

Program

Opening by the Dean of the School of Humanities, Hellenic O.U., Prof. V. Hadjinikita: 9.45 – 10.00

Panel 1 (in English): 10.00 – 12.00

Title: **Labour, crisis, space and flexibilization.**

Andrew Herod, Labor's spatial praxis and the uneven development of capitalism: Why we must examine more than just capital to understand the geography of the crisis.

Lila Leontidou, New trends of work and creativity in Southern 'Smart Cities' of the debt crisis.

Maria Tsampra, Neoliberal restructuring and shifting regional patterns of atypical employment in crisis-hit Greece.

Michael Taylor, The tyranny of measure: can composite indices control the trend of increasing labour flexibilization?

Discussion

Chair: Stelios Gialis

Coffee- break: 12.00 – 12.30

Panel 2 (in Greek): 12.30 – 14.30

Title: **Geographies of crisis and Southern European labour markets.**

Stelios Gialis (main post-doctoral research findings), Neither 'rigid' nor 'flexicure': capital devaluation, uneven development and the crisis of Southern European labour markets.

Lois Labrianidis, Most places in Greece are suffering a "double" brain drain: Migration of the highly skilled within Greece and abroad.

Maria Karamesini, Changes in the labour market and income distribution in Greece: long-term terms and the impact of crisis.

Elias Kourliouros, Mainstream Economic Geography, Uneven Development and Crisis: A missing relation?

Discussion

Chair: Lila Leontidou

Lunch break: 14.30 – 15.30

Panel 3 (in Greek): 15.30 – 18.00

Title: **Alternative spaces and informality: European case-studies.**

Manos Spyridakis, The experience of informal labour in Perama, Greece.

Karolos Kavoulakos & George Gritzas, Alternative spaces of work.

Vassilis Avdikos, The new geography of co-working spaces and working collectives: the case of the design industry in Greece.

Evgenia Vathakou, The 'simple mathematics' of local development and job creation: the Laconian method of waste management.

Kostas Theologou, Reflecting on ethical issues about development, labour and inequality during the crisis.

Discussion

Chair: Maria Tsampra



Panel 1: Labour, crisis, space and flexibilization.





Labor's spatial praxis and the uneven development of capitalism: Why we must examine more than just capital to understand the geography of the crisis.

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Abstract:

The unevenly developed geography of capitalism has frequently been understood to be the creation of capital. Such a view has a long history within radical (Marxist) geography. For instance, David Harvey nearly forty years ago developed the concept of the “spatial fix” to talk about how capital creates particular types of landscapes so that it might reproduce itself. As he put it (Harvey 1978: 124): “capital builds a physical landscape appropriate to its own condition at a particular moment in time, only to have to destroy it, usually in the course of a crisis, at a subsequent point in time.” Such spatial fixes are the basis for the creation of uneven development under capitalism, an unevenly developed geography which is never fixed but which is constantly remade during “the continuous re-structuring of spatial configurations through revolutions in value.” Likewise, Neil Smith argued that uneven development is not merely a historical “accident,” nor simply the result of the impossibility of “even development,” but is, instead, integral to the accumulation process and is the very “hallmark of the geography of capitalism” (Smith 1990: xiii). Capital, he argued, must make certain that the economic landscape is made in particular ways if it is to be able to reproduce itself by continuing to accumulate. Smith’s work makes clear the links between the accumulation process and the unevenly developed geography of capitalism in which, he argued, capital produces space “in its own image” (p. xv). Thus, he maintained, the geography of uneven development “derives specifically from the opposed tendencies, *inherent in capital*, towards the differentiation but simultaneous equalization of the levels and conditions of production” (p. xv, emphasis added). Thus, for Smith (1990: xiii, emphasis added) “uneven development is the systematic geographical expression of the contradictions inherent in the very constitution and structure of *capital*.”

Beginning in the 1990s, however, a critique of such capital-centric understandings of uneven development began to emerge. Termed “Labor Geography”, scholars working in this tradition argued that to understand the unevenly developed geography of capitalism required looking not just at the activities of capital(ists) but also at those of workers. Whereas capital requires that the landscape is made in certain ways so that it can reproduce itself, scholars working in the emergent Labor Geography tradition argued that workers likewise need to ensure that the economic landscape is made in certain ways and not in others if they are to be able to reproduce themselves on a daily and generational basis. Thus, the economic landscape of capitalism needed to be made as a landscape of, for example, employment rather than unemployment. This opened the theoretical door to recognizing worker agency in shaping patterns of uneven development under capitalism.

In this presentation, then, I intend to do three things. First I will provide a brief overview of the work of scholars like Harvey and Smith, who sought to link the making of the economic landscape with the dynamics of capitalist accumulation. Second, I will outline some of the critiques of this approach and highlight some of the tenets of Labor Geography, especially its argument that workers are geographical agents whose behaviors can have real impacts upon how the geography of capitalism is made. Finally, I will briefly provide some examples of workers shaping the economic landscape as a way to think more critically about how the emergent geography of capitalism is being made during the period of the crisis.

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New trends of work and creativity in Southern ‘Smart Cities’ of the debt crisis

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Abstract

Digital grassroots initiatives and ‘commoning’ constitute the new trends of work and creativity which can be valorized to combat the urban meltdown (urban decline combined with urbicide) during the debt crisis. This paper supports the wider relevance of these new trends, in order to challenge mainstream conceptualizations of the ‘Smart city’ and the incubator hypothesis, by inserting grassroots creativity into their logic. It is argued that the debt crisis in Southern Europe paves the way for a grassroots version of the ‘Smart City’, a city with hybrid public spaces, virtual and material ones, nurturing alternative initiatives in the ‘commons’ and diverse economies largely based on massive ICT use by a highly educated young population. Typologies are constructed, policy-oriented questions are posed and advocacy planning is explored in order to empower or incubate grassroots creativity. Current top-down EU strategies of quasi-Orientalist stigmatization and suppression of every mobilization, alternative political discourse, imagination and creativity are sharply criticized as responsible for the crisis itself, and alternatives rising with changes in Southern politics are considered as developmental opportunities.

Keywords: *Social movements, austerity, digital societies, social networks, ‘commoning’, Orientalism, diverse economies, Southern Europe.*



Panel 2: Geographies of crisis and Southern European labour markets.



Neither 'rigid' nor 'flexicure': capital devaluation, uneven development and the crisis of Southern European labour markets.

Stelios Gialis

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Abstract

Until recently, Mediterranean countries were called on by European Union officials to provide for a “less-rigid” regulatory framework, in order to enhance “flexicurity”. This paper, which presents the main findings of ‘the Southern EU flexicurity project’ critically examines post-2008 flexibilization trends by focusing on Spanish, Italian and Greek regions. Starting from a contextualization of atypical employment and security, it then moves in a twofold direction; firstly, it presents the Flexible Contractual Arrangements and Active Labour Market Policies composite indicators, calculated for the NUTS-II regions of 12 member states for 2008 and 2011. These indicators reveal the changing ranking, especially of the Greek regions, towards higher labour market flexibility and relatively low levels of employability security; secondly, it focuses on the changing forms of atypical labour in the six regions that host the capital and the most important port city of Greece, Italy and Spain, respectively, by offering data on the expansion of flexible arrangements therein. The uneven flexibilization trends found in the study regions are seen as an outcome of the interaction between the general devaluation trends, different backgrounds and regionally specific patterns of labour market adjustment, while employment is found to be neither “rigid” nor “flexicure”.

The three Mediterranean countries examined face very high unemployment, which affects both permanent and atypical employees and leads their labour markets into a downward spiral. Despite official EU beliefs around persisting rigidity in these labour markets, which have been centres of important atypical and informal employment for decades now, the crisis has given rise to higher flexibility and poor forms of atypicality, when seen in comparison to other EU regions. In addition, the implemented policies failed to significantly improve the already poor levels of security. This is especially true for all Greek and more than half of the Italian and Spanish regions. Important de-/reregulation initiatives taken in these regions in the past two decades were supposed to help firms recover during periods of reduced demand, using flexible employment, while providing employees with certain forms of security. Yet, “healthy” trade-offs between lower levels of employment protection and increased security seems irrelevant under severe crisis and rocketing unemployment.

Devaluation and flexibilization trends in the study areas reflect the increasing spatial competition among regions and labour markets that seek to remain “sticky” within a “slippery” world of capital movements. Mediterranean regions of the EU, especially the capital and port cities, are important centres of trade and production, while they usually host advanced transport infrastructure and activity. Common European policies on regional integration and transport, as well as recent advances in information and communications technologies (ICT), have facilitated a move towards more permeable spatial barriers within the EU. They have also contributed to an overall reduction in the cost and time of exchange between the study regions and the Northern countries. Such progress in spatial integration has also been global in scale, as revealed by escalating exchange activity between EU markets and Asian or American countries. Through this process, the domain of locations across which value is averaged has turned global, and labour costs within the EU are falling. This is especially so in the Southern regions, which act as important entrance gates to the EU while, on the other hand, face falling industrial capacity.

In conclusion, and despite the fact that further studies focusing on the effects of flexibilization and flexicurity across different sectors and groups of employees are needed, regional labour markets of the Mediterranean EU are becoming increasingly fragmented. All these changes encourage international mobility of both the natives and the immigrants, signalling a transition of Mediterranean regions from immigrant-hosting to emigrant-sending labour markets and, moreover, regions hit by a brain-drain. Ghosts of the past are awakened as post-modernity echoes the harsh realities of the interwar period, in the context of a new kind of crisis, which offers no hope.



Mainstream Economic Geography, Uneven Development and Crisis: a Missing Relationship?

Elias Kourliouros

University of the Aegean and Hellenic Open University

Abstract

This paper aims at examining the degree to which mainstream Economic Geography and Regional Science have responded to problems of uneven territorial development in Europe and elsewhere –problems that have been exaggerated during the financial crisis that commenced in 2008 in the US and then was spread all over the advanced capitalist world. I will argue that issues of uneven development have received little analytical attention by mainstream research agendas, and this is due to a major shift of Economic Geography and Regional Science towards New Regionalism approaches imbued by the neoliberal concepts of competitiveness, entrepreneurship, innovativeness, knowledge-led urban and regional development, globalization and the like. I will review some literature on the subject and I will present a set of empirical data that, hopefully, will corroborate my argument.

More precisely, I advanced a content analysis of all original articles and general papers included in two major scientific journals in the field: (a) Economic Geography, from Vol. 84 (2008) to Vol. 90 (2014), and (b) Regional Studies, from Vol. 42 (2008) to Vol. 49 (2015). Content analysis was based upon an examination of the abstracts of all 755 papers, combined with the key-words of each one of them. In several obscure cases whole articles had to be considered. The result was that the vast majority of the examined articles belonged in the broader field of New Regionalism and only a thin percentage of them addressed issues of uneven territorial development. Even less linked unevenness to economic crisis. In trying to explain this “missing relationship” between mainstream Economic Geography/ Regional Science and uneven development, I assert that this is due to a decline of radical political economy approaches – a decline which is the combined result of two processes: (a) the advent of neoliberal ideology in mainstream spatial discourses and (b) the advent of postmodernism and cultural turn in Economic Geography.



Panel 3: Alternative spaces and informality: European case-studies.



The Experience of Informal Employment at Perama Shipbuilding Industry

Manos Spyridakis, Associate Professor, University of Peloponnese

Abstract:

In this paper I address the way shipbuilding workers attempt to cope with the conditions of their existence and of employment precariousness in the context of shipbuilding activities in the Perama zone, a suburb of western Piraeus. Added emphasis is placed on how workers conceive of their involvement in local labour processes and for this reason I focus on the social relations developed before 'job hunting', during the labour process and after its conclusion.

The ethnographic data show that workers create socially meaningful relationships and construct webs of significance through employment in the context of a cruel labour market. Shipbuilding workers, by being part of wider socio-economic activities and relations, devise survival strategies and a particular heuristic logic through which a series of facts and processes gain meaning, which in turn helps them cope with the violence of extreme situations. Hence, I look at workers' views and positions at various levels, including those of motives, strategies, representations and prestige as well as values.

The experience of being in and out of work in the area of Perama is primarily defined by the structure of shipbuilding and ship-repairing activities marked by two key procedures: contractors bargaining for the repair of a part or the whole of a ship and prospective workers negotiating for their labour power on a daily basis, since the nature of shipbuilding and ship-repairing work is rarely based on full time employment. Depending on market conditions, the employment relationship between the bosses and the workers is mediated by commitments stemming from formal and informal contracts under the employment regime of subcontracting which has historically characterised the local labour market.

The vast majority of workers are employed casually –in non standard forms of employment– and informally, in the local medium sized enterprises, and for this reason it is quite difficult, if not impossible, to accurately define their number. At the same time there are many workers who are employed in different specialties than their own because of the lack of employment posts and, due to the local economic recession, there are others who try to find jobs in other workplaces or in different occupations as day labourers.

The predominant crisis of the last years, coupled with the gradual deindustrialization to which the wider Piraeus region is subjected, increases unemployment and further downgrades the employment conditions. Unemployment in the area afflicts the older workers more severely, as they do not have the option to find another occupation, but at the same time they need a certain number of insurance stamps for retirement.

Even though the conditions described above are placed within the field of informal economy, viewing them in contrast to what takes place in the formal regulation system, they constitute an extra means for agents, if not the only one, to strategically rearrange the conditions of their social reproduction, as well as a signifying code of action. This code is associated with the creation of cultural capital, which on the one hand is used in status markets so as to maintain or reinforce someone's 'price' in them, and on the other it constitutes an exchange unit, as is the case with the economic capital, which can be transformed into or exchanged with other forms of benefits (or disadvantages). These, together with the quality of employment status, are not new phenomena in the area. Neither do they seem to be the sudden result of globalisation processes and the commands it thrusts on agents, as the local labour market has always been part of the recession and recovery procedures of the globalised shipping capital. The new element in local employment is related to the fact that its casual character is nowadays a familiar misfortune for a growing number of workers, since the present recession has an overall effect on their income, and, consequently, affects other economic activities than shipbuilding.

The case of the Perama workers constitutes a significant ethnographic example about the way manual work 'insists' on reminding us that, in the so called post-industrial period of employment tertiarisation, labour relations although changed in form their content reproduce old discriminations and inequalities. Yet, it also 'insists' that workers struggle to cope with this asymmetrical framework and to improve the conditions of their existence relying on their empirical knowledge about how the exploitative labour system within which they are embedded it is concerted towards profit making.



Alternative spaces of work.

Karolos Kavoulakos & George Gritzas, Aristotle University of Thessaloniki & Hellenic O.U.

Abstract:

The word ‘labour’ is usually interpreted as wage labour in both academic literature as well as in terms of the way people understand the term. The meaning of labour in our work will embrace a wider content based on the diverse economy approach. Specifically, we will argue that paid labour through wages is only one form of labour.

A basic feature of the diverse economies approach is adoption of a ‘narrower’ definition of capitalism by re-interpreting Marx (Gibson-Graham, Resnick και Wolff 2000). The target is to escape capitalocentric approach by adopting the concept of diverse economy and the different forms of labour this implies. The main idea is that capitalocentric approaches, despite their critical position against capitalism, have the performative effect to strengthen capitalism and to discourage non-capitalist initiatives. They demonstrate the hegemony of capitalism which subjugates all other economic forms, as they are in any case doomed to failure, to be co-opted and assimilated. In contrast, the diverse economies research programme aims at creating possibilities by revealing, encouraging, strengthening and proliferating alternative spaces.

The diverse economies approach focus on the class process – that is, on the way in which surplus is produced, appropriated and distributed. In contrast to an all-encompassing entity, capitalism is theorised as a type of economic relation that includes the capitalist enterprise in which surplus value is produced, appropriated and distributed on the basis of waged labour, private property, production for the market and mainstream-market finance modes (Gibson-Graham, 2010). This theorisation of capitalism allows consideration of other class processes that differ from the capitalist enterprise.

The diversity of economic forms has been illustrated in a table that has been elaborated many times (for instance Gibson-Graham, 2006a: 71, 2006b: xiii, 2008a; Jonas, 2010). Labour specifically includes different forms such as wage labour, self-employed, reciprocal labour, paid labour in-kind as well as unpaid labour such as housework, family caring, volunteering, self-provisioning or even slave labour.

The concept of diverse economies has been debated from different points of view and has attracted fruitful and productive critical comments. Focusing on the informal sector of the economy, Samers (2005) argues that not all economic practices included in diverse economies are less exploitative than capitalism. In order to distinguish between exploitative and ‘progressive’ forms of economic practices, he proposes the need to focus on relationships and processes of production along with conditions of employment in the different forms of diverse economies.

In a similar vein, Jonas (2010) questions whether diverse economies should be examined irrespective of how alternative they are with respect to the mainstream. focusing on the consciousness of the people involved in alternative spaces. He suggests the concept of ‘alterity’ and constructs different categories of alterity and namely alternative additional, alternative substitutional and alternative oppositional. Each category has different characteristics that refer to the mode of exchange, form of labour, measure of value, politics of distribution and the territorial identity of alternative enterprises (Jonas 2013).

Gibson-Graham et al. deny an ‘a priori judgment about whether a practice is valued as good or bad’ (Gibson-Graham et al., 2013b: 285). However, this does not imply that all diverse economic practices could have the same value. As Gibson-Graham (2008: 630) notes, ‘we are not interested in performing difference per se, nor are we necessarily interested only in the growth of “alternative” economic activities. Our political and strategic concern is to build community economies’.

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The new geography of co-working spaces and working collectives: the case of the design industry in Greece

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Abstract:

The creative and cultural industries (hereafter CCI) employ about 8 million workers around the EU and generate a turnover of approximately 650 billion euro (Eurostat data). CCI play an important role in the growth of national and regional economies. However, the recent economic and financial crisis triggered austerity measures in many EU countries that had an immediate effect on CCI. Data from Eurostat (Labour Force Survey) shows that between 2008-2012 some specific “traditional” cultural sectors like printing, publishing, TV and Radio and museums and libraries have seen a negative employment change throughout the EU that ranges from -7% to -30%. Moreover, the economic crisis has proven to be a period of selective growth for some knowledge-intensive creative industries, such as computer programming and design activities, where the majority of active firms are either self-employed or very small. Furthermore, it seems that the more developed western European economies are still dominating creative sectors, such as music-film-video, TV and radio, computer programming and design activities, whereas southern European countries, where the recession appears to have been more prolonged, have been more severely affected. On the contrary, the recession proved to be a period of growth for a number of eastern European countries, especially in sectors, such as computer programming, design and arts.

In an environment of economic turbulence another major change in the CCI is the rise of third places, such as business incubators and accelerators, coworking spaces and working collectives, that offer the opportunity to freelancers and self-employed to detach work from home and also increase their chances to find new projects, acquire new knowledge (e.g. new technological outputs) and be part of specific learning processes (serendipity production), gain access to new resources, and lower their operational costs and personal-professional risks.

The presentation draws on a large survey (Creative Survey 2015) about the economics and the working conditions of designers in Greece that was done between December 2014 and February 2015. During that period about 813 online questionnaires were collected from web, graphic, industrial and interior designers. 370 out of the 813 designers that took part in the survey were freelancers/self-employed designers and about 21% of them were working in third places (co-working spaces and working collectives), while 39% were working from home and another 40% were working in formal workplaces (mainly their own studio or workplace) with some work from home. The presentation describes the economic (income) and social profile (age, gender, education) of those working in third places and examines the reasons that freelancers use third places, the benefits they get and their level of satisfaction while working in such places, and their working conditions (hours worked, social security-insurance, subcontracting-outsourcing relations) in contrast to the freelancers that either work from home or from formal workplaces.

Designers that choose to work in third places are usually under 40 years old, have a higher educational background than those that work from home or a personal studio and the main reasons for choosing third places are ideological (they think that a collaborative working environment is the best way of doing business) and economic (low operational costs). However, when it comes to the working conditions it seems that third places can be used as enclaves of the shadow economy and precarious working conditions, as approximately half of those that choose to work from coworking spaces and 20% of those that work in working collectives have no social security and most of the freelancers in third places work longer hours with poor pay.



The Simple Mathematics of Local Development and Job Creation: The Lakonian Method of Waste Management

Vathakou Evgenia, University of Peloponnisos

Abstract

Each citizen produces an average of 400 kgs of household waste per year, approximately 30% of which is glass and paper, 17% plastic and metal, 40% bio-waste and 13% (it could be further reduced) useless waste. Thus, more than 85% of our waste constitute valuable local resources that could be (re)used contributing to sustainable local development. New jobs could be created related not only to the separation of waste but most importantly, to feed what is called circular economy.

Circular economy in contrast to today's largely linear, 'take-make-use-dispose' economy, means that tens of new jobs can be created through the establishment of smaller or bigger local enterprises which could use bio-waste to produce biogas and (re)use glass, plastic, metals and paper to create new products, keeping materials circulating in the economy for longer; let alone that recovered raw materials could also be exported so as to bring in a region / country foreign currency.

Although the above numbers seem to be clear and loud enough, the realities on the ground reveal a much more complex picture. Today, more than 50% of household waste ends in municipal solid waste landfills with detrimental effects for both the pollution of the environment and the waste of valuable resources. And again the waste that is finally selected for recycling, very often, does not contribute to the local income, as it leaves the locality of its production for other regions of the country or even crosses the national borders.

However, according to the EU's directive 98/2008, the separation of 5 main material flows, namely bio-waste, paper, plastic, glass and metal, from 2015 onwards, will be compulsory. Needless to say that in the case of Greece in particular, the necessary infrastructure has not been put in place yet and citizens are not prepared to implement this directive.

The reasons are several and intertwined: lack of coordination and policy coherence at different levels (national policies, region and municipality level), limited sustainable public procurement incentives in relevant public agencies, insufficient waste separation at source, lack of citizen awareness, insufficient skills and investment in circular product design and production, current levels of resource pricing, lack of information, know-how and economic incentives for key elements in the supply and maintenance chain, challenges in obtaining suitable finance for investment in recycling and recovery infrastructure, innovation and technologies.

Lakoniki Bionergeiaki, an innovative social enterprise, founded in 2011 in the region of the town of Sparta, seeks to bridge the gap between the mere numbers above and the complexity of the realities on the ground. It was founded by 30 local entrepreneurs and since then it has invited all citizens of the region to become shareholders, putting particular emphasis on the usually missing link of citizens' active participation in waste management on the basis of knowledge and common vision.

The paper will present the significant accomplishments Lakoniki Bionergeiaki has reached during the three and half years of its operation in the field of waste management. It will then explore the future prospects not only for the region of Sparta but for other areas/districts within Greece and abroad which have already started implementing the Lakonian method of waste management, as it has come to be called.

The paper claims that waste management is a multi-level governance challenge, as it involves governmental policies, local authorities' policies and practices, as well as the private sector, citizens and the EU. Yet, it also illustrates that the change can come from bottom up initiatives, undertaken by citizens who have a vision and the knowledge / skills to materialize it.



Reflecting on ethical issues about development, labour and inequality during the crisis

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Abstract:

Human Geography is a social science focusing on the world, its peoples, their communities and local and regional cultures, their networks and their relations across space and place. Geography, hence, is a descriptive science and in certain cases it's an interpretive (Verstehende) science, but is not a normative one, despite the epistemological attempts to constitute such a normative Paradigm in Geography. As a discipline, Geography is divided into Physical Geography and of Human Geography, studying human action, by implementing qualitative research methods. In academia Human Geography features various philosophical and theoretic methods for the efficient and overall study of the cultures and communities of the peoples of the world. We deal with the political significance in forming an ethical theory (within the framework of an Ethics of Care), which seems inescapable mostly because of the issues emerging in a Geography of unequal development and crisis. This Geography involves European policies on atrocious flexicurity, social inequality and under-employment; it contains an economy in quasi solidarity based on the relentless dependence of societies and people on banking institutions and calls for a profound moral reflection not just our political criticism. Social, geographical and cultural inequalities in Europe feature a question of deeper value, thus tampering with the identity characteristics of local populations and regions, mainly of the South. These moral issues about cultural values are interrelated to labour and social inequality and we ought to take them into account from a humanist perspective, when designing any kind of development for the South European countries. Human geography, often called Cultural Geography, also deals with the many cultural aspects found throughout the world and how they relate to the spaces and places where they originate and then travel as people continually move across various areas.

The ethics of care, or care ethics or EoC, unlike Human Geography, is a *normative* ethical theory, since it is a theory dealing with what makes actions morally right or wrong. Though EoC isn't synonymous to a feminist ethics it has been influenced by the feminist thought e.g. in international relations and in political theory, and is widely applied to various moral issues and fields, like animal ethics, environmental ethics bioethics, and recently to public policy issues. Originally considered as a proper tool for questions and matters of private and intimate sphere, now it has branched out as a quasi-political theory and as social movement aiming to a wider understanding and public support of activities -and institutions- of care in all aspects of public sphere. Our approach conceives the entire event of "Geographies of work and uneven development in Europe during the crisis" as a testimony of care to enhance a better and more profound understanding of the correlations between labour, work, crisis, space, flexibility, and to investigate the interactions of the Geography of crisis with the market of labour in the hard-pressed European south. Our approach is inspired by this perspective and deals with the moral values within the framework of the liberal processes which promote a new status-quo crystallizing social inequality, perpetuating depression and a bipolar class stratification between the many poor and the few rich. In short, it's all about a novel Geography of authoritative oligarchy in regional and domestic level.

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