Rethinking economic relations

The humanization of the economy through social innovation

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Overview

1. Introduction
2. The double movement identified by Polanyi
3. The welfare state
4. The humanization of economic life
5. A world of three movements
1. Introduction

Karl Polanyi: described a *double movement* in society:

1. The first movement is towards **marketization**, the spread of market thinking and market-based forms of allocation throughout society, driven by international trade and naturalist ideas of competition and utilitarianism.

2. The second *countermovement* consists of (state-based) **social protection** against the negative consequences of that same marketization.

*We suggest that the double movement model is best changed into a three movement model with*

3. A *third movement* called the **humanization** of the economy involving a re-embedding as the opposite of dis-embedding: the loss of social ties and sense of purpose in individualistic societies, not in the sense of restoring the past. It is also driven by the need for autonomy and self-development.
2. Marketization of society

From a market economy to a market society (Sandel, 2000, 2012)

• A market society is a way of life in which market values seep into every aspect of human endeavour... Market-ideology has penetrated families and government.

• There is the self-disciplining of workers (through performance measurement, job insecurity ..)

• Work & spend cycle (Schor)
• **Marketization is composed of many phenomena** (ranging from the legal obligation of tendering in public procurement, financialisation, infotainment, performance targets, meritocracy, job insecurity, advertising to promote products and pleasure activities.

• **It is not a uni-directional force** but playing out in interaction with other historical developments such as emancipation, fast technological advances, globalisation, individualisation and secularization in high-income countries (mutual causality).
Why economists like markets

• Economists like markets because
  1) they are based on voluntary transactions and associations,
  2) they rely on merit-based rewards,
  3) they contribute to (dynamic) efficiency and
  4) they contribute to democracy (according to Milton Friedman and Friedrich Hayek).

• Socialists dislike free markets because of private ownership, inequality and wealth-based rents for the capital class.

• Social-democrats have come to embrace markets (in a third way approach) but their main concerns are: providing equal opportunities for unequal people and redistribute wealth (via education and social welfare policies).
Negative effects of competition

• Competition in the market place drives organizations to short product cycles (planned obsolescence) with an excessive exploitation of natural resources.

• It fuels consumerism through advertising and by holding up materialistic images of success and pleasure.

• Workers and students compete in systems of meritocracy. Meritocracy developed from a justified call into a force of self-discipline: by putting pressures on workers to be productive and flexible under the threat of job loss.

• People are being made into competitive persons: “a neoliberal meritocracy produces its own assumption of universal egotism” (Verhaeghe, 2012).
Negative effects of meritocracy & individualism

• “The invidious comparisons between people become deeply personal. In this talent cull, those judged without inner resources are left in limbo. They can be judged no longer useful or valuable, despite what they have accomplished”.

• “The statement “you lack potential” is much more devastating than “you messed up”. It makes a more fundamental claim about who you are. It conveys uselessness in a more profound sense”.

  (Sennett, *The Culture of the New Capitalism*, pp. 123-130)

• In the name of liberty we are suffering from individualism: every person and every institution striving to get the most for him, her, or itself, over the needs of society and a threatened planet (Mintzberg, Rebalancing Society)
The undermining of sovereign states by economic integration, financialisation and WTO laws
• In Together: The Rituals, Pleasures, and Politics of Cooperation (2012) Richard Sennett says that people are losing the skill (‘embodied craft’) of cooperation because of changes in employer-employee relationships.

• Why emotionally invest in your colleagues, employer and company if you know that your involvement will be brief?
The salariat and precariat

• Flex jobs, off-shoring and outsourcing are changing the salaryman model into a model of temporary labour.

• McDonald’s ‘best practice’ model involves deskilling, removal of long-serving employees, union busting, and lower wages and enterprise benefits.

• This makes perfect sense:
  • **Temporary labour has cost advantages**: wages are lower, experience-rated pay is avoided, entitlement to enterprise benefits is less and soon. And there is less risk; taking on somebody temporarily means not making a commitment that might be regretted, for whatever reason.
  • People on temporary contracts can be induced to labour harder, especially if the jobs are more intense than regulars have been doing. Regulars may resent change. Those on temporary contracts can also be put in forms of underemployment more easily, paid less for fewer hours in down periods, for example. They can be controlled through fear more easily. **If they do not put up with demands placed on them, they can be told to leave, with minimal fuss and cost.**

From: Standing *The precariat*, p. 32)
Anglo-saxon countries + Portugal have high indices of inequality and health and social problems
You're more likely to achieve the American dream if you live in Denmark.
Income growth in the US over previous 34 years

The poor and middle class used to see the largest income growth.

But now, the very affluent (the 99.999th percentile) see the largest income growth.

In 1980

In 2014

Note: Inflation-adjusted annual average growth using income after taxes, transfers and non-cash benefits.

The social costs of consumerism

• According to Juliet Schor, the decline of community and sociability, especially at the neighbourhood level, and the growing importance of media, especially television, are important drivers behind consumption competition.

• **Instead of consumption making us happier**, it leads people to live excessively busy and stressful lives.

• In the words of Tim Jackson (2005), “people are being persuaded to spend money that they don’t have, on things they don’t need, to create impressions that won’t last, on people they don’t care about”.
The high price of materialism

Money is my first, last, and only love — Armand Hammer

• People who are highly focused on materialistic values have lower personal well-being and psychological health than those who believe that materialistic values are relatively unimportant.

• People with a strong materialistic orientation are likely to watch a lot of television, compare themselves unfavourably with people whom they see on television, be dissatisfied with their standard of living and have low life satisfaction.

• People who hold materialistic aims as central to their values have shorter, more conflicting relationships with friends and lovers.

• From Kasser
  
  People believe in materialism because society is so materialistic, and society is so materialistic because many people believe that materialistic pursuits are a path to happiness.
Instant satisfaction as an aberration

• “Kinderen groeien op in de illusie dat geluk perfect bereikbaar is, hier en nu, via een object dat gekocht kan worden. Instant geluk, dat is de huidige malaise. Verlangen is verboden, een tekort schept onbehagen, alle aandacht gaat naar onmiddellijk genieten. Snelle verveling is daar een gevolg van, samen met constante katers. Als ‘het’ niet voldoet, schaft men zich gewoon een volgende object aan. De geliefde wordt op dezelfde manier benaderd. Men leeft in de illusie dat de volgende partner wél het perfecte geluk en het perfecte orgasme zal opleveren. Het neoliberalisme zadelt ons met het idee op dat genot de leegte helemaal kan vullen.

• [under] Instant satisfaction (...) any deficit in happiness creates dissatisfaction, all attention goes to immediate pleasure. If something does not fully satisfy you, you rid it for something else, another object, or another partner in the illusion that the next partner gives you the perfect happiness and satisfaction. Neoliberalism provides us with the idea that pleasure can fill holes of emptiness.

- Dirk de Wachter in “Borderline Times”
The role of Advertising

• Constant appeals to buy things than can consumed for pleasure, beauty and status

• Psychological appeals/calls on workers
  • Nurturing your talents
  • Support your career
  • Passion for retail industry
  • Self-motivated high potentials
  • ...

• Work and spend cycle (with the help of loans)
We are the system we complain about

• “It’s not just young people who have been kitted out with a neo-liberal identity; their parents have also gone a long way down that road. Nowadays, everybody is first and foremost a consumer, interested only in what benefits them”

• “Offshoring happens because everybody wants things to be cheap. Getting the best possible product for the lowest possible price is a principle we all live by”

• “The postmodern individual suffers from a strange type of dissociation, a new form of split personality. We condemn the system, are hostile to it, and feel powerless to change it. Yet at the same time we act in a way that reinforces and even extends it. Every decision we make — what to eat and drink, what to wear, how to get about, where to go on holiday — demonstrates this”

From: Paul Verhaeghe What about me? The struggle for identity
3. The welfare state as a protector & provider

- In western societies, especially Europe, welfare systems have been created during times of growth with strong labour unions.

- For social care and medical care, (state-based) systems of provisioning have been developed, funded by the state through the tax system and through (obligatory) insurance payments. Besides creating social welfare systems, countries in Europe and the US and Japan introduced important environmental legislation and workplace safety regulations for workers in the 1970s and 1980s.
A changing welfare state

• In an attempt to get more people into paid jobs, in Europe, governments have introduced a series of welfare state reforms in terms of restricting access and accelerating exit, segmentation of participants, introduction of contractual obligations, and application of diverse incentives for recipients of public assistance, disability, and unemployment (Gilbert, 2005).

• Unemployment claimants are coerced to apply for jobs including jobs they have little interest in. Failure to comply with requests from welfare officers lead to punishment in the form of financial sanctions.
Pathologies of the welfare system

1) **Erosion of community resilience**: the emergence of a co-dependence on both market-based solutions and state welfare, at the cost of traditional forms of social relations and informal modes of exchange.

2) **The limited success of polices aimed at addressing social exclusion** because reintegration activities are too much oriented towards the market economy.

3) Unemployment benefit receivers are treated in a **non-human way**, through the use of bureaucratic rule, orders and the use of sanctions (as shown in the movie *I Daniel Blake*).

- Essentially, the welfare system is not oriented towards the integrity and capabilities of people, and because of this it **undermines the “freedom of the self to assume life in such a way that it is expressive of his or her integrity as a self”** (Yeatman, Dowsett, Fine & Gursansky, 2009, p.4)
• Market thinking also entered the systems of social care: efficiency-driven norms alienated health-care professionals and dehumanized patients (Laloux, 2014).

“The whole day, the electronic registration system that you have to carry with you is making you crazy. Some evenings I had to go and see 19 different patients. Then there is nothing you can do but run inside, put on a bandage or give a shot, and run out. You can never finish your work in a qualitative way.”

“The last years I was responsible for 80 patients that I never got to know well. ... The planning was done somewhere else by someone who didn’t know the patients. [...] Nobody felt responsible for the care of patients. Every day there were complaints and conflicts among colleagues.”
4. The humanisation of economic life

• **The diverse economy**: there always has been an alternative economy in which values of cooperation and mutuality govern economic interactions.

• **Our proposition**: there is a *third movement* in the form of a humanization process

• **Shared underlying values**: people as persons > objects (statistics), intrinsic > extrinsic motivations, purposeful activities, collective benefits.

• **Not a separate sector** (such as the third sector), but in all sectors (in different ways and at different speeds).

• The activities discussed are: commons-based peer production, time banks, eco-villages and transition towns, home care, family group conferences, Teal organizations (Buurtzorg).

• These are all part of a “movement” which so far has **no name and is without political parties** speaking on its behalf.
The humanisation of the economy through social innovation

• We conceptualise humanization of the economy as the development of economic activities that help satisfy basic psychological needs for autonomy, relatedness and competence with an important role for ego-transcendence in serving a greater cause and acting for the benefit of all.

• We hypothesise that (1) the current economic system to a large extent fails in satisfying basic psychological needs, and that (2) there is a societal movement of alternative economy activities that are better at satisfying those needs.

• We refer to such alternative economy activities in terms of ‘social innovation initiatives’, conceptualised as initiatives that involve new social relations and new ways of doing, organising, framing and knowing (Haxeltine et al. 2013, 2016, Avelino et al. forthcoming).
Social innovation examples

- Greater autonomy in work (worldwide phenomenon), cooperatives, for-benefit companies, flex work (remote, freelance), ...
- Open innovation
- Massive Open On-line Course (MOOC)
- Peer-to peer production and consumption
- Living labs (ENoLL has 400 members), Urban labs, Fablabs, ...
- Timebanks (255 in UK with 40,000 members)
- Slowfood has 1500 convivia and 100,000 members
- Worldwide there are 10,000 eco-villages
- Alternative currencies and credit unions
- ...
The initiatives are part of **networks & movements**
Social innovation solutions

- are built around the relationships those involved develop with each other.

- Sometimes the relationships formed are novel. More often, however, solutions revive forms of relationship that were once more common within society but which have faded under the pressures of mainstream development: cooperation, mutuality, reciprocity, asset-pooling, asset-sharing, nurturing and caring.

- Sometimes these are revived with the help of new technology, like social media and ‘apps’, or by using novel community currencies to facilitate transactions.

Source: TRANSIT brief on Resourcing, Monitoring and Evaluation
# The “re-invention” element in social innovation

<table>
<thead>
<tr>
<th>Social innovation network</th>
<th>Element of re-invention</th>
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<tbody>
<tr>
<td><strong>Global Eco-village Network</strong></td>
<td>Compared to the traditional forms of community life, they are modern in the sense of valuing individual freedom and equality and by being globally connected through virtual and personal networks.</td>
</tr>
<tr>
<td><strong>Transition Towns</strong></td>
<td>Traditional forms of local, small-scale production and community-based exchanges, including local complementary currencies, complemented with modern communication technologies and individual freedom</td>
</tr>
<tr>
<td><strong>Time Banks</strong></td>
<td>A modern version of barter systems through the use of software and absence of barter (the time of doing a service is the basis for exchange) Services are exchanged via a service pool.</td>
</tr>
<tr>
<td><strong>Shareable-Sharing cities</strong></td>
<td>Sharing is an old phenomenon, with modern ICT infrastructure it can take different forms and go beyond family and friends, connecting various communities.</td>
</tr>
<tr>
<td><strong>Slow Food movement</strong></td>
<td>Celebration of locally produced traditional food.</td>
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</tbody>
</table>
Social innovation mostly makes use of **abundant and non-rival resources** that otherwise would go to waste. Unused labour, spare capacities, discarded materials, unwanted or broken equipment, vacant buildings and waste land are mobilized to deliver positive social impact.

Social innovation processes need relatively small amounts of money to put these otherwise wasted assets and resources to productive use so have a potential to offer high social returns on investment. Other tangible assets, such as software and internet platforms (important for self-organisation, networking and social learning), and intangible assets, such as ‘identity’ (important for recruitment, retention and commitment of members), are **created and reinforced through the process itself**.

Source: TRANSIT brief on Resourcing, Monitoring and Evaluation
Narratives of change of TSI

- **Transition Towns**: as a society we should shift away from consumer capitalism towards some kind of post-growth, localised steady state economy; such a shift requires outer transitions as well as inner transitions in the form of cultural change, i.e. shifts in values and worldviews.

- **Time banks**: A complementary means of exchange, based on time, can help rebuild relationships within communities, keep communities strong and healthy and, at the same time, offer people useful roles helping themselves and others and delivering vibrant public services. Co-production in the form of timebanking can help to meet people’s needs and promote well-being for all by tapping into abundant but neglected human resources. Time banks help individuals and communities to help themselves, reducing dependence on markets and state welfare systems on which they cannot rely.
REPAIR MANIFESTO
WE HOLD THESE TRUTHS TO BE SELF-EVIDENT

IF YOU CAN'T FIX IT, YOU DON'T OWN IT.

REPAIR IS BETTER THAN RECYCLING
Making our things last longer is both more efficient and more cost-effective than mining them for raw materials.

REPAIR SAVES YOU MONEY
Fixing things is often free, and usually cheaper than replacing them. Doing the repair yourself saves you money.

REPAIR TEACHES ENGINEERING
The best way to find out how something works is to take it apart.

REPAIR SAVES THE PLANET
Earth has limited resources. Eventually we will run out. The best way to be efficient is to reuse what we already have.

REPAIR CONNECTS PEOPLE AND THINGS
REPAIR IS WAR ON ENTROPY
REPAIR IS SUSTAINABLE

TO DEVICES THAT CAN BE OPENED
TO REPAIR DOCUMENTATION FOR EVERYTHING
TO REPAIR THINGS IN THE PRIVACY OF OUR OWN HOMES
TO ERROR CODES & WIRING DIAGRAMS
TO AVAILABLE, REASONABLY-PRICED SERVICE PARTS
TO NON-PROPRIETARY FASTENERS
TO NON-PROPRIETARY CONSUMABLES OURSELVES
TO REMOVE "DO NOT REMOVE" STICKERS
TO TROUBLESHOOTING INSTRUCTIONS & FLOWCHARTS

WE HAVE THE RIGHT
JOIN THE REVOLUTION WITH IFIXIT.COM

THE MAKER’S BILL OF RIGHTS
If you can’t open it, you don’t own it.

1. The right to repair everything that breaks.
2. The right to control the software we use.
3. The right to connect our devices however we like.
4. The right to make, whether in your bedroom or a garage.
5. The right to make without asking for permission.
6. The right to know how things work.
7. The right to fix broken products because everyone has broken something.
8. The right to use, share, and sell any product that we own.
9. The right to repair if broken products are sold with designs that make it difficult.
10. The right to be heard and to communicate with one another.

Examples
Restaurant day

- Restaurant Day is a worldwide food carnival and a movement for preparing and selling food in parks and in streets.
- All together over 27 000 pop-up restaurants by over 100 000 restaurateurs have catered for over 3 million customers in 75 countries.

Self-determination theory

“people have innate psychological needs that are the basis for self-motivation and personality integration. (...) SDT identifies three innate needs that, if satisfied, allow optimal function, growth and wellbeing”

• **Competence**: the ability to control the outcome and experience mastery

• **Relatedness**: feeling connected to others and experience caring for others

• **Autonomy**: to act in harmony with one's integrated self (based on intrinsic motivations)
• According to a Gallup survey in 2011-2012, across the world only **13% of the workers are engaged**, in the sense of psychologically committed to their jobs and goals of the organization. **63% are not engaged** and **24% are actively disengaged**

• Source: [http://www.gallup.com/poll/165269/worldwide-employees-engaged-work.aspx](http://www.gallup.com/poll/165269/worldwide-employees-engaged-work.aspx)
• The third movement involves people from different walks of life: *individualists* interested in making a difference, *communitarian minded people* who start a co-op and engage in activities outside the market economy, *social entrepreneurs* seeking positive social impacts and *municipalities* who are experimenting with citizen participation and urban commons.
• The humanisation process of transformative social innovation is believed to exhibit a **rising trend** in the last 20 years, after a decline during the expansion of the welfare system, with a proliferation of initiatives in the last 10 years (in the West)
Marketization

- Beggar-thy-neighbour policies
- Bretton Woods system
- Economic recovery & growth
- Reagonomics
- Thatcher elected
- Reign of Neoliberalism
- New Labor
- New Public Management
- Rise of right-wing populists
- Deregulation of financial sector
- TTIP
- Monetary easing & Austerity Programs
- Market-friendly reforms & policies

State Protectionism

- Welfare legislation
- UN declaration on human rights
- Creation of modern welfare state
- Expansion of welfare state
- Reform of welfare state
- Sanctions & obligations for welfare recipients
- Discussions about trade protection

Humanization

- Women's suffrage
- Paid work by married women
- Women's movement
- Broad process of emancipation
- Rise of environmental movement
- Hippie movement
- Rise in communitarianism
- Urban commons
- Open Source
- P2P Sharing Economy

Key Events:
- 1940: WWII
- 1950: Creation of modern welfare state
- 1960: Expansion of welfare state
- 1970: Reform of welfare state
- 1980: Environmental laws
- 1990: WTO
- 2000: Deregulation of financial sector
- 2010: TTIP
- 2020: Monetary easing & Austerity Programs

Global Trends:
- Market-friendly reforms & policies
- Rise of right-wing populists
- Deregulation of financial sector
- Monetary easing & Austerity Programs

Social Movements:
- Women's movement
- Civil Rights movements
- Women's suffrage
- Broad process of emancipation
- Rise in communitarianism
For profit Marketisation

Global econ. competition

Neo-liberalism

Utilitarianism

Economic growth as main orientation

Corporate power

Downward tax competition

Undermining of state sovereignty

For profit Marketisation

Environmental protection

Objectification of nature

Utilitarianism

Disembedding cycle

Environmental degradation across the world

Decline of family

Loss of meaning and social identity

Individualism

Hedonism

Commons-based ownership & production

Ecosystem regeneration / Permaculture

Collective living & working

Conscious consumption

Rising self-employment / entrepreneurship

Local resilience Initiatives & networks

Human rights movement

Platforms for sharing & peer production

Re-embedding cycle

Wealth

Consumption & consumerism

Performance stress

Debt

Humanisation

Economic uncertainty

Fear and intolerance

State-based welfare in reform

Self-organized civic services

Human rights movement

Emancipation

Arrows of influence in relation to marketisation and other trends in the world of today (after 2000)
<table>
<thead>
<tr>
<th>First movement (marketization)</th>
<th>Second movement (social protection)</th>
<th>Third movement (humanization)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Institutional aim</strong></td>
<td>Establishment of a self-regulating market</td>
<td>Conservation of man and nature as well as productive organization</td>
</tr>
<tr>
<td><strong>Support of social forces</strong></td>
<td>Trading classes</td>
<td>Those most immediately affected by deleterious action of the market: primarily, but not exclusively, the working and the landed classes</td>
</tr>
<tr>
<td><strong>Organizing principle(s)</strong></td>
<td>Laissez-faire and free trade</td>
<td>Protective legislation, accountability demands and other instruments of intervention</td>
</tr>
<tr>
<td><strong>Emerged in response to...</strong></td>
<td>Inefficiency, feudalism, and oppressiveness of state-based rule</td>
<td>Dis-embedding effects of laissez-faire economic (neo)liberalism: i.e. objectification of man &amp; nature and economic stress cycle</td>
</tr>
<tr>
<td><strong>Attitude towards hierarchy and centralization</strong></td>
<td>Minimal state which upholds property rights and safeguards public goods</td>
<td>Unproblematic. Subordination of individual behaviour to organizational and societal goals</td>
</tr>
<tr>
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</tr>
<tr>
<td><strong>Dominant type of motivation</strong></td>
<td>Extrinsic motivation based on acquiring status position above others in competitive social hierarchy</td>
<td>Extrinsic motivation based on functional roles for the interest of bureaucratically managed social value.</td>
</tr>
<tr>
<td><strong>Consequence for (concept of) selfhood</strong></td>
<td>Celebration of individualism with little consideration of alienated or egotistic self</td>
<td><strong>Individual as statistical fact</strong>. Not much attention is given to the authentic self in the application of bureaucratic rule</td>
</tr>
<tr>
<td><strong>Welfare concept</strong></td>
<td>Economic growth &amp; “trickle-down” justification for the super wealth of individuals</td>
<td>Economic growth with top-down welfare redistribution to those in need</td>
</tr>
<tr>
<td><strong>View on freedom</strong></td>
<td>Freedom of individuals from interference from others</td>
<td>Freedom within constraints (to avoid exploitation)</td>
</tr>
</tbody>
</table>
5. A world of three movements

- **All movements have valuable elements** and the challenge of creating a better world does not lie in the elimination of any of the logics but in combining them. This is a difficult task which must be taken up continuously since the three logics involve **tensions**.

- Cf Mintzberg on the need for “a public sector of political forces rooted in respected governments; a private sector of economic forces based on responsible businesses, and a plural sector of social forces manifested in robust communities”.
How big is it? Is it growing?
Autonomy could be the key to workplace happiness

When I was around 10 years old, my step-at-home dad went back to work. For the next five years, he worked part-time as a photography assistant. At one time, he managed a sandwich shop. He told me more than once that he was looking for a job with plenty of autonomy. He was an independent spirit and liked to see his own ideas implemented. That's me.
Rise in the number of cooperatives *(new wave?)*

Bron: Tine de Moor
Fig. 9.1 Universe of alternative economic practices in Catalonia

Note: This diagram illustrates the structure of the alternative economic practices that were most pervasive in Catalonia in 2010–2011.
Conclusions

• Humanization activities occur **across society** (including the market economy and - to a smaller extent - in government) under different names.

• As any development, it will experience twists and turns, but the motivations on which it is based are **basic psychological needs** – and not **those of a special class or group of people** – which therefore can be expected to assert themselves also in business and government.

• A **challenge** for the third movement is to bring about major institutional change (in the energy system, science, urban planning, welfare system, food culture, agriculture, cultures of sharing and responsibility, ....)
Embracing paradoxes is key to TSI

• Whilst striving for inclusivity they may be excluding in some way and reproduce gender relations, social class divides

• In order to make social innovation more inclusive and accessible and in order to have transformative impact, innovation must go through some sort of mainstreaming process, creating risks of co-option and capture.

• In calls for change, we may get transformations of the wrong kind, because of the power of dominant institutions, whose normativities are often very different from those of TSI actors (in celebrating efficiency, managerialism, values of meritocracy and agonistic views on government and solidarity).

→ We need to have a portfolio of different and often paradoxical strategies, including resisting, protesting, disproving, demanding, lobbying and disobeying, but also supplementing, compromising, complementing, circumventing, improving, collaborating, seducing and surprising. These strategies need to be flexible, continuously adapting, updating and repositioning, so as to translate values and practices to a more mainstream context, while at the same time allowing us to hold on to our original core intentions.

Source: (TRANSIT) Manifesto for Transformative Social Innovation
The research agenda on TSI

- In what ways are social innovation initiatives based on autonomy, relatedness and purpose responses to perceived gaps and deficiencies in established arrangements and provisions?
- What problems do TSI face in institutionalizing themselves and achieving transformative impact?
- How successful are TSI initiatives in catering for values of autonomy and relatedness?
- What interventions in social welfare provision, company law and the science system can help TSI to expand and build a more social, inclusive and responsible economy (e.g., what role for basic income, mandatory community service, social impact bonds, vouchers for research and advise, and the creation of new legal frameworks for the commons and for-benefit companies)?
- In what respects are the TSI initiatives today different from those of the past? Is it true that they marry individualism (in the form of self-actualisation) with values of social relatedness and demands for social purpose?
- ...