Hamburgers and Coke
or Bread and Roses?

Learning responsible consumption

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Learning responsible consumption

Supervisor: Dr. Britta Ogle

Abstract

This thesis explores possibilities of working towards a more responsible consumption and just trade relations through education. Education for responsible consumption has served as a case to look closer at possibilities for change.

However, sustainable consumption and Fair Trade are the responsibility of all actors in the field, among them not only consumers, but equally companies, governments and non-government initiatives. The first part of this research therefore explores thinking about and experience with possibilities and concrete tools for the different stakeholders to act upon their responsibility.

In the second part I have looked at the ways in which education for responsible consumption is or could be institutionalised in the case of Córdoba in Spain. The context of the issue, practical experiences with consumer education, the question of institutionalisation of such education and networks or links between institutions were the aspects that served to structure and guide my investigation. The core of the investigation has been a series of interviews and a cooperative inquiry or research circle with educators to experiment with the process of changing individual consumption patterns.

There are a number of barriers to bring education for responsible consumption into the schools in Córdoba: Up till now awareness of the matter is low and the burden of bringing it into the classroom lies entirely with interested teachers. Both an institutional framework and higher awareness among teachers and schools are necessary prerequisites for bringing education for responsible consumption into schools. Changes in the curriculum and a revision of the consumption in schools are crucial. Such an environment would turn responsible consumption into a routine, taking pressure of the teachers, and can thus create a positive environment, for bringing the issue into the classroom. On the other hand teaching complex issues with no fixed answers requires a different attitude to teaching and methods for joint inquiry with the students. To prepare for teaching on unstable ground innovative forms of teacher training are necessary that focus on content, methods and individual attitudes. Research circles as described in this thesis can be spaces where teachers can inquire into their own habits and experiment with change. On this basis they can develop their own tools for teaching and support each other on the way.

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Resumen

Esta tesina explora las opciones que existen para trabajar por un consumo responsable y unas relaciones de comercio más justas a través de la educación. La educación para un consumo responsable ha servido como un caso de estudio para investigar más en detalle las posibilidades de un cambio.

Sin embargo, consumo responsable y Comercio Justo son una responsabilidad de todos los actores presentes en este campo, entre ellos no sólo las consumidoras y consumidores, sino igualmente empresas, gobiernos e iniciativas no gubernamentales. En consecuencia, la primera parte de esta investigación explora ideas y experiencias con diferentes opciones y herramientas concretas para los distintos actores.

La segunda parte está enfocada en cómo la educación para un consumo responsable es o puede ser institucionalizada en el caso de Córdoba, España. El contexto del problema, experiencias prácticas en educación para el consumo, la cuestión de la institucionalización de dicha educación y las redes o enlaces entre instituciones son los aspectos que han estructurado y guiado mi investigación. El centro del estudio ha sido una serie de entrevistas y una investigación cooperativa (co-operative inquiry) con educadores sobre el proceso de cambio en los hábitos de consumo individuales.

Existen una serie de barreras para llevar la educación para un consumo responsable a los centros educativos en Córdoba: hasta hoy la sensibilización hacia el problema es insuficiente y la labor de incluir la cuestión al aula descansa enteramente sobre la profesora o el profesor interesado. Tanto un marco institucional como una mayor sensibilización entre el profesorado y en los centros son prerrequisitos necesarios para llevar la educación para el consumo responsable a los centros. Es crucial que se realicen cambios en el plan de estudios y una revisión del consumo en cada centro. En tal ambiente el consumo responsable se volvería más común, aliviando la presión sobre el profesorado y creando así unas condiciones positivas para tratar el contenido en la clase. Por otro lado, enseñar una cuestión compleja que no tiene respuestas fijas requiere una actitud diferente ante el proceso de enseñaza y métodos para un trabajo conjunto con los estudiantes. Para preparar al profesorado en una enseñanza de este tipo son imprescindibles formas innovadoras de formación del profesorado, enfocadas tanto en contenidos como en métodos y actitudes particulares. Una investigación basada en el trabajo en grupo como los descritos en esta tesina pueden ser espacios donde los profesores pueden reflexionar sobre sus hábitos y experimentar con el cambio. Sobre esta base pueden desarrollar sus propias herramientas para la enseñanza y apoyarse mutualmente en el camino.

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To Renata, Gema, José, Alex, Marcos, Dayana

"Es kommt darauf an das Hoffen zu lernen.
Seine Arbeit entsagt nicht,
sie ist ins gelingen verliebt statt ins scheitern."

Ernst Bloch, 1938-47

Acknowledgements

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List of Abbreviations

AECI	Agencia Española de Cooperación Internacional
BMZ	German Ministry for Economic Cooperation and Development
CCC	Clean Clothes Campaign
CSR	Corporate Social Responsibility
EFTA	European Fair Trade Association
ETEA	Escuela Superior de Técnica Empresarial Agrícola
FAMSI	Andalusian Fund of Municipalities for International Solidarity
GATT	General Agreement on Tarrifs and Trade
GDP	Gross Domestic Product
GE	Global Education
GNI	Gross National Income
GTZ	German Agency for Technical Cooperation
IDEAS	Initiatives of an Alternative Economy and Solidarity
ILO (oit[1])	International Labour Organisation
IU	United Left (Izquierda Unida)
IIED	International Institute for Environment and Development
LETS	Local Exchange and Trading System
NGO (ong)	Non-Governmental Organisation
NGOD (ongd)	Non-Governmental Organisation working with Development
ODA	Official Development Assistance
OECD (ocde)	Organisation for Economic Co-operation and Development
PP	Popular Party, Spain
PSOE	Socialist Workers Party of Spain
PT	Partido dos Trabalhadores, Brazil
REAS	Network of Alternative Economy and Solidarity
Sida	Swedish International Development Co-operation Agency
SWOT-analysis	Analysis of Strengths, Weaknesses, Opportunities and Threats
TNC	Trans-National Company
UCO	University of Córdoba
UN (onu)	United Nations
WRC	Workers Rights Consortium
WTO (omc)	World Trade Organisation

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[1] Acronyms in small letters are the Spanish Abbreviations

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These words of the German Ministry for Economic Co-operation and Development (BMZ) mirror the statements of many European aid agencies. For this socially just world however European countries destine on average barely 0.45 % of their Gross National Income (GNI) to Official Development Assistance (ODA), a proportion which drops to only 0.29 % if the Scandinavian countries and the Netherlands and Luxemburg with a significantly higher level of support are taken out of the calculation. It is not only Europe which is not complying with a commitment made by the Development Assistance Committee (DAC) of the Organisation for Economic Co-operation and Development (OECD) to destine at least 0.7% to aid. On average the members of the OECD DAC spent 0.22 % in 2001 on ODA, dropping from 0.33 % in 1992. (Mc Donell et al., 2003).

The lack of commitment and insufficient actions taken are incongruent with the discourse of international solidarity and justice. Yet the discourse itself is surprising when looking at the international trade structures the OECD member countries are upholding. Economic globalisation is by some described - rather than as creating a comprehensive world – as constructing a mere triangle composed of the United States (US) with Canada, Europe and Japan as the centre, whereas the rest of the world turns into the periphery (Hirst and Thompson, 1996). The Figure below shows the flows of capital between the three corners of this triad.
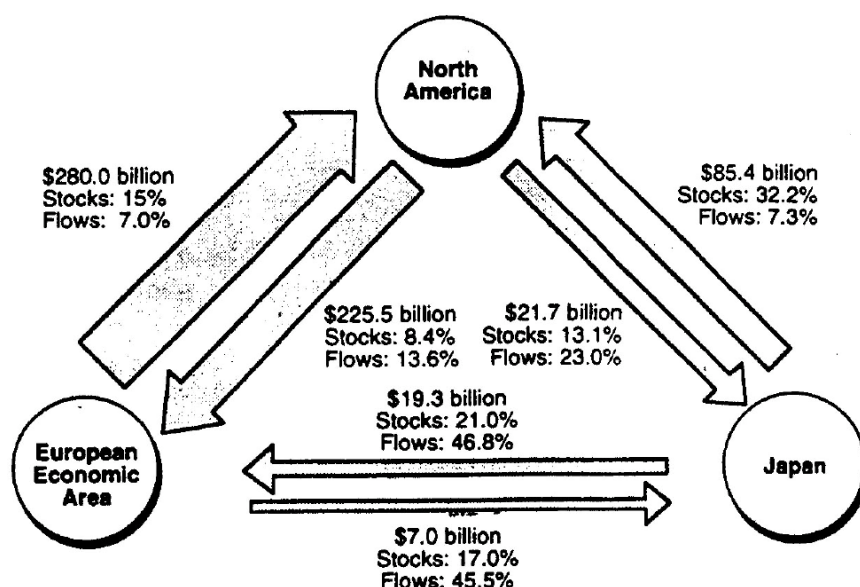
Figure 1: The economic triad (Hirst and Thompson, 1996:63)

The economic globalisation manifests itself in the following changes in world trade (EFTA, 2001:17):

- Deterioration of terms of trade for the South, the North almost does not need the South anymore (except for petrol, and some few minerals, those mines being owned by multinational companies from the North)
- Almost one third of the trade in goods and services is in the hands of multinational companies with their headquarters in the North
- The largest source of development in the South is the informal sector, which is not connected to world trade

It becomes clear that there is a strong incongruence between developmental aid goals and our current trade set up with the South, yet if we take the discourse out of the equation, actions are coherent again.

So why the big words then, if they are not more than bitter irony in the face of the economic system that is being argued for and realised here? They may be a concession to the population of these countries. There is steadily growing and already extremely high support for development aid among the populations of OECD member-countries, ranging at about 81.4 % on average between 1999 and 2002.

And even consumption habits are not without a certain dynamic today. The ethical consumer exists, at least an ethical attitude toward consumption. According to a recent study realised in 12 European countries, 70% of the respondents agree that the social commitment of a company is an important factor when purchasing a product, while 44% are willing to pay more for a product which respects the environment and social criteria. The same study shows that 58% of the citizens asked demanded more ethical commitment by firms (Ballesteros García, 2002). Yet Fair Trade and ecologically produced products so far take up fairly small segments of the markets in the same countries. Are consumers reproducing the same rhetoric as their governments?

I have turned to consumption because it is a field where theory and practice of the individual meet, sometimes converge and often diverge drastically. Whenever I found high convergence of political ideals and consumption patterns I was inspired and moved to act myself. At the same time it is an aspect that seems to be neglected by many politically active or interested people as unimportant, because of its 'private' nature and its, as they say, little impact on a larger scale. This attitude has puzzled me. For the trade set up that the political left is trying to change is not entirely unconnected to private consumption in industrialised countries. The average consumer in a high-income country spends some $14.575 a year and amounts are rapidly increasing. That is together $14.5 trillion, equalling 80% of world consumption, spent by only 16% of the world's population (World Bank, 1999, cited in UNDP, 2001:27). In other words the northern consumers have copious power towards the companies they are buying from.

This thesis looks at possibilities of working towards a more responsible consumption through education. Education for responsible consumption has served as a case to look closer at possibilities for change. Education is essential to raise not only awareness, but also to enable consumers to live their ideals. Studies undertaken in Europe have shown that education in development issues raises awareness and knowledge about the issues and as knowledge increases so does the support for development co-operation (Mc Donell et al., 2003). A recent study by the United Nations Environment Program (UNEP) together with the Education, Science and Culture Organisation (UNESCO) conducted in 24 countries investigated into the attitudes of middle class urban youth to consumption and its consequences. The study found that while awareness of problems of use (water, energy, transport) and disposal of products (recycling, re-use) is relatively high, youth "do not however, acknowledge the environmental impact of their buying" (Nyberg and Stø, 2002). The authors recommend among other points

the inclusion of sustainable consumption into school curricula, materials and teacher kits and the development of workplace learning activities. My thesis takes up these questions.

Within this research I have looked at the ways in which education for responsible consumption is or could be institutionalised and I have worked with educators to experiment with the process of changing individual consumption patterns. However, before going into a practical experience with changing consumer habits the first part of the thesis gives an overview of current literature on responsible consumption. It explores ideas and tools for practising a different consumption that wants to trigger a change in the international trade set up. Sustainable consumption and Fair Trade are the responsibility of all actors in the field, among them not only consumers, but equally companies, governments and non-government initiatives. Chapter 3 therefore explores thinking about and experience with possibilities and concrete tools for the different stakeholders to act upon their responsibility.

In this context O´Hara (2000) has developed the concept of a ´marriage of trade and aid´. The model in Figure 2 can serve as a guideline to overcoming the incoherence and contradictions between current aid and trade.
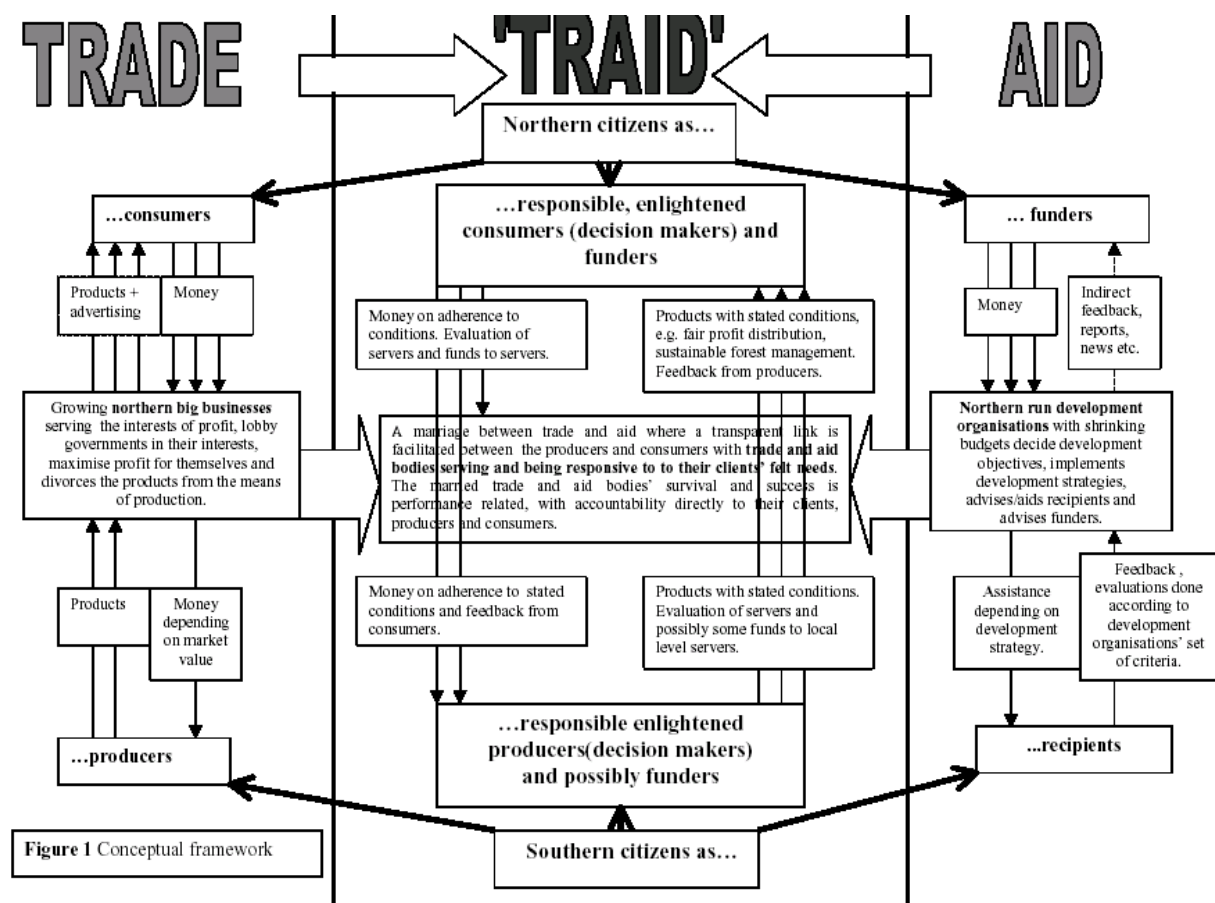
Figure 2: 'Traid'- a marriage of trade and aid (O'Hara, 2000:27)

O´Hara argues that through such "traid[2]", currently unfavourable trade structures can be altered to give fair prices and conditions to the disadvantaged producers. This is a process through which effective, positive change can be achieved, opposed to the often negative impacts of current development aid, where money, influence and also knowledge do not stay in the South but are transferred back to the donor countries. Within current development projects business

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[2] "trade, where products are sold with positive externalities included in the price" (O´Hara, 2000)

opportunities are created mainly for northern companies and as foreign staff returns to the north they take their newly gained experience with them. A large part of German development aid for example flows back into the country in form of contracts with German companies. Traid pretends to create a different role for the actors involved, where Southern citizens are not merely perceived as producers or recipients of aid, but as responsible enlightened producers and decision-makers. Northern citizens in turn are not confined to the role of blind, advertisement driven consumers or mere funders either, but they become responsible, enlightened consumers and decision-makers (O´Hara, 2001:27).

1.1 World view and research approach

I am fairly new to the world of academia and science. Much of what is shaping my ideas about the world is practical and experiential knowledge and I am still in the process of building a theoretical basis to integrate my life experiences and ideals. I have moved through a positivist natural science environment, with very strict and unquestioned norms and standards about what is scientific and what not, and more recently continued in drastically different surroundings, where the concept of constructionism and a systemic rather than systematic understanding of the world prevail. In this section I will attempt to construct a framework for conceptualising and moving around in the world of my research. What I have done at this point is to set up points of reference of what I have learned about this alternative research paradigm which encompasses and gives space to my image of the human being and my ideals. It will be described delimiting it from the positivist paradigm.

		Concepts to guide thoughts about work for change
	How to conceptualise the issues	Normative: Participation, Democracy
What is my background as a researcher? How do I look at the world?	Systems thinking as analytical tool	Prerequisites to move people: Enthusiasm (Ison and Russel, 2000), 'Eldsjälar' (or charismatic leaders)
		How to learn for change: Experiential Learning
Constructivism		How to work/do research: Action Research
Feminism		Collaborative Inquiry/Study Circles

Figure 3: Building blocks of a theoretical framework (Source: this thesis)

I grew up with the belief that the world is interlinked in the sense that what was happening to people elsewhere stood in close connection to my own reality, more concretely with the conviction that the struggle against fascism and dictatorships in other parts of the world would also help to prevent the return of fascism in my own country. The ideal of equal rights for all was soon strengthened by contact with feminist ideas.

I.
The following definition of feminism by Maguire (1987:5), constitutes the first building block, summing up what drives me in my life and research: Feminism is "a) a belief that women all over the world face some form of oppression or exploitation, b) a commitment to uncover and understand what causes and sustains oppression and c) a commitment to work individually and collectively in every day life to end all forms of oppression, whether based on gender, class, race or culture." Our world will neither be fair nor sustainable as long as half of its people are not seen nor treated as equals.

However, I am including my feminist perspective not only to explain my motivation for action. I also understand it as the basis of my concrete research approach. I attempted to question not only positivist but also andocentric assumptions within a research paradigm and tried to consciously build an image of the situation on both male and female contributions. I intended to give explicit attention to gender issues in all phases of the research. In this case it is not about the content of the research (which has no explicit gender focus) but about the process. It is about

making sure that while doing research I do not (un)consciously replicate patriarchal structures and assumptions.

In his checklist of questions to ask when doing research Rowan (1981) has among other types of questions also asked a number of patriarchy questions[3]. Rowan's questions refer to the different stages of research beginning with being and then thinking, where it is important that the researcher is aware of the patriarchal structures surrounding her or him and to draw attention to them, rather than taking them for granted. In the project set up one needs to take care not to reinforce patterns of domination in any way. During the encounter, in the case of my thesis during interviews and in group-work sessions, I need to actively break down control patterns. This can happen for example through setting ground rules and actively shaping the way a group interacts with each other, making space and giving speech time to all participants and in may other ways. For the analysis it is not only important to challenge one's assumptions in case they are sexist, racist, classist or ageist. It is also about creating a different culture of analysis giving space for contemplation and ensuring emotional support. Finally when communicating, it is important to question the way I bring information across. Am I talking excessively in insider terms, using abstract language, where it is not necessary but daunting or belittling to others? Further the use of language needs to give space to both women and men in the research account.

These are my windows through which I see the world, their frames made up of a strong believe in the equal worth of all human beings, in the necessity to dream, learn and take responsibility, and in our capability to thus actively change our world.

II.

By stating that I am seeing the world through windows I am arriving at the beliefs about reality that form the basis of my framework: constructivism. While positivist-realism assumes that objective knowledge can be build through scientific research, revealing 'the naked truth' and allowing universal, decontextualised generalisations, constructivism assumes a different view (Jiggins, 2000, Röling and Wagemakers, 1998:11ff.). Our perception of reality is not taken as an independent absolute given, but is seen as something that is constructed and reconstructed by people. There are therefore multiple perspectives on the same issue and a variety of conclusions about a problem. These are informed by each observer's previous experience and knowledge, and also importantly by the purpose they have when studying a phenomenon. The construction of reality always involves negotiation between different actors and the results of such discourse in society are constructs with a high degree of correspondence and meaning in the context. In the same way problem definitions are constructed. This view seems more appropriate when dealing with complex problems in systems where clear boundaries cannot be established. It has implications for the way research is approached, the focus not being on information extraction. It is about creating spaces for actors to meet and negotiate a shared meaning for a certain issue. Such negotiations will then constitute a base for action for all actors involved.

III.

When making sense of my world, constructing and reconstructing it, I am positioning myself in a certain relationship to what I am researching into. Such positioning differs considerably between the positivist and the constructivist paradigm. The paradigms reflect differing "assumptions about the nature of society and the forms and use of knowledge" (Maguire, 1987:17) and influence the choice of research methodology and the interpretation of outcomes. Maguire (1987) has, presented them as the following opposites, acknowledging that they are not as clear cut, black and white, but rather nuances on the scale she outlines as in Table 1:

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[3] See Annex 1 for a more extensive list of Rowan's set of questions

Table 1: Characteristics of dominant and alternative research paradigms
         (Maguire, 1987:18-27)

Positivist Paradigm	Alternative Paradigm
Objectivity	Subjectivity
Researcher Distance	Closeness to Subject
Generalisations	Uniqueness[4]
Quantitative	Qualitative
Social Control	Local Self Determination
Impartial Advice	Solidarity and Action

IV.

Once assumptions about what and how I can know are established and made explicit, research work can start. To conceptualise the research problem and in exploring the issues, I have used a systemic perspective. It seems useful for understanding complex situations which are characterized not only by direct cause and effect relationships but also by more complex interactions that are hard to grasp at first sight. The idea is not that the system I am envisioning is really out there, rather is it a mental construct that helps me to pay attention to the following aspects: A system has boundaries and the boundaries I choose will define the system and also what is perceived as the environment. They have important consequences for what I will see or not see. It is also important to pay attention to the underlying assumptions that drive a system, especially with an issue that has to do with values such as solidarity. Ethics and solidarity are values that are in general highly estimated in society. In a case where the inherent goal towards which the system is moving are not in line with ethics and values of solidarity and justice these same goals may not be made explicit, but rather hidden and covered up under a rhetoric of accepted values. Conceptualising the environment in which responsible consumption could be institutionalised as a system also helps in the analysis as it allows me to focus on the local level for concrete action without loosing sight of the national and global context in which we are moving.

V.

To close my circle coming back to the ideals and believes, I am in need of concepts to guide my thinking about work for change. Separate sections of this thesis will deal with participation, action research and collaborative inquiry (4.1) as well as experiential learning (4.2).

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[4] "The purpose of research is shifted from making grand predictions to enhancing local people's understanding and ability to control their own reality" (Maguire, 1987:22).

2. Objectives

The aim of this research was to explore different tools and ways to institutionalise sustainable consumption. My overall research interest was the question: How can sustainable consumption and in particular Fair Trade be institutionalised or mainstreamed?

The scope of this research however was limited, and I have therefore concentrated on the following question for the case of Córdoba in southern Spain, where the fieldwork was realised:

How can consumer education be a viable tool in contributing to the establishment of sustainable consumption -on the way to a fair international trade system?

Education for sustainable consumption and Fair Trade in schools in Córdoba, Spain, as one step towards the mainstreaming of sustainable consumption, has served as a case to learn about the possibilities and limits of different actors such as governments, non governmental initiatives, consumers in realising actions towards that aim.
I wanted to work with people who are involved in Fair Trade and in education to discuss the current constraints for consumer education in schools.

The following questions served to structure and guide my investigation:

- In which institutional and societal context is the issue placed? (State and regional policy, cultural awareness, etc)

- Practical experiences with consumer education? What are the existing initiatives working with the topic? (In Córdoba, Andalusia, Spain) What are current opportunities and limits of consumer education in public education?

- How does the institutionalisation of consumer education for sustainable consumption work in different organisations, institutions and movements? What actions have been taken to support and strengthen responsible consumption and Fair Trade by the different actors in the field? How do they contribute to a sustained involvement in the issue?

- How are the links between institutions? Is the issue passed on from one to the other, or does every institution have to find its way to it itself? Which organisations are closest to the issue, which are taking longer to take it up, and why?

3. Conceptual and theoretical framework

Box 1: Next- About Globalisation and the World to Come (Barrico, 2002:47-48[5])

Next – About Globalisation and the World to Come

"To ask yourselves whether you are in favour or against globalisation does not mean to ask yourselves if you are in favour of genetically modified foods or if you like Nike, or if the disappearance of dialects scares you, or if the salaries of the Chinese who make your shoes seem fair to you or pitiful. It means to ask, whether in order to live in a richer world, you are willing to live in a selective world, competitive, hard, where essentially the law of the fittest rules, and where the successful win and the beaten loose.

If it helps you in your answer, I would like to recall that a large part of the century that just ended was dedicated to prevent a world like that. Never, as in the past one hundred years, has been searched in this way for forms of living together and of gaining without having to render oneself to the law of the fittest. Two projects did this in an evident and complete form: real socialism and the ideal of the welfare state. Today, both sound like blasphemy, in their origin however they were exactly this: the search for a system, which would not paralyse development, but which would avoid an open space, where the fittest would crush the weaker and Amen. Why did they search for an objective like that? Because they were good? No-because they were severely shaken. Shaken by the inhuman life of the European workers at the end of the 19th century, shaken by the American families drowned in misery, from one day to the other, because of an unpredictable crash of the stock market. They had understood that a world without safety-networks, without the redistribution of wealth, without protection for the weakest, was a world which provoked unheard suffering and which on the other hand could turn against you in an instant: a kind of centrifuge which ground fates and which, if you could not keep up the rhythm necessary to stay in the centre, would expel you towards orbits of misery, out of which you could never again escape. It was not that they were good. They were shaken."

3.1 Global Citizenship and Responsibility

"Solidarity is the tenderness of peoples" (Che Guevara)

Equality of rights and equal distribution of welfare are key principles within the ideal of the universal welfare state. Until today however, such principles rarely extend to the global level and there is little institutionalised global solidarity or even a feeling of responsibility. If in a globalised world we extend trade and communication far beyond our borders, is it not necessary to also extend solidarity and justice across borders? This is a question which is being asked with ever more urgency. Social movements all over the world have given a clear yes for an answer and are working towards an alternative to the current system- an alternative to a situation where an economic globalisation is not yet accompanied by a globalisation of solidarity and human rights[6].

In its second paragraph the declaration of the convention of the social movements at the second World Social Forum states: "We are diverse: women and men, youth and adults, farmers, fishermen/women, city people, workers, unemployed, students, professionals, migrants, indigenous people and people of all beliefs, colours and sexual orientations. Diversity is our

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[5] All translations into English are my translations
[6] See web page of the World Social Forum in Porto Alegre (www.forumsocialmundial.org.br/home.asp), Brazil for latest developments.

strength and its expression the basis of our unity. We are a movement of global solidarity, united in our determination to fight against the concentration of wealth, against the proliferation of poverty and inequality and against the destruction of our planet. We are constructing an alternative system and are using creative ways to move forward. We are constructing a wide alliance departing from our struggles and our resistance against the system that is based on sexism, racism and violence, that privileges the interests of the capital and patriarchy over the necessities and aspirations of the peoples." (Cited in Monereo et al., 2002:283)

Within the social movements, which have joined in the three World Social Forums in Porto Alegre, Brazil since 2001, a number of values have crystallised, that characterise the movement, in opposition to the dominating neoliberal doctrine. Betti and Löwi (in Monereo, 2002) have conceptualised them departing from the three values which inspired the French revolution of 1789 –liberty, equality and brother- and sisterhood. For the majority of our world's population these values have stayed unfulfilled promises up until now. They have however since then been present in all modern social movements.

Box 2: The values of a new civilisation (Betto and Löwi, in Monereo, 2002)

- Liberty of expression, organisation, thought, criticism, to demonstrate and also liberty in relation to the dictatorship of the market, transnational companies (TNCs) and the banks.

- Equality not only before the law, but also equality between South and North, between periphery and centre. This liberty "also implicates other types of relations, between men and women, which break with the oldest system of inequality in human history –patriarchy-, responsible for the violence against women, their marginalisation in the public sphere, and their exclusion from employment."

- Brother- and sisterhood to substitute the principle of competition for co-operation and solidarity.

- To these three values has been added the idea of democracy, going beyond a pure ballot democracy, towards participatory forms of decision-making and also extending to all areas of economics.

- And finally a respect for the environment as a fundamental value, being at the same time the oldest and most recent of values, present in the lifestyle of indigenous communities as much as in the modern ecologist movements.

The list of values presented in Box 2 is by no means exhaustive and other aspects need to be added, as for example the importance of spirituality. In essence however all these values aspire a civilisation of solidarity.

3.2 A different economy[7]

<div align="right">

"Within our alternative paradigm
theoretically and ontologically people come first.
Differentiated, thriving, living, capable people:
not homogeneous, calculating, lazy, selfish people."
Hutchinson et al. (2002:40)

</div>

Mainstream neoclassical economic theory shapes our lives, as it is the political ideology underlying the current capitalist economic system. "'Economism'[8] as reflected in the concept of neoliberalism is the encompassing ideology of our times. Almost never before had a single ideological approach a comparable influence world wide" (Ulrich, 2002:35). Despite its overwhelming presence and the constant assertion that capitalism is the natural state of the world and neoliberalism an absolute truth to reign over all ideologies, there are economists and others who challenge this "political assertion" (Hutchinson, Mellor, Olsen, 2002:15). They question that there is no alternative and criticise the current ideology of neoliberalist economics as such. This chapter sets out to open a door to some of the alternatives being thought and also lived.

"Criticism of the concept of unlimited economic ratio is – seen within the context of the history of ideas - an overdue part of belated enlightenment." (Ulrich, 2002) To sink the good ship TINA (There Is No Alternative) (Hutchinson, Mellor, Olsen, 2002) is overdue also from the point of view of liveable life on this planet[9]. The current economic system is linear and open:

<div align="center">

resource use – production – distribution – consumption – wastes

</div>

and aspires unlimited growth (George, 1999). Yet this is not how this planet functions. The ecosystems, which sustain our life, are closed circular systems and the capacities of the planet are limited. And damage goes beyond ecosystems, as the priority on economic growth has left a large and fast growing proportion of the people on this planet with no way out of misery.

The economist Ulrich, who has developed the St. Gallen School of integrated ethics of economy, distinguishes three basic ideas by which modern society defines itself: Reason, progress and freedom. Ulrich analyses their importance for economics and criticises that neoliberal economics limit and reduce these ideas to the following economic concepts: Reason is only understood as economic efficiency, progress is defined as economic growth and citizen's freedom is replaced by the dogma of the free market. The result of this reduction is that "today economics is not anymore embedded in social relations, rather the social relations are embedded in the economic system" (Polanyi, 1944:59, cited in Hutchinson, Mellor, Olsen, 2002).

One example is the valuation of work. Those activities that bring the largest economic gain, such as dealing at the stock market are valued highest both in money and often in prestige, while activities central to both survival and a fulfilled live –productive and reproductive work- are either valued little or not paid for and recognized at all (Sassen, 1999). There is little space for us to live according to biological time, to wake when the sun comes up, to eat when we are hungry, to play when our souls ask for it, to sleep when we are tired and to care for each other when we are sick.

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[7] Lisa Bolyos and José Manuel Alonso Moreno have contributed to this section with valuable advice.
[8] 'Economism' is a political theory that regards economics as the main factor in society, ignoring or reducing to simplistic economic terms other factors such as culture, nationality, etc. (In Collins English Dictionary, 1986).
[9] On grave injustice, poverty and human rights violations see among many others Amnesty International (2003), Narayan (2002), and for the critical state of the environment refer to for example Brundtland, et al. (1987), UNDP (2001)

Despite this overwhelming influence of neoliberal economics, there are and have been, alternative thinkers. More recent critics include ecologist economists highlighting the source of all economic activity as underpinned by the environment and criticizing growth as environmentally destructive and socially inequitable. Feminist economists have criticized the systematical exclusion of two areas of reality which they see as "the unseen foundation for the entire social edifice of industrialism: women and the colonies or underdeveloped societies" (Mies et al., 1988:1). While some try to include women's concerns into existing economic models, others argue that "we cannot simply add the hitherto neglected areas on to the existing theories: to tack on women and the colonies cannot make an incomplete theory whole." They see many basic assumptions of economic theory as flawed. "The inclusion of these neglected spheres transforms previous social theories root and branch by placing new contradictions and relationships centre stage" (Mies et al., 1988:3).

Yet there are some "inconveniences" in the struggle for a different economy. The private interests of corporations are gaining from the current system and have the most powerful lobby to steer political decisions concerning the economic regulations of the world. Secondly governments are often reluctant to take the first step towards a new way of organising economy. Thirdly attitudes of people are changing slowly, and corporations do everything to keep up the myth of abundance and to shut out the reality of the disastrous consequences of this system on both the environment and on people. It seems to be difficult for people to learn about and assume the consequences of what is known about the state of the world (Alonso Moreno, pers. comm., 2003). Yet there are positive experiences with both education and democratic policies that can make a difference.

In response to this situation one can envision two simultaneous ways for action:
- Reconstruction of an alternative social and productive base
- Political and community reconstruction

These paths are already being walked, as the alternative economy is not just a theoretical building or a dream anymore. People are taking back control over their economy all over the world. There is a wealth of practical experience with creating different strategies and economic systems. The approaches depart from different levels. Some set out from personal lifestyle changes (voluntary simplicity, downshifting – Elgin, 1981, Dominguez and Robin, 1992), others seek to rethink the distribution of income (Basic/Citizen's Income – http://www.bien.be) and time (time-justice – http://www.timeday.org), others to create local autonomy geared towards wealth creation instead of money making, (LETS, local money and exchange systems – Brandt, 1995), others to return democratic control over public spending (participatory budgets – CCPA, 2003) or seek to put money and credit into the hands of people who have been financially excluded (micro-finance, micro-credit –Kabeer, 1998, http://www.grameen-info.org/). Many of these initiatives come together in national and international networks of solidarity in economics, ethical financing and so forth.

This chapter is as no other filled with references. The authors referred to above can be a starting point for further reading, within the wealth of existing literature on alternative economics.

"Places" of ethical responsibility in the economy can be defined as the actions of free citizens, as companies and as political frameworks of national or global markets, i.e. the institutions that regulate these. In section 3.4 I look at spaces and tools for action in these places, describing aspects of the role of governments, some tools for companies and different forms of consumer/citizen action that concern production and consumption.

3.3 Context of consumption today

Trade is a powerful factor shaping the set up of the world and private consumption accounts for a large part of this trade. Consumption patterns and lifestyle in the North are co-responsible for poverty and inequalities in the South today. The textile industry is a prominent example of the current structure of consumer good production. Millions of workers, often 70-90% young women between 15 and 22 (Maquila Solidarity, 2001), work in maquilas, Export Processing Zones or export oriented garment factories, situated in their majority in Latin America and South East Asia and increasingly also in Africa. 247 million children are working all over the world, many of them manufacturing toys and sportswear for export. Worker organising is met with similar resistance in many places: factory closures, firing of key leaders, intimidation, violence and murder (Maquila Solidarity, 2001). Women working in the garment industry in Bangladesh have resumed their absolutely unacceptable working conditions and thereby draw a picture illustrating the situation of millions of workers all over the world, mainly in the South. Every single one of the points in Box 3 is in itself unacceptable in a world as rich as ours. Final destination markets for products produced under such conditions are in most cases Europe, the United States and Japan.

Box 3: Problems facing women workers in Bangladesh garment industry (Maquila Solidarity Network, 2001:11)

- Three months contracts replacing permanent jobs
- Factories not paying minimum wage
- Gender discrimination on wages and promotions
- No maternity leave
- No day care centres
- Delays in wage and overtime payments
- Compulsory overtime, paid at 50% less than legal rate
- Factories locked during working hours
- No emergency exits and no compensation for workplace accidents
- Unhealthy workplaces, poor sanitation, restrictions on use of toilets
- No clean drinking water provided
- Sexual harassment, abuse, and assaults
- No medical facilities, canteens or rest rooms
- Lack of transportation
- Deduction of three days' wages for one-day absence
- Unjust dismissals without severance pay
- Poverty and patriarchy at workplace, in society, and in the family (no one wants to marry garment workers)
- NO TRADE UNIONS ALLOWED

Considering these conditions, a change in the production-consumption chain is harder to drive from the bottom end. Large companies and the consumers have infinitely more power then the producers. In order to assume one's role as a responsible consumer the vital link between consumption and its consequences for the people on the other end of the supply chain needs to be reconstructed. However this is exactly what corporations are trying to prevent. The connections between consumers and producers are frequently hidden in a fog of bad information practice and mistrust. Today only a part of the products we buy are labelled with the place of production (although the law requires a more extensive labelling, practice still looks otherwise). And even if labelled according to regulation the place of production on the item says little about its real trajectory.

The complex production chains of many manufactured goods with contractors and sub-contractors, who again work with sub-contractors, are not visible to the consumer. The splitting of the production process in many different steps, which are often carried out in different countries, make it impossible to grasp the concrete conditions of production for every product

one buys. Resulting long production chains as in the model in Figure 4 make it also hard to verify company statements on their social or environmental responsibility.
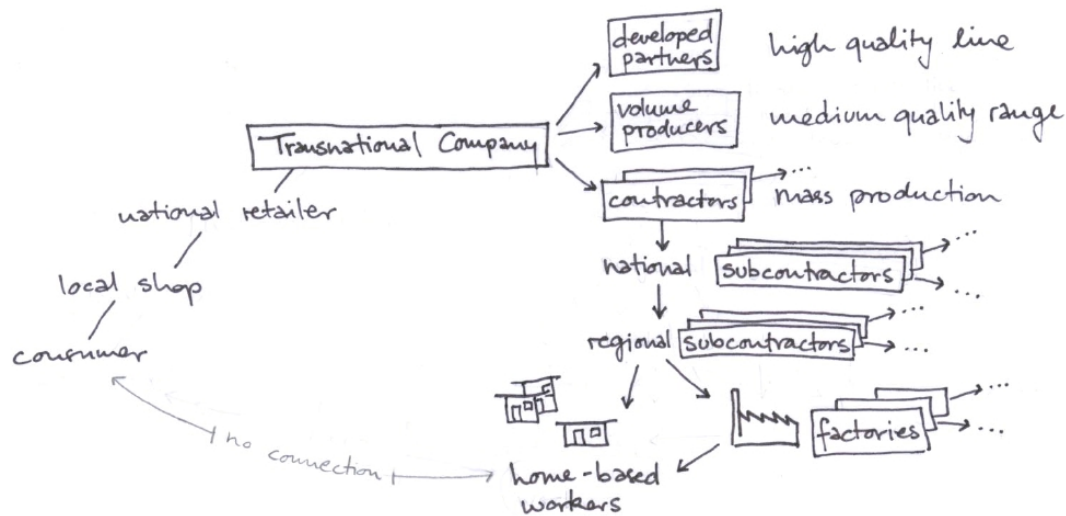
Figure 4: Model of a current international production chain (Source: this thesis)

Current marketing and advertisement industry contributes to this situation by creating a world in which products are offered absolutely removed from their point of origin or the production process. A pair of trainers for example is apparently not assembled by women or children in a hot stuffy factory hall, in one of their long working days under unacceptable working conditions, and then shipped, flown and carted around the globe. No, it simply is – colourful and new in a clean shiny shop window, so please go and buy it – just do it.

The consumer today is facing a highly professional advertisement industry, in most cases without any preparation to deal with it. Most people are amateurs, meaning that they have received no training on how to deconstruct advertisement messages or on where to search for valid information on products. The average consumer knows little about publicity tricks and the industry seems to understand more about our psychology than we ourselves. If not by excellence, publicity does in many cases convince through its sheer mass. The average citizen of the United States for example is exposed to 1000 television commercials a week. This means that an 18-year old has already seen some 350.000 adverts (Lindner, 2002:150). Even for those who are not lulled by this flood of ads and refuse to play the game of consumption, their individual impact can be frustratingly low.

Nevertheless those who move trillions of dollars every single year cannot be without influence in a capitalist system. Companies are dependent on willing consumers and therefore do respond to consumer pressure at least on the surface. Several have put in place codes of conduct etc. There is some movement in the field[10], yet results are not always convincing yet (see Conor, 2002 on Nike). Therefore responsible consumption is about more than what we put in our shopping baskets. Political action is also necessary to change the current production system which is grinding natural and human resources, as are rivers, mountains, oceans with their plant and animal life and girls, boys, women and men.

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[10] The German Section of the Clean Clothes Campaign has been demanding a sincere commitment to better working conditions at their manufacturing sites of German textile companies. After years of lobbying they have now started a pilot project with the textiles company Hess Natur to put into practice an independent monitoring system with the aim of making company conduct more transparent to its clients. (http://www.ci-romero.de/seiten/kampagnen/ccc/hess/hess_start.html).

3.4 Tools to institutionalise sustainable consumption

Responsible consumption involves the whole chain of resource use decisions from extraction to manufacture and working conditions to transportation to use to ultimate disposal (Conca et al., 2002). This section intends to provide a glimpse of this topology of ethics of economics. It introduces some of the places where ethical responsibility can be ascribed to concrete economic actors.

The following Figure presents an overview compiled by the European Fair Trade Association (EFTA), of different tools which have been developed and are being used, in different ways, to institutionalise or support economically, socially, and environmentally sustainable and just production and consumption.

Human Rights
Environment and Sustainable Economy
Democratic Subsidiarity[11]
Social Equity & Basic Needs

Respect		Areas of action striving to enforce respect			Non- respect	
Formal	Actual	Positive actions	Self-imposed actions	Conditionality	Formal condemnations and negative sanctions	Interference
e.g. national laws in force	e.g. Is there really no child worker?	Social priorities (e.g. in public procurement)	Codes of good conduct	Refused aid	Moral reproof	De facto
	Importance of information, therefore of civil societies and of the global network of civil societies	Generalised System of Preferences (GSP)	Social, ethical, environmental, etc. standards	Selective aid	Formal reproof	Formal
		Social or eco-logical label	Conventions (e.g. Human Rights of Strasbourg)	As a reminder: Microeconomic/	Legal action	
		Targeted bud-getary aids		Macroeconomic/	Embargo	
		Fair Trade		Democratic/	Blockade	
		Ethical financing other alterna-tive actions		Social (social clause) conditionality	Trade retaliatory measures	

Figure 5: What is at stake in world trade? (EFTA, 2001:17)

It is a series of tools which pertain to the spheres of both public and private action. The following sections take up the concepts highlighted in the Figure and explore the possibilities of the different actors in the field. I have differentiated between government, companies, Non-Governmental Organisations (NGOs), consumers/citizens and Southern producers[12] coinciding with the main actors in Fair Trade as defined by Johnson (2001:35). In all these cases an important factor is the extent to which the voices of workers and small producers in the South are heard and can influence the tools that are being developed. Common to most tools and to the actions of most stakeholders is the serious limitation that such an encompassing inclusion of Southern perspectives into the debate is lacking.

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[11] Subsidiarity in politics is the principle of devolving decisions to the lowest practical level.

[12] There are of course more stakeholders in the production-consumption chain. Jenkins (2001:9ff) for example identifies 12 stakeholders within the process of drawing up and implementing codes of conduct: large corporations and smaller producers, northern and southern NGOs, trade unions, shareholders and investors, consumers, consultancy firms and verifiers, southern exporters, workers in the south, governments, and local communities.

3.4.1 The role of the government

Neoliberalism is being criticised as the mystification of market deregulation as an efficiency factor. In the context of liberalisation, systems of social protection are perceived solely as a burden and their deconstruction is portrayed as part of economic progress. Yet a resulting "thin" state may be left without power to intervene and without resources to care for its citizens. The consequences can be clearly negative and it seems paradox that we are so busy deconstructing the social safety networks, we have been constructing over the past century. Not without reasons have the Nordic welfare states long been a model for others.

In the face of rapid changes world wide as a result of economic globalisation do we not need to defend or even amplify spaces of action for governments and international organisations? They have an important task to fulfil in the globalised world, by actively shaping a just trade system. The EU is a major trade partner and it has decision-making power on global level through its participation in international agreements and in the World Trade Organisation (WTO). The Union has in 2001 issued a green paper on Corporate Social Responsibility (CSR) with the intention of developing a European framework for CSR. In a critique of the paper the International Institute for Environment and Development (IIED) has identified a fourfold role for the EU in the area of CSR: as facilitator of change, as funder, as legislator, and in its function as development agency (Ward, 2001). These four areas of action for governments are not only valid in case of CSR but also in more general terms when it comes to supporting sustainable consumption and Fair Trade.

The EU needs to facilitate change by launching campaigns and initiatives concerning responsible consumption and just trade relations. Advocating and extending the model of an alternative trade is a task that needs to be adopted by governments. Today Fair Trade is not just theory anymore, it is rather real and there is a lot of experience in the area which should be made available to a larger public. Unfortunately the EU is using the term "fair trade" in a confusing way, not reflecting the meaning given to it by the Fair Trade movement and as recognised by the European Commission. Another way of facilitating change is through responsible public procurement. Governments have a twofold role here: On the one hand, criteria for purchasing need to reflect public opinion, on the other hand the state also has an important pioneering function in the sector of sustainable consumption, advancing responsible choices by practising them itself. The purchases of goods and of services by public authorities and bodies represent about 14% of the EU Gross Domestic Product (GDP) (LGIB, 2003). There is thus a large space for co-operation with sustainable producers. "A correct procurement policy, especially if adopted by United Nations agencies and governments should give to the social element of sustainable development the same importance it gives to the economic and environmental one" states the UNEP Executive Director Klaus Töpfer (2003). A number of public institutions have followed the example of the European Parliament to switch to Fair Trade coffee in their buildings and cafeterias, for example the Swedish International Development Co-operation Agency (Sida), city councils of various European cities, the German Parliament, and an increasing number of Universities. However "the current revision of the European public procurement directives leave hardly any space for the inclusion of social/ethical considerations in public purchasing" (EFTA, 2003:2). This is a disconcerting step backwards from more than ten-year old tradition of the European Parliament of consuming Fair Trade coffee.

Secondly governments have a role as funders for research into the area and as funders of civil society involvement in responsible consumption. This way civil initiatives are not dependent on company funding which could reduce their credibility and their scope of action. Yet again, no concrete action has been taken to prioritise funding for the promotion of Fair Trade. EFTA has suggested a study about potential support measures for Fair Trade to be carried out by the EU.

Further the EU has a role as legislator. In the case of ecological agriculture for example official EU standards have recognised a set of binding standards and thus anchored the concept in legislation. Box 4, compiled by EFTA, gives an overview of the EU attitude towards Fair Trade and actions taken to support the movement in the past decade.

Box 4: Political commitment to Fair Trade in Europe (EFTA, 2001:35, EFTA, 2003:2)

1991: European Parliament adopts "Resolution on coffee consumption as a means of active support for small Third World coffee producers and the introduction of that coffee within the European institutions".

1994: European Parliament adopts "Resolution on promoting fairness and solidarity in North South trade".

1994: European Commission (EC) prepares "Memo on alternative trade" in which it declares its support for strengthening Fair Trade in the South and North and its intention to establish an EC Working Group on Fair Trade.

1996: Economic and Social Committee of the European Communities adopts an "Opinion on the European "Fair Trade" marking movement"

1997: European Parliament adopts a resolution on the banana sector, calling on the Commission to facilitate access of new Fair Trade operators.

1997: European Parliament adopts a "Resolution on Social Labelling" welcoming the initiatives of the NGOs behind the Clean Clothes Campaign and Rugmark and the other fair-trading initiatives.

1998: United Nations Conference on Trade and Development (UNCTAD), Partners in Development Conference - the Fair Trade movement invited to participate in the formal conference.

1998: European Parliament adopts the "Resolution on Fair Trade".

1999: European Commission adopts a "Communication from the Commission to the Council on "Fair Trade".

2000: First ever EU-Africa Summit Final Declaration refers specifically to Fair Trade.

2000: New Partnership Agreement between the African, Caribbean and Pacific states and the European Union, the Cotonou Agreement, makes specific reference to the promotion of Fair Trade.

2001: European Commissioner Lamy, responsible for the Directorate General on Trade, agrees to include Fair Trade in the dialogue between Directorate General Trade and civil society within the Civil Society Consultation process.

1992-2000: Five Fair Trade Days and a Fair Trade Lunch were organised by EFTA at the European Parliament to introduce Members of the European Parliament to FairTrade.

All European Institutions use Fair Trade coffee (though not exclusively) and some also use Fair Trade tea. Several European countries now include Fair Trade as part of their development co-operation policy while public offices in many countries are now purchasing Fair Trade products. Parliamentary resolutions (at regional and national level) and/or government action plans to support Fair Trade have been adopted or are under discussion in several countries.
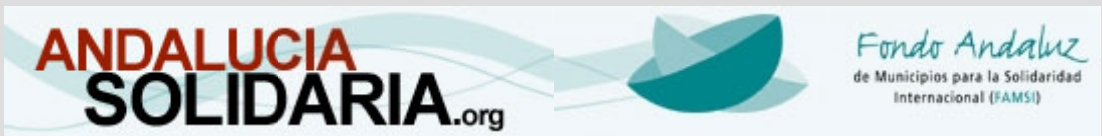
Yet "attention to Fair Trade has faded since the new commission is in place and there is a growing gap between political statements and concrete action."

Finally the EU in its function as development agency needs to incorporate responsible consumption issues and Fair Trade as an instrument for change into its development policy. In the introduction I pointed at what I perceive as a paradox: The development agencies of many European countries such as Sida, GTZ, Spanish Agency of International Co-operation (AECI) state solidarity and justice as goals of their development co-operation but their respective governments continue to do trade the old way. Currently European development policy and the Union's trade practices play by different rules, current trade practices impeding development.

Yet, instead of advancing and realising concrete action in the area of international trade to live up to the EU's outspoken commitment to poverty alleviation, "the EU seems to stall and in some cases even backtrack from its previous commitment. There now seems to be a growing gap between political statements and actual support measures realised by the EU" (EFTA, 2003:2). The EU's commitment is today frustratingly low. This is also due to the undemocratic structures of the Union's decision-making bodies and the large influence of multinational corporations and corporation affiliated lobby groups on EU policies. Their influence is by far larger than that of European citizens democratically represented in the European Parliament or that of national initiatives (Balanyá et al., 2000).

One reaction to this situation is the attempt to strengthen local and regional initiatives. There are now new local approaches for decentralised development co-operation. Box 5 portrays one of them, the Andalusian solidarity fund.

Box 5: Andalusian Fund of Municipalities for International Solidarity (FAMSI)
(FAMSI, http://www.andaluciasolidaria.org)

The program of the Andalusian Fund states that development co-operation is an expression of solidarity of the Andalusian society with impoverished peoples in other regions of the world. It is a social and political commitment on national, autonomous and local scale. In this sense the municipalities and regional governments as the public entities closest to the citizens need to facilitate citizen participation, supporting initiatives of solidarity through their social and economic organizations. It is the explicit aim of such decentralised development co-operation to work for a wider understanding of democracy, going beyond the ballot democracy of today. The extension of democracy and citizen participation is one way of working towards a change in the system. The Andalusian Fund therefore carries out extensive awareness raising activities and finances education for solidarity as one part of their three lines of work, the other two being the more traditional components of development and rehabilitation projects and humanitarian and emergency aid. The Fund is active on global and European level within the forum of local authorities. It is now establishing a network of European cities with partner cities in Latin America, in order to exchange best practices and strengthen the model of decentralised development co-operation.

Local initiatives like the Andalusian solidarity fund and the work of regional and national NGOs active in development (NGODs) are important factors in awareness-raising among EU citizens about the human and environmental costs of unfair trade. A stronger representation of such initiatives in Brussels has now been accomplished with the foundation of Concord, the new European NGODs platform. It can only be hoped that efforts will be sufficiently strong to pressure the EU to fulfil its fourfold role in the promotion of Fair Trade and other initiatives for international solidarity. They will need the active and persistent support of a large number of citizens.

3.4.2 Tools for companies

Sustainable trade and business is about taking responsibility for the entire production-consumption chain. For a company it is not enough to take decisions based on the internal economic costs. On the contrary, social costs and impact on the environment need to be considered on all levels of the chain.

Despite the difficulties in judging the ethical quality of a product today, awareness about the ethical role of the consumer and her or his power to influence company practices exists. 77% of the consumers in Sweden for example, recognise their responsibility as consumers and 71% also believe that their choice of goods is a powerful tool to influence companies to adopt a more ethical behaviour. They believe it to be even more powerful than laws and regulations, which the government could put in place (Lindell and Sjören, 2001).

> "The European consumer of the future,
> as shown in various studies,
> is a consumer, who buys ethical values."
> (Reintjes, 2000)

In other words a clean image has become important for companies. There are a number of responses to this situation, such as ethical trade and company codes of conduct, social labelling, and marketing with a social cause. Some of these have grown out of a sincere interest and responsibility. Others are merely an intend to gain shares in this market segment by painting the corporate identity green, without any substantial commitment nor action by the company.

Ethical trade was defined by Welford (1995, cited in Blowfield, 2001) as a 'more holistic and ethical approach to doing business' that values social and environmental impact, and restructures North-South relations. It can be described as 'ethical sourcing' (Blowfield, 2001), being a way to secure minimal standards for the workers of the supplying enterprises, associated with the application of international labour laws.

It has become a catchword for different groups and organisations, both those concerned with development work and those who work to improve company images. The term is so encompassing in meaning, that all actors in the field concerned can agree on it or rather use it for their specific agenda. The very ambiguity of the word renders it useful for political propaganda. Each party involved uses the term according to their agenda, giving it a distinct meaning in each case.

The following section introduces some of the most commonly used tools for a self-regulation of corporate conduct namely codes of conduct and offers a criticism of their impact and the rhetoric around them. It then illustrates an experience with establishing an alternative way of doing business. The section closes with a look at marketing around solidarity.

Codes of Conduct are documents by which companies commit themselves to adhere to certain social and/ or environmental standards defined in the code. A wave of Codes of Conduct has emerged in the 1990s. They are not entirely new phenomena and can be seen in the context of previous developments.

The 1970s was a decade when governments tried to regulate the activities of Transnational Companies (TNCs) and codes of conduct drawn up by public institutions on international level were introduced. In the 1980s however followed a period of increased deregulation and efforts to attract foreign investment, which lead to further concessions to TNCs (Jenkins, 2002). As a response to increasingly negative consequences of liberalisation, interest in codes of conducts reawakened in the 1990s. The drawing up of Codes of Conduct in this period included a wide range of stakeholders, among them the companies themselves, NGOs from the North and the South, trade unions, consumer networks, governments and local communities. The codes can thus have public or private character and one can distinguish between five types of codes: company codes, trade association codes, multi-stakeholder codes, model codes and inter-governmental codes (the later refers to the codes of conduct of the 70s).

Some of the codes of conducts such as the model code of the Clean Clothes Campaign are based on the core labour standards identified by the International Labour Organisation (ILO)[13] which correspond to the following ILO Conventions (Jenkins, 2001:21):

- Freedom of Association (C87)
- Right to Collective Bargaining (C98)
- No Forced Labour (C29, C105)
- Minimum Age (C138)
- No Discrimination (C111)
- Equal Remuneration (C110)

There are however a number of important criticisms to the current codes. The limitations may at first sight seem to be merely practicalities and problems with current implementations that could be avoided through improved practice. The problem lies deeper than that however and there are limitations, which are either connected to the context of the codes or inherent to their nature, as has been argued by various authors (Jenkins, 2001, Richter, 2002, Utting, 2001).

Figure 6: Timeline Codes of Conduct
(Summary of Jenkins, 2001 and Utting, 2001)

-- US does not ratify Havana charter, **post-war international economic order** is established with only two of the intended three organisations: World Bank, IMF, but no international trade organisation. The provisionary General Agreement on Tariffs and Trade **(GATT) left the activities of international business unregulated.**

-- 1970s:
International efforts to regulate TNCs**, international codes seen as a means of regulation of TNC by international bodies, as a support or supplement to national state regulation.** "They were meant to redress the balance between the growing power of TNCs and the nation states". Codes concerned with corruption and bribery. Support for codes came from the South(ern Governments).

1974: UN sets up its Centre on TNCs
1976: OECD Guidelines for Multinational Enterprises
1977: ILO's Tripartite Declaration of Principles Concerning Multinational Enterprises and Social Policy, and Codes of conducts by other UN Agencies, all non-binding on states and corporations.

-- 1980s:
Public pressure declines, trade liberalization, export promotion, states intend to attract TNCs, weaker role of the state in the South.

-- 1990s:
Renewal of interest in codes of conduct. Most are **corporate codes, i.e. codes drawn up by the companies themselves**. Codes are seen by TNCs as a means to revert negative publicity. **Companies are "adopting some kind of code as the lesser of two evils" the other being legally binding standards** or boycott. Issues are labour rights, human rights and the environment. Codes extended to include responsibility for suppliers.
Codes are met with heavy criticism as they often prove to be little more than a public relations exercise.

late 1990s: 'Third Way'
Multistakeholder activities, new set of regulatory institutions with a confusing number of acronyms

--2000:
UN Global Compact
Protest by the Alliance for a Corporate Free UN

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[13] **The International Labour Organisation (ILO)** was founded in the peace conference of 1919, which ended World War I, following a demand of the trade unions of different nations. After the Second World War the ILO becomes an organisation of the United Nations. It is composed of representatives of governments, companies and trade unions, and based on the principle of a tripartite structure. The three fundamental objectives of the organisation are: a) the keeping of universal peace through the nurturing of social justice, b) the protection of worker's rights as an integral part of the universal human rights, c) the harmonisation of labour conditions in the world, to avoid a threat to the fundamental worker's rights because of international economic competition (Hinojosa Martínez, 2002:48).

Three main aspects will be highlighted here, that lead to the different limitations we can observe today. First current codes of conduct are a reaction to consumer pressure in the North, secondly codes do not question the existence of TNCs nor do they advocate an alternative system and finally codes of conduct are a voluntary commitment, they are not legal requirements. Figures 7 to 9 visualize these limitations of codes of conduct.
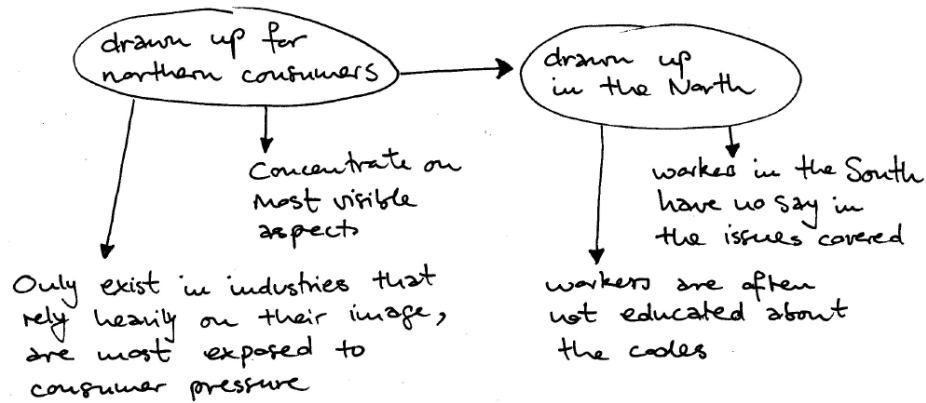
Figure 7: Codes of conduct as a reaction to consumer pressure in the North
(Source: this thesis)

Codes that cover all essential issues are by far a minority. This is due to the context of these standards: They have mostly originated in the North and are used for export trade from countries in the South to the North. They address only the more visible parts of the workers' situation or those that are best known to northern consumers. The codes today are mainly concentrated in certain sectors such as trade, textiles, chemicals and extractive industries (Jenkins, 2001), being some of the industries with highest labour needs and also those most depended on willing consumers. The existing schemes therefore usually concentrate on the issues that have somehow won the attention of the media or of campaigning groups. These are for example worker's welfare, but rarely extend to the broader context. The ILO has examined 200 codes of conduct out of which less than 33% refer to ILO's basic principles. 45% focus on child labour (however with large differences as far as the minimum working age goes), and only 15% mention the freedom of association (ILO, 1998). In this context it has also been criticised that codes of conduct undermine the positions of trade unions in the work place, if they are perceived as a sole solution to the problem.
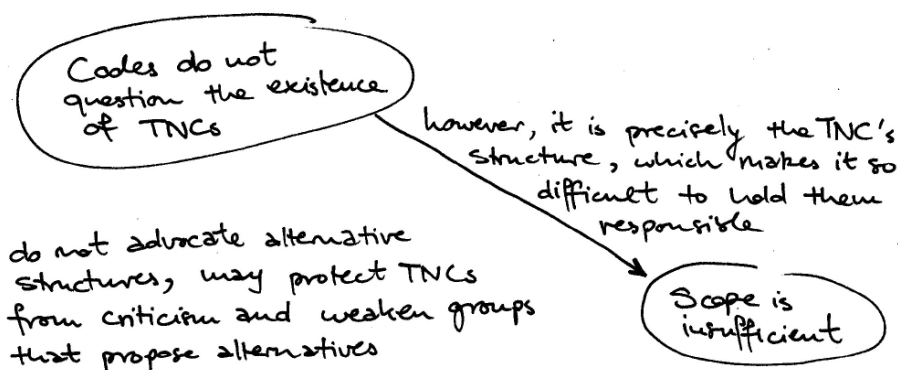
Figure 8: Codes of Conduct do not question the existence of TNCs (Source: this thesis)

Utting (2001:nn) states that "large global corporation will always commit social and environmental sins" "By their very nature they need to exploit human and natural resources; and they have bureaucracies and corporate cultures that are difficult to change". This view may to some seem exaggerated, to others cynical and to others simply realistic, it does in any case

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address the essential weakness of codes of conduct: namely that they do not challenge the existence of TNCs as such. They are therefore basically conforming to current ways of doing business, of doing trade or of shaping international economic relations. This translates into a number of limitations, and leads in its final consequence to the current problems of implementation and monitoring. "Certifying 'compliance' of an entire corporation or factory is ultimately impossible" (Workers Rights Consortium, in Utting, 2001:nn).

This has to do with the structure of TNCs. Most TNCs work with contractors in far away places, those in turn work with subcontractors, which in turn have more subcontractors, which may co-operate with factories or with home-based workers in even farther removed places (see also Figure 4). The scope of codes varies considerably, yet they very rarely extend down along the supply chain and hardly ever cover home-based workers. (Jenkins, 2001) This limits their impact and thus makes it impossible to assert that such codes really do better the situation of a significant number of workers.
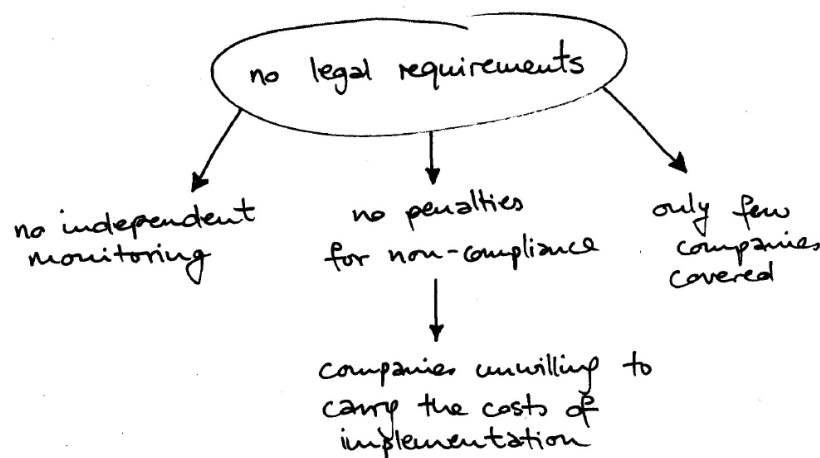
Figure 9: Codes of Conduct are not legal requirements (Source: this thesis)

"When assessing the quantitative impact of voluntary initiatives, in terms of the number of participating companies, it is important to remember some basic facts and figures: According to UNCTAD, there are over 60.000 TNCs with more than 800.000 affiliates (UNCTAD, 2001). The World Bank records some 50.000 domestic companies listed on stock exchanges (World Bank, 2000). Figures on the number of companies supplying TNCs would run into the millions." The companies participating in the nine largest multi-stakeholder codes however fit on one page. And even if a company does participate in a code, results are not always convincing. Nike for example participates in more schemes than any other company. (Utting, 2001)

Both the relatively small number of companies participating in codes and their insufficient impact has one of its roots in the fact that codes of conduct are seldom made into a legal requirement. There are therefore no plausible penalties for breaking rules. "These could only be applied by governments or by legislation which empower civil organisations, such as trade associations, to apply such penalties" (FitzGerald, 2001 in Utting, 2001) -as is the case for the European standards for organic agriculture (EU regulation 2092/91) for example. Because there are no legal requirements, companies are also not forced to take provisions for an independent monitoring.

Nickoleit states (in Pilz, 2001) that retailers agree with the main demands of codes such as the bans of child labour and discrimination. They are however reluctant to pay higher wages or even carry the costs which will incur during the transformation period. The use of codes without the payment of higher wages will not better the situation of the workers, it might even make them worse of in some cases. According to evidence collected in China by the Hong Kong Christian

Industrial Committee a lot of workers think that it is a series of rules they have to comply with; some sanction mechanism rather than some-thing aimed at protecting them. In some cases the management explained to workers that, from then on, they had to do in 8 hours what they did before in 12 hours and that if they didn't achieve that, their wages would be reduced." (Alexia Zeegers, 2000, cited in EFTA, 2001:55).

Without a fundamental change in the trading relationship between the North and the South, codes of conduct will not have the positive impact they are promising. They will be no more then a new marketing strategy for retailers in the North, another way of lulling the consumer's conscience. It is therefore important to see codes of conduct as one tool among many which needs to be accompanied by both government legislation and enforcement and civil action and pressure. "Codes of conduct should be seen as an area of political contestation, not as a solution to the problems created by the globalisation of economic activity" (Jenkins, 2002).

Nonetheless there are also positive and sincere efforts of companies in changing the logic of business today. A growing number of initiatives are establishing and supporting alternative economics bringing back values of justice and co-operation into the economic sector, in the struggle for a higher quality of life for all. The companies that are members of the Spanish network for an alternative economy (REAS) are organising their business according to criteria other than sales or economic growth. Their experience as presented in Box 6 tells of efforts to structure our economy in a way that increases general welfare, not only that of the executives.

Box 6: REAS, Network of Solidarity and Alternative Economics (REAS, 2002)

In 1995 REAS was founded in Spain, as a national network of companies that did not want to do business as usual, but work in an alternative way. It is an answer to the social, economic and cultural problems that are the consequence of a growing alienation of the economy, of the degradation of the environment as well as decreases in the quality of life. The network aims at constructing an economy that is based on the quality of life of people, people as protagonists of their own development and the development of all.

In 2002 REAS has become a network of networks, and is now an umbrella organisation of regional all over Spain, many of them in Andalusia, the Bask Country and on the islands of the Canaries and Balearics. Further it includes sector- networks in such diverse fields as social work, services, recycling, Fair Trade and others.

The six main principles of REAS' work are:

Equality between the protagonists of the activity
Co-operation instead of Competition
Stable *employment* and work with dignity
Non-profit making
Respect for the *environment*
Local Commitment

These principles are translated into the following characteristics of the member companies of REAS: Products and services of the companies contribute to a higher quality of life, both through high quality products and through improved working conditions within the company. Excesses triggered by competition and technical investments are considered critically, and instead just trade relations are established. Information flow both within the company and with the surroundings is assured and employees are involved in the decisions taken about their work and the future of the company. Finally the companies and organisations support initiatives of solidarity with disadvantaged groups

For more information on REAS (in Spanish) see http://www.reasnet.com

Finally it is also necessary to take a look at how companies communicate about their own business practices, and which tools they are using in order to reach out to the consumer. As we start one of these ordinary days, we are bombarded by advertisement, which tries to slip into our (sub)conscious messages about the products we are to buy and the brands we are to choose. Every day we receive an estimated 3000 publicity impulses, be it through television, other mass media, posters, packaging, announcements in supermarkets, and so forth. In recent years however, a new group of announcements has joint the incessant stream of commercials: adds for solidarity. The milk we pour into our coffee in the morning tells us, that thanks to this morning gesture and to our choice of precisely this brand, many African children will also be able to drink milk. And a little later as we do the dishes, we have put a smile on a hungry African child's face, as with the purchase of a bottle of Fairy, we have sponsored one dish of food for a starving child. Like this we could go on all day.

Figure 10: Card for sale in supermarkets, to donate instantly to the
"One Kilo of Help" campaign. (http://www.iuve.org/fundacion/uka/quees.htm)

These advertisements form part of marketing with a cause or social marketing (Ballesteros García, 2001). The concepts have developed on the one hand as a response to the growing social awareness of both consumers and employees. On the other hand out of the perceived necessity to using a medium as powerful as publicity to convey messages of solidarity and justice, taking into account its ability to reach a countless number of people. As is the case with the codes of conduct explored above, such solidarity off the shelf needs to be observed with care to be able to distinguish between just another form of corporate whitewash, and a sincere commitment to the cause. "One has to differentiate between genuine social marketing, which pretends to provoke a certain social change and marketing with a cause, that, although it also has a social character, basically pretends to generate economic resources for the company, to put into practice diverse social initiatives realised by the organisation designing the campaign" (Castillo y Rueda, 2002:149). Campaign such as the one of Fairy or different dairy companies are not more than a marketing trick, where the value of solidarity is attached to any interchangeable product to temporarily raise sales. If the concept of solidarity does not work anymore it can be exchanged for environment, sports or simply a different packaging. Genuine social marketing however conveys a message that is connected to a social action and solely pretends to benefit the individual or society and not the entity that applies it. Again, what is important here is to ensure transparency of the company's behaviour towards the consumers and importantly along the other end of the production chain.

3.4.3. Fair Trade

For the last forty years the Fair Trade movement has set up alternative trade channels and put into practice trade standards based on fair and long-term relationships, transparency and information for both producers and consumers. Starting with coffee as the first Fair Trade product, which was distributed more as a means to communicate information about the situation in the South, the range of products is growing steadily as are the market shares. This section is dedicated to Fair Trade as one tool which engages all actors of the production-consumption process. Fair Trade as an alternative to conventional trade, can be seen as a symbol for good corporative practices, as an example for companies on how to behave sustainable, respecting international labour standards and the ethical dimension of production and trade. It may also be seen as a potential trendsetter and niche market.

This dimension of the Fair Trade movement can be conceptualised as social conditionality. Social conditionality in international trade means, "to subordinate the adoption of certain commercial measures under the guarantee for the safeguarding of certain social criteria within the production process of imported goods" (Hinojosa Martínez, 2002, 35).

In other words it is about the nature of the relationship between liberalization of international trade and social rights. Hinojosa Martínez (2002:29) has identified three positions on social conditionality in international trade:
a) Social rights prevent social dumping because of unfair competition.
b) Social rights are fundamental human rights and have to be defended in international trade.
c) Social conditionality is a measure of protectionism of the industrialised countries.

So far there is no clear evidence that the production in conditions, where fundamental labour rights are not recognised, is the main factor leading to the deconstruction of the system of social rights in industrialised countries. Only in the case of a few labour intensive sectors, as for example the textiles industry, has it been shown that companies do move to the places with the lowest labour cost (Hinojosa Martínez, 2001:21). The criticism from the South denouncing social conditionality as a form of protectionism mainly comes from politicians and those strata of society that have a voice strong enough to be heard in the North and may therefore be linked to their specific interests[14]. The argument that "the best incentive to better social conditions in the South is not to demand the obligatory compliance with social standards in the production for export which could slow down economic development" (Hinojosa Martínez, 2002:33) is a paradox. At the same time civil movements are claiming social rights of workers all over the world, also in the South. The ethical argument of social criteria as fundamental human rights seems to have the strongest basis. A series of studies has also shown that linking trade and social criteria does not necessarily have negative repercussions on the comparative advantage of the South.

Advantages of social standards (according to a series of studies cited in Hinojosa, 2002:34, amongst them a study published by the ILO in 97):
- Higher level of education (if child labour is prohibited)
- More investment in new technologies (if labour costs rise)
- Control of informal markets and hidden economic activities (in case of better administrative control about labour activities)
- Rise of internal demand (because of higher salaries)
- Higher economic stability (calmer and peaceful situation). The absence of social disturbances is more important for investors than minimum labour costs.

However, Fair Trade goes beyond the social conditionality envisioned by Hinojosa. The respect for the basic labour rights established by the ILO is only one of its components. Going beyond a commercial

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[14] There is however also justified and important critique against incoherence concerning labour conditions in the North. Within the criteria of social conditionality for example do not appear the rights of immigrant workers. They however are precisely the group most exposed to abusive exploitation in many countries of the North (Bhagwati in Hinojosa, 2002:33).

relationship, the movement seeks to build an alternative to the current trade set up, by establishing an equal partnership, based on fairness and a long-term trade relationship. Fair Trade as to today is defined as "a commercial partnership that aims at a sustainable development for producers that are either excluded or disadvantaged. It attempts to do this by proposing better trading terms [for producers], through education [of consumers] to increase awareness and by leading campaigns" (European Fair Trade Association, EFTA). It can in this sense be defined by the basic conditions or criteria listed in Box 7:

Box 7: Criteria for Fair Trade (Johnson, 2001:9, IDEAS, 2002)

- Direct relation between producers and consumers, avoiding as much as possible intermediaries speculators.
- Fair pricing: establishment of a guaranteed minimum price, which lies above the price in the world market and allows the producers and their family to lead a dignified life, including a percentage to reinvest into social and development projects
- The establishment of long-term contracts and relations, based on mutual respect and the respect of ethical values.
- In cases where producers are salaried, respecting working conditions that conform to the minimum international standards recommended by the ILO or the country itself, if they are higher, respecting the right to Union representation and prohibiting forced labour.
- Partial pre-financing if the producers demand it (the current rate for Fair Trade importers is 60%)
- Diversification and supporting the self-sufficiency of the producers so they do not depend entirely on the export products
- Support ecological agriculture by paying higher prices for ecological products
- Quality control
- Preference to processed goods, so that the producers receive a higher percentage of the product's added value

From within the movement however it is perceived as more than that. It is to be "a collection of practices within an ideology of exchange, separate from the dominant model and vision of development, thus enabling other types of relationship between producers and consumers to become established, relationships based on equity, partnership, trust and shared interest" (Johnson, 2001:19). Fair Trade is proposing a new paradigm for the commercial process, not only with economical but also social, environmental, cultural and political dimensions, which have been excluded from economic relations for too long, leading to severe destruction of both the human as well as natural living space.
It is in this sense that the movement is evolving. It is already for decades more than just theory and there is today a wealth of experience within Fair Trade.

In the beginnings of fair trade the importers guaranteed with their name and prestige adherence to fair trade criteria. The consumer had no choice but to trust them. And one could as the importers had grown from within the movement of global solidarity and the people working in them had been working for alternative trade relations for many years. This is why the required act of trust, that consuming fair trade products meant was justified.

With the growth of the movement Fair Trade labels were created on national level in a number of European countries. The labelling organisations certified producer groups and importers could sell the certified products under a certified Fair Trade label. Figure 11 shows the European labels. They are FLO on the left and then the national labels Max Haavelar in the Netherlands and Belgium, Transfair in Germany, Fairtrade Association in the UK and Rättvisemärkt in Sweden. Figure 12 sketches the development of Fair Trade in Europe in general and the case of Spain in particular.

FAIRTRADE LABELLING ORGANIZATIONS INTERNATIONAL

Figure 11: European Fair Trade labels, which are now members of FLO

Europe		Spain
Emergence In the Netherlands	1960s	
Learn to act Demonstrations for different development aid and co-operation policies, Fair traded coffee as a symbol for the movement and a tool for awareness raising	1970s	
Change through trade Focus on trade and education, with the "Jute instead of plastic"-programme in Germany. 2 million jute bags were distributed, to raise awareness about plastic bags. In Germany fair trade coffee from Nicaragua is commercialised. Certifying organisations form, Max Havelaar being the first in 1988.	1980s	1989: first 'solidarity shop', from Spain's first importer of fair trade products (now the Initiative for an Alternative Economy and Solidarity, IDEAS)
Consolidation – entering in the supermarkets 1992 'transfair', label for fair trade in Germany High quality products More products of daily use The German fair trade importer wins various prices for the quality and design of its products and packaging. Cooperation between fair trade organisations and supermarket chains and a mail order catalogue. EU supports fair trade and various public institutions and universities all over Europe buy fair trade products (coffee). 1997: The Fair Trade Labelling Organisation (FLO) is funded to develop a global label	1990s	Six other importers form in the nineties; all importers within the fair trade co-ordinator are not-for-profit organisations, being NGOs, associations, or cooperatives, with a non-profit commitment stated in their statutes. 1995-96: institutional support, by national and regional governments in the form of resolutions ("proposiones no de ley") 1997: The 'Co-ordinator of Fair Trade' is founded
Lobby to gear public spending of the EU towards fairly traded products. FLO-label starts operating in various European countries …	2000-...	IDEAS is the first co-operative in Spain that is recognised as en NGO due to its non-profit character

Figure 12: Development of Fair Trade in Europe and Spain
(Gepa, 2002, EFTA, 2001, Reintjes, pers. comm.)

In 1997 the Fair Trade Labelling Organisation (FLO) was founded[15]. It is a common international structure to harmonise the certification of Fair Trade. FLO has elaborated an international certification system to give more transparency to the process. The organisation has members in 17 different countries and currently certifies tea, coffee, cacao, bananas, mangos, fruit juices, sugar and honey, rice and sports balls. FLO is an independent entity which neither buys nor sells products. It is responsible for everything concerning certification from the monitoring of producers to auditing of importers and the development of long-term policy. FLO can also assist in the marketing-campaigns of national initiatives. Despite the advantages of an official international label the initiative also has its downsides. On the one hand it allows any company to enter the Fair Trade segment of the market, in other words, Nestlé or Coca Cola could now start a Fair Trade range, even though their general company politics are everything but fair or transparent. The other problem is the impersonal nature of the certification body. While today an importer as IDEAS has intense contact to its partners in the South, knows about their difficulties and can decide together with the partner in every individual situation what to do in case of problems or non-compliance with criteria, this decision now lies with FLO.

Despite the wealth of practical experience Fair Trade is still a young movement and the experiences have also pointed at contradictions and insufficiencies in the present practice. Four lines of work have been proposed by a working group on Fair Trade within the
Alliance 21[16] (Johnson, 2001:20ff).

1. From North-South to North-North and South-South
2. From fair price to fair practice
3. Power imbalances, levelling the scales
4. Fair trade in context

Firstly Fair Trade was born as a movement for solidarity between the North and the South. It is time though to think beyond the export relationships and South-North trade. Alliances South-South and North-North are forming and are essential for the development of local and regional markets based on the same values, in particular when they are tying links between urban consumers and rural producers.

Secondly there are multiple objectives of Fair Trade, as can be seen in the criteria above, it is not only about obtaining a just price.

Thirdly because of imbalances in access to resources, information and power, the ideal of a true partnership has not been reached yet. Up to date it is mainly the North which controls the set up of criteria and also the monitoring. Greater involvement of the South is urgently necessary and can be supported by stronger South-South alliances.

Finally, the Fair Trade movement needs to be seen as what it is: as one component of an alternative development strategy. It is not enough to simply pay fair prices, but the impulses given should translate into alternative approaches to social, environmental and political development. The question of expanding democratic rights into the sphere of economics for example needs to be pursued.

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[15] For more information on certification see http://www.fairtrade.net/

[16] The Alliance for a Responsible, Plural and United World, for more information see http://www.alliance21.org

3.4.4 Active consumers: forms of consumer action

Fair Trade products are rapidly gaining increasing segments of the market in most European countries. And still they remain the exception from a norm that has destructive consequences in the South and in many cases also directly in front of our doorstep, through the loss of employment and environmental destruction. In many cases there is paradox incongruence between what we know and what we do even among those who work with human rights issues, environment, and other activists, and also of the political left in general. There seems to be a gaping divide between discourse and reality as far as political ideals and individual consumption go.

Why? There are many answers, the most obvious and most often stated, are price and availability of Fair Trade and environmentally friendly products. This answer, though at first sight apparent, turns out to be more appearance than reality. It is true that not all products are available everywhere, and it is also true that many of them have a higher price then conventional products. However the issue of the price depends on the point of view: a higher price for whom and in terms of what. Someone else is paying the real price for the cheap food, since the consumer in the supermarket is not. Then there is the question of alternative spending for those in the middle or high-income class. The money not used for basic goods may be spent on expensive cars, designer clothing and so forth. In the end it often is a question of negotiating priorities. Responsible consumption means for many of us in the North a radical change of lifestyle at least in some areas. It is by no means a change from joy to suffering, but it is a change and the process of change is often uncomfortable.

How much influence do we have as consumers? As described in section 4.3.2 there is a rise of civil regulations of companies. According to Utting (2001:nn) this "reflects changes that are occurring in the balance of social forces – notably the growth of NGO and consumer pressures – and notions of "good governance", which emphasise the importance of collaboration and "partnership"". "Throughout the 1990s, NGO and consumer pressures on businesses mounted. The number of CSOs and networks concerned with issues of corporate social responsibility and accountability expanded rapidly", demanding corporate accountability. Further, there is a market for products with an ethical dimension - though being interpreted differently by different authors as a market only for middle class base (Jenkins, 2001), which will remain a niche market, or as the market to come with the ethical consumer as the consumer of the future (Ballesteros García, 2002, Töpfer, 2002, Reintjes, 2000).

In other words, responsible consumption does have repercussions and therefore certain influence on company practices. In some cases it is necessary though to distinguish between individual and organised political action. "What is often referred to as consumer pressure is usually political pressure from civil society, orchestrated by NGOs, which uses the threat of consumer action to achieve this end. There are relatively few cases where there appear to have been significant actual effects on consumer demand for a particular product or range. The most notable are boycotts…" (Jenkins, 2001:15). These boycotts however have involved a large number of consumers and have shown that under certain circumstances consumer action is a powerful tool, and in all cases an important if not essential support to actions taken by NGOs and to move policy along. NGOs or trade unions for example have been the protagonists of the drawing up of many codes of conduct, as we have seen above, however "it is debatable how far (such considerations) would lead to the adoption of codes of conduct in the absence of external pressure" (Jenkins, 2001:11). This is especially true for industries that rely heavily on their image and spend large quantities of money on building a brand name, such as textile companies like Nike or Levi Strauss.

But what exactly is responsible, sustainable, fair, green, or ethically correct consumption? The discourse on sustainability in general and about responsible consumption in particular is full of ambiguous words that can mean everything or nothing. I therefore include here a brief definition of the most important aspects of responsible consumption.

The term **responsible consumption** underlines the importance of consumer choice and the responsibility every consumer carries in the act of consuming. It highlights the consequences and repercussions the products in our shopping basket have. Consuming responsible is about consuming

products, which respect or contribute to social justice, ethics and solidarity and the protection of the environment. The term is very broad and this is why we speak of solidarity in consumption, green consumption or critical consumption.

Green or **ecological consumption** supposes that we step lightly on this planet, choosing products, which in their production, during their use and even after, trouble the environment as little as possible. These are products from ecological agriculture, products that stem from local production (reducing the use of fossil fuels), and which do not contain toxic or non-degradable components. Apart from the product itself it is also the packaging that counts.

Solidarity in consumption supports solidarity on a global level. The actual structure of international trade constitutes a strong disadvantage to small producers in the South and imposes unacceptable working conditions. Solidarity and social responsibility in consumption choose products, which are produced and commercialised within a fair trade system and do not threaten the wellbeing of others.

Critical consumption "supposes the freedom to not consume a product, to abstain from certain goods, and to avoid compulsive consumption behaviour, to introduce new choices, which can influence citizens and the companies producing goods and services" (Guía de Consumo Responsible en Aragón, 2002)

Consumption for peace is a term which is used by the peace movement in Spain. It proposes responsible consumption as one tool in the struggle against wars like the one lead by the US against Iraq in 2003. The movement proposes a boycott of those companies that are involved or gain from the war started by the US against Iraq, and in general against those that do not respect the basic human rights in the production of their products.

In English texts **sustainable consumption** is the most commonly used term. Sustainable development is a development in which we cover our needs, without diminishing the options of future generations. In this sense sustainable consumption is in the first place a consumption which attempts to respect the natural limits of our planet and which minimizes waste. However sustainability also stretches into the social sphere, and sustainable consumption chooses products which do not decrease the quality of life of others. It thereby aspires a just and co-operative system of production and trade. I use the terms responsible and sustainable consumption interchangeably, though I prefer the term responsible consumption, as it puts explicit emphasis on the individual responsibility we carry in every act of consumption.

The Austrian section of the Clean Clothes Campaign (CCC)[17] has compiled a list of different forms and possibilities for consumer action. They go beyond the act of consumption and include the political aspect of consumer action and solidarity. The list contains valid instruments of consumer action in general, not only in the case of the textile sector, for which they were originally conceptualised (adapted from Hörtner, undated):

1. "A good consumer is an informed consumer" - search for information and critical questioning
    (a) Search for information in the Internet, participation in courses, lectures, etc.
    (b) Demand information directly from the companies and manufacturers
    (c) Exchange of information and experiences
    (d) React in public to misleading advertisement etc.

 "In today's world a TV expose on working conditions can undo years of effort to build brand loyalty"
Chief Executive Officer of Levi Strauss, Bob Haas, 1994 (quoted in Zeldenrust and Ascoly, 1998:14)

2. Ethically oriented consumption
    (a) Boycott or avoid problematical products and manufacturers

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[17] Movement to use consumer action to pressure companies in the textile sector to adhere to minimum social standards in the production.

(b) Consume Fair Trade products and co-operate with the specialised world shops

3. Social responsibility and co-operation
      (a) Support groups and organisations which work for social causes
      (b) Network among initiatives and joined activities
      (c) Co-operate with schools: workshops and seminars and competitions in schools for teachers
      and students, provision of learning material

4. Willingness to demonstrate and take action
      (a) Take part in manifestations
      (b) Organise, support, take part in action theatre /street theatre
      (c) Organise, initiate, support, take part in lectures, round table discussions, and seminars
      (d) Use the Media: to spread relevant information, through letters to the editor, interviews with
      local radio stations, etc.

"Responsible consumption is just one part of a more general struggle for solidarity. The consumption of Fair Trade products is an important step, however our responsibility as citizens does not end here: actions on political level and communication of the values of Fair Trade are very important. Within this larger frame of action, responsible consumption gives more weight and credibility to our arguments, as we are living what we preach." (Andreas Drufva, Rättvisemärkt, 2002)

5. Actions organised by networks, organisations or NGOs
      Demonstrations, actions at events related to the topics, or where
      unethical behaviour can be expected, monitoring of firms

Apart from these general tools for action there are now a series of guides for sustainable consumption being developed by diverse entities, ranging from NGOs active in the area, such as the Clean Clothes Campaign, to entities as the German Council for Sustainability or private initiatives. Such guides for sustainable consumption give concrete guidelines, inform about labels and include in some cases addresses and points of access to sustainable goods and recycling facilities.

The Guide to a Sustainable Mallorca, which is portrayed in Box 8, is interesting because it has a wider focus and contains apart from consumption and recycling guidelines, a wealth if information on activism and social movements and contacts of the local groups of international movements, platforms and local initiatives to do with specific issues on the island. It is thus broadens the concept of sustainable behaviour and constitutes a practical handbook to the political struggle and activism on the island of Mallorca.

Box 8: Mallorca Sostenible – Sustainable Mallorca (Todo Sostenible Ediciones, 2001)

The Guide to a Sustainable Mallorca is a project that is based on the collaboration of Camper, Anita Roddick from The Body Shop and the local and regional government in the Balearics. It unites for the first time practical information on all aspects of sustainable living, focusing on the specific situation of the island Mallorca. The guide contains information on general concepts such as consumption, moving around and travels, the body and spirit, the economic and the social, and many others. Each section is then followed by an extensive part with addresses, contacts, including schedules and opening hours. In other words it can be used like a kind of sustainable yellow pages. The idea of the editors is the adoption of the concept in cities all over the world, Milan and Madrid being the first to follow. The design by one of Spain's most famous cartoon artist will be available to all groups, which want to create a guide, once the editors in Spain have agreed. A website is planned for updating the guides, and as a platform for further exchange of information on sustainability.

3.5 Education for responsible consumption

> "Hope can be taught"
> (Bloch, 1938-47:1)

> If we need a driver's licence to master
> the traffic would it not also make sense to
> "equip consumers with ethical purchasing skills
> before they are let loose in the high street or mall"?
> (O´Hara, 2000:34)

An important step on the way to institutionalisation of sustainable consumption and Fair Trade is education- education of young people as well as education of existing institutions and within organisations. As stated earlier, public support for development aid is high amongst citizens of European countries. However their knowledge of the realities of North-South relations and global injustice is low. This may be one of the reasons why high support for aid can go together with irresponsible consumption with all its negative consequences in the South. Education is essential in enabling people to develop a critical view on attempts of international solidarity.

There is a need for consumer education which enables us as citizens to relate to the complex world that is surrounding us and which encourages us to both take our responsibilities seriously and to claim and defend our rights in the area of consumption. The aim of such an education for transformation is thus threefold: it intends to provide information, to encourage a reflection about the issue and to motivate action.

Education for sustainable consumption and about Fair Trade can have its place in what is now being referred to as Global Education (GE). GE is defined by the Council of Europe's North-South Centre as "education that opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all". GE encompasses education about diverse fields such as development, human rights, sustainability, peace and conflict prevention. It is increasingly embedded in an international consensus on the need for better citizen education.

The Aarhus Convention[18] is one of the first declarations that can be seen as a basic defence of citizen's rights to information and democratic participation. Such participation however can only be realised if citizens are informed and educated. The convention declares the right to information, the right to participation and the right to justice in environmental matters. The convention is according to Kofi Annan the "by far the most impressive elaboration of principle 10 of the Rio Declaration, which stresses the need for citizen's participation in environmental issues and for access to information on the environment held by public authorities. As such it is the most ambitious venture in the area of 'environmental democracy' so far undertaken under the auspices of the United Nations."

The convention is relevant in this context, because it constitutes an important step towards the integration of both the right to information and the right to citizen participation into European level politics and linked to the UN. The possibilities for consumer action portrayed above in section 3.4.5 are mirrored in the convention, applied to the field of environmental matters. The declaration is based on a wider understanding of democracy, an understanding which goes beyond the ballot democracy, where the only act of citizen participation is the cross they make on Election Day.

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[18] AARHUS CONVENTION, Article 1: OBJECTIVE
"In order to contribute to the protection of the right of every person of present and future generations to live in an environment adequate to his or her health and well-being, each Party shall guarantee the rights of access to information, public participation in decision-making, and access to justice in environmental matters in accordance with the provisions of this Convention." (http://www.unece.org/env/pp/documents/cep43e.pdf)

Apart from Aarhus there are a number of international agreements focusing more explicitly on education. They demand increased and better education for sustainability, "an education that supports people's search for knowledge about the realities of their world, and engages them in critical global democratic citizenship towards greater justice, sustainability, equity and human rights for all" (Maastricht GE Congress, 2002). The World Summit on Sustainable Development 2002 calls for the promotion of "education as a key agent for change" (par 104). Within the Agenda 21 education is also demanded. There is a series of other recommendations on more specific aspects such as education on human rights and the rights and responsibilities of citizens[19].

Moving on from official declarations to the realities in European schools we find a heterogeneous picture in relation to global education. In 2000 a declaration was edited in Bonn, Germany on Education 21. On this occasion educators from different countries stated the need for global education and urged the authorities to free more resources for this aim. They criticised the fact, that global education as a concept is still in many cases seen as unnecessary and even in cases, where it had been introduced in the curriculum, there was no adequate teacher's education. Up to today activities in schools rely heavily on the involvement and time of motivated individuals, who in most cases offer a big part of their free time to realise the activities and to attend additional training.

Nonetheless there are also positive results: The North South Centre has successfully initiated a yearly GE week, with ever more schools in Europe participating, and have created a newsletter to facilitate communication and networking between interested teachers and schools. There is a wealth of different networks editing material and making information available over the internet. In some cases institutional embeddedness of the issues has been reached. A positive example in Spain are the public schools in Barcelona, which the city has equipped with energy and water saving facilities and that take part in an extensive recycling programme. In some eastern European countries global education has even made the step into the curriculum, for example in Slovenia.

"Global education – education for sustainable development and global citizenship – is not a luxury or distraction from the task of creating a world of justice. It is central" (Lemmers, 2002, in O'Loughlin and Wegimont, 2002:5)

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[19] See the Maastricht Global Education Declaration for a more complete list of existing consensus in this area. (Maastricht GE Congress, 2002)

This Section outlines the background of the methodology and the research tools that I have used in the inquiry. Section 4.3 also provides information on the people involved: my interview partners and research participants.

4.1 Participatory research and action, working collaboratively

Action research as Reason and Bradburry (2001) define it "is a participatory, democratic process concerned with developing practical knowing in the pursuit of worth-wile human purposes, grounded in a participatory world view which we belief is emerging at this historical moment. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities."

There are three lines of arguments for participation in research:
1. Epistemic – equal worth of different forms of knowledge
2. Political – democracy and human rights
3. Effectivity – embeddedness and motivation

Participatory research embraces different forms of knowing, bringing together academic knowledge with experimental knowledge or life experiences and/or indigenous knowledge. It is based on the belief of the equal worth of different forms of knowledge and thereby breaks with the positivist assumption that only academic knowledge is valid.

This makes participatory research an essentially political action in our times where knowledge is power and money. Knowledge production is in ever more cases a commercialised process financed to a large extend by the large industries and trans-national companies. To extend the creation of knowledge from the university into society and to actively involve the people that the research concerns in planning and carrying out of the research is living democracy. Rather than viewing them as passive objects that have no say in the research set up nor in the interpretation of results they become ideally equal partners in the creation of knowledge relevant to them. A democratic society with a knowledge elite, that works in the ebony towers of university or in the laboratories of trans-national companies, claiming to be solving the society's problems from there, is not very democratic.

A final argument is that of effectiveness. It is assumed that the embeddedness of research in the geographical or professional community it is concerned with will create higher motivation among the members of this community to contribute to the research and more importantly to realize the conclusions. This argument has grown out of a critique of the concept of top down diffusion of technology in rural development[20].

All these three arguments for participation are mirrored in Porto Alegre, where the Workers Party (PT) has implemented a participatory budget for the city. Even though the budget planning is not a research setting and therefore net immediately linked to research methods, it is a convincing case for participation. Box 9 briefly summarizes the experiences.

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[20] Diffusion of technology assumes that technological inventions generated in universities can be diffused through agricultural extension, and will pass on from larger farms and down to the small-scale farmer. It has shown that this is seldom the case, among other reasons because university research seldomly took into account the specific needs of the smaller farmers (Röling, 1988).

Box 9: Participatory Budgets (http://www.portoalegre.rs.gov.br/op/index.htm)

Orçamento Participativo – Participatory Budgets
"Você é quem faz uma cidade de verdade"
Since 1989, when the PT gained elections for the city government, the entire budget has been planned for and divided up by the people of Porto Alegre through a process of participatory planning. The process is open to everyone and involves regional as well as issue-based meetings, shared learning about the conditions and needs of the different districts and later on a transparent implementation of the budget by the city government. Thus all the wealth of local knowledge about needs and local conditions is incorporated in the budget, basic democracy is practiced, as decisions that can be taken by the basis will not be taken at higher levels. Finally and it creates identification with the budget and with the process of local development among citizens.

A participatory approach towards research can "support people's needs to control their own lives, their needs for democratisation" (Härnsten, 1994:39). A set of assumptions that are shared by many educators of the early 1900's[21] form the basis for participatory work in research:

- A firm believe in the equal worth of all human beings
- Education, which in itself is always political and theory must be linked to the societal context, and the struggle for a better education is also a political struggle
- Faith in collective knowledge of everyday life and in people's ability to change their situation through mutual effort
- Dialogue requires a strong faith in people

In the research process participants become aware and develop a good, firm knowledge of their own situation, emphasizing both the positive and negative points. This way they increase control over their own lives. Creating the awareness that conditions are shared will often widen the perspective and change the views of participants. An important part of the work in participatory research is to put individual experience and life stories into the broader context of historical or societal patterns thus connecting the 'large history' with the 'small' (Härnsten, 1994). This awareness of patterns and structures in society, which influence the individual and have contributed to the situation a person finds her/himself in, give participants the strength and motivation for change. They learn to see their lives as part of a collective experience and thus recognize possibilities for collective action.

Participation however is not a static quality, and different degrees of participation will evolve in different stages of the process. This research is based on the use of different research tools, only one of them a participatory tool and this thesis that you are holding in your hands now is not the result of a participatory writeshop, but of my individual work.

In my work with educators I wanted to create a space with the participants, initiate a platform for learning and change which we then build upon together. In this case participation on as many process levels as possible is the aim: defining stakeholders and possible participants, planning and designing the process, investigating and learning, monitoring and documenting, taking action, analysis and evaluation of the process.

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[21] See Härnsten, (1994: 56-77) for a short introduction into the work of some of the most important educators from the early 1900's, namely Ferriere, Ferrer, Freinet, Freire and Negt.

4.2 Learning

"Learning is the process whereby knowledge is created
through the transformation of experience."
Definition of experiential learning, (Kolb, 1984: 38)

In my thinking about learning for change I have worked with the concept of experiential learning of Kolb (1984). Kolb's definition of learning argues that for learning to occur one has to go through a process including both action and reflection, as presented in Figure 13.
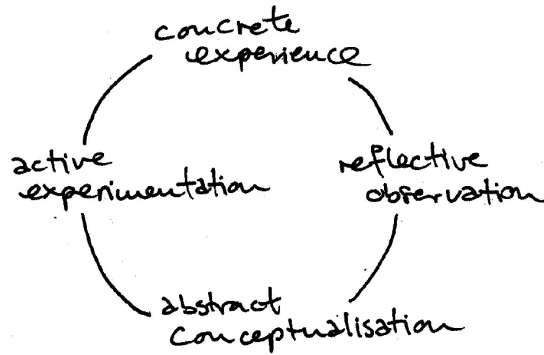
Figure 13: The Kolb learning cycle (Kolb, 1984)

I find this conceptualisation useful and true for my own learning. To internalise an assumption or a new way of seeing the world, to feel it and live it, firmly but always with an open mind, takes time. And it takes experience. In order to learn fully about the concepts that I come across, I need to design my own learning. Design it in a way, that allows me to not only conceptualise but also experience e.g. what an assumption or concept is really about, and not only to experiment with but also to reflect e.g. on the use of research tools.

I have used PRA evaluation tools to capture my experiences and plan for new learning in the next stage. Once a week I went through them to take stock of my learning, of problems and opportunities and to incorporate new ideas into my further research. These personal reflection phases helped me to focus on my work, keep track of changes and to document "eye openers" – situations or readings that made me see or interpret things in a different light.
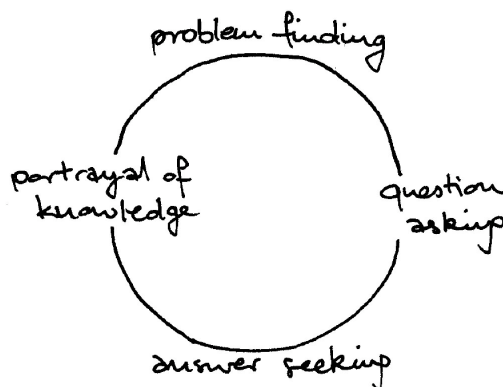
Figure 14: Inquiry cycle (Kolb, 1984:33)

Experiential learning has been an integral part of the whole research process and consequently scientific inquiry can be conceptualised as an adapted learning cycle as in Figure 14. An important part of the research work is to design such cycles of learning for the inquiry process. The concept is reflected in the methodology of cooperative inquiry, which I describe below.

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When working for change there is always the question on how we change our habits, in this case our consumption habits. I have used the model in Figure 15 to conceptualise the development of a new habit.
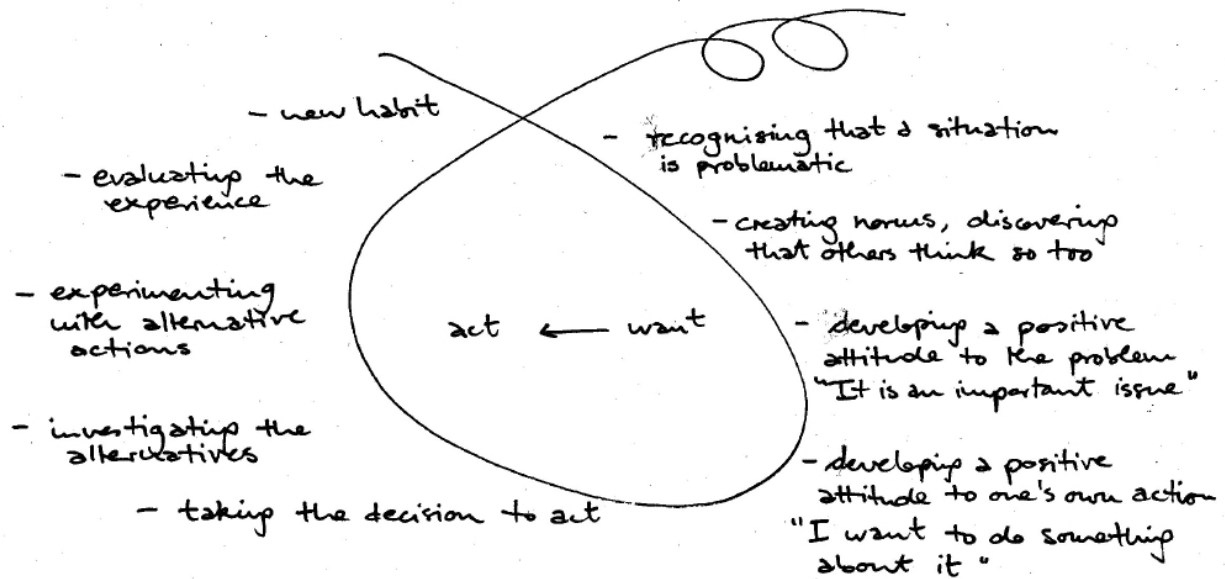
Figure 15: How we change our habits (adapted from Dahlstrand and Biel, 1997)

This is a simple visualisation of a process that is by no means linear, we may hop over a stage or more likely go back and forth in the process. I have assumed that in every stage a person has different needs as far as information and support is concerned. This is relevant then for teacher training as well as for classroom activities. In both cases one can assume that in a group there will be people at different stages of the process and that they will therefore need different kinds of activities to help them along in the process. This is where the three components in teaching come in, which I mentioned in Section 3.5: conveying information, making space for reflection and motivating to act.

4.3 Research tools

The aim of this research was not a theoretical investigation for its own sake, but it was geared towards a practical outcome. The hope was that the process would inspire change and I therefore perceive the joined inquiry into the issue as the core of the research. It gave me the opportunity to integrate action into the course of the work while at the same time creating space for reflection. The research was however based on a number of different tools namely the study of relevant literature, a series of interviews, the collaborative inquiry and workshops. They have been used at different stages of the process and to cover different ground.

4.3.1 Interviews and interview partners

I conducted Interviews at different times over the course of the research project. In the initial phase unstructured interviews and conversations added to my understanding of the situation and helped to construct a clearer concept of the problem. A series of semi-structured interviews with representatives of different organisations and institutions in Córdoba then formed the basis of the introduction to the context of sustainable consumption and Fair Trade at the study site. These interviews also helped to find answers to the research questions.

I worked with an interview guide as in Figure 16 to structure most of the interviews, starting with more open questions and then closing in on more specific aspects. In some occasions I included more visual tools and handed over the pen to the interviewees for them to construct maps or timelines. The interviews then ended with a couple of questions, which opened up the field again.

general, open questions

closing in on more specific aspects

open up in the end for additions
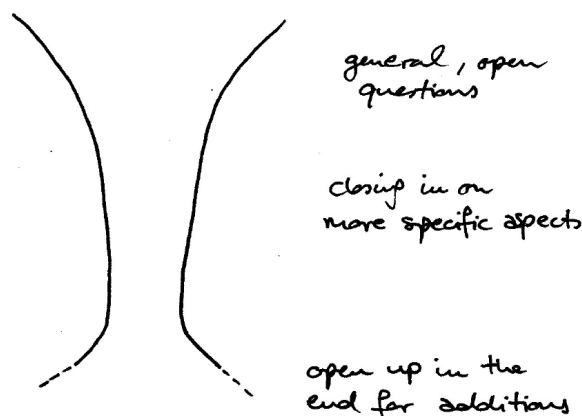
Figure 16: Interview structure (Ljung, pers. comm. 2002)

My interview partners worked for institutions and organisations which I see as linked in different ways to the issue. I talked to people from university (rural development and education), to the teacher training centre (CEP), to an NGO working with education in ethics, to an association co-ordinating an educational programme in public schools (the programme "solidarity is everyone's task"), with someone from the Youth Institute, with a company involved in the alternative economics network, with people from the government both in consumption and education and finally with the Fair Trade importer. The idea was to get their views on the presence of this issue in every day life in Córdoba and the degree of its integration into the educational system as well as into public institutions.

The circle of active people in Córdoba in this field is relatively small and through my work with the Fair Trade importer and NGO IDEAS and my close friendship with other people that formed part of

this 'group' I was introduced to most of my interview partners by one or the other person from this circle.

Apart from these interviews concerned with the general context of responsible consumption in Córdoba I have also talked to teachers working with these issues in their schools. For a full list of the interviews see Annex 3 and Annex 2 for a list of all organisations contacted.

4.3.2 Research circles

The core of this research was to be a collaborative inquiry or research circle with teachers, and others involved in education to discuss and experiment with forms to include education for sustainable consumption and about Fair Trade in public education. Because of different factors described in more detail in section 6.2.1 only a short inquiry cycle was realized that did not follow all the stages below. I do however include this section in the methodology since the concepts described have been present in my thinking throughout my work and because they have inspired my interaction with people.

There are different methods for doing participatory research. Research Circles (Härnsten, 1994), Collaborative Learning (Daniels and Walker, 2000) and Co-operative Inquiry (Heron, 1996) are some of the ways in which research in or with groups can be conceptualised and set up. Härnsten (1994) sees the building of knowledge on equal terms as happens in a research circle as the necessary condition for a long-term assimilation of learning and as an instrument for change. Research circles create the conditions which make the interplay between actions and ideas and between practice and theory possible. They share among others the following essential features (Heron and Reason in Reason and Bradbury, 2001):

- All subjects are involved as co-researchers in decisions taken about both content and method
- Space is made consciously for both reflection and sense making on the one hand and experience and action on the other.
- Validity is important and validity procedures have to be integrated into the research
- Different ways of knowing are integrated and equally respected

There are several stages in the work with research circles. In her work with a research circle with former battered women, Maguire (1987) identified the following stages:

1. Getting started: The question 'why are we here' will have to be discussed thoroughly
   and the group has to be organized.
2. Getting comfortable
3. Increasing ownership
4. Establishing new direction
5. Collecting more information and taking action
6. Ending the group

Within these general stages the inquiry process needs to be structured. Heron (1996) has developed an extensive methodology for what he calls cooperative inquiry. He introduces a circular model of the inquiry process, where each circle composes of reflection, action and another reflection stage as in Figure 17.
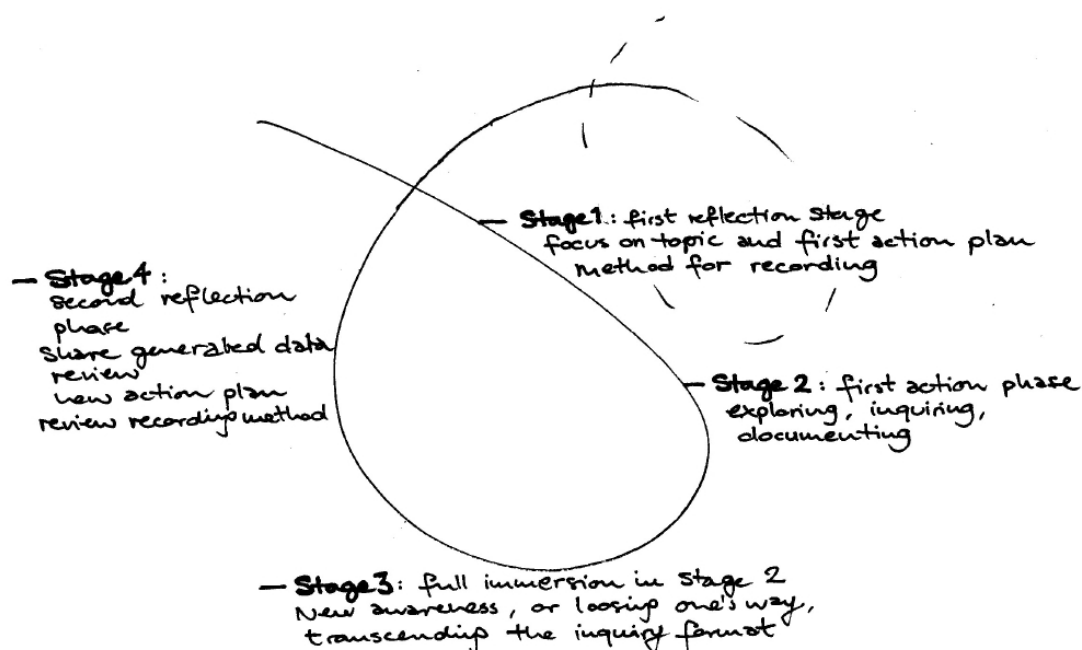
Figure 17:The four stages of a first full inquiry circle from reflection to action to reflection (Heron, 1996:49-50)

In the following stages a number of further circles will be completed followed by a longer reflection phase to pull the threads together in the end and eventually produce a final report, if the group decides to do so.

Within this research I implemented a brief co-operative inquiry[22] into our own consumption habits with a group of educators. The "recruiting" of group members was an entirely informal process, as I knew all of them personally through my work with IDEAS or through joint activities earlier, and because most of them were part of the circle of friends that I belonged to.

The group started out with 9 and then consisted of 8 members, (seven later) six women and three men, aged between early 20s to early 30s. Two members lived together in the same household, while the other five lived in shared apartments, with different degrees of joint activities with their respective flatmates. In two of these cases food and household articles were bought jointly by the flatmates. Three members worked as monitors in education for sustainability (environmental education, education about fair trade and media education). The monitors and one other member were also part of a study circle on education in values and ethics, which they had founded earlier. Finally there were two employees of IDEAS, the fair trade organisation (the shop keeper of the local world shop, who dropped out later, and one person working at IDEAS as an intern) and finally a masters' student of ecological agriculture, and me. Most of the members were interested in issues of development and or environment for professional reasons, and three were actively teaching at the time.

This research circle was a closed boundary group, we were a fixed number of members all the way through and did not invite others to intervene in the group.

4.3.3 Workshops

As an alternative to the cooperative inquiry I used a workshop to discuss the integration of responsible consumption into classroom teaching. I chose this way of working because the teachers I had talked to by then had no time, energy or motivation to commit to a long-term research activity. A colleague and

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[22] I use the words research circle and co-operative inquiry interchangeably.

good friend of mine told me the following, when I was not getting anywhere with my attempts to initiate a joint research undertaking: "We live in a world were we always have to make choices, take responsibility. Sometimes people are fed up with that, they get tired of it and just do not want do make more choices. In this case you have to come with something ready made, so they just have to follow your instructions" (Pistelli, pers. comm., 27-01-03). This is not meant in a paternalistic sense at all. It is simply the way our lives are structured in many cases, with an overdose of information and initiatives that make it hard to focus and on top of that a packed working day. It reflected the actual research situation, with me having time set aside just for doing the research, while others had to squeeze in any additional activity into their normal schedule.

I offered a 4-hour workshop in two sessions, a timeframe I had adapted according to participants suggestions[23]. I organised the room, literature, pens and paper, coffee and chocolates- in short all the material frame we needed to be able to work on the topic. 8 teachers took part in the workshop, two had worked with issues of child labour before and had edited a teaching material, one was a member of Intermón-Oxfam, an NGO active in development co-operation and Fair Trade, while some of the others had taken part in the "Solidarity is everyone's task"- programme. None had in-depth knowledge of Fair Trade, for many it was in fact a new term.

Two consequent workshops, which I held together with Renata Pistelli from a Brazilian NGO at conferences on alternative economics and education for peace, followed a different format. They were not as practical, as not all participants were teachers, and were thought as a space to learn together about responsible consumption and to share experiences in the area. In all workshops we used visual activities to conceptualise different aspect of responsible consumption and fair trade.

4.4 Research skills and validity

There are skills to give vigour to an inquiry which go beyond basic skills such as documenting findings, organising material and writing documents. Heron (1996:58-59) has described a set of skills he considers necessary for a person engaged in inquiry. He differentiates between skills needed for describing and explaining and those needed when acting for change.

"Being present" is the first prerequisite for doing research. This is essential for meeting people and when motivating or inviting them to participate in an inquiry. One needs to be present to see things and to enter into a dialogue. If you are "not there" it can't work. To keep up full interest and attention is especially important in repetitive situations as within a series of interviews for example that may otherwise become mechanical. "Imaginal openness" and "bracketing" as I understood them are about hearing and seeing more than the words, trying to go behind the surface and paying attention to the context in which people say things and we hear them. Especially when doing research in a different culture, be it in a different country or in a different environment in the own country, giving attention to cultural script, to the norms and customs that have formed the research participants, is vital to understanding each other. "Reframing" has to do with choosing the window we want to look through at the world, and deliberately walking around the house to look at the world from different angles. To do this I find it important to consult with others, to discuss impressions and conclusions in a group in order to help each other see things in a different light and to become more conscious of our biases.

If these skills are necessary for describing, then there is another set of similar skills necessary for entering into action, for doing transformative inquiries. When acting Heron is pointing to "dynamic congruence". He refers to an encompassing view of action that goes beyond acting competently in the common sense. It is an effort to become aware of what is before and after the action, the beliefs and norms we act upon, our goals and also the context and then the actual outcome. Ideally there needs to be congruence between all these aspects. "Emotional competence" refers to the ability to act without the weight of earlier traumas and not let them distort one's actions. This aspect is important in a

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[23] For the workshop schedule see Annex 4

situation with a certain pressure and a lot of uncertainty, as is an inquiry that it based on collaboration with a group of people and in this case has also been an examination. "Non-attachment" in action research is essential, and yet so difficult. I found it extremely hard to keep up complete commitment to the inquiry and at the same time not to define myself through this project. After all I was attempting to work for my ideals and therefore my work was very closely related to my identity. To be able to dare or risk something in the research, to let it go its own direction, to allow for some chaos without being afraid that it may not work out, to think unconditionally, for all this I need a certain distance between my own identity and the research. Only then can I stay calm when I have to think things over or change direction. It is also a question of energy. An inquiry is tiring, often there is time pressure and it is a situation of intense learning. Without breaks and a life apart it is hard to sustain such a situation over months and months. Finally Heron points at "self-transcending intentionality" which needs to be practiced in a research set up, where many participate and thus one person is not in control. It is an unpredictable situation and requires flexibility and always having another option in mind.

Validity procedures are necessary to keep up rigor in the inquiry. For experiential learning and research circles the inquiry is taken through a number of cycles, with alternating reflection and action phases so that "experiential and reflective forms of knowing can refine each other" (Heron, 1996:60, Kolb, 1984). This is a process of refining, extending and deepening on the one hand, as more knowledge is acquired and further information sought to fill in parts of the puzzle. On the other hand there will be checking, correcting and deleting of initial assumptions. Different aspects of information collection and reflection can be included, taking photos for example as well as asking questions (Härnsten, 1994), and both expressive and artistic ways of making sense as well as verbal or intellectual ways. Description and evaluation from one circle is used to building theory and then applying new knowledge to the management of the next circle. There needs to be space for challenging an assumption if it is flawed because of not noticing, or not mentioning. When experience of a further cycle shows limitations of the conceptual model, false assumptions implicit in the guiding ideas or action plans, projection and finally lack of rigor in inquiry and validity procedures this can be worked on and changed. In general one needs to have the courage to bear phases of chaos, conflict, and disorientation, to allow for new levels of knowledge to emerge. Working closely in a group also makes it necessary to give attention to group processes and to spend time on explicitly set ground rules and to actively shape the way the group interacts to give space to all participants. Authentic collaboration has to be ensured in all stages of inquiry, reflection and decision making, with all group members making the research method their own. If this is not possible this has to be stated in the research account.

Action research can be evaluated according to two criteria which Checkland and Scholes define as follows: "Action research, not being based on the hypothesis testing model from natural sciences […] has to be judged by the even application of two criteria which relate, respectively, to the 'action' and to the 'research': practical achievements in the problem situation and the acquisition of process knowledge concerning problem solving" (Checkland and Scholes, 1990:182)

4.5 Research process

Table 2: Overview of the research process (Source: this thesis)

	Spring 2002	June 02	July 02	August 02	September 02	October 02	November 02	December 02	January 03	February 03	March 03	April 03	May 03	June 03	July 03
Reading on the topic, deciding on research topic, doubts, trying to get to know the terrain, preliminary objectives	■														
Research proposal		■													
Searching for literature, making first contacts, first interviews in Berlin			■	■											
Move to Spain, refocusing of the research, learning more in-depth about methods					■										
Working as a volunteer with IDEAS, collaboration with the Consumer Service, Córdoba									■	■	■	■	■	■	■
Learning about Fair Trade and the research site, mapping of social initiatives in the city						■	■	■							
Interviews about Fair Trade and education								■	■	■					
Contacting teachers to try to form group								■	■						
New approach, as this is not working, teacher workshop and contact with the teacher training centre (CEP)										■					
Research circle on consumption										■	■	■			
Interviews: North South Centre, Lisbon; Teachers on GE, teacher working group												■	■		
Writing of first draft on methods and framework									■	■					
Writing of results and discussion, final version													■	■	■

5. Research area and map

The city of Córdoba in the southern Spanish Autonomy of Andalusia was the site for this research. This chapter includes a map of the area and then draws a sketch of the civil movement for international solidarity in Spain after the dictatorship as an introduction to the place, - a picture, which will then be completed in Section 6.

5.1 Maps of the research site

Figure 18: Map of Europe (http://europa.eu.int/abc/maps/index_en.htm)

Figure 19: Map of Spain and Andalusia

National Government
(Gobierno Central)
|
|
Autonomous Communities
e.g. Andalusia
(Junta de Andalucía)
|
|
Provinces,
e.g. Regional Government
of Córdoba
(Diputación de Córdoba)
|
|
Municipalities,
e.g. City Council
of Córdoba
(Ayuntamiento de Córdoba)
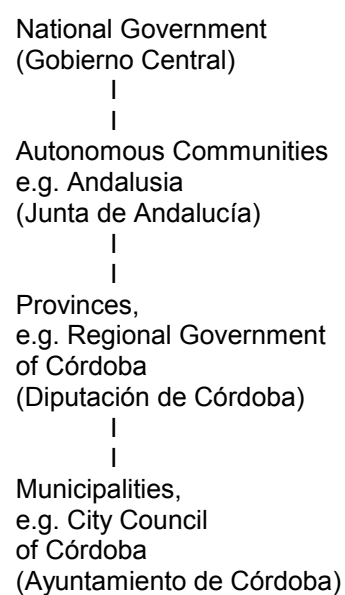
Figure 20: Administrative Structure
of Spain (Source: this thesis)

POLITICAL PARTIES
PSOE
PP
IU — PCA
others
Christian workers youth
Communist youth

UGT Union general de trabajadores
WORKERS UNIONS
C.OO Comisiones obreras
CGT (radical)
Sindicato progresista

WOMEN
SOCIAL WELLBEING
CITIZEN'S PARTICIPATION
YOUTH COUNCIL
City Council
CO-OPERATION FOR DEVELOPMENT

supports €

FAMSI
takes part
confinances €

organize

SOLIDARITY WEEK

CORDOBA SOLIDARIA

FORO POR LA JUSTICIA SOCIAL

Paz y desarrollo
Asociación de amigos del pueblo Saharaui
Grupo por Cuba
Sepal (ETEA)
Aspa
Maizca } Co-operation with Latinamerica
cic - Bata } Development and education
Mzc
Asociación Educativa Barbiana — Education

realize int. co-operation with funds € from
EU, city council regional and national government, others

REAS
CONFERENCE ON ALTERNATIVE ECONOMICS
organizes
FAIR TRADE
IDEAS ←
RESPONSIBLE CONSUMPTION
world shop ← owns
Almocafre Consumer Co-operative
herbolarios

Caja Sur
CHURCH GROUPS
christian workers youth
charitable groups | christianos de base
€
Córdoba acoge

IMMIGRANTS
APIC Pro-immigrant association

RED
YOUTH
Casa del Cypres (junta) Casa de la juventud (city council)

Ecologistas en acción (radical)
ECOLOGISTS
Asociación ecologista Guadalquivir (conservation)

WOMEN
Plataforma Andaluza de Apoyo al lobby Europeo de Mujeres
many groups

Figure 21: Map of social initiatives in Córdoba (interview, this thesis)

Cordoba is the capital of one of Andalusia's 8 regions. It is a city of 310.000 inhabitants. Figure 21 charts the social initiatives landscape in Córdoba. The Solidarity Week (Semana de la Solidaridad) and the Conference on Alternative Economics (Encuentro de Economía Solidaria) are two of the important events for the movement of international solidarity in the city. Cordoba for Solidarity (Cordoba Solidaria) and the Forum for Social Justice (Foro de Justicia Social) are umbrella organisations for NGOs working with development and solidarity. The fair trade importer IDEAS (Initiative for an Alternative Economy and Solidarity) together with the ecological consumer co-operative Almocafre forms the centre of responsible consumption, with several small health food shops (herbolarios) adding to the choice of alternative products. The city council (Ayuntamiento) is a member of the Andalusian Solidarity Fund (FAMSI) through which it finances decentralised development projects, most of which are carried out by the NGOs depicted in the centre of the map. Further there is a multitude of other social initiatives some of which are represented around the areas of church, immigrants, youth, women and ecologists. The groups are somehow informally connected, as the number of activists in Córdoba is relatively small and one and the same person sometimes participates in various initiatives. Yet it has been repeatedly commented, that there is not sufficient communication between initiatives. Barbiana is in so far a link for the educational sector, as they coordinate the programme "Solidarity is everyone's task" and therefore bring NGO-educators together with schoolteachers to plan and realise the workshops. However, I did not come across an organisation which explicitly does networking between schools and NGOs or services interested teachers outside this programme.

5.2 Brief overview of civil initiatives and social movements in Spain after Franco

After 4 years of civil war, Franco ruled Spain in a military dictatorship until his death in 1975. Spain then became a monarchical dictatorship, and King Juan Carlos I. led the country in a transition phase. In 1976 the constitution was proclaimed. Up to today Spain is a constitutional monarchy. From 1982 until 1996 the Socialist Workers Party (PSOE) has always been the strongest party in government. Since then the Popular Party (PP) is the governing party holding the majority since the last elections. Jose Maria Aznar is currently president of the country.

Andalusia is today governed by the PSOE and in Córdoba the United Left (IU) governs together with the PSOE. The United Left is traditionally the strongest party in this city, a fact that is also due to the legacy of Julio Anguita, a charismatic mayor, who after his period in Córdoba became the general secretary of the Communist Party (PC) for many years.

In Spain as in many European countries the large political parties have lost their role as creators of collective identities for the masses. "The parties offered identity resources as much to their elite as – and this in the first place- to the basis." (Ibarra et al., 2002:27) Their task was to elaborate and guide what was to be part of the political agenda. Today these parties concentrate their efforts on the "efficient tasks" of representative politics, such as recruiting elites, formulating public policy and organising elections. Ibarra et al. (2002) conclude that this may be why today every day political participation, formulation of themes on the political agenda, creation of identities and the mobilisation of citizens are activities which are being carried out by social movements rather than by the political parties.

The authors have studied some of the large recent social movements in Spain. The movement for international solidarity is one of them, and it is becoming home also to efforts for mainstreaming fair trade and responsible consumption. It is therefore briefly portrayed in this section to set the scene for the research undertaking. This study of the movement has been carried out in Catalonia and the Bask Country, however the campaigns and themes and also some of the struggles are valid for the entire State of Spain.

The movement for international solidarity and co-operation encompasses solidarity committees, mobilisation platforms as the Platform 0.7, lobbying for the allocation of 0.7% of government budget

to development co-operation, and the platform against foreign debt as well as NGOs, which will be described below. Martí et al. (in Ibarra et al., 2002:83ff) distinguishes between three stages: gestation/ development, consolidation and maturity and crisis.

The movement started in the late 1970s with a focus on Central America, where revolutionary movements for example in Nicaragua and El Salvador where supported, as well as some countries of the Southern Cone – Chile, Brazil and Argentina. Other efforts focused on Western Sahara. The initial stage can be divided in two parts. In the very first years it was people with a political formation who had been active in the struggle against the dictator Franco who began with awareness raising activities, denouncing violations of human rights and the problematic structure of the relationship between rich industrialised countries, and economically disadvantaged countries. There was a clear difference in the approach between solidarity committees and formal NGOs. The committees apart from the awareness raising work mobilised first resources to cover basic needs in the countries, that the campaigns were linked to and also sent brigades (as for example to Nicaragua, especially after the victory of the Sandinist revolution). On the other hand NGOs co-operated with each other and launched the campaign 0.7 which demanded that the government destined 0.7% of its budget to "development aid". The campaign started in 1981 with the aim to collect 500.000 signatures, which by the Constitution are necessary to initiate the process of a popular legislative initiative.

Both parts of the movement, although different in nature and approach and with distinct objectives or propositions, have lead to comparable results- namely the creation of a discourse referring to the necessity of collaborating with the economically disadvantaged countries towards their development. Both parts of the movement have also experienced an organisational consolidation and became recognised as the instances that could formulate policies in the area (Martí et al., In Ibarra et al., 2002:84).

The second stage is characterised by further co-ordination between the members of the movement. At the same time the creation of more sectors and further specialisation took place and again points of encounter. In the 1980s first steps towards action by public institutions were undertaken, such as international partnerships between cities, as well as initiatives to destine parts of public budgets to development co-operation. Funds for co-operation and development aid were built up to merge the amounts destined to co-operation by several municipalities and to manage them jointly. A similar fund exists in Andalusia since 2001. The Andalusian Fund of Municipalities for International Solidarity manages money destined to co-operation by 36 entities, realises own projects and evaluates those that are being realized by other NGOs for the fund. Other "Solidarity Funds" exist in Balearic Islands, Valencia and Galicia (FAMSI, 2001).

The early 1990s were characterised by a consolidation of the structures. There are substantive actions, such as the increase of public budget proportions destined to co-operation, (always as an answer to intense campaigning). In Catalonia there was a wave of municipal participation, with more entities joining the solidarity funds. At the same time there were also symbolic acts: A stronger normative activity within the movement to define new instruments, a bigger public participation and an institutionalisation of individual involvement. In the Bask Country for example the Figure of the "Bask volunteer" was created through funds directed towards volunteers in the area of international co-operation (Martí et al., in Ibarra, Martí and Gomà 2002: 92). Further institutional channels are created to ensure the regular access of NGOs to the process of design of co-operation policies. New NGOs appear and over all the movement reached a critical mass to make organisation effective.

Finally the late 1990s saw the maturation of the movement. New spaces are covered such as Bosnia after the war and Chiapas in Mexico. Resources destined towards NGOs in the area of development co-operation increase exponentially. In Córdoba increasing sums of money where destined to NGOs which also took over awareness raising and educational activities, which had earlier been within the domain of the state. This can be seen as an "outsourcing" of tasks, not always with positive consequences for the educators. In many cases the state kept paying the same amount per hour of training, however the organisations who organised the training, only paid part of this sum to the educators and used the rest for organisation and to finance their own activities. There has been

criticism about bad working conditions and low pay in NGOs because of this situation (Castillo, pers. comm., 2003).

Three streams of action can currently be distinguished in the movement: "Fair Trade and responsible consumption", the Mediterranean Alternative Conference and the continued campaign "external debt - eternal debt". Over all Martí et al (in Ibarra et al., 2003: 93) states that the current results are:

- Stable parts of public budgets destined to co-operation
- A growing numbers of municipalities in funds for international solidarity
- A higher permeability of the discourse.

The latter has positive and negative facets: on the one hand academia with the universities has entered the field, with a growing number of courses, master programmes, punctual activities and research being realised on the issue. At the same time other actors from the private sectors are jumping on the bandwagon. Marketing with a social cause, marketing which uses the new concept of solidarity as an advertisement tool is now extremely common in Spain[24] and has taken grotesque forms. Companies are using the arguments of the discourse for their own gain, such as a campaign by the cigarette brand Fortuna which claimed to destine 0.7% of the cigarette sales to "projects" without ever specifying the kind of projects or revising their own production policy (Nieto, 2002). As a response to this the umbrella organisation of the NGOs in different autonomies such as Catalonia (1997) and the Bask Country (1999) wrote up codes of conduct for NGOs in development co-operation.

In any case the biggest triumph has been in the area of the intangible and symbolic with the creation of a widely recognised discourse.

Political activism as described above is not a mainstream phenomenon in Spain and its impact on public policy and individual practice is limited. As in other countries there is a gap between theoretical and practical support. While the vast majority states that they feel solidarity with developing countries, in 2001 a minority of 22% of Spanish citizens were defined as activists (Martin, 2003: 193). In 2002 the country destined 0.30% of its GNI to Official Development Assistance (ODA). It thereby reaches not even half of the amount proposed by the UN. Yet Spain is expected to raise its ODA to 0.39 % by 2006 (Martin, 2003:191) and considering the high rate of unemployment, there is a remarkably strong support for international solidarity in the general public (OECD, 2002).

However, such support does not coincide with a detailed knowledge of North-South realities. To achieve this, determined efforts in the field of education are needed. In this area regional and local governments are key players in Spain. The trend towards decentralized international co-operation, which manifests itself in the regional "Solidarity Funds" for example, can also be observed in the area of education. While in recent years only 0.61% of ODA were spent on information and development education the ratio is different for decentralised co-operation. In fact one of the main aims of the decentralised co-operation efforts is development education through a wide range of activities (FAMSI, 2003, Martin, 2003).

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[24] See also Section 3.3.2

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6. Outcomes

This Chapter presents the outcomes of this research. It fills in the picture of the context of Fair Trade in Córdoba and outlines the educational situation. I then move on to the experiences with the research circle and workshops on responsible consumption and education.

6.1 Context of Fair Trade and responsible consumption in Córdoba

6.1.1 General context

The following section intends to offer you a glimpse of the context of Fair Trade and sustainable consumption in Córdoba, Andalusia, where the research was carried out. It is based on a series of interviews. For a full list of interview partners see Annex 3. The aim of this section is thus to provide you with one assessment of the situation by some key informants.

Today Fair Trade and responsible consumption seem to be an issue for a relatively small part of the population. It is mostly people connected with the organisations working directly with Fair Trade or organic products and to some limited extend those belonging to the left political sphere.

According to the estimation of the interviewees, the general public has little knowledge about the concepts and there is a lot of confusion about their meaning and their aim. The biggest problem mentioned by almost all interviewees is the lack of information available to the general public alongside a lack of interest in the issue. Coverage of the issue in the media seems to be thin, except for occasional articles. To many the concepts are entirely unknown, in other cases they are not well defined, as for example the idea of organic agriculture. Vegetables grown in the home garden, no matter how much chemicals and herbicides have been used in the process are labelled as organic, and tomatoes, when sold on the branch, are also perceived as ecological. According to one opinion one factor here is the generally lower educational level in the South of Spain coinciding with lower incomes, since the consumption of ecological products in the North of the country is higher than in the South. I have not found data on the degree of consumer awareness in northern and southern Spain or comparisons between Spain and Northern Europe.

Box 10: " If you think green you must be from Mars" (Source: this thesis)

It must have been in my second month in Spain, when the culture shock set in and I broke into tears in front of my best Spanish friend. I was crying about not being able to find tea lights made from beeswax and recycled paper to write letters on. He was more than puzzled about my emotional outbreak- so little typical for the calm person as whom he had known me. "But you are not seriously telling me that you can not live without small tea candles?" he asked blinking in the bright sunlight of a Tuesday afternoon. No. What had provoked my tears of frustration was not the lack of tea-candles, and to be honest I did find recycled paper the day after in a copy shop around the corner. What had produced my tears was much more a mound of little compromises I had been forced to make over the past months, before I got better at making use of the existing, if comparably scarce alternative infrastructure. There was no fresh milk in most stores, ecological milk only existed in a long-life skimmed version, organic vegetables could only be bought on Tuesday afternoon, if the farmer came in time -otherwise on Wednesday morning, that is if you came in time. On Fridays you might find a single dry little pepper in the shop window and you would feel lucky. Organic bread had also to be fought for, which in some cases, I admit, did lead to spontaneous acts of solidarity between customers, both buying half a bread. Finally once purchased an item you had to engage in a fierce fight with the shopkeeper before he or she let you leave the shop without two-dozen plastic bags, shaking her/his head pityingly. "Another one of these crazy environmentalists", or I should say crazy Martian.

People involved in the field however do see a slow increase in consciousness of the issue:

> *"When we started in 1994, we were Martians (see also Box 10), but now we are normal people, human beings with arms and legs" says an employee of the organic consumer cooperative in town.*

Others confirm this impression:

> *"Before there was nothing and now new spaces are opening up for the issue."*
> *"Young people are very curious", "Students know more than their parents".*

In many cases the interest is there, as well as a certain degree of awareness that something in our system is wrong, and that we might have something to do with the misery in the South and with mounting environmental destruction. The concept of Fair Trade is perceived as positive, however in some cases the credibility of Fair Trade initiatives is questioned.

Another reference for the growing demand of Fair Trade and organic produce may be the fact that large supermarket and department store chains have put some Fair Trade products onto their shelves. This is interpreted differently. Some welcome it as a sign for a sustained shift in the position of the chains towards issues of sustainability, while others see it as a mere reaction to changes in the consumer demands. They describe it as just another way of attracting people into the stores while in the shelves behind the tiny organic section, nothing is changing. The Spanish Fair Trade and ecological agriculture movements are facing the same debate that has been fought fiercely among members in Germany and I imagine also in Sweden. Is to introduce products in supermarkets and large department stores, which don't have a coherent sustainable and Fair Trade policy, a fundamental contradiction and therefore wrong, or is it an acceptable way to facilitate access to the products to a much larger group of consumers? There are strong arguments for both positions. In Spain where the movement is still in its beginnings and consumer awareness seems to be comparably lower than in Northern Europe, the small stores and co-operatives are serving the important function of informing and mobilising the consumers. This is a task that large chains are not going to fulfil. The interviewees stated almost unanimously:

> *"Disinformation is tremendous", "There has been little work done at grassroots level", "You need to make an effort, if you want to learn more about it", "There is very little advertisement"*

At the same time accessibility is perceived as a problem in Córdoba, a city with 300.000 inhabitants, one consumer co-operative –where vegetables and bread is delivered once a week only, one Fair Trade shop and some smaller shops that stock a limited range of products. Yet Córdoba has a comparably dense alternative infrastructure and therefore reasonable access to products. The situation is much more difficult in smaller towns and villages, where there are no points of access at all.

In general the topics are present in Córdoba, because IDEAS, one of Spain's largest Fair Trade importers and at the same time NGO has its seat here. Everything started in 1989 when the co-operative came to Córdoba and opened up the first 'solidarity shop'. Up to today it forms the centre of Fair Trade in the city:

> *"It is only because I know people from IDEAS, that I learned about Fair Trade and know where to buy the products"*

The biannual meeting of the Fair Trade organisations in Spain is held in the city and in the alternating years IDEAS with the collaboration of the Network of Alternative and Solidarity Economics (REAS) organises a big conference on alternative economics. Further there is a functioning ecological consumer co-operative, an initiative which started in 1994 as a student project and turned into a fully functioning co-operative in late 1999 with its own educational programme.

None of the respondents coherently practised responsible consumption in all aspects, some did to a limited degree, others not at all. Most did not think that at their workplace responsible consumption was practised either. This gap between theory and practice, between discourse and action has been explicitly mentioned by some:

> *"Theory and practice are hardly related", "Theory and practice do not correspond".*

The degree to which government institutions support Fair Trade and responsible consumption depends on their political will. And to start with, the political parties in the area should be open to the issue, since in the city government the IU has a majority, and the region and autonomy are governed by the PSOE, i.e. all leftwing parties, which have in one form or another committed themselves to solidarity and have a tradition of work for solidarity. And it is in fact the case that the city government (Ayuntamiento), the council of the Province of Córdoba (Diputación) and the government of the Autonomy of Andalusia (Junta) support IDEAS financially. However people have stated repeatedly, that they see little of the city's involvement, considering that it has a left wing government. Nonetheless there are also more visible positive differences compared with other cities. Córdoba is for example the model city for a recycling project in Spain.

6.1.2 Education for a sustainable consumption and about Fair Trade

In the area of education most of my interview partners stated that Fair Trade and responsible consumption have not been addressed explicitly, neither in the general curriculum, nor are they so far part of the transversal themes or education in values and ethics. However in another interview with the General Office of Consumption for Andalusia I was told that in 2002 and 2003 fair trade was the focus of their educational activities and the regional consumer office is also planning a seminar on fair trade and responsible consumption for this year. However, it seems as if this information has not reached the people involved in education that I have been in touch with in Córdoba.

In the Spanish educational system, there are a number of so-called cross cutting guidelines (temas transversales), issues which are considered globally important and are to be treated across all subjects, as they touch different disciplines. It is hard to tell up to which degree such transversal themes are actually integrated in the classrooms. Their realisation depends very much on the individual teacher. In general a responsible for education in ethics stated that those aspects which imply a personal transformation on the side of the teacher are harder to get into the classroom, while topics that can be treated in a more general, alienated way are taken up easier. "Those topics that do not require change on the part of the teacher are taught without problems. Other topics which would require to think over personal positions, such as sex education and possibly also education for responsible consumption, are harder to get into the class rooms because not all teachers are willing to enter into the process of personal change." However, as outlined in Box 11, Córdoba has an extensive programme on solidarity and co-operation in secondary schools, financed by the city government.

Box 11: Solidaridad es tarea de tod@s - Solidarity is everyone's task
(Ayuntamiento de Córdoba, 2002)

The City Council has introduced the program in 1998. It consists of the institutionalised collaboration between local NGOs and schools. A number of workshops are offered, which are integrated into the general teaching plan and are being implemented by the NGOs, in close co-operation with the teachers. The idea is to train teachers in class for teaching these topics. In preparatory and evaluation sessions methods of teaching and material are discussed. The authorities describe their involvement in this area of education as follows:
"To collaborate with the educational system within the area of education in values and ethics is a task this city government takes on with determination. We know that educating the youth of today guarantees us that we will be able to count on responsible citizens tomorrow." (Ayuntamiento de Córdoba, 2002). In the academic year 2002/03 the following topics where part of the programme: North-South relations and external debt, Brazil and the landless movement, The Saharawi, Living without gender violence, Men and women in the world of today, Participation of youth, Participation and the media, Immigration, Education for peace. Responsible consumption and Fair Trade have been included in the programme for the next academic year.

The issue of sustainable consumption and Fair Trade can be integrated as a transversal theme in different subjects. There is already a wealth of teaching material available. As part of 'solidaridad es

tarea de tod@s' the issue will have a constructive access to schools. The question remains up to what point individual and institutional consumption habits by both teachers and the school are in line with the criteria of responsible consumption and could serve as positive examples.

Apart from these efforts, there are also other entities which work with education. The teacher's training centre of Córdoba (CEP) is an institution under the Autonomy which is in charge of teacher training. The work consists in providing courses and workshops for teachers, accompanying their efforts in the schools. Another tool of the centre are teacher working-groups. These are autonomous groups of teachers, who come together to work on a specific topic, elaborating or compiling teaching materials. The groups have a small budget and their participation is recognised as part of the required advanced vocational training. The CEP has agreed to offer a training course on Fair Trade, sustainable consumption and alternative economy in the coming academic year. They are also open to a working group on Fair Trade, if there are interested teachers.

6.1.3 Who needs to collaborate to promote Fair Trade and education for responsible consumption in Córdoba?

During the interviews I asked people to draw a map of the entities they thought necessary to collaborate in order to promote Fair Trade and education for Responsible Consumption. The maps and lists constitute different angles and point of views of the issue. They range from a general visualisation of the global context of development issues to more concrete analysis of the different actors who are perceived as necessary for collaboration in the field or their relationships.

Figure 22 gives one view of the global context and the different public entities on national level drawn by a member of an NGO working with development and education. In the interviews a list of public and non-governmental organisations to be represented in the struggle emerged. I have summarised this list in Table 3. Participation of government entities is most often thought as financial assistance to non-government initiatives. One interviewee explained this with the inertia of public institutions. He assessed NGOs as more responsive and competent in the area, while public institutions were slow to change. There is controversy around the potential and danger of the participation of department stores and large chains in the effort to increase responsible consumption. Refer to Section 6.1.1. for the different positions.

Table 3: Entities that need to collaborate to advance responsible consumption
 (source: interviews, this thesis)

Public entities	NGOs and semi-public organisations	Education	Co-operatives and private sector
Junta de Andalucía	Consumer associations (U.C.E./ U.C.A.)	Teacher training Centre	IDEAS
Diputación de Córdoba	Municipal Office of Consumer Information (O.M.I.C.)	Unit of Co-operation, University of Córdoba	Almocafre
Ayuntamiento de Córdoba Departments for -Youth -Citizen participation -Co-operation and development -Sports	Federation of Consumers and Users of Andalusia (F.A.C.U.A) Confederation of Neighbourhood Associations	Department of Co-operation, ETEA Student-councils of the Universities	Department stores -Carrefour -Erosky -El Corte Inglés Supermarket chains
Regional and Local News media	NGOs affiliated with Córdoba Solidaria		

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OUTSIDE

Producers

↓

Create Cooperatives

International Organisations → WTO → World Bank → IMF

→ Cancel Foreign Debt
eliminate tax-barriers
tax those who have most

represent all western countries, those who have the power to provoque a change

SPAIN

National Governments (spain) →

Strategic policies
(Ministry of Economy / Foreign Affairs)
↑ economic support to marginalised consumers
eliminate subsidies to Multinational Companies
subsidies to regional Companies

Autonomous Communities (Andalucía) → Strategic lines

Provinces Regional Scale (Córdoba) → destine part of the budget to supporting alternative consumption

Retailers (shops) → promote consumption of alternative products

Figure 22: The global context of responsible consumption (interview, this thesis)

Figure 23 was drawn by a member of another NGO also working with education and provides a closer look at relationships between the different NGOs working with development issues, Fair Trade and education for solidarity. It becomes clear that there is space for more co-operation, but that so far networking is not very extensive. More close and continuous co-operation is demanded by some to strengthen the impact the NGOs can have. In different occasions the need for IDEAS to continue and strengthen its role in awareness raising and to act not only in its interest as an importer has been underlined.

The consumer as the main actor has only been explicitly mentioned in two occasions, by the consumer cooperative and by an educator working with responsible consumption. Figure 24 is a somewhat comprehensive representation of the actors needed when working towards responsible consumption with special reference to the consumer. It was drawn by an educator working with different NGOs.
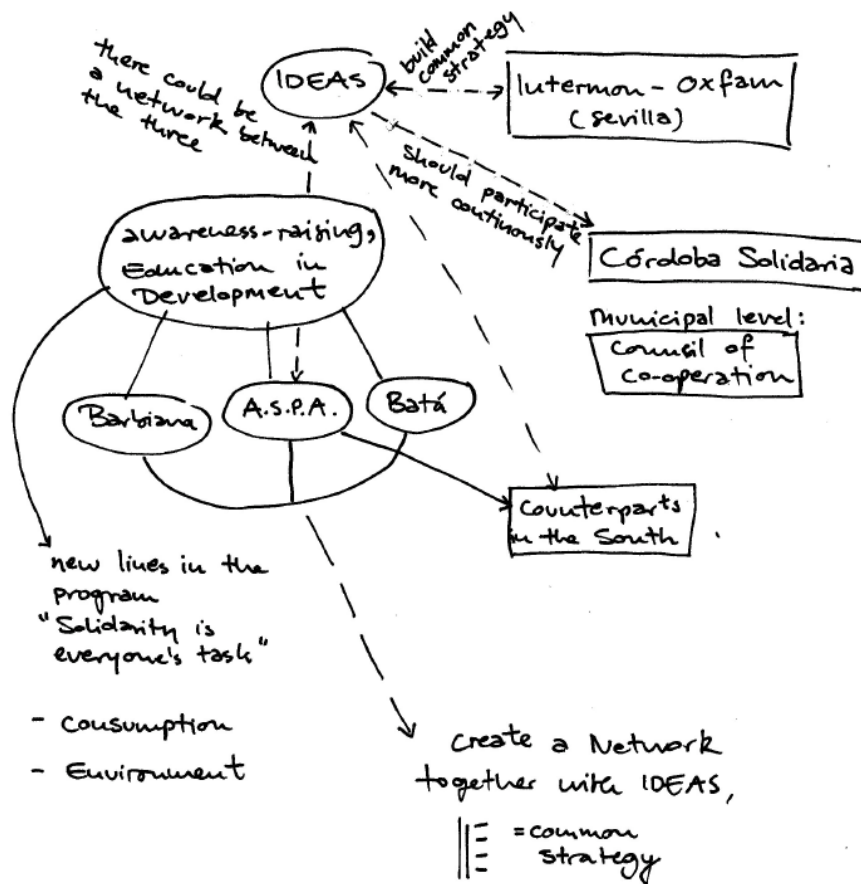
Figure 23: Relationships between NGOs in the sector (interview, this thesis)

Figure 24: The Consumer as the principal actor in the process (interview, this thesis)

6.1.4 Difficulties and successes of the work for Fair Trade and responsible consumption

To complete the account, Table 4 summarises difficulties in the work for responsible consumption and Fair Trade, as mentioned by the interview partners. Figure 25 then summarizes some of the successes and strong points of the movements over recent years. It is a summary of the timelines interviewees drew about the successes of the Fair Trade movement and for Responsible Consumption in Córdoba. There are two points that people did not agree on. One was the credibility which was questioned by some and the other the issue of the introduction of Fair Trade products in Supermarkets. Here a general debate is mirrored which I have described briefly in Section 6.1.1.

Table 4: Perceived difficulties in the work with fair trade and responsible consumption (interviews, this thesis)

Area	Perceived difficulty
Society/ Context	*" From a welfare society we have changed towards a society with people that are more closed, egoist, and as a consequence media and politicians reflect a society with less solidarity (with very many exceptions of course)"*
	"The commercial and business logic, competition drowns the other cooperative values, and is has turned – beyond just being an economic value- also into a social value."
	"The life of people is not structured for a responsible consumption."
	"The is a lack of reflection and self criticism"
	"There is a lack of interest from the people"
	"It is difficult to struggle against the current, it needs a lot of time"
Scope	*"These are questions of international politics; it is difficult to change them from the grassroots level."*
Information/ Education and awareness raising	*" The capacity of the media to manipulate, brings about a homogenisation of information, it seems diverse, but it is unidirectional."*
	"One has to make advertise the existence of fair trade products and how the process works."
	" A big problem is the awareness raising, and the lack of information. There is no information on the ethical bank for example and not even the people from the political left, in the communist party are aware."
	"In the schools the ethical aspects of fair trade products need to be treated more profoundly, not simply their aesthetic aspects."
	"The cultural/ educational level here in Andalusia is lower than in the North of the country"

Table 4 continued:

Area	Perceived difficulty
Accessibility of products/ Price	*"It needs to become more popular. In the large cities there are shops, but in the small towns there are none."* *"It should not be sold only in specialised stores, because like that people have to go especially to buy these products, it mustn't be like a pharmacy."* *"People feel incoherent: there are things that you will not stop consuming, that are so embedded in your every day life, in your lifestyle, as for example going for a beer, eating out,..."* *"The purchasing power / income level is low."* *" Theory and practice do not go together:* *after an awareness raising activity people leave with the motivation to do something, but then they feel lost, they don't know what to do"*
Credibility of Fair Trade	*"There are doubts as to whether the money spent on fair trade products is distributed along the chain as stated."* *"Doubts are starting to come up, about failures within the network of fair trade, with partners that are not always that fair."*
Role of NGOs	*"There are difficulties between NGOs, it is difficult on the institutional level, however they should construct a common strategy"* *"IDEAS has to take a more active role as an NGO, not just as an importer, they should free one or two people to work with the issue of education for development, to make a more stable contribution. There is an open space for them in the schools."* *"It is difficult to do everything right. The people from IDEAS for example gain money from this situation, NGOs try to better the situation, but they also want to secure their jobs."* *"IDEAS has to question the social role it needs to fulfil, not only its role as an importer"*

First Conference for Solidarity and
Alternative Economics in Córdoba
Fair trade constitutes a real(?) hope

Sale in all kinds
of shops
(not yet, contradiction?)

1989   1993   2002

initiated

------ specialised shops
(world shops)

------ interested population -----------------------------------

shops that survive (?) -------------------

Catastrophes, such as Mad Cow Disease
raise awareness among consumers

Structured
Discourse

Awareness Raising   ----- in a continuous fashion -----------
Campaigns
(a) Primary and secondary   (b) boycott, denouncing
education, Universities   of exploitation of child labour

Credibility (not yet?)

--??--

Figure 25: Timeline of perceived achievements of the Fair Trade movement in Córdoba (interviews, this thesis)

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6.2. Research circles

6.2.1 Initiating a co-operative inquiry, why it did not work

The core of my research was to be a co-operative inquiry. I had hoped to get together a group of teachers to discuss the question of how to integrate the topic of consumer education for sustainable consumption and Fair Trade into formal education. How to make sure that these topics would be taught systematically and would reach all students during their school time.
However the group never formed. There were a number of factors that made it impossible to realize this idea, at the moment I intended. They had to do with very practical issues on the one hand and on the other hand I believe that there were problems with the content and maybe also structural difficulties for this kind of work within the current educational system.

The time for doing my fieldwork was short and not very well placed: I started to contact teachers after the Christmas break. It turned out then that they did their planning for the entire school year around September and October. By the time I contacted teachers they had already planned out their time. On the other hand there seemed to be a general time constraint for those interested in any issue apart from the obligatory teaching were involved in very many extracurricular activities already. In other words those teachers that were interested in changing something were drowning in extra work.

I also believe that the question I had formulated to start talking about a possible co-operative inquiry may not have been adequate. I was very much focused on institutional changes, on working towards a change in the curriculum, and on the different entities, which would have to collaborate in order to move something towards the aim of including education for responsible consumption. At the time I was trying to initiate an investigating group, the national government had just passed a new educational law, called the law of quality (ley de calidad), which focused even more on performance and more precisely measurable performance, and which did not mention transversal themes anymore[25]. Transversal themes are spaces in the curriculum for issues which need to be taught across disciplines. They are usually geared towards education in ethics or towards a responsible citizenship. Current transversal themes range from traffic education and health to peace, coeducation and environmental education. In general these are topics where "performance" cannot be measured in quantitative terms or through exams and within an already tight schedule it is a difficult task to make space for them. It also requires extra work from the side of the teacher.

Responsible consumption and Fair Trade are also topics which are new to most teachers I have talked to and although many (not all) saw their importance they did not seem to be their first priority, simply because they had not thought about them before. In a workshop I did later with a group of teachers (see 6.3.1), it became clearer, that they were very much interested in and fascinated by the topics. At the same time we stood at the very beginning of a process, where they were most interested in learning about practical tools of teaching and were not so much concerned about an institutional frame for the teaching of these issues.

I can only scratch a little on the surface of what I believe to be structural difficulties for this kind of work in schools. Despite the fact that there are still spaces to include the issue in class and although there is the option to start an institutionalised teacher working group for those who would like to go deeper into the issue, it still depends entirely on the individual teacher if she or he takes it up in class. In the end it always is an additional activity. Would things change if teachers were routinely in school all day with proper working spaces so that such inquiry groups could be integrated in their normal day-to-day work plan?

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[25] See http://www.mec.es/leycalidad/ for the full text and for more information on the debate around it see http://www.izquierda-unida.es/Actualidad/docu/2002/ manifiestoleydecalidad.htm

6.2.2. The consumption experiment – research circle on responsible consumption

In mid February I initiated a study circle about responsible consumption with a group of educators. The idea was to investigate into our individual consumption and try to consume in line with our beliefs, knowledge, and ideals - for the period of one month. The group was to be a way to give educators a space where we could experiment with our individual consumption habits and discuss issues of sustainability around a concrete example, in order to give us a stronger basis for educational work.

I was building on my initial idea of discussing and working towards integration of responsible consumption in education. But for this group I refocused a little and returned to the problem which I had grappled with for a long time and which had together with other aspects lead to my choice of the topic. I looked again at the divergence between what people say about consumption and what they actually put into their shopping baskets. In the course of my introductory interviews I had come across it again and again. As my approach with the teachers was not getting anywhere I decided to follow up on this issue instead, as it seemed to be something important and important not only to me, but to the people I was talking to. I further felt that the issue was not as simple as people said, there were so many excuses for justifying or legitimising the gap between their discourse and their action. This I wanted to explore further. There was a need to reframe the apparently obvious. When I commented the issue to others they all agreed that it was puzzling and ironic.

> "*How can you expect people to buy fair trade goods, while not even the fair trade importers buy them*", "*What do left wing trade unions do with conventional stock market shares to finance their pension system*", "*Theory and practice don't correspond*"

So I suggested to people who worked as educators in schools or with IDEAS to inquire into this, and to begin with our own behaviour. I proposed an "experiment": to experiment with sustainable consumption in practice and to try to consume as responsible, sustainable, green, and fair as possible during one month.

Figure 26: Group meeting of the consumption circle (foto: José Castillo)

We organised the first meeting together, with the group deciding when to start- they actually decided to start immediately, while I was still worrying if they would be able to commit this spontaneously. We expected about 15 people but in the end we started with six. This introductory meeting turned into

the first reflection meeting where we started to define the concepts. It was amazing to see how people did organize and committed themselves to something they were obviously enthusiastic about. Their response was fundamentally different to those of many teachers that I had contacted earlier about starting a cooperative inquiry. The group was small and highly diverse. Everyone was dedicated, despite the fact that we departed from different levels: some had never discussed the topic in detail and had no clear concept of the issue when starting the group, while others had consciously practised responsible consumption earlier. Five of the group members had experiences with study circles and two of us had also worked with other participatory methods before.

The group met in four reunions of about three hours each. The process could be visualised as in Figure 27 with six hours of initial abstract conceptualisation, then an action phase of two weeks followed by a reflection of three hours and another two weeks of active experimentation followed by the final three-hour session of reflection and conceptualisation.
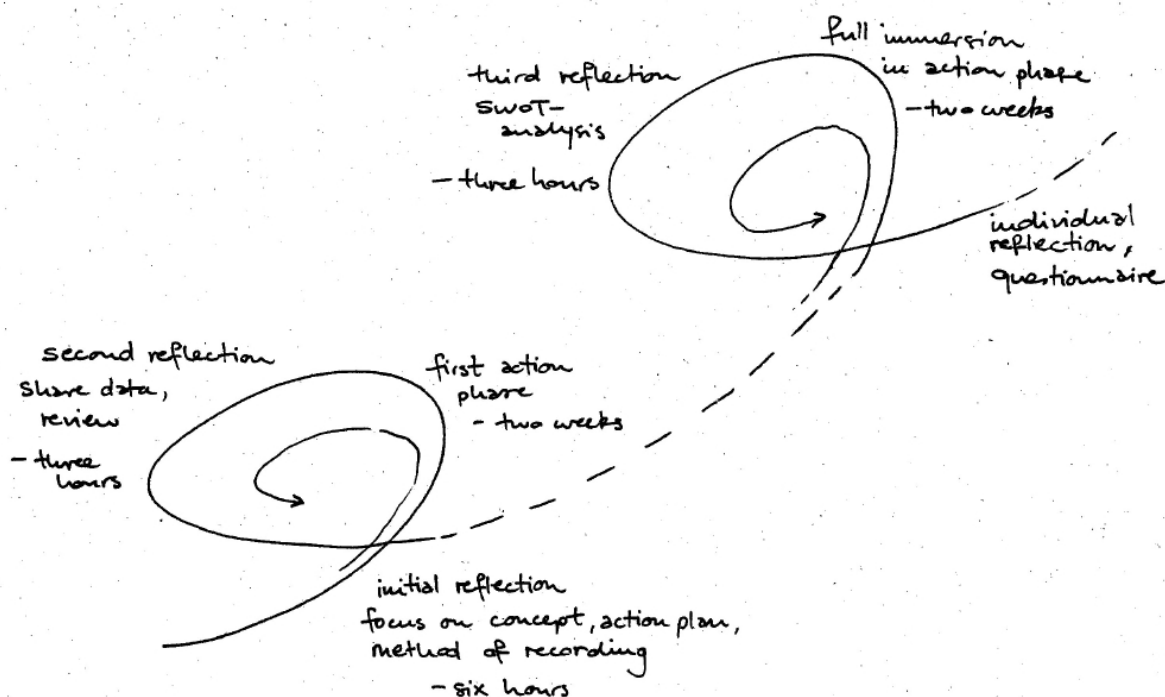
Figure 27: Structure of the inquiry process (Source: this thesis)

There was no genuine co-ownership of the method. The other group members did not know Heron's concept of a co-operative inquiry or other theories of research circles. They could not read him themselves, as there is no Spanish translation and I did not explain the concept as such. I was a little hesitant to come with theoretical ideas on how to do such an inquiry. There was so little time and I felt that it was more important to talk jointly about the contents. Many of the group members were used to working in a study circle, had done that before, so I felt that we could build on that, which in fact we did.
Still it felt like it was me who was driving the methodological part, I proposed the data collection method, and also structured the final reflection meeting. In addition I made up a questionnaire, because we had so little time together and I wanted to make sure that some concepts became a little clearer. And I obviously did all that because I had a special interest in the documentation, since I had to write my thesis on this. The others were more interested in the practical part. Not in the sense that a theoretical discussion did not interest them, but we never got to talk about the meta level- discussing method or group processes. There was perhaps too little time for problematical group issues to arise, and to affirm an immediate need to discussion them.

Apart from that we organised the meetings together, they were held first at my house later at the house of another group member. Discussions were lead informally, without us allocating anyone. There was complete self-organisation as far as the practical part was concerned, everyone communicating

individually with others or the entire group, when questions arose. We also spontaneously grouped up in smaller groups whenever necessary, to go buy things, find out prices, exchange goods, etc. The experiment was one of our recurring topics of conversation during other meetings too. So in that sense I felt that it was truly our project rather than mine, and that all group members felt an individual connection to what we were doing, had their own interest in it, and very important: enjoyed the opportunity to share this experience in the group. There was also a component of emotional support to the group: changing habits is not easy and there were moments when people were angry, frustrated, disappointed- and the group gave support, we laughed together about things, found a place to be able to question and criticise parts of the whole. And importantly the group was also an arena for exchanging happy, enthusiastic, idealistic moments, the opportunity to be with like-minded people, to dream without having to defend oneself and to develop our ideals further. As one group member expressed it: "*I miss being with people who like to do the same things as I do*".

During the two initial meetings we discussed the issue of sustainable consumption, defined criteria for what we saw as sustainable and decided on the method of data collection for the experiment. We designed a data sheet with a list of products, which was to be filled in every week, recording our sustainable and non sustainable consumption and reasons and further explication of where we shopped and why. The method of data collection was inspired by a study done in Germany on a "sustainable shopping basket"[26]. This stage was important since the group was very diverse in the sense that people started from distinct consumption habits and our understanding of what was sustainable or not varied. As a guide of discussion we used the "Decalogue of the Sustainable Consumer" (La Guía de Mallorca Sostenible (2000), see Annex 5).

We then entered into the action phase, which was to last four weeks with a reflection meeting half way in. During this stage we exchanged e-mails with additional information and a folder in which we collected information was available to all for consultation or to add material. We also swapped various products during this time. The third meeting took place about half way into the month and was to serve as a first exchange of experiences and of further information. It also served as a platform for swapping goods, something we had discussed before to facilitate access to local goods for everyone in the group, and as a way of exchanging things that were available to some but not to others. Both problems and opportunities became obvious at this meeting.

We met for the last time once the experiment was finished. This was an opportunity to wrap up our experiences and outcomes. To structure the discussion I proposed analysing the Strengths, Weaknesses, Opportunities and Threats (SWOT) of the situation of sustainable consumption as we had lived it (see Table 5). As main problems we defined price, access (which is also linked to the price), and the lack of information.

Departing from different levels of responsible consumption also brought with it different concepts of responsible consumption. At the outset of the inquiry our positions and ideas were not all that well defined and diverged from one another. During the two initial meetings we compromised on a joint definition of responsible consumption. Individual practice was then different for each group member. We set distinct priorities and learned sometimes in different areas. In the reflection sections we brought out knowledge together again and the final SWOT analysis was build up in consensus. We were short of time to assess the outcomes of our experience more thoroughly. In many cases we still make assumptions without hard data to defend or deny them and there was not time to question our experiences in depth. We would have needed a second cycle to go deeper into the main problems we had identified and to assess them thoroughly. Yet most members of the group were involved in many other activities, work, exams, and other study groups and there was simply no time for more meetings to go further in our analysis and to build on or question the first outcomes. Nonetheless the individual experiences every group member made, have defined their idea of responsible consumption, of our own stake in it and of some of the current possibilities in Córdoba.

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[26] For more information (in German) see http://www.nachhaltigkeitsrat.de/projekte/warenkorb/index.html

Table 5: SWOT Analysis about the situation of responsible consumption as we have experienced it during our experiment, final session, 22nd of April 2003

STRENGTHS (internal, present situation)	**WEAKNESSES** (internal, present situation)
▪ Raised consciousness and a different attitude has helped us to consume more responsibly, we make better use of the opportunities for responsible consumption that present themselves ▪ To be alert ▪ Some habits have changed, we consume more local products ▪ Reduction of consumption of "extras" and of processed foods ▪ Better organisation of shopping, e.g. buy for the whole week ▪ To be conscious even though one can not always make the responsible choice: in every case reflect, and start to see the complexity of some questions ▪ It is important to live the experience ▪ The experiment has coincided with a boycott against products of the USA as a reaction to the war in Iraq- positive synergies	▪ Distances require extra effort and transport when doing the shopping ▪ You can't always buy what you want ▪ Limited variety of products ▪ Shops have strange opening hours, all different from each other ▪ Price ▪ It can be difficult with fresh produce, vegetables and fruits ▪ Lack of time both for the shopping and also for doing alternative activities like baking bread, growing part of the produce in order to save money and be able to consume more responsible ▪ Lack of information, for example about "clean" clothes ▪ For some products there are no responsible alternatives, e.g. fuel (clothes?)
OPPORTUNITIES (external, future situation)	**THREATS** (external, future situation)
▪ A positive change in the attitude of the people towards responsible consumption can be seen ▪ The war of the United States against Iraq can be a positive incentive to rethink and to raise consciousness about the situation of world trade, consumption and the current production system ▪ There is more and more offer and information about responsible consumption ▪ A mix of people, foreigners are something positive as they often demand different things, such as vegetarian or organic food etc. They can bring in better practices ▪ Fairs and markets for responsible consumption, Fair Trade and ecological products	▪ Extreme inequality in the competition between multinationals and small producers ▪ Big competition by large supermarket chains such as Lidl, with extremely low prices and strong publicity ▪ Publicity for diet "light" products which are sold to the people as something healthy, large firms jumping on the bandwagon e.g. Mc Donald's advertising their fast food as healthy and balanced food for children (el país, semanal, April 2003) ▪ Time, there is less and less time, people are involved in ever more activities ▪ Stress – overload of information and activities ▪ Low income level of a growing proportion of the population ▪ Consumption outside the home – in the street is not responsible in Córdoba, so far there are no responsible options, the few that exist are expensive (it is fashionable) ▪ Pressure through information against new responsible initiatives ▪ Habits: people are used to very low food prices

The following analysis of the main problems that were defined within the group has been done in loose consultation with only one group member, as there was no time to do it in the final session of the inquiry process.

Table 6: Three main problems of responsible consumption – price, access, information
(Source: this thesis)

Problem (A) PRICE

Stakeholders	What do the stakeholders want?	What effects do current policies have?	Which changes are necessary?
Producers Consumers Shops Importers Distributors Government International economic institutions	Fair prices Just salaries/ living wages Stable trade relations Easy and stable access to products Transparency, why do I pay the price I pay Good price – quality ratio Price should not be the only criteria Viable margins Flexibility	Subsidies for conventional agriculture in Europe lower prices, immigrant labour too Price dumping policy of large supermarket chains Lack of commercialisation channels for alternative producers	Change in attitude and priorities: we need to pay more for our food Change in the system of agricultural subsidies Change in the distribution of money along the production chain Change in the system of distribution More equal distribution of wealth in our society

Problem (B) ACCESS

Stakeholders	What do the stakeholders want?	What effects do current structures have?	What changes are necessary?
Consumers Producers Retailers Large supermarkets Government Actors who influence lifestyle: Advertising of large companies, Mass media	Easy access, access close by "Normal" and predictable opening hours Variety of products Continuous access Fast and friendly service Personal relations with shop keeper Information about products and production process Have a holistically positive impact though the consumption Be able to sell the things they produce, when produced Uniform goods at the time ordered Short distances between place of consumption and place of production	Politics of large supermarket chains do not permit small producers to enter the market because they can't meet the prerequisites Alternative stores are small and often have limited opening hours and limited offer The current attitude of buying everything at every hour for the lowest (im)possible prices	Create different distribution channels to fit the needs of producers and consumers Plan individual shopping, shop together to lower transport-energy Change priorities and shopping habits towards a responsible consumption

Table 6 continued:

Problem (C) INFORMATION

Stakeholders	What do the stakeholders want?	What effects do current policies have?	Which changes are necessary?
Multinational corporations	Access to valid and relevant information, transparency	There is no transparency	Force companies to make their actions public
Advertisement firms	Free access to information	Publicity sells an image, which has nothing to do with the product	Better laws to ensure consumer information and rights
Lobby firms			
Consumers	Withhold information which could lower sales	Consumer and producer are alienated from each other	Raise awareness among consumers and all stakeholders (e.g. among shareholders) that price or sales are not the only criteria
Producers			
Shops			
Media	To sell one's own products, Create needs	The EU is undemocratic and not transparent itself, transparency of corporations is not reinforced (Balanyá et al., 2000)	
Investigation centres			
Government	Scandals, stories that sell		
International organisations	Information to enable citizens to make informed choices		

During the last meeting I distributed a questionnaire since we did not have time to go into details of all our consumption. According to the answers of 6 members responsible consumption increased for all during the inquiry. Most important were responsible consumption of food-products and energy and water saving. Five mentioned that it was difficult or impossible to consume responsible when consuming in the street, i.e. in restaurants and cafes. All bought more local products and tried to follow seasonal offer more, although we were not all sure if that would automatically increase sustainability:

> "Even though I buy local fruits and vegetables, their "responsibility" is doubtful (herbicides, etc.). To be sure about the origin of the products requires a lot of energy (buy directly off farm, make contacts), I see that as difficult but not impossible, if we would propose this to ourselves and if we would form a group"
>
> "I think I complied well with the criteria of local and seasonal products, even though sometimes I am not sure if the product is from the season or of it is really local. (In Almocafre –the ecological consumer cooperative there are tomatoes all year round !?)"

All also switched to some Fair Trade products. We bought various amounts of organic products and tried to use ecological cleaning agents. All avoided unnecessary plastic bags and controlled more consciously their water consumption at home. We were also conscious of company ethics, and avoid buying from multinational companies.

Box 12: The consumer group as point of departure for new consumption habits
(Source: Questionnaire, consumer group 22. April 2003)

In the months to come will you increase, decrease or maintain this level of responsible consumption? Please give reasons and examples.

"I think that in the beginning it will go down a bit, because I will make less effort in going to special eco-stores as they are far from my house. But I think that little by little I will raise the level of responsible consumption, as this month of practical experience has been very important for me to demystify certain taboos and to live the experience. As my life becomes more stable I think I will be able to plan better."

"Maintain the level (or lower, in case that I earn less money), I hope to have more time to cook, bake or swap in the future and thus lower my costs, to be able to consume more responsible. I would like to learn more about responsible choices when buying clothes, apart from second hand."

"Possibly it will be something in between: on the one hand it will decrease for some things. For example the ecological as I mentioned earlier will decrease, as I find it difficult to get to the store. But on the other hand I will raise my responsible consumption little by little as I learn about new places where they sell sustainable products. As far as a responsible every day attitude goes, I will maintain that by saving water, trying to pollute as little as possible, looking at the stars etc. More than anything I find the local consumption important and will intensify that, as well as being more careful about the brands I buy. I will support with my consumption responsible brands and companies."

"I would like to keep up some things: sugar, coffee, cacao, honey, in other words those that we buy from the fair trade shop or from the eco-shop.
I would like to make bread more often and to buy ecological washing powder (the one we use now from Día is "deadly"!)
I don't think that I will lower the level, since what I did during the month of March was within the possible and it did not cost me much effort. I would like to raise the level of some things (buying from the eco-store) but it all depends on what my flat mates will be like and on the money I will have at that moment, the time and the facility of access to the products, etc. What I know for sure is that I am a lot more alert and conscious about my consumption. Great, the experiment!"

"I will keep up most of the responsible consumption, although some things will go down (use of car will increase, I will buy summer clothes, …) in others I will raise my responsibility (consumption of autochthonous products, from my home village, from the season, and ecological)"

6.3.1 Teacher workshop on developing educational material

The outcome of the teacher workshop was a number of suggestions of classroom activities to teach different aspects of alternative economics and responsible consumption, which are the focus of a new teaching material of IDEAS. At the same time the workshop was an opportunity for teachers to discuss the questions, learn more and exchange experiences. The workshop was a way to approach these issues together and combine learning about facts with highly practical thinking about how to introduce the issue in the classroom. For IDEAS it was an opportunity to discuss a new teaching material directly with teachers and include their ideas in the final product. I edited a leaflet with educational activities, which was based on both the teachers' ideas and literature from the field (see Annex 4 for the schedule of the workshops and 6 for the leaflet in Spanish).

In a short evaluation of the workshop all teachers stated that the topic had been of interest to them and all would recommend the workshop to a friend. Most were content or very content with the methods of the workshops and with working in groups. Some thought that the four

hours were too short, others were content with the duration, one found it too long. All said that the workshop had widened their theoretical knowledge about the field and had given them new practical tools to work in the classroom (answers ranged from 3 to 5 on a scale from 1-5). They did not think that there was enough space for reflection which was due to the fact that we had no time for the working groups to present all developed activities to each other.
The following further comments were made:

- *Offer more edited materials*
- *Include a visit to the world shop to learn "in situ".*
- *I would like to thank you for this constructive course. I appreciated the pleasant and participatory atmosphere we were able to create, so that I for my part will try to integrate this issue in the classroom. I would like to participate in further activities you plan.*

6.3.2 Further workshops on responsible consumption in education

In consequent workshops[27] the focus was on discussing both the issue and possibilities to integrate these topics into teaching at schools. We used a visual tool for conceptualising responsible consumption. One group came up with the following list:

1. Fair trade
2. Environmentally friendly goods
3. Information
4. Boycott, search for alternatives
5. Recycling and reusing
6. Resource saving
7. Local goods

Figure 28: Conceptualising responsible consumption, workshop at the seminar on 'Education for Peace', Córdoba, 10-05-03 (foto: Renata Pistelli)

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[27] "The Introduction of Responsible Consumption in Education" at the 6th Meeting of Solidarity Economy", IDEAS/ REAS, Córdoba and "Responsible Consumption and Fair Trade in Education" at the Seminar on Education for Peace, Ayuntamiento de Córdoba, Córdoba

In the same workshop another group had conceptualised an alternative way of doing trade as in Figure 29, which we contrasted against the current trade set-up for manufactured goods (recall Figure 4 in Section 3.3):
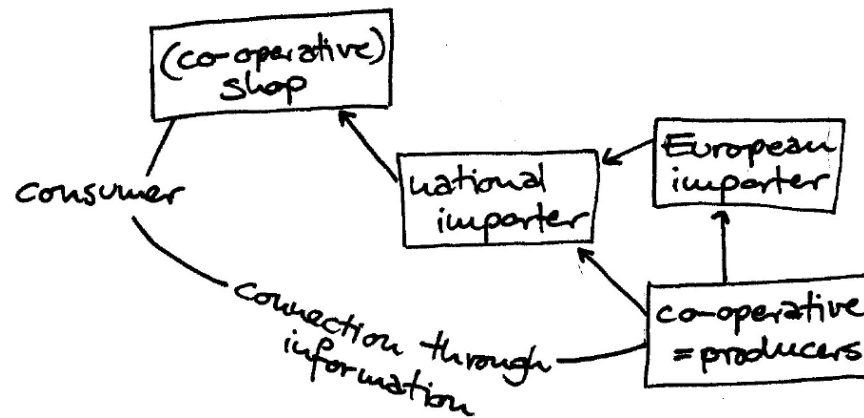
Figure 29: Conceptualizing alternative trade, (workshop at a seminar
on 'Education for Peace', Córdoba, 10-05-03)

These tools helped us to find a common level for discussing further, as people with different backgrounds learned from each other. Further questions were also easier to grasp when referring back to the maps. During these workshops I also shared our experience with the research circle with others in the field, and it was met with a lot of interest. At this occasion the material, which we had collected and developed in the consumption group, has been handed on to someone interested in starting a group herself. The experiences we were able to share also affirmed the approach to learning for change in this area. Many teachers underlined the importance of not prescribing ready-made solutions but rather to take time to become aware of our own habits and take full responsibility for these choices. This is then a good point of departure for the group to start inquiring together into alternatives. For workshop activities see Annex 4.

7. Discussion and analysis

In this chapter I reflect upon the research methods, set the outcomes in relation with the model of how habits change and then return to my research questions. Here I relate the outcomes of the interviews and my personal observations to the questions that guided this research. The analysis is based on my understanding of the situation and is limited, as I could not include the participants in the process of writing this chapter.

7.1 Analysing the action research methods

Checkland and Scholes (1990) state that action research, as it is not based on theory testing, expects different results than mainstream investigations. Important here is to find a balance between practical achievements and process knowledge. As far as my individual learning is concerned I think that I succeeded. I have learned a lot about methods and the process of researching co-operatively, and I feel like my intervention has moved something. As a group we inspired each other to action and created new experiences for all of us. However as I am new to these methods, my own learning was limited to following through a first learning cycle. I had conceptualised participatory and action research methods and the theories behind them during my studies within the Masters programme. The fieldwork now gave me the opportunity to learn more in practice and to understand in real life, what had been explained to me in books and through accounts of other researchers. What is a huge leap forward in my own learning is a little bit of catching up with the state of the arts of action research today.

I encountered similar difficulties as have been described in the literature, such as the question of how to define the research problem – from within the community or from the outside, university. I also struggled with the transitions of my role as the initiating researcher to an equal group member. I found it hard it hard to make the step from practical action to theory building in a non-academic environment. And I am concerned about the sustainability of action research. - I have made a punctual impact, yet how can I make that last?

In general it was a challenge to follow through with Heron's ideas on how to do research. He has collected a lot of the aspects that I feel and am experiencing as essential for being able to do meaningful research. Yet his concepts go in so many ways against the conservative academic standards of what is valid science and what it just unaccepted play. Those have left their imprints on me, and also on the other research participants, which have passed through university themselves. This way they created confusion sometimes. I have caught myself several times falling back into the old way of approaching investigation, wanting to collect lots of data, and dreaming of charts and tables to have something more tangible to show for than simply the fact that people started thinking about the issue and acted on their ideals at least punctually. Yet it is this process rather than formal outcomes of the inquiry group that I want to celebrate. It has changed something in our way of looking at the world and our place in it.

7.1.1 The research circle

The research circle on responsible consumption has been a rudimentary form of a co-operative inquiry. There are a number of difficulties with this approach within the setting of a Masters thesis. It requires extensive time and commitment of all participants. Without a call from an interested group, wanting to inquire into a matter together with a research student, a lot of groundwork is needed. It takes time to establish the issue to be inquired into and to engage a group of participants. Once the process is started it then takes time to do the inquiry, to collect data, to document and analyse and time of participants is limited, as they have to squeeze in this extra activity into their normal schedule. The scope of this research was too short to deeply enter into repeated inquiry cycles. We completed two short cycles from reflection to action to reflection. However, we did not complete the entire process together, as I did the initial planning as well as the writing up afterwards myself.

Yet even though incomplete- it was more than that. The four weeks we were busy with the inquiry have build friendships and a network of people who want to work for the ideal of a different world. The inquiry has increased our knowledge of the field and has changed our consumption practice at least punctually. It has raised our awareness beyond the time of the experiment, has strengthened our arguments and has enabled us to extend this new experience to others through workshops. Table 7 structures these outcomes for the group members.

Table 7: Symbolic, structural and substantive results of the research circle (Source: this thesis, structure adapted from Ibarra, Martí, Gomà, 2002)

Type of impact	
Symbolic/ Ideas	- Better understanding of the concept of responsible consumption - Strengthened awareness of one's own choices and their consequences - More knowledge about alternatives and sources of information - Conscience, that one is not alone
Structural	- Social capital- Network of likeminded people and friendship - Capacity to do awareness raising activities
Substantive	- More responsible consumption during the experiment - Greater coherence between discourse and action - Availability of basic material for other groups, wanting to work with the issue - Members have realised workshops about responsible consumption

Feedback from the group on my account of our experience somehow was a re-affirmation of the importance of participation in research. One member said:

> *"It was a little weird to read your account, it seemed somewhat surgical, this view through the filter of analysis. Yet, I like your way of describing the experience, the fact, that you are writing from inside, not as if looking through a glass. I like this closeness. Now that I read the account I can see the method behind some of the things you said or proposed, the concept that I did not know when we were working in the group."*

7.1.2 What did the other tools contribute?

The interviews served as a first groundwork and as a door to both the physical place as well as the issue. They have been important for my understanding of the perceptions about responsible consumption and Fair Trade in Córdoba. They have also provided some answers for my research questions, as I learned about the state of concrete initiatives, as well as some potential spaces for support.

I had hoped that the interviews would also become as a more concrete starting point for the co-operative inquiry with teachers. This was not the case though as the people I talked to were not interested in engaging in the inquiry that I proposed. I did not interview the teachers I wanted to work with directly, and instead talked to people who were somehow linked to the educational sector. This way the interviews served another function: to get to know the wider field and spaces of action outside the school. They also helped me to adjust the problem that I had posed from the outside to the issues people were really interested in. From the very beginning two aspects came up and kept appearing during the entire process: the problem of incongruence between discourse and action and the issue of incomplete communication between initiatives. These then led to the problem formulation of the consumption experiment.

The workshops were an alternative way to work directly with people in the field without the need for them to commit to a longer-term inquiry. Participants stated that they were content with the outcomes of the workshop and their learning. It was not always possible to anticipate their expectations or previous knowledge and experiences beforehand. Yet in most cases participants did learn at least some of what they had come for and were inspired to look deeper into the issue. In all cases the workshops were an arena for the exchange of experiences among participants.

7.1.3 Analysis of participation in this research

In the context of this research, a couple of potentials of participation emerged: in the area of learning and on the other hand when valuing every person's contribution. Participation in this inquiry was limited to the research circle and stages of the workshops which in themselves were not fully participatory. Yet the brief moments, when people did participate actively in knowledge creation and analysis were intense and enriching.

Participation in the inquiry group, as concrete action and as joint reflection, led to new experiences and conceptualisation of the issue of consumption.

In the group as well as in workshops we made use of the potential of shared experiences. Both the person sharing and the one learning seems to gain from such an experience and having a forum, where you could meet other activists created surprising moments of enthusiasm and strength. *"You cannot control everything. That would empoverish the process if everything would turn out the way you want it to. Other people have something to contribute too. Let them."*

7.1.4 Feminism and research

In the introduction I have highlighted that feminism was not only a motivation for me to act, but that I also wanted it to inform my way of conducting research. I referred to a set of questions one can ask when doing research to ensure that questions of patriarchy are addressed thus shaping a different research culture. I have not succeeded in realizing all aspects in this piece of research and I am still a stretch away from completely leaving behind me traditional patriarchal ways of doing and thinking research. Yet the explicit questions and considerations have been of great importance, guiding my thoughts at least in the planning and evaluation stages and sharpening my eye, both when searching for literature and when observing action.

7.1.5 Networking and embeddedness of the research

During the work on this thesis I have been working as a volunteer with IDEAS on their educational material and with the Consumer Service in Córdoba on a material and seminar about responsible consumption. At a later stage I got in touch with the Global Education unit of the North South Centre in Lisbon. Time was too short to initiate some kind of substantial co-operation, yet their newsletter can be a forum to communicate some of the experiences. Further I was involved in my spare time with the same issues as I am a member of a consuming for peace group in Córdoba.

This work with Fair Trade and responsible consumption has in many ways been the basis of my thesis work. In the early stages of my research it has opened doors and given my findings some validity despite the short time I had to inquire into the issue. I got first hand advice and data as well as contacts through IDEAS. Then and most importantly it was this work which has brought me in contact with the participants of the research circle. In a way my work also confirmed the relevance of the topic, as I got in touch with other initiatives, regional and on European level working on similar questions. Finally this practical work has motivated me to go on with the thesis in more difficult times. At the same time my research has also informed my other work and has enriched the contributions I was able to make there.

7.2 The use of the model on how habits change

I have referred to the model of how we change our habits all throughout the research process and have used it in workshops and in the research circle. Figure 30 recalls the model from section 4.2:
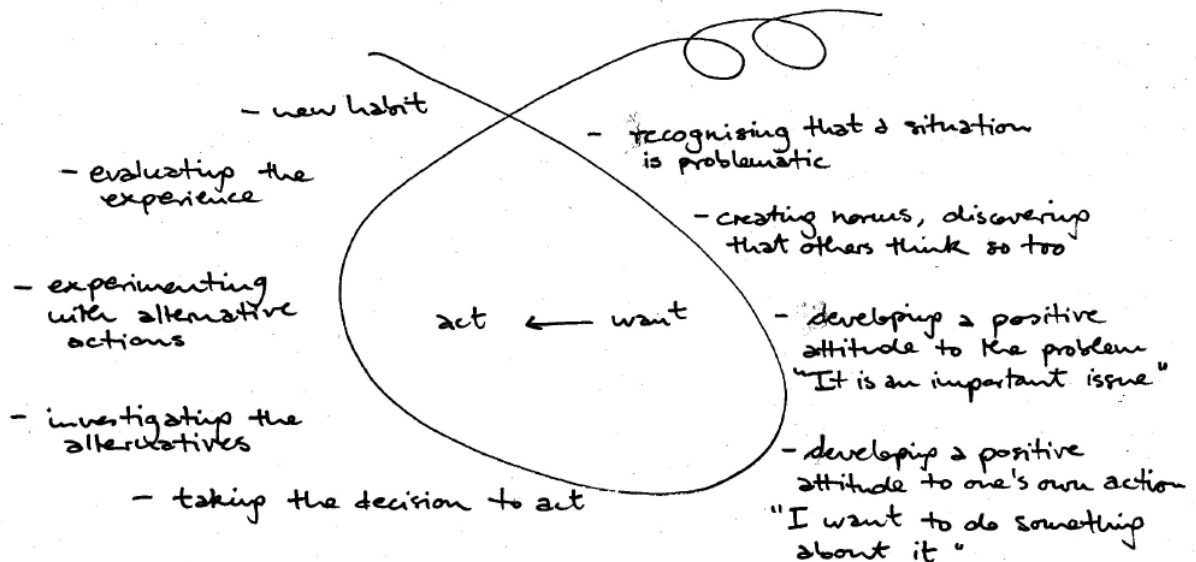
Figure 30: How we change our habits (adapted from Dahlstrand and Biel, 1997)

The model has served as something like a scaffold in the work of thinking about education for responsible consumption. The different stages were like planks one could sit on when looking for the aspects that would make education successful. Breaking up the process of changing a habit into different steps opens up possibilities for distinguishing distinct needs of the learner at every stage of the process. In Table 8, I have suggested parts of the information needed and different tools to work with all the way through the process.

Table 8: Tools to move through the process of developing a new habit

Stage in the process	Individual level	Institutional level- School	Tools
1. Recognizing that a situation is problematic	Information about the negative consequences of current consumption	Highlighting the lack of consumer education in curriculum and practice	Articles, leaflets, workshops, fairs
2. Creating norms, discovering that others think so too	Information on European laws and initiatives, e.g. the European parliament is supporting fair trade etc., agenda 21 and international movements, the world social forum, in other words, alternative paradigms and values around consumption and production are growing all over the world	Acknowledge that there are initiatives for education for fair trade in Europe and in Spain; it is an issue for the consumer department, and on European level for the North South Centre (within education for global citizens), a number of international conventions demand education in the field	Workshops and seminars with organisations working in the field, introduction to existing networks, fairs
3. Developing a positive attitude to the problem "It is an important issue"	Show connections between countries, interdependence, repercussions on one's own life or one's own country, the future, number of people affected, explore positive examples of alternative consumption	Show that it forms an important part of education: consumption a large part of social activity, students face it unprepared, importance of knowing their rights and responsibility as consumers	Workshops or research circles, case studies and study visits to existing projects
4. Developing a positive attitude towards one's own action "I want to do something about it"	Show consequences of individual action and show that there are spaces for effective action, e.g. boycotts that have pressured companies to change, growing fair trade and organic production	Show that there is educational material to be used, that it can be introduced in class	Workshops or research circles
5. Taking the decision to act	Individual decision or joint decision e.g. by joining an organisation, joining or initiating a research circle, becoming part of a network of people working with the issue		
6. Investigating alternatives	Information about alternative ways of consumption, sustainable consumer guides, experiences of others, info about prices, health, social aspects of sustainable consumption, exchange with sustainable consumers	Information about the educational material that exists, NGO's that are working with it, training courses, exchange with teachers, who already work with the topic	Research circles, workshops, publications and magazines on responsible consumption like the Spanish magazine "Opcions"
7. Experimenting with alternative actions	Form consumer groups to accompany the experimenting stage, to help each other to keep an open mind	Form a teacher working group to support each other in the process, to discuss ways of teaching, methods, share experiences	Research circles
8. Evaluating the experience			
9. New habit, action without reflection	(New habit) –how to keep up with the continuously and rapidly changing situation?		Teacher working groups, networks of groups

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7.3 Returning to the research questions

"How can consumer education be a viable tool in contributing to the establishment of sustainable consumption -on the way to a fair international trade system?" was my overall research question. I wanted to look at the possibilities and limits of different actors such as teachers, governments, non-governmental initiatives, consumers and others in realizing actions towards that aim. The question is wide and what you will find in the following pages is, a collection of ideas and vantage points from where to start learning more rather than an across the board solution for Córdoba.

I would like to go back again to the underlying assumption of the question, namely that education can help to make our habits more sustainable. I hold up this assumption. I based it on my individual experience in Germany where I have lived through a number of large awareness raising campaigns in the 80s, which have left their imprint on consumption habits in Germany. Having investigated further, I also draw on recent experiences with education in development issues where it is assumed that education and awareness raising increase support for international solidarity (Mc Donell, Solignac Lecomte, Wegimont, 2003 and 2000). I therefore see education as a vital tool when working towards responsible consumption.

7.3.1. In which institutional and societal context is the issue placed? What are current opportunities and limits of consumer education in public education?

Looking at the status quo of education for responsible consumption we find the following scenario: There are a number of international agreements strongly demanding more education for sustainability, which includes consumer education. There is further a European initiative developing such Global Education (GE). They do research in the area, and also produce practical teaching material and promote such education through their GE-week. This organisation has also developed a networking tool, their GE-newsletter, which is open to interested teachers and others working in the area. On the level of Andalusia the issue has been taken up by the Consumer Department, which is this year developing teaching material and will hold seminars for teachers. The same is true for the regional consumer office in Córdoba. Further public institutions support Fair Trade. The teacher training centre is also open to the issue. They are together with IDEAS planning a seminar on alternative economics, responsible consumption and Fair Trade for the autumn and there is space to start up a teacher working-group, if teachers would want to do so. Many public schools hold regular "Solidarity Weeks" once a year, where issues of North-South relations are taken up. Schools are also often running continuous projects focusing for example on the environment, on issues of coeducation, violence and others. In the following year education for responsible consumption and Fair Trade will become part of the city's programme "Solidarity is everyone's task" in public schools.

In comparison with other cities in Spain, Córdoba has an extensive alternative infrastructure in the area of responsible consumption. Apart from the two key institutions, IDEAS and Almocafre the city also has various herbolarios – shops, which sell organic products and health food, and there is some organic agriculture in the local surroundings. So even though there is a lot of space for improvement, consumers do have access to the basic "responsible" products in the centre and in other areas of town. With IDEAS and Almocafre, who both realize awareness raising activities and political lobbying there is a wealth of information and experience potentially available.

Yet there are also barriers to bring education for responsible consumption into the schools. It is to date neither systematically integrated into the curriculum nor into individual school projects. In Córdoba NGOs bring in many issues into the schools. They need to compete for teachers'

attention. Education for responsible consumption is new to most people I talked to in the sector and teachers are not trained to teach it.

Responsible consumption and sustainability are complex issues, problems that we neither know one clear answer to nor have the perfect solution for. It is also a rapidly changing field, with sometimes contradictory information. To teach on such unstable ground requires a different attitude and methods for joint inquiry with the students. Most importantly though responsible consumption demands a change of individual behaviour, a re-negotiating of personal priorities, not just for the students but also for teachers. Nonetheless to my knowledge no school explicitly practices responsible consumption. Responsible consumption is also not common among the families of students, and despite the comparatively good situation in Córdoba, it still requires considerable effort to consume ethically correct in the town. Table 9 summarises opportunities and constraints of education for responsible consumption in Córdoba.

Table 9: Opportunities and constraints of education for responsible consumption in Córdoba

Opportunities	Constraints
IDEAS and Almocafre have their seat in Córdoba: - Source of information - World shop = accessibility of alternative products - Almocafre store	Too little human resources to promote what they know Limited offer of every day products
Teacher Training Centre (CEP): - Staff open to the issue - Space for teachers to meet and incentive through working group programme	Teachers are 'caught in the system', extra activities rely on individual commitment. New educational law limits spaces for teachers to take up new issues in their class, transversal themes are not mentioned anymore Schools as institutions need to act, not only individual teachers.
Universities: are entering the issue - Summer courses and further development of their teaching in the area - Fair Trade coffee in one cafeteria	
City Council (Ayuntamiento): supportive to fair trade, financial support	
Government of Andalusia (Junta): works with fair trade as well, educational material and seminars	Department of Consumers (Dirección General de Consumo de la Junta) not willing to collaborate directly with Fair Trade organisations
Global Education on European level: - Embeddedness in international efforts - Possibility for networking and calling for international funds or co-operation	Material only in English and French
Richness of private initiatives in Córdoba	Often short-lived, not sufficiently co-ordinated, all do their own

7.3.2. Practical experiences with consumer education. What are the existing initiatives working with the topic in Córdoba?

In Córdoba's schools there are to my knowledge no initiatives working specifically with responsible consumption at this time. The two entities with wide experience in such education are IDEAS and Almocafre, the Fair Trade and Ecological Consumer co-operatives. The Ayuntamiento has supported their efforts and has also financed and/ or organised seminars including workshops on responsible consumption in education.

There are experiences at teacher level in other regions of the country. My first contact with educational initiatives in the field of responsible consumption and Fair Trade was a talk with a teacher working-group in Ciudad Real in the Autonomy of Extremadura, north of Andalusia. The group compiles existing material about the issue and has also held training courses for other teachers. They have collected a wealth of material from different sources, mainly from NGOs and some from public institutions. The work they are doing is important, as there is already a lot of good material available which unfortunately seldom finds its way into the classroom.
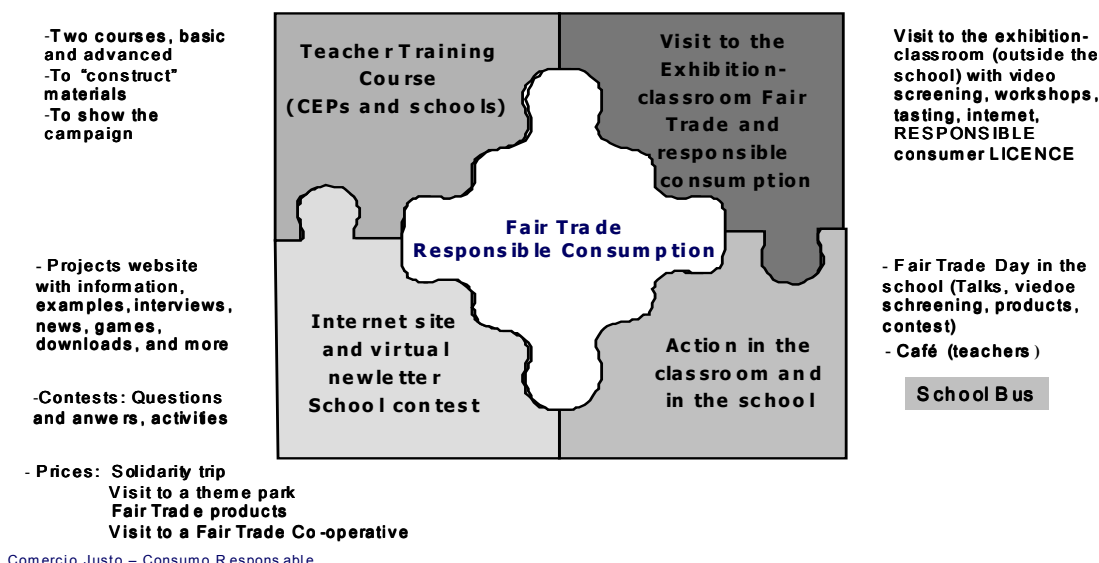
The Department of Consumption (Dirección General de Consumo) of Andalusia has this year and the past year elaborated teaching material and has realised a training course for teachers on Fair Trade. This year they have also initiated a competition on responsible consumption for schools.

Two Universities in Córdoba (UCO and ETEA) offer summer courses, seminars or in the case of ETEA a course focusing on Fair Trade and responsible consumption within a Masters programme on development co-operation. These courses are often held by IDEAS.

7.3.3. How does the institutionalisation of consumer education for sustainable consumption work in different organisations, institutions, and movements?

I define institutionalisation in this case as the creation of formal channels and procedures for education for responsible consumption. It is about realizing educational activities in a systematic way, so that not every action has to be created from scratch, but will be embedded into a ready built frame of a programme or action plan. I wanted to trace actions that have been taken to support and strengthen the institutionalisation of education for responsible consumption and Fair Trade by the different actors in the field, and analyse how these could contribute to a sustained involvement in the issue.

However, when I came to Córdoba no formal education for responsible consumption existed in schools. IDEAS has been active in promoting not only punctual activities but a more continuous programme in the universities. In the past months they have also addressed the situation in schools with a proposal together with the Secoide, and NGO in Seville. They have written up a five-year action plan to promote Fair Trade and responsible consumption in Andalusia. Through the plan they intend to create a platform for actors interested in the promotion of Fair Trade and responsible consumption. It will work at different sites, at schools and universities, in local associations for example at neighbourhood centres, in the public administration and finally with the small and medium sized business. The working areas to be included in all places are awareness raising, information, action, investigation and solidarity visits from and to the South. The central units of the project are thought to be a webpage and a Fair Trade bus, which can tour the schools and universities. The plan for the schools consist of four parts:

-Two courses, basic and advanced
-To "construct" materials
-To show the campaign

Teacher Training Course (CEPs and schools)

Visit to the Exhibition-classroom Fair Trade and responsible consumption

Visit to the exhibition-classroom (outside the school) with video screening, workshops, tasting, internet, RESPONSIBLE consumer LICENCE

Fair Trade Responsible Consumption

- Projects website with information, examples, interviews, news, games, downloads, and more

-Contests: Questions and anwers, activies

Internet site and virtual newletter School contest

Action in the classroom and in the school

- Fair Trade Day in the school (Talks, viedoe schreening, products, contest)
- Café (teachers)

School Bus

- Prices: Solidarity trip
Visit to a theme park
Fair Trade products
Visit to a Fair Trade Co-operative

Comercio Justo – Consumo Responsable

Figure 31: Action Plan for Education for Fair Trade and Responsible Consumption in Schools (IDEAS and Secoide, 2003)

Negotiations for the funding of the plan are ongoing. So far the three biggest consumer organisations, as well as the University of Córdoba and the University Pablo Olavide in Sevilla are co-funding the project, which is also supported by the Government of the Autonomy Castilla la Mancha.

7.3.4. How are the links between institutions?

This question explores relational issues and the structural motors for change in the area, identifying those bodies that are most strongly involved in the work for change and those, where higher barriers hinder engagement in the process. Is the issue passed on from one to the other, or does every institution have to find its way to it itself? Which organisations are closest to the issue, which are taking longer to take it up, and why?

Incomplete communication between institutions and initiatives has been mentioned as a problem by different interviewees. Some of the maps drawn during the interviews show that there is a great potential for co-operation between institutions, and that the co-operation needs to be of different nature in different relationships. One interviewee pointed out, that co-operation between public entities and NGOs is usually in form of financial support, as the NGOs tend to have more and up to date knowledge in the field and are more willing to explore new areas than the occasionally stolid public institutions. Yet in another interview it was stated that public institutions often seek a leading role to strengthen their profile rather than funding others from the background. Their attitude was criticised as far as genuine co-operation goes. There seems to be some kind of competition among public entities for the best project and best practices are then kept to oneself to keep up the status, rather than actively shared around to spread the experiences. There is also pressure from the private sector on public institutions and not all are willing to work directly with IDEAS for example as they fear criticism from private companies of creating unfair competition, when supporting a Fair Trade importer.

Actions of both NGOs and teachers or individual schools would gain if they would seize the spaces for co-operation and networking. Yet this may be easier said than done, because such co-operation requires someone to mend the nets and to organise and go to meetings, someone to write and edit newsletters or other communication tools. It is a task that may be beyond the human resources of the NGOs right now.

A teacher working-group with members from all over Spain that has been functioning for years and has edited different teaching materials is an example for the usefulness of networking. The group is a member of different networks: European Foundation for Intercultural Learning (EFIL), Global Education Network (GE), and American Field Service (AFS). In all cases it is not the teacher group, who maintains these networks. The teachers merely use network services offered by the organisations, and thus have their hands free for doing their own work. The group communicates with the networks when it is useful to them. Within the networks *"exchange between members is easy, it is easy to start up a project, and a network can facilitate funding, also from other European countries with more resources in the sector concerned."*

7.4 Ideas and vantage points for action

With this setting in mind the following aspects need to be addressed in the work towards the integration of education for responsible consumption:

Education for responsible consumption is a fundamental part of citizen education. It needs to be brought into the schools and included in the general curriculum. Schools need to be principal actors to ensure that this education reaches all students.

Consumer education is essentially education for action - action that takes place in society. The teaching therefore has to be embedded within the community. There is an important potential within the direct interaction between schools and their local community.

Schools need to support this education in two ways. First, as generally in education in ethics, results of consumer education are more difficult to measure than that of a maths test or a language exam. Schools and the educational administration need to make space for teaching that is about qualitative changes and not only opt for education that transfers information. Secondly and very importantly, schools are role models. Revising the consumption of the school is essential: responsible consumption, recycling, organic and Fair Trade products in the cafeteria, local consumption etc. need to be realised by the school as a whole. Such an environment would turn responsible consumption into a routine, taking pressure of the teachers, and can thus create a positive environment, for bringing the issue into the classroom.

In the end individual teachers are the most immediate actors and motors in developing their teaching. Teacher training is essential to enable teachers to bring the issue of responsible consumption into their classrooms. Training needs to focus on both content and teaching methods. As far as the content is concerned, apart from an introduction to the topic, the wealth of available materials should be presented as well as the networks and organisations already working with the issue. Teaching methods and ways of dealing with complexity, and teaching an issue to which there are no definite solutions yet need to be in the centre of the training. Questions as "How to explore issues where the teacher can not give definite answers?" and "How can students act in a situation that does not let them act according to their ideals?" need to be explored.

Yet one of the difficulties for bringing responsible consumption into the classroom is that the issue is connected to individual behaviour and attitudes. To be able to teach it convincingly and successfully, teachers need to reflect their own consumption. Research circles can be such a

forum where teachers can inquire into their own habits, can experiment with change and reflect their attitudes. On this basis they can develop their own tools for teaching and support each other on the way.

What does this mean concretely for the case of Córdoba? Table 10 brings together a checklist with some ideas on how different stakeholders could take action.

Table 10: Different levels of action for the integration of consumer education

Top-Down action	**Central government**
	Integration into the curriculum, Concrete guidelines as to in which subjects and when the issue can be taught, inclusion into textbooks of different subjects
To establish an institutional frame for responsible consumption	**Government of the autonomy Andalusia/ region Córdoba**
	Establishment of a school programme on responsible consumption
	Editing of materials, school contest
	City government Córdoba
	School guidelines for responsible consumption, energy and water saving facilities, recycling, guidelines for school procurement concerning e.g. recycled paper, Fair Trade sports equipment, local food in the cafeteria
	Training courses at the CEP
	Course focusing on content, teaching methods, and individual attitudes
	School-level
	Explicit emphasis on responsible consumption by the principal
	Teachers
	Role models for students through their consumption habits
Bottom- Up action	**Participatory learning**
	Student and teacher explore and learn about the issue together
	Teacher as researchers
To work for change from the grass roots and eventually lobby for change in the educational administration	Teacher working groups or research circles to develop materials, teaching methods and to reflect individual consumption habits
	Student run school projects
	E.g. working for a sustainable cafeteria, developing sustainability indicators for the schools consumption
	Networks
	Share best practice and publish materials through networks
Community to school initiatives	**NGO cooperation**
	E.g. within the 'Solidaridad es tarea de tod@s'-programme
	Fairs and seminars
	Emphasis on education for responsible consumption
Support from all levels of society for action in schools	**Action plan for education for responsible consumption**
	Bringing together all stakeholders
	Parents and Consumer associations
	IDEAS and Almocrafre
	Workshops and exhibitions in schools
School to community initiatives	**Student projects**
	Individual action, interviews and surveys in the neighbourhood, round table discussions, screening of films, etc. as a class project
	Student platform for responsible consumption
Student action which includes the surrounding community	Coordinated for example by the Associación Educativa Barbiana
	Integration of entities of the community in teaching
	Initiation of regular co-operation, study visits, etc. with different organisations in the community, e.g. the recycling plant, near by farms, world shop, consumer co-operative, Fair Trade importer

Yet is this different world in education as sketched out in the table possible? Not only that, it is already reality. Not in its entirety, yet different parts of the whole have been realized in schools and educational departments across Europe. There is a wealth of documentation and materials available and as I am writing this I feel overwhelmed by the number of initiatives working with

the issue. To give just a glimpse of the existing experience: A range of school programmes exists in Spain dealing for example with coeducation or violence and conflict solving. Such programmes could also be formulated for responsible consumption; in the Autonomy of Castilla la Mancha such a programme on Fair Trade is already in place. Guidelines for sustainable schools have been put in place for example in Barcelona and schools were equipped with the corresponding facilities. Teacher working groups are an institutionalised space for teachers to explore new issues at the teacher training centres in Spain.

The development of sustainability indicators by students has been used as a tool to work with sustainability and to measure the impact of student actions in Austria. There are a number of Networks dealing with different issues of education for a global citizenship, intercultural education and could become spaces also for the extension of experiences with responsible consumption. Student platforms- a kind of facilitated working group of students around a specific theme have been initiated in Córdoba within the programme 'Solidarity is everyone's task'. Finally there is a lot of material in Spanish with suggestions for classroom activities around consumption and solidarity.

It is not easy to get consumer education into the classroom. Yet Córdoba has a positive potential. The activities highlighted in light grey are those that to my knowledge are carried out in Córdoba to promote other issues and those in a darker shade are specific activities for responsible consumption that are already being carried out. This is a starting point that needs to be built upon by all actors together.

8. Conclusion

In my thesis I have outlined a range of tools of different stakeholders for making consumption more responsible and just. I have then concentrated on possibilities of consumer education and individual responsible consumption in Córdoba.

One of the biggest barriers to the wider integration of responsible consumption into teaching in public schools seems to be the fact that the burden of introducing the topic lies almost entirely with the individual teacher, in some cases with the additional difficulty that the issue is not recognized as important by neither educational administration, nor by the principals of many schools. In such a case the teacher is carrying the double burden, of not only learning and introducing something new, but doing so in an environment that does not consider this important and certainly does not act coherently with what the teacher tries to bring across to students.

To overcome this situation responsibility needs to be shared by all actors involved. There needs to be a co-action of top down and bottom up initiatives within the hierarchy of the public educational sector. In addition on school level the interplay of action from within the schools towards the community, as well as action carried into the school from the local community is needed. Córdoba has positive potential as far as the civil society organisations go, who are active in the area. There is also support from the city government and to some extend from the Autonomy. Yet what seems to be missing is commitment by the educational authorities to create a more coherent institutional framework supportive to responsible consumption and on the other hand awareness of the issue among the individual schools and teachers. Both these aspects are crucial though to take part of the burden of the individual teachers by creating a "flexible routine": a responsible attitude towards consumption and corresponding action at schools and constituent back up from the top, with enough space for further innovation by interested teachers

Research circle on responsible consumption as the one described in this thesis can be a means to to reflect one's own attitudes towards consumption. We inquired into our individual consumption as a vital step on the way for a more just, healthy and peaceful world. Responsible consumption, apart from giving support to alternative ways of production, can be a tool to sharpen attention on every day actions, to help learn about the system of production and consumption we live in and to give more coherence and strength to political and professional action. The research circle lifted our consumption habits out of the un-reflected realm of routines and made us aware of our actions and also of specific problems or contradictions we are facing when trying to consume responsibly in Córdoba. For educational work the inquiry was valuable in so far as we identified specific problems in the city, and stumbled over questions, that students would also have to deal with. Furthermore, the techniques we used to structure our inquiry can also be used in teaching.

Price, access and information, or more accurately misinformation, were the most pressing problems for us when consuming responsibly. Responsible consumption is a matter of negotiating priorities. Therefore the higher price of responsible products may often be a pretext especially for those on the higher end of the income-scale. Responsible consumption is a tool for those who already have sufficient economic resources to affect the market. Yet not to be able to afford healthy, fair and sustainable products is bitter reality for the many billions of people with no or extremely low income. An essential part of confronting consumption therefore is also political action to make sustainable products available to all. The aspect of information makes the need for stricter regulations concerning transparency of the production process and the consumption of producers obvious: What natural resources, how many hours of human time, which rights and freedoms, how much child-labour and labour in precarious conditions do producers consume in the process of production?

Democratic control of the choices taken about the production process and in the economic sector in general is lacking. Price alone or the construct of 'the market' does not seem to be the right agent to shape the production-consumption chain in a socially and environmentally sustainable way. Awareness of the problems the current economy is creating and learning about existing alternatives can be a first step towards change. This change may seem to some a visionary project, a far away utopia. To many it is a necessity (Reintjes, 2003, Conca et al., 2002, Korten, 1995). A large albeit inevitable project that will need many hands and minds to turn it into reality.

In his work "The Principle Hope", on the importance and value of visions and utopia in human history, Bloch states that the era of fear is outdated today and that it is now time for hope, hope being something that can be taught. He cites the Russian philosopher and literary critic Pissarew as follows: "The discrepancy between dream and reality is not harmful, if only the dreamer seriously believes in his dream, if he attentively observes life, if he compares his observations with his castles in the air and in general works assiduously on the realisation of his dream. If only there is some contact between dream and life everything is in good order" (in Bloch (1938-47:1). In the same sense: if only she believes seriously in her dream, everything is quite right. With this thesis I would like to contribute a piece to the mosaic of hope and action for a just and liveable world.

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Annex

1 Rowan's questions for research

2 List of organisations and people contacted
3 List of interview partners

4 Schedule of teacher workshop and activities

5 Material for a study circle on consumption
6 Classroom activities around responsible consumption (in Spanish)

1. Rowan's questions for research

Rowan has described the research process as a cycle from 'being' to 'thinking' and formulating a 'project', which consitutes the 'encounter' and finally a phase of 'making sense' and finally the 'communication' as an outward movement (Rowan, 1981: 98).
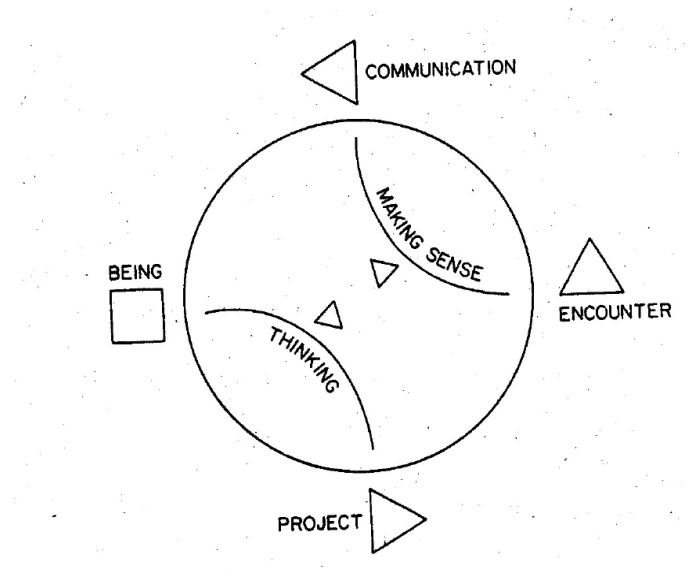
He has formulated a set of questions to ask at each of the six points of the cycle. He distinguishes six types of questions: Positivist-efficiency, alientation-authenticity, political-patriarchal, dialectical, legitimacy and finally relevance question. I include these question here (on the following three pages, quoted from Rowan, 1981:107-112). They have guided my research a little and even though I have not answered to all of them, they have been an important reference in the sometimes confusing process.

Further I find some of the questions useful not only for formal research but also when learning about an issue in general. The way to responsible consumption is not even, consumption is influenced so heaviliy by unreflected assumptions and habits, that some of the questions proposed can help to guide one's thinking and to inquire deeper into our interpretations of the surrounding world.

BEING

Efficiency questions
Is E familiar with the field and its literature?
Is E actually involved with the relevant data?
Has E got appropriate for dealing with the relevant matters?

Authenticity questions
Is E aware of her motives?
Is E questioning her involvement with the field?
Does E work in a self-punishing way?

Alienation questions
What relationship with others does E set up by her way of being?
Can E listen to others?

Political questions
Is E aware of the social implication of her daily practices?
Is E aware of the sources of the money which supports her?
Is E aware of the social pressures which influence her actions?

Patriarchy questions
Is E sexist? Racist? Classist? Ageist?
Does E conduct a great deal of her life in terms of domintation and submission?
Competition and acclaim? Struggle for recognition?
Is E aware of the patriarchal patterns which surround her?

Dialectical questions
Does E look for the contradictions underlying daily experience?
Does E take responsibility for her own life?
Does E perceive the world in terms of conflicts and their resolution?
Does E see a paradox of rythm and the rhythm of paradox?

Legitimacy questions
Is a client involved? If so, is there honesty or deception or lack of communication between E and the client?
Who provides the problem? Who defines what the problem is? Who owns the problem? Who legitimates the problem?
Who is the client? Who is the real client?

Relevance questions
Am I choosing a problem that is relevant to my life? My carrer? A client?
Ordinary people? Questioning patriarchy? The advancement of science? A class of problems? My unconscious?
What am I really trying to do?

THINKING

Efficiency questions
Can E marshal and correlate information in such a way as to bring it to focus on a problem?
Does E define and break down the problem into specific researchable questions?
Does E use creative imagination to think of interesting and usable hypotheses?
Can E use the library in an efficient way to gather exisiting data?
Has E got the stamina to pursue what she wants in the abstracts and reprints?

Authenticity questions
Does E believe that she can be value-free?
Does E separate research from the rest of her life?
Does E have something to gain or lose from the solution of the research problem, in a direct practical personal way?

Alienation questions
Does E consult with others on a strict role basis?
Does E home in on a specific question early, and spend the rest of the time defending that selection?
If E disagrees with others on a point, does she call for a vote?
Does E consult authorities to gain new knowledge or insight, ot to back up what is being done already?

Political questions
Does E check on the political commitments of sources of information?
Is E aware of the social implications of certain lines of inquiry?
Does E refuse to be politically isolated in her work?

Patriarchy questions
Does E take patriarchy for granted?
Does E draw attention to patriarchal patterns when she discovers them?

Dialectical questions
Is E consistently adopting a reflexive approach – applying her concepts to herself?
I E looking for the reality beneath the appearances?
Is E looking for the major contradiction underlying her problem? As opposed to minor contradictions which may be easier to approach?
Is E questioning or reinterpreting positivist research findings?

Legitimacy questions
Is information being fed in from an interesting party?
Is there pressure not to study certain problems?
Is certain information refused or 'not available'?
Are certain lines of thought discouraged?

Relevance questions
Am I looking for the data about how my problem can work out in practice?
How application has taken place?

PROJECT

Efficiency questions
Is a proper accounting procedure set up to exhaust the alternative possibilities?
Is a proper experimental design set up to ensure that alternative hypothesis are eliminated?
Is the question procedure open where it needs to be open, and closed where it needs to be closed?
Are the questions phrased in the optimal way?
Are non-reactive methods used where possible?
Have the deceptions been checked to make sure that they work as designed?

Authenticity questions
Is E investing herself fully, and risking something personal?
Is E setting up the project in the way she really wants?
Are E's resources fully engaged in the research plan?

Alienation questions
Is E relating to others solely in terms of roles and rules?
Is the research plan fixed and rigid, or flexible and bandonable?

Political questions
What are the political implications of the research design?
Is the social context being taken into account?

Patriarchy questions
Does the set-up take patriarchy for granted?
Does the research design reinforce patterns of domination in any way?

Dialectical questions
Does the project *negate* what was there before?
Does the project aim at a new state of affairs, which does *not* exist now, but which will exist then?
Is the research planned to allow for the maximum of serendipity – lucky findings which where not anticipated?
Is E's own response built in to the research plan?

Legitimacy questions
Is pressure being put on to have a particular type of project?
Are limitation being imposed?
Are certain questions not being permitted?
Is access restricted?

Relevance questions
Have I found the principal contradiction?
Could the results of this plan in principle be relevant to the client? The underdog? My career?
Social problems? The class struggle? Humanity?
Will it make a difference to my life? Will it bring world peace?
Will it matter a damn to anyone?

ENCOUNTER

Efficiency questions
Is experimental control being kept in the way intended?
Is the questioning procedure being carried out in a uniform manner?
Is the correct sample being contacted?
Is E retaining her objective?
Is the deception working?

Authenticity questions
Is E open to her own feelings and body reaction?
Is E prepared to express feelings in a genuine way?
Is E prepared to follow the experience wherever it leads? Imporvise?

Alienation questions
Has a trusuting relationship been built up?
Is E open to S?
Is S determining the situation as much as E?
Are roles actively being broken down?

Political questions
Is the social context being taken into account?
Is the encounter auch as to raise S's power of self-determination?
Is S's real back-home situation being taken into account?

Patriarchy questions
Are control patterns actively being broken down?
Is the assumption being made that everyone is heterosexual?

Dialectical questions
Is conflict being encouraged and worked through?
Is E fully engaged with and commited to the process?
Is there an appreciation of the way in which quantity can transform into quality?

Legitimacy questions
Are restrictions placed on the actual interviews, observations of experiments?
Is the research stopped before completion?
Are people suddenly changing the way they interact?

Relevance questions
Is this work turning out in practice to be relevant to the subjects/respondents/co-researchers?
How does it actually affect them?
Am I doing any good? Any harm?

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MAKING SENSE

Efficiency questions
Does E have knowledge of software systems?
Can E recombine data in illuminating ways?
Has E an adequate knowledge of content analysis?
Are the most powerful statistical methods being used to maximize the information which can be extracted from the data?

Authenticity questions
Is E genuinely open to her own experienced gained in the encounter?
Is E eager to get the results clear for her own sake, and for her own illumination?
Can E go into the appropriate state of consciousness to let the data make new patterns?

Alienation questions
Is S involved with the examination and processing of results?
Do colleagues involved in the data processing genuinely listen to one another?
Is S encouraged to make alternative sense of what has occured?

Political questions
What political interests are taken for granted in the categories being used?
Are any individious analyses being made?
Is E being separated from S by interested parties?
Are there any political assumptions hidden in the statistics?

Patriarchy questions
Does the analysis make sexist, racist, classist, ageist assumptions?
Does the process involve contemplation as well as analysis?
Is there emotional support for E during the process? How about S?

Dialectical questions
Is there an assumption that just one answer is being sought?
Does the analysis bring out contradictions in a conscious way?
Are the possibilities exploited of dialogue between E and S?
Is the risk being taken of destroying all that emerges from the encounter?

Legitimacy questions
Is pressure being put on to analyse in a certain way?
Is it compulsory to use certain machinery or certain methods?
Are certain analyses discouraged?

Relevance questions
Am I analysing for relevance, or for show?
Is my analysis relevant to the people who took part?

COMMUNICATION

Efficiency questions
Are the results written up in proper scientific form?
Would the appropriate professional journal publish them?
Are the results analysed in an objective way, which any outside observer could check?

Authenticity questions
Can E make the results part of her own process of living?
Can E risk herself to say she is disappointed, upset, frustrated?
Can E own up to the fact that it is *her* thruth she is sharing, not necessarily *the* truth?

Alienation questions
Can S make the results part of her own process of living?
Is S involved in the communication of the results?
Has S contributed all that she really wants to the final outcome?

Political questions
Is the social effect of the information taken into account when passing it on?
If any information can be extracted, is it passed on to those who could make best use of it?

Patriarchy questions
If information is passed on, is it done in such a way as not to put down those who receive it?
Is the information elaborated into curlicues of abstraction?

Dialectical questions
Does E appreciate that communication is a two-way process?
Does E make sure to set up a real relationship with people before attempting to communicate with them- and while communicating with them?
Does E assume that communication has to be done through words?
Does E appreciate the importance of readiness in communication?
Does E appreciate the importance of resistance in communication, and how it can be used to establish a relationship?

Legitimacy questions
Is pressure being put on to publish only in a certain way? To omit relevant material?
To destroy all or some of the report?
Is there censorship or falsification of the final report?

Relevance questions
Will publication help others? My career? The political struggle?
Will publication change the world?
Will my work take social science forward?
How will this research be seen by those whose opinions I respect most?
Will all this help my self-actualization?

2. List of organisations and people contacted

Institution	Name	Contact
Associación Educativa Barbiana	Diego, Antonio, Inma	957 764706 asedbarbiana@yahoo.es
Ayuntamiento, cooperación	Guillermo	957 49 99 50 ext. 177 pazydesarrollo@ayuncordoba.es
Centre de Recerca i Información en Consum (CRIC)- 'Opcions' mag.		http://www.pangea.org/cric/
Centro de Educación del Profesorado (CEP)	Pepa Marín	957 27 92 07 C/Doña Berenguela 4
CIC-Batá	Eduvigis, Esther	957 43 21 61 http://www.eurosur.org/cic-bata/
Consumo cuidado, Malaga	Javier del Río López	http://www.la-pagina.de/consumocuidado/
Consumo responsable, Granada	Jose Manuel Alonso Moreno	http://www.consumoresponsable.com/
Dirección General de Consumo, Sevilla	Aurora Siria García Elena Suarez Mariscel	955 04 14 59/ 91 melena.suarez@juntadeandalucia.es
Facultad de Ciencias de Educación, UCO	Mar	957 21 25 46
Grupo de profesores Barcelona	Xavier Pascual	
IDEAS	Carola Reintjes	http://www.ideas.coop, info@ideas.coop
Instituto de la Juventud, Córdoba	José Luis y Lina Martínez	957 00 34 56
North South Centre	Liam Wegimont Miguel Silva Pablo Cameselle	http://www.coe.int/T/E/North-South_Centre/
REAS	Jose Castillo	http://www.reasnet.com/
Servicio de Consumo, Córdoba	Francisco Marmol	

3. Interview list

Date	Name	Organisation	Topic
14-01-03	José Luis Alvarado	Instituto Andaluz de la Juventud	General context of fair trade and responsible consumption in Córdoba
15-01-03	Francisco Mármol	Servicio de Consumo	"
15-01-03	Esther Pérez-Borbujo	Batá	"
21-01-03	Antonio	Asociación Barbiana	"
21-01-03	Ana Naranjo Luis	Partido Comunista y Juventudes Comunistas	"
24-01-03	Diego	Consejería de Educación	"
29-01-03	Pepa Marín	Centro de Educación de Profesores	"
30-01-03	Marie Luz Gonzales	ETEA	"
01-02-03	Carmen	Almocafre	"
17-02-03	Ramón Rueda	FAMSI	"
03-04-03	Carola Reintjes	IDEAS	Institutional support to Fair Trade
07-04-03	Baldomero León	GE, Instituto Guadalpin, Marbella	Global Education
15-04-03	Liam Wegimont	North South Centre of the Council of Europe, Lisbon	"
16-04-03	Miguel Silva		"
22-04-03	Xavier Pascual	Teacher working group, Barcelona	GE, working group
26-04-03	José Castillo	private company member of REAS	General context
08-05-03	Montserrat	Almocafre	Environmental education programme

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4. Schedule of teacher workshop

Developing classroom activities to accompany IDEAS's educational material
"Defend Your World"

Programme:

Session I, 17.30-19.30

17.30   Presentation of IDEAS, Round of presentation participants, contents and schedule of the workshop

18.00   "How do we change our habits?" -
Concept of the teaching material: inform-reflect-act

18.30   What do we need to think about when developing an educational activity?
Brainstorm

18.35   Getting to know the material
Group work: group 1: Fair Trade, group 2: Current structure of International trade,
Exchanging the information

18.50   Developing activities for the topics Fair Trade and International trade set up

19.30   Closing

Session II, 17.30 –19.30

17.30   The day's programme

17.35   Activity on responsible consumption (three groups) "What does a responsible consumer have to think about: the production process before a product gets to the supermarket, when you are choosing a product on the shelf, about what happens after the use of the product?"

18.00   (in four groups) Developing classroom activities for the remaining topics: responsible consumption, boycott, recycling, and ethical financing

18.45   Presentation of the activities

19.15   Evaluation of workshop, handing out of certificates, list of resources, information on further courses, IDEAS resources, other activities

In the various workshops we used visual tools, to clarify some the concept in group-work sessions. The tools were especially useful in mixed groups to make sure everyone can depart from a similar level and to bring out questions.

To introduce the different components of responsible consumption:

Before a product reaches the supermarket	When choosing from the shelf	After the use of the product, disposal

On another occasion with participants who already had more knowledge of the concepts we worked with the following questions:

The main concepts of responsible consumption	Mapping the actors that need to collaborate to establish responsible consumption	Mapping alternative ways of doing trade, actors and relations

5. Material for study circle on responsible consumption[28]

5.1 Concepts of responsible consumption

Decalogue of the Sustainable Consumer

Buy local products
Favour the local economy and culture and avoid the massive use of transport for import of goods and products that already exist locally, which means less contamination.

Buy products with little or recycled packaging
Carton, paper, glass and cans among others and, of course, take these packages to recycling after use, to the specified containers for each material.

Buy products from ecological agriculture
Help to increase the offer of goods, where no chemicals that are harmful to the health of people or of the earth have been used in the production. If you can, buy directly from farmers.

Buy products that are in season
To avoid excessive transport and contamination from production in greenhouses

Buy ecological cleaning products
Since they are less harmful to the water. These products are often concentrated. Therefore follow carefully the instructions for use and do not exceed the suggested dosages. More is not always better.

Unnecessary bags
Bring you own bag to avoid excessive and unnecessary use of plastic bags.

Buy Fair Trade products
And buy in places where underprivileged parts of the labour force are integrated, such as companies who employ physically or psychologically disabled.

Look for low consumption
When you buy electrical appliances, light bulbs etc. and avoid or share unnecessary electrical tools in the household.

Know your brand ethics
Don't buy brands who base their production on exploitation (maquilas, child labour) as this is a way of combating such violation of human rights

Buy products made from recycled materials
Toilet paper, copying paper and refilled cartridges, rechargeable pens, glass bottles… to reuse them, or buy second hand products.

Consciously control the use of water
In your personal care, the garden, the kitchen. Only wash, once you can fill up your washing machine.

And finally
Reduce your intake of animal products, as a diet high in animal products requires much larger land areas for the production, then living on a vegetarian diet.

(Source: adapted from Todo Sostenible Ediciones, 2001:33)

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[28] El material para grupos de consumo responsable existe en español, pide lo de liljamay@yahoo.com

5.2 Resources and overview of the information that is usually needed, but needs to be thought out locally, lists of questions to ask when consuming

There is a wealth of information out there to guide consumers who attempt to consume responsibly. Unfortunately it is in most cases not systematically organised and it will take more than a click with the mouse, a phone-call or a visit to a single organisation to find out all you need to know.

General internet pages however can be helpful on the journey, providing information on consumer goods, environmental and social issues, brand ethics:

Amnesty International	http://www.amnesty.org/
Clean Clothes Campaign	http://www.cleanclothes.org/
Consumer International	http://www.consumersinternational.org
CorpWatch	http://www.corpwatch.org
Ethical Consumer	http://www.ethicalconsumer.org
European Fair Trade Association	http://www.eftafairtrade.org/
Global March against child labour	http://globalmarch.org/index.php
Greenpeace	http://www.greenpeace.org
Maquila Solidarity Network	http://www.maquilasolidarity.org/
Responsible shopper	http://www.responsibleshopper.org
United Nations Environment Program	http://www.uneptie.org/pc/sustain/
Yes- the positive futures network	http://www.yesmagazine.org/

Resources for teachers (also check pages above for educational material):

Eco-schools Initiative	http://www.eco-schools.org/
Global Education Newsletter	http://www.coe.int/T/E/North-
South_Centre/Programmes/3_Global_Education/d_GE_Newsletter/	
The Fair Trade Foundation	http://www.fairtrade.org.uk/education.htm
UNESCO YouthXchange - training kit on sustainable lifestyles and consumption	
and educational interactive web site	http://www.youthxchange.net

This is a not more than a first starting point. It is then necessary to seek out local and regional options, initiatives and working groups and share around your knowledge. Look for Consumer magazines, which assess individual products or brands, search for information on multinationals, find out about local food producers and processors, such as local farmers' markets, off farm sales, or, if you live in a city, there may be subscription and delivery services from near by farms. Inform yourself about the policies of different supermarket chains, search for local consumer co-operatives and alternative stores and on the long run also revise you financing. There may be ethical banking, insurance and investment alternatives.

5.3 Data collection: 'Shopping list'

Every day shopping

Product	responsible consumption	Comments
Foods		
Bread		
Cereals		
Meat Meat products		
Fish Fish products		
Milk Milk products		
Eggs		
Fats and oils		
Fruit		
Vegetables		
Sugar, jam, honey, syrup, chocolate, sweets		
Ketchup, spices, stock, ready made soup		
Coffee, tea, cacao		
Mineral water, juice, soda		
Beer, wine, spirits		
Hygiene and others		
Washing powder and dish washing liquid		
Batteries		
Recycled paper		
Cosmetics		
Toilet paper, kitchen paper, napkins		
Transport		
Public transport Monthly card?		
Transport Bicycle, by foot		

Other items

Product	Responsible Consumption	Comments
Textiles and clothes		
Clothes		
Material		
Shoes		
Home		
Furniture, mattress, carpets		
Repair at home		
Electricity, water		
Workplace		
Paper, ink		
Mobility and traffic		
Car, tires		
Car wash		
Bicycle		
Tourism		
Mode of transport, accommodation, etc.		
Finances		
Account, investments		
Others		

5.5 Final questionnaire and matrix ranking

A questionnaire can be useful to get a quick overview of results and to facilitate discussion. It is also helpful when assessing the degree to which responsible consumption has been practiced, and which priorities people have set, when assessing something as responsible.

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1. Approximately what proportion of your consumption has been responsible during the month of March (consumption at home and outside the house)?

2. Is this a bigger, equal or smaller part compared to the previous month?

3. Within your responsible consumption (!) up to what level have you reached the following criteria (they are the criteria of the Decalogue of the responsible consumer, which we discussed in the beginning)?

a) Buying autochthonous products
b) Buying products which have little packaging and/or recyclable packaging
c) Buying organic products
d) Buying products from the season
e) Buying ecological cleaning products
f) Avoiding unnecessary plastic bags
g) Buying fair trade products
h) Use of electrical appliances, light bulbs etc. with low energy consumption
i) The ethics of brands
j) Buying products made from recycled materials
k) Consciously controlling the water consumption

Comments:

4. Within the responsible consumption, which of the criteria above where more difficult or easier to practice? Give examples of products etc.

5. In the months to come will you increase, decrease or maintain this level of responsible consumption? Give reasons and examples.

Another way to assess the priorities in a group concerning different criteria of responsible consumption can be to do a matrix ranking of the criteria. This again can trigger discussion and also assure that people are talking about the same thing, when referring to responsible consumption. Differences become obvious and can be discussed or simply acknowledged. In a matrix ranking, all criteria are ranked against each other. For Row 2 (local) one would for example ask: If you have to choose between a more expensive local product and a cheaper product that comes from far away, which one would you choose? Would you prefer a local new product to a recycled product from far away, or the other way round? And so forth … The three criteria that then appear most often within the matrix are those valued highest by the participants.

Matrix Ranking

Criteria	Price	Recycled	Energy Consumption	Fair Trade	Seasonal	Organic	Packaging	Local
Local								
Packaging								
Organic								
Seasonal								
Fair Trade								
Energy consumption								
Recycled								
Price								

5.6 Swot analysis and in-depth stakeholder analysis

The following tools can be useful for structuring discussion around outcomes and to deepen the analysis of selected issues.

SWOT- Analysis:

Strengths	Weaknesses
(internal, characteristics e.g. of a movement, factors that can be influenced by group at present)	((internal, characteristics e.g. of a movement, factors that can be influenced by group at present)
Opportunities (external, outside factors, that can not be influenced from within, in the future)	**Threats** (external, outside factors, that can not be influenced from within, in the future)

In-depth Stakeholder Analysis (select two to three issues):

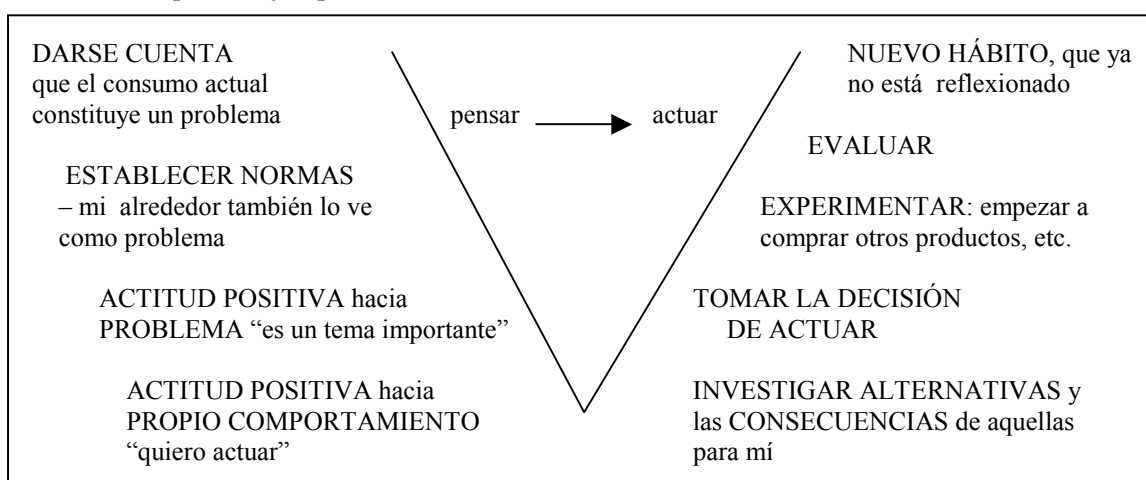| Stakeholders (people that are somehow involved in the issue or have an interest in it)	What do the stakeholders want?	What effects do current policies have?	Which changes are necessary?

6. Classroom activities around responsible consumption[29]
SUREGENCIAS DIDÁCTICAS – *defiende tu mundo*

Tod@s somos parte del problema, sino formamos parte de la solución.

El presente material didáctico trata un conjunto de temas relacionados con la construcción de un mundo sostenible, sostenible económica, social y medioambientalmente. Las fichas se pueden tratar como secuencias o de forma individual y están pensadas para la secundaria. El material tiene la intención de apoyar la enseñanza sobre estos temas para formar el alumnado en vista del mundo complejo y crecientemente interrelacionado al que tendrá que enfrentarse. Se trata de **informar, hacer reflexionar y actuar**. Las tres partes del proceso son igualmente importantes, y no es suficiente con solo informar. La formación del alumnado para ser completa tiene que motivar la reflexión y ofrecer herramientas para actuar. Estos tres elementos forman parte del proceso de cambio de nuestros hábitos, que se puede concebir de la siguiente manera, aquí visualizado para el ejemplo del consumo sostenible:

DARSE CUENTA que el consumo actual constituye un problema

pensar → actuar

NUEVO HÁBITO, que ya no está reflexionado

ESTABLECER NORMAS – mi alrededor también lo ve como problema

EVALUAR

EXPERIMENTAR: empezar a comprar otros productos, etc.

ACTITUD POSITIVA hacia PROBLEMA "es un tema importante"

TOMAR LA DECISIÓN DE ACTUAR

ACTITUD POSITIVA hacia PROPIO COMPORTAMIENTO "quiero actuar"

INVESTIGAR ALTERNATIVAS y las CONSECUENCIAS de aquellas para mí

Este proceso en realidad no es tan lineal como sugiere el modelo. En la mayoría de los casos alumnas y alumnos de un grupo se van a encontrar en diferentes fases, así que necesitan diferentes herramientas para cada paso. Es importante hacer ver que no son informaciones teóricas, si no que son importantes en nuestra vida diaria, y animar al alumnado a actuar. Las actividades pueden además de informar, mostrar alternativas y herramientas para realizar los ideales que tienen.

ACTIVIDAD 1: MONOPOLY NORTE SUR - ¿ES UN JUEGO LIMPIO?

Diseñar un juego que cree situaciones desiguales para diferentes equipos, por ejemplo que un equipo representando al Norte esté favorecido mientras otro equipo representando al Sur tenga que jugar con reglas más duras. Se puede usar el Monopoly como base haciendo los siguientes cambios de reglas:

- Jugadoras y jugadores del Sur tendrán que pagar la mitad del dinero que cobran al pasar por la casilla de salida. al otro grupo como deuda externa.
- El equipo Sur solo tendrá acceso a comprar la mitad de las calles, como los cuidadnos del Sur no tienen acceso libre al mercado entero, mientras el equipo Norte puede comprar lo que quiera.
- Se usan todas las cartas de sorpresa negativas para el grupo Sur, mientras las cartas positivas están reservadas para el grupo Norte.

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[29] Draft, kindly contact info@ideas.coop for final versión,
Borrador, pide la versión final en info@ideas.coop

Juego de rol

Para el juego de rol se necesitan dos sesiones, una para que alumnas y alumnos puedan preparar su papel en el juego y otra para el juego en sí. Se pueden usar las cartas de rol para simular la situación actual en la cadena de producción. La discusión que se desarrolla después del juego es fundamental y se le debería dedicar suficiente tiempo.

Preguntas para una evaluación orientativa:
¿Han comprendido el concepto de "cadena comercial"?
¿Han comprendido los términos "comercio justo" y "consumo responsable"?
¿Han entendido que con nuestro consumo participamos o influimos en las relaciones Norte y Sur?

Cartas de rol:

DISTRIBUIDOR/A

Tu diriges una cadena de tiendas de ropa con un volumen de 220 millones de Euro.
Necesitas camisetas para tu gama de 30 €
Tu jefe te está presionando para que aumentes los beneficios, pero no los precios.
Tus empleadas y empleados están negociando un aumento de sueldo de 3% en este momento.
El precio final de un producto cubrirá todos los costes y aportará un beneficio a la cadena.

Para un producto que se vende a 30 € estás pagando 10 € al proveedor. Tus costes adicionales en este producto son unos 14.50 €. Ganas 5.50 € en la venta a este precio.

Que quieres en el contrato? Precio? Derecho a cancelación del pedido?

PRODUCTOR/A

Tu posees una fabrica de tejidos en Bangla Desh.
En este momento estás produciendo tejidos, colaborando con otro productor, que te provee la tela.
Estás empleando a 300 mujeres, tienes 300 maquinas de coser.
Estás vendiendo a una serie de distribuidores, y todos tienen un historial de cancelaciones o ampliaciones de pedidos en el ultimo minuto.
Si todos los pedidos están comprometidos, tus trabajadoras tienen que realizar horas extras.
En la puerta de tu fábrica hay una cola de mujeres pidiendo trabajo.

El año pasado has obtenido un beneficio muy pequeño con este distribuidor. Tus trabajadoras quieren un contrato que reduce las horas de trabajo, que hará subir el precio. Le tela que estás comprando está mas cara. Para cubrir costes vas a tener que cobrar un 10 % mas. Eso significa que vas a cobrar 11 € por producto.

Qué quieres en el contrato, como vas a balancear el riesgo de cancelación y la necesidad para trabajo?

TRABAJADORA

Eres una de las 300 trabajadoras de una fabrica de tejidos en Bangla Desh.
Eres la única en tu familia con un sueldo estable.
Estás trabajando 10 horas al día, en maquinas antiguas, y sin contrato. En la fabrica las condiciones de higiene son deplorables y no tienes acceso a agua potable.
El supervisor os ha advertido varias veces que no quiere que se forme ningún tipo de sindicato en la fabrica, pero has asistido hace poco a un programa educativo de una organización de trabajadoras en la capital.

Realizar horas extras con frecuencia significa que tienes que dejar tu hijo de 5 años al cuidado de tu hija que tiene 8. Tu marido solo hace chapuzas de vez en cuando, y los gastos de alimentos y medicina están aumentando. Necesitas seguridad y un aumento de sueldo.

Qué quieres – un contrato? Mejores condiciones de trabajo? Un aumento?

CONSUMIDORA, CONSUMIDOR

Eres un/a estudiante en el último curso de ESO. Hace poco te has unido a la asociación "un solo mundo" de tu instituto y estás muy interesada o interesado en aprender cuestiones relacionadas con los Derechos Humanos. Tu asociación acaba de poner en marcha una campaña de Comercio Justo, y te has encargado de trabajar con el tema de la ropa. Necesitas una nueva camiseta.

Que haces? Que preguntas en la tienda? Donde compras tu camiseta? Y qué es la acción que propones a tu asociación en torno a la cuestión de 'ropa limpia'?

ACTIVIDAD 3: LA CUESTIÓN DE LA INFORMACIÓN -- BÚSQUEDA EN EL SUPER

Todavía tenemos que luchar por nuestro derecho a la información. Las empresas multinacionales y la industria publicitaria hacen todo lo que pueden para vendernos sus productos sin que sepamos nada sobre su origen. Por eso hay una serie de preguntas que hay que hacerse como consumidor. Podemos responder a todas? Y si no, porqué no?

Organiza una **visita al supermercado**, y deja que alumnas y alumnos investigan el peso que tienen la multinacionales en nuestro consumo. Como guía prepara una lista de productos cotidianos. Para estos se llenarán los siguientes

Fichas de búsqueda para alumnas y alumnos
Producto
Precio por 100 g
Empresa
¿Cuánto espacio ocupan las grandes empresas en las estantes?
¿Aproximadamente a qué parte de las estantes corresponde eso?
¿Cuál son los productos más caros?
Precio por 100g?

Si una visita al supermercado no es posible, investiga tú y trae algunos productos al aula; pídeles que investiguen sus despensas en casa. (Fuente: just trade)

Como alternativa se puede hacer una comparación de productos de comercio justo con otros. Divide los alumnos en grupos que vayan a supermercados y otros a tiendas del mundo y pequeños comercios para coleccionar una serie de informaciones sobre algunos productos escogidos. Compara en clase los diferentes criterios como embalaje, información, precio, calidad, condiciones de producción, etc.

Preguntas para una evaluación orientativa:
¿conocen sus derechos y obligaciones como consumidor?
¿Saben qué información necesitamos para consumir responsablemente?
¿saben cómo buscar información sobre los productos que compran?

El pez grande se come al pequeño.
Durante las ultimas décadas, las grandes corporaciones se han tragado la mayoría de las marcas de chocolate. Abajo tenemos a Phillip Morris y Cadbury, e igual pasa con Nestle, Hersheys, etc.
Fuente: Comercio Justo- Doble Comercio

ACTIVIDAD 4:
INFORMAR A NUESTRO ENTORNO

Una responsabilidad del consumidor y consumidora es **compartir la información** que tiene con su entorno. Ejercemos de periodistas, recopilando información y analizando la publicidad que nos rodea. Tanto concursos de eslóganes o logotipos tantos como representación de situaciones en teatro son opciones para comunicar el tema. Murales sobre el problema pueden incluir alternativas positivas. También se pueden organizar exposiciones y mesas redondas junto con ONGs de desarrollo. Encuestas en el barrio o instituto sobre hábitos de consumo o reciclaje pueden ser un primer paso hacia la sensibilización.

TEST
1. ¿En qué establecimientos suelo adquirir los alimentos, ropa, etc.? ¿Grandes superficies, mercado, pequeños comercios, tiendas de comercio justo?
2. ¿ Conozco la marca del producto que voy a comprar?
3. ¿Me basta con la información que ofrece la etiqueta o que me facilita el comerciante?
4. ¿Sé en qué país se fabrican los artículos que consumo?
5. ¿Sé si la empresa que fabrica o distribuye la mercancía apoya a regímenes antidemocráticos?
6. ¿Sé si explota mano de obra infantil?
7. ¿Sé si respeta los derechos humanos, laborales y sindicales de sus trabajadores y trabajadoras?
8. ¿Sé si cuida el medio ambiente?
9. ¿Me gustaría que todos los productos que compro llevaran una etiqueta que me asegurara que cumplen los criterios de garantía social?
(fuente: Carro de Combate, solidaridad internacional, 2001)

¿Qué podemos hacer?
El instituto y el profesorado pueden actuar como ejemplo. Se puede organizar una campaña para consumir responsablemente en el instituto, por ejemplo vender café y chocolate de comercio justo en la cafetería, usar papel reciclado o ahorrar energía. Una semana de consumo responsable junto con organizaciones de padres o vecinas y vecinos puede ser el principio de una dinámica para un cambio sostenido por la comunidad. El instituto se puede unir a campañas de boicot de ONGs o organizar
Una recogida de tickets de compra:
Para demostrar nuestro poder de consumidoras y consumidores, demostrando en términos económicos nuestra capacidad de compra, os proponemos realizar una recogida masiva de tickets de compra de nuestros supermercados y cadenas comerciales habituales.
Con esta actividad se pretende recoger el mayor número posible de tickets de compra y utilizarlos como instrumento de presión hacia los directores y propietarios de los supermercados y cadenas comerciales. La presión se puede ejercer a través de una carta en la que se les informe de nuestras exigencias como consumidoras y consumidores, conjuntamente con nuestra capacidad de compra, incluyendo los tickets que hemos recogido. (fuente: guía de recursos)

> **Preguntas para una evaluación orientativa:**
>
> ¿Qué son las herramientas de consumidoras y consumidores ¿Qué es el boicot?
> ¿Qué quiere decir la frase "Si no somos parte de la solución, somos parte del problema"?
> ¿De qué manera consume su instituto? ¿Cómo se puede influir eso?

¿Quién gana con la venta de una zapatilla de Nike?
Fuente: Maquila Solidarity Network, 1999

RECURSOS Y CONTACTOS

Más materiales didácticos:

Solidaridad internacional (si)
"Carro de Combate – Consume lo Justo", "Mundo *no es* masculino singular"
si@solidaridad.org, 902152323

Ropa Limpia España: www.pangea.org/ropalimpia
Venta de material didáctico:
http://www.ropalimpia.org/eactform.htm

Grupo de trabajo de profesores:

EducACCIÓN, Castilla de la Mancha,
educacción@hotmail.com (¿?)

Otros direcciones de interés:

La Marcha Global: www.globalmarch.org
Campaña contra la explotación laboral de la infancia

IDEAS (Iniciativas de Economía Alternativa y Solidaria): www.ideas.coop
Organización de Comercio Justo

CRIC (Centre de Recerca i Informació en Consum): www.cric. (¿)
Edita la excelente revista Opcions, con informaciones concretas para un consumo sostenible

FICHA INFORMATIVA SOBRE LA EXPLOTACIÓN LABORAL DE LA INFANCIA

A millones de niñas y niños se les niega su derecho a la educación, la salud, el desarrollo y, sobre todo, su derecho al ser niño a tener una infancia propia de un niño. Hoy existen 247 millones de niñas y niños trabajando en el mundo – 73% en las llamadas "peores formas de trabajo infantil", que son peligrosas para su salud física y mental. El 95% de las niñas y niños trabajadores se encuentran en países del Sur.

Las raíces del trabajo infantil

Hay tres factores clave que conducen hacia el trabajo infantil:

- La situación de pobreza: Los menores son mano de obra antes incluso que sus padres, y más aún cuando estos no tienen trabajo. En muchos casos son niñas y niños que ocupan las plazas de trabajo mientras los adultos se quedan sin trabajo. En India por ejemplo hay ... desempleados mientras ... niñas y niños trabajan.

- La cultura del consumismo crea unos deseos de consumo que conducen a niñas y niños a trabajar y que los aleja de la escuela

- La falta de educación: Un 30% de las alumnas y alumnos que empiezan la educación primaria no la terminan; en algunos países, este porcentaje llega hasta el 60%. Las familias no pueden costearse los gastos escolares, en muchas zonas no hay escuelas o están lejanas, maestras y maestros tienen una formación precaria y los contenidos muchas veces no responden a las necesidades del entorno.

Fuente: Informe sobre el Estado Mundial de la Infancia, UNICEF, ¿?

El Trabajo Infantil en la Industria Deportiva - ¿Quién mete gol en este juego?

La industria deportiva aún basa su producción en mano de obra infantil. Son niñas y niños los que fabriquan sus balones, zapatillas, ropa etc. Las empresas deportivas pagan sueldos miserables a las niñas y niños mientras ingresan millones por la venta de los productos que estos fabrican.

Este balón oficial de fútbol (FIFA) vale 91 € ...
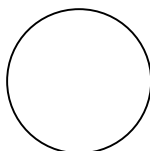
... mientras que la trabajadora o trabajador que lo ha cosido cobra 0,23 €

Fuente: Marcha Global, Informe 2002

El principal país fabricante de balones deportivos es Pakistán, donde se estima que hay 15.000 niñas y niños trabajando, seguido por India, que sólo en Punjab cuenta con aproximadamente 10.000 niñas y niños cosiendo balones. Ropa y zapatillas deportivas son producidas en diferentes países, como Indonesia, China y Vietnam, donde también existe un alto índice de niñas y niños trabajadores.

2 ejemplos a seguir .... 2 GOLES JUSTOS

Marcha Global contra la Explotación Laboral de la Infancia: es un movimiento internacional formado por más de 2000 organizaciones cívicas que investiga y denuncia la situación de la infancia en el mundo. Actúa también a través de campañas internacionales, como por ejemplo:
 - "*Copa del mundo 2002*", que investigó y denunció la implicación de entidades deportivas y patrocinadoras en relación al trabajo infantil (Puma, Adidas, Coca-Cola, FIFA)
 - "*Campaña de Educación*", busca proporcionar el acceso a educación de calidad para todas las niñas y niños en el mundo.

Campaña Juega Limpio: iniciada en 1997 por IDEAS, organización de Comercio Justo y Economía Solidaria. Esta campaña, además de investigar y denunciar el uso de trabajo infantil por parte de las empresas, apoya el proyecto Talon, localizado en Sialkot, Pakistán. Este proyecto garantiza la NO utilización de trabajo infantil y el pago de salarios dignos a los trabajadores adultos que cosen balones deportivos. Esos balones son vendidos en tiendas de **Comercio Justo** y llevan la identificación: "*Balones hechos con dignidad*".

DOS JORNADAS Y UNA EXPLOTACIÓN
Ficha didáctica para el 2 ciclo ESO

OBJETIVO GENERAL:

Descubrir y comprender las diferencias y contradicciones que genera el mundo en el que vivimos, una de las cuales implica directamente a la infancia y adolescencia: la explotación laboral. A partir del conocimiento de los problemas podremos adquirir la conciencia de intentar solucionarlos.

FICHA PARA ALUMNAS Y ALUMNOS

1. Dibuja tu jornada típica en el circulo. ¿Cuándo te levantas, cuándo comes y que, qué actividades realizas a lo largo del día, y cuántas horas sueles dormir?

2. Compare tu jornada con la del niño trabajador en la ilustración.

3. Comenta si ves alguna relación entre la explotación de la infancia y la pobreza.
4. ¿Cómo describirías la "calidad de vida" de la infancia que padece explotación laboral?
5. ¿Conoces algún caso de trabajo infantil? Coméntalo.
6. Haz una breve reflexión sobre las expectativas de futuro que tiene por delante tu y una niña o un niño trabajador.
7. Expresa tu opinión sobre el tema.
8. En 2004 se celebra una cumbre de niñas y niños trabajadores, donde las propias trabajadoras y trabajadores infantiles de todo el mundo se reúnen para discutir estrategias para construir otro mundo, donde todas las niñas y niños tienen derecho a ser niño. ¿Qué proponías tu para llegar un poco más cerca de este mundo?
9. Como ciudadanas y ciudadanos, también podemos ayudar a construir un mundo más justo. ¿Cómo se te ocurre que puedes hacerlo?

Fuente: Material Didáctico de la Marcha Global, ¿?

ACTIVIDADES DE AMPLIACIÓN Y RESFUERZO

Realizar una pequeña investigación sobre el tema, y difundir la información por ejemplo a través de murales, o en la revista estudiantil.
Organizar una cumbre de niñas y niños de tu clase o instituto, para discutir lo que se puede hacer en tu cuidad o pueblo para trabajar contra el trabajo infantil.

The Masters Thesis series continued:

No. 21   Osbeck, Maria. (2002), Going beyond HIV/AIDS: A study of HIV/AIDS affected farm households in northern rural Thailand.
No. 22   Hofisi, Fortunate. (2003), Farmer field schools as a learning process for resource-poor farmers: The AfFORest experience in the Zembezi Valley, Zimbabwe.
No. 23   Awounda, Moussa. (2003), The Voices of Dunga: Critical study of Lake Victoria fisherfolk and their perspectives on fishery management, globalization and environmental crises on their livelihoods and local institutions.