

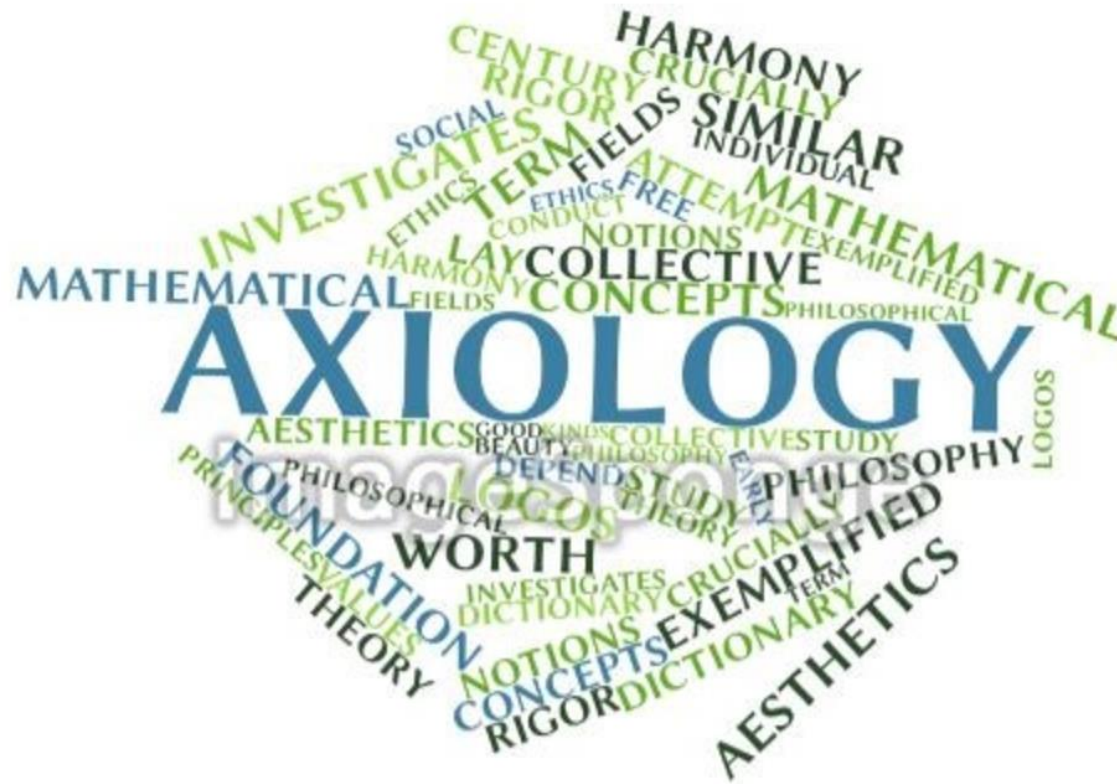
The axiology of Community Supported Agriculture (CSA). Values and ideologies as the foundation of CSA initiatives

Prof. Wojciech Knieć

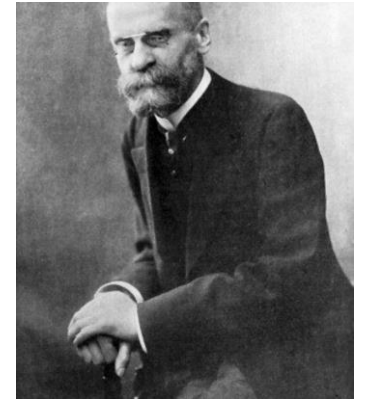
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Axiology

Part of philosophy and sociology that deals with values and ideologies and their role in society and culture

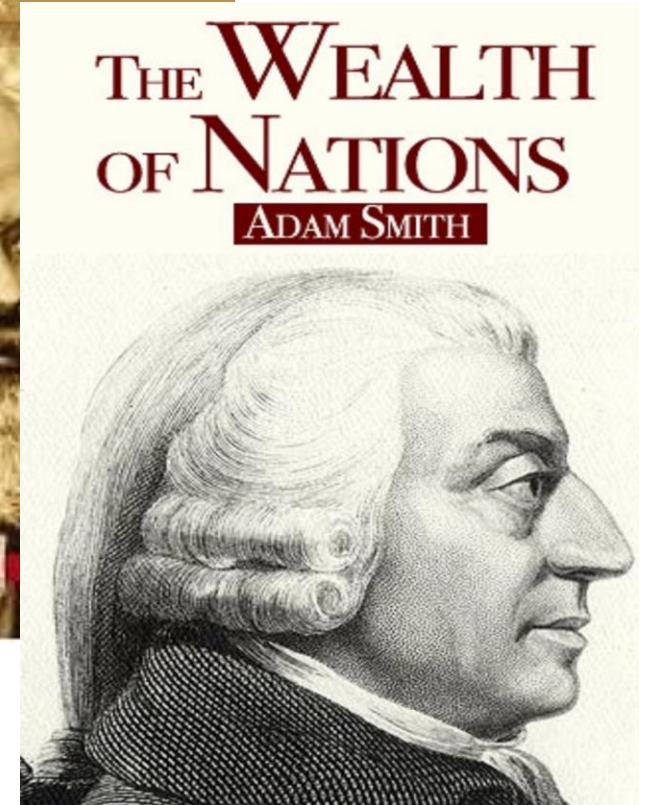
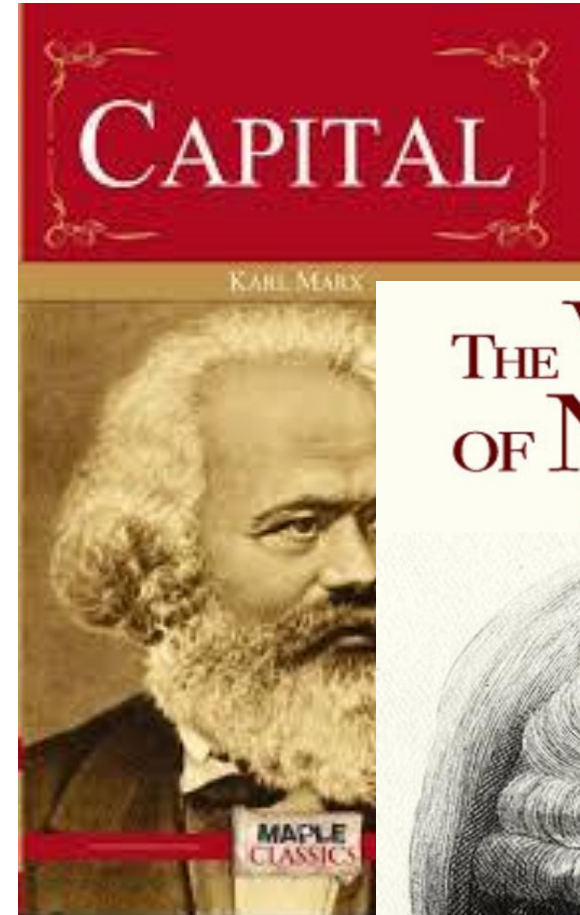
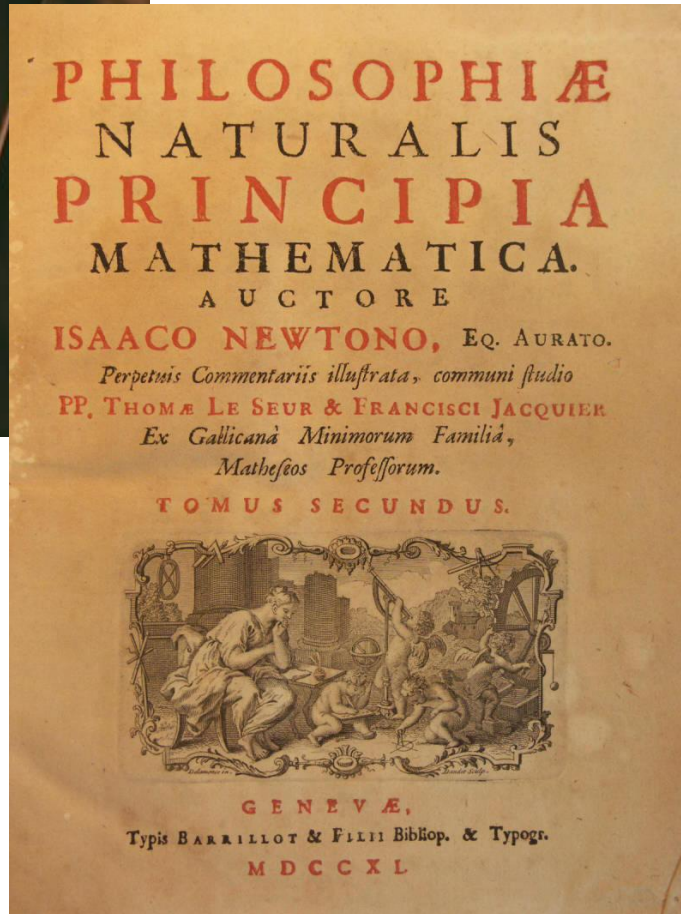
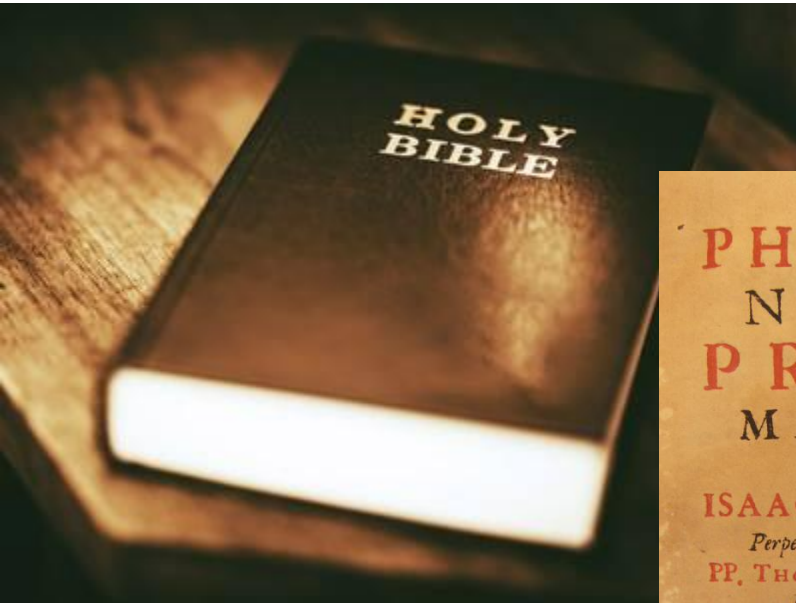


Human reality is constructed socially



- Society is not just a sum of humans
- Emile Durkheim: Society is *sui generis* – is produced by everyday relationships based on accumulated habits, norms and values
- It's above individuals' needs, wills, wishes.
- Social reality is not objective. It's a result of intersubjective negotiations and interactions.
- Examples of social constructs: religion, money, power, respect, education, the art
- Fundamental for the society are values and norms.

Society defines what is the truth



Society defines (constructs) what is beauty



Society defines what is tasty



Values

- Values represent what is **socially appreciated** and should be achieved (R. Merton)
- Values are the things that in certain time and in certain group **have meaning** for humans (P. Berger)
- Because societies have many values - Values **are structured in hierarchies**
- Values produce norms: norms are just socially accepted ways to achieve values. E.g. high education represented by the diploma is the value and studying is the norm to achieve this values.



Potatoes in Poland – from weed to potatoe culture



Peasant culture – the nature as the value



„This Tree, the Oak, is just a tree for strangers.

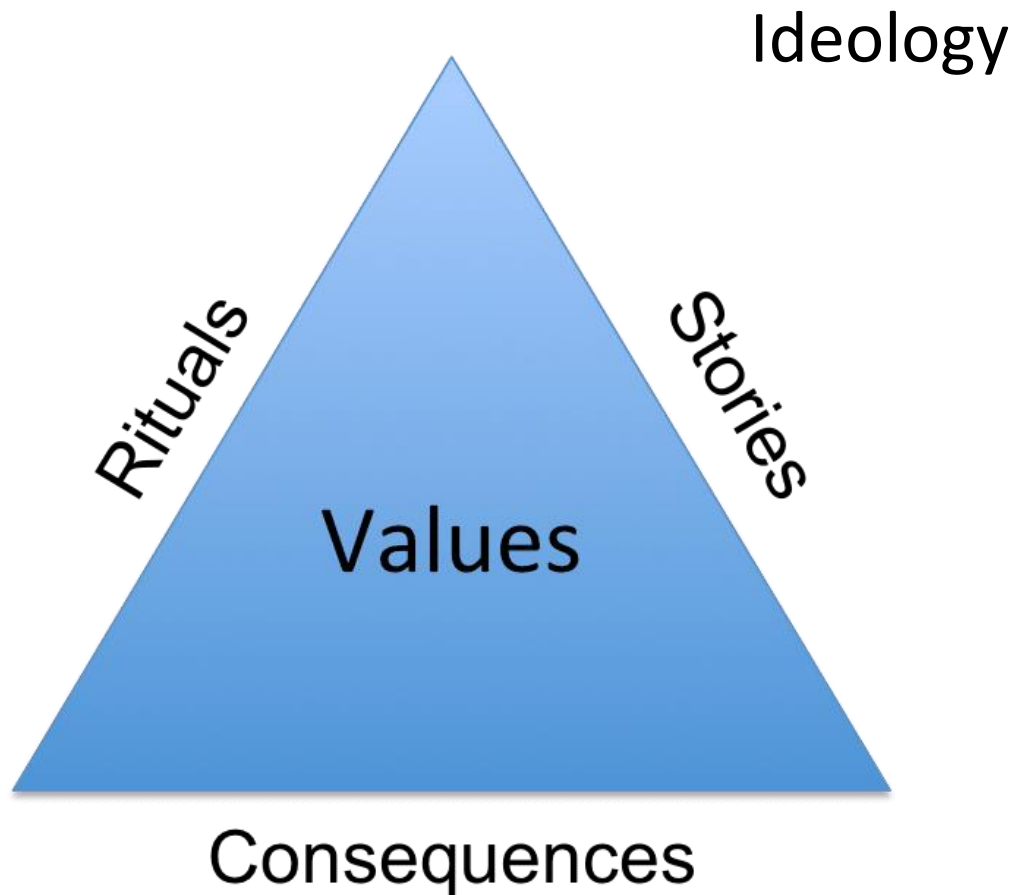
But this Oak is another member of the family.

This tree was seeded by my father when I was born.

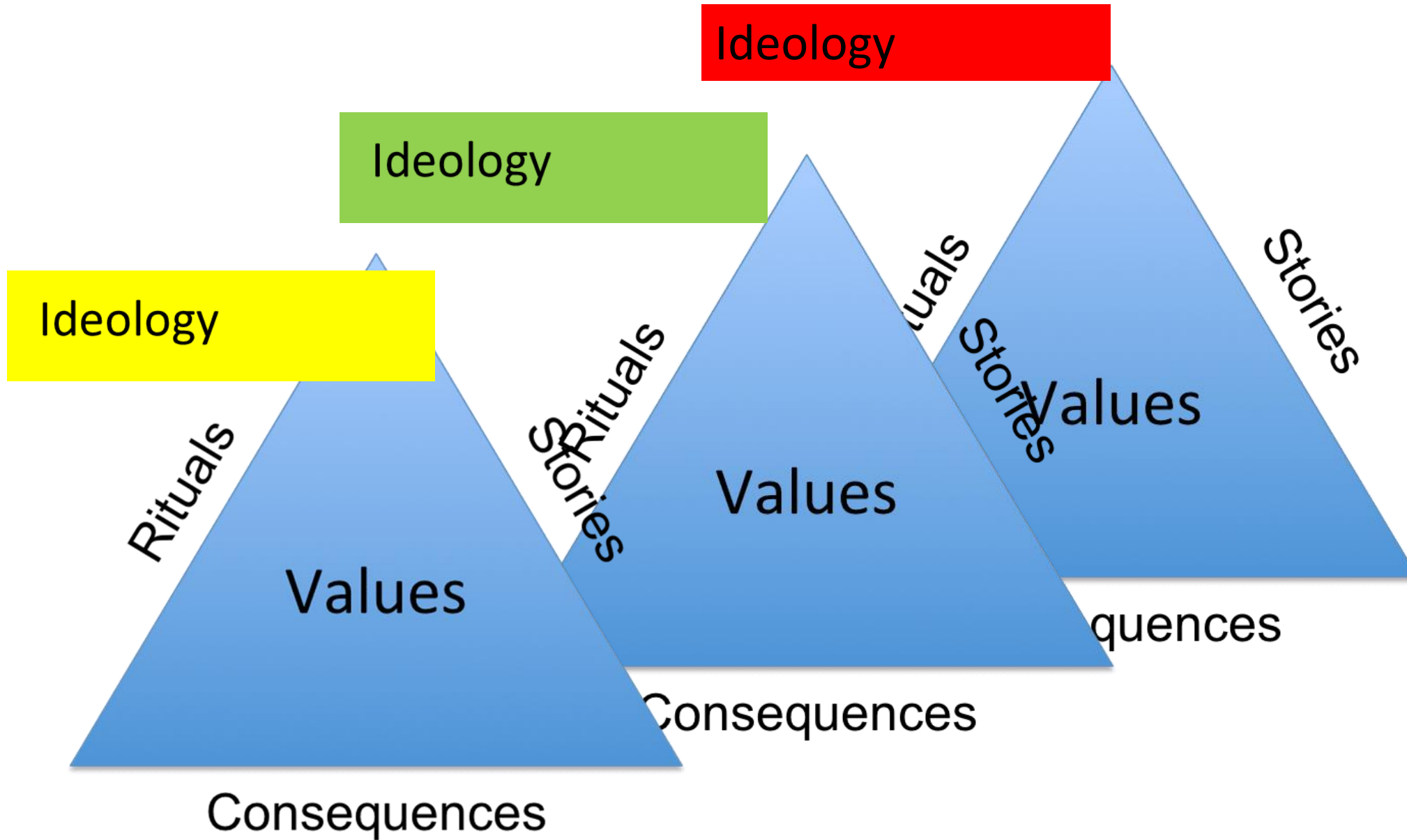
The day when someone will cut the Oak will be the day of my death”

(Konopielka, E. Redliński)

How does the human culture (civilization) works?



- **Values** are the qualities of expression that the culture considers most important.
- **Rituals** are the formal and informal procedures and celebrations that the culture adheres to.
- **Stories** are the formal and informal lore that describe the culture's values in action.
- **Consequences** are what happen to members of the culture when they violate the values.
- **Ideology** is the way to explain the importance of certain system of values



Different farming cultures

- **Industrial farming**

- Values: profit, prestige
- Rituals: competition
- Stories: good farmer,
- Consequences: market failure
- Ideology: farming is for effective food production, farmers provide national security of food

- **CSA:**

- Values: community, trust
- Rituals: cooperation
- Stories: common goods, loyalty
- Consequences: ostracism, rejection
- Ideology: sustainable farming, moral society

Systems of values

- Poland 1959

1. Family
2. Peace
3. Religion
4. Wealth
5. Health
6. Good work
7. Democracy
8. Happiness

- Poland 2019

1. Family
2. Health
3. Religion
4. Wealth
5. Happiness
6. Friendship
7. Good work
8. Peace

Systems of values

- Middle class clerks EU 2017

1. Self-realization
2. Happiness
3. Health – activity
4. Family
5. Friendship
6. Sustainability

- Farmers EU 2017

1. Family
2. Morale - Religion
3. Health
4. Community
5. Profits and material values
6. Happiness

The Cores of Values and Ethics

Patterns of the Whole

Sense of collective individualism
To serve the entire living system



Holistic/Experiential

Existential/Systemic

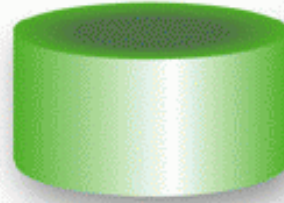


Integrated Processes & Flows

To align conflicting alternatives
Personal responsibilities in being

Relative Needs of the Collective

Fit in with group's norms & attitudes
Best serve the people's common good



Sociocentric/Humanistic

Multiplistic/Rational

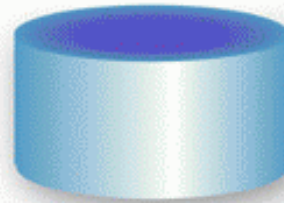


Situational Rules of the Game

Individual principles of conscience
Autonomy and self control to win

Commandments of Higher Authority

Comply with rules, avoid punishment
Duty (with guilt) to do what is right



Absolutistic/Moralistic

Egocentric/Exploitative



Law of the Jungle

Impulsive drives & immediate rewards
Guiltless service of raw self-interest

Ways of the Tribe

Animistic beliefs & mystical signs
Serve the clan & ancestral ways



Tribalistic/Animistic

New consumers behaviours – alternative values and norms

Healthy life	Life activity	Political activity	Social activity	Snobism	Cooperativism
Seeking for healthy food	Alternative food is better for organism	Support for slow food idea	Informal exchange networks	Looking for products that are unique, with the story	Buyers' cooperatives
Healthy life definition based upon the food quality	exposed for stress and hard work	Support for fair trade	Support for social responsibility of the market		Awareness of consumer – producer links and the role of consumers in small-farm businesses
		Preferences for products outside the mainstream	Active contestation of global food chains		

Consumers

Economic values:

Cheaper food

Social and cultural values:
The Network – community

Family good life

Health (safe food)

Prestige

Sustainability and nature

Farmers

Economic profits

Alternative business

The community

Family and the family farm

Sustainability and nature

Trust

Self-transcendce

Openness to the world

1. CSA as the cooperation culture

- Farming certified by the trust
- Values influencing consumers' interest in joining CSA actually create CSA (**consumers' values** create CSA)
- Identified common values that connect consumers and the CSA idea
 - Self transcendence (it is the realization that you are one small part of a greater whole, and acting accordingly) -> sharing risks with farmers, building community)
 - Openness to change (better world, fair trade, slow life)
 - Rejection of conservatism (meet like-minded individuals)

2. CSA as instrumental and functional strategy

- Alternative farming strategy
- Consumers instrumentally interested in purchasing fresh, good quality local food
- US Survey 2018 – New York CSAs: Members reported that they do not derive a strong sense of community from either their CSA or other forms of community.
- New York CSAs are oriented toward the instrumental and functional models, which emphasize the **economic aspects of farming rather than collaborative models**, which foster community (Feagan and Henderson 2009, 2019).

Durability and persistence of CSA depends on values

- CSA idea rely on cooperation culture
- When instrumental values prevail – CSA will transform into something else, but no longer can be called CSA

Case studies

Poland – RWS Dobrzyńskie Warzywa



ZAPISY
NA WARZYWNE PACZKI RWS W SEZONIE 2018

RWS

DOŁĄCZ DO NASZYCH RWSów
w BYDGOSZCZY, TORUNIU LUB
WARSZAWIE!

Jeżeli jesteś zainteresowany/a zapisaniem
się do naszego RWSu w jubileuszowym
PIĄTYM SEZONIE, to koniecznie wyślij do nas
wiadomość, żebyśmy mogli odesłać Ci
informację, pomagającą zorientować się czym
dokładnie jest Rolnictwo Wspierane przez
Społeczność oraz jak zorganizowana jest
współpraca z nami jako Twoimi rolnikami.

Będziemy wdzięczni za udostępnianie i
lajkowanie - niech wieść się niesie!

1
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Strona główna

Informacje

Zdjęcia

Filmy

Posty

Społeczność



Lubisz to!

Obserwowanie

Udostępnij

...

Wyślij wiadomość

Znajomi i RWS Dobrzyńskie Warzywa



Piotr Korpai, Michał Wróblewski i 5 innych znajomych lubią stronę RWS Dobrzyńskie Warzywa.

Zobacz wszystko

2780

Łączna liczba
polubień

2876

Łączna liczba
obserwujących

Zaproś swoich znajomych do polubienia strony ...



Mikołaj Knieć

Zaproś



Piotr Knieć

Zaproś



Karolinka Woźniak

Zaproś

Czat



Celebrating cooperation and trust— Harvest Feast (common cooking, listening to each other)



Hungary – CSA against nationalism

- Esztergom-Sturovo Small Basket Shopping Community (in Hungarian Kiskosár Bevásárló Közösség)
- Cross-border CSA: basket filled with organic products from both Slovak and Hungarian local communities
- Food nationalism vs food solidarity – participation in CSA as political manifestation
- Interest of the state vs interest of the local -

Hungarian butter for Hungarian buyers!



Esztergom-Sturovo Small Basket Shopping Community





CSA and Moral peasant idylla – Bydgoszcz CSA

- Organised by the group of young people engaged **in religious activities** with the mission of **„saving Polish small farms against globalisation”** and also against „absurd bureaucracy” of food agencies
- Answer for closing down small food markets in Bydgoszcz and domination of retailer chains
- Informal contacts with farmers around Bydgoszcz.
- More than 100 consumers and 30 farmers in the network.
- **Deeply enrooted into the idea of „moral peasant idylla” - moral economy (honesty, fairness, justice, honor), sustainability of production, close relationship between producer and consumer,**
- **Peasant culture is seemed as „healthy” and „fair” in opposite to unfair and unjust libeal economy**
- **CSA is the way to save the peasant culture**
- ***„We buy it, `cause we respect them: their hard and unfair paid labour, their input for Polish culture, their moral way of life”***

Resume

- CSA are built upon **cooperation values and the trust**
- CSA are usually created in order to **meet consumers' needs and values**
- CSA easily transform into more instrumental chains

Questions

- What values contemporary culture offers that can be utilized in CSA development?
- How to secure credibility of CSA? How to avoid instrumentalisation of CSA?
- The story that is behind the product could be real advantage of CSA. Can you give examples of stories behind CSA initiatives?

Excercise

Let's examine values that accompany different stages of CSA life:

- Formation – when we build it (Hurray! stage)
- Acceleration – when we start to exchange goods (Kick it! Stage)
- Activity – when we try to survive (Oh yes! Stage)
- Instrumentalisation – when new members try to take over and transform CSA into another form (Hmmmm really?! Stage)
- Crises / renewal – when we loose farmers or consumers (Oh no! Stage) and must rethink the cooperation model

STAGE	Cpnsumers	Farmers
Formation		
Acceleration		
Activity		
Instrumentalisation		
Crises		