos Ciudadanos y sistema preventivo. El futuro de la preventividad.* Quito: UPS.

Bacic, M., & Avezedo, M. C. (2008), Formación de redes horizontales de pequeñas empresas: Centro de Apoyo a la Investigación Económica. *Revue Sciences de Gestion*, *1*(66),18. https://bit.ly/2Zdxsqt

Braido, P. ([1962] 1984). *El sistema educativo de Don Bosco*. Publicaciones del Instituto Teológico Salesiano, Guatemala.

Collazos, C., & Mendoza, J. (2006). Cómo aprovechar el "aprendizaje colaborativo". *Educación y Educadores, 9* (2).

Collazos, A., Guerrero, L., & Vergara, A. (2007). *Aprendizaje colaborativo: un cambio en el rol del profesor*. https://bit.ly/2ZepVaY

Driscoll, M. P., & Vergara, A. (1997). Nuevas tecnologías y su impacto en la educación del futuro. *Pensamiento Educativo,* Vol. 21. https://bit.ly/2ZfyNwY

Fernández, O., Martínez-Conde, M., & Melipillán, R. (2009). Estrategias de aprendizaje y autoestima: su relacion con la permanencia y desercion universitaria. *Estudios Pedagógicos (Valdivia)*, *35*(1), 27.45. https://doi.org/10.4067/S0718-07052009000100002

Fernandez Moreno, Juan Manuel. 1999, Paulo Freire. Una propuesta de comunicación para la educación en América Latina. Downloaded on November 2018 from *Razón y Palabra*, http://www.razonypalabra.org.mx/anteriores/n13/freirem13.html

Herrán, J., Cazorla, A., De Los Ríos, I., Jordana, J., Yague, J., & Salgado, J. (2014). *Cuaderno de Reflexión universitaria: Hacia una comunidad académica que investiga,* Quito. https://doi.org/978-9978-10-193-3

Jaramillo, H., Piñeros, L. J., Alvarez, J., & Lopera, C. (2006). *Aprender haciendo: experiencia en la formación de jóvenes investigadores en Colombia*. https://bit.ly/2Xh6nkK

Juncosa, J. E., Moreno, D., Altamirano, K. G., & Salazar, P. (In Press. 2019). La educación salesiana universitaria más allá de las aulas: Los Grupos de Asociacionismo Salesiano Universitario (ASU) y los emprendimientos estudiantiles como espacios de aprendizaje colaborativo y de ciudadanía estudiantil en la Universidad Politécnica Salesiana. In Daniel Llanos (ed.), *Memorias del III Congreso de Pedagogía Salesiana: el modelo pedagógico salesiano*. Quito: Ed. Abya-Yala-UPS.

Lutz, D. W. (2009). African Ubuntu Philosophy and Global Management. *Journal of Business Ethics*, *84*(S3), 313-328. https://doi.org/10.1007/s10551-009-0204-z

Maldonado, M. (2008). Aprendizaje basado en proyectos colaborativos. Una experiencia en educación superior. *Año*, 14, 158-180. Caracas. https://bit.ly/1U6cdi3

Roselli, N. D. (2011). Teoría del aprendizaje colaborativo y teoría de la representación social: convergencias y posibles articulaciones. *Revista Colombiana de Ciencias Sociales, 2* (2).

Sandrini, M. (2017). Os jovens universitarios nas Instituicoes Salesianas de Ecuacao Superior. De destinatarios a protagonistas. In Antonio Wardison, C. Silva y Ronaldo Zacharias (Org.), *Institucoes Salesianas de Educacao Superior. Presenca, Identidad e Gestao*. San Pablo: UNISAL y Editora Ideias & Letras.

Silva, C., & Martínez, M. L. (2004). *Empoderamiento: Proceso, nivel y contexto*. S.d.

Torres, A. (2009). La educación para el empoderamiento y sus desafíos. *Sapiens. Revista Universitaria de Investigación*. Sd.

Unda, C. R. (2016). Participación juvenil en el espacio escolar. "Viejas y nuevas" desigualdades en los procesos de configuración de ciudadanías. In Universidad Politécnica Salesiana (Ed.), *Congreso Buenos Ciudadanos y sistema preventivo. El futuro de la preventividad*. Quito: UPS.

Universidad Politécnica Salesiana. Sede Quito (2019). *Grupos Asu de la Sede Quito*. Folleto informativo.

Vázquez, M. (2016). Figuras y modelo del compromiso militante juvenil en la Argentina reciente. Balances y aportes de la socio-historia para pensar el presente. In Universidad Politécnica Salesiana (Ed.), *Congreso Buenos Ciudadanos y sistema preventivo. El futuro de la preventividad*. Quito: UPS.

The common in higher education: a conceptual approach[1]

Krystian Szadkowski[2]
krysszad@amu.edu.pl

Abstract
This article provides a map of the three-element conceptual set of the common (the common good, the commons, and the common) in reference to higher education. It does so using a method of political ontology. It discusses the three concepts in reference to the six dimensions of higher education reality (ontology, politics, ownership, governance, benefits, and finance). Thus, it not only presents a systematic view of higher education reality as seen through the lenses of the common but also explains the substantial (and in some cases, subtler) differences between the concepts themselves. Moreover, it addresses briefly the differences between the concepts from the order of the common and those from the order of the public. Finally, the article seeks to offer an insight into what this particular conceptual set may provide the researchers in terms of thinking through, and designing an alternative to the current predicament of higher education.

Keywords
The common, The commons, The common good, Critical higher education research, Political ontology.

Introduction

This article provides a map of the three-part conceptual set of the common (the common good, the commons, and the common) in reference to higher education. In the context of the insufficiency of the modern public/private dichotomy, the proposed charting can serve as a tool for explaining the changes but also for providing a viable alternative to the ills of higher education. Thus, the article focuses

1 We thank Dr. Krystian Szadkowski for authorization to publish his article in this volume.
2 Center for Public Policy Studies, Adam Mickiewicz University, Poznan, Poland.

on the actual, extant elements in modern higher education systems that function by the logic of the common, as well as on the horizon of future changes that could emerge from them. It does so through a contextualized study of actual uses of the concepts of the common in research on higher education to highlight some of its viable articulations. The context for this endeavor is provided by the recent shifts in higher education landscape.

The surrender of higher education and science to the market logic (Berman, 2012), steering from a distance (Marginson, 1997), the audit culture (Shore and Wright, 2015), competition for status (Naidoo, 2018), and privatization or the neoliberal reforms of the public sector (Olssen and Peters, 2005) has led higher education researchers to announce the blurring or hybridization of the public/private dichotomy (Enders and Jongbloed, 2007; UNESCO, 2015; Guzman-Valenzuela, 2016). Although some scholars point out that the boundaries between these higher education orders can still be clearly defined (Levy, 2018; Kwiek, 2016) and that we can even observe the ongoing processes of the de-privatization of higher education (Kwiek, 2016), others have devoted significant effort to complicating this binary picture, attempting to combine a political and an economic approach to the public/private divide in order to construct a more nuanced analytical schema (Marginson, 2016, pp. 81-103). However, while such schemas provide a more detailed map of the given status quo of the sector, they are an unstable ground for the construction of a viable plan for change in higher education. In the end, such schemas trap our political imagination within an undialectical scenario where the only legitimized solution for the ills of the privatized and marketized environment of the competitive university is its re-publicization (Slaughter and Rhoades, 2004: 56-57; Calhoun, 2006; Newfield, 2016).

The hybridization of the public and the private has been seen as symptomatic of the fact that the productive dialectic between these two orders has come to an end (Roggero, 2011). The degree of their blurring is so high that it is difficult to discuss the possibility of bringing the things "back where they belong." Not only is this evident in Anglosaxon systems such as that of the UK, Australia, or New Zealand, where the state has enforced a top-down neoliberalization, but is also encountered in places such as China, where a formally bureaucratic public system is consumed by the all-pervasive rule of competition and ongoing marketization. It is therefore hard to imagine that the cure for the ills of the public sector might come from its even greater marketization, as it has undoubtedly reached a limit, while it is also impossible to envisage the further intervention of the neoliberal state that would assume the reversion of the current trend (Jessop, 2015). In other words, the contemporary state can function less and less as a solution to the problems arising from the shortcomings of market coordination. The neoliberal state is not only a guarantor of private property but also the leading actor in establishing, promoting, and maintaining the markets. In the case of present-day higher education, it is a challenge to pinpoint even one area where pure forms of state and public control prevail. The very idea of the public (or any socially related concept) has been under constant assault, at least since the 1970s (Marginson, 2016, p. 84; Harvey, 2007), and it is hard to imagine how exclusively public coordination could be any longer possible in societies structured around the needs of capital accumulation (Jessop, 2015).

The ongoing blurring of the boundaries between the public and the private in higher education should be seen in the context of the emergence and global development of academic capitalism (Slaughter and Rhoades, 2004; Münch, 2014; Cantwell & Kauppinen, 2014). Academic capitalism cuts diagonally public and private institutions not only by introducing an economic motive in the activities

of academic staff and the institutions themselves (Kauppinen, 2012), but also by using the dynamics of status distribution mechanisms to exacerbate competition between scientists, institutions and systems, making it a principle that organizes relationships in the public sector (Münch, 2014; Slaughter & Taylor, 2016). Although strictly capitalist (formally and actually focused on profit and value creation), the area in which the pure form of commodity production would dominate is just marginal in higher education (Marginson, 2013). Yet, as Turnan Reitz (2017) has rightly demonstrated, the capitalist knowledge economy (and academic capitalism in particular) is forced to function as a status economy, deploying prestige distribution mechanisms as a system of information about the economic value of knowledge (Szadkowski, 2016) to enable profitable use even without the need to transform knowledge into a private product in a commodity form. The imposition of capitalist logic over the long-standing mechanisms of self-regulation of the academic community contributes to the gradual blurring of the public and the private in higher education.

In recent debates on the development of the capitalist knowledge economy, attention has centered on the growing importance of the commons and the common production (Ostrom, 2009; Dardot and Laval, 2014; Hardt & Negri, 2009, 2017; De Angelis, 2017; Rifkin, 2014; Benkler, 2011; Kostakis and Bauwens, 2014). In general, the commons are social processes of production and reproduction of useful resources pooled together by a given community of commoners. Even if in the classical studies of Nobel laureate Elinor Ostrom (1990) common pool resources referred mainly to the management of tangible objects like water, forests or fishing pools that have to be secured from depletion, today's discussion on the commons has emphasized topics of knowledge production (Hess & Ostrom, 2007) and presents a range of perspectives, from liberal to social democratic to radical (Broumas, 2017). Notwithstanding, still little attention

has been paid to the commons and the common within higher education research.

Whereas some scholars try to overcome the theoretical impasse caused by the insufficiency of public/private dichotomy by cautiously indicating the significance of the concept of the commons for higher education research (Roxa & Martensoon, 2014; Marginson, 2016, p. 85), this approach is often overlooked. Nevertheless, the commons and the common are gaining increasing attention among scholars interested in exploring alternatives to neoliberal and competition-driven higher education (Roggero, 2011; Neary & Winn, 2012; Kamola & Meyerhoff, 2009; Boehenke & Meyerhoff, 2012; Pusey, 2017). However, despite the growing recognition of the concept, there is still confusion regarding its constituent terms, as it is continuously referred to as: the common good (UNESCO, 2015; Boyadjieva & Ilieva-Trichkova, 2018), the common (Roggero, 2011), the common public good (Marginson, 2004b), common goods (Locatelli, 2018), or the commons (Neary & Winn, 2012). Another problem is that when used by researchers, usually it lacks a positive description and is preferably placed in the "non-non" sphere (non-market & non-state, see Marginson, 2016, p. 95). This paper aims to clarify the various concepts from the order of the common in higher education, as well as to give them a more positive and tangible description.

To put it briefly, as a different mode of existence in higher education, the common is not only connected with the rule of self-regulation of actors of the system manifested in a collegial mode of coordination (Clark 1986), the "communist ethos" of science (Merton, 1973) or self-organization of the disciplinary life (Becher & Trowler, 2001). It also traverses the productive reality in higher education, as most of the outputs of higher education (both teaching and research processes) are initially produced for sharing (Marginson, 2004a, 2004b), and the global production of open access knowledge is incre-

asingly essential for the capitalist knowledge economy at large (Kostakis and Bauwens, 2014). Finally, the common has to be addressed in its relation to the academic capitalism. The common is not just a transgression of the commodity form that is enforced nowadays on academic outputs (Eve, 2015) but also goes beyond the status and hierarchies vital to its functioning (Hardt & Negri, 2009). Thus understood, the order of the common is a condition that enables the functioning of academic capitalism as well as a foundation on which one can plan and build an alternative to it (Roggero, 2010; Neary & Winn, 2012). Henee, in the context of higher education, the common is a primary, non-hierarchical and self-determined social relation that binds the academic enterprise together, as well as a condition for its prosperous development and growth.

Political ontology

Undertheoretization of the field of higher education research is a casual point of legitimate complaints (Slaughter, 2001; Marginson & Rhoades, 2002; Ashwin, 2012). At the same time, higher education research is the resultant outcome of many disciplines, and higher education researchers use many borrowed concepts or theories which are then "filled" with contend that pertains to the specificity of their research object. Concepts are the lenses through which the researcher construct and reveals reality. If epistemology frames what we are capable of knowing and methodology describes how we could tackle with reality to know, ontology deals with what (and in what way) we assume exists, that is it delimits the very object of knowing. There is no ontologically neutral higher education research. Ontology precedes epistemology and methodology. Ontological assumptions are rarely explicit; one cannot find a specific "Ontology" section just after every "Introduction." However, such assumptions underpin the theoretical debates within the field

–including the debate on the public/private dichotomy (and its limitations) as. arguably, the most significant of these discussions.

Political positions on higher education and related concrete activities are based on particular ontological decisions, and every ontology entails inevitable political consequences (Hay, 2006). The taken-for-granted status of ontological decisions creates a problem with most of mainstream higher education research that shares the limits of Western liberal political ontology. The division into public and private lies at the heart of the political ontology of Western liberalism and poses a particular challenge to the political imagination and political action within the sector of higher education. Despite the proliferation of undoubtedly various cultural realizations of the public/private dichotomy in higher education (Marginson, 2016, pp. 82-84), the dichotomy itself is often hard to be operationalized in contexts beyond the Western imaginary, as in China (Yang, 2017). As the subject of this article, ontologies based on the common, mobilized by some higher education researchers, are different in this respect. They go beyond the public/private dichotomy, not only at the discursive level but also in their material basis within the many past and present practices of teaching/learning and collective knowledge production. Thus, such ontologies offer a chance to avoid or overcome any perceived "methodological nationalism" (Shahjahan & Kezar, 2013) grounded in particular (some-times unintentional) ontological choices made by higher education researchers.

Bearing the above in mind, in what follows, I will focus on elucidating the concepts of the common good, the commons, the common, and their relations with the presence and the future of higher education. I discuss the three concepts in reference to the six dimensions of higher education reality (ontology, politics, owner-ship, governance, benefits and finance). I not only present a systematic view of higher education reality as seen through the lenses of the common

but also present the substantial (and in some cases, subtler) differences between the concepts themselves. This section ends with a brief, further differentiation of the concepts of the order of the common from those of the public (the public good, the public goods, the public) which tend to be conflated by researchers. Moreover, the article seeks to offer insight into what this particular conceptual set may provide researchers in terms of thinking through, and designing, an alternative to the current predicament of higher education. In the concluding section, I discuss the relevance of the common as a perspective for further higher education research.

The common good, the commons, and the common in higher education: a systematization

Part of the problem with the unclear use of the different concepts that interest us here stems from their application across the different dimensions of higher education reality, often conflated or mixed. Despite the fact that, at least since the work of Burton Clark (1986), the structure of the higher education system has been abstracted and presented in more general forms, the advent of globalization made apparent the inattention in the field to the interrelation between the local, the national and the global (Marginson & Rhoades, 2002). It formed evident problems –and indeed some propositions were –righfly– accused of the reification of nation and state-centered methodologies (Dale, 2005). To avoid replicating such errors, before I proceed to the presentation of the substantial differences between the concepts in question, I will attempt a brief systematization of the layers of higher education that will be used in the ensuing analysis. The main aim of this procedure is to lay out the ground for an efficient and convincing differentiation between the particular set of concepts rather than offer a comprehensive and original systematization of higher education reality per se.

For this reason and building on earlier studies attempting a similar systematization within the analysis of the public/private axis in higher education (Calhoun, 2006; Enders & Jongbloed, 2007; Filippakou, 2015), in the remaining part of this section, I propose to consider higher education in relation to (a) ontology, (b) politics, (c) ownership, (d) governance, (e) benefits, and (f) finance. Importantly, however, since they are intended to grasp and describe a reality that overflows national borders, the concepts associated with the order of the common find no easy fit within the modern dualisms of public and private and the nation-state and the market. In deploying these concepts, I will, therefore, be paying particular attention to their consequences for thinking across the local, national, and global levels of higher education –that is, for understanding their constant interaction.

Ontology

Overall, the ontological dimension provides the answers to questions such as: what exists and how it exists? What could be seen as existing in higher education through the prism of specific ideas? To make a clear distinction between the three common-related concepts in question, we should start with the most fundamental ontological assumptions that they assume by inspecting what elements are emphasized and how they relate to each other.

The concept of the common good that comes from political philosophy (Deneulin & Townsend, 2007) places the ontological emphasis on organic wholeness, an original relationship in which the actions regulated by specific normative ideals (solidarity, global cooperation, equality) are capable of stabilizing the harmonious relationship within the whole (e.g., given community, nation or humanity) and between its parts (e.g., particular actors). Higher education and science seen through this prism come under the efforts to articulate and secure a shared interest of humanity (Tian & Liu, 2018).

At national and global levels, the common good in higher education may serve as a signpost to direct the sector towards cooperation (against competition), solidarity (against selfishness), and equality (against hierarchy) (Marginson, 2016) contributing to formation of a different set of standards for teaching students as citizens (also global citizens) or globally and nationally responsible participants of the given professions.

The economic concept of the commons (Ostrom, 1990) moves us further towards a more materially understood reality of self-regulated relations between the subjects of given practices. It encompasses the organization of relations within a fragment of the reality of production of goods or resources (material, such as drinking water; or immaterial, such as knowledge) undertaken at different scales (local, national or global) and organized and managed by the producers them-selves (in a direct or representative form). Seen from this perspective, distributed but network-connected resources are administered by communities (indicatively, a global movement for open science) can be of assistance to the state (or transnational entities) and serve as a partner in the joint management, at different levels, of the sector of higher education (Eve, 2015).

Finally, the ontological focus of the political-economic concept of the common is what we share and what influences the further potential for this sharing: the level of relations. Thus, it implies unmediated, immanent (direct), and self-determined (democratically organized) material associations among the subjects of practices (Hardt & Negri, 2009). Those practices are not necessarily solely sector-limited. The ontological assumptions present here broaden the scope provided by the concept of the commons and gird a large set of productive horizontal practices. The common traverses reality. It is a material dimension that binds socio-economic actors together. Higher education, seen from this angle, flows beyond its institutional or system-wide form to

embrace different grassroots educational and knowledge-production activities that take place beyond the market and the state (Kamola & Meyerhoff, 2009; Roggero, 2011; Pusey, 2017).

Politics

Ontological horizons implied by the three concepts relating to common dictate the shape of the sphere of politics within higher education, that is: Who determines what counts? What are the sides of conflicts around values in higher education? Who dominates these conflicts? A politics of higher education (present and future) as seen from the angle of each of the concepts is done on a differently structured arena.

In this context, the common good can be seen to presuppose the existence of an ethical community of people who come together to realize a common cause (Boni & Walker, 2013), like for example, the expansion of the frontiers of knowledge of humanity based on the ethos of science (Merton, 1973). It is assumed that such ethos, when shared, allows the relationships within the field to become less competitive and more consensual. Shared principles (including academic freedom, ideas of collegiality) and ethical stances enable people on a national and global scale to realize common goals in higher education (Finkin & Post, 2009). Contributions to the global common good (volume of knowledge, global citizenship) based on trust, and horizontal cooperation can be observed in the case of World Class Universities that collaborate productively across borders and centre/periphery divisions (Marginson, 2018).

The concept of the commons implies first and foremost the politics of –and specifically, against– knowledge enclosures (Hess & Ostrom, 2007). Enclosures serve as an essential reference for the analysis of the changing landscape of global science and higher edu-

cation (Bollier, 2002; Peters, 2009; Peekhaus, 2012). As in eighteenth-century England, where the beginnings of capitalist production were bound with the deprivation of the masses' basic means of reproduction (access to land held in common), so, today, the competitive market relations installed within university walls contribute to the enclosure of the resource of knowledge, both in research and teaching-related contexts. The intellectual commons are permanently threatened by today's market-oriented higher education setting, with its promotion of intellectual property, knowledge transfers, and oligopolistic academic publishers. The commons (in their liberal interpretation presented here) are an equal partner with state/public authorities in managing the higher education reality, while market entities are forces that chive enclosures (Peters, 2009) and must be resisted or regulated.

The view of politics that is drawn by higher education researchers who refer to the concept of the common (Roggero, 2011; Neary & Winn, 2012; Pusey, 2017) is rooted in its antagonistic relation to both the private and the public, the market (or capital) and the state, pictured as institutions that continuously transcend the realm of the social. Adopting this perspective gives a chance to conceptualize and outline an alternative to the university trapped in a vicious cycle between the order of public scrutiny and marketization, as well as to capitalism itself (Kamola & Meyerhoff, 2009; Berardi & Ghelfi, 2010; Roggero, 2011; Pusey, 2017).

Ownership

Such an understanding of the ontological-political sphere of higher education provokes further, more concrete questions on the organization of the property relations within the common-based sector (existing or projected): Who owns what? Who controls higher education institutions? Who owns the products? How products circulate?

The political ontology implied by the concept of the common good suggests the assumption of a possible return lo clear-cut ownership boundaries within the public and the private sectors (UNESCO, 2015). Simultaneously, it allows us to project the redirection of the public sector towards the realization of the outputs that are owned by all, manifested in, Inter alia, the production of knowledge as a global common good (Marginson, 2016, 2018). From this point of view, like in the Chinese case study analyzed by Tian and Liu (2018), the public systems of higher education in the dominant countries are supposed to assume global (or even planetary) responsibilities for "the shared future for mankind" (2018, p. 20). That is, contributing to the development of publicly accessible results of frontier research and to an expansion of the global, public provision of higher education.

This ethical imperative recedes to the background in the context of the commons, which, in their liberal interpretation, forms merely a complementary model for (private and public) property relations in higher education (Peters, 2009, p. 221). It is assumed that the free and open production of knowledge based on the commons could reinforce the existing order and improve the situation of higher education and science systems. The academic commons (Bollier, 2002; Madison *et al.*, 2009), owned and controlled by their producers and consumers, can –among other things– take the form of open-science movement (Eve, 2015), the intro-duction of accessible infrastructural format for open-access journals such as Open Journal System, or, like in the case studied by Roxa and Martensoon (2014), an organized way to manage and control the critical but intangible resource of academic prestige within institutions.

In contrast, the common in higher education is not a new kind of property (Hardt & Negri, 2017, p. 97); it is instead viewed as a drive towards the conversion or dissolution of both public and private property relations within higher education –or the creation of more

common relations beyond it (Neary & Winn, 2012). This conversion movement is organized through democratically run and owned autonomous educational initiatives (Kamola & Meyerhoff, 2009; Pusey, 2017) or networks of teaching and learning cooperatives (Cook, 2013; Jossa, 2014; Neary & Winn, 2017). Examples include different grassroots initiatives that have emerged from the waves of students' and academics' protests, like the University of Organized Optimism (Hall & Winn, 2017), diffused and networked research structures such as Italian UniNomade (Berardi and Ghelfi, 2010) or the Japanese student-run SHURE university (Li, 2017).

Governance

Governance is a significant dimension of higher education reality. The key questions that arise are as follows: Who and how one governs? Who and how one regulates the system/institutions?

The common good perspective on governance presupposes a vision of higher education systems driven by collegial authorities. The autonomy, academic freedom, and democratic self-regulation of the academic community of scholars and students within the public and the private higher education institutions are realized for the common good of society at large (Finkin & Post, 2009). The cosmopolitan academic community, regardless of its institutional affiliation, is expected to democratically manage the production of knowledge and education, in harmony with the common good. This perspective assumes a continuity between the realm of the public and that of the common (Locatelli, 2018), seeing in the modern state a guarantor and supporter of the self-ruling community of scholars and students.

The self-governed networks of the commons are respected or supported by the state and the system of public universities (Peters, 2009). Educational and knowledge production practices in the

form of the commons can co-exist with the regular public initiatives. Like in the case of international initiatives for pooling the teaching materials or research (like e-preprints repository –arxiv.org) as the commons, the contributions or control exceed national borders. The commons can also be formed within the higher education institutions themselves. They are their daily reality (Marginson, 2004a) –as non-institutionalized practices of sharing and learning together (Roxa and Martensoon, 2014). At this level, the commons operate by "collegial" principles, thereby escaping direct "state," "bureaucratic," "market," or "managerial" coordination.

Higher education cooperatives and autonomous educational initiatives are usually democratically self-governed by their participants, creators and users (like SHURE University in Japan or Mondragon University in Spain) and either formed outside the existing higher education institutions or based on conversion or dissolution of public or private institutions (Winn, 2015). All these initiatives contribute to the development and consolidation of conditions for the social and fully democratic management of the wealth of knowledge and learning processes within and beyond their institutions.

Benefits

Proceeding to the issue of benefits from higher education that can be investigated through the set of concepts discussed in this paper, we need to look for the answers to the following questions: Who benefits? Moreover, who gets what?

The common good perspective emphasizes general collective (Tian & Liu, 2018), societal (Finkin & Post, 2009), relational and environmental (Barnett, 2017) benefits related to the contribution/s made by higher education. As recently indicated by Simón Marginson (2016), the benefits drawn from the common good have both a global

and a national dimension. On the one hand, the common good perspective fosters commonality between researchers and students across national borders: for example, through the globalization of research and the resulting scientific discussion on a global scale (Marginson, 2018). On the other hand, at the national level, it favors "creating common relationships and collective benefits in the context of solidarity social relationships within a given country" (Marginson, 2016, pp. 16-17). Moreover, from the side of higher education institutions, the orientation towards the common good enables the stabilization of a coherent set of collegial values (Finkin & Post, 2009).

In the context of the liberal interpretation of the commons, the commons-based open science and open education benefit societies at large (both at national and global level), while providing accessible resources for business and firms. Furthermore, at the institutional level (for example, within a single department or institution), the commons as an organizational form could prove useful in stimulating internal cooperation that may foster external competitive advantages. Examples of this were shown recently by Roxa and Martensoon (2014), in their study that focused on mechanisms for securing high-quality research and education within an institution striving for academic excellence. It has been proven that small academic groups can manage a resource that is both non-excludable and rivalrous, like academic prestige, as academic commons and in way that is beneficial and prospective for the institution itself (its students and academic employees) by both controlling the inclusion of new participants (producers and consumer of prestige) and regulation of their daily work to foster the reproduction of such commons.

When it comes to the common, the main benefits that accrue from higher education practices organized along these lines are the potential for growing social autonomy and expanded social reproduction (Roggero, 2011). Institutions, luce higher education coope-

ratives (Neary & Winn, 2017) or universities of the common (Pusey 2017), stimulate internal and external (local/ national/global) cooperation, secure and stabilize working relations within the organization by submitting them under democratic control (Azzellini, 2016), and overcome academic hierarchies that are detrimental for the progress of knowledge production and dissemination.

Finance

The final aspect that needs to be discussed is the sphere of higher education funding: what gets funded and by whom? Who finances the institutions and how? Who pays for higher education/research?

When the common good is considered the burden of financing of higher education (or at least the public part of this sector) is supposed to be shouldered by the state. On a general level, this vision differs little from the classic social-democratic proposals as it emphasizes the responsibility attached to the state, the importance of the extended tax system that would support the delivery of the supra-individual benefits of higher education, the cooperation required at the global scale, and the contribution to the spread of equality and social justice (Marginson, 2016).

In the liberal interpretation of the commons infrastructure for sharing and reproducing them (such as different platforms for knowledge sharing, academic repositories, and so on) is supposed to be financed either through public funds or by producers and users (Peters, 2009). In the case of MOOCs, for instance, public and private higher education institutions fund the production of the educational contend and pool it as a common resource openly available online (Hall, 2015). This vision assumes the productive coexistence of the state and the market while allowing for the possibility of the existence of a space that does not fall entirely within one of two poles (public/private). In this conception, however, there is an intrinsic

tension that hinders the establishment of a boundary around the eligible (and paid-for. for example, through fair taxes) use of the common property by private entities, which would not become another round of enclosures and appropriation.

From the perspective of the higher education activities organized according to the logic of the common, the educational and research processes are self-sustained and self-financed by the producers and users on a democratic and voluntary basis, as they are connected with the broader social movement that aims to organize socio-economic reality around values of cooperation and mutuality. Several successful recent projects could be pointed in this context such as the long-term experiment of the Basque cooperative University of Mondragon in Spain (Wright *et al.,* 2011; Boden *et al.,* 2012), the cooperatively run UK-based Social Science Center in Lincoln (Neary & Winn, 2017). Or alternatively, the network of Academies of Solidarity, self-funded academic organization of support that organize teaching and research practices outside the public higher education system, that emerged in 2016 in Turkey after a series of political purges of academics protesting against the Turkish government actions (Bakirezer *et al.,* 2018).

A systematization of the six dimensions of higher education discussed above is provided in Table 1.

Table 1
Six higher education dimensions and the modes of their organization in line with the concepts of the common good/ the commons/the common

	The Common Good	The Commons*	The Common
Ontology	Organic whole.	Self-regulated relations among the subjects of practices.	Immanent and self-determined relations among the subjects of practices.

Politics	Shared principles and ethical stances enable people to realize common causes.	Equal partner with the state. Market entities drive enclosures and must be resisted or regulated.	Antagonistic subject to both the market (capital) and the state.
Ownership	Clear-cut public and private property can co-exist.	Property parallel or supplemental to public/private ownership.	The producer-cooperative movement against and beyond public and private ownership.
Governance	Autonomy and the self-regulation of academic community realized for the common good of society at large.	Self-govern commons transversal networks are respected or supported by public universities.	Self-govern networks of higher education cooperatives and autonomous educational initiatives converse with or dissolute public and private institutions.
Benefits	General collective, societal. relational, and environmental benefits. Stabilization of a coherent set of collegial values.	Open science and open education benefit society at large while providing accessible resources for business and firms. Stimulates internal cooperation and brings advantages in external competition.	The potential for growing social autonomy and social reproduction is enhanced. Stimulates internal and external cooperation.
Finance	The state/public funding (taxes)	Publicly (or privately) supported.	A self-sustained and self-funded network of autonomous organizations.

Source: The author. *Liberal version

The common and the public

Finally, it is not enough to clarify the various concepts from the order of the common in the context of higher education; there is also a need to map their relations with the widely discussed concepts

from the order of the public (the public good, public interest, the public goods or the public), with which they are most often confused.

If the utilitarian and contractarian idea of public interest assesses the collective benefits of higher education from the standpoint of the individual and the notion of the public good from the standpoint of state and society, then the concept of the common good must be assessed from the standpoint of the organic whole. This approach grasps both the individual and the collective benefits, as well as those emerging from the intensification (and rise in quality) of the relations among individuals. However, the concepts of the public good and the common good (at least, when it comes to their discursive use in higher education research) have no clear boundaries and are used interchangeably (Marginson, 2016). They both express a more extensive normative call to which researchers like to refer in the current situation of the crisis, marketization, or privatization of higher education. Some researchers also postulate the continuity between the public and the common good (Locatelli, 2018), pointing out that the higher education contributes to the common good is dependent on the existence and support of the steady, public-good-oriented state.

The commons shift the discussion to the sphere of economics and thus are usually conflated with public goods. In Paul Samuelson's (1954) terms, the commons belong to the category of rivalrous and non-excludable goods: that is, individual consumption could deplete or limit them, but exclusion from access is relatively hard or impossible. Unlike public goods, the commons in higher education have a material and efficient subject (not an abstract one: that is, the state) that secures their reproduction. They cannot be treated merely as resources, as they are always connected with and based on a specific set of rules that enable production and reproduction (Roxa & Martensoon, 2014).

Last but not least, in contrast with Dewey's public (Dewey, 1927), the common is not just a shared concern addressed politically by the state, but also the material condition for addressing and solving such problem. The public manifests itself when the will of the citizens is mediated through the state, its agendas, and its officials' actions. The common is instead a flat and horizontal reality of democratic cooperation between the actors involved in a given reality (Roggero, 2011). Unlike the public, the common is never constituted in the stable form of the state; rather, it is permanently engaged in the act of constituting, that is, it is continuously reshaped, transformed and adopted according to the democratic will of its co-producers and consumers (Pusey, 2017).

The relevance of the common for higher education research

The purpose of this article has been to outline a conceptual framework of the common and its uses by higher education researchers involved in discussing future directions with regard to the sector's development. I have intended to show how the various implicitly applied political ontologies translate into coherent descriptions or prescriptive visions over how higher education is, or should be, organized and according to what criteria. Thus, the three different concepts –the common good, the commons, the common– encountered in the discourse on the common have been contextualized and discussed against the background of specific dimensions of higher education (ontology, politics, ownership, governance, benefits, and finance). For various reasons, this paper provides more than just a purely academic exercise in conceptual systematization.

First, it brings more clarity to the debate on higher education and its contribution to the common good or its aspect that are organized in the form of the academic commons. Not only, contemporary higher education research needs theories derived from the

empirical data (Ashwin, 2012), but also a more ontological reflection on the existing concepts and their uses are needed if this sub-discipline is to be able to develop them further. This first approximation of a systematization can be successfully used to not only map this field of rarely discussed literature but also to pose more precise research questions or to develop empirical research programs capable of exploring the reality of what is common in contemporary global higher education.

Second, it is a proposition of a way out of "methodological nationalism" and "embedded statism" in (higher) education research (Dale, 2005). As a space beyond (or between) the market and the state, as flows that traverse the local, national and global levels of higher education, concepts from the order of the common (and the reality that lays behind them) turn our attention to the problems outside those methodologically naturalized "containers" for societies. They provide us with a different ontological understanding of the social in higher education in its relative autonomy –as a phenomenon that may be analyzed and shaped independently across the institutional and national borders.

Third, the conceptual set of the common allows for making a step beyond the opposition between the public and the private in higher education research and policy Thus, it not only fuels researchers' imagination, but also pro vides a viable toolbox for thinking and designing a different political script that could lead the sector beyond the market-driven hybridization of public and private (Guzman-Valenzuela, 2016), and beyond the contradictions, shortcomings and dead ends of competition-driven academic capitalism (Slaughter & Rhoades, 2004; Münch, 2014; Cantwell & Kauppinen, 2014). The conceptual set discussed above emphasis-sizes the non-individual, relational aspects of the higher education reality and offers a stable ground for the cooperation and solidarity that overflow the boun-

daries of national systems. Moreover, it creates an adequate context for developing a sense as well as practices of shared responsibility for the fate of global science and higher education, as well as to indicate its material subject. While academic capitalism and competition remains global, the cooperation for the common good in this sector needs to turn global as well. Social, economic, and environmental challenges that are faced on a planetary scale desperately need such an approach. Because of the deep roots of the idea of cooperation in science (Marginson, 2018), one that transcends national or institutional particularisms, higher education institutions and systems have a chance to stand in the vanguard of change, which, in our times, seems imperative.

However, for this reason, it is necessary to address the growing inequality and widespread competition that penetrates every dimension of academic life, as well as the ineffectiveness of individualized survival strategies in an accelerated academia. Here, the conceptual set of the common comes in handy, offering the academic community not only the ethical guideposts, ideas for the ways of how to effectively self-organize the crucial resources but, moreover, shedding the light on democratic ways out of a deadlock formed by the apparent alternative of market and/or state coordination of the sector. Regardless of whether the clues provided in this article are taken up and used by the community of higher education researchers to redesign their thinking and practice or not, the way in which we address these issues will determine the future of universities and higher education.

Acknowledgements

The paper has benefitted immensely from the comments by Jakub Krzeski, Karolina Cern. Petia Illieva-Trichkova, Marek Kwiek, Emanuel Kulczycki, Piotr Juskowiak, Arma Piekarska, Angela Dimitrakaki, and the two anonymous reviewers. I am really grateful for all

their excellent feedback. All standard caveats apply. The text has been written with support from the research project funded by National Science Centre (UMO-2013/10/M/HS6/00561).

Open Access

Bibliography

Ashwin, P. (2012). How often are theories developed through empirical research into higher education? *Studies in Higher Education, 37*(8), 941-955.

Azzellini, D. (2016). *Labour as a commons: the example of worker-recuperated companies. Critical Sociology*. https://doi.org/10.1177/0896920516661856.

Bakirezer, G., Demirer, D. K., & Yeşilyurt, A. (2018). In pursuit of an alternative academy: the case of Kocaeli *Academy for solidarity. tripleC, 16*(1), 234-240.

Barnett, R. (2017). *The Ecological University. A feasible utopia.* New York: Routledge.

Becher, T., & Trowler, P. (2001). *Academic tribes and territories: intellectual enquiry and the culture of disciplines.* London: McGraw-Hill Education.

Benkler, Y. (2011). *The penguin and the leviathan: how cooperation triumphs over self-interest.* New York: Crown Business.

Berardi, C., & Ghelfi, A. (2010). We won't pay for your crisis, we will create institutions of the common! *Edufactory Journal, 0,* 108-118.

Berman, E. P. (2012). *Creating the Market University. How academic science became an economic engine.* Princeton: Princeton University Press.

Boden, R., Ciancanelli, P., & Wright, S. (2012). Trust universities? Governance for postcapitalist futures. *Journal of Co-operative Studies, 45*(2), 16-24.

Boehenke, D., & Meyerhoff, E. (2012). Toward a University of the Common: the experimental College of Twin Cities. SSRN eLibrary. Obtenido de: https://bit.ly/2FXknJn

Bollier, D. (2002). The enclosure of the academic commons. *Academe, 88*(5), 18.

Boni, A., & Walker, M. (2013). Higher education and human development. Towards the public and social good. En A. Boni, M. Walker (Eds.), *Human development and capabilities. Re-imagining the university of the twenty-first century.* Routledge: London.

Boyadjieva, P., & Ilieva-Trichkova, P. (2018). Adult education as a common good: Conceptualisation and measurement. *International Journal of Lifelong Education.*

https://doi.org/10.1080/02601370.2018.1478458.

Broumas, A. (2017). Social democratic and critical theories of the intellectual commons: a critical analysis. *tripleC, 15*(1), 100-126.

Calhoun, C. (2006). The university and the public good. *Thesis Eleven, 84*, 7-46.

Cantwell, B., & Kauppinen, I. (2014). *Academic capitalism in the age of globalization.* Baltimore: Johns Hopkins University Press.

Clark, B. R. (1986). *The higher education system: Academic organization in cross-national perspective.* Berkeley: University of California Press.

Cook, D. (2013). *Realising the co-operative University. A consultancy report for the co-operative college.* Obtenido de: https://bit.ly/2YV61BY

Dale, R. (2005). Globalisation, knowledge economy and comparative education. *Comparative education, 41*(2), 117-149.

Dardot, P., & Laval, C. (2014). *Commun. Essai sur la révolution au XXIe siècle.* La Découverte: Paris.

De Angelis, M. (2017). *Omnia Sunt Communia. On the commons and the transformation to postcapitalism.* London: Zed Books.

Deneulin, S., & Townsend, N. (2007). Public goods, global public goods and the common good. *International Journal of Social Economics, 34*(1-2), 19-36.

Dewey, J. (1927). *The public and its problems.* Alon Swallow: Denver.

Enders, J., & Jongbloed, B. (2007). The public, the private and the good in higher education and research. An introduction. En J. Enders, B. Jongbloed (Eds.), *Public-Private Dynamics in Higher Education. Expectations, Development and Outcomes.* Bielefeld.

Eve, M. (2015). *Open access and the humanities.* Cambridge: Cambridge University Press.

Filippakou, O. (2015). Higher education as a public good: Notes for a discussion. En O. Filippakou, & Williams, G. (Eds.), *Higher education as a public good. critical perspectives on theory, policy and practice.* New York: Peter Lang.

Finkin, M. W., & Post, R. C. (2009). *For the common good. In Principles of academic freedom.* New Haven: Yale University Press.

Guzman-Valenzuela, C. (2016). Unfolding the meaning of public(s) in universities: toward transformative university. *Higher Education, 71*, 667-679.

Hall, R. (2015). For a political economy of massive open online courses. *Learning, Media and Technology, 40*(3), 265-286.

Hall, R., & Winn, J. (Eds.) (2017). *Mass intellectuality and democratic leadership in higher education.* London: Bloomsbury Academic.

Hardt, M., & Negri, A. (2009). *Commonwealth.* Cambridge Mass.: Belknap Press.

_____ (2017). *Assembly*. Oxford: Oxford University Press.

Hay, C. (2006). Political ontology. En R. E. Goodin & C. Tilly (Eds.), *The Oxford handbook of contextual political analysis.* Oxford: Oxford University Press.

Harvey, D. (2007). *A brief history of neoliberalism.* Oxford: Oxford University Press.

Hess, C., & Ostrom, E. (Eds.). (2007). *Understanding knowledge as commons: from theory to practice.* Cambridge: The MIT Press.

Jessop, B. (2015). *The state: Past, present, future.* London: John Wiley & Sons.

Jossa, B. (2014). *Producer cooperatives as a new mode of production.* London: Routledge.

Kamola, I., & Meyerhoff, E. (2009). Creating commons: divided governance, participatory management, and struggles against enclosure in the university. *Polygraph 21*, 5-27.

Kauppinen, I. (2012). Towards transnational academic capitalism. *Higher Education, 64*(4), 543-556.

Kostakis, V., & Bauwens, M. (2014). *Network society and future scenarios for a collaborative economy.* London: Palgrave Macmillan.

Kwiek, M. (2016). *De-privatization in higher education: a conceptual approach. Higher Education.* https://doi.org/10.1007/s10734-016-0047-3.

Levy, D. C. (2018). Global private higher education: an empirical profile of its size and geographical shape. *Higher Education*, 1-15. https://doi.org/10.1007/s10734-018-0233-6.

Li, Y. (2017). *SHURE: a democratic University in Tokyo. Alternative education resource organization* Obtenido de: https://bit.ly/2IhzqAq

Locatelli, R. (2018). Education as a public and common good: Reframing the governance of education in a changing context. *UNESCO Education Research and Foresight Working Papers.* No 22.

Madison, M. J., Frischmann, B.M., & Strandburg, K. J. (2009). The university as constructed cultural commons.Wash. *UJL & Pol'y 30*, 365.

Marginson, S., & Rhoades, G. (2002). Beyond national states, markets, and systems of higher education: a glonacal agency heuristic. *Higher Education, 43*(3), 281-309.

Marginson, S. (1997). Steering from a distance. Power relations in Australian higher education. *Higher Education, 34,* 63-80.

_____ (2004a). Competition and markets in higher education. A glonacal analysis. *Policy Futures in Education, 2*(2), 175-244.

_____ (2004b). A revised marxist political economy of national education markets. *Policy Futures in Education, 1*(1), 439-453.

_____ (2013). The impossibility of capitalist markets in higher education. *Journal of Education Policy, 28*(3), 353-370.

_____ (2016). *The higher education and the common good.* Melbourne University Press: Sydney.

_____ (2018). The new geo-politics of higher education. *CGHE working paper, 34.* London: CGHE.

Merton, R. K. (1973). *The sociology of science: theoretical and empirical investigations.* Chicago: University of Chicago Press.

Münch, R. (2014). *Academic capitalism: Universities in the global struggle for excellence.* London: Routledge.

Naidoo, R. (2018). The competition fetish in higher education: Shamans, mind snares and consequences. *European Educational Research Journal,* 1-16. https://doi.org/10.1177/1474904118784839.

Neary, M., & Winn, J. (2012). Open education: Common(s), communism and the new common wealth. *Ephemera, 12*(4), 406-422.

Neary, M., & Winn, J. (2017). Beyond public and private: a framework for co-operative higher education. *Open Library of Humanities, 3*(2), 1-36.

Newfield, C. (2016). *The great mistake: How we wrecked public universities and how we can fix them.* Baltimore: Johns Hopkins University Press.

Olsen, M., & Peters, M. A. (2005). Neoliberalism, higher education and the knowledge economy. From free market to knowledge capitalism. *Journal of Education Policy, 20*(3), 313-345.

Ostrom, E. (1990). *Governing the commons: the evolution of institutions for collective action.* Cambridge: Cambridge University Press.

Peekhaus,W. (2012). The enclosure and alienation of academic publishing: lessons for the professoriate. *tripleC,10*(2), 577-599.

Peters, M. A. (2009). Open education and the open science economy. *Yearbook of the National Society for the Study of Education, 108*(2), 203-225.

Pusey, A. (2017). Towards a university of the common: reimagining the university in order to abolish it with the really open university. *Open Library of Humanities, 3*(1), 1-27.

Reitz, T. (2017). Academic hierarchies in neo-feudal capitalism: how status competition processes trust and facilitates the appropriation of knowledge. *Higher Education, 73*(6), 871-886.

Rifkin, J. (2014). *The zero marginal cost society: the internet of things, the collaborative commons, and the eclipse of capitalism.* New York: St Martin's Press.

Roggero, G. (2010). Five theses on the common. *Rethinking Marxism, 22*(3), 357-373.

_____ (2011). The production of living knowledge. Philadelphia: Temple University Press.

Roxa, T., & Martensoon, K. (2014). Higher education commons. A framework for comparison of midlevel units in higher education organizations. *European Journal of Higher Education, 4*(4), 303-316.

Samuelson, P. A. (1954). The pure theory of public expenditure. *The Review of Economics and Statistics, 36*(4), 387-389.

Shahjahan, R. A., & Kezar, A. J. (2013). Beyond the "national container" addressing methodological nationalism in higher education research. *Educational Researcher, 42*(1), 20-29.

Shore, C., & Wright, S. (2015). Audit culture revisited. Rankings, ratings, and the reassembling of society. *Current Anthropology, 56*(3), 421-444.

Slaughter, S., & Rhoades, G. (2004). Academic capitalism in the new economy. Challenges and choices. *American Academic, 1*(1), 37-59.

Slaughter, S. (2001). Problems in comparative higher education: political economy, political sociology and postmodernism. *Higher Education, 41*(4), 389-412.

Slaughter, Sheila, Taylor, Barrett Jay (Eds.) (2016). *Higher education, stratification, and workforce development competitive advantage in Europe, the US, and Canada.* Dodrecht: Springer.

Szadkowski, K. (2016). Socially necessary impact/time: Notes on the acceleration of academic labor, metrics and the transnational association of capitals. *Teorie Vědy/Theory of Science, 38*(1), 53-85.

Tian, L. & Liu, N. C. (2018). Local and global public good contributions of higher education in China. *CGHE Working paper, 37*. London: CGHE.

UNESCO (2015). *Rethinking education. In Towards a global common good?* Paris: UNESCO.

Winn, J. (2015). The co-operative university: labour, property and pedagogy. *Power & Education, 7*(1), 39-55.

Wright, S., Greenwood, D., & Boden, R. (2011). Report on a field visit to Mondragón University: a cooperative experience/experiment. *Learning and Teaching: The International Journal of Higher Education in the Social Sciences, 4*(3), 38-56.

Yang, L. (2017). The public role of higher learning in Imperial China. *CGHE working paper, 28*. London: CGHE.