

Towards Co-operative Identity II: Recognizing the Co-operative Axiology for Business Modelling Framework

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Abstract:

Background: The value of co-operatives, whether real or imagined, the basic philosophy underlying all co-operative action is that, through joint effort and mutual self-interest individuals may collectively achieve objectives unattainable by acting alone. Since their inception in 1498 (see Fairbairn, 2012; Williams, 2007), the importance of co-operative organizations across the world cannot be overemphasized or underestimated. Co-operatives are considered by development agents as grand instruments of development and redress of the socio-economic failures (Birchall, 2013; ICA, 2013; ILO and ICA, 2015; Develtere, et al, 2008,). They are immensely contributing to the realization of the United Nations' Sustainable Development Goals (SDGs) as postulated by the International Co-operative Alliance International Labor Organization and other related development agencies. According to the World Co-operative Monitor's (Exploring the Co-operative Economy, 2020) reports, co-operatives are among the largest ventures in the world with high capital bases, large market shares, and employers.

Purpose and Methodology: The purpose of this study paper was to establish the elements of the co-operative axiology and their interrelationship with other components of the co-operative business modelling framework. The qualitative approach was used for this study while building on the existing theories, concepts, and knowledge.

Results: It was established that co-operatives are defined by various categories of axiology – the ethical values that define principles and practices, the contributory value that shows the significance and contribution of co-operatives to development, and the "ideological" value show how co-operative beliefs are held in different countries and their influence the co-operative laws.

Conclusion: The result of this study is the identification of the different co-operative values to the co-operative business models, and the value placed on agricultural co-operatives in the Kingdom of Saudi Arabia. The originality of the study is categorization of the value of co-operatives – from the ethical, contributory, and ideological value.

Key Word: Co-operative, Business, Axiology

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Definition of Terms

Terms	Definition
Co-operative Axiology	This is the study of human values and processes of valuation. It relates to three philosophical areas of study: "ethics, aesthetics (contributory), and religion (ideological)" (Peers, 2018 and expounded by the author for the context). It includes questions about the classification and nature of values and about what kinds of value co-operatives have.
Co-operative "Contributory" Value	This is the benefit of a co-operative that can generate different judgments or inspire positive or negative reactions on their members or community.
Co-operative "Ethical" Value	This is the yardstick that guides the way that co-operative business is to be done. Ethical value is considered to be the acceptable or desirable behavior, that informs the principles and practices, above and beyond compliance with laws and regulations. It can be implicit rather than explicit.
Co-operative "Ideological" Value	This is the belief and practice in which a co-operative supporter partakes.
Exchange value	A form of the worth created from the exchange between producers and consumers, which assumes that, for it to be an income for the producer, there should be value in use (or utility), for the consumer.

Terms	Definition
Extrinsic Value	The economic value or returns the co-operative derives from its business activity. This is the reward to the members for providing the intrinsic collective value that is co-operative's core purpose.
Intrinsic Value	The projected value of tangible as well as intangible resources of a co-operative business.
Shared value	Value creation of an enterprise to include stakeholders that are affected by its actions.
Social Value	The quantification of the relative significance that members place on the changes they experience in their co-operatives.

I. Introduction

The value of co-operatives, whether real or imagined, the basic philosophy underlying all co-operative action is that, through joint effort and mutual self-interest individuals may collectively achieve objectives unattainable by acting alone. Co-operation means working together for a common objective. This is a joint effort to help each other to achieve certain activities that would benefit members of the group.

Since their inception in 1498 (see Fairbairn, 2012; Williams, 2007), the importance of co-operative organisations across the world cannot be overemphasized or underestimated. Co-operatives are considered by development agents as grand instruments of development and redress of the socio-economic failures (Birchall, 2013; ICA, 2013; ILO and ICA, 2015; Develtere, et al, 2008,). They are immensely contributing to the realization of the United Nations' Sustainable Development Goals (SDGs) as postulated by the International Co-operative Alliance International Labour Organization and other related development agencies. According to the World Co-operative Monitor's (Exploring the Co-operative Economy, 2020) reports, co-operatives are among the largest ventures in the world with high capital bases, large market shares, and employers.

II. Purpose and Methodology

This study paper was undertaken on the following premise and methodology.

Purpose: Generally, the purpose of this study paper was to examine the perspectives of co-operative axiology. Specifically, the paper defines co-operative axiology and discuss various dimensions of axiology and its relationship to co-operative business modelling framework.

Methodology/Approach: This has been a qualitative study, in which a qualitative review has been conducted on the co-operative axiology, with study on co-operatives leaders and members in Kenya and the Kingdom of Saudi Arabia. Having studied the co-operative epistemology and unveiled components thereof, this study is the second part of the four studies that have been developed to contribute toward the new discussion on deepening of the co-operative identity as envisaged by ICA (2021) – including the co-operative epistemology, axiology, taxonomy and ontology. The conceptual framework of the study is illustrated in Figure 1 below.

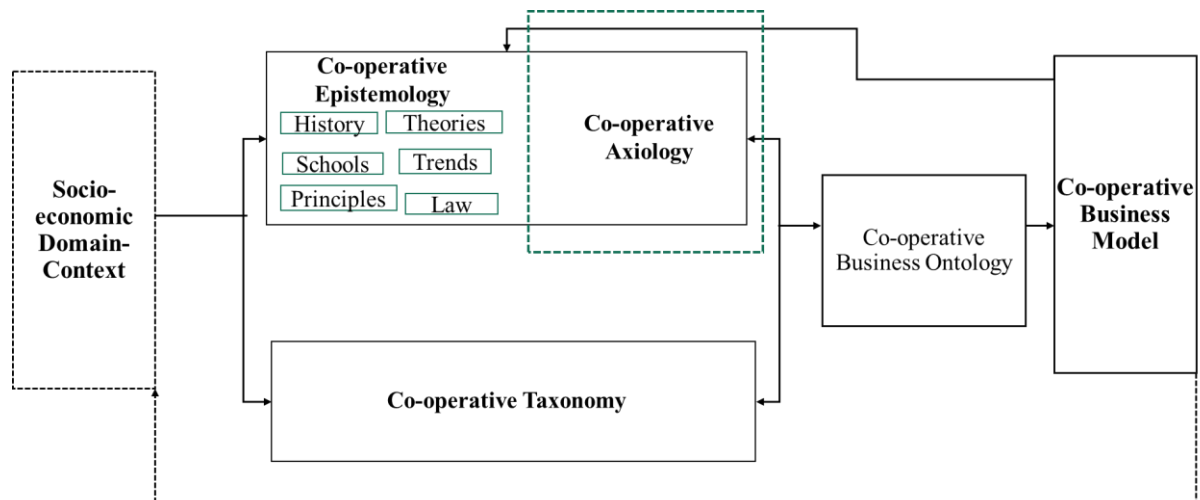


Figure 1: The study conceptual framework

The implication for this study paper is the discussion of various dimensions of co-operative axiology as established in several pieces of literature, views of the co-operative leaders and officers in the Kingdom of Saudi Arabia, and how they interplay or contribute to co-operative development and management.

III. The Discourse of Co-Operative Business Model Axiology

Axiology is the branch of philosophy that considers the study of principles and values (Arneson, 2009). It is the study of human values and our processes of valuation. It relates to three philosophical areas of study: "ethics, aesthetics, and religion" (Peers, 2018). The value can be intrinsic and extrinsic (Heathwood, 2015). Intrinsic value if it is good in itself or good for its own sake. On the other hand, extrinsic or instrumental value ascribes to things that are valuable only as a means to something else (Schroeder, 2021; Zimmerman and Bradley, 2019).

Axiology includes questions about the nature and classification of values and about what kinds of things have value. It is deeply associated with various other philosophical fields that fundamentally depend on the notion of value, such as ethics, aesthetics or philosophy of religion. It has been argued that the value can be viewed as monistic or pluralistic. Value can also be described in the state of both values and value-bearers. This study, therefore, describes the "ethical", "contributory" and "ideological" values of co-operatives

Ethical Value of Co-operatives

The ethical value of co-operatives is generally the values that define the principles of the co-operative. According to International Co-operative Alliance (ICA, 1995), co-operatives are based on the values of self-help, self-responsibility, democracy, equality, equity, and solidarity. In the tradition of their organizers, co-operative members believe in the ethical values of openness, honesty, social responsibility and caring for others. These values make co-operative businesses stand out from the other forms of businesses (see Edwards, 2017). In the Kingdom of Saudi Arabia, co-operatives are remodelled by a combination of self-help and cultural practices, including charity.

The Contributory Value of Co-operatives

The contributory value is generally the roles and contribution of co-operatives to development. Different types of co-operatives, promote the fullest possible participation in the social and economic development of all people, including youth, women, the aged, persons living with disabilities, and indigenous peoples. Co-operatives are the major factor of economic and social development. They contribute to the eradication of poverty; promotion of access to affordable finance; adoption of sustainable production techniques; investments in rural infrastructure; strengthening market mechanisms; and supporting the participation of women (and youth) in economic activities¹. According to the International Labour Organization (ILO (2020) and United Nations Department of Economic and Social Affairs (UNDESA) (2014) Report, globally there are (1) 2.6 million Co-operatives with over 1 billion memberships and clients. With this measure, at least 1 in every 6 people in the world has membership or is a client of a co-operative; (2) 12.6 million people are employees working in 770,000 co-operative offices and outlets (or roughly 0.2 per cent of the world's population) across the world; and (3) USD 20 Trillion in Co-operative Assets generate USD 3 trillion in Annual Revenue. According to ILO and ICA report, the promotion and expansion of co-operatives is an important instrument and contributes significantly to all the 17 sustainable development goals (SDGs).

The co-operative roles and benefits have been attributed to the unique nature of co-operatives. Co-operatives have been considered to be (1) multi-faceted phenomena (Karakas, 2019), they realize economies of scale, create markets and give access to (long-distance) markets, manage risks, increase market efficiency (e.g., through competition with traders and with a high mark-up), reduce the transaction costs (e.g., by standardizing contracts and organizing quality controls), and promote the innovation (e.g., in the niche products). In addition, a large market share for regional co-operatives can decrease price volatility; (2) have a dual role of an association or alliance, and a business (Fairbairn, 2012); (3) have a more multifaceted purpose to provide ongoing patronage with benefits accruing to its members while ensuring it generates adequate retained earnings to continue as the business (Mooney, et. al., 1996); (3) hinge on the skills within its membership, and is dependent on members' participation, to achieve multiple goals, which can be either social or economic (Peredo and Chrisman, 2006); (4) aim at optimizing the returns to both their members and operations (Bontems and Fulton, 2009); and to always seek, through their lifecycle transitioning, to deliver on member value proposition (MVP) by balancing between the often-competing demands of their members as patron and members as investors (Brewin, et. al., 2008), accelerating adoption of technologies and innovations (Matabi, 2017).

More specifically, co-operatives' benefits are visible across multiple areas. The National Co-operative Business Association – Co-operative Leagues of United States of America (NCBA-CLUSA), through the Co-operative Development Foundation and the Urban Institute, has identified seven areas of impact where the co-operative structure benefits can be exhibited – commonly referred to as "ABCs of Co-operative Impact". They

¹ Extract from the UN Resolution 64/136 adopted by the General Assembly on 18 December 2009 on Co-operatives in social development

include (1) access - co-operatives make certain products or services that would otherwise be out of reach accessible to certain markets or communities; (2) business sustainability – the co-operative structure can make a business more stable and can help a company to work through rough patches. (3) community commitment – co-operatives commit to their local community and will often work to uphold the values of a community through financial services, educational programs, or business practices; (4) democratic governance and empowerment – because co-operatives are democratic, they often help to increase people's civic involvement; (5) equality, diversity, and inclusion – voluntary membership means that co-operatives are often exact replications of the diversity of a community. Voluntary membership also makes co-operatives inclusive organizations; (6) financial security and advancement for workers – co-operatives often serve the needs of their members by providing worker-members with living wages, the ability to move up the career ladder and financial stability; and (7) growth – by offering high-quality products and services, good jobs and by investing in a local community, co-operatives can grow and can promote growth in the community they serve.

The emerging types of co-operatives, in the changing world (Schwettmann, 2015), are requiring reorientation to broadly: (1) Respond to emerging global trends, while maintaining to a greater extent co-operative image, identity, values, and principles; and preserving the socio-cultural value in the pluralistic world; (2) Cooperate beyond co-operatives, with other forms of organizations: as many organizations which are not registered as co-operatives are working together This is possible with the Internet that is boosting other forms of cooperation, such as the "shared economy"² and "collaborative consumption"³; and (3) Organize cooperation along global supply chains: promoting co-operatives that can bring together the co-operatively organized producers to co-operatively organized consumers in another country. For instance, promoting a coffee producer co-operative in Guatemala, linking up with a consumer co-operative in the USA (Bajo and Silvestre, 2014). Furthermore, co-operatives are considered better at coping with economic crises; driving economic development in low- to middle-income countries; reinvesting surpluses; promoting local communities and social inclusion; and ensuring their members' (democratic) participation (Henry, 2012).

The study among the government officers and the smallholders in the Kingdom of Saudi Arabia identify and perceive agricultural co-operatives to be important in several ways: (1) farmer ownership and democratic control – enabling farmers to own and control, on a democratic basis, the co-operative enterprises in procuring their supplies and extension services (inputs) and marketing their products (outputs); (2) increase farmer incomes – by raising the general price level for products marketed or lowering the level for supplies purchased; reducing per-unit handling or processing costs by assembling large volumes, i.e., economies of size or scale; upgrading the quality of supplies or farm products handled, and developing new markets for products; (3) improved services – by providing services not available or by improving existing services e.g., training, extension, input supply, processing, ploughing, harvesting etc.; (4) quality of supplies and products – through giving the greatest value-in-use to the farmer on such supplies as feed, seed, and fertilizer that help the farmer maximize gains; and providing information and advice on ways to produce quality products and to maintain that quality, reliability, and integrity in the marketing process, hence increasing their market share even in export markets; (5) assured sources of supplies – by providing members with a dependable source of reasonably priced supplies, especially during shortages or emergencies; (6) enhanced competition in the value chain – by enhancing farmer bargaining or purchasing power in the competitive market place; (7) expanded markets – through pooling products of specified grade or quality, processing members' products into different forms or foods; (8) improved farm management – through the co-operative employed farm managers and field staffs providing valuable information to members of on-farm production and management practices; (9) local leadership development – of co-operative directors, managers, employees and farmer-members, participating in business decisions on a democratic basis, become more self-reliant and informed citizens in their communities; (10) family farmer control of agriculture – to keep family agribusinesses in production, and help the family farmer enlarge and operate their production units more efficiently on an independent basis; (11) added community incomes – as co-operative spend incomes in their areas of jurisdiction for goods and services, and patronize other local businesses and other economic well-being of the community; (12) stronger rural communities – by investing in farm equipment and facilities and other infrastructures in the rural areas; and, (13) goods and services to non-members – by promoting image with the public and helping obtain non-member support.

Generally, the purpose of a co-operative is to realize the economic, cultural, and social needs of the members and their surrounding community. Co-operatives often have a strong commitment to their community

² A sharing economy provides individuals, corporations, non-profits, and governments with information that enables the optimization of resources through the redistribution, sharing and reuse of excess capacity in goods and services.

³ Collaborative consumption as a phenomenon is a class of economic arrangements in which participants share access to products or services, rather than having individual ownership

and a focus on strengthening the community they exist in or serve. When a co-operative does well financially or economically, the community served by the co-operative, benefits not just a small group of shareholders.

The Ideological Value of Co-operatives

The co-operative theories and trends have equally resulted in, or signified perception being helped in the course of promotion and development of co-operatives in different countries. Co-operatives have been viewed differently by scholars and practitioners. This section captures a few of the ideological beliefs.

A Belief in a co-operative as a social enterprise

Co-operative's seventh principle on Concern for Community have made them be considered to be into the social enterprise arena (Skurnik, [2002](#); Novkovic, [2008](#); Defourny and Nyssens, [2010](#)). They are only a "happy medium between public regulation and private power" for the rural economy (Mooney, [2004](#)). Co-operatives are organizations with a clear entrepreneurial element that have the subservient economic focus to the inherent social sense, usually required by law. They are viewed as a foundation for "grassroots" global change to challenge the existing economic system (Williams, [2007](#)).

Moreover, co-operatives are considered a form of "social enterprise" falling in the social economy due to their democratic structure and community ownership, and their greater resilience compared to non-profit organizations (Mancino and Thomas, [2005](#)). They are also autonomous, have voluntary membership; with equal rights and obligations, and a purpose that is focused on self-help and member benefit rather than investment returns (Hagen, [2007](#)); focused on the continuous production of goods and services, and placing a significant level of economic risk on its shareholders (Spear and Bidet, [2003](#)). In this way, a social enterprise is differentiated from non-profit, voluntary, philanthropic and government organizations.

However, apart from some of the "Rochdale Society" founders who were Owenite socialists and ex-Chartists and viewed the co-op as a mechanism for achieving a wider economic change; co-operative proponents have been, and rightly so, been distanced from the pragmatic socialist movement. Co-operative movement has continued to pursue an equitable and fair society via peaceful, non-political and economically rational mechanisms, unlike the Marxist socialism that has adopted a more radical and politically activist approach. This has helped to distinguish co-operatives from the more ideologically focused elements of social enterprise (Mazzarol, et al. [2011](#)). Mazzarol and colleagues, quote the English Economist Alfred Marshall, who as President of the Co-operative Congress movement in 1889 said: "What distinguishes co-operation from every other movement is that it is at once a strong, calm and wise business, and a strong, fervent and proselytizing faith".

A Belief of a co-operative as a "Third Sector" of Social Economy

Closely to the civil mix perspective, scholars and practitioners have considered co-operatives as a Third sector in the Social Economy that lies between free-market economics and government ownership (Passey and Lyons, [2004](#)). They are viewed so based on repairing competition for ownership and control of resources in the society, or an answer to the collapse of the mainstream free-market economy, like the Great Depression of 1933. Co-operatives are fused into the Third Sector' and viewed as a form of 'social enterprise' due to their democratic structure and community ownership, and their greater resilience (Birchall and Hammond, [2009](#)) when compared to IOF and pure non-profit organisations.

As "Third Sector", co-operatives are viewed with the lens of ill-defined concepts involving the social economy and households, voluntary, non-profit and philanthropic organisations. From the policy perspective, co-operatives have been driven by a desire to devolve the cost of many social welfare responsibilities from the state to the community; while within the academic circles, it has been encouraged a thriving interest in social enterprise and entrepreneurship (Mazzarol, et al, [2011](#)).

Organizations are deemed to be within the social economy when they are autonomous, have voluntary membership; with equal rights and obligations, and have purposes that focused on self-help and member benefit rather than investment returns (Hagen, [2007](#)). Enterprise in the third sector of the social economy should (1) be focused on the continuous production of goods and services; (2) be voluntarily created by people who have autonomy from government or private sector controls; (3) place a significant level of economic risk on its shareholders; and (4) employ those who work for it for a minimum amount of paid time (Spear and Bidet, [2003](#)). In this way, the enterprise in social economy is distinguished from philanthropic, non-profit, voluntary and government organisations. Furthermore, enterprises in the Third sector of the social economy have a primary purpose in the pursuit of social objectives, and all surplus profits are reinvested for that purpose and not being used to maximise returns to shareholders. They only draw people and capital together to exploit an opportunity to deliver a "social value proposition" (SVP) (Austin et al, [2012](#)). The purpose of an IOF is economic with an economic return; the purpose of non-profit organisations is social with a social return; while the purpose of the social enterprise is the social mission with economic returns (Neck et al, [2009](#)).

However good this sounds, and that co-operative can have a social outcome, it is economic self-interest that primarily drives their formation and sustainability. This configuration of economic mission and social impact defines them as a "social consequence" venture rather than a "social purpose" venture (Neck et al, 2009). This is not to refute the co-operatives' potential as a force for the creation of social value, it will be unwelcomed to view co-operatives as large instruments for philanthropy. Co-operatives simply have both social and economic missions and returns.

A Belief of a co-operative as a "Fourth sector" of Social Economy

Co-operatives as a hybrid structure that neither perfectly fit in the private sector nor non-profit sector, are also viewed to be in the emerging as a Fourth Sector" where organisations use business practices to achieve social purposes (Sabeti, 2009). This is in contrast to (1) IOFs within the private sector, which have the purpose of maximising financial benefits to owners and earn their income from "for-profit" business activities; and (2) non-profits within the "social" or "Third Sector" have the purpose of maximising social benefit, but obtain their income from contributions (e.g., sponsorships, philanthropy).

The co-operative is therefore considered a hybrid within the "Fourth Sector", which aims to create social benefits for its members and communities while being funded by income earned from conventional business activities. As such they are viewed as a "potential breeding ground of social entrepreneurship and social innovation"(Novkovic, 2008).

However, co-operatives may face difficulty to adequately measure the intangible value of social capital if they are not to adequately adhere to the "co-operative principles". Therefore, co-operative business models should define their business value, in terms of the Member (double-faced) Value Proposition (MVP) since their uniqueness is the members who have the dual interest of patronage (as customer or supplier), and of investor (owner/shareholder) (Mazzarol, et al, 2011). Co-operatives can simultaneously create substantial social value and economic value, as they demonstrate a high level of competitiveness against IOF even in terms of profitability and enhancing infrastructure investment where both government and private sectors are unwilling.

A Belief of a co-operative as a Business Enterprise

Co-operatives are also believed to be business enterprises, aimed to make a profit. Co-operatives are believed to achieve superior competitive advantage through their ability to forge strategic alliances (Bruque, et. al., 2003). In unprecedented times of environmental and economic threats, co-operatives prove to be highly resilient enterprises (Nunez-Nickel and Moyano-Fuentes, 2004; Mora and Menozzi, 2005); demonstrate a high level of competitiveness against Investor Owned Firm (IOF) even in terms of profitability (Lerman and Parliament, 1990); create shared value (Porter and Kramer, 2011); and can provide an infrastructure where both government and private investment are unwilling (Heriot and Campbell, 2006).

However, in as much as this may be true, co-operative business orientation and value proposition are quite different to that of the IOF. The treatment of costs and profits is different. While the IOF is designed to maximise profits and returns to shareholders, the co-operative has multiple aims associated with its business model that are not entirely economic (Royer, 2014). Co-operatives' success depends on (1) their centrality purpose to the members; (2) the governance structure ensures patronage remains cohesive; and (3) the operating system finds competitive advantage in the relationship with members (Birchall, 2011).

On this account, there are significant differences in how a co-operative would approach its revenue model, as well as its value chain management with members as suppliers and/or customers. This is because of the co-operative nature as more of a strategic network, than a mere conventional supply chain system (Garcia-Perez and Garcia-Martinez, 2007). Co-operative's business model is more with member welfare maximising strategy, as opposed to a profit maximising strategy as followed by the IOF (Giannakas and Fulton, 2005). The core competencies, team structure and approach to alliances and partnering are also likely to be different in co-operative and so need special attention in business modelling.

IV. Result and Discussions

The co-operatives are believed and viewed differently. Essentially, co-operative identities can be viewed in the balance within the civil mix sector and directions of change without being on the extremes of the public, commercial, and community sectors (Huncová, 2003 and Huncová, 2006). Co-operatives are a unique alternative to the conventional choices of private versus public, or public versus non-profit (See Figure 2) – the "Pestoff Welfare Triangle.

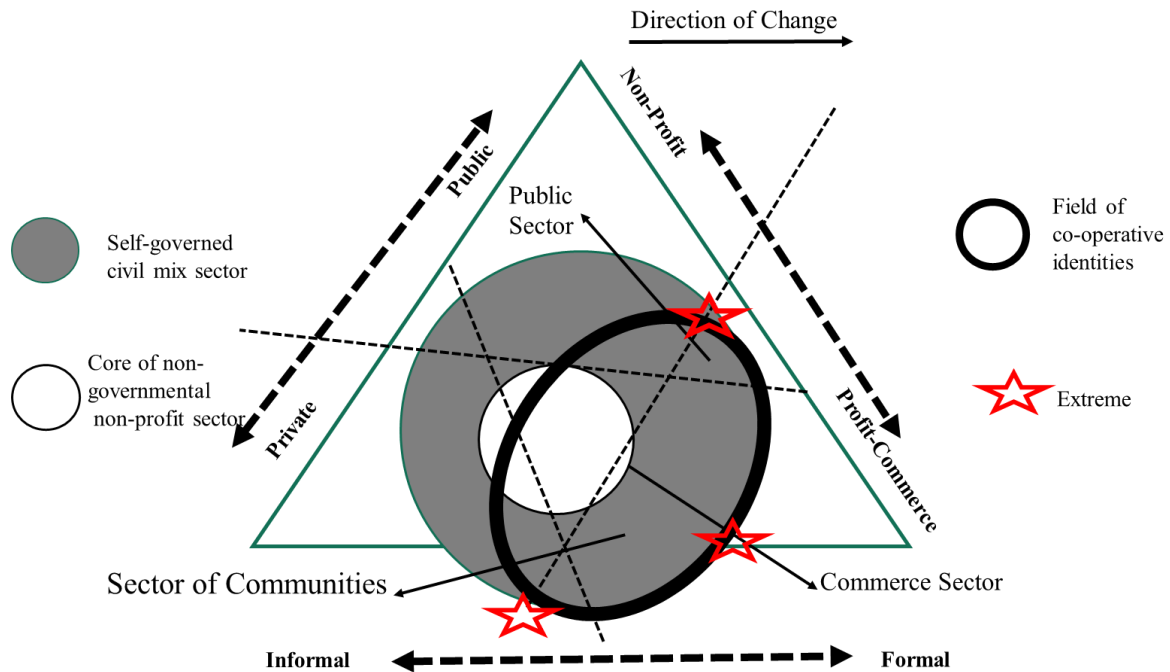


Figure 2: Field of co-operative identities within the balanced civil mix sector and direction of change

Source: Adapted Huncova, M., (2003) (created the Pestoff "Welfare Triangle").

There are different "co-operative perspectives" in which co-operatives have been and are viewed in different countries (Borzaga and Spear, 2004). The success of the sectors is therefore dependent on how the viewpoint resonates with the balancing the local context, and the global trend. In this regard, several models have emerged to denote the co-operative identities in various regions and countries.

Mutualistic Model Co-operatives: The mutualistic belief holds that co-operatives strictly promote the members' interests. This belief holds that co-operative organizations are private enterprises, differing from traditional enterprises because of their ownership rights, rather than in virtue of the social function pursued or the democratization role that is played in the economic system. Co-operatives do not pursue social goals and their specificity is their capacity to operate in contexts of market failures. This belief is held mainly in German-speaking countries and USA.

Sociological Model Co-operatives: The sociological belief holds that co-operatives are more open to the community interest i.e., "weak mutuality". This view is expressly aimed at promoting the general interest of the community or they can tailor the economic system's democratization. It is common in Latin American and Sub-Saharan Africa.

In-Between Model Co-operatives: The "in-between" belief holds that those systems where the mutuality concept, as asserted in the different legislations regulating co-operatives, have been open to diverse and often opposing interpretations, defending co-operative shared-value, or claiming co-operatives' social function. They are common in Europe and Oceania.

Quasi-Public Model Co-operatives: The quasi-public belief holds that co-operatives are public enterprises, and their governing rules are dictated by public authorities. They are common in welfare society where the government still directs and support several social welfare issues, as in the cases of North Africa and the Middle East including the Kingdom of Saudi Arabia.

These differing perspectives show how co-operatives have always been resilient and continuously applicable over the ages and different environments. The "ideological" value of co-operative influences the development of co-operatives laws and regulations in the different countries. However, delineating and/or adequately harmonising co-operative models from these mixes is still a mirage. Co-operatives are too socially-focused to comfortably fit within the mainstream commerce sector, and they remain too economically focused for the non-profit sector. Balancing these complexities is what makes co-operatives business models unique.

V. Conclusion

In one way or the other, co-operatives can at least be explained in one of the beliefs and values. In Essence, co-operative axiology depicts the pluralistic values of co-operatives (Heathwood, (2015) – ethical, contributory (exchange and/or shared) and/or ideological values. Nonetheless, (1) there is no single value or belief that can adequately explain the nature, success or failure of co-operatives in diverse contexts; (2) there is no substitute for gathering lots of information about a particular sector and trying to understand it from a variety

of co-operative's values and beliefs; (3) sometimes one value or belief will apply better than another depending on the context of country's socio-economic and political system; (4) the co-operative values and beliefs stand or fall by their plausibility in explaining what is going on, and by their usefulness in helping us to understand how to make co-operatives work better.

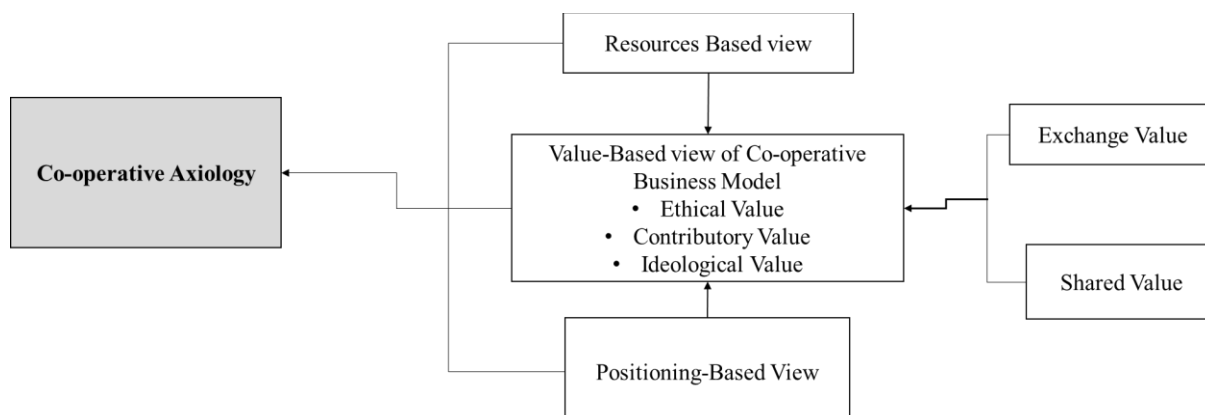


Figure 3: Pluralistic value of a co-operative

These depict the undoubted uniqueness of co-operatives, and hence the continued determination to develop a conceptual framework for co-operative business modelling for different environments, and evolution stages. Despite many overlaps with IOF, non-profits and social enterprises, co-operatives are just co-operatives. Any discourse of co-operative should be within the consciousness of the co-operative identity.

Finally, these beliefs and values concerning the other sources of knowledge have influenced scholars and practitioners' thoughts and actions to develop co-operative laws and different typologies of co-operatives; hence the co-operative business models and the deepening of the co-operative identity in various contexts across the world.

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