



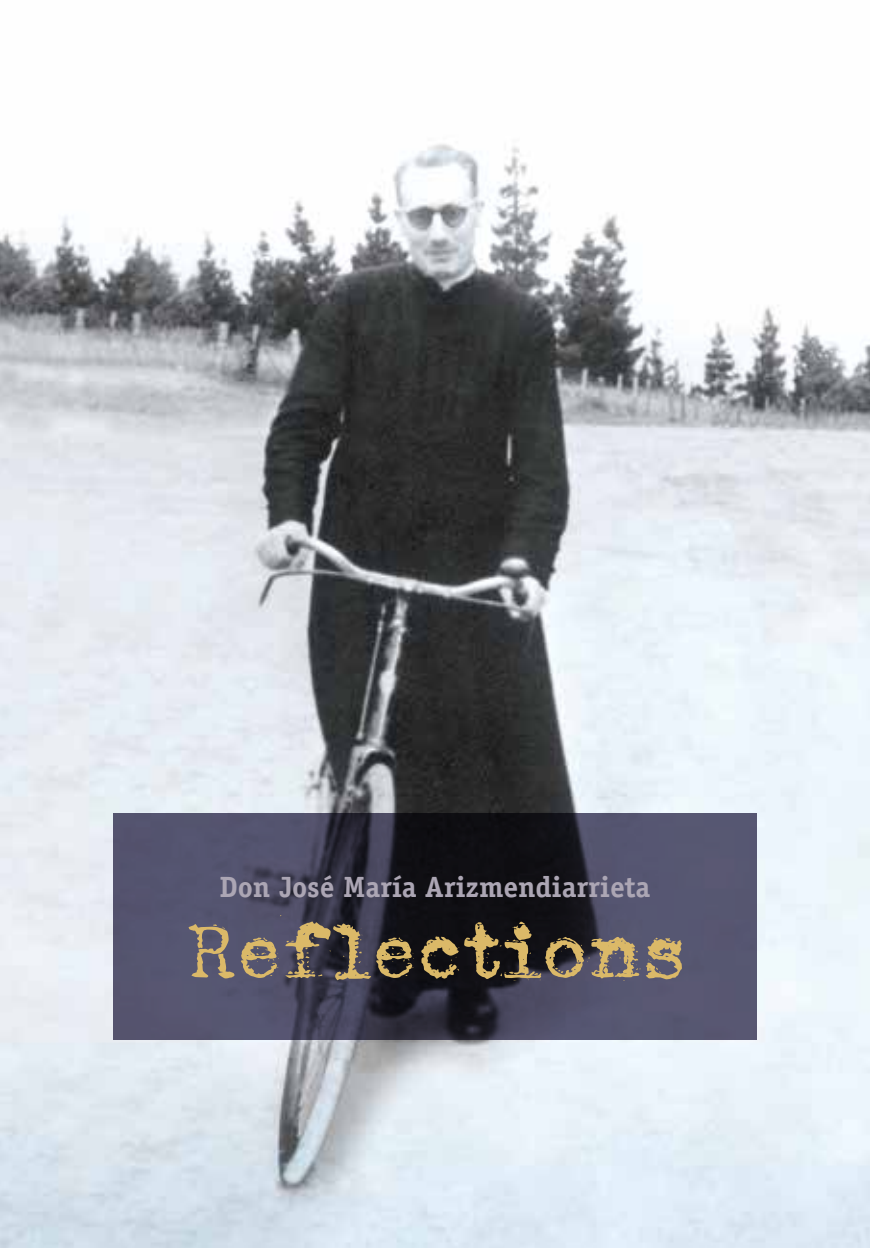
Don José María Arizmendiarieta

# Reflections



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Don José María Arizmendiarieta

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**Reflections**  
**of Don José María Arizmendiarieta**

A translation of *Pensamientos de Don Jose Maria Arizmendiarieta*  
by a collaborative team composed of Cherie Herrera, Cristina  
Herrera, David Herrera, Teresita Lorenzo and Virgil Lorenzo.

Note from the translators:

Prose is often written in the Spanish language in much longer paragraphs and with a more complicated sentence structure than in the English language. We have endeavored to respect the original sentence construction of *Pensamientos* but in many occasions we have changed sentence structure and punctuation to make Don Jose Maria's ideas clearer to the English language reader. Likewise, we have attempted to maintain the vocabulary intact but in some cases have used approximate synonyms that preserve the intended meaning but that are more widely used in the English language.

Some words with approximately similar meanings are often used interchangeably in the original *Pensamientos* and we have followed this practice. For example, "enterpreneur" and "owner", although not identical in meaning, are sometimes used interchangeably both in the original and in the translation.

We have used inclusive language in an effort to avoid a distraction to the modern reader. "Human beings", "human

persons”, “people”, “persons” are often used interchangeably and substitute “man” or “men” in the original text. Also, when the meaning was not distorted by doing so, we have used plural instead of singular sentence forms to avoid the frequent repetition of the awkward “he or she” and “his or hers” form.

Our main purpose in preparing this translation was to make Don Jose Maria’s work available and accessible to an ever larger group of English-speaking people interested in the Mondragon cooperative experience. We hope that the adaptations we have made will make this translation easier to read and understand.

Reflections are excerpts of Don Jose Maria’s writings at different stages of his life and of the life of the cooperatives. Thus, some of his quotes refer to single events and others express ideas that later changed. Still other quotes reflect Don Jose Maria’s ideas that were reaffirmed throughout his writings, these ideas being often restated at different times with some variations. In this respect, reading Don Jose Maria’s work as a whole and not as isolated sentences gives a more complete understanding of his thinking.

Great human beings gain their true dimension among us when they are contemplated with enough perspective to be able to encompass their true human stature. Distance in time ennobles those who are illustrious and irrevocably fades the futility of fashion.

The passing of the years provides a good yardstick to evaluate the depth and the wisdom of good ideas.

The reprinting of this booklet, which collects some of the Reflections of Don José María Arizmendiarieta, is meant to be an act of tribute and acceptance of his irrefutably wise leadership.

This collection of thoughts and phrases has been compiled from the writings of Arizmendiarieta by Joxe Azurmendi.

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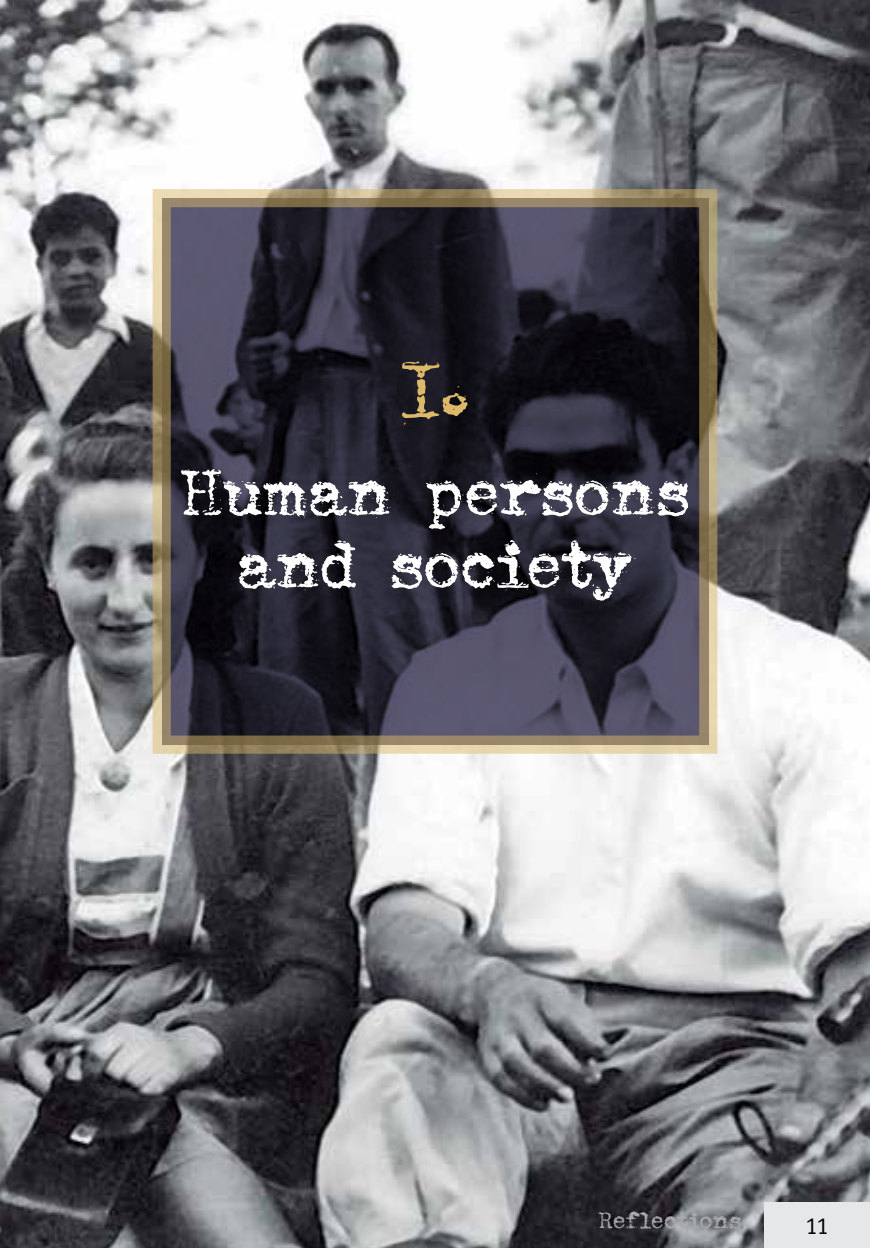


Great men gain their real dimension when we are finally able to stand back and get a bigger picture of how great they really are. The passing of time ennobles our visionaries, showing how the futility of passing fashion fades.

Time reveals the depth and the wisdom of great ideas.

The reprint of this booklet containing some of Father José María Arizmendiarieta's thoughts is an acknowledgement and acceptance of his eminent and indisputable leadership.





I.

# Human persons and society

This priest considers the domain of human realities within his purview when what he does and preaches is simply the nature and the need for a new spirit of justice and love. A spirit which is able to materialize in tangible realities that are within the grasp of people, as a response to something beyond personal gain, greed, and narrow selfish benefit. In any case, we already know where the powerful and blind forces normally are: the people, the masses, which have been, are and will continue to be the majority, will find that they have just causes, well-reasoned ideas and moral force. However, (...) " it is not the lack of power but the lack of knowledge" that impedes the promotion of justice, right ideas and the moral strength of the people. It is through this knowledge that we can deduce the perennial words of the messengers of truth that are applicable today, although some will say that this knowledge does not put food on the table. Messengers are needed, objective messages are needed, and the discussion must not be so much *who is the messenger* but *what the message says*, since this message is what must be repeated to each generation. 002



10

The human person

## 1. The human person

The ideal of the Youth of Mondragón is to make of this town the model of the industrial towns of Guipúzcoa (1941). 001

### 1.1. The dignity of the human person

Justice can not be practiced where human dignity is ignored. 003

Human beings not only have stomachs or some material needs, but also have a growing awareness of their dignity. 004

People die not only from hunger and physical exhaustion but also from boredom and sadness, and from the lack of hope and joy of life. 005

A well-laden pantry does not satisfy the yearnings of one who works in an organization. 006

If one desires that economic activity attain its human objective, multiple reforms and, better yet, a change in mentality, are indispensable. It is definitely the human person who is the author, center, and end of all economic and social life. 007

A social good must be proven by the benefit it gives the economy in the same manner that an economic good is authenticated by the good it does to society. 008

Knowing if we can live with dignity is what it is all about. Living with dignity means being able to take care of ourselves. In this aspect, we can not be satisfied with any paternalism, just like we can not be pleased, as free human beings, with any paradise that is walled in. 009

The idea is to institutionalize honesty. Better yet, the idea is to institutionalize human greatness. 010

## 1. The human person

**W**e live in the bosom of a community and within a village of people and not in one wage laborers. 011

**W**hile it is true that those who can not see themselves as other than pawns are best left as such, we should not think that people who think this way emerge only from the underprivileged classes. 012

**T**o believe in dignity is not to parade in demonstrations but to respect some principles. 013

**J**ustice and good deeds, wherever they may be found, and in whatever shape or shade, reclaim being commended and embraced. One who does not do so is not human and certainly not Christian. 014

**F**reedom, independence and personality constitute, in the innermost part of human beings that we call conscience, that which is most inherently human, the most intimate self. 015

**A** prosperous and stable society is made of institutions that are alive and moved by the conscience of free and intelligent people. To promote such citizens, it behooves us to start by considering all those people who are to collaborate in the task for what they are: free and intelligent human persons. 016

### 1.2. The human person as foundation and as end

**A**ll economic, political and social problems are, in the final analysis, human problems. 017

**I**f we have learned anything in life is that the primary factor in everything is the human being, as well as his or her quality and spirit. 018

## 1. The human person

**T**hose who have faith and hope in the possibilities of human-kind are those who will push it forward. 019

**P**rogress requires the collaboration of most people but counting first with the creative and innovative impulse of a few. It is therefore important that the collaboration of the majority be capable of overcoming the burden of inertia and of ingrained habits. This collaboration must be revitalized with the assimilation and activation of the innovative energies of the few that are capable of discovery, of having a longer-term vision and of the application of new formulas. 020

**H**uman beings are big bundles of energy. They need to be guided, they need enterprises that call their enthusiasm and are within their reach. Humans need others who convince them with their example. 021

**H**uman beings are the basis of everything; society will be what human beings are. If human beings are just, fair, generous, noble and honest, society will also be just, fair, generous, noble and honest. What I mean to say is that society, the social aspect, is the best thermometer of the existence of true virtues in human beings. 022

**F**irst come human beings then come the cooperatives. 023

**W**hat is interesting and the key are not the cooperatives but the cooperativists; as it is not democracy but the democratic people. Not so much ideas as experiences. 024

**W**herever there are human beings conscious of their dignity, lovers of their freedom, willing to apply the demands of social justice, and able to accept a regime of solidarity which benefits everyone equally, there exist the basis for cooperativism and optimum results can be expected from it. 025



**S**ocial formulas are only as effective as those who participate in their application believe in them. 026

**T**he human aspect, the human person (who is an intelligent, free and responsible being) is the center and axis of the cooperative spirit and structure. 027

**I**n what race of advertisement or stupid consumerism are we embarked on? 028

**W**e do not aspire to economic development as an end but as a means. 029

**T**he cooperativist ideal is to grow more as human persons. And, if the main characteristic that distinguishes a human person from an animal is the human quality of being rational and free, then growing more as human persons would consist mainly in becoming more free, intelligent, conscious and responsible, more dominant and less slaved by nature. Misery as well as abundance may be forms of slavery when true fortitude and freedom of the spirit is lacking. 030

**T**he human person that proceeds to cultivate his or her abilities with the only objective of being productive, insensibly and fatally becomes a slave to the productive machine. 031

**I**t is worthwhile to live and work for something besides earning money and accumulating things for oneself. Community with others, peace, justice, understanding, sensitivity, fraternity are things to be sought and found, and, to attain them effectively in a world of struggle, it is necessary to think of another way to align the people who work and struggle. 032

**F**or us human beings are not a simple drop of water which destiny is the Ocean, renouncing to all ulterior effort to maintain

## 1. The human person

each person's individuality and personality in accordance to a series of human aspirations. 033

**W**e must be convinced that authentic wealth resides in the integral development of our personhood. If we do not attain this development, even when we have achieved distributive justice in the sharing of material goods, we will continue being slaves. 034

**L**et us start with the human person. A person owning more of nature, his or her own life, rights and obligations, in brief, *Being more human.* 035

**D**efinitely all problems and issues existing in the world can be reduced to the human beings. 036

### 1.3. Ideals

**H**uman rebelliousness is always invincible. 037

**H**umanity that is too slant towards the ground must rise again and look at the sky. 038

**H**uman beings becomes asphyxiated when there are no more horizons than the temporary and limited ones. 039

**W**hat is a human being? An imperfect being. A perfective being. A being whose destiny is not to contemplate but to transform. To transform oneself, To transform all around us. 040

**W**e must act with our heart but maintaining our head in its place. 041

**T**here is something in the depths of the human spirit that is firm and eternal. And there is also something that needs to be moving towards a new and superior expansion, in consonance

with the interior and social regeneration of human beings. It is for this reason that their social achievements must reflect this transformation. 042

**T**he world has not been given to us simply to contemplate it but to transform it and this transformation is not accomplished only with our manual work but first with ideas and action plans. 043

**I**deas do not die and people who die remaining faithful to some ideals usually contribute to having their ideas reach new resonance and fecundity. 044

**W**hen I listen to the music that the hands of masters wrote hundreds of years ago. When I see sculptures and paintings that I can not forget throughout the years... When we still feel the influence of persons who exist no longer, I believe that the human beings who created these marvels are still alive. When they arrived at the end of their path, these persons rested in death... without dying. 045

**I**t is unquestionably preferable to be a poor man than a satiated pig, it is better to be a discontented Socrates, Peter or Francis than to be a contented mad person. 046

**H**uman beings who are inconsistent, those who are victims of the anguish of living, are incapable of building anything solid or firm. 047

**M**any people who complain against their destiny should only complain against themselves. 048

**T**he saddest symptom is not to act erroneously, if this is done with interest and with dedication, since it is still possible to expect something good to come out from it. The saddest case is when we act without any consideration for the truth, considering truth to be a luxury item or something like it. 049

## 1. The human person

People who are absorbed in the solution of external problems do not remember that they have internal problems upon which solution depends their welfare, perhaps even their material welfare. In any case, personal welfare derives more from resolving internal rather than external problems. 050

We carry within ourselves the one who torments us in the name of God. 051

It is not a luxury but a necessity to live for the future more than for the present. 052

Human beings need a longing and a long-range perspective for eternity in order to make their existence tolerable. 053

Great ideals do not have to be precisely attainable to be useful to us. 054

Life is like an aroma or a perfume: once it is dissipated it can not be concentrated or recuperated again. Should I not be careful as to how to invest my life? 055

### 1.4. Man, woman, elder, child

People resent the uniqueness of the presence of human beings. 056

The persons outside ourselves whom we always think about with interest, the strangers that weigh as much upon us as our own selves, are our children. 057

Our towns continue to be built with disregard of the need for expansion and recreation for children. We as adults, however, make sure to count with our recreational centers as well as ostentatious stadiums. 058

**I**n our urban plans and projections there exist only sign posts to print signs such as: «No playing allowed». 059

**A**n inheritance which is sold for a plate of beans in our civilization is often a child. 060

**E**ven in our society we notice the lack of attention and of alternatives for children and for the elders. It is enough to go out on the street on holidays or vacation periods to see that the first obstacle are the children. They must “hang around” because, aside from the playpens and small enclosed areas, our society has not planned anything for children to be able to enjoy their vacation time without danger. In other words, our society has not provided for places where children can enjoy their free time actively and educationally, socially and in community. Recreation rooms for children are still to be invented. 061

**T**he two poles in which human sensibility and refinement are shown are with Children and Elderly People, the two poles of life. 062

**I**t is absurd to observe how active people enjoying perfect health lose overnight their authority, autonomy, and the illusion to live, becoming beings that stand on the way, are sub-estimated and are only subjected to systematic flattery and pampering. 063

**No to retirement.** 064

**T**he weight of habit weighs much, and consequently we find man, an intelligent animal but solidly attached to his advantageous past history, intentionally trying to maintain his superiority. This is based in his exclusivity of power and in the support from some cleverly formulated laws, to the point that men have insured their dominance throughout

## 1. The human person

centuries. Men have not had any special opposition, except during some time period in which it is said that matriarchies were dominant, but in a sporadic manner and without great historical significance. 065

**T**he position women have is, in any society, the exact measurement of its level of development. 066

**I**f women have little social conscience is because our community has little social conscience. 067

**W**omen complain that they are discriminated and underestimated in their capacity and abilities. It is true, but, in part, perhaps women should ask themselves: what are we doing to situate ourselves at a level of parity with men? It is not enough to cry about adverse luck, it is women's duty to fight to conquer the position which belongs to them, and this fight must be endured in good and bad times. 068

**W**e men have no right, or more exactly, we do not have enough moral justification to criticize feminine behavior. This is because it is us who have organized society in such a way that women have no recourse but to play the role of unimportant partner, of a more or less pretty decorative object, with the objective of satisfying man, the king of society. 069

**W**e men are victims of our mental narrow-mindedness when we judge the capacity and adaptability of women to the most diverse operational processes. Deep down inside, we rejoice in imagining our women as being infantile, we see them through a prism of chronic weakness against work and men. Perhaps there is a morbid feeling of superiority nestled inside of us. 070

**T**he greatest conquests of science have served to redeem the most abandoned of human beings: women. 071

**N**othing seems as absurd to us as condemning women to the slavery of the household or encouraging her flight from this slavery. 072

**M**en and women need each other and they need each other in all spheres of human life and activity. Therefore, to advance in life without the collaboration of women is to attempt to run with only one foot. 073

## 1. The human person





20

Freedom

## 2. Freedom

### 2.1. Freedom and humanity

**H**umanity cannot flourish without freedom, and bitterness will pervade all that we earn if we are not free. 074

**T**he men we train at work or for work are destined to struggle to free and uplift our people. The people's thirst for freedom is no more than our right as human beings to work and live with integrity. 075

**T**here is no human Leader, there is no human power capable of opening the door to conquer or dominate my heart, neither with cleverness nor with violence. 076

**T**he first form of elemental justice that we need to practice is to consider each other as free human beings. 077

**P**ersonal liberation is not firm as long as it is not focused in overcoming human servitude to others. 078

**F**reedom is a heavy load that we can only carry with participative training in all aspects of life. 079

**U**nity is compatible with diversity. The collaborative march is in reality a trial-and-error experimental search. 080

### 2.2. Freedom and solidarity

**I**f there is cooperation we can be in solidarity with each other. If we have solidarity with each other, we can progress without bosses. That is, we can progress in a regime of freedom and justice, social and economic emancipation. 081

**W**e can not speak of community when relationships and co-existence are based in situations where force is employed. 082

We have gone from dissolving individualism to degrading collectivism. 083

Never before has been so much talk about freedom as there has been during this century. But we have ended with systems and theories that are the negation of all freedom. Never before has been so much talk about the dignity and the value of the human person, yet never before have human beings been respected less, have been diminished more, have been sacrificed with the utmost ease, or has human life been despised as the most worthless thing. Never before has been so much talk of humanity, the common good, the equal interest of social classes, the welfare of humanity —how many absurdities are justified with such pompous terms. Instead, we have reached a social situation in which, worse than ever before, whim and ambition, pride and arrogance, selfishness and the cruelty of the strong are commonplace. The consequences have been in detriment of the true interests of the masses, of human beings, of humanity. We have arrived to this point. 084

Those who love freedom must not ignore that others also love it. 085

Our country needs the efforts of everyone. The accumulation of all forces is not feasible in the site of communities which have evolved without mutual respect, without freedom and, consequently, without a real and effective pluralism. 086

The Cooperative Experience, in agreement with the profound democratic spirit of our country, and in an effective search for freedom —often and under diverse forms denied or cheated from the citizen and the people— has attempted to pursue and achieve such freedom and welfare through the efforts of the citizens and workers themselves. 087

### 2.3. Freedom and discipline

**F**reedom is the oppression of the weak. As the Dominican La-cordaire said: the law is the freedom of the poor. 088

**T**he car driver who is in a highway or finds himself in a modern city must be concerned fundamentally with obeying the traffic rules and with maintaining the speed imposed by the other vehicles. His or her welfare depends on the degree of attention paid to such laws and demands. A worker-owner in a manufacturing cooperative is subjected to laws and demands in the fields of organization and of activities which are no less strict. 089

**I**n the search of freedom, we run away from perfectionism and we tolerate the defects and deficiencies which are probably surpassable or correctable through more curt and violent attitudes. But, is it possible to overcome the temptation and the risks of totalitarianism any other way? 090

**O**ne of the dominant traits of the moral mentality that we need today must be tolerance, which has the essential objective of recognizing those outside ourselves for what they are. 091

**E**ach person has within him or her a certain number of personalities and all those are of a different opinion. Within the same person one can find a wise man or woman, an artist, a philosopher, a parent, a worker... and each one of these personalities has a way of considering things, different from the way the other personalities consider them. 092

**C**ommonly we have within ourselves diverse little protagonists waiting for their turn of intervention and revenge. All of us carry, more or less camouflaged, a dictator regardless of how

much we brag about being democratic. Within all of us there is a hidden egotist whose ability always consists in detecting, even if exhibited in a very mild manner, any egotistical attitude of others. 093

If we were able to accept more austerity in our individual life and if we knew how to transplant that same virtue to our social life, we would be able to break or at least not have the necessity to engage in so many social commitments. 094

The suppression of necessities by means of self-conquest, sacrifice and fasting is the way to true freedom. 095

#### 2.4. Cooperative democracy

Dialogue and cooperation, freedom and commitment constitute effective methods in the conjunction of wills and efforts to organize and manage human work, and, consequently, to humanize the economy. 096

Cooperative democracy must be operative and dynamic. Its best contribution consists precisely in that it pushes upward so that the promotion of new values is uninterrupted. 097

Human beings get worn out and tired. Democracy is a resource for renovation. 098

Our beloved democracy may degenerate into a dictatorship through the abuse of power of those at the top as well as through the renouncement of power of those at the bottom. 099

Where are we heading when having those who must command only knowing more or less how to do it, and with those who should be following orders doing it with reservations, using their discretion to run away from imaginary oppression or ex-

## 2. Freedom

exploitation? Being free is not a luxury but a necessity and a duty. 100

Democracy, once adopted nobly, is conducive to discipline, to responsibility, to the reaffirmation of solidarity. Definitely, democracy is conducive to authentic social progress. 101

Democracy is helpful in finding the point of equilibrium. 102



3.

## Responsibility

### 3. Responsibility

#### 3.1. Responsibility and self-management

The self-managed society will be that in which all of us, with our education and willingness to participate, are able to realize accomplishments. 103

It has been said that a human being that needs a master is an animal. As soon as he or she becomes a human being, such need disappears. 104

But one sometimes thinks that so much emphasis in telling us that things are complex and we do not understand them, hides the desire to leave a world which we workers do not like as it is. 105

We workers have clear ideas. We do not like persons who define themselves as unquestionable leaders or are declared as such by those with a vested interest in such a definition. 106

Someone has said that the mature person is that who, after losing the illusions, maintains *the illusion*. We will add that the mature person is that who, between the past, where remembrances stay, and the future, in which illusions can be placed, is in the present, where *responsibilities* are. 107

Between the past, where our memories are, and the future, where our illusions are, we must confront the present, embracing the duties that circumstances impose upon us. 108

Let us not brag of being a mature and progressive people without each person acting with reflection and evaluation: Of how many of the things that we feel sometimes satisfied and even proud of have we really seriously occupied ourselves with? 109

To have a sense of responsibility is no less than considering ourselves totally irreplaceable in that task which has been assigned to us. 110



Circumstances, it has been said, are not good or bad, they are what one wants them to be. Opportunities exist for those who decide to pursue them. 111

Using the rational mind is the powerful resource that human beings have to satisfy their needs and to pursue their goals. Through prevision and the consequent planning, people join the past and the present, establish priority of needs and employ resources adequately. 112

There is no harvest without sowing and nothing is produced by spontaneous generation. It is not noble to ask others to give or do that which we are not capable of giving or doing ourselves. 113

This Cooperative Experience has made it evident that the workers are mature for commitments of broad social projection. This is something that perhaps could not be affirmed of other sectors of our population, which have a cultural and economic standard above the average. 114

#### 3.2. Responsibility and solidarity

Individuals and families occupied with wealth and social institutions occupied with the poor. This has a name: social underdevelopment. 115

We realize that the much-talked-about socialization will be possible when the stairway to our house, which is shared by several neighbors, is as well taken care of as our apartment; when our children can go to the same schools as those who are less powerful. To accomplish this, let us make sure that the children are well prepared for an authentic equality of opportunities. This socialization will also be possible when

### 3. Responsibility

the money that we could spend in a luxurious bathroom is invested instead in a rational project to bring water for the whole population so that all will be better served... 116

One should help anyone who is in need, but one should not protect equally those who have acted with diligence and prevision and those who have neglected to attend those matters that should not be left unattended. 117

One can not sit at someone else's table indefinitely, without ever contributing anything. Each person has a benefit from society and one must offer to serve and give to society in kind. 118

We will do well as long as we have no destitute people in our ranks and not too many people kept afloat through the effort of others. 119

There are no useless people, only underutilized ones. 120

Nothing reveals how far the true personality of a person reaches as much as his or her inclination or submission to the respect for human beings. 121

There are silences which are betrayals; there are silences which imply complicity. 122

Confronted with good and evil, or justice and injustice, there is no room for hesitation. 123

Numerous workers that demand what they say they deserve but do not have fall into the easy temptation of avoiding personal involvement in the economic process that contains any kind of development, and specially of cooperative development. 124

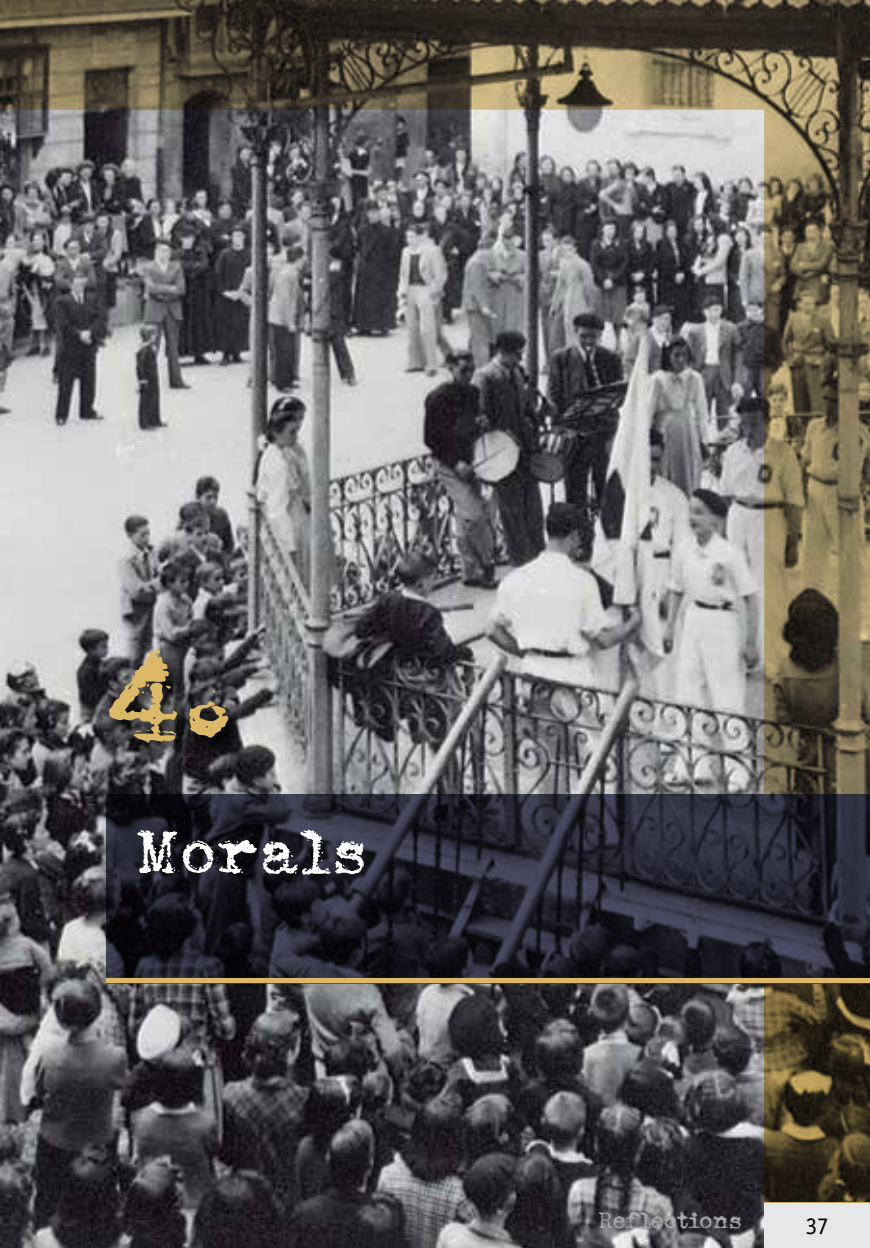
At the base of a healthy cooperativism we must have people who have a profound sense of responsibility, who are personally

involved in the economic process and who are subjected to the social pressure from their respective communities. 125

**I**f up until now our contribution to the people has consisted in this cooperative experience, from now on we should offer a community development, characterized for its prevision and coherence. 126

**I**n a cooperative, all of us are responsible for everything. 127

### 3. Responsibility



40

# Morals

## 4. Morals

### 4.1. Human maturity

**I**n order for us to be a mature people, a collective group that is not infantile, we need to put more value on the type of conscience that regulates our relationships and the way we live together rather than on other signs of opulence and vain prestige. 128

**I**ndividual moral formation must continue to be the foundation of social formation. 129

**T**he most effective way to assure the common good is to pursue an unselfish personal perfection. The better the artist, the better the symphony. 130

**W**hat is needed are men and women who are strong not sissies; young people that deep within their conscience feel the call of a hopeful work cause, militants for the cause of freedom and justice. What is not needed are indifferent or passive people before a new world that needs to be built. 131

**T**he builders of the greatness of humanity are, above all, the few that dedicate their lives to spiritual and moral values. 132

**T**here is a virtue call generosity, there is a quality called good will. When these virtues direct our actions, they are enough to solve even the most difficult problems. 133

**T**here can never be great works without people giving generously and without them sacrificing their selfish appetites. 134

**I**n order to live as a society it is just as necessary to know how to apply self-control, to effectively be able to control oneself, as the wings of a bird are necessary to be able to stay in the air. 135

**T**hose who are selfish and those who are individualistic are the fifth column of cooperation. 136

**W**hat a shame that good old Pythagoras does not live now! Instead of his unnecessary theorem of the square of the hypotenuse and the cathetus, I am sure he would have demonstrated that the square of the area of penalty of the opposing team is equal to the sum of the area of penalty of the local team plus the sum of the square meters that are occupied by the fans, multiplied by the volume of their shouts. If someone is still in doubt, they should ask the referee. 137

**T**ruths and laws, be they mathematical, moral or social, imply a servitude that carries nothing but good outcomes to those who recognize them with their full consequences. 138

**P**olarized attention, character formation, self-control, technical education, moral vigor, social conscience, all need to be carefully pampered if one is to maintain internal balance and wants to avoid being dragged through life, lost and undifferentiated, like a drop of water «in a river that ends up in the sea». 139

**B**efore dreaming about making managers, it is necessary to think about making mature persons. Before teaching them public relations and manners, they need to get used to forgetting about themselves. 140

**N**either an individual nor a community can avoid decadence or maintain their property without moral laws. People without conscience always fall into abject barbarism, in which the very order and harmony that instinct engenders in irrational beings disappear. 141

#### 4. Morals

The impetus and the courage of the instincts, even though they may be legendary, do neither help to overcome what is lacking nor to remedy helplessness. 142

The person dominated by the instinct to win is a natural product, condemned as such to be like wheat, a cow or a fruit tree, which are left abandoned to their laws and to their luck. 143

The cooperative efforts of transformation are underestimated or valued unilaterally based of their economic results, seldom by what these efforts imply in education as well as in human and social maturity. Perhaps we cooperativists, the leaders as well as other cooperators, are the first in not knowing how to assess how valuable and definitive our experience is. 144

The idea of *having more* bewitches us and greatly devalues our life when this idea polarizes us around "having more" and the corresponding signs of prestige. 145

Progress is not acquiring more, but being more, acting better, giving more of oneself. 146

Acting not winning, creating not possessing, progressing not dominating. 147

The good that is not promoted will wear out, just as nature which is not cultivated ends up not being generous. 148

Human values can only be extracted by being faithful to the human conscience. 149

Nowadays we are used to blaming everything on political and social institutions, while we live in the expectation of the formation of new political and social institutions to bring us solutions for everything. I do not mean to affirm that all the institutions and political groups are equally good or bad. Instead,



I mean that they are of secondary importance, if one thinks about it carefully, because the source of good or evil, the principal source of good or evil, is within human beings, who are not transformed principally by what comes from outside themselves. Human beings only receive their dignity, honesty and uprightness, from their own hearts and from loyalty to their own conscience. But we do not want to speak or think about that. The worst misfortune for human beings is not that they suffer from one political or social regime or another, but that their moral sense has disappeared and their conscience has no influence. A people that has lost their moral sense and their conscience can not fight against their problems nor alleviate them except with the use of abusive force, which degrades and bestializes human beings even more. 150

**H**uman beings must recognize their limitations, dependence, hierarchy of values and the superiority of reason over instinct, as well as the existence of a natural law which links everything in nature, including human beings themselves. 151

## 4.2. Christianity

**T**o believe in the Gospel is to believe in human beings, in their vocation and dignity, more than caring about their lineage or culture, their wealth or power. 152

**P**roclaiming the rights of Jesus Christ is affirming the rights of the powerless. 153

**T**he great truths, if they are so, and for the simple fact that they are so, are recognizable by all. 154

**C**onscience is something more than a conventional rule, it is the voice of humanity and of God. 155

#### 4. Morals

**T**ruly a person, and specially a modern one, is to be pitied when his or her personal and conscious life has been reduced to the minimal expression. 156

**T**he duty to be good is more urgent than the right to be happy. 157

**P**eople have such a strong and vivid feeling of the excellence of virtue that even the greatest crimes are concealed beneath its cloak. 158

**W**ho would dare justify all that has been done in the name of humanity, order, society, the Republic, or God in these past years? 159

**I**njustices, vengeance, hatred, hunger... how can God tolerate all this? 160

**T**o teach only how people are to behave with one another without attacking their egoism is as plowing in the sea. 161

**T**hat which is thrown in our face as Christians, and not mistakenly, is that we have one doctrine and practice another. 162

**B**eing a Christian is not only to possess the truth, but it is, above all, to practice the truth, which is the same as doing what is right. 163

**I**f being Christian were not more than possessing the truth, if it were enough for Christians to hold this truth, then it could be said that also a recorded tape can be Christian. 164

**T**he good idea or word is that which is converted into action. 165

**T**he true dimension of a person can be appreciated measuring his or her heart and not by considering the cleverness or the reach of their intelligence. 166

**L**ove is the indispensable complement of justice. 167

**C**harity must be the complement of justice. Those who do not feel and act this way can be taken for traffickers of feelings that human beings can not sell. 168

**F**ortunate are the people who have the Church as their friend, because the Church could count with great influence to protect their rights and safeguard their dignity. If people have the Church close to them, no one could ever tyrannize them. 169

## 4. Morals



50

# Education

## 5. Education

### 5.1. Culture and personality

**T**he human being is more human through education than through birth. 170

**O**nly through education can human beings become human. 171

**H**uman beings are not so much born as are made through education. 172

**B**eyond being born human, we are made by virtue of an educational process in its broader meaning; by virtue of a certain knowledge, a certain experience. 173

**H**uman beings are made human through education. Civilization progresses at an increasing pace only through formative and educative action along the searching path for human and social values. 174

**H**uman nature is not simply nature, but a mechanism. That is, human nature is what is natural being transformed, adapted or developed by work and technology. 175

**I**n a wild forest, the energy and vigor of the earth are equally spent on sap that renders a fruit tree fecund to bear delicious fruits as on sap that allows thorns and brambles to grow. 176

**E**ducation is good economics since without education scarce goods and services cannot be produced nor distributed. 177

**I**t is easier to educate a young person than to reform an adult. 178

**T**eaching should be ongoing in order to be effective. 179

**T**ools and machines need to be continuously renewed but above all there has to be a renewal in the mentality of human

beings because they are destined to be the masters or these tools. 180

**E**ducation is the blood that always gives lineage and nobility to people. 181

**T**he only patrimony and value that does not tend to devalue itself is that of skills acquisition, that of training and formation. 182

**I**ntelligence is the unshakeable foundation of equality that God has planted in every human being. 183

## 5.2. Culture and emancipation

**K**nowledge is power. 184

**K**nowledge must be socialized so that power can be democratized. 185

**A**fter the socialization of culture, inevitably follows the socialization of wealth and even of power. We may say that this is the indispensable and prior condition for the democratization and socio-economic progress of a people. 186

**L**et us not forget that the middle class overcame and dethroned the aristocracy when its members attained a superior education. Likewise the working class will be in a position to begin its social sovereignty when its members are able to replace or relieve the middle class through their ability as well as their technical and cultural education. 187

**T**he transformation and cultivation of human beings through education is an inescapable presupposition in all crossroads and in all the assumptions of all social structures. 188

## 5. Education

**T**he most active agents of renewal are education, science and technology and these have a common denominator in people with a new mindset. 189

**E**ducation, understood as the complex of ideas and thoughts that one adopts, is the key to the development and evolution of a people. 190

**E**ducation is the natural and indispensable point of support for the promotion of a new social order, humane and just. 191

**W**e should be concerned with the underdeveloped areas which are found almost anywhere, but especially those that are under our hats and berets... The imperative of the present hour, under all aspects of life and human relations, is the opening and the projection of our minds. It imposes a radical change of mentality. 192

**K**nowledge is power and in order to democratize power, one must socialize knowledge beforehand. We accomplish nothing with the proclamation of rights, if afterwards the people whose rights we have proclaimed are incapable of administering those rights or if, to be able to act, these people have no recourse but to count on only a few indispensable members in the group. 193

**T**he emancipation of a class or of a people must begin with the empowerment, more or less massive, of all sectors of society. One does not improve the lot of the masses without the masses. 194

**M**any times we say that we ought to fight against social injustice, against the exploitation of the wage earner, against excessive accumulation of wealth, etc., etc., but have we understood that the principal servitude, the first and most serious enslavement is the poverty of the intellect? 195



**W**e should regard the lack of opportunities for education and training, rather than the inequalities in economic standing, as the saddest inheritance from the generation before us. 196

**Y**oung adults who enter the world of work without a clear and positive set of social ideas are a shipwreck in their spiritual life or cowards and traitors to the workers' movement. 197

**W**e believe that more than lack of imagination we suffer the burden of vested interests and the inertia of a precarious education. The former renders the powerful and influential sclerotic and the latter keeps the masses lethargic. These are the real causes of our troubles and lack of opportunities. 198

**H**aving education as the privilege of only one social class is one of the major drawbacks of a community with regards to its progress. It implies an anti-economic and anti-social enslavement at the same time. People and communities that perceive this truth without much difficulty, try to socialize education by all available means. The socialization of education, the access to it by the everyone in the community without discrimination, the granting of opportunities to all persons to the limit of their potential are fundamental postulates of all social movements of our times. The proclamation of human rights that are not matched by economic and educational guarantees are ephemeral concessions just for show and are destined to produce poor results. 199

**W**e know the longings for freedom of the humble, of the workers, in a word, of the people. Longings that are good and that speak very well in the people's favor, that speak in favor of a feeling of dignity, which, as we all know, has a distinguishing characteristic called freedom. It is sad to know that these longings can not be satisfied even in the best of

## 5. Education

cases, since the people who have those longings are not capable to administer their own interests and rights because they lack the indispensable information and skills that come with knowledge. People who love freedom, people who are conscious of their rights must know that freedom can not be had if it can not be administered, if people live in a permanent state of adolescence. These people must be concerned with education, because only slavery will be found if they follow the path of illiteracy and ignorance instead. 200

**E**ducation is an indispensable element in the authentic emancipation of the worker. 201

**P**eople who are conscious of their dignity, or who do not want to be at the mercy of outsiders, must promote above all the cultivation and development of their own intelligence and will. 202

**T**he good utilization of the talents of our people, regardless of their economic condition or that of their families, is the fundamental premise of all social action that is directed toward realizing a social order that is more human and more Christian. 203

**I**t is necessary to redistribute wealth, but the socialization of education is more urgent if we intend to have an authentic humanization of work. 204

**A**n ignorant person is more pernicious than a wicked one. The wicked person takes a break occasionally, the ignorant one never does. 205

**O**ur heads are the *underdeveloped* zones that we need to attend to the most. 206

**T**he most fertile and profitable project we can have is one we can apply to developing men and women upon whom healthy communities can be raised and settled. 207

The best way that a community can become dynamic, blossoming in all kinds of initiatives, is the granting of many options to all who have the ability to cultivate their higher faculties. 208

Education is the key to the good fortune and future of our youth and our very own society. 209

Under no circumstances can we dream of a better tomorrow if we do not occupy ourselves with preparing it, precisely by educating the tender souls of those who will soon be the men and women of tomorrow. 210

Children are our glory or our ruin and whether they become one or the other depends on how effective our educational program is. 211

Our good fortune of tomorrow depends more on the classrooms we have gone through than on the cribs in which we were born. 212

Plants take time to grow deep roots into the earth. We will say the same of sentiments and ideas taking time to grow into the spirits of persons and communities, with the only difference being that the latter takes more time than the former. For, while the life of plants is measured in decades or centuries, the life history of humanity is usually counted in thousands of years. 213

The formation of human persons begins a hundred years before their birth. 214

To change the constitution of a nation or to change the form or rule of a government is something that can be done overnight. The same can be said about changing a law. To place

## 5. Education

someone new in charge is relatively easy. None of these require much time. But no one will doubt that to change a person from being ignorant to being educated, to perfect oneself a little, to control and overcome bad inclinations that arise within us all, each of these requires time and effort. This kind of change is not susceptible to improvisation. 215

**T**eaching and educating are the most important enterprises of a people. 216

### 5.3. Education and cooperativism

**E**ducation and cooperation are linked in a manner similar to work and the person who attains self-realization individually as well as collectively, overcoming the inertia of nature and of the individual relevance of a person's background. 217

**I**t has been said that cooperativism is an economic movement that uses the methods of education. This definition can also be modified to affirm that cooperativism is an educational movement that uses the methods of economics. 218

**E**ducation, as a didactical and existential process, must involve an awareness of work and the practice of working. 219

**W**ork and study ought to go hand in hand. One must never cease to pay attention to the potential of those who work nor underestimate the options to work for those who get stuck or tired of studying.

The equality of opportunities must be applied continuously throughout life if we want our communities to be fluid. 220

**D**emocracy does not mix well with inherited privileges. 221

The excellence of the principle of providing opportunities in education ought to be compatible with the requirements of equitable distribution of the responsibilities that are indispensable for its realization. 222

Let's marry **work** and **education**, let us keep them tied together in the service of a progressive community, for the good of the people. 223

Cooperative enterprises must not be static. They must recur constantly to the training of their people, carefully considering their aptitudes, adjusting them and bringing them up to date systematically. 224

It is important to watch, in no less measure than the fulfillment of financial plans, the utilization of the means to improve human potential so that they are applied optimally.

Education and training are much more profitable than economic profits or return on investments. 225

Education is much like the cultivation of all human virtues, among which stands out specially the capacity to think. 226

Ideas and the mentality they promote are as indispensable for the progress of our cooperatives as are the buildings and machinery. 227

## 5. Education



6.

The sign  
of vitality

## 6. The sign of vitality

### 6.1. «There is always one more step to be taken»

**T**here is always one more step to be taken. 228

**T**he sign of vitality is not to endure but to be reborn and to be able to adapt. 229

**D**evelopment is our great goal, since, deep inside, human beings live of hope. 230

**N**o moans but action. 231

**T**he future belongs to the people who in each moment and generation are able to improve themselves, renouncing to live of other people's resources but supporting themselves on their own virtues and abilities. 232

**H**ow many habits of an obsolete and anachronistic conservatism are we reviving when, while bragging of being progressive, we are instead conservatives and traditionalists of the worst kind? 233

**L**ife runs over those who do not progress. 234

**T**he world has not been given to us to contemplate it but to transform it. 235

**T**o live is to struggle, whether we like it or not. This is because we must struggle to learn, to become capable, to want, to develop our abilities, to become somebody. 236

**H**uman beings are creatures who have not found anything on earth to their liking. But at the same time human beings have the power to make use of everything, dominating it through the use of reason and ordering it to satisfy their needs. This is



why they have no reason to complain about their luck. If they want, human beings can be the monarchs and artisans of an order of things that is appropriate and satisfactory to them. 237

**D**octrine that is not put to work or convictions that are not translated into acts are as abnormal as life that does not beat or movement that does not vibrate. We are not placed in this world to contemplate or complain but to transform. 238

**O**rdinarily the worst impediments to development inhabit the domain of the spirit. 239

**I**t is difficult to justify the absence of a desire to improve. 240

**I**t is better to err than to do nothing. Besides, making mistakes is the road to learning how to do things right. 241

**N**ature responds splendidly to the requirements of human beings when they know how to go about transforming it and nurturing it with their work. The material universe is malleable and it allows domestication to serve human beings. It is inexhaustible because matter is extended throughout millions of light-years and each gram contains billions of electron-volts. 242

**T**he order towards which cooperativism is directed is not static but is in constant evolution towards a better form. It is equilibrium in motion. An inert action is a contradiction and thus cooperativism that has been born from action and experience, rather than from a theory, is something that we must conceive and desire in the constant search for better forms of expression. 243

**I**t is imperative to improve, it is indispensable to endeavor to transform that which is not satisfactory either in the organization, commitment or the projection of the future. 244

## 6. The sign of vitality

Constantly and progressively we must review our position and to resist fatigue, maintaining a process of mustering and penetration of a new spirit. 245

A person or a community without a will to improve does not exactly constitute a planted soil to cultivate productive co-operatives. 246

### 6.2. Cooperativism is an experience

We should not live cooperativism as if what is accepted and decided at a given moment were something unchangeable. Rather, we should admit it as a process of experience in which it is possible and may be necessary to adapt as many modifications as can contribute to cooperativism, setting aside the nobility and worthiness of the high ends being pursued to the improvement of the means being used. Our own personal evolution, and that which has been determined in the milieu of our relationships and coexistence, as well as the degree of honesty, seriousness, responsibility and initiative that have been consolidated by virtue of the organizational norms and the experience itself, are other organizational factors that may induce us to review all that refers to the organization once again. All this in order to serve the humanistic goals that are being pursued. 247

To feel satisfied is an intolerable luxury. It is an attitude that human and social conscience cannot accept among those who want to live a decent life. Those who enjoy some options must consider the needed contributions destined to animate and to articulate a process of continuous development for themselves and for others. 248

That is, neither the collective or communitarian ownership, nor the solidarity regime are enough in themselves to end

our anguish and suffering. Solidarity and common ownership subsist and will continue to do so as long as people identify themselves with new ways to improve and with new goals to achieve. Perhaps at some moment, those who thought that the cooperative solution would resolve everything (which each one may imagine) can take note of the unreality of such assumptions so as to avoid unnecessary dissatisfaction. 249

**W**e do not apologize for shortcomings that may be pointed out to us. We are on the way. We appreciate those who make us take conscience of our defects and also of our lack of fidelity to some principles that we have taken as ours. Seeing ourselves as weak and powerless, but not disloyal to the cause of work and social justice, we ask all to help us. 250

**T**he Stone Age, which has been left way behind in the material aspect, is still present in the domain of our spirit and social mentality. 251

**I**t is amusing to think that the best part of triumph may be the struggle to attain it. 252

**G**ood people with bad tools rarely can do anything right but the most regrettable and most damaging to the community is not that bad people with good tools do things wrong but that good people are condemned to act wrongly. These tools are nothing but the institutions and the structures that shape these institutions. 253

**T**he key to development, as that of coexistence and of the activity of our people, has been the people themselves and the spirit that has enlivened them. 254

**T**rust the virtues of our people and the people's will to improve, forged as much through their constant struggle with

## 6. The sign of vitality

nature as well as through other misfortunes that may have reached their souls. Not only will we be able to recuperate but will progress, and to that end, with the help of Caja Laboral Popular, we must attempt to create and to act today. 255

**A**n **experience** that tries to be a vital, expansive process, corresponding to the inspiration of human and social values of the active conscience of human beings and communities of our land, requires the assimilation of the information from such public conscience. More than an excuse to postpone a transformation, a mechanism must be constituted to anticipate and accelerate this transformation. 256

**I**f the sign of vitality is definitely not to endure but to be re-born, as was well said by a great cooperativist, if cooperativism is not only the diametrical opposite of paternalism but also of conformism and conservatism, and if cooperativism is not tied to any dogmatism, then it is imperative that we remain in the cutting edge of social innovations. This is especially true when these innovations are demanded by a conscience of dignity and freedom, justice and solidarity. Those who share these feelings today do not lack strength. This strength is enormous because these feelings impulse all people of noble spirit. Furthermore, we believe that there exists a majority of prudent people who are sensible to great ideals such as these. 257

**T**o be renovated or to die. The sign of vitality is not to endure but to change and to try to have the future as an ally. Usually investigation and research are assumed to achieve this. 258

**T**he best symptom of the authentic vitality of a people is their will to improve and to actively participate in the resolution of problems common to all. 259

**T**he most ideal and universal assumption for societies or communities that are not willing to stay behind is to do investigation and research. Today, or later on, investigation and research are not a whim or a luxury, but a vital necessity, something that must be faced and attained by all that do not want to rely in living from the work of others. 260

**T**o live is to walk ahead without retreating. In each stage of life, human beings encounter new difficulties and problems, which they can not avoid by retreating but must resolve them or die under their weight. There is no other historical law that regulates the march of humanity. 261

**W**e are in a good path and are committed to not stopping after reaching any goal as long as the causes of freedom and justice need our collaboration. 262





## II.

# Work and the cooperative enterprise



ULGOR  
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## 1.1. The dignity of work

**W**ork is, before anything else, both as a service to the community and as a path towards personal development. 263

**W**ork is not God's punishment but instead proof of the trust God gives humans by making them fellow collaborators. 264

**U**nfortunately there has been insistence upon drowning all signs of reasoning in the fatal consequences of original sin. Human beings, obstructed by the forceps of tradition, were delayed in the discovery of the intimacy of their potential, and, what is more important, in the discovery of the value of their own dignity as collaborators of God in the feat of completing the incomplete work of nature. 265

**I**n other words, God makes the human person a member of His own enterprise, of that marvelous enterprise called creation. People, through their activities, transform and multiply things. 266

**W**ork, for us, will never be a punishment neither idleness will be a blessing from heaven, nor will wealth be the proper path to human paradise. For us, work is the human contribution to the divine plan to transform and improve a world, that, even if it will not achieve earthly paradise, it should aspire to become more comfortable than it is today. 267

**I**n one of the sunny houses of Mondragon, the Artazubiaga's, also known as the Centro, there is a text sculpted in stone. On the threshold of the front door, under a shield that depicts a hand holding a lighted torch and decorated with the words «pro libertate combusta», is the text: «Solus labor parit virtutem et virtus parit honorem». Those of us who do not know much Latin and are in a rush to finish this comment will trans-

late saying that «where there is no effort, there is no virtue nor is there honor without virtue». In other words, the lazy should not be included on the message on this door because there is another plaque that reads: «through this door only works can enter». 268

**E**conomic development represents human progress and constitutes a true moral duty. In the eyes of a believer, sub-employment, in all of its forms, is a scandal. 269

**O**ur people are conscious that their level of well-being and strength proceed from the work potential of their children. These work reserves and contingents have been the armies with which we have promoted our historic personality and through which we are known in the world. 270

**W**ork is the characteristic expression of the human species. Work is interpreted as intelligent action over nature, transforming it into good deeds, into usefulness. 271

**H**uman beings transform and make nature productive through their work, and work is the best heritage a community has. 272

**T**o work may be very meritorious but when work is later transformed into excess or smoke, it cannot be said that who does it has treated it like it deserves to be treated. 273

**I**n order to live with dignity, it is necessary to embrace work. 274

**T**he need and opportunity to be able to resort to and count on one's own resources or personal abilities has led many more to success than paternalistic catapults have. It is not rare that the second-born have shone much more than the first-born destined to inherit paternal fortune. 275

## 1. Work

**W**ork is the attribute that gives a person the highest honor of being a cooperator of God in the transformation and fertilization of nature and in the resulting promotion of human well-being. That people exercise their faculty of work in union with others and in a noble regime of cooperation and solidarity, gives them not only nobility, but also the optimal fertility to make every corner of the earth a mansion that is agreeable and promising for all. This is what work communities are for and it is them who are destined to make our people progress. 276

**W**ork is a path towards personal and communal self-realization, individual perfecting and collective betterment; it is the exponent of a more unquestionable social and humanistic consciousness. 277

**C**ommunities do not become enriched through winning the lottery. 278

### 1.2. Humanizing work

**E**l porvenir es para los que sepan trabajar y sepan ennoblecer  
The future is for those who know how to work and to ennoble work. 279

**I**s work not a more noble, ancient and human element than capital, and, as such, worthy of a greater esteem? Could the aspiration to the primacy of work be considered an unjustifiable ambition? 280

**J**ustice is the virtue that calls for giving each one their own. Cooperativism gives work what is work's and capital what is capital's. 281

People and places that are the most pampered by nature are not necessarily those who shine the most in history. 282

In order to continue to enjoy a certain well-being, as well as to be free, we should be prepared to work better, in better human and social conditions. We should endeavor to manufacture products and to attain surpluses more universally desirable for their quality and adequacy, seeking the betterment of all they are destined for. 283

To work well is to make something well-done and done in a good manner. It is not a tautology. A thing well done, is in other words, useful: it covers a need, and its cost is less than its price and its price is fair and accepted. A thing done in good manner, with technique, organization, and with collaboration of a unit of voluntary efforts. And all this done always respecting the worker, because the end never justifies completely the means and, people, whether their level is high or low, are always the most important. 284

Charity means working well. 285

The best means that humanity possesses to live better is to produce better and more, in other words, to increase the two basic factors: quality and productivity. 286

I believe that facilitating positions that may be covered by women, with a similar effort to those that are covered by men, is a social objective and a preoccupation that corresponds to us all. It does not seem correct to deny by definition that which we all have a right and obligation to do: to work, and to do it with maximum efficiency. 287

The value of work is independent from gender. 288

## 1. Work

The sign of maturity is the participation and integration into the collective tasks and chores. 289

Workers that do not find that satisfaction that fulfills their sensibilities and natural capacities in their work, will inevitably sow dissatisfaction around them. 290

The problem now is not to place ourselves in the conditions of avoiding work, but instead making of work a service, and, to a large extent, a source of honest satisfaction. Work can and should be humanized. 291



20

On unity

### 2.1. Human foundation

**W**e should begin by considering all humans as citizens of equal dignity and destiny. 292

**T**he destiny of each one of us is linked to that of others. 293

**P**lants and humans can defend themselves better when cultivated and supported by groups. 294

**J**ust as flowers and other species do, people triumph and survive, not alone, but in groups. 295

**H**uman beings fulfill the role of monarchs of creation in the measure that they subdue their own achievements to that which exist in them which is everlasting. To be fulfilled means to ask for help and help others. 296

**I**t is often said that there is no manifestation of force or power in the cosmos that will not have repercussion and reciprocity, nor is there a scream that can drown without an echo. The only exception is an impassive heart to other's pain. This is a monster that does not even belong to the human category, let alone the Christian one. 297

**W**e are all more indebted with others than we imagine. 298

**I**t cannot be claimed to be social or just while forgetting all that we have received from the community and from the generations that have preceded us or without making the corresponding adequate contributions ourselves. 299

**T**oday the individual, the person, represents so little that in order to preserve his or her personality, needs to become immersed and absorbed into a group. This is because the person, like the drop of water that wants to preserve its personality,



must become lost in the ocean, because if it does not, it will evaporate into the atmosphere and disappear. The individual and the person need the help and the support of others. 300

**T**he human person, apart from personal baggage, which has also been modeled in the family, forges his or her personality in a continuous process of integration, accepting or rejecting concepts or situations presented by his or her surrounding environment. 301

**T**here is no doubt that the most hopeful sign of a group is to know how to unite to build, to construct that which is of interest and looks toward the future. 302

**T**o contemplate a man or a woman through the community is similar to seeing them surrounded by the benevolence and support of their fellow members. 303

**T**his is the formula of the person that strives to triumph: not struggling alone. 304

**T**he men we train at work or for work are destined to struggle to free and uplift our people. The people's thirst for freedom is no more than our right as human beings to work and live with integrity. 305

**W**e come together to do what is right and we take the path of Solidarity to advance towards Freedom. 306

### 2.2. Economic foundation

**W**e have neither been aligned or will be resigned to become aligned in the pursuit ideas that clash with reality. If we have a choice between ideas that divide us and a reality that con-  
duces us to unite and coexist, we choose the latter, and it is

## 2. On unity

because of this that we repudiate so much ideology as being simple utopia. 307

**I**s there anything in the world of work that at this moment is required more than unity? And, is it possible to consider unity rather than trying to identify ourselves with the values that are already universal? 308

**T**he best known trait of Basque people the world over is their yearning for freedom. Let us feed that desire now with the spirit of integrity, and Work and Solidarity will bring progress to our people. 309

**T**he economic system every time looks more like a clock. If one piece of the clock does not work, it will tend to stop. 310

**I**n reality we are all in solidarity; it is not necessary to belong to the same cooperative enterprise to be so. The economy is structured more and more based on a growing division of work. Everything is done by everyone. The agricultural, industrial and service sectors are members of a community, of one same economic process. It is a matter of becoming aware of this basic solidarity, and of being sensitive to it from all its different angles. 311

**T**he workers of a firm cannot affirm their position as a work factor in the heart of an enterprise until they have representation and participation. The work community needs to have a juridical entity. 312

**E**conomic inequalities that today enjoy the protection of the privilege and exclusivity of the opportunities of culture and education are the same that condemn humanity to the subsistence of closed castes and antagonistic classes, which, in turn, are without possibilities of solidarity and fellowship. 313

**F**ellowship and solidarity reign where there is equality. When this base is lacking, these feelings are merely temporary and will soon pass. 314

**O**vercoming individual servitude can only be done by consolidating community structures with a wide social base. 315

**L**et us help each other and let us make sure that we will be helped, and among all of us we will make way. 316

**W**hen considered separately, workers are weak, but when united they are a first-order power. They must be summoned to a new effort to guarantee and secure all social emancipations with the firm base of adequate economic structures. 317

**W**e live infected by the sin of a suicide and homicide of universal proportions. 318

### 2.3. Solidarity

**F**or me, solidarity is the key, and if you would like, even the atomic secret that will revolutionize all social life. Collaboration of class, collaboration of theory and spirit, and the collaboration of the people with their authorities and of the authorities with their people, is the secret of the true social life and the key to social peace. It is not enough for the managers and bosses to perform good deeds, it is necessary that the workers participate; it is not enough that the workers dream about great reforms, it is necessary that the bosses and managers believe in them as well. It is necessary that the authorities become associated with the people. Where the authorities are divorced from the people, no spontaneous social life is possible; where the bosses and managers follow a route without incorporating the workers in it, peace will be

## 2. On unity

fictitious and at any moment this deception will turn into surprise and disbelief. We need collaboration in everything, so that everything is fruit of the effort and sacrifice of all, and the glory is of all. 319

**P**eoples that triumph are those who offer to contribute, know how to accelerate the processes of action, and come together to build. 320

**L**et us form a community that is convinced of being one and its power will be immense. Let us collaborate with all without discrimination, as long as they are people of good will. 321

**U**nity is the strength of the weak. Solidarity is the powerful lever that multiplies our strengths. 322

**F**or the moment, what is most needed by our people is the strength stemming from the union of its men and women, of Work and its dwellers. This strength and union can ally with the promotion and support of the strength of reason but without renouncing to the reason of strength. This way we will achieve that truth and justice be at the service of freedom and of the collective well-being. 323

**I**n order to be practical and consequential people, let us be determined to work for the reign of justice and the good, without minding who coincides with us in that effort. 324

**3**<sup>25</sup> Being in solidarity means accepting others, but not only as they are, but also as they should be; tolerating their limitations and defects, but not renouncing to the good impulse of welcoming them to overcome them with our service. Freedom and solidarity can not be opposing or excluding values, but complementary ones. To achieve this solidarity, our contribution and surrender must be so spontaneous and natural as to

be able to proceed towards the transformation of our own inherited human nature, miserable to a certain extent, as well as towards that of the agents of this transformation who are our fellow humans. 325

**H**uman coexistence results to the degree in which humans know how to accept each other just as they are, with the singularities and nature of each one. 326

**I**n order to be able to count on others we must begin by each one of us being able to seriously count on ourselves. It is essential to begin the process of solidarity by leaning more on reflection, and a critical objective sense. It is not about skillfully recommending that we leave our heart on the side, but simply that we always have above it what in us humans is well shaped: the head. 327

**T**he groups that enjoy authentic peace and well-being are those in which each member pursues his or her own good and interests as well as those of others. 328

**S**olidarity is not just a theoretical proclamation but something that must be put into action, accepting positively the limitation of teamwork and of work in groups, because working together is the way to make effective the help towards one another. 329

**T**he right to private property is good in that it maintains the freedom of its owner, but it is not good if this limits or deprives others of their freedom. Therefore, we must do what best fits our personal identity with that which is ours, but considering what we do within the community in which we live, because by not taking this into account we could act in ways that are detrimental to others. 330

## 2. On unity

**H**aving property or material goods does not give the right to abuse them. In the end none of us can feel we are the creators of these goods to the point of being able to claim an absolute right to their ultimate use. Many people have taken part in the existence and promotion of these goods, and thus the consideration of and effect on the common good must prevail in their use and practical applications. 331

**T**o practice solidarity once in a while or simply to one's discretion is not enough to transform it into an authentic force and human value; it is a broken lever. 332

**N**one of our acts is indifferent, all have some kind of a social repercussion. 333

**N**ot long ago, the sage worked alone. Pasteur and Curie were isolated individuals or teachers surrounded by some disciples. Today, the only possibility is teamwork. 334

**W**e already know that a link is not a chain, but a chain will be useless if a link breaks. 335

**T**he test of an authentic feeling of solidarity is precisely that which each one contributes to the common needs, not what is required and is sought through the organization. 336

**W**e should value community rights equally or more than individual rights. 337

**T**hose who with a conscience of solidarity have accepted their own integration into a cooperative know that effective solidarity exists to the extent that each one can yield some of what is theirs in honor of the common good. 338

**S**olidarity is the constant element of both the theoretical and practical cooperative formulation. 339

Our strength is not translated as struggle but as Cooperation. 340

A good cooperative enterprise is constituted by people that are capable of giving a testimony of solidarity and the desire to improve, risking their personal patrimony, abilities and credit capacity. 341

Not in solitary but in Solidarity. 342

As passion for community, and for the collective advancement of humanity, takes over me, I will be able to understand that the agricultural sector is in many aspects a weaker sector than that of the industrial workers. Furthermore, I will tend to be in solidarity with this weaker sector in diverse ways. 343

Nothing that is human is strange to me, said the pre-Christian philosopher. A person who has dignity must feel shame of being and living as the wealthy in a world of 2 billion undernourished human beings. 344

Workers and farmers that live from their work should progress in a mutual solidarity to become strong in the common struggle for their interests. 345

It is not possible to think of healthy industrial development if our landlords or those in the agricultural sector do not have the same degree of development. Progress has to be advanced as a whole, harmoniously. The saying «to each his own» is not valid. If one sector does not function well, the rest will stiffen. 346

Divide and conquer. A great disgrace within the labor movement has been its internal divisions. But what history and experience have taught us should not be forgotten: hopeful

## 2. On unity

struggles failed as a result of the lack of solidarity between the workers and the farmers, who were not able to integrate into a united front. 347

**S**olidarity and honesty are profitable in themselves. 348





3

## Utopia and revolution

### 3. Utopia and revolution

#### 3.1. The danger of utopia

**M**ost of what has been achieved through conscious and responsible human effort has been in first instance a beautiful ideal, and only that. 349

**T**he objectifying of some aspirations, as well as the demystification of some formulas, are tasks we should not cease to attend to, and thus we require more social transparency, more involvement and more personal responsibility. All this is necessary in order not to act as sparrows, which do not tend to pay as much attention to whom sows the seeds as to what benefit they can have from the harvest. 350

**U**nderstanding that human nature is the crafting artist, and admitting that we need to transform both what is around us and what we would have achieved by birth or simple inheritance, it will become obvious that we need to contrast the value of good ideas and present ideologies with the facts, and with the actual results to which the acceptance or application of these ideas or ideologies lead us to. This process is necessary if we do not want to incur into new alienations that could be detrimental or less desirable at the moment we see the results of applying such ideas or ideologies. 351

**T**here are always those who expect harvesting without sowing the seeds. 352

«Good ideas» in people who are unable to put them into practice can be a dangerous medicine. 353

**W**e are in the need of overcoming a false messianism, as it is a kind of blind hope that other, more or less magical, and of course more comfortable formulas could change our luck. The lottery, or simple luck, can be formulas that modify

the perspectives of an individual or of a few people at any moment, but the lottery or luck that suddenly gives everyone compensations that are superior to their own effort or sacrifice are not possible. 354

**W**hile speaking so much of the People let us not forget that it could be not because of wanting to serve them, but of wanting to *kidnap* them so that these people will identify their cause with what one desires or is burdened with. 355

**T**he masses also have their passions and their mistakes, they also violate justice and allow ambition and egotism to dwell in them. 356

**U**topias are inevitable and beneficial up to a point. But let us not forget that a «utopia becomes reactionary if its authors try to impose their dreams on individual persons, against public will or desires». 357

**T**he worst illusion we can suffer is to become intoxicated with simple words. And this danger is not simply hypothetical. 358

**W**e must guard ourselves from utopian aspirations, since those who can be qualified as such, although seemingly pleasing and attractive, are a disturbing element. 359

**C**onsidering that there can exist minorities or individuals with charisma, it is necessary that the charismatics themselves respect what they say they offer as compensation to others, especially where it concerns values such as freedom and democracy. 360

**I**t is time for facts and actions and not for so many theories whose practical realization scarcely resembles the fundamental principles they are based on. 361

### 3. Utopia and revolution

#### 3.2. Revolution

**T**oday revolution is called *participation*. 362

**O**ur people have always, by instinct, rejected violence, even though they have been involved in it. 363

**W**e will not find salvation by way of violence and force. As the saying goes, "he who kills by the sword, dies by the sword". Violence will not flatten the abyss but will make it even deeper. What will happen at the end is that the position of the sword will change: the handle will become the blade and the blade will become the handle. 364

**R**evolution is inevitable when the process of evolution has been impeded or stopped. Reform is imperative when there has been negligence, as mild as this may be, to update the necessary process of development. 365

**T**he resonance of revolution and violence is intensifying everywhere, but this is undoubtedly due to the fact that the processes of evolution and transformation are not satisfactory to the people. 366

**T**he belief in freedom has been abandoned because salvation is being sought in violence and force which are irreconcilable with freedom. 367

**D**amned be the concession that grants the type of freedom, intangibility, and the corresponding guarantees on paper to the masses, from whom faith has been robbed and to whom the most indispensable needs to eat, dress or take care of their families are denied. 368

**T**here is a legend from the Middle Ages that refers to a magician who possessed the difficult art of creating fairies who could do a

### 3. Utopia and revolution

myriad of marvelous things and had all kinds of abilities. There was a curious man who wanted to learn this art and asked the magician to teach him his secret. The magician accepted and the man learned to make fairies but he was careless and forgot to learn the secret of keeping them under his command. Once these fairies left the hands of the apprentice magician, they started to act with complete freedom and independence. And what happened? Simply that the fairies eliminated the apprentice magician, who was overcome by the skills of the fairies he had himself created. Is there any difference between this legend and with what has happened to modern humankind, which has learned to achieve marvelous things and has unleashed so many natural forces not knowing how to dominate them, being humankind the first prey of their own work? Is it not true that the first victims of our civilization are us human beings, when civilization is not developed ensuring from the start the domination and management of the forces of nature? 369

**I**t would be possible to eliminate sin by eliminating humankind, but do humans deserve this? 370

**C**ooperatives, which must pay maximum attention to their people, must not idealize them but contemplate them such as they are, with defects and virtues. To do cooperativism must mean to count on people being able to gradually diminish their defects and promote their virtues through one's own attitudes. 371

**D**angerous is the theory that places a human being as a pedestal for another. To us, this is a false theory. 372

**I**t is not and can not be good a revolution or a transforming action which, in order to be carried out, starts by demanding and imposing that we surrender ourselves with hands and feet tied up, that is, with conditioned freedom, dignity or

### 3. Utopia and revolution

participation. Of course these demands may be imposed with promises of a later liberation but with no one able to vanish doubts that these promises will be fulfilled. 373

**L**et us not forget people for the revolution, during the revolution, or during the reconstruction. 374

**I**t is a bad tactic, history warns us, to start by compromising our values, expecting their recuperation later. With this strategy, those who have the best odds to win are usually the least scrupulous, the adventurers and, always, the tyrants. 375

**I**t has been said that tyranny needs slaves and that the mentality of slaves is formed through using shady ways that have a common denominator: to shape the slaves' personal judgment and to make them prone to support the ideas of others without participating or making judgments. 376

**T**he individual kidnappings that have lately had so much publicity must not induce us to forget those kidnappings that collective groups and whole communities have suffered and still suffer now. 377

**I**t is evident that without strength it is not possible to obtain all that our conscience legitimizes and even demands. But in the measure that we can count with strength rooted in our conscience, as well as in people's unity and solidarity, we will give priority and supremacy to our conscience over the explosion of our instincts. 378

**T**he industrial cooperatives give evident signals that social progress and development which are honestly sought are the best path to authentic social peace. 379

**O**ne is not born with dignity, but rather this is created day by day, living with adherence to some profound personal impera-

tives, achieving each one through sustained effort. This is the transfiguration that is required by the revolution to avoid carving its death or coming to the end without a meaningful content. 380

**W**e need the revolution based on work and not in myths. We will attain union relying on the truth, never on lies, hypocrisies or errors. To the trends of the «consumer society that consumes» which may drug us with simple material wellbeing, and on whose blackboard human beings are appraised as things and not as persons, the cooperative system responds among us, getting us together and helping us to participate and act as persons. Furthermore, as persons we are called to risk our initiative, responsibility, and our creative capacity starting from the most basic cell or creative working organism: the enterprise. In this manner we will be able to unleash a new attitude to transform the economy and to generate a new socioeconomic order, congruent with human dignity and the demands of human communities. 381

**I**n brief, Christ was a communist if this is understood as «share your bread with the hungry, and give shelter to the poor and the homeless» or when He commanded that if one has two coats, he or she must give one of them to the neighbor who has none... but He did not command that one should take a coat away from a neighbor or that one can go into the neighbor's house and steal something... rather He agreed with the natural principle of not violating the neighbor's rights. 382

**T**he economic revolution will or will not be moral. The moral revolution will or will not be economical. 383

**A** people are not generated without history and history is not made with hysterics. The people must pursue their physical and moral health and vigor. People will be able to achieve as

### 3. Utopia and revolution

much of these goals as they perceive the obligation to act consciously and responsibly with the knowledge of what interests them and how much it costs them. It is not the same to use people as it is to serve them.

384





40

## Realism and a new order

## 4. Realism and a new order

### 4.1. Rationality

**W**e defend a reasoning and a discipline which separate us both from resignation and from uncontrolled rebellion. 385

**I**t is not the same to give advice than to give wheat. 386

**E**verything can be improved and reason should govern when organizing the work that through motivation has been nobly achieved. 387

**I**t is reflection, evaluation, rationality, and good sense that proves the human person is such. 388

**O**ne of our characteristics has been the practical sense of knowing how to act in a field of *possibilities* without renouncing to our *ideals*. It has been possible to unite and take advantage of the opportunities that are in the common interest. Association processes are not viable without moderation and without the agreement of all, everyone ordinarily having to sacrifice something from their respective positions. Radicalisms work against the most constant qualities of our people as well as against their human and social virtues. 389

**W**e need to face realities rather than hypotheses. We also need to reflect more on facts and concrete actions than on pure ideological formulations. 390

**I**ndeed we have found that theory is necessary, but it is not enough: «We build the road as we travel». 391

**G**ood ideas are those that become realities. 392

**W**e need less triumphalism and more realism; less words and more actions; fewer prophets and more people that keep their word; fewer utopians and more practical people. Good ideas are

the ones that can be translated into works and good words are those that each one can prove with facts. 393

**W**e do not act according to utopic idealisms. We are realists, conscious of what we can and can not do. 394

**W**ith simple and easy actions it is only possible to reach balloons which, in the moment they are reached, lose air and fade away. 395

**W**e do not live better than we do because we lack knowledge but because we lack action. What we lack the most is doing more with the vast quantities of formulas we know to improve our existence. We are endowed with abilities that allow us not only to think but to act. We distract ourselves and we even divide ourselves discussing what is not necessary either to think or to act upon. That is, we speak about, discuss and compare pure theories with realities. Is it not so? 396

**W**e realize that it is indeed necessary to introduce changes in our way of thinking and in our actions. We concentrate on the things we have hope of changing among us more than on the things we cannot change in others. 397

**T**he awareness of the problems that exist is the first step towards resolving them. 398

**A** fundamental practical sense impulses us to change what we can change and especially to change that which transformed could be a better point of support for all types of ulterior evolutions. 399

**W**e must accept with the same dignity the usefulness of the economic and the physical laws but always guarding the fundamental needs of the human person. 400

#### 4. Realism and a new order

**W**e must accept the present reality but we will continue determined to modify it, and we reserve and will destine all our strengths and resources to accomplish this modification. 401

**I**n order to progress, it is necessary to be able to confront problems and satisfy aspirations with common sense. 402

**L**ife and existence are complex, things are what they are and not necessarily what we would desire them to be. 403

**W**hoever believes that in life there is but one problem is wrong: life is a web of problems. 404

**I**n order to be practical and reasonable people, we must put our hands on the reforms that can be attained each day. 405

**T**he ideal thing is to do the good that can be done, not the good that is dreamt of. 406

**W**e can all give an opinion, but those who are capable of acting are the ones who will build the Nation. 407

**G**reat works are created stone upon stone, with perseverance and tenacity. Let us be capable of building. Let us build more with our actions than with our tongue. 408

**O**nce more let us remember that one of the ways to resolve great problems and serious matters is by approaching and solving one need at a time. 409

**W**e affirm that ideas and guidelines can be good, at least many of them can be, but facts and experience must not be scorned or undervalued, especially when the latter are in accordance with values that can justify the former. Experience is legitimate as it relates to the mature and shared human conscience, in the measure that we accept a process that promotes freedom

and the expansion of justice. Experience is also legitimate if it moves us to apply it in other desired levels and paths. 410

### 4.2. Vision of the future

**I**n order not to disappoint the present and frustrate the future for anyone, we need to be efficient and practical. We will entrust ourselves to the judgement of time and of the people, who, resigned to fulfill less brilliant and noticeable roles, have no reason to believe that they are less indispensable for the freedom and progress of our people. 411

**I**f the task imposed by opportunity or life itself is arduous and difficult, this should be enough reason for those who desire the good and progress of their nation seriously to have all their strengths and reserves available and ready. 412

**L**ove for the country must be demonstrated for all we are able to do without expecting manna falling from the sky, or solutions from *expert* strangers, even if they are in our midst. 413

**W**e will never awaken in heaven asking ourselves how we got there. 414

**N**ext to social laws, we must also recognize the existence of economic laws. 415

**T**he best ideas and the best projects often remain in the level of an ideal when the necessary economic resources are not committed to them. 416

**G**ive someone a fish and he or she will eat for one day. Teach this person to fish and he or she will eat for the rest of their life. 417

#### 4. Realism and a new order

People, like trees, grow vigorous and solid when they have deep roots. The unseen roots of a community are the truly profitable investments. 418

People's incapacity of self-realization and of satisfying their aspirations without having to count on their fellow humans and the passage of time is a historical constant. Time and solidarity are basic factors and not mere accidental circumstances for human promotion and social transformation. It is necessary to prepare the land and sow the seeds in order to be able to harvest; it is necessary to be able to count on others, as well as to give something more, rather than always placing demands on others for our own benefit. 419

The time employed to do work, or, better said, the time employed and the resulting works are, always and everywhere, the valuable allies of cooperativists. This is true as long as we continue to be faithful to the principles of our work communities. 420

Circumstances, in themselves, are neither good nor bad, simply a reality which we must accept in order to be able to act upon them. 421

All times are bad for those who allow themselves to be conquered by circumstances. In order to prevent this, it is necessary to know when to act. 422

Let us remember that there are no coincidences, only consequences. 423

Heart and mind, discipline and judgement. Give time to time, and go forth. Justice and truth do not reside in time but do not exist if they are not incarnated. 424

**T**oday we are condemned to failure and infertility if we do not look at our present needs as well as at the demands of concurrently maintaining an adequate level of development around us. 425

**I**t does not matter that we are slow to be born, as human beings are, if we can be dynamic and strong in living and progressing. 426

**T**he present, as wonderful as it may be, has the imprint of its expiration to the same extent that it loses its linkage from the future. 427

**T**he future is never as uncertain as it is believed to be and is more conditioned than may seem to us, not as much for what we lose our interest in as for what we try to adopt and improve according to our taste. 428

### 4.3. The new cooperative order

**B**eing realistic and pragmatic does not mean renouncing to ideals. These ideals, however, should not be confused with illusions and beautiful dreams, but accepted as objectives to be realized. 429

**G**uerrillas are not good for the people. But neither can we count on the peace that is not consolidated in options of improvement for everyone. It has been correctly been affirmed that nowadays peace is called development. 430

**W**e have accepted the cooperative considering it as suitable for resolving urgent development and social promotion problems, and for effectively contributing to the impulse of another social and economic order with the resulting consequences.

#### 4. Realism and a new order

We have not presented the cooperative as a path for simply personal, or even less, individual promotion but as suitable to resolve the distancing from and lack of concern for the community. 431

Cooperation is an authentic integration of the person in the economic and social process that will shape a new social order. Cooperativists must come together and work toward this final objective, united with all those that are hungry and thirsty of justice in the world of work. 432

Cooperatives must not be closed worlds, but instead centers of social radiation. We do not live in a world we have conquered, but in a battlefield for social justice and for a more human and just order. 433

The cooperativist movement is fed by a spirit of open solidarity. Its goal is high and far away: to build a cooperativist regime, with solidarity in a global scale. 434

Human beings, faithful to their destiny, must dominate, modify or transform nature through their reason, their power, and their virtue. Human beings must build a new world, which primarily must be human. This world, being made in proportion to humans, will be agreeable to God, who has made humans to be the rulers of creation. 435

The implementation of a new social order requires that we act in solidarity not in guerrilla style. 436

It is never too late for those who desire to attain a concrete objective. It is enough to have dedication and total commitment. 437

Let us not think of other work structures or of other organizational systems that risk having more or less veiled abuses or



tyrannies, if each one of us in the community is not better prepared to deal with such complex problems. 438

**S**ocial servitude, lamented by those of us who sigh for a new social order, will not reach its end until there is in all of us a larger preoccupation about education and the future of our children. 439

**I**f we want to achieve a deep transformation of structures, if we want a new, more human and egalitarian social order, we must see that the people that compose the largest sector in our community exercise first the options to access reproducible goods. To achieve this goal, it would be good if these people are liberated from the need to provide other durable consumer goods exclusively at their own expense. 440

**N**o one should imagine that a simple battle could define all truth or all justice, but instead, only some truth and some justice. 441

**W**e promote solidarity among regions. This requires not a defensive attitude by the developed provinces but, instead, a great openness and a great solidarity, as much in the administrators of the Common Good as in the common citizens. 442

**A** healthy society is one in which each one lives according to his or her own merits and where it becomes more and more difficult to live at the expense of others. 443

**C**ooperative entities have to be elements of progress, development and promotion of a new social order. 444

#### 4. Realism and a new order

A black and white photograph of a factory interior. In the foreground, two women in dark, long-sleeved work clothes stand on a raised platform, looking towards a large piece of machinery. The background shows a complex industrial environment with multiple levels, pipes, and structural beams. The lighting is somewhat dim, with some bright spots from overhead fixtures. The overall tone is industrial and historical.

5.

The cooperative  
enterprise

### 5.1. The cooperative spirit

**W**ork is the firm base of development and growth. Unity is the lever that multiplies everyone's efforts and strengths. Cooperation is, for us, a regime of solidarity, one in which work is the adequate instrument for personal and collective improvement. 445

**T**he enterprise is the first economic-social cell, in which we have established the fundamental relationship between work and capital in such a way that the human person, or, in other words, human capital is not only the most important motor in the economy, but its end. 446

**E**nterprises are made by people: people with both technical and moral capacity. 447

**T**he cooperative enterprise is a living organism; it is a society of people in a community supported by solidarity, and the awareness of this solidarity is the driving force we should place our confidence in. 448

**A** cooperative is a structure in which both, work and people, are the sources of power. Capital has both an instrumental character as well as one of subordination. 449

**T**he cooperative movement is an economic effort that is translated into an educational action, or, it is an educational effort that uses economic action as a vehicle of transformation. 450

**I**t is not possible to establish an adequate organizational policy that is adequate and worthy of support of such a wide base of collaborators without having a thorough revision of the actual mental and managerial mindsets of both the employees and the workers. 451

**C**ooperativism does not aim to have the property or the governance of an enterprise changing hands, it aims to change its social nature and function. 452

**C**ooperation summons people to a collective project, but leaves each person with their own responsibility. Cooperation is the development of the individual, not against others, but with others. The objective is the human person, not the monstrous development of the individualist who is determined to, or at least at constant risk of, crushing others. Rather, the objective is the development of what is the best and most sacred within each human person. Cooperation is something that is close to humans. Cooperativist philosophy rejects both the collectivist and the liberal conceptions of human nature. It recognizes instead the unique value of the human person, but insists that this person cannot be totally him or herself until entering into creative as well as spiritually and materially productive relationships with the world he or she is part of. 453

**T**here is no room for detached people in Cooperation; it is not a nest for migrating birds. 455

**O**ne should not join a cooperative thinking of one's personal promotion as being something desirable and attainable without concern for others. 456

**J**ust as the traffic and games of capitalists without capital have been thought of as the least desirable elements of capitalism, we must admit that, looking at cooperativism in an analogous way, others may find unbearable the presence of cooperativists who lack solidarity or objective communitarianism. 457

**C**ooperation is the unity of persons that have been able to accept the limitation of one's own will to the extent that the common good requires. 458

## 5. The cooperative enterprise

The acceptance and development of the cooperative idea must obey another motive, another perspective. The strength and moral quality of this movement have roots in something else: we must consider the cooperation and the association among people as a realization and expression of the law of solidarity as well as a basis for a pace of progress that continues to accelerate. Our ideal as cooperativists must be the achievement of authentic human solidarity, as wanted by God and through which people progress in every aspect. 459

Accepting cooperativism is to believe in solidarity, and those who believe in solidarity can no longer establish limits to the field it is applied to. Human solidarity is an active and potent ferment, it is a force that multiplies to the extent that the circle of its application expands. 460

Our cooperatives must primarily serve those who see them as bastions of social justice and not to those that see cooperatives as refuges or safe places for their conservative spirit. 461

Our integrity, our solidarity, and our will to improve can open perspectives that today may seem dream-like and that in reality are not for those who know the present socioeconomic realities. 462

Cooperativism is the affirmation of faith in human beings, in work, in integrity, in human coexistence, all of which are facing constant and progressive improvement. 463

In the mind of cooperativists is the idea that future society will be pluralistic in all aspects, including the economic one. The public and private economies, markets and planning, as well as paternalistic, capitalistic and social enterprises will unite. Every opportunity, the nature of each activity, the level of evolution and development of each community, all will re-

quire a preferential but not exclusive treatment. That is, if we truly believe and love people, their freedom, justice and democracy. 464

**W**hat is good about cooperativism is that it tries to confront the person with his or her problems, not alone but in solidarity, in unity with others. 465

### 5.2. Cooperative management

**T**he enterprise cannot and should not lose any of the virtues resulting from efficiency due to the fact that it allows human values to enjoy priority over the purely economic and material resources. Instead, it is these values that should accentuate improved efficiency and quality. 466

**W**e must begin by becoming aware of the need to socialize the people who manage the enterprise, helping them to adapt and making it easier for them to manage in accordance with new structures and goals. 467

**A** society that seriously intends to plan the development of human greatness needs to be able to count with a staff of competent persons that are willing to assume positions of high responsibility and quality. This can be accomplished only if these capable people do not demand, as individuals or for their families, a superior level to that of the rest of the people. 468

**I**n the complex field of industrial production, cooperative entities who aspire to survive their difficulties need expert and agile leaders. These leaders are precisely the ones who must have a deeply ingrained sense of service and generosity and must be capable of constantly resisting the countless temptations that will appear in their way. 469

## 5. The cooperative enterprise

The following will make a good partnership: a leadership committed to developing the people under their authority and a community that concedes ample trust to such leaders. 470

In a chain each and every link is indispensable, being of little importance the order the links occupy. Some of this occurs in a developed and well-conceived community. 471

The minorities of the fortunate or privileged and of the radical and systematic non-conformists are exceptions that should not be an obstacle but a test of the loyalty to the social principles on which the cooperative is inspired. These principles comprise a regime of fully shared participation and management that is guaranteed by its efficiency. 472

Normally the common good depends more on the degree of discipline and mutual trust of the people in the cooperative than on the successes and errors of the leaders, who in time may be relieved of their posts. It is wiser to have a certain tolerance with the latter than contemplating the former impassively. 473

Competent subordinates eventually end up imposing the removal of incompetent managers. 474

Blind trust is a gift that is poisoned. 475

The art of good leadership consists of achieving that each person occupies the position or performs the activity for which he or she is most capable. 476

Let us give the proper attention to the general assemblies and let us give them the life they need. 477

Cooperation is incompatible with any degree of human servitude. Human beings, as such, can not take the risk of a subordination that compromises their human values. 478



## 5. The cooperative enterprise

**A**s cooperativists we should stand out for our capacity of commitment as well as for our degree of foresight, planning, order and projection that we are capable of applying to our management. 479

**B**eing badly organized should not be confused with having respect for freedom. 480

**W**e are obligated to be a community of workers, but also of marketers. It is necessary to count on markets to buy some products and sell others. That is to say that the exchange of goods is vital under our circumstances and we must realize that this exchange is coupled with a mutual dependence. This dependence must be made viable through the exchange of our products, and the more attractive our products are for their quality and other conditions of sale, the more viable will be to have an interdependence among equals or friends. 481

**T**he management staff and the highly qualified people who run our cooperatives have the maximum responsibility to attain the objective of introducing in the framework of the enterprise the sense of solidarity. This sense should not be pushed by pressure of any type but by acting according to the principles embodied in the concept of solidarity and by a sense of justice that is demanded by the present world of work. 482

**T**he good navigation of a ship travelling in the sea requires expertise, implies forward planning, and may require boldness and a sense of risk, all these requiring serenity in the part of the skipper. 483

**T**he cooperative enterprise must be identified as a public entity with communitarian impulses and management. This enterprise has an open structure and counts with enough mechanisms to integrate scientists and other professionals to the

## 5. The cooperative enterprise

historically necessary technology required to making real and valid the presence of democratic and humanistic principles in the economic and social order. 484

**W**e need our cooperatives to be authentic enterprises, competing with the productivity or efficiency coefficients achieved by other entities that have different economic structures. 485

**A** cooperativism without the structural ability to attract and assimilate capital at the level of the demands of industrial productivity is a transitory solution, an obsolete formula. 486

**W**e have renounced to the capitalistic system but not to the need to count with ever larger capital. 487

**I**t is risky to make each cooperative into a closed world. We have to think of the inter-cooperative solidarity as the only solution to confront other problems of growth and maturity. We must think about a vital space appropriate to our circumstances. 488

**T**he cooperative movement needs to have deep roots of solidarity, justice and freedom, in the interest of those who are committed to our base units, such as our work communities. However, at the same time it is required to proceed with the transformation of other entities in the economic, financial, social and political sphere, maintaining consistency with the original feelings of the cooperative movement. 489

**W**ater that accepts being held by a dam in an artificial pond does not renounce to its natural finality which is the sea. Water arrives to its destiny undamaged, with the advantage that, due to the life and dispersion it had after its retention in the pond, it fertilized new land, moved great turbines, producing energy and fecundity in its way, without diminishing the stream of water that the sea eventually received. We, the peo-

ple, can continue obtaining all that we obtain today from our monetary resources, achieving at the same time that these resources attain a new fertility, with the simple action of pooling their utilization and administration. La Caja Popular is the dam or the administration system that will allow us to take advantage of these resources, as modest as they may be. These resources, being well managed, and always responding primarily to maximum solvency and discipline will undoubtedly offer fluidity or, if one wants to use the technical term, will offer an adequate liquidity from our deposits or savings. 490

### 5.3. Workers and entrepreneurs

**H**uman beings are as human as they are social. We could say that this responds to the social formulation that finds echo among cooperativists: more that owners we want to be entrepreneurs. 491

**A** cooperativist is a worker but also an entrepreneur. 492

**E**veryone is an owner and everyone is an entrepreneur, without discrimination, in good and bad times, contributing with the available capital and the needed work. 493

**W**orkers, who until now have found their defense to unfair treatment in associating themselves, must continue ahead firming up their position with a planned and conscious intervention in the economic life in which workers most move not only consumer goods but also production goods. 494

**I**t is not enough that society, understanding as such a shapeless anonymous collectivity, be the owner of the chickens, if it is possible that we, personally or as a group, own them as a humane community. 495

## 5. The cooperative enterprise

The enterprise must not be for us an egg-laying hen from which we only enjoy the eggs. 496

The maturity of the working class will be reaffirmed when this class establishes a firm position in the possession of the goods of production consequently being able to have influence in all economic fields. 497

To take seriously the duty of work and everything that may derive from it is the best testimony of adhesion and homage to a great legion of workers in our case and at this time. We, who have proceeded to organize work by ourselves according to our conscience, as well as to the dignity of work and its corresponding rights, have the responsibility, more than to anyone else, to leave good evidence of what workers are capable of doing. This will corroborate their maturity to act on their own in the management of socioeconomic activities and their political implications. 498

It is imperative that we be willing to be something more than more or less fortunate consumers. We must also become investors, since, as simple consumers what we definitely do is to give to those who exploit us with one hand that which we try to take from them with the other. 499

We have two hands and we must accept the responsibility of two roles that need to be coordinated: one is that of the necessary consumption to recuperate our strength and to compensate our efforts. The other is that of investment, indispensable to provide for the future and to achieve solidarity among the different generations. To achieve this role of investors we need unity beyond that which may be needed to insure a modest existence. 500

Just in case that we do not trust emancipations which lack an economic base, if we want cooperativism to be a true liberation

of the workers, it is necessary that we accept the involvement and economic responsibility required. This way our enterprises will be able to sustain themselves with their own resources. 501

**W**e must have faith in our own power, in the power of our unity, of our solidarity, of our involvement in the social and economic life, thus not relegating ourselves to second- class persons. 502

**W**orkers who decide to invest their monetary reserves as a deposit in a savings bank account or as an investment in a social institution, can be sure that they are promoting a new social order as much or more as many other social or political measures do. It can probably be affirmed that the worker, as a money saver or investor, can have more impact than as a citizen or worker union member. But, of course, for the workers to reach the maximum level of their power, as money savers or investors, citizens or worker union members, an organization is required. 503

**I**t is imperative that workers today take into consideration their economic power and their possibilities for action that they can have through their well-invested money savings. 504

**I**t is us cooperativists who can close the topic of the immaturity of workers. We need to dispel the reservations with which social democracy is seen, often presented as a drag to economic progress. Social democracy is necessary to adequately satisfy progressively growing human needs. 505

**W**e affirm the capability of workers to organize themselves with formulas that offer maximum responsibility and maximum consideration for the dignity of persons. 506

## 5. The cooperative enterprise

**W**orkers are not second-class citizens. We must end the practice of considering workers as under-aged children who always need others to make decisions for them in certain areas of their lives. Therefore, there is no reason to continue considering workers' resources or savings as requiring special administration. Workers' monetary resources are their property, which is identical to that of all other citizens and, as such, workers property is subject to risk and responsibility. 507

**I**t is not enough to avoid personal servitude when there is a risk to fall into a collective servitude. 508

**O**ur biggest fear for the cooperativist future is the danger that cooperativists themselves have of allocating more to consumption than is prudent in each of our stages of development. The capitalistic world that surrounds us can rest easily the day that it sees us living a life of privilege, since this will result in the reduction of our investments or the weakness of our enterprises. This will mean the reduction of our expansive and combative forces as well as the rupture of our solidarity with the worker's world. 509

**T**he old temptation of Esau, who sold his birthright for a plate of beans is something that is constantly being offered to people. Workers, with their hope and right to a new order, have the same temptation in front of them: the option to obtaining immediate advantage. 510

**T**he biblical alternative of the birthright or a plate of beans is constantly present, in different external shades or forms, appearing at different historical opportunities for evolution. 511

**C**omfort, ostentation, luxury and the squandering of money are fruits of development, when development is considered as a goal more than as a means and starting point for progress and for human and social welfare. 512

## 5. The cooperative enterprise

**W**hat kind of drug is money that, in order to obtain it, we study, work, become creative, speak about such respectable concepts as the dignity of the human person, the right of human beings to have work, the demands of social justice, concepts that are forgotten as soon as we have the money and use it, or prostitute it, or exchange it for any trinket or whim, feeling it is enough to say «I do what I please with what is mine»? 513

**L**et us not forget that cooperatives and cooperativists will continue being successful as long as they do not fall behind anyone in the human education of the members and as long as there is continued progress of capitalization, always insuring an adequate level for the corresponding activity. 514

**W**e must be aware that, to create industries in underdeveloped countries, it is not possible to start with abstract ideas of workers' pay, justice, etc. People who have no capital must learn to spend less than they produce. 515

**A**usterity translated to savings is imperative to be able to achieve a significant and harmonic development. 516

**I**t is evident that the virtue of saving money is a major virtue which always must appear surrounded by other virtues, by many other virtues. 517

**T**he credit cooperative is essential for the cooperative movement. This is the path available to the working people to support the cooperative movement on their own. 518

**T**he rates of return on investments, with their compounding effect, are destined to give the best testimony of solidarity with others, and we know that those returns on investment will exist in proportion to our capacity to withhold some resources from our immediate gratification. 519

## 5. The cooperative enterprise

**I**t is not only start-up capital but a permanent financing, based on renewed efforts and sacrifices, which is required by the modern enterprise. 520

**T**he more the self-financing, the larger the dynamism of the enterprise and the more ambitious goals the enterprise can accomplish. We sacrifice the present for the future, the individual person for the collective group of persons. 521

**B**ecause of its nature, formation and utilization, self-financing is the core of the multiple rights that must be recognized, insured and organized with the participation of all people involved. 522

**E**ducation, work and monetary savings sound as three concepts, which seem so unrelated that approaching them as a common theme may appear to have no sense. However, we must look at these three concepts as three dimensions or aspects of the same problem, the problem of social promotion of persons and peoples. 523

**T**he great leap of a developing society could end in a vacuum if there is a lack of savings and investment. 524

**M**onetary savings and work signify an overlap of yesterday and today, or an undiluted continuity: the past generations giving a hand to those in the present ones. Yesterday's sacrifice and effort are compensated today, as the sacrifice of today will be blessed tomorrow. 525

**W**e are workers and entrepreneurs, as we often say. No less entrepreneurs than workers, precisely because we have chosen to liberate ourselves from conditions imposed from the outside. 526

**T**he Worker-Entrepreneurs can and should have a place of honor in the development of our nation and in the manage-



ment and resolution of its problems. Most of all, we must be able to leave evidence that Workers today have maturity and that their emancipation is inevitable, being impossible to retard it arguing the immaturity or lack of preparation of the workers. Work is an armor and a fortress always alive. 527

### 5.4. An experience in perpetual development

**T**he people of our region, with a high potential for work, a strong associative sense, a good doses of common and practical sense that characterizes the Basque people, and with a prolific wealth of small and large communitarian institutions which have the most diverse social objectives, are communities who can understand perfectly this call to development.

However, until now, an opportune natural path has not been given to channel all this wealth and potential value of our people. This has happened because we have not been able to understand this wealth, or because we have not known how to give it expression and definite materialization, which could be translated into institutions and concrete entities into which we can justify our dedication or align our efforts. 528

**L**et us learn from so many forgotten possibilities, wasted or rejected, of people who wanted but could not, who dreamed and woke up incapable of starting in the dreamed path. There are so many vocations without opportunity. 529

**T**he cooperatives are neither born to act as social guerillas nor to deteriorate as withdrawn bourgeois. Rather, cooperatives are born to maintain human and social values live and operative, in the bosom of an old and enduring People, who have a renovating capacity and deserve a better luck. 530

## 5. The cooperative enterprise

**C**ooperativism must be considered as an avant-garde element in the worker movement. All workers should benefit from the results of the cooperative training and managing experience that allow a better study and expression of their problems. 531

**C**ooperativism is not an end but a means. It is an institution, an ideal instrument for the incarnation in the economic and social life of some ideals whose goodness can not be contested truly and nobly. In the least, these ideals count with the acceptance of most cooperativists. 532

**C**ooperatives resolve some problems, not all problems. Let us evaluate cooperatives for the problems they resolve and for the potential they give to confront broader and deeper problems. 533

**W**e have the sensation that for some people and some social groups in our region, cooperatives are an object of attention, often with light and negative comments and for reasons not as worthy as they claim. It seems that the burden is being felt, from the lessons that our workers are giving in their constructive capacity, their direct contribution to the development of the nation, and from the viability of other methods of social and labor relations and regulations. 534

**O**ur cooperativism is being made by the formal cooperativists and the anti-cooperativists, all of us who are in the end members of a community or who constitute a part of the same people. 535

**T**he internal enemies are those who, as microbes, destroy life and bring death to a living organism. 536

**W**hat could be important in this cooperative initiative is not what is accomplished but what is intended to do. 537

The radicalism of the cooperative proposal, in face of development, appealing to the economic, personal, communal and integral concourse of its believers, faces the alternative of success or complete failure. Cooperativism requires people with a strong spirit, or at least people who are willing to risk it all. Therefore, it is not a formula that fits everyone, but the biggest mistake that we could make would be to place our demands at the level of the weakest, since in such a case it would be impossible to reach higher levels. 538

In general, a worker who has not been capable of developing an activity with guaranteed success in another organization or juridical entity, will not be apt to become a member of a cooperative and plunge him or herself in its active life. 539

Without taking risks, nothing can be achieved. 540

Cooperativism fundamentally is an organic process of experiences, characterized precisely for the subservience to moral values and for the prevalence of human beings as such over all other factors more or less instrumental in every process and economic activity. 541

Cooperativism is an organic process of experience in which it is attempted that people, when engaged in human and socio-economic activity, accept the inspiration and the regulation of superior human values. 542

Efficiency for efficiency's sake is not synonymous with humanism. 543

Cooperativism is a discipline that has a place in the world of today. In respect to its possibilities, we will not shrink for the simple fact that in the past the achievements of cooperativism have not been substantial. This is because the factors of the

## 5. The cooperative enterprise

superiority of any discipline or system are those of education and our total educational system, and, in consequence, our whole institutional framework has been antagonistic to communitarian affirmations. Furthermore, this framework has been indulgent, in fact more than benevolent, actually stimulating to individualistic positions as well as reserved about the existing assumptions of human freedom and solidarity. 544

**T**he cooperative movement will be a passing phenomenon unless it is projected and developed in the social surroundings, permeating the educational environment as well as social and economic relationships. 545

**T**his experience corresponds to a new spirit of trust in human beings and in their capacity. It revives in this case the sense of freedom, dignity and justice, evidently accepted in the traditional and democratic institutions in our land, this acceptance being manifested in the idiosyncrasy of our people.

One of our characteristics has been our practical sense, knowing how to act in the milieu of possibilities, without renouncing or being indifferent to our ideals. We have known how to muster and not waste our opportunities to improve the common good. Our processes of association are not viable without moderation and the consenting of all of our people, who usually have to sacrifice personal positions. Radicalizations are contrary to the human and social virtues as well as to the most constant qualities of our people. 546

**T**he cooperative must be reconstituted and renewed every day. 547

**O**ur experiment with cooperativism takes the form of a group of solidarity-minded cooperatives created by the workers themselves against a backdrop of freedom and integrity. 548

## Bibliographical note

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## Sources and reference system

All sentences and reflections contained in this compendium have been extracted from the collection of writings of Don Jose Maria Arizmendiarieta, by J.M. Mendizabal/Caja Laboral Popular. This collection is composed of 15 volumes (one printed in 1978, and fourteen multicopied in an undated restricted edition). The writings of Arizmendiarieta in this collection are ordered in accordance to a classification by subject that comprises seven major sections. These sections are indicated below with the corresponding abbreviations:

CAS (only printed volume)	Conferences of Social Apostolate
CLP (I, II, III)	Caja Laboral Popular
EP (I, II)	Professional School
FC (I, II, III, IV)	Cooperative Education
PR (I, II)	First Accomplishments
SS (I, II)	Homilies
V	Various

The quotes gathered in this anthology are numbered so that the interested reader may at any moment expand from this quote to the complete original text. These numbers refer to the indicated section of the collection of the writings of Arizmendiarieta. For example, the first reflection in this compendium corresponds to number 001, which in the following index corresponds to PR I, 11. This reference system must be understood as follows:

001 = PR I, 11. That is, see the group of text volumes First Accomplishments, Volume I, page 11.

002 = EP II, 3. That is, see the group of text volumes Professional School, Volume II, page 3.

Following are the original sources corresponding to each one of the quotes:

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350 = FC III, 312	362 = CLP I, 200	374 = CLP I, 296
351 = FC III, 312	363 = FC IV, 113	375 = EP II, 118
352 = FC III, 327	364 = SS II, 152	376 = EP II, 118
353 = FC II, 156	365 = FC II, 10	377 = FC IV, 112
354 = CLP I, 50	366 = FC IV, 70	378 = CLP I, 284
355 = FC IV, 222	367 = SS II, 147	379 = CLP III, 65
356 = SS I, 214	368 = SS II, 150	380 = CLP I, 221
357 = FC IV, 142	369 = SS II, 259	381 = CLP I, 223
358 = FC IV, 51	370 = FC IV, 69	382 = SS I, 10
359 = CLP I, 38	371 = FC III, 177	383 = FC II, 246
360 = EP IV-2, 118	372 = CLP III, 264	384 = EP II, 119

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### 4. Realism and a new order

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385 = CAS, 225	405 = PR I, 106	425 = FC II, 21
386 = FC IV, 222	406 = PR I, 74	426 = EP II, 182
387 = CLP III, 225	407 = FC III, 256	427 = CLP I, 273
388 = FC IV, 176	408 = CLP II, 100	428 = EP II, 116
389 = CLP I, 235	409 = PR I, 213	429 = FC IV, 207
390 = FC IV, 156	410 = FC III, 312	430 = CLP I, 196
391 = CLP III, 263	411 = FC IV, 137	431 = FC III, 302
392 = EP II, 181	412 = CLP III, 221	432 = FC I, 302
393 = FC III, 327	413 = CLP III, 221	433 = FC I, 253
394 = FC IV, 65	414 = EP I, 204	434 = FC I, 306
395 = CLP II, 100	415 = FC I, 53	435 = FC I, 36
396 = FC IV, 229	416 = CLP III, 24	436 = CLP I, 90
397 = FC IV, 65	417 = EP II, 22	437 = EP II, 37
398 = FC III, 207	418 = CLP III, 61	438 = EP II, 335
399 = FC IV, 112	419 = FC IV, 42	439 = PR I, 187
400 = CLP I, 37	420 = FC IV, 76	440 = FC II, 117
401 = CLP I, 126	421 = CLP I, 86	441 = FC IV, 222
402 = FC IV, 87	422 = EP I, 119	442 = FC I, 333
403 = EP II, 116	423 = EP II, 151	443 = FC II, 69
404 = PR I, 201	424 = FC IV, 224	444 = CLP I, 141

## 5. The cooperative enterprise

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445 = FC II, 7	480 = FC III, 168	515 = EP II, 219
446 = FC II, 166	481 = CLP I, 275	516 = FC I, 236
447 = FC I, 63	482 = FC I, 248	517 = FC I, 28
448 = C IV, 182	483 = FC I, 215	518 = FC I, 305
449 = FC II, 166	484 = FC III, 151	519 = FC II, 192
450 = FC III, 95	485 = FC II, 193	520 = FC III, 35
451 = CLP III, 63	486 = CLP I, 38	521 = FC III, 254
452 = FC I, 262	487 = FC I, 164	522 = FC II, 170
453 = CLP I, 143	488 = FC I, 196	523 = CL PI, 49
454 = CLP III, 38	489 = CLP I, 128	524 = FC IV, 11
455 = FC I, 166	490 = CLP III, 10	525 = CLP I, 53
456 = FC I, 64	491 = CLP I, 179	526 = FC III, 292
457 = FC III, 316	492 = FC II, 217	527 = FC III, 259
458 = FC I, 52	493 = CLP III, 158	528 = CLP I, 118
459 = CLP III, 9	494 = CLP III, 147	529 = CLP III, 269
460 = CLP I, 155	495 = CLP III, 141	530 = CLP I, 279
461 = FC I, 63	496 = CLP III, 139	531 = CLP I, 109/110
462 = CLP III, 3	497 = FC II, 40	532 = EP II, 4
463 = CLP I, 147	498 = FC III, 292	533 = FC III, 302
464 = CLP III, 65	499 = CLP II, 135	534 = FC III, 300
465 = FC II, 64	500 = CLP III, 135	535 = FC III, 65
466 = CLP III, 250	501 = FC I, 329	536 = SS II, 191
467 = FC III, 185	502 = CLP III, 134	537 = FC III, 65
468 = FC II, 25	503 = FC I, 304	538 = FC II, 191
469 = CLP III, 154	504 = FC I, 303/304	539 = CLP III, 153
470 = FC I, 122	505 = FC I, 302/303	540 = CLP III, 12
471 = FC II, 97	506 = CLP III, 3	541 = FC II, 190
472 = FC IV, 115	507 = CLP III, 129	542 = FC I, 14
473 = FC I, 276	508 = FC I, 330	543 = FC IV, 63
474 = FC I, 69	509 = FC II, 22	544 = CLP I, 147
475 = FC III, 287	510 = FC II, 40	545 = FC II, 23/24
476 = FC I, 118	511 = FC III, 124	546 = CLP I, 241/242
477 = FC I, 169	512 = FC III, 310	547 = FC II, 192
478 = FC I, 131	513 = FC III, 311	548 = CLP I, 247
479 = FC III, 232	514 = FC II, 23	









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