Overall Panel Outline

Emmaus is a global social economy and social enterprise organization, which has clear origins in France with Abbe Pierre after World War 2 (Boris, 1955). Today the organization is established in every continent of the world with over 400 Emmaus communities in 37 countries. It is variously represented as a homeless organisation, a political movement and a trading entity. However, created in France in a particular context, there are some differences between the context specific ways the movement has developed, of which some has been set out in a comparison of Emmaus France and Emmaus in the UK (Amintas & Murdock 2009).

This panel will examine the evolution, governance and orientation of Emmaus in five various countries of Europe (UK, Italy, Spain, France and Sweden). It will build on the knowledge base and framework already generated by Amintas and Murdock (2009) and extend it to consider, compare and analyze the nature of Emmaus in the respective countries.

Governance is now a well-used concept for the analysis of non-profit and voluntary organizations, and a body of academic research explores its means and applications. The main field of research is the conception and the implementation of governance models, which are supposed to enhance the performance of these kinds of organizations.

The main governance approach tends to neglects three important categories, which we see as critical:

1. First, the governance model is path-dependent; it is located in a situated social, cultural and historical context, and is embedded in organizational identity. The non-profit organization is reputed as to be a value-guided organization, and it seems to be indispensable that the governance model not only respects but also reinforces the organizational identity (Hofstede 2004).

2. Secondly, normative and social values in the world of the non-profit organizations must cope with dramatic, complex, and dynamic changes, demanding that these organizations fundamentally reconsider what it is that they do and how they do it, particularly in terms of the nature of operations, community perceptions and environmentally imposed constraints on management. Therefore, the model of a static normative
perspective may be a constraint on necessary change processes as it neglects all the contingent dimensions that can affect the governance process (Brudney & Murray 1998, Maranville 1999, Cornforth 2003).

3. Thirdly, the concept of the non-profit organization is an abstract one. It encompasses a range of differentiated and heterogeneous entities. The normative model seeks to establish a universalistic “one best way” in non-profit governance. However, this ignores the inherent variation found within the field of non-profit organizations and potentially between their operations in different national contexts.

Hence, our approach is to consider governance as the result of “governing” a dynamic and synthetic movement, which has to maintain organizational continuity and adaptation. We propose three steps for our research, which will be followed by each paper based on the experience of “Emmaus” in a multinational perspective:

1. A genealogical perspective on the governance model: Its particular application to a social economy setting and the core value set of Emmaus
2. Intervening variables - the political, economic, socio-cultural and religious national contexts
3. An interpretative framework: governance, identity and legitimacy in the context of the intervening variables

The research approach will use a mixture of published data and case study based information gathered on Emmaus in each country. It will also use political, economic and socio-cultural (including religious) constructs as intervening variables. It is hypothesized that though the core values of Emmaus will be found in each country there will be differences in evolution, organization and governance, which derive from the particular circumstances of each country.

References


The evolution of Emmaus in the UK

Abstract

Emmaus is a global social economy and social enterprise organisation, which has clear origins in France with Abbe Pierre after World War 2 (Boris, 1955). Today the organization is established in every continent of the world with over 400 Emmaus communities in 37 countries. It is variously represented as a homeless organisation, a political movement and a trading entity.

However there are some differences between the way the movement has developed and perhaps these have been set out in a comparison of Emmaus France and Emmaus in the UK. Amintas and Murdock (2009).

The aims of Emmaus France are stated with overtones strongly grounded in political as well as social values. The CEO of Emmaus UK stated its mission in rather more functional and organisational terms as:

"To enable socially excluded people to regain control of their lives, discover a sense of purpose and generate the wherewithal to help those in greater need, by establishing and maintaining successful self-supporting Communities". 1

The UK model of Emmaus is more typical of the social enterprise approach with a focus on both trading and on the development of a culture, which acknowledges the importance of commercial criteria. Both at local and national level Emmaus in the UK makes its case not so much on social and political grounds but on the basis that ‘it works’ and can be demonstrated to do so in financial terms (see Lovatt, 2003, 2004 Clarke et al 2009). Significant stress is placed upon independent evaluation and also upon the generation of numeric data (Randall & Brown 2002).

This paper will examine the evolution, governance and orientation of Emmaus in the UK using the knowledge base already generated by Amintas and Murdock, and bringing in research undertaken on Emmaus in the UK, which has examined governance, structure and impact of Emmaus. It will also draw on government policy and the way in which Emmaus in the UK has operated at international, national and local levels.

The approach is to consider governance as the result of “governing” a dynamic and synthetic movement, which has to maintain organizational continuity and adaptation. Therefore, three steps for the research is proposed on the experience of “Emmaus” in a Swedish perspective:

4 A genealogical perspective on the governance model: Its particular application to a social economy setting and the core value set of Emmaus

5 Intervening variables - the political, economic, socio-cultural and religious national contexts

6 An interpretative framework: governance, identity and legitimacy in the context of the intervening variables

1 Source : Statement by Tim Page, CEO of Emmaus UK
It is hypothesized that though the core values of Emmaus will be found in each country there will be differences in evolution, organization and governance, which derive from the particular circumstances of each country.

References


Paper title: Spanish experience - an emerging strength?

Abstract

Emmaus is a global social economy and social enterprise organization, which has clear origins in France with Abbe Pierre after World War 2 (Boris, 1955). Today the organization is established in every continent of the world with over 400 Emmaus communities in 37 countries. It is variously represented as a homeless organisation, a political movement and a trading entity.

However, there are some differences between the country specific ways the movement has developed and perhaps these have been set out in a comparison of Emmaus France and Emmaus in the UK (Amintas & Murdock 2009).

This paper will form part of the Emmaus panel. Using a mixture of published data and case study based information gathered on Emmaus in a Spanish context, the paper will explore the evolution of Emmaus in Spain. Spain is a country with a strong and developing social economy. It has taken shape in the light of the growth in democracy post 1975 but also in the context of a country with internal challenges arising from separatist issues and high immigration stresses. As a country with a strong religious orientation there is also the factors associated with a possible relationship to a social economy like Emmaus, which can take both religious and secular forms. Therefore, political, economic and socio-cultural (including religious) constructs as intervening variables will be used in the study.

The aim of the study is to examine the governance and operation of Emmaus in a southern European state in order to identify to what extent the factors of religious and secular dimensions and internal stresses in the country affect the nature of Emmaus.

Three steps for the research are proposed on the experience of “Emmaus” in a Spanish perspective. These are:

7 A genealogical perspective on the governance model: Its particular application to a social economy setting and the core value set of Emmaus

8 Intervening variables - the political, economic, socio-cultural and religious national contexts

9 An interpretative framework: governance, identity and legitimacy in the context of the intervening variables

It is hypothesized that though the core values of Emmaus will be found in Spain there are significant differences in evolution, organization and governance, which derive from the particular country specific context of the Spanish Emmaus experience. The findings will be used to compare and analyze the evolution, governance and orientation of Emmaus in five various countries of Europe (UK, Italy, Spain, France and Sweden).


Abstract

Emmaus is a global social economy and social enterprise organization, which has clear origins in France with Abbé Pierre after World War 2 (Boris, 1955). Today the organization is established in every continent of the world with over 400 Emmaus communities in 37 countries. It is variously represented as a homeless organisation, a political movement and a trading entity.

However, created in France in a particular context, there are some differences between the ways the movement has developed and perhaps these have been set out in a comparison of Emmaus France and Emmaus in the UK (Amintas & Murdock 2009).

This paper will form part of the Emmaus panel, with the aim to explore the organizational evolution and governance of Emmaus in Sweden following the framework already generated by Amintas and Murdock (2009) and extend it to consider, compare and analyze the nature of Emmaus in the respective countries. Sweden as a northern model welfare state does not have the variations in wealth found in Southern European countries. The focus on indigenous homeless is less relevant and the Emmaus model has a greater focus on international solidarity. Similarly the economic impact focus found in the UK is potentially less applicable in the Swedish context (Lovatt et al 2003).

Using a mixture of published data and case study based information gathered on Emmaus in Sweden, the paper will examine the governance and operation of Emmaus in an advanced welfare state and identify to what extent the Swedish context might be associated with a variation of the model from the original concept enunciated by Abbé Pierre in France. It will also draw on government policy and the way in which Emmaus in Sweden has operated at international, national and local levels. Further, political, economic and socio-cultural (including religious) constructs as intervening variables will be used in the comparison.

The approach is to consider governance as the result of “governing” a dynamic and synthetic movement, which has to maintain organizational continuity and adaptation. Therefore, three steps for the research is proposed on the experience of “Emmaus” in a Swedish perspective:

10 A genealogical perspective on the governance model: Its particular application to a social economy setting and the core value set of Emmaus

11 Intervening variables - the political, economic, socio-cultural and religious national contexts

12 An interpretative framework: governance, identity and legitimacy in the context of the intervening variables

It is hypothesized that though the core values of Emmaus will be found in Sweden there are significant differences in evolution, organization and governance, which derive from the particular context of the Swedish welfare state. The findings will be used to compare and analyze the evolution, governance and orientation of Emmaus in five various countries of Europe (UK, Italy, Spain, France and Sweden).
References


Abstract

Emmaus is a global social economy and social enterprise organization, which has clear origins in France with Abbe Pierre after World War 2 (Boris, 1955). Today the organization is established in every continent of the world with over 400 Emmaus communities in 37 countries. It is variously represented as a homeless organisation, a political movement and a trading entity.

However there are some differences between the country specific ways the movement has developed and perhaps these have been set out in a comparison of Emmaus France and Emmaus in the UK (Amintas & Murdock 2009).

This paper will form part of the Emmaus panel. Using a mixture of published data and case study based information gathered on Emmaus in an Italian context, the paper will examine and explore the evolution of Emmaus in Italy. It will build on the knowledge base and framework already generated by Amintas and Murdock (2009) and extend it to consider, compare and analyze the nature of Emmaus in the respective countries.

Italy is a country with a strong and developing social economy, which has particularly evolved legal forms. It is also a country with strong divisions in the social economy between religious and secular organisations. Further, there are strong regional aspects to the country, which can impact upon the nature of social economy organizations. Therefore, political, economic and socio-cultural (including religious) constructs as intervening variables will be used in the study.

The aim of the study is to examine the governance and operation of Emmaus in a southern European state in order to identify to what extent the legal factors and political, religious and regional divisions are associated with variation in the nature of Emmaus.

Three steps for the research are proposed on the experience of “Emmaus” in an Italian perspective. These are:

13 A genealogical perspective on the governance model: Its particular application to a social economy setting and the core value set of Emmaus
14 Intervening variables - the political, economic, socio-cultural and religious national contexts
15 An interpretative framework: governance, identity and legitimacy in the context of the intervening variables

It is hypothesized that though the core values of Emmaus will be found in Italy there are significant differences in evolution, organization and governance, which derive from the particular country specific context of the Italian Emmaus experience. The findings will be used to compare and analyze the evolution, governance and orientation of Emmaus in five various countries of Europe (UK, Italy, Spain, France and Sweden).
References


