

YOUNG COOPERATIVISM: how cooperative education can contribute to the formation of new leaders

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Abstract:

Background: The article discusses the necessary stimuli for the communication or the cooperativism of programs like COOPERJOVEM and JOVEMCOOP, not a current context considering - or as a necessary element for a transformative proposal in people's lives. For a better understanding or subject, or study, it confirms the need to know or reason for whether or not a cooperative exists in a city: advantages and disadvantages.

Materials and Methods: One method used consists of a qualitative approach, based on bibliographic and descriptive research.

Results: As a result, or cooperativism is presented as a challenge for new generations, it is necessary to build associative and solid references in a competitive world, deviated or young public from this economic model. As cooperatives grew in number of members, however, it remained difficult to articulate the different governance institutions in the system.

Conclusion: Involving the participation of two cooperatives in a conscious and responsible manner requires a permanent process of Education and / or Cooperative Training. For this reason, Education / Training is an inalienable directive of the social sphere, and it is not an issue to be analyzed with regard to its convenience or not for the cooperative. It was concluded that, by offering cooperative education, through the development of skills and competences for the exercise of leadership, we are diverse spaces of the cooperative, as in Programs such as COOPERJOVEM and JOVEMCOOP - they offer opportunities for educators and young people to become human beings . sweet and committed to your local space, not an imbued cooperative spirit.

Key Word: Education; Cooperativism; Cooperative principles; COOPERJOVEM YOVEMCOOP.

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I. INTRODUCTION

Cooperativism inspires people to be protagonists of a better world.

Because a business model that moves around US \$ 2.2 trillion, employs 250 million people, has a billion members and is considered one of the main examples of the work "Re-Imagining Capitalism", it is so little known to the Brazilian population ?

The organizations that we currently know under the name of cooperatives, emerged in Europe, at the end of the 18th century, as a popular defense reaction in the face of situations of injustice and abuse derived from the prevailing conditions.

Those who work or participate in cooperatives know the transformative power it has, as it improves the lives and well-being of millions of people around the world, generates economic and social results through a humanized way of doing business.

Despite this, it is not always an easy task to explain it to people who are not part of it in order to understand and, much more than that, wish to join this "movement of good".

One of the factors of this complexity lies in the fact that cooperativism is still not as well known and widespread in Brazil, but the main reason, in our view, is the way we try to explain it, because talking about the Rochdale Pioneers, about cooperative principles, the operation of the capital quota and that the person becomes the owner of the business, are uninspiring and attractive to those who do not know, despite being extremely relevant topics.

In the principles set out initially in the Statutes proposed by the Poor Pubs of Rochdale in 1844, the nature of Cooperative Social Responsibility, the basis of its ethical principles of a society, inserted in the organizational culture and processes of cooperative companies in the form of values and more human attitudes.

The fact is, it is necessary to identify the best time to approach them, because when we start with them, it is likely that our interlocutor will have a suspicious look, a wrinkled forehead, restless (looking at the clock, fiddling with the cell phone) or presenting strong indication that you are about to run away!

When that happens and we realize, we quickly try to change the strategy and say something like "but here the rates and tariffs are lower". Most of the time, this action is successful and we now have a new associate, or rather, a "cooperative", because in his view, opening an account, in a place similar to a bank, where the main difference is the price and the fact of having "such a capital quota" in addition to having said that he becomes the owner, supplier, user and consumer of the business".

This characteristic is known as the identifier integration. It is one of the most "sui generis" characteristics of the cooperative company, since it is possible to find at least two of the possible positions in the cooperatives: owner, user, supplier and employee. While in other companies the owner aims to make a profit, in the cooperative the objective is the reciprocal contribution of goods or services of common benefit, as stated in Art. 3º. of Law No. 5,764 / 71.

We are not saying that this is bad. On the contrary! That is how the Cooperative Movement has been growing year after year and, in fact, the world society and, not to say the Brazilian society, need a fairer banking spread and, in this aspect, credit cooperatives play a fundamental role.

The sin of this is the fact that people absorb an often mistaken idea that the main differential in cooperativism is price.

Of course, the lowest cost is one of our expectations and that of our audience. In fact, this premise is intrinsic to the nature of our business, however, whenever we have to choose a competitive strategy in fact, we know that this is not the ideal, as it does not retain people and does not normally connect them emotionally with our cooperative enterprise.

The organizations that we currently know under the name of cooperatives, emerged in Europe, at the end of the 18th century, as a popular reaction of defense in the face of situations of injustice and abuse derived from prevailing conditions.

From experience, the differentiation strategy and specialized focus in some niches is the way, as it is necessary to know deeply the needs, expectations, opinions and feelings of our audience.

So it is necessary to stimulate a new way of thinking, acting and communicating cooperativism, starting to do it from the inside out, starting with the "why" cooperativism exists, that is, what is the purpose of this transforming movement. Because people don't buy "what" you do, but "why" you do.

On the other hand, several tractists in the administration area mention in their treaties that 100% of companies know "WHAT" they do, some know "HOW" they do what they do and, few know "WHY" they do what they do. Because of this, communication is usually done only by "WHAT" and "HOW", not citing "WHY".

An example of this applied to cooperativism would be the following:

- It starts by talking about WHAT: - "We are a cooperative, which integrates System A, B or C, we have the same products and or services ...".

- Then, we talk about the HOW: "We use cooperative principles and values as a basis, we have governance implemented with professional management. The advantage is that here you are the owner / supplier / consumer of the business...".

So it is possible to see in the example, that the "WHY" we exist was not presented, where the opportunity to make people want to be part of or feel they belong to this cause is lost.

Most inspiring and successful leaders and companies follow the so-called Golden Circle, starting with the "why" the business exists, so that this cause is communicated to the market and customers in order to buy the products and or use the services offered or made available by identify themselves and share the values defended by your business.

The lack of knowledge about cooperatives is related to communication difficulties. There is little disclosure about what cooperativism is and consequently its power of transformation in society. There is also practically no sharing of information in a broad and uniform way for all members.

Education is an important area that permeates all areas of a society that aims to be developed. And there would be no difference in cooperativism. The more we invest and empower people, the more cooperative members are involved, fully aware of their rights and duties and much more participatory. Cooperative education as a strategy has a decisive impact on the development of societies in general.

Governments, public and private entities, all must unite in favor of strategic projects and programs that raise the levels of education in our country, to the desirable level of their efficiency. From there, it will be possible to reap the good fruits of this transformation both in the economic and social spheres.

Based on this premise, the Organization of Brazilian Cooperatives created the COOPERJOVEM Program in 2000 and the Youth Cooperative Program - JOVEMCOOP in 2008, aiming to prepare new generations of leadership in order to be able to create and generate more and more emotional connection with people in order to inspire them to be protagonists of a better world.

But for that, it is necessary initially, that the purpose of each cooperative be very clear. The reason why it exists. What would happen if it no longer exists? What would the city or region lose? Why do each manager or employee get up every day to go to the cooperative?

The challenge for the new generations is how to build associative and solidary references in a competitive world that ignores cooperativism, distancing young people from this economic model. Cooperatives have grown in number of members and geographically, however, there is a difficulty in strategic articulation between the different instances of governance of the system.

Another reason for this absence is the lack of managerial commitment to the assumptions of a political pedagogy aimed at cooperation, as there are groups that appropriate the model only because of economic advantages and are not concerned with social responsibilities. Ignorance of the cooperative processes causes the members and members to lose interest in this system, thus not exercising their rights and obligations. Its effect may be a reflection of the destructuring of cooperatives and the low power of transformation in society.

This is one of the first stages of everything and it is also a movement "from the inside out", as it is necessary to answer these and other questions so that everyone "lives" the purpose and puts it ahead of everything in the day-to-day in the relations with all involved, especially the owners of the business (associate / cooperative).

From that moment on, it strengthens the transforming role of cooperativism, maintaining its growth with its strengthened essence and, in this way, new geographical spaces and markets are conquered, but the main space will be people.

And when that happens, these associates will assume the role of protagonists of a better future, incorporating the cooperative way of being as a lifestyle, thus making the world a fairer, happier, more balanced place with better opportunities for everyone.

Empower the member through education, training and information and break the obstacles of power and provide a more qualified secession of cooperativism. We go together, the world deserves and awaits us.

The final objective of this research work is to contemplate the COOPERJOVEM Program and the Youth Cooperative Program - JOVEMCOOP, as complementary tools to education and training in the first case of adults involved in the training of young people in municipal or state schools and the second program in the training and qualification of young people and adolescents.

II. MATERIAL AND METHODS

The present research can be classified as qualitative, descriptive and bibliographic according to the classification of Cervo, Bervian and Silva (2007).

Regarding the qualitative character of this article, Vergara (1997) states that qualitative research investigates social realities through the understanding and interpretation of human meanings and their processes of social construction.

Also concomitant with exploratory research, the authors' experience with the subject matter was used as an empirical support, enabling a more thoughtful, critical look at the aspects addressed.

Cooperative education

The Cooperative is an association of individuals (natural or legal), but it is also an economic company. That said, the cooperative is said to have a double nature. As an association, the cooperative brings together people who have common interests. In this association, all members have the same rights and duties, as defined in their bylaws.

If, in other companies, participation in decisions and results is more or less allowed, according to the company's own convenience, in the cooperative participation is required by the model itself, because the cooperative members are the owners, owners, users and suppliers. Without this effective participation of the cooperative members, there is no legitimate cooperative. The more conscious and responsible the participation, the more efficient the cooperative company will be.

In order to make this participation of the cooperative members aware and responsible, there is only one alternative: a permanent process of Education and / or Cooperative Training. For this reason, Education / Training is an inalienable right of the membership, and not a subject to be analyzed as to whether it is convenient for the cooperative or not.

What is increasingly found is that Education / Training is the best support for the administration of any cooperative, because only with the conscious and responsible participation of the entire membership, the cooperative acquires stability and develops in a self-managed process.

In order to fulfill its social and economic function in the regional and national developmental context, it is necessary for the cooperative to establish educational procedures appropriate to its purpose system, adapted to the particularities of cooperative communities, and, mainly, oriented to the formation of cooperators.

Cooperative Education must make available to the movement the cultural, scientific and technological instruments created by the modern world, respecting popular knowledge and experiences, in order to obtain a significant increase in the goods and services generated by the action of the cooperative.

Cooperative Education / Training is a permanent process of integral and cooperative development of people, giving rise to the self-capacity for generating knowledge and power, enabling conditions for progress, forming a true organic group, where individual differences are useful for the development of the group itself.

Is education the most important of the Cooperative Principles? Many have not hindered in categorically contesting that it is, by conceiving it as a means of forming company-society and making it an instrument of human overcoming. In this way, cooperative education is both a means and the conception of an end. In any case, education is necessary in all human activity and in cooperatives, as it is eminently a human act, and cannot be absent, or else it will cease to be cooperatives.

Without education, none of the other cooperative principles can be understood or applied, and in this way it will cease to be. Adherence, without education, will either be absent at all, or it will become a gregariousness of conveniences; democracy will be tyranny, oligarchy or demagoguery; the company, with its capital, services and operations, will become another business, like so many others; surpluses will become a better expression of "man, wolf of man", and integration will be absent, leading to isolation, competition and ante cooperativism, but not the human solidarity that cooperativism intends to implant worldwide.

That is why the importance of education, unrelated to other businesses in the socioeconomic environment in which we live, led the International Cooperative Alliance-ACI to recommend adoption as a Basic Principle for Cooperativism, from 1937 onwards, Cooperative Education. At the International Congress of Cooperatives, held in Paris that year, ACI (1937, p. 34), verbatim stated: "Cooperatives must allocate and invest funds for the education of their members, officers, employees and the public in general, the basis of the principles and techniques of cooperation, both in economic and democratic aspects".

However, initially it would be a good idea to remember what some treatiseers mean by education, for which some very widespread definitions have been compiled:

Sweet experience (experience teaches, as the Romans claimed). Plato conceived education as a "need to give body and soul all the beauty that is successible". Quintiliano said that "education consists in making the student as less imperfect as possible". Herbert Spencer states the following: "the ideal of education is to obtain a thorough preparation of the human being, within a perfect sense so that it can develop in all its breadth". Modernly, education can be defined as "a process by which new generations take ownership of the cultural assets of the local, national and international community, in order to achieve their full integral human development", that is, their humanization. Life educates, said J. H. Pestalozzi, a great Swiss educator, repeating the Romans' statement with some differences.

Each of these definitions or concepts would require a wide explanation, because the terms mean more than they apparently express. In any case, it is worth mentioning that education is an acquisition of theoretical or technical knowledge, to illustrate intelligence or the adoption of new habits or behaviors of life that will shape the will.

The word education itself is etymologically indicative, since it derives from Ex: fora and Dúcere: lead, lead, with which it would be expressed as art and science to draw the human being from where he is to take him to a new stratum, higher individually and socially.

Mladenatz with great foresight was the one who first highlighted the importance of the modern pedagogical relationship with cooperativism in his work "Historia de las Doctrinas Cooperativas", when he refers to the work in Switzerland of the Johann Heinrich Pestalozzi and Fellenberg School, which are considered initiators of Helvetic Cooperativism.

In this way, whatever the definition adopted for the term education, it will always imply a change, a growth, a development. Whether because knowledge, skills or new skills have been acquired, or because we have improved our conduct through new positive habits.

This interpretation of the science of education and cooperativism has occurred over time, since the creation of the first cooperative, modern and new innovative concepts related to teaching have appeared, such as permanent training, adult education, in such a way which ended up in the appearance of the Freinet and Prevost Schools in France, which we can extend to Paulo Freire in Brazil, at least in the initial phase.

On the other hand, we cannot forget Father Moisés Coady in Canada, who was the creator of the Study Circle Method, as well as some Argentine cooperatives, such as: Emilio Bottini, María Argentina Gómez Ullía and María Vargas de Ferrante.

We deduce, then, that education and cooperation are ideas that have been united in the reforming process of society in recent times.

The Report produced by the Commission of the International Cooperative Alliance in 1966, which studied the reformulation of the Cooperative Principles, gave a broad overview of how it was interpreted and how Cooperative Education should be carried out. This aspect begins with a paragraph which seeks to relate the pedagogical value and its educational relationship to cooperation.

Villaseñor (1984, p. 197) is expressed as follows: "it is not a mere coincidence that so many Pioneers and eminent leaders of cooperation have also been exceptional popular educators".

Next, the contents and ways of carrying out Cooperative Education were outlined, pointing out that initially it must be varied and not so academic. Considers that cooperative action is a form of teaching in itself and also advocates that in the modern world it is increasingly impossible to limit the knowledge of those who receive them at an early age, since education, according to the cooperative perspective, is a process that begins but has no end, as it lasts the entire existence of the human being.

In cooperativism, being better is imperative. Because association is not enough for association, but for something defined as human overcoming in relation to others. Nor is it enough for the company to be excellent, it should be considered as a means. It is not enough to have money only, although it serves to solve many needs. Cooperativism, limited to business, is a poor business. In the cooperative business, much more is aspired for, which can only be obtained through the constant education and training of the human being.

When studying briefly, education, it is essential to address at least three fundamental elements, namely: the subject of education; the content of education and the educational method. All of these should have as a starting point the human being.

As can be seen from the Cooperative Principle of Education, it transcends history as there is also a constant and not only Rochdalean relationship between education and cooperation. Decidedly, the same has been relegated in most cooperatives to their own destiny, that is, not to be taken too seriously, due to the lack or absence of better preparation and capacity of the leaders to understand its importance and validity, besides the constant lack of financial resources for this.

Some cooperatives use the expedient of granting scholarships to the children of their most needy members so that they can continue studying, other times they make study trips, etc. The National Cooperative Learning Service (SESCOOP) is a member of the National Cooperative System. It was created by Provisional Measure n°. 1,715, of September 3, 1998, and its reissues, regulated by Decree no. 3,017, of April 6, 1999. Some of its objectives are:

- (a) Assist cooperative employing societies in the design and execution of training programs and in the realization of methodical and continuous learning;
- b) Establish and disseminate appropriate methodologies for the professional training and social promotion of the cooperative employee, the cooperative manager, the cooperative member and their family members;
- c) Exercise the coordination, supervision and implementation of programs and projects of professional training and management in cooperatives, for employees, associates and their families.

When cooperative programs exist, they are invariably carried out with financial contributions from government agencies. In this case, then seminars, symposia, meetings or courses are held, most of the time for managers, technicians and very little for associates. This training is generally doctrinal and not ideological.

The subject of education is the human being, whether children, youth, adults or the elderly, because education has a beginning and never ends, except with the person's death. It is a process that is present throughout the existence of the human being, that is, his whole life, although there are people who claim that they are no longer to learn.

The second important element is the content of education, an essential point after the subjects are defined. The content of education must deal with what it is intended to teach and what the subjects of it should know. Educational work cannot be carried out without prior valuable knowledge that serves to achieve the desired changes.

In cooperatives, the content of education must cover endogenous and exogenous factors, that is, the cooperative in its internal and external composition.

Partners, directors and employees as well as the general public must know the nature of the cooperative in terms of its doctrinal philosophy, cooperative principles, and also the technical part.

The content of cooperative education is the norms in force which must be interpreted for a good fulfillment of them, since they must be expressed in its statutes, regulations, agreements and imperative declarations which are the spinal cord of the essence of the cooperative for the benefit of the members and their communities.

It must also be part of the content of cooperative education to the internal structure of the cooperative, both with regard to governmental bodies, as well as the assembly, the various councils, committees, as well as the operational structures that support the concession of the different services.

The content of cooperative education should also shape knowledge about the rights and obligations of members towards society. If these are unknown, we cannot sue without the fulfillment of the others. The member of a cooperative must know each of the services offered by his company

Regarding the educational method, it should answer the following question: how to do the education? However, on this subject, we find very little or almost nothing written, although we find many texts produced on methodology, active education, techniques for education, etc. Education is primarily an art, a personal creation, in addition to being a science.

Cooperative Education must also cover the limitations of the quadrilateral cooperative. In this way, the planning of cooperative education must expand in the direction of the four directions, namely: education for members, for administrators, for technicians and for the public. These four aspects depend on different programs, which must be adjusted on a case-by-case basis, according to the occasion. All coordinated through a broad integrated and common program. The administration, volume and repercussion of the programs must be the object of sociological research in the field of Cooperative Education.

George Davidovic (1976), by doing research in the seventies, managed to compile different University Centers for Cooperative Education worldwide. Despite its scope, it was possible to prove that the place occupied by the teaching of cooperativism at the level of third grade at that time was still modest as it is today.

There are several specialized university institutes, which have focused on the task of technical and social education, that is, that of partners, that of administrators, that of technicians and that of employees of cooperative societies. We can mention at the international level Ecolé de Nîmes, Collège Cooperatif de Paris, Institute for Cooperative Studies at Universitat Munster, Escuela de Administración Cooperativa de Colombia, etc.

Each cooperative, based on its development and experience, will be able to find the best way to carry out the work, whether internal or external educational. These programs must be supported with their own resources and, aware that education is not an expense but a long-term investment.

The Educational Program must be prepared under the supervision of the Board of Directors as it is the body that must promote and coordinate all services. This should include all subjects of education, as well as all content progressively and systematically. Once drawn up, the program must be updated at least annually.

The ACI 1966 Report, on the new approaches to be given to the Cooperative Principles, pointed to the hypothesis of the creation of a supranational center for cooperative education worldwide, which would turn out to be the International Cooperative University, which has always been a dream of many generations of cooperatives, from Totomianz to Laszlo Valko through Henry Desroche. The need to create "an Education Center as well as a Cooperative Training Institute, with the necessary staff to train capable leaders, with capable teachers, among the most eminent cooperative educators in the world, willing to guide the accelerated has always been talked about and advocated. development of international cooperation.

The international seminars organized by the International Cooperative Alliance, ended up leading to the creation of a specialized body in cooperative education, which is known as AGITCOOP, and the projects of elaboration and creation of educational materials with didactic value suitable for the populations of the less developed areas or developing countries, were on behalf of the International Cooperative Alliance and the International Labor Organization. The most important of these projects was the MATCOM Project - Material and Techniques for Cooperative Management Training.

The MATCOM Project, was created in 1978 by the International Labor Office, with funding and subsequent support from the Swedish International Development Authority - SIDA. The latter worked in partnership with the cooperative organizations and training centers in charge of carrying out the training and improvement of the human resources involved in the cooperativism. The MATCOM Project designed and produced the necessary materials, as well as developed a whole support methodology for the training and qualification of cooperatives. In 1995, this program no longer had the support of AIDS, which led the ILO to end it.

On the other hand, we cannot forget to highlight the experience of ALCECOOP - Asociación Latinoamericana de Centros de Educación Cooperativa, which has brought together since 1976 the Latin American educational centers and institutes of cooperative education, both from the Movement itself and also linked to Universities. public or private. The latter only demonstrated the need for its existence and the ability to survive with the scarce financial resources it had, but it was unable to achieve what it had set out to pursue, namely the development of its ambitious project, for fundamentally lacking a significant financial support from the Latin American Cooperative Movement itself.

Some laws at international level have in their articles the obligation to have funds for the most diverse purposes, including educational. It is usually a percentage to cover expenses, and under Brazilian law it is 5% of

net leftovers (Art. 28, Law No. 5.764 / 71), this percentage must cover technical, educational and social expenses concurrently.

III. Results

Cooperation initiatives for the pursuit of actions that achieve common interests are quite old. Through associative practices, people come together, exchange experiences, live together, create bonds of trust, build bonds that generate opportunities for growth and development.

It is worth mentioning that cooperating is making commitments to the community involved in the search for lasting and continued achievements, in order to root the cooperative practice and create, by maintaining attitudes and behaviors, situations that are repeated and become habits, that is, the creation of a culture of cooperation.

COOPERJOVEM is a program of the Organization of Brazilian Cooperatives - OCB, developed nationwide by the National Service for Learning Cooperatives - SESCOOP since 2000. In 2001, the Program was implemented in practically all Brazilian states, which became assume its coordination at the state level in partnership with the singular Cooperatives and the Education Secretariat at the municipal and state level.

It is developed in educational cooperatives and schools throughout Brazil, through educational activities based on the principles, values and virtues of cooperativists, reinforcing the fifth and seventh principles of cooperativism, respectively: Education, Training and Information and Community Interest.

The COOPERJOVEM Program aims to awaken in educators and students an awareness of cooperation, assisting in the organization and development of projects in schools, through the development of a cooperative educational methodology and the understanding of cooperativism as a form of socioeconomic organization.

COOPERJOVEM treats cooperation as a social value that seeks to promote democratic coexistence and mutual help, and therefore proposes the involvement of the community as a way to broaden the horizon of reflection, expanding it to issues of community interest. As a result, the educational actions that result from it are supported by collective work, the basis of participation, to get closer to the school community and, based on plurality, encourage cooperative action.

Cooperative education presupposes knowledge and approximation with the community in order to support a critical view of the immediate context and also bet on cooperation in order to face and/or overcome obstacles that may hinder or impair both learning and personal development and collective.

In Brazil, in 2018 the theme of cooperativism is already part of the curriculum of more than 420 schools. In these schools, more than 80 thousand students are learning, in practice, the transforming power of cooperation. All this thanks to COOPERJOVEM, a program that since 200 has been transforming the reality of many educational institutions, from north to south.

In Santa Catarina, the partner Cooperatives are: AURIVERDE, CEJAMA, CEPAG, CERBRANORTE, CERSUL, COOPERA, COOPERDIA, COOPER, COOPERJA, COOPERSULCA, COPÉRZEM, COOPERVIL, COPERCAMPOS, COOPER A1, CRAVIL, COOPERITAIPU, SICOOPERDIAB CREDIIVA, SICOOPERDIAB CREDIJA VIACREDI, SICOOB VINE, SOCOOB MAXCREDITO, TRENTOCREDITO, SICOOB SÃO MIGUEL, SICOOBITAPIRANGA.

COOPERJOVEM PROGRAM NUMBERS IN SANTA CATARINA - 2016	
COOPERATIVES	26
SCHOOLS	91
CITIES	57
ACTIVE TEACHERS	524
TOTAL STUDENTS	29.584
- Child education	1.938
- Fundamental I	11.504
- Fundamental II	16.142

Fonte: SESCOOP/SC 2017

In practice, all you need to do is enter a school that is linked to the COOPERJOVEM Program so that you can see its difference from others. In these educational institutions, harmony and teamwork prevail. Faculty, students and the community itself are encouraged daily to live the values of cooperativism, namely: cooperation, volunteering, solidarity, autonomy, responsibility, democracy, equality and equity, honesty and mutual help. The COOPERJOVEM Program is a complementary pedagogical action to the school, aimed at concrete application in the lives of students, families and communities involved, to the development of their sociability.

Since the treatment of themes takes place from cooperative values and principles and from situations-problems detected in a participatory manner.

Jovemcoop

The Cooperative Youth Program - JOVEMCOOP was developed to meet the demands of cooperatives in order to promote the continuity of cooperative education with young people, making them get involved and participate in their cooperatives, developing aspects of leadership, cooperative training, cooperation doctrine and activities with your cooperative.

JOVEMCOOP started its activities in 2008, in other words, it has been around ten years forming new leaders. In the period between 2008 and 2013, it was called "Formation of Young Cooperative Leaders" and had the participation of four agricultural cooperatives as partners in Santa Catarina and benefited around 480 young people. As of 2014 it was renamed "Cooperative Youth Program – JOVEMCOOP", and has a partnership with ten cooperatives and has already benefited 530 young people.

It is a Program of the Organization of Brazilian Cooperatives - OCB developed by the National Cooperative Learning System - SESCOOP with the objective of awakening in young people the interest in cooperative business, developing their management, leadership and cooperativism skills, as well as promoting alternatives and strategies of strengthening of cooperativism.

JOVEMCOOP is a totally free modular course for young people, developed by Cooperatives in partnership with SESCOOP in each state. The program provides young associates or children of associates with greater involvement and personal development, both in the Cooperative, family and community environments.

Cooperatives in partnership with SESCOOP assist young people with the JOVEMCOOP Program, encouraging youth protagonism and providing an important space for training leaders in rural and cooperative environments.

It aims to promote the sustainability of cooperativism and Brazilian cooperatives, investing in today's youth, in order to guarantee the future of the Brazilian Cooperative Movement. Since its strategic objective is to promote the professionalization of Cooperative Management.

JOVEMCOOP is a modular program made up of fortnightly classes, divided into three stages:

- Cooperative Moment, with theoretical classes and workshops on Cooperativism, comprising 08 (eight) modules with a workload of 12:00 (twelve) each, totaling a workload of 96:00 (ninety-six);
- Membership Organization Moment, with theoretical classes, extra activities and projects, consisting of 04 (four) modules with a workload of 12:00 each, totaling a workload of 48:00; and
- Extra-Class Activities Moment, consisting of orientation, preparation and presentation, with a total workload of 84:00 (eighty-four). The program will have a total workload of 228:00 (two hundred and twenty-eight) hours/class.

The JOVEMCOOP Program trains young people aged between 18 and 35 years, nominated and selected and linked to the cooperative of their community, for a period of 06 to 08 months, by awakening the culture of cooperation, strengthening the cooperative doctrine, and involvement of young people in the economic activity of the family and in the cooperative, with a view to the methodological guidelines of the Cooperativist Youth Program, thus encouraging these young people to get involved in the cooperative's business.

Cooperative Principles

175 years ago, when the 28 weavers of Rochdale opened the first cooperative trade in 1844; when Ouro Preto's civil servants opened the first Consumer Cooperative; when Cariton fishermen founded the oldest fishing cooperative in Canada in 1923, they did not just obey good feeling, but acted according to certain principles.

These experiments were successful in their times despite their founders being pressured by intense exploitation and scarcity.

By the end of the year 1843 the flannel industry was booming providing plenty of work to the most important factories in Rochdale, Lancashire, England.

On a sad winter afternoon, on December 21, 1844, on Toad Lane (Travessa do Sapo), Rochdale's Poor Pioneers opened their operations. These Pioneers, as they called themselves, did not bequeath us a warehouse or store, as many were opened and continue to be opened daily in all quarters of the world, but they left us a set of rules that became known as the "Rochdale Principles", the which has served over time as the basis of the current Cooperative System. These principles were the product of practically a year of studies, debates and informal discussions based on the theories and practices of the time.

Many were the norms contained in the first statutes of the initiators of 1844. There were more than 35 articles regulating the way to operate the society, especially the store or warehouse. However future reforms were needed to be implemented in 1854 and 1858.

With the creation of the International Cooperative Alliance - ICA in 1895, it has been the highest authority at the world level to define cooperatives and to elaborate the revision of the cooperative principles on

which cooperatives should be based. The ICA carried out three updates of the Cooperative Principles, the first in 1937, the second in 1966 and the last in 1995. These three versions were attempts to explain how the Cooperative Principles should be interpreted in the contemporary world.

The Cooperative Movement believes that democratic procedures applied to economic activities are passable, desirable and efficient.

Cooperatives grew and multiplied primarily within five major distinct traditions: Consumer Cooperatives, whose beginnings have been popularly associated with the Rochdale Pioneers; the Labor Cooperatives had their greatest initial force in France; Credit Unions emerged mostly in Germany; Agricultural Cooperatives had their first roots in Denmark and Germany; and Service Cooperatives (housing, health, etc.), emerged in various parts of industrial Europe at the end of the 19th century.

Many treatiseists understand that principles are like stony commands that must be followed literally. However, principles are more than commandments; they are also guides for judging behavior and making decisions. They form the heart of cooperatives and are not independent of each other.

The Principles essential to Cooperation are not just an academic exercise, they are also practical. In order to have an authentic cooperative, it must be organized and functioning on the basis of fundamental cooperative principles or norms, but these Principles or Norms are not absolutely immutable in character, and must remain in force over the years. (KLAES & SALM, 1997, p. 7):

“The fundamental principles or norms have never ceased to be contemplated since 1844, as basic principles of cooperatives. Among them has always been maintained the Principle relating to “development and promotion of education, training and information”. Of the seven Principles approved by the International Congress of Cooperatives in 1937, in Paris, four were considered as the main ones because they covered the aspects of associativism and economics, and three were complementary, among which we found the Principle of Education. At the 1966 International Cooperative Congress, in Vienna, the Principle of Education rose to the status of fundamental, which at the 1955 Congress, in Manchester, England, was ratified”.

Seven are currently the Principles approved in 1995. They are: Free and Voluntary Adhesion; Democratic Control of Members; Economic Participation of Members; Autonomy and Independence; Education, Training and Information; Intercooperation; and Community Concern.

One cannot forget Lambert's statement (1975, p. 326) in his work *Doctrina Cooperativa*, when he states “that the Principle of Education is unknown as such to put important historians and commentators such as Charles Gide among others”, because it was not clearly expressed in the *Primitivo Statute*, drawn up by the Pioneers in 1844, it only appears in the *Statute of 1854*.

What does not quote Lambert (1975) or the vast majority of treatises is that Holyoake, in “*Historia de Los Pioneros de Rochdale*”, which attributes to Brearly the idea of aggregating this rule. However, Villaseñor (1984) in “*Los Principios del Cooperativismo*” agrees with Holyoake.

Both COOPERJOVEM and JOVEMCOOP, conceived and supervised in Brazil by the Organization of Brazilian Cooperatives – OCB, and executed throughout the national territory by the SESCOOP of each State, aim to shelter the Fifth and Seventh principles.

The Fifth Principle, entitled “Education, Training and Information”, states that “Cooperatives should provide education and training for their members, elected representatives, managers and employees so that they can effectively contribute to the development of their cooperatives. They must also inform the general public – particularly young people and opinion leaders – about the nature and benefits of cooperation”.

Education means more than just distributing information or encouraging sponsorship; it means engaging the minds of members, elected leaders, managers and employees in a full understanding of the complexity and richness of cooperative thinking and action.

Education and training are also important in providing opportunities for cooperative leaders through which they can understand the needs of their members.

Cooperative education is the most successful way to strengthen democracy and, therefore, important for the development not only of the cooperative sector, but also of the nation.

The Seventh Principle, entitled “Community Concern”, states that Cooperatives have a responsibility to work steadfastly for the environmental protection of these communities. Therefore, it is up to the members to decide when and in what specific ways a cooperative should contribute to its community.

Cooperatives are organizations that exist primarily for the benefit of their members. In view of this strong association with members, often in a specific geographic space, cooperatives are also closely linked to their communities.

IV. CONCLUSION

The heart of the Cooperative Principles is in Rochdale, and the project that animated them was not the subject of any solemn proclamation, it was limited to impregnating the new organization's Bylaws.

The Principles, which would later be disseminated throughout the world, are not assumed as such through an explicit cast, but almost all mark their presence.

A secure knowledge of the meaning and content of the Cooperative Principles, as the ICA conceives them today, is a necessary condition for unequivocally traveling the path of their eventual and permanent updating. Above all, the basis of cooperation is the member, whose interests and needs must always be translated into the objectives and activities of cooperative organizations, which must be based on the Principle of Education, Training and Information.

All cooperatives must take steps to educate their members, employees, managers and the general public in both economic and democratic principles and techniques of cooperation.

Education, training and cooperative information cannot fail to incorporate a technical component, but it necessarily also involves a doctrinal aspect, and should focus both on the business aspects of cooperative life and on the associative aspects.

On the contrary, the development of education implies a strategy, a complex planning and articulation of measures and tasks, in short, a policy. For the decisive importance of education for cooperative development has long been recognized by doctrine.

Roger Ramaekers, in “Analyse critique des Principes Coopératifs”, is clear and incisive:

Roger Ramaekers, in “Analyse critique des Principes Coopératifs”, is clear and incisive:

“... there was talk of education, it was said that it is a duty. Is it an imperative or is it a political rule? A rule of authenticity is opposed to it: it is what we are. I believe we are what we did and we became what we did. I find it paradoxical to say that a cooperative is authentic when it does not practice education; it only becomes when education is put into practice.(, p. 381)”.

Finally, the cooperative concept of education is a process that lasts a lifetime, as cooperative education must be a permanent education, alert to the possibility of cooperativizing the educational process to open up new horizons. For, the importance of education in the System of Principles does not exhaust, however, all its meaning in terms of cooperation.

V. DISCUSSION

Much more than providing cooperative education, identifying and developing skills and competencies to exercise leadership in the various spaces of the cooperative, the COOPERJOVEM and JOVEMCOOP programs offer the opportunity for educators and young people to become better human beings and more concerned about what is around you, imbued with the true cooperative spirit. The experiences acquired with both programs contribute to the integral development of teachers and young people, who come out better prepared to face adversity and be agents of transformation in their cooperatives and in the communities in which they live.

Cooperativism has always been considered the third way to development, among the models signaled by capitalism and socialism.

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