



Interpreting our observation

What we learn from the field, the web of relations, the dynamics and flows



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Asking the right questions...



What elements allow to understand if the entity being observed is oriented to SSE ?

What elements linked to training and education are present or missing ?



What can you infer of the context and the needs emerging from it?

Checking our lens - did we ask the right questions ?

The “case study” we visited allows us to confront praxis with different aspects that we observed through our lens and criteria.

- What did we **notice** ?
- Can we **qualify** the information we gathered and **make sense** of it?
- Which where the main **contradictions**?
- What were the most **innovative** elements?

“It is necessary to know **the oikos in its flows**, ties and rings and the way human beings act in relation to it, to find the best ways to ensure and **expand human freedom** in the careful treatment of the relationship of human beings between themselves and the human species to other species of living beings.

Thus, **ecology** and **economy**, under different aspects, concern the same *oikos* to be protected, cared for and preserved, in order to guarantee the sustainable realization, ever more expanded and qualified, of **personal and public freedoms**, both of present and future generations.”

“This **meeting of human needs and capacities**, in the **permanent flow of affections, material means, knowledge and powers** within the human communities in their becoming, creates strong bonds among their members, which make it possible to protect and sustain their lives and freedom. Such ties establish a way for the person to interact with the community and for the community to interact with the person.

These **communities**, reorganizing their material flows of power and knowledge, can give rise to **new social formations**, exercising their **political power** in the confrontation of existing relations of domination and exercising their **social power** in the realization of the new historical mediations required to ensure the good life for all.”

“Human oikos can be realized in a **liberating** or **oppressive** way, depending on how the **means** required for the realization of the **good life (*bem viver*)** of all are **produced, distributed and appropriated** under different modes of production, systems of exchange and social formations, resulting from the feedback of **material flows**, of **power flows** and of **knowledge flows** that permeate human communities.

For any process of domination or liberation requires flows of materials, powers and knowledge for its concretion, which are **interconnected in bonds of retroaction, in dynamics of self-reinforcement and self-balancing.**”

Material flows

Means of economic exchange, such as production and consumption of goods

Knowledge flows

Means of symbolic exchange, such as languages, competences, etc.

Power flows

Organisational means for the exercise of social functions and political functions.

“Any matter becomes an element of power when it is used as a means to accomplish some purpose. This necessarily requires a valid **knowledge** (*επιστήμη*) of regular properties of this matter; a knowledge of the **techniques** (*τέχνη*) of how to activate them and use them; and the definition of **purposes** (*τέλος*) achievable with their application. It also requires the practical action of its use or transformation with the use of such knowledge for the achievement of such purposes. For **power** is only effective in its capacity for **transforming reality** when it is **exercised as praxis** (*πρᾶξις*).

There is, therefore, an intrinsic **relationship between matter and knowledge in the exercise of human power, both in individual and collective practice.**”

$$\sqrt{M \pm P \times K} =$$

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changing the formula to realise the
transformation we want !

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