

Commercial economic logic of the university-commune

Dr. Juan Pablo Salgado¹

jpsalgado@ups.edu.ec

<https://orcid.org/0000-0002-3687-3220>

Dr. Javier Herrán Gómez²

jherran@ups.edu.ec

<https://orcid.org/0000-0003-4500-7102>

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 politics⁴ 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 community⁶ (*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 community⁷ (*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 relationship¹² 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 appropriation¹⁵ 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 co-existence 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 (Proudhon) 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 economic 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 economic 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 (Comé-liau, 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 meaning²⁸ 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 ethnicity* 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 growth³² 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 (Stiglitz, 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 practices³⁵—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 resources 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 respond³⁸ 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 Elmquist (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.

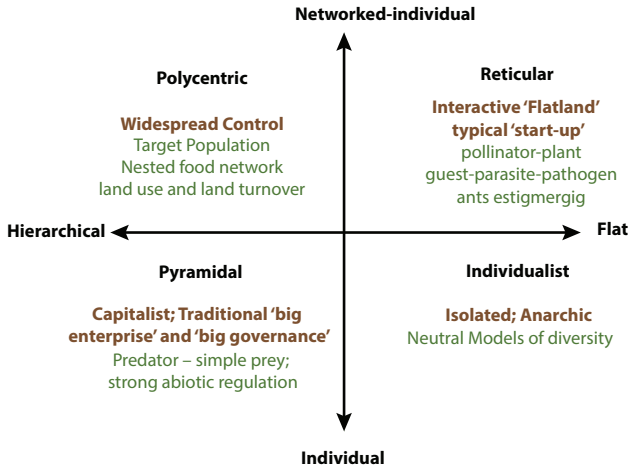
In the commune, it is essential to recognize the dynamics of the government in the *power-truth* dialogue (Foucault, Alvarez-Uría, Varela, & others, 1992) that are immersed in their capacity for *self-organization* and *hierarchical dynamics* subject to group networks. It is, therefore, a system of polycentric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



Tendencies in Ecology and Evolution

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 <i>Constitutions</i> <i>Analysis of</i> <i>Constitutionality</i>	Directorate of the Salesian Society of Ecuador		
<i>Level of higher government</i> <i>Analysis of collective</i> <i>election</i> <i>Council of institutional</i> <i>governance</i>	Higher Committee		
Collective level <i>Analysis of collectivity</i>	Academic Council	Research Council (of local branch)	Economic council
Operative Level <i>Action Committees</i> <i>Operability analysis</i>	Programme Council Academic Clusters	Research Group Group of Educational Innovation	Coordination Assembly of local branch
Note: The function of <i>Links with the community</i> 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 modeling; 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 grants⁴⁶ 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 era⁴⁷ 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 approaches⁴⁹ 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 Morin, since the complexity paradigm offers a broader perspective. Morin 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 ecosystem⁵³ 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 bridle 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. Morin says that this opening makes the organization a "living organization... it is, therefore, a self-ecorganization" (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 growth⁵⁴ 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 (Stiglitz *et al.*, 2010). That is, it can grow and not achieve development (Neff, 2011).

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