

## **Moving in the right direction**

An analysis of sustainability challenges of Emmaus Fredriksdal  
(a second-hand business within a solidarity movement)

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## **Abstract:**

The thesis studies the main sustainability challenges of Emmaus Fredriksdal, which is one of the groups of Emmaus International in Sweden. The organisation has its origin in a solidarity movement, which started in Paris after World War II with the purpose to provide support to the homeless and needy. Emmaus Fredriksdal is a young non-profit organisation in change that is becoming particularly active as a second-hand business. The activities of the organisation also include the support of a variety of projects aimed at helping poor communities all over the world. The current study aims at revealing the main sustainability challenges associated with the activities of Emmaus Fredriksdal and contributing to its future development as a sustainable organisation, a business and a movement.

This study focuses on the activities of the organisation, but not on its inner structure and processes. In the beginning, the organisation was analysed from the point of its self-recognition as a social movement applying the social movements theory. Then the main spheres of sustainability challenges were identified, which included environmental aspects of a second-hand business, the role of second-hand consumption on society (particularly the customers) and the role of the organisation in society from the perspective of the solidarity movement. The primary methods for the research included semi-structured interviews, questionnaires and literature review.

This study suggests that the organisation should be aware of the sustainability challenges in a constantly changing world. It identifies the main challenges associated with its activities both as a social movement and as a second-hand business. The conclusions are based on the idea that Emmaus Fredriksdal is an integrate part of the Emmaus movement and should see itself in association with the movement's guiding values. It is suggested that the organisation should incorporate the movement's objectives into its strategy as a business. By placing people (particularly its customers) in the centre of its attention, the business will not only have more potential to be more profitable but also sustain itself as a socially responsible entity and support its role in promoting sustainable consumption practices. Moreover, Emmaus Fredriksdal should be critical in defining the notion of poverty and be careful in developing the approach to tackling it. The study serves as a view on the organisation "from the outside" and is also the first written research conducted by the organisation, its philosophy, its contribution to society, environment and sustainability.

**Keywords:** Emmaus Fredriksdal, second-hand, social movement, solidarity, sustainability

**Word count (thesis):** 13 964

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# 1 Introduction

## 1.1 Background and the idea of the thesis

In the modern fast developing world, the margins between different kinds of issues are becoming less strict and visible. Sustainability science is addressing the complexity of the challenges and tries to find the most feasible solutions to them. All the variety of organisations, institutions and companies are facing the necessity to take into account the matters of sustainability to exist in a harmony with the natural environment, society and the whole world. The study at hand pursues the aim to apply sustainability science to a case study of an organisation that engages in a variety of sustainability challenges in its work. Particularly the subject of social benefits of second-hand consumption, poverty eradication and solidarity, environmental aspects of reusing textiles and the problem of the transformation of a social movement into a business.

### ***1.1.1 Challenges of an organisation in a fast-fashion world***

Nowadays the increased levels of production and consumption reduce the benefits that are brought about by the technological development. It is not only materials and ethical attitude that make the textiles industry more favourable for nature and society but also consumption and production patterns (Niinimäki, 2011). Just recently the development of the industry has been based on decreasing the price of products and increasing the efficiency of production. That makes the industry one of the most wasteful and mainly that happens because of the nature of fashion (Johansson, 2010). The waste generated by the textiles industry is one of the biggest problems, which impedes sustainability of the industry (Gardetti, 2013). Goods become outmoded very fast and are replaced by the others that match the constantly changing trends. That leads to the products designed the way they can bring the highest profits, but don't meet the needs of people, based on cultural, social and sustainability factors (Niinimäki, 2011).

At the same time in the best case, the nature of fashion is believed to be the reflection of constant transformations in society and the world (Gardetti, Torres, 2013). This feature makes fashion sustainable as it makes it resilient to the constant changes of the world making it fit the needs and challenges of the modern time. With no doubt, clothing serves as an excellent way of expressing personal identity. But becoming an industry it becomes driven by profit objectives. And often the mercantile side of the industry is disguised by the fashion being an art and a necessary way to shape up a personality.

It is not denied that designers love their job of creating fashion, but it happens that in the mass production they seldom have a chance to take into account the cultural needs of the customers and sustainability principles. To my opinion the idea of slow-fashion to create less, but more durable and

more suitable clothing for a particular person makes much sense (Johansson, 2010). But the overall economic system makes it complicated to embody.

Obviously, fashion is affordable for wealthier people, but at the same time influences the poorer population to a great extent as well. Especially when talking about the developing countries. The acceleration of the production causes worsening of working rights and conditions there, brings about child labour and feminisation of workforce, and also decreases wages even more (Mukherjee, 2015). The extensive production and consumption in the developed countries cause the surplus of clothing and the increased generation of textiles' waste.

A variety of organisations is trying to tackle the issue of textiles' waste in a diversity of ways. In the thesis the focus will be on a kind of charity organisation, that mainly operates as a second-hand business, donating money for the development projects. The organisation contributes to the redistribution of the natural resources in a form of textiles (and other goods, but the focus of the study is on the textiles).

Many second-hand organisations transport used clothes back to the countries where they were produced. Even though that is done with the primary purpose to help poor communities, it causes a variety of sustainability challenges. Simply saying the aid is based upon the goods, which are wasted by the developed countries. And the mere donation of used goods will not help to solve the real causes of poverty in the developing countries. To provide real help, a good strategy should be applied, which takes into account the complexity of the circumstances that caused the particular state of the livelihood. Particularly, attention should be paid to supporting the people in becoming able actors in the creation of their life.

The most frequent place on the Earth, where the second-hand clothes are shipped is Africa. The perception of the people from the different African countries of a second-hand market is reflected in the names they use for it. For instance, in Zambia it is called salaula, which means "selecting from a pile in the manner of rummaging", in Lagos and Nigeria the name for it means: the clothes of the dead whites", in Congo-Brazzaville - "to choose". Particularly interesting is the perception of people from Zimbabwe, where the term means "where all problems end" (Brooks, 2015). Possibly the last understanding embraces the idea that clothes themselves during all their life cycle cause extremely many difficulties for the people to make a living. Clothing industry in its modern state causes problems nearly in every sphere of life, largely contributing to the environmental degradation, social inequity, and economic issues.

In a way, second-hand clothing is becoming a fashion as well. Even though it is not the look or style, but a trading method (Johansson, 2010). Second-hand in itself communicates valuable ideas into society: the need to change the consumption patterns and the need to pay attention to the environmental and social issues in the world. At the same time, becoming a business it has a risk to

compromise its ideals, as its existence becomes dependent on the issues it is fighting against. That is why second-hand should be clearly understood as a relevant way to address the symptoms of the challenges of the modern economic system, but it is not a remedy for them.

At the same time, a second-hand business can play a valuable role in society and the modern world. It may take part in the transformation of the consumption and production patterns through disseminating the sustainable values, teaching conscious behaviour and facilitate communication with policy makers in a variety of fields, including waste management and the textiles' industry. Obviously, the transformation of the textiles' industry is a complex process that in order to be successful should be happening on all the possible levels of social life touching upon consumers, scientists, business, governmental institutions.

To conclude that is important to remember that the existence of second-hand business owes to the fast-fashion world and could never have existed without it. It is not bad or good it is just the way it is. And that is of utmost importance to acknowledge the complexity of the challenges associated with a second-hand business to overcome its potential negative impacts. The thesis aims at exploring the complex nature of the challenges. Because of the organisation discovered being not merely a business, but a social movement as well, the study examines the vast potential of the organisation to serve society in the best possible way to mitigate the issues caused by the way the modern economic system and textiles' industry within it operate.

## **1.2 Case study**

### ***1.2.1 Emmaus movement***

The desperate man became a saviour. Emmaus was born.  
Abbé Pierre (Fraternite, 1999)

After the Second World War, a severe housing crisis took place in Paris. At the same time, a member of the Popular Republican Movement (MRP) Abbé Pierre got a large house in the Paris suburbs. In winter, he welcomed all the people in need to have a rest and food at his house. In summer 1949 the house gained an official status of a youth hostel to help the children of the fathers who fought during the war. It was called by the name of a village mentioned in the Holy Bible and which became a symbol of hope - "Emmaus" (Holy Bible, 2011).

The first Emmaus community was created to get together the people who had the capability to provide help to the others and those, who felt that they don't have anything more to live for. They got a chance to unite to offer even more help to the needy (The history of the Emmaus movement, n.d.). From the very beginning the core idea of the support was not to provide all in need with the means to live, but to put them in the position, when they can give and create by themselves.

In February 1954, Abbé Pierre made a famous appeal "My friends, come and help me" (The history of the Emmaus movement, n.d.). After that Emmaus community received a decent support from abroad and started spreading the world.

In May 1969, seventy Emmaus organisations from twenty countries and four continents met in Berne, Switzerland to adopt the Universal manifesto. In 1971 Emmaus International was set as "an international, non-governmental, non-profit making association, that continues the action started in 1949" (The history of the Emmaus movement, n.d.). In 1979 "Scope and Limits of Emmaus Social Commitment" was adopted. Since then Emmaus International is spreading the world. Even after the death of Abbé Pierre in 2007 the organisation continues his undertaking. Nowadays, Emmaus movement has created 350 organisations and exists in 37 countries of the world, which address a variety of issues including the right to water, health, education, ethical finance, fighting human trafficking and international migration (The history of the Emmaus movement, n.d.).

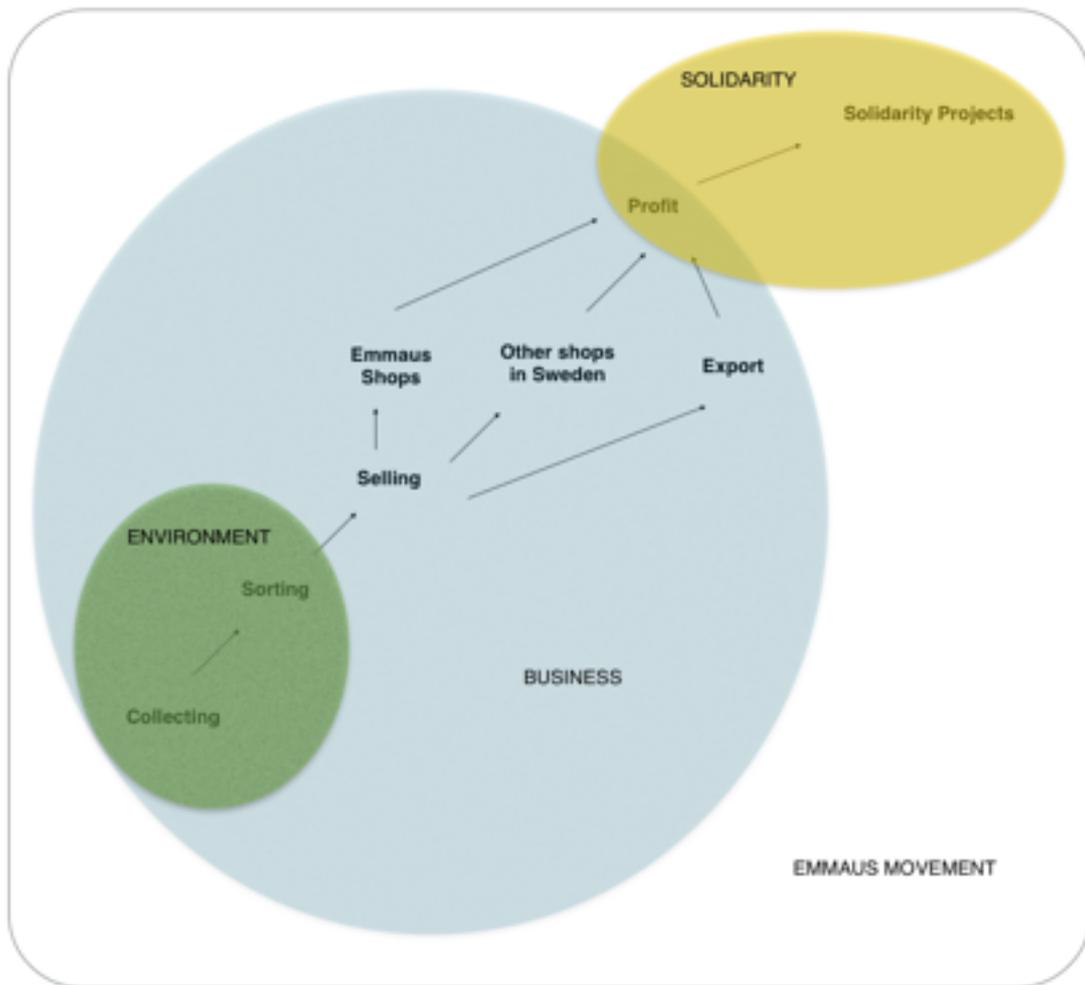
### **1.2.2 Emmaus Fredriksdal**

Emmaus Fredriksdal was created on the basis of Emmaus Björkå when it separated from it in 2005. Nowadays around 35 people are working both in Emmaus Fredriksdal and Emmaus Åkvarn-Björkå (sister organisation, that also separated from Emmaus Björkå in 2008).

Emmaus Fredriksdal is in the process of formulating its vision and transitioning to a business form (Rönn K., Undall-Behrend R., personal communication, 2016). The current growth rate of Emmaus Fredriksdal is 35% per year and in several years, it aims to become the biggest Emmaus group in Sweden (regarding profit). The profit is planned to be directed to the support of the development projects all around the world in a most "cost-beneficial manner" (Rönn K., personal communication, 9 May, 2016). For the purpose, they aim to perform a comprehensive research about the way to efficiently and successfully carry out development projects.

Emmaus Fredriksdal has two second-hand shops: one in Svalöv and the other one in Vaxjö. The study relies on the data just about the shop in Svalöv, as there was no data available on the store in Vaxjö. The main activities of the organisation include collecting, sorting, selling, exporting second-hand goods and supporting a variety of solidarity projects (Rönn K., personal communication, 2016). First, the goods (mainly textiles) are collected from the specially created waste bins for the second-hand goods; then the goods are sorted at the sorting station in Svalöv with further selling at the shops in Svalöv and Vaxjö (fig. 1.1.). The unsorted goods are exported mainly to the Eastern European countries, like Poland, Romania, Bulgaria and Hungary. The profit is directed towards supporting a variety of solidarity projects all over the world. Appendix A offers a detailed description of the activities of the organisation.

The activities of the organisation embrace a variety of aspects (fig 1.1.). Emmaus Fredriksdal acts as a business having customers as one of the main actors. At the same time, the business has a potential



**Figure 1.** Emmaus Fredriksdal's activities (by the author)

to contribute to the environmental aspects of reusing goods. Finally, it performs its role in the Emmaus movement supporting a variety of solidarity projects around the world. Last but not least, the existence of the organisation has its origin in the Emmaus movement and is grounded in its philosophy. Therefore, the study at hand is exploring the organisation from all the before-mentioned perspectives: as a part of the Emmaus movement, as a business, from the perspective of its role in social equity and environmental protection.

### **1.3 Aims and research questions**

The main aim of the study is to define the main sustainability challenges of the activities of Emmaus Fredriksdal. The associated objectives are to give the recommendations to Emmaus Fredriksdal for the further development and develop the skills to analyse an organisation from a sustainability perspective. It is worth mentioning that as long as this study was partially done for the organisation, some parts of the work were devoted to satisfying its particular needs.

Defining research questions is usually the most challenging and responsible part of research, as they construct the field of research that a researcher is entering (Moeran, 2006). The research questions

define the way the researcher approaches a problem and choose methods. Several research questions were proposed for the purpose.

***RQ 1. (How) can Emmaus Fredriksdal be characterised as a social movement?***

The aim of this question is to trace the features of the Emmaus movement in Emmaus Fredriksdal based upon the social movements theory, history of the Emmaus movement and the data about Emmaus Fredriksdal as an Emmaus group in Sweden.

***RQ 2. What are the environmental aspects of the second-hand business of Emmaus Fredriksdal?***

Nowadays Emmaus Fredriksdal is devoting the growing attention to its environmental impacts, which has significant implications for the future of the organisation as a social movement. Moreover, Emmaus Fredriksdal itself was interested in having the estimations of the environmental impacts reduction that their second-hand business contributes to.

***RQ 3. Who are the customers of the Emmaus Fredriksdal's second-hand shop?***

The question aims to study the notion of second-hand consumption, determine what type of customers are interested in the second-hand business, what needs do they satisfy through the second-hand consumption and what implications does it have for understanding the role of Emmaus Fredriksdal in society.

***RQ 4. What role does the second-hand business play in solidarity and poverty eradication?***

The question aims to discover the role of the Emmaus Fredriksdal's projects in society. The analysis is conducted through the prism of the organisation as a solidarity movement and their understanding of help, support and poverty.

## **1.4 Relevance of the study to Sustainability Science**

Something different is surely “in the air” —  
something that is intellectually exciting,  
practically compelling,  
and might as well be called “sustainability science”.  
(Clark and Dickson 2003)

Sustainability Science (SS) is claimed to be a way to approach the complex challenges of the world. As Kates says (2001) “The field of **sustainability science** aims to address (...) complex **sustainability challenges** to meet human needs and preserve the life support systems of the earth” (Kates et al., 2001). The quote evidences that the definition of the challenges that the discipline addresses

(sustainability challenges) are defined by the discipline itself (sustainability science). So, sustainability challenges are issues viewed from the sustainability science perspective.

The field of SS is “defined by the problems it addresses rather than by the disciplines it employs” (Clark, 2007). SS’s primary objective is “to bridge the natural and social sciences” to satisfy the human needs of the current and future generations, contribute to social equity and environmental prosperity (Kates, 2011). And SS has already managed to have a significant socio-economic impact with its scientific rigour (Bettencourt, 2011).

The most frequent examples of sustainability challenges are biodiversity loss, climate change, land use, land degradation, ocean acidification, poverty, etc (Jerneck, et al., 2011). The examples obviously have one distinct feature of being interconnected with different spheres of life and therefore, need a transdisciplinary approach to solving them. Moreover, Sustainability Science is evidencing that, for instance, the adaptation to climate change should be addressed simultaneously with poverty and global inequality (Jerneck et al., 2011). So, the problems that have been viewed solely from a disciplinary perspective now are seen from the promising transdisciplinary perspective offered by Sustainability Science. And even different challenges are interconnected between each other. So, the complexity of the sustainability challenges reflects the transdisciplinary nature of SS.

As the study is aimed at defining the main sustainability challenges that could be met by Emmaus Fredriksdal, the definition of a sustainability challenge is of big importance. A sustainability challenge in the study is defined as a point of intersection of different aspects of sustainability (social, environmental, political, economical), which create a complex system, where all of them are in close interrelation with each other. Such point of intersection can reveal a potential for positive transformations or bring about significant obstacles or even a collapse of the whole system (in the study the system is represented by an organisation).

The study aims at explaining the primary spheres, where sustainability challenges may emerge for Emmaus Fredriksdal. So as to define the challenges, the study examines the organisation from different aspects of its activities and the interconnection of all the activities. As it was described before (fig.1.1.) Emmaus Fredriksdal’s activities can be shown as focused on environmental protection, solidarity movement and a second-hand business. Even though the roles are of different nature, they are integrally incorporated in the organisation basing on its origin as a solidarity movement. The study applies sustainability science to perform analyses of the main issues that Emmaus Fredriksdal has to pay attention to as a young organisation in change.

## **1.5 Outline**

The thesis is divided into several parts. The study views Emmaus Fredriksdal from mainly two different perspectives: as a solidarity movement and as a business. The second chapter includes an overview of the main concepts used to analyse the organisation from the two perspectives. The third section

explains the methodology employed and notifies about the limitations of the study. The fourth chapter presents Emmaus Fredriksdal's origin and self-recognition as a social movement and defines the transition point from the social movement to a business. The fifth chapter describes the role of the second-hand business in fighting environmental degradation. The sixth chapter analyses the customers of the Emmaus Fredriksdal's shop and explores the role of second-hand in society. The seventh chapter dives into the social impacts of the organisation, but this time from the perspective of its solidarity projects. Every chapter includes a part of the discussion. The eighth chapter combines the main ideas from the previous chapters to discuss the future of Emmaus Fredriksdal. The final chapter concludes the thesis and makes propositions on how the study can be furthered.

## 2 Theory and concepts

### 2.1 Sustainability of an organisation

The world is changing, some challenges are arising, like climate change, social inequality, globalisation, and organisations face the necessity to adopt their business models to the situation (Wales, 2013). “In recent years business increasingly has been viewed as one of the leading causes of social, environmental and economic problems. It is believed that companies prosper at the expense of the broader community (Porter, Kramer, 2011). Here is the point when organisations need to apply sustainability to manage the challenges.

Managing a sustainability of an organisation is a continuous process. It is like a plant: it needs to be watered regularly and provided with appropriate conditions. If some part of it gets sick, then the rest of it will not feel as good, if many parts of the plant are not functioning well, the plant may die (Coblentz, 2002). Moreover, a sustainable organisation should exist as an integrated part of its environment like a plant lives as an essential element in its econiche.

A sustainable organisation needs institutional, financial and moral strength (Coblentz, 2002). Institutional sustainability is like a body and brain of an organisation, its blood that nourishes it is the financial one, and moral sustainability is its soul.

It is a job of everybody in an organisation to make it sustainable. Leaders develop a vision, define the mission, develop strategic plans and communicate them to the others. The staff is contributing to sustainability by continuously working for the mission (Coblentz, 2002).

An organisation does not need to be totally financially self-sufficient, but it needs to be self-reliant, managing its profit and expenses in the long run. It can partially rely on some outside funding, but can't completely depend on them. A financially sustainable organisation is characterised by grantsmanship “to keep the flow of resources moving into the organisation” and financial management to “ensure that these resources, together with the organisation's own, are used efficiently” (Coblentz, 2002).

An organisation is morally sustainable when it has a clear vision, commits to its mission, the leaders and staff are acting ethically, and they are rewarded for their commitment by the dynamic work environment, possibilities to embody their capabilities or by adequate compensation (Coblentz, 2002).

In the interviews with Emmaus Fredriksdal, they clearly presented themselves as a business, which requires the proper definition for the study. According to Sullivan (2003), business is an entity that provides consumers with certain goods or services. Importantly businesses are intrinsic to capitalistic economies. More often a business is a profit enterprise, which exists for and because of the exchange

of goods or services it provides for other goods or services or, most usually, money. At the same time, a business can be non-profit and targeted for social objectives. Emmaus Fredriksdal is a good example of such type of business.

Emmaus Fredriksdal involves a variety of sustainability aspects in its activities. Being a part of a social movement, it concerns social prosperity and poverty alleviation, contributes to recycling of textiles and other goods, which consequently benefits environmental problems, it employs poor people, it operates internationally. At the same time, its activities contribute to several sustainability challenges. To name a few, the redistribution of natural resources in forms of textiles, indirectly contributing to the transport emissions, it interferes into the local economies of the developing countries, where it exports second-hand goods; it imposes particular influences on society and cultures through its poverty eradication projects. All of this is an evidence of the importance to define a sustainable business.

A sustainable business operates for the interest of all the involved stakeholders in the way that it ensures the prosperity of the world and particular business in it today. At the same time, it takes care of the natural and human resources necessary not only for the future of the business but the whole world (Landrum and Edwards, 2009; International Institute for Sustainable development, 1992). A sustainable business can survive during the extended period because of its close connection to healthy social, environmental and economic systems (Hunting, 2006).

Considering that the existence of a business is connected to the global environment and a particular community, that is necessary for a sustainable business to identify its stakeholders and their needs, particularly in the existing situation and the world challenges (International Institute for Sustainable development, 1992). The business needs to develop respectful policies and visions to address the needs of the stakeholders and the world around, continuously monitor the achievements, teach employees the relevant beliefs and philosophy (International Institute for Sustainable development, 1992). In other words, sustainable development provides an additional and irreplaceable dimension to a business strategy, which makes it answer the needs and challenges of the surrounding world and become an integrate and beneficial part of the world.

## **2.2 Social movements theory**

The study does not aim to discuss social movements theory in depth, but uses it primarily to describe the self-representation of Emmaus Fredriksdal as a social movement and define the role of that in the further analysis of the organisation.

It is often said that theory should rather serve the social movements than the social movement should serve the theory (Rootes, 1990). There is a research upon the movements of the poor, which says that when a movement is formally organised than most of the resources and energy is directed to sustain the organisation, but not towards the actual objectives of the movement (Rootes, 1990).

The study applies Tilly's theory (Tilly, 2004) to characterise Emmaus Movement as a social movement, but not imposes the unnecessary in the case formal understanding that could distort the movement from achieving its objectives.

Simply saying a social movement is considered to be a form of collective action committed to some form of social change (Goldblatt, 1996). Charles Tilly (2004) has proposed a concept of a social movement, which is based upon several important preconditions. First, a social movement comprises of "a sustained, organised public effort making collective claims on target audiences", which acquired a name campaign (Tilly, 2004). Social movements apply a political action (which could involve creation of coalitions and associations, public meetings, demonstrations, petition drives, etc), which is called a repertoire. And the last, the participants of a social movement can be characterised according to WUNC displays, which stands for worthiness, unity, numbers, commitment. Worthiness describes that the participants dignified behaviour is worth attention. Unity tells that participants look and behave according to the common ideals. The numbers tell about the extent of the social movement.

Last but not least, a social movement should be characterised by a decent commitment in the social movement activities, despite of the obvious difficulties, or marked by some kind of sacrifice. For instance, activities in a bad weather, or the involvement of handicapped and old people. All the combination of the elements create a social movement (Tilly, 2004).

Habermas (1981) expresses an idea that the development of societies stands on the success of material reproduction as well as advances in moral development. With the time changing the people's lives, societies, economies and politics, social movements acquire new features. The new conflicts begin arise on the basis of "cultural reproduction, social integration, and socialisation" (Habermas, 1981). As Habermas notes, the new conflicts are more often caused not by the problems of distribution, but on the basis of grammar of life (Habermas, 1981). The worlds of sport, leisure and even personal life are becoming more commercialised, or in the words of Habermas, "colonised" (Crossley N., 2002). In the Habermas's terms, new social movements occur as a "response of lifeworld to its colonisation" (Goldblatt, 1996). Lifeworld is understood as the cognitive background, that makes people experience the world and to do it in a specific way (Goldblatt, 1996). The invasion of the lifeworld with instrumental rationality causes the rise of new social movements.

The environmental movements are considered to belong to the new social movements. Anthony Giddens described the occurrence of environmental politics (and thus environmental social movements) for two reasons: to preserve oneself through the protection of nature and to put into practice the values and moral beliefs (Goldblatt, 1996). The technological progress has contributed also to the shared conscious about the importance of addressing the environmental issues, which results in decreasing the distance between the self-interests and common interests (Goldblatt, 1996). So, even though moral values are not the main reason for the increased attention to the

environmental issues, and therefore the rise of the new social movements, they play a significant role (Goldblatt, 1996).

## **3 Methodology and limitations**

### **3.1 Methodology**

The thesis aims at addressing a variety of different aspects of Emmaus Fredriksdal. Therefore, it needs a variety of tools to do that. Literature review played a significant role during all the research process. Besides, some calculations were made for the Chapter 5, where the maximum potential reduction of environmental impacts was calculated. Ethnographic fieldwork comprised of interviews, questionnaires, observations and informal personal communication played one of the most important roles in the research.

I have interviewed 45 customers of the Emmaus Fredriksdal's shop in Svalöv to get to know what, why, how often they visit the store. I have received 70 answers from the questionnaires distributed on FaceBook, which was aimed to discover the general attitudes of people to second-hand shopping. Also, I have interviewed the employees of Emmaus Fredriksdal and Svalorna.

In the recent times, ethnographic research in business is becoming more and more widespread, as the conventional business methods become less helpful in the situations of high complexity (Fedorak, 2013; Moeran, 2006). Successful marketers understand people, as anthropologists say (Fedorak, 2013).

To make the fieldwork successful I tried to obey the four essential conditions of an ethnographic fieldwork: an intensive participant observation, social immersion by physical presence at the site of the research (the shops of Emmaus Fredriksdal), relatively long-term observation and intimacy between researcher and researched people (Moeran, 2006).

The main method of the fieldwork was participatory observation. Anthropology can be viewed as a dialogue between the people's meanings and our understandings (Fedorak, 2013, p.4). So, the researcher plays a significant role in the research bringing in own perceptions and knowledge. It always takes time to establish a good dialogue and shift from participant observation to observational participation (Moeran 2006). First, I tried to apply structured interviews, which consisted of a set of questions. But then I figured out that it makes respondents feel more comfortable to have a non-structured talk. The unstructured interview allowed the time of the conversation vary according to every particular situation and for people to talk the way that I, as a researcher, could discover much more than just a list of facts about the person's consumption habits (Fedorak, 2013). Moreover, I noticed that the look of my notebook made people feel uncomfortable. So, I hide it, to make the respondents feel more relaxed.

The thesis writing process felt like doing a puzzle by constant applying of critical thinking to identify the interconnections between the different aspects of the organisation's activities and to make sense of them for the organisation's vision (Hunter, 2010).

### **3.2 Limitations**

The limitations of the study are mainly explained by the peculiarities of the thesis writing process. From the beginning, the aim was not stated clearly and afterwards was several times radically changed according to the data gathered.

The data about the customers of the Emmaus Fredriksdal's shop was collected just from the shop in Svalöv because the initial aim was different than the final one and there was not enough information about the store in Vaxjö to fulfil the initial objective. And then there was not enough time left to gather data about the customers from the shop in Vaxjö.

There was no field trip to the places of the solidarity projects supported by Emmaus Fredriksdal and the analysis was based just on the literature review and personal communication with the representatives of Emmaus Fredriksdal and Svalorna.

## 4 Emmaus Fredriksdal within the Emmaus solidarity movement

### 4.1 Emmaus as a movement

Honour lies in strength serving weakness  
Letter refusing the Legion of Honour, 1992  
(Emmaus International, 2016)

Generally speaking, the Emmaus movement can be characterised as a social movement according to the Tilly's theory (Tilly, 2004). First, it has a sustained public effort to combat the causes of poverty around the world and spread the ideals of solidarity for almost half of a century. The difference from other social movements is that they claim to fight a global phenomenon like poverty, which has a lot of faces and therefore always needs different approaches. The actions taken to achieve the goal depend on each of the Emmaus groups. They are responsible for shaping own policy and repertoire in "the light of local conditions" ("Scope and limits of Emmaus's Social Commitment", 1979). Moreover, the repertoire choice is largely dependent on the individual beliefs of the activists, and therefore the "player's feel for the protest game" (Crossley N., 2002, p.177)

Emmaus has a distinct and unusual as for the majority of social movements philosophy. The aim stated in one of the most important documents of the movement (Universal Manifesto of the Emmaus Movement, 1969) is "to take action to ensure that every person, society and nation can live, be fulfilled through communication and sharing in equal dignity". Being an international movement the philosophy put into the movement embraces all the diversity of possible methods to achieve the goal. At the same time, the movement establishes a solid ground based on the following moral values: Respect for people and their dignity, and for their environment, Sharing, Openness, Solidarity and Welcoming (Appendix B). Members of Emmaus refer to the values as a guide for the action. At the same time, values help them adapt to the world that is changing (Emmaus International, 2016). What is important is that the values serve as the way for the participants of the movement to recognise each other and create a shared identity contributing to the worthiness, commitment and unity of the movement.

From the very beginning of the Emmaus movement, its activities were directed to challenge policy-makers and institutions. As Abbe Pierre said: "It's not up to people to conform to the law. It's up to the law to change so it respects human rights." (The history of the Emmaus movement, n.d.). When companions of the community were prohibited from building more houses for homeless, Abbé Pierre told that the law itself is illegal, when people can't put a roof for their houses, (France - the movement's beginnings (1949 - 1954). Emmaus International (n.d.)). Through influencing policy-makers the movement contributes to the creation of a society based on the principle of solidarity.

Emmaus movement most often is named as a solidarity movement. The name solidarity is used to reveal the fundamental approach applied in the activities of the movement.

Solidarity is defined as “a feeling of unity between people who have the same interests, goals, etc.” or as a “unity that produces or is based on a community of interests, objectives, and standards” (Solidarity, n.d.). Solidarity rests upon the culture of cooperation and mutual support, rather than a culture of “a cutthroat competition” (Miller, 2010). The concept promotes the diversity of cultures rather than a global monoculture.

The world economy largely contributes to the growing distance between the people, who have high profits and the rest, who don't. The modern economy is characterised by the absence of the concept of solidarity in its foundation (Miller, 2010). Most often political leaders and business claim that there is no other alternative, whereas citizens all over the world believe in the opposite (Miller, 2010).

The strength of solidarity is that it is not restricted to the local level, but embraces all the world. Solidarity is not just supporting, aid and charity, but a pervasive principle that promotes sustainability in all the spheres of life (Puvimanasinghe, 2013). It facilitates peaceful life and cooperation on the international level, prevents from doing harm to the others well-being from the political, economic, social and environmental perspectives (Puvimanasinghe, 2013).

Because of the interconnectedness between different parts of the world issues become a concern for the whole world and everybody. Being international Emmaus movement promotes the international solidarity. It facilitates shared responsibility among people and countries for the issues. One of the brightest examples is climate change, that with no doubt is not merely an environmental problem, but social and economic as well (Puvimanasinghe, 2013). Based on the concept of solidarity, Emmaus encourages commitment to economic, social and environmental justice (Miller, 2010).

#### **4.2 Emmaus Fredriksdal and the Emmaus solidarity movement**

To show the peculiarity of Emmaus Fredriksdal as one of the Emmaus groups in the world, the activities of a different Emmaus group should be described. Emmaus Oselya (“home” in Ukrainian) was established in Lviv (Ukraine) in 2001 (“Спільнота”, Emmaus Oselya n.d.). In comparison to Emmaus Fredriksdal their activities are mainly aimed at the local community. They don't support projects abroad, but invest all their profit into the local community in Lviv. Besides of collecting used goods, they have a workroom for homeless to work there and repair furniture and other goods or make something new from the old ones. They sell the products at their shop, where people can also get a help in repairing furniture. The organisation has a dormitory for homeless, where they live and get a chance to get a psychological help to overcome the self-recognition as homeless. There is also a centre, where people can get a temporary help, shower, sleep and eat. The organisation has a variety of solidarity actions to give a chance for the members to socialise (“Спільнота”, Emmaus Oselya, n.d.). Last but not least, the organisation has established a journal, which is written by homeless

themselves. It is called "Prosto neba", which means "just under the sky" and has the aim to spread the information about the life of homeless ("Спільнота", Emmaus Oselya, n.d.). So, the focus of the activities of the organisation is largely on addressing the behavioural (based on beliefs) causes of poverty on the local level. Through their actions Oselya helps homeless to feel themselves as important and able elements of society.

Emmaus Fredriksdal can't be viewed separately from the Emmaus movement. The organisation is existing as an integrated part of the movement. Even through transforming into more of a business form, it plays an integrated role in the Emmaus movement.

The role of Emmaus Fredriksdal in the movement is largely defined by its location in Sweden and the possibilities to cooperate with a variety of organisations that realise solidarity projects. Because of the growing attention of the Swedish society to the environmental issues associated with waste management, Emmaus Fredriksdal has an opportunity to focus on the environmental aspects of reusing goods, and particularly textiles. When shifting the focus to the environmental issues, the organisation does not only stay in the movement but addresses more of the values proclaimed by the movement, particularly "fighting environmental degradation" (Emmaus Internation, 2016, Appendix B). As it is stated, the objective still remains to raise the profit from the second-hand business in order to support more of the solidarity projects in the world (Robin, personal communication, 2016). Moreover, following the values of the Emmaus movement, the organisation has an exceptional opportunity to become a true socially responsible business.

As societies change and so do sources of strain (Crossley N., 2002, p 167). As it was mentioned before, the new social movements are based not as much on the political or economic factors and the distribution problem, but on the moral imperatives, values and ideals (Habermas, 1981). In the modern world, everyday life is becoming more and more regulated by bureaucracy and technology. The intensification of the economic system is facilitating the process. Economic colonisation replaces traditional cultures with financial transaction (Crossley N., 2002).

The Emmaus movement is addressing the core of poverty, which largely lies within the world economic system, which in turn is based upon particular values. Being an integrated part of the Emmaus movement Emmaus Fredriksdal has an opportunity to participate in shaping the understandings of poverty and promote alternative ways to address it.

## **5 Environmental aspects of the Emmaus Fredriksdal's second-hand business**

Emmaus Fredriksdal pays an increasing attention to the role of reusing textiles in the protection of the environment. Besides from concentrating a lot of attention on the poverty eradication projects, the organisation is also determined to carry out a variety of recycling projects, that educate people on how to take better care of their things, and clothes in particular. Moreover, the increased attention to the environmental aspects of the second-hand business is explained by the location of the Emmaus group in Sweden - the country, where the population is highly aware of the environmental and sustainability issues and pursue the lifestyles that are favourable for the environment (SEPA, 2012).

As it was discussed before the environmental aspects of the activities of Emmaus Fredriksdal, do not go beyond the philosophy of the Emmaus movement. Environment is considered a necessary prerequisite of the people's well-being and therefore, its protection is believed to be an inherent objective of the movement. The growing attention that Emmaus Fredriksdal is paying to the environmental aspects is not a sign that the organisation is moving in a different direction than the Emmaus movement, but rather is a new form in which the movement is performing its role in solidarity.

### **5.1 Environmental impacts from the Emmaus Fredriksdal's second-hand business**

Talking about the environmental impacts of the Emmaus Fredriksdal's second-hand business, it is possible to mention a few: the transport emissions during the collection of second-hand goods and distribution to the shops in Sweden, water and detergents usage during the washing stage. The transportation to the other countries is carried by the other intermediate companies and the organisations they sell the products to. Theoretically, Emmaus Fredriksdal could have had the responsibility for that as long as it decides upon where, how often and who to sell the clothes to. But in the study, it is relevant just to emphasise the importance of recognising the indirect responsibility for the impacts in the future operations, but the study is not covering the specific estimations of the potential environmental burden caused by transportation.

Talking about the transport emissions during collection, it is relevant to mention for the study that the emissions are estimated to be negligible in comparison to the overall transport emissions during the life cycle of textiles. The study does not have a purpose to estimate the exact numbers for the transport emissions during the collection phase.

The potential eutrophication, water consumption and use impacts are considered to be negligible for the study by now as well. The reason is that Emmaus Fredriksdal has just a few regular household washing machines and they are used extremely rarely (Undall-Behrend R., personal conversation, 2016) so that it is possible to exclude the impacts as well in the study.

### 5.2 Environmental impacts reduction by the Emmaus Fredriksdal's second-hand business

It is considered that the reuse of items increases their lifespan by 50%. Therefore, that discounts the impacts of the production, processing, and transportation phases (EC,2013).

Cotton is the most used type of fibre in the production of clothes and household textiles (EC, 2013). According to the JRC Scientific and Technical Report “Environmental improvement potential of textiles (IMPRO - Textiles) (EC, 2013) the most of the environmental burden from the production of textiles lies on cotton among all the other types of fibres (fig. 2). Considering the absence of data about the share of the different types of fibres, that the second-hand clothes collected and sold by Emmaus Fredriksdal are made of, I decided to make a calculation of the maximum potential reduction of the environmental impacts, considering that all the textiles are made from pure cotton.

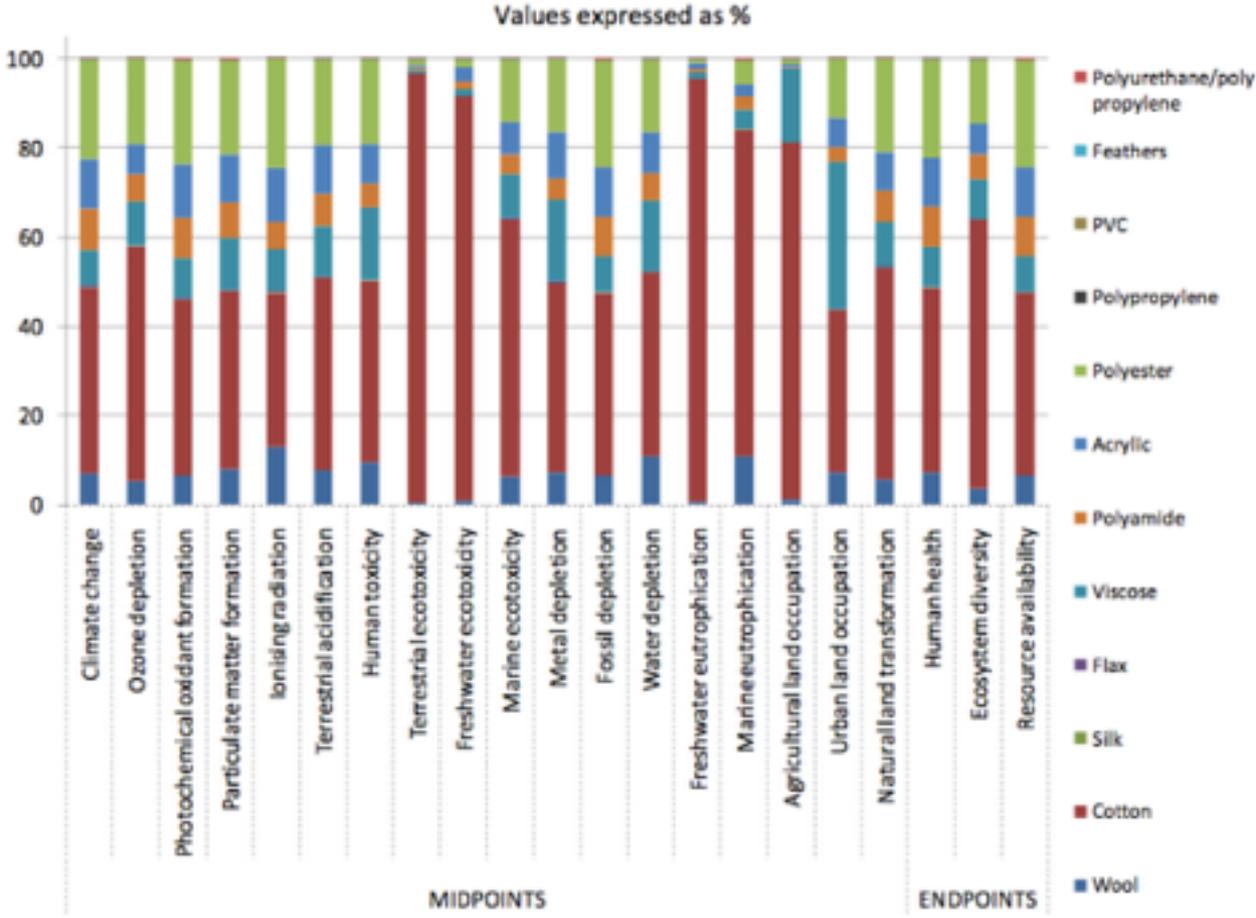


Figure 2. The environmental impacts by the fibre type (EC, 2013)

**Table 1.** Environmental impacts from the main stages of the life cycle of cotton for 1000 kg of cotton (Based on “Life Cycle Assessment of Cotton Fiber and Fabric”, Cotton Incorporated, 2012)

	<b>Units</b>	<b>Agricultural production</b>	<b>Textile manufacturing</b>	<b>Cut-and-sue</b>	<b>Use</b>
<b>Acidification</b>	kg SO2 equivalent	13,664	42,7	0,2989	28,7371
<b>Euthrophication</b>	kg PO4 equivalent	2,9592	8,22	0	5,2608
<b>Global Warming</b>	kg CO2 equivalent	2,76915	99,6894	0	158,506146
<b>Smog Creation</b>	kg Ethene-equivalent	0,27048	2,254	0	1,98352
<b>Energy from Fossil sources</b>	MJ	7,62	46,99	0	72,39
<b>Water use</b>	m3	303,248	1709,216	0	744,336
<b>Water consumption</b>	m3	1 568,376	43,566	0	566,358

For the analyses I use the data from the research carried out by the Cotton Foundation (Cotton Incorporated, 2012). The Life Cycle Assessment of cotton fibre and fabric included the following stages of the cotton life cycle: agricultural production, manufacturing, transportation, cut-and-sue and use phase (fig. 2). The environmental impact categories included in the study are described in detail in Appendix D. Table 1 shows the data about the environmental impacts for every stage of the life cycle. Appendix C explains how the data was calculated.

Second-hand business phase offers a possibility to reduce the environmental impacts from the agricultural production, manufacturing, cut-and-sue stages and theoretically from the end-of-life, as there are less textiles to come to the stage so often.

**Table 2.** Amount and the weight of the textiles sold at Emmaus Fredriksdal during November and December 2015 (by the author on the basis of the data provided by Emmaus Fredriksdal)

	<b>Amount of textiles sold (units)</b>	<b>Weight of the textiles sold (kg)</b>
<b>November 2015</b>	1085	542,5
<b>December 2015</b>	1053	526,5
<b>Average</b>	1069	534,5

The data about sales at the Emmaus Fredriksdal's shop in Svalöv was available for November and December of 2015. For the calculation of the reduction of the environmental impacts by second-hand business, the data about the weight of the clothes collected and sold by Emmaus Fredriksdal was needed. The average weight of a cloth was considered to be 500 g on the basis that a cotton T-shirt weights around 170g (Sule, 2012) and a winter jacket usually weights from 1400 to 1800 g ("Weight of goods", n.d.). It is worth considering the usual weight of the carpets and tables cloth, which are definitely heavier than a cotton T-shirt and purchased relatively frequently at the shop.

According to the data provided by Emmaus Fredriksdal during 2015 1 299 917 kg of textiles were exported. If to consider that 534,5 kg of clothes are sold every month in a year, than that would be 6414 kg per year (2015) (Table 2.). Than if to add to the amount of clothes exported it will be 1 306 331 kg per year (2015) of all the clothes sold. Finally, we can calculate the potential maximum reduction of the environmental impacts by the second-hand business if to consider that all the textiles are made purely from cotton (Table 3).

**Table 3.** The reduction of the environmental impacts by Emmaus Fredriksdal (during 2015) (by author)

	<b>Units</b>	<b>Agricultural production (1 306 331 kg textiles)</b>	<b>Textile manufacturing (1 306 331 kg textiles)</b>	<b>Cut-and-sue (1 306 331 kg textiles)</b>	<b>Use (1 306 331 kg textiles)</b>
<b>Acidification</b>	kg SO2 equivalent	17 849,7	55 780,33	4 370,46	37540,16
<b>Euthrophication</b>	kg PO4 equivalent	3 865,69	10 738,04	0	6872,35
<b>Global Warming</b>	kg CO2 equivalent	3 617,43	130 227,35	0	207061,48
<b>Smog Creation</b>	kg Ethene-equivalent	353,34	2 944,47	0	2591,13
<b>Energy from Fossil sources</b>	MJ	9 954,24	61 384,49	0	94565,3
<b>Water use</b>	m3	396 142,26	2 232 801,8	0	972349,19
<b>Water consumption</b>	m3	2 048 818,2	56 911,616	0	739851,01

The calculations show how beneficial could be a second-hand business, on the example of Emmaus Fredriksdal. That is important to remember that the numbers are ideal, as they describe the situation,

if all the textiles would be made from cotton, which is one of the main contributors to the majority of the environmental impacts categories.

### **5.3 The role of Emmaus Fredriksdal in fighting environmental degradation**

One of the principles that the Emmaus movement is guided by is “Respect for people and their dignity, and their environment” (“Our values and guiding principles”, Emmaus International, 2016, Appendix B). Environment is considered to be the essential prerequisite of well-being and one of the spheres, where solidarity is lived out. Emmaus aims at fighting environmental degradation to manifest the respect for people and the environment.

For Emmaus Fredriksdal the environmental aspects are not only valuable because of their importance for well-being, but serve also as an effective way to extend the second-hand business by contributing to the textiles waste management in Sweden (Rönn K, personal communication, 9 May, 2016).

The textiles’ consumption in Sweden is constantly increasing. According to the available data the rate of the consumption from 2000 to 2009 raised by 40% (measured in tonnes). An average Swedish citizen consumes around 15 kg of clothes per year. Around 3 kg of which goes to charity organisation and 8 kg is incinerated. The rest is possibly accumulated in the wardrobes or follow some undefined path (SEPA, 2012).

That is possible to estimate the nearly 100% of textiles is incinerated and the negligible rest is landfilled. The collection of the sorted wasted textiles is solely carried by non-governmental organisations and second-hand shops (Tojo N., et al., 2012). Around 11% of the collected used textile is sold in Sweden and approximately 73 % is donated or sold abroad.

One of the objectives for 2012-2017 for the textiles waste management sector in Sweden was to establish a dialogue and interaction with municipalities about cooperating with the second-hand actors. It is proposed to allow the second-hand shops establish collection containers at the recycling stations, inform citizens on how to handle textile waste and adopt the municipal waste plan according to the cooperation with the second-hand actors (SEPA, 2012).

Emmaus Fredriksdal aims at facilitating the communication with the municipalities to play a more active role in the textiles waste management by establishing collecting containers at the recycling stations (Rönn K, personal communication, May 2016). Emmaus Fredriksdal has ambitious plans to expand as a business and fulfil its potential of becoming the biggest Emmaus group in Sweden in a couple of years regarding the profit it gets. So, to meet its initial aim to support more solidarity projects it wants to contribute largely to the effectiveness of reusing textiles in Sweden. Therefore, it will make a significant positive impact on the environment because of the reduction of the environmental impacts during the production phase.

## **6 Potential of Emmaus Fredriksdal in shaping sustainable consumption patterns**

Emmaus Fredriksdal's business influences society mainly through its customers. The organisation is often employing underemployed, immigrants and refugees (Rönn K., personal communication, April 18, 2016). But as it was said before the study does not cover the inner structure and processes of the organisation. The chapter examines the role of the customers in the Emmaus Fredriksdal's business and society.

Even though both interviews at the shop and the questionnaires on FaceBook showed that the most frequent reason for buying second-hand is its low price, there is a variety of other important reasons, which should be analysed more attentively. It is true that often second-hand shops are attractive particularly because of their cheapness, but who knows what will happen if the shops start emphasising their other peculiar features, like uniqueness and quality of the products, benefits for the environment, and fun?

### **6.1 Needs of the customers of the Emmaus Fredriksdal's second-hand shop**

The chapter describes the primary needs of the customers of the second-hand shop in Svalöv. The data was gathered by interviewing and observing the customers (Appendix E). Also, an additional questionnaire was distributed on FaceBook to explore the opinions about second-hand shopping (Appendix F).

There are three types of second-hand customers. The first group is motivated primarily by budget, the second - by moral, ecological, social considerations, and the third - by the aesthetic and experiential reasons (Bowser et al., 2015).

Second-hand shops provide a variety of cheap and good quality clothes and other products for babies and children. That is logical that the goods should be either be made as good as to last for a couple of month or years while they are still needed and then recycled, or made with an exquisite quality and be passed on to the others who need them. Second-hand shops serve as a good source to meet the needs of the young parents. Some people come to the store in Svalöv with children and babies (7 the first time and 4 - the second). The good quality of the products at second-hand stores is mentioned in the FaceBook questionnaire as one of the arguments to buy there (Appendix E). Also, some people said that the second-hand stores in Sweden are of particularly good quality as well in comparison to the other countries (no data about which countries specifically).

There is a growing interest for second-hand and vintage in Sweden (Tojo N., et al., 2012). A significant number of people based their preference for second-hand because of the uniqueness of the products (Appendix E). I would say that the antique-lovers group of customers is as big as those who mainly

look for the products for children. Some of them are particularly interested in furniture, some in glass and porcelain or vinyl records (Appendix E).

Often, young people who move to another place and have not enough money to buy new furniture come to the second-hand shops. At the same time, there are people, who love collecting different old and unique furniture.

Many customers mentioned that the Emmaus shop has a decent variety not only of clothes and things for home but also books. Emmaus Fredriksdal may also pay attention to the factor and organise some literature events for people to share ideas and experience and socialise.

Some people are renting or purchasing some clothes, furniture or old technical appliances for their work.

Last but far from being least, that is worth talking about people, who satisfy their basic needs by shopping in the second-hand shops. During all the two times I have been to the shop in Svalöv, only once I observed a couple of poorly dressed people looking for basic cutlery and clothes. The variety of goods in the shop is diverse and often the products for basic needs are placed together with luxury goods. That is understandable from the beginning that the second-hand shop serves as a business (which objective is profit gaining) and does not focus on providing the products for the poor in first place. Nevertheless, that is highly relevant to take into consideration the needs of the poor and the role Emmaus Fredriksdal can play for them.

The customers should know that they can find what they need. And the offer of the second-hand shop defines its potential for attracting customers (Tota, 2015). The second-hand store has a variety of products, but there is a space for customisation of the products by identifying the primary needs of its customers. Customisation is not the same as variety (Pine et al., 1995). And a mutual learning experience initiated by business helps to identify the needs of the customers and keep them in the long run (Pine et al., 1995).

## **6.2 Symbolic value of second-hand for the customers of the Emmaus Fredriksdals' shop**

Interestingly, the majority of the customers are frequent visitors of the second-hand shop. They come there from a couple of times per week to once per month. That means that there are underlying values, which make them come on a regular basis.

In the case of second-hand shops, customisation can be extended out of merely meeting the commodified needs of customers. Besides of being physical objects, commodities contain a cultural meaning depending on how they are interpreted (p. 266, Fine, Leopold, 1993). Similarly, second-hand products have not only the utilitarian value but largely the symbolic one.

Surprisingly not many people mentioned the beneficial impacts on the environment as an advantage of second-hand shopping (both the customers of the shop and the respondents of the questionnaire). Tota (2015) says that price, quality and style are the most important factors in customers decisions while the ethical and environmental reasons are on the second place. The environmental reasons are taken into account more when there are no losses for the customer in the previous three aspects (Tota, 2015). Potentially people consider the environmental impacts, but that is not the first reason for them to purchase second-hand - it is just like an additional value.

Social and ethical awareness is a powerful reason for many people to support second-hands. Knowing that by buying goods there they contribute to social equity in the different parts of the world make them feel socially responsible.

Often customers are driven by particular beliefs, which can have an origin for instance in anti-consumerism, anti-consumption to anti-capitalism (Bowser et al., 2015). Some respondents at the shop in Svalöv told me that they shop very rarely and get all they need from the others. The customers shape their identity through consumption, not through work (Stillerman, 2015). At the same time often people consider buying second-hand as not suitable for their social status. In the sense social status is described as “the social honour or prestige an individual or group receives within a given society” (Stillerman, 2015). Until 90’s second-hand shops were considered to be the ones for the poor. The perception is changing nowadays and second-hands acquire new meanings in society. People start realising how useful second-hand garments can be and wearing vintage consider to be a good taste (Tota, 2015).

A significant part of the customers are more than 55 years old (Appendix E). That can be explained by the nostalgic feelings associated with second-hand (Tota, 2015), which became one of the driving forces for second-hand consumption.

Some people in the FaceBook questionnaire mentioned that they started to shop second-hand because of the influence of their friends and family. That could be an interesting aspect of applying in the marketing strategy. For instance, creating a service to wrap second-hand products, bought as gifts in a recycled or reused material or some other alternative packaging (that could be old maps and magazines) with a specific label that indicates that the product is unique and antique, emphasising the value of the present. That may attract the attention of the people receiving the gifts to the second-hand market.

Some people state that it is simply fun to visit second-hand shops. There is a need for further research of what precisely they enjoy and how is it connected to the other material and symbolic reasons for shopping second-hand.

A second-hand business should consider all the material and symbolic needs and values of the current and potential customers and do its best to meet them in the best possible way. As Joel

Stillerman (2015) gives an example of the types of wine drinkers: sommeliers (professional tasters of wine), connoisseurs (wine lovers, who are good at it and enjoy its taste) and the others, whose point in drinking is getting drunk. The same with second-hand goods: some people can value the old used products (the value in itself, the value of its consumption and the use value), and others who perceive the products just from the side of its exploitation for satisfying particular needs. I believe that all the types of customers should be valued and taken into account in the Emmaus Fredriksdal's business.

### **6.3 Sustainability of second-hand consumption and Emmaus Fredriksdal**

Consumption is a natural peculiarity of life: so as to make a living we need to eat, dress up and meet other basic needs. Since the 19th-century consumption became mainly associated with pleasure and enjoyment (McGregor, 2002). There is a fine line, which distinguishes between harmful and sustainable consumption, which considers the value for money, image and style, comfort and well-fare, environment and society (Tota, 2015). Consumption that satisfies the needs, takes into account environmental protection, social equity and economic prosperity, and considers future generations can be called sustainable (Jackson, 2005).

The most common ways of being sustainable in consumption are to reduce, reuse and recycle (Tota, 2015). Recycling does not require significant input from producers and consumers but allows them to keep to often unsustainable practices. Reducing and reusing requires the most from them and therefore promise the transformational change. Consumers' attitude to consumption is the key to its sustainability (Tota, 2015). Moreover, the skills in taking care of the products play a significant role as well. The second-hand businesses like Emmaus Fredriksdal can promote sustainable consumption by organising workshops, campaigns and other events aimed to improve both people's knowledge and skills in maintaining a long life of products (Tota, 2015). So, second-hand consumption is not merely associated with satisfying the material needs but is largely connected to social responsibility, environmental awareness and moral behaviour.

Second-hand practices are becoming more widespread. More often second-hand shops are found in the centres of the cities and are enjoyed more by the broad middle classes (Appelgren, 2015). The driving forces for that were the aestheticization of the past, which gave rise to the new styles, and popularisation of social and environmental awareness. Second-hand shops add diversity to the consumption patterns. They offer what the conventional consumption driven by "newness" don't have: "originality", "nostalgia" and "uniqueness" (Appelgren, 2015). It is not only the outfit but also the way of shopping that shapes the identity of the people. Purchasing second-hand communicates their social and environmental awareness to society.

The second-hand and antique markets can establish social, cultural and economic values of the used objects. People become more engaged morally, socially and ecologically by taking part in the circulation of the socially embedded objects. The exchange of objects turns into a social exchange

(Appelgren, 2015). Moreover, experiences are the important part of consumption. Second-hand is the kind of consumption, which offers its customers a diversity of experiences both through “talking” to the objects with a story from the past and through becoming a part of helping people all over the world to live a better life (Tota, 2015).

Second-hand shops are most often the part of the slow fashion movement, which aims at reducing the volumes, improving the quality with the consideration of the ethical values (Tota, 2015). Apparently, profitability may be threatened as people consume less because of the longer life of the products and of more emotional attachment to their goods. Here is the challenge that Emmaus Fredriksdal may face: to be a business (which central value is profit) keeping in mind its role in promoting sustainable consumption practices. The key to addressing this challenge is to base decisions on the moral values and the guiding values of the Emmaus movement as well and to reflect continually on how the business is responding to its role in sustainability.

The value of Sharing (Appendix B) is one of the Emmaus guiding values, which encompasses a variety of objectives. Emmaus Fredriksdal may promote generosity and encourage people to donate. Raising awareness for political and social commitment and getting people actively involved can be done through campaigns to educate people about sustainable consumption practices. In this way, Emmaus Fredriksdal will share not only goods but also responsibilities, awareness about global problems and the knowledge and skills to address them.

So, placing people in the focus Emmaus Fredriksdal not only has bigger chances to become a profitable business by satisfying more of the customers’ needs but also become an important actor in triggering the transformation of consumption practices in a sustainable way.

## 7 The role of Emmaus Fredriksdal in promoting solidarity

“A family can only survive  
if its adult, strong and resilient members  
adapt their way of life  
to accommodate the babies, the ill and old.  
The same goes for society as a whole.”

The programme “Le telephone sonne”  
(the phone is ringing),  
French radio station “France Inter”, 1994.  
(Emmaus International, 2016)

The chapter calls back to the Chapter 4, where Emmaus Fredriksdal was described as a part of the Emmaus social movement. In the following chapter the organisation is not as much analysed as a part of a movement, but its particular role in solidarity.

### 7.1 The notion of poverty

It is an important feature that the movement is constantly rethinking its philosophy and approach according to the changing world. The chapter is devoted to the discussion of the notion of poverty, which can equally be named powerlessness, misery or vulnerability - the notion of poverty that is believed to be the basis of the philosophy and strategy of the Emmaus movement.

Poverty is the term used more often for defining what Emmaus International is fighting against (Emmaus International, 2016). But the organisation is in search of more clear term, because the concept of poverty can be explained in a variety of different ways. That is possible to say that the absence of a clear term tells about the complexity of the concept of poverty.

Just during the last World meeting in 2016 Emmaus International has been discussing the question of how does the Emmaus movement understand and name the issue that it is working against (Birgitta Göransson Illiste, personal communication, 4 May, 2016). Some of the alternative concepts discussed were: powerlessness, misery and vulnerability (Birgitta Göransson Illiste, personal communication, 4 May, 2016).

The concept of poverty is extensively applied in a variety of disciplines and even in the everyday life. But its definition is not as simple as it seems at the first glance. According to Merriam-Webster dictionary poverty is defined as “the state of one who lacks a usual or socially acceptable amount of money or material possessions” (Poverty, n.d.). Even though the description depicts the common-sense understanding, it does not reveal the deep nature of the notion of poverty.

Usually, poverty is seen to be caused either by cultural (behavioural) or structural (economic, institutional) factors (Jordan, 2004). Both approaches can describe poverty, but I believe that only in a combination with each other they can reach more of the essence of the notion of poverty. The structural approach is based upon the idea that the main driver of poverty is the lack of economic assets or a specific situation dictated by particular political system. In other words, that poverty comes from “the outside”, and the solution to it logically has to be external as well. The cultural approach argues that poverty is “a behavioural dysfunction transmitted between generations” (Jordan, 2004). Culture in this case is defined as a combination of ideas about the proper behaviour and life, which are conveyed from one generation to another (Jordan, 2004). Interestingly, the cultural approach sees the behaviours that create poverty similarly to the behaviours that create wealth (Jordan, 2004). So, that is not really specific material circumstances, but rather the beliefs that create the lives of people and the solution to the poverty is in the change of beliefs and behaviours. I believe that poverty in the case should be viewed both from structural and cultural perspectives (Lewis, 1966).

The concept of livelihood is relevant to the description of the notion of poverty. A livelihood contains all the resources and capabilities (assets), that people use to make a living. The livelihood, which is resilient to the shocks and stresses, can sustain its assets and doesn't compromise the existence of future generations is considered to be sustainable (Krantz, 2001). So, poverty in the study is defined as a state of limited capabilities to shape the life and the livelihood in the most desired way. That means that poverty is an unsustainable state of a livelihood. In the case poverty can be successfully named as powerlessness (absence of power to create own life), vulnerability (weakness to withstand shocks and unfavourable influences) or misery (something that causes suffering or pain) (Misery, n.d.).

Last but not least, that is important not to mix the notion of poverty and powerlessness with the lifestyles. There are people, who love wandering the world with no cash in their pockets, having no home and enjoying to spend nights in the houses by the way. It looks like they live the life of a poor, but they are feeling happy, as that is their own choice of life. Often they are great philosophers of life and teachers. We need to remember that the concept of poverty is constructed and it is highly important to respect the right of the people and not to put them under the same definition of poverty.

## **7.2 The Emmaus Fredriksdal's projects through the prism of the understanding of poverty and solidarity**

Taking the above-mentioned definition of poverty, poverty eradication would mean providing people with all the necessary assets that give them a possibility to create the life they want. The concept is relevant to the discussion of the contributions of Emmaus Fredriksdal to poverty alleviation. Poverty reduction is associated with several trade-offs that affect the complexity of the concept. First, is it

better to provide temporary help to more people than to fewer people forever (in other words, to address causes or symptoms)? Is it worth lifting less people from moderate poverty or less from the extreme one (depth vs. breadth trade-off)? Is that better to help fewer people today or more later (today vs. tomorrow trade-off)? (Barder, 2009). Unfortunately, that is impossible to satisfy all the possible scenarios at once and the trade-offs generate a variety of understandings on how the help needs to be implemented.

I believe, the first question before designing and intervening with any actions should be whether some help is needed at all. The western culture often tends to impose an idea of “development” to make all the other countries in the world as economically developed as they are, as literate as they consider that to be necessary. They often superimpose their way of life and values on the cultures that are based on different beliefs and ideals. That is often impossible to find a translation for the word “development” in many aboriginal African languages. Meanwhile, for the other African countries the word has a meaning of “chaos” and “regression”. So, that is important to research upon the actual needs of the people before implementing any help (Verhelst, 1992). Moreover, there are more deep questions, like “Why do people cope with poverty in a particular way?” and “Why do people deal with it in a different way?” (Small et al., 2010). The questions are necessary to be stated and answered before any aid project, I believe.

So, that is important to remember that poverty is a constructed concept, which has its origin in the Western world. The perception of poverty by the people from the developing countries like Africa or Latin America may not coincide with the one from the Western world. There is a tendency that people believe that what works for them is good for the others. That is why we often don't notice that we impose alien ideas on others. The same way that is of utmost importance to be attentive when helping people from the different parts of the world so as not to oppress their cultures by intruding own.

One of the most important characteristics of the projects carried with the support of Emmaus Fredriksdal is that communities in need design and propose the projects themselves and Emmaus just helps them to embody their ideas (Appendix G). Emmaus is not creating an issue from the outside but reacts to the real needs that people have. Emmaus Fredriksdal has both temporary and permanent projects. It has provided a temporal help to the Palestinian refugee camps in Libia, Algeria and Western Sahara having transported ambulances and medical equipment there. On the other side, Emmaus Fredriksdal from 2011 is supporting a community in Palestine for building a club for social activities that promote democratic thinking and gender equality (Appendix G).

There is a clear tendency that many international organisations apply the structural approach to understanding poverty (Chapter 7.1.) and therefore address the structural causes of it, particularly economic assets (World Bank, 2015). The World Bank believes that “growth is the major driver of poverty reduction” and aims at promoting economic growth in the developing countries to solve the

problem of poverty (World Bank, 2015). But I believe that the world will change when people start applying the approach described in the words of Robert Vachon: “People are not just problems to be resolved but also mysteries to be exploited, not vacuums to be filled, but riches to discover.” (Vachon, 1984, Verhelst, 1992). It is not just about giving money to the poor, but supporting them as rational actors able to change their lives in their cultural environment (Verhelst, 1992). Moreover, the economic aid can create a dependance on it, worsening, even more, the cultural causes of poverty and contributing to the other social problems (Jordan, 2004).

A capabilities approach by Amartya Sen ideally describes the idea behind the promising way of poverty eradication (Sen, 1993). The concept argues that for people to perform specific functionings, that are divided into beings and doings, he or she needs specific capabilities. For instance, to be nourished, healthy and educated (beings), to travel and take care of own children (doings) a person needs certain freedoms. In the case he needs to have a right to study and work, abilities to take care of own health, have children and choose how to spend holidays (capabilities) (Sen, 1993). The promising way to poverty eradication is based upon supporting people in regaining their capabilities to shape their livelihoods and lives the way they want.

The Emmaus’s way to tackling poverty harmonises the structural and cultural approaches. The economic support they provide is connected to the cultural impact the support poses. So, the approach is based upon the right of people to have capabilities to create the life they want. The economic support serves to address the determinant aspects of culture that help them acquire all the assets they need themselves (Verhelst, 1992).

Emmaus devotes significant attention to the problem of gender inequality and social inequity (Appendix G). The projects that Emmaus Fredriksdal supports are most often targeted at the social groups more subjected to powerlessness: women, small scale farmers, children, disabled people, socially excluded (casteless women in India (Appendix G). Emmaus bases its projects on the ideals of solidarity and therefore fights against any discrimination that limits the rights of the people.

That is possible to say that the solidarity projects supported by Emmaus Fredriksdal have an impact on both local and global levels. First, they contribute to the solutions of the local problems. But being an international movement and not restricting themselves to a specific geographical region, they are promoting solidarity on the global level.

## 8 Discussion

The thesis was organised in the way that every chapter has a part of a discussion in itself. This chapter aims at discussing the future of the Emmaus movement and Emmaus Fredriksdal without repeating the previous analysis.

### 8.1 The future of the Emmaus movement

There are some signs that the Emmaus movement is at the point of entering a new stage of its development. In 2017, that will be ten years since the founder of the movement passed away. He was a key person in the movement, shaping up its philosophy, inspiring and coordinating the movement all over the world. Now that is the time for the Emmaus community to formulate a clear strategy for the future. There are three trajectories that Emmaus International is considering in his programme for the future (2012-2016 Guidance report, Emmaus International, 2016). First, to preserve the heritage left by Abbe Pierre: his work, as well as his story and memory about him. The Abbe Pierre's ideas and achievements are not only valuable as a heritage but also is a useful basis for the future work of Emmaus.

The next objective is to tackle the causes of poverty through living out “solidarity as a political commitment”. Emmaus aims at building “a sustainable world for the future - a peaceful and open world offering freedom of movement to all people, rooted in universal citizenship and respect for our environment” (2012-2016 Guidance report, Emmaus International, 2016).

In the modern world, poverty eradication became a very widespread concern and there is a variety of poverty eradication approaches, that have been created (Miller, 2010). I believe that the role of the Emmaus movement is to reformulate the understanding of poverty continuously according to the changing world and the new global challenges. The movement has an opportunity to influence the world by changing the way people perceive poverty and powerlessness, and the way the help is provided all over the world. One of the roles of the movement is to spread the ideas of solidarity and impact the policies in the most efficient manner.

The third trajectory is to strengthen the movement through its decentralisation (2012-2016 Guidance report, Emmaus International, 2016). The beauty of Emmaus is that it is a social movement. It unites people around the shared values. Its life is not dictated by the formal structure of an organisation, but by people's visions and their cooperation. Birgitta Göransson Illiste (an active member of the Emmaus movement with a big experience in development work) shared her opinion on the matter. She said that with “professionalisation” of a movement and formation of an organisation out of a movement, the distance between the activists and the communities becomes longer and longer (Birgitta Göransson Illiste, personal communication, May 5, 2016). Obviously, that influences the actual responsiveness and benefits of the activism. That is possible to make a suggestion that it is

important to cherish Emmaus in the form of a movement, as it opens up the possibilities that are closed for all the other organisations of its type in the world, no matter how wise their philosophy is. Being a movement makes Emmaus resilient and helps to adapt the methods and approaches to the changing world.

Also, Birgitta said that there is hope that younger activists will continue joining the movement, and there will be more and more female representatives (there is already a tendency for that) (Birgitta Göransson Illiste, personal communication, May 5, 2016). Moreover, she believes that establishing more contacts with the like-minded organisations all over the world will strengthen the movement (Birgitta Göransson Illiste, personal communication, May 5, 2016). That will contribute to sharing of the experience and ideas, and help to reach policy-makers in a more successful way.

I would agree that the future of Emmaus Fredriksdal should be seen only within the Emmaus solidarity movement. Even transforming to more of a business form the organisation should always base its existence on the values of the social movement. This way, I believe, Emmaus Fredriksdal has more opportunities to be a socially responsible and sustainable business.

## **8.2 Emmaus Fredriksdal: becoming a sustainable organisation and a sustainable second-hand business**

Emmaus Fredriksdal is in the process of creation of its vision and transforming into a business. Its aim is to become the biggest Emmaus group in Sweden (in terms of profit) and in this way contribute more to the Emmaus movement by supporting more solidarity projects (Rönn K., personal communication, 9 May, 2016). In the process of transition, the organisation is adapting its values, vision and mission to the specific conditions of the modern world. The chapter will discuss how to make the transition with the consideration of sustainability.

In every case the implementation of sustainability will be different, it is not “a well-known path”, but always a unique way of reflecting, adjusting and doing new things (Hunting, 2010). At the same time, there are some guiding principles that are useful on the way.

First, that is important to adopt “a clear, shared vision for the future” (Hunting, 2010). Visioning reveals biases and opens up possibilities. It is suggested that the vision should consider the origin of Emmaus Fredriksdal in the Emmaus movement and be built on the Emmaus’s guiding values.

Second, an organisation (or business) has to invest in building a team based on Engagement through raising awareness of sustainability, Empowerment through building skills and Participation through encouraging the people in the team to get involved in taking action (Hunting, 2010).

Third, reflect and apply critical thinking (Hunting, 2010). That is important to remember that second-hand exists as a part of the fast-fashion world and is dependent on it. Second-hand is a solution for the symptoms of overproduction, and tackling overconsumption may itself threaten its own success.

Therefore that is important to incorporate the critical thinking about a second-hand in the strategy for the future of the business. Moreover, critical thinking is useful in analysing the benefits for the development projects.

Fourth, establish cross-sectoral partnerships and go beyond stakeholder engagement. Explore opportunities to cooperate with other Emmaus groups all over the world, with fashion and textiles industries and other industries, which are in and outside of own sector, waste management sector in Sweden, government, NGOs, other second-hand actors and development organisations. The leading questions for establishing the partnerships should be: “what can we all do together to drive change for sustainability across all our organisations?” and “Is there a goal for sustainability we can work collectively on to achieve?” (Hunting, 2010).

Fifth, implement a systemic approach to examine the multiple relationships between the second-hand business, Emmaus development projects, face the uncertainty of the future as an essential part of change and transformation (Hunting, 2010).

Sixth, move beyond the linear path to change (Hunting, 2010). While developing as a second-hand business, simultaneously carry out research about the successful experiences of development projects, shaping up a future strategy for the way to invest the profit into the development projects. Moreover, reflect on the values of the Emmaus movement, adopting them as the guiding philosophy of the business. And consider the value of the environmental aspect in the business.

To sum up, the organisational context changes along with the dynamic changes of the world (Coblentz, 2002). Sustainability means continuation, and it is not an end point, but a goal. That means that for being a sustainable entity, Emmaus Fredriksdal should continuously revisit its vision, values, mission and enhance its performance according to the changing world (Coblentz, 2002).

## **9 Conclusions and further research**

### **9.1 Conclusions**

The thesis examines the organisation in the study through a variety of theory and concepts to define the main clashes between different aspects of its existence and activities that could provoke some sustainability challenges. Emmaus Fredriksdal is currently in a state of transformation and develops its strategy for the future. So, this study serves as a view from outside to assist in the creation of the new vision.

The research looks at Emmaus Fredriksdal from the two perspectives of its existence: as an international solidarity movement and as a second-hand business. Several main challenges were identified. First, how to stay within the Emmaus movement while becoming a business. Second, how to make the best of its possibilities as a second-hand business to fight environmental degradation. Third, how to be a business without compromising its role in promoting sustainable consumption practices. Fourth, how to approach poverty in the most reasonable way.

The thesis does not give direct answers to the challenges, but identifies the main principles that can help to find them. First, Emmaus Fredriksdal will benefit as an organisation and a business when staying in the Emmaus movements and be applying its guiding values in all the spheres of its activities. Environmental aspects of the business correspond to one of the objectives of the movement, so that it continues to play an integrated role in the Emmaus movement. Emmaus Fredriksdal has to be critical in defining poverty and shape the approach to tackling it with sustainability in mind. That is believed to be the right approach to respond to the direct calls for help, but not to impose own ideas of how to assist in poverty or powerlessness. Last but not least, the business should place people in the focus. The more the business satisfies the needs of its customers, the more potential it has to get profit. Moreover, that is important to exercise its role in promoting sustainable consumption practices.

To sum up, sustainability means continuation. It is not the final point to achieve, but a continuous process of aiming at the goal (Coblentz, 2002). The organisational context changes along with the dynamic changes of the world. Organisations need to be proactive and adapt to the new changing realities. To be a sustainable entity, Emmaus Fredriksdal should continuously revisit its vision, values, mission and enhance its performance according to the changing world (Coblentz, 2002).

### **9.2 Further research**

Mainly the suggestions for the future research cover further exploration of the Emmaus movement and Emmaus Fredriksdal. As it was mentioned before this study does not offer concrete advice on how to tackle each of the sustainability challenges. So, the future research may address that. First, that is valuable to study different Emmaus groups in Sweden and abroad to trace the paths of their

development and transformation. Then it is worth going into more depth of the customer's analyses, examining the other aspects of it, which were not mentioned before (the role of nationality and gender, the psychology of the second-hand consumption, etc.). Moreover, that is very valuable to find out what constitutes a good second-hand actor, which will largely impact the possibilities for second-hand actors to collaborate with a variety of institutions. Last, but not least, that is of high interest and value for the organisation to have a comprehensive research (including a field work) upon the impacts of its solidarity projects.

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## 11 Appendixes

**Appendix A.** Activities of Emmaus Fredriksdal. Based on the interviews with Robin Undall-Behrend and Kristian Rönn.

Emmaus Sverige is the organisation that unites all the Emmaus Groups in Sweden. Emmaus Sverige includes Svalorna Indien Bangladesh, Emmaus Umeå, Emmaus Stockholm, Emmaus Dalarna, Emmaus Gryttby, Emmaus Åkvarn-Björkå, Emmaus Björkå and Emmaus Fredriksdal. Emmaus International does not have a strong direct influence on the Emmaus groups, and Emmaus Fredriksdal particularly. Even though the international organisation still does a great job. They organise annual gatherings and joint projects. Most of the groups in Sweden are secular and came from a labour movement. At the same time, there are a few, which are religious. But both religious and secular share common values and similar ways of acting. Even though all the Emmaus groups identify themselves as those coming from the Emmaus social movement they are not obliged to perform the same activities and are quite independent of each other.

Emmaus Åkvarn-Björkå and Emmaus Fredriksdal were created on the basis of Emmaus Björkå when the latest sold two sites (because of the lack of finance). Emmaus Fredriksdal separated from Emmaus Björkå in 2005 and 2008 Emmaus Åkvarn-Björkå did the same. Nowadays around 35 people are working both in Emmaus Fredriksdal and Emmaus Åkvarn-Björkå.

Svalorna is more connected to Emmaus International than Emmaus Fredriksdal does. But Emmaus Fredriksdal is stronger connected to Emmaus Sweden, which it contributes to with funding some projects.

**Collection:** Most of the bins are emptied every week, some of them every other week. Ten cars are available to be used for collecting second-hand goods, but only 8 of them are actually used.

99% of all the goods collected in the bins in the cities is textiles. The bins exclusively for other types of products are located near the recycling plants. Around 5% of textiles is sorted out at the dump and 20% of the other types of goods. The bins can be filled up to 150-180 kg.

A recently developed app is designed to increase the efficiency of collecting.

**Sorting:** Textiles are either sold at the Emmaus Fredriksdal's stores or sold on export. The textiles sold to export are unsorted. Around 15% is sold in the stores, 85% is exported. Around 5% of the textiles is of the worst quality and goes to burning with energy production. The textiles are sorted into: women clothes, men clothes, children clothes, shoes, "Jippo" (unsorted textiles sold at price per kg of clothes), tablecloths, towels, curtains, other.

**Washing:** The textiles are washed if they are noticeably dirty or have spots that can be removed.

**Storing:** The storage facility in Svalöv has the capacity of gathering 45 tonnes of clothes. Only textiles in different kinds of fractions that are unsorted are stored. So women's clothes, men's clothes, shoes, etc. They are stored over a week. The area of storage is 300 square metres. They are stored in plastic bags, in which they were donated.

**Table 4.** Textiles sold at the store in Svalöv during November and December 2015 (data from Emmaus Fredriksdal)

Type of product	amount (November)	profit (kr) (November)	amount (December)	profit (kr) (December)
clothes	726	40192	604	39791
fabrics	196	5776	214	5983
tablecloth	41	1505	96	3559
scarfs	4	57	10	190
blankets, quilts	2	140	2	170
bed linens	57	1260	73	2152
carpets	22	2290	10	1310
curtains	37	1815	43	1840
underwear	NA	NA	1	30
alltogether	1085	53035	1053	55025

**Selling:** Emmaus Fredriksdal has stores in Fredriksdal and Växjö. It has collaboration stores together with Radix Kompetens in Lessebo and Sibbhult. Its sister organisation Emmaus Åkvarn Björkå has a store in Åkvarn, Uppvidinge. They used to have a cafe at the shops (like Emmaus Lund has), but they don't have it anymore.

**Exporting:** Around 85% of textiles is exported. Textiles are exported to Poland, Lebanon, Jordan, Romania, Bulgaria and Hungary. 1356071 kg of clothes was exported during 2015 (except November and December, as there is no data yet), 95,86% of which were textiles. 87,97% of the textiles was exported to Poland, 7,9% to Bulgaria, 0,994% to Jordan, 1,46 to Romania, 0,4 to Lebanon, 1,18 to Hungary.

The reason for exporting is that the other countries have sorting facilities there and the need for second-hand clothes is bigger in those markets than in Sweden. They sell on shipping furniture, kitchenware, paintings, porcelain, etc. as well, but it's negligible compared to textiles.

**Donating:** The main reason for donating textiles is disaster relief. The clothes donated are of the best quality.

**Appendix B.** The guiding principles of the shared value of the Emmaus movement. Extracted from “Our values and guiding principles” document from the 2016 World Assembly, Jesolo, Italy 18-23 April 2016 “Emmaus: common values, tomorrow’s actions”.

Two overarching guiding principles characterise Emmaus’s work:

- Acting first and foremost for the most vulnerable
- Accepting and respecting differences

**Respect for people and their dignity, and their environment (and related value of Fairness).**

- Personal and collective development, acceptance of difference, expression of every individual’s uniqueness and capacities, fight with all human and material wastefulness.
- Be tolerant and fight to all forms of discrimination.
- Ensure dignity (restoring value to people and goods) through work.
- Strive to achieve respect for human rights and justice
- Promoting gender equality
- Fighting environmental degradation

**Sharing (and related value of Equality)**

- All dimensions: human, material, financial.
- The importance of giving. We can never own what we can “earn” together.
- It enables each of us to provide for our basic needs as well as to be autonomous and independent.
- Sharing is what solidarity is all about. It also contributes towards peace.
- Raise awareness (for political and social commitment), join forces to campaign
- To share work, goods, meeting places, problems, knowledge, skills, responsibilities
- Encouraging people to donate, being generous
- Aim to get people actively involved

**Openness (related values of Honesty and Transparency, Accountability)**

- Opens up to reciprocity
- Promoting education and culture
- Training, providing information, raising awareness
- Celebrating diversity, not judging and accepting others
- Putting democracy into practice

**Solidarity (related value of Fraternity)**

- The desire to live together, the strength to combat loneliness and to resolve conflicts. It should stake on an international dimension and reach above and beyond the Movement.
- Redistributing wealth and reducing inequalities
- Embracing solidarity as a political commitment

- Promoting responsibility, ensuring sustainability and being coherent
- Resolving conflicts

### Welcoming

- State of mind. “Unconditional welcome”. Living together is related to sharing a future and to individual responsibility.
- Guaranteeing a warm welcome and highlighting our “community” practices (of work, solidarity, at times of life)
- Listen to and support people
- To respond to people’s needs and wishes (particularly those of migrants, women and families)

### Appendix C. Calculations of the environmental impacts reduction

The analyses (Cotton Incorporated, 2012) was carried for cotton fibre and both knit and woven cotton fabric, and was based on the research in Turkey, India, China and Latin America (Cotton Incorporated, 2012). The study relies upon the average between the environmental impacts of the production of knitted and woven fabric because the difference between them is not considerable for the purpose of the study (Fig. 3). Then I added the environmental impacts during the cotton fibre production stage to find out the overall environmental impacts during the production of the fibre, fabric manufacturing and cut-end-sue phases (Table 5, 6).

**Figure 3.** Global average Life Cycle Impact Assessment results for cotton finer, knit fabric and woven fabric (Cotton Incorporated, 2012)

### Global Average LCIA Results for Cotton Fiber, Knit Fabric and Woven Fabric

Impact Category	Abbreviation	Cotton Fiber [1,000 kg]	Knit Fabric [1,000 kg]	Woven Fabric [1,000 kg]
Acidification [kg SO <sub>2</sub> -Equiv.]	AP	18.7	61.4	72.0
Eutrophication [kg Phosphate-Equiv.]	EP	3.84	12.6	12.6
Global Warming * [kg CO <sub>2</sub> -Equiv.]	GWP	268	9,070	8,760
Ozone Depletion [kg R11-Equiv.]	ODP	7.60E-06	2.66E-05	3.07E-05
Smog Creation [kg Ethene-Equiv.]	POCP	0.408	3.6	4.06
Energy from Fossil Sources [MJ]	PED	15,000	114,000	110,000
Water Use [m <sup>3</sup> ]	Water	2740	16,100	17,500
Water Consumption [m <sup>3</sup> ]	Water	2120	49.4	67.2

\* Cotton fiber is approximately 42% carbon, thus there are 1540 kg CO<sub>2</sub>-Equiv. stored in 1,000 kg of fiber that is then released at end of life.

**Table 5.** Calculation of the average impacts of the cotton fibre and fabric production (based on the data from Cotton Incorporated (2012))

	<b>Knit Fabric (1000 kg)</b>	<b>Woven Fabric (1000 kg)</b>	<b>Average</b>	<b>+ the impacts during the fibre production</b>
<b>Acidification</b>	61,4	72,0	66,7	<b>85,4</b>
<b>Eutrophication</b>	12,6	12,6	12,6	<b>16,44</b>
<b>Global Warming</b>	9,070	8,760	8,915	<b>276,915</b>
<b>Smog Creation</b>	3,6	4,6	4,1	<b>4,508</b>
<b>Energy from Fossil sources</b>	114,000	110,000	112,000	<b>127,000</b>
<b>Water use</b>	16,100	17,500	16,800	<b>2756,8</b>
<b>Water consumption</b>	49,4	67,2	58,3	<b>2178,3</b>

The relative contribution of the each stage to the environmental impact categories is shown in Table 6. The data is taken from the research upon knit fabric by Cotton Incorporated (2012) and assumed that the data would be nearly the same for woven fabric as well.

**Table 6.** Relative contribution of each of the environmental impacts from the Life Cycle of cotton (Cotton Incorporated, 2012)

	<b>agricultural production %</b>	<b>Manufacturing %</b>	<b>cut-and-sue %</b>	<b>use %</b>	<b>end-of-life %</b>	<b>total</b>
<b>Acidification</b>	16	50	0,35	33,65	0	100
<b>Eutrophication</b>	18	50	0	32	0	100
<b>Global Warming</b>	1	36	0	57,24	5,76	100
<b>Smog Creation</b>	6	50	0	44	0	100
<b>Energy from Fossil sources</b>	6	37	0	57	0	100
<b>Water use</b>	11	62	0	27	0	100
<b>Water consumption</b>	72	2	0	26	0	100

Based on the data from Table 5 and Table 6 I calculated the environmental impacts from the different stages of the textiles' life cycle (Table 7). Agricultural production, textile manufacturing and cut-and-sue phases are the focus of the calculations of the environmental impacts reduction from the Emmaus Fredriksdal's second-hand business. End-of-life stage has been excluded in the main body of the text of the thesis. Moreover, there are no impacts from the end-of-life stage for all of the impact categories except global warming. The data about the use phase was left to give the comparative view between the impacts from the different stages of the textiles' life cycle.

**Table 7.** Environmental impacts from the main stages of the life cycle of cotton for 1000 kg of clothes (by the author)

	<b>Agricultural production</b>	<b>Textile manufacturing</b>	<b>Cut-and-sue</b>	<b>Use</b>	<b>End-of life</b>
<b>Acidification*</b>	13,664	42,7	0,2989	28,7371	0
<b>Eutrophication</b>	2,9592	8,22	0	5,2608	0
<b>Global Warming</b>	2,76915	99,6894	0	158,506146	15,950304
<b>Smog Creation</b>	0,27048	2,254	0	1,98352	0
<b>Energy from Fossil sources</b>	7,62	46,99	0	72,39	0
<b>Water use</b>	303,248	1709,216	0	744,336	0
<b>Water consumption</b>	1 568,376	43,566	0	566,358	0

\* Units to look in Table 8

**Appendix D.** Environmental impact categories for the textiles’ LCA. Adopted from Cotton Incorporated (2012, p.9).

**Table 8.** Environmental impact categories (Cotton Incorporated, 2012)

Technical Term	Example Impact	Unit	Worst case
Acidification potential	Acid rain	kg SO	A measure of emissions that cause acidifying effects to the environment. The acidification potential is described as the ability of certain substances to build and release H <sup>+</sup> ions.
Eutrophication potential	Nutrient loading to stream	kg PO	A measure of emissions that cause eutrophying effects to the environment and can be aquatic or terrestrial. A typical impact on aquatic systems is accelerated algae growth that ultimately can lead to decrease water oxygen levels.
Global Warming Potential	Greenhouse gas emitted	kg CO	A measure of greenhouse gas emissions, such as CO <sub>2</sub> methane. These emissions are causing an increase in the absorption of radiation emitted by the earth, magnifying the natural greenhouse effect.
Photochemical Ozone Creation Potential	Smog	kg Ethene-equivalent	A measure of emissions of precursors that contribute to low level smog, produced by the reaction of nitrogen oxides and VOCs under the influence of UV light.
Primary Energy Demand	Electricity and fuel needed	MJ	PED is expressed in energy demand from non- renewable resources (e.g. petroleum, natural gas, etc.) and energy demand from renewable resources (e.g. hydropower, wind energy, solar, etc.). Efficiencies in energy conversion (e.g. electricity, heat, steam, etc.) are taken into account.
Water used	Water used in washing machine	m <sub>3</sub>	A measure of all the water applied, both directly and indirectly, degraded plus consumed, in any phase of a product’s life. It can be considered to be the gross amount of water used. It does not include precipitation.
Water consumed	Water evaporated in a drier	m <sub>3</sub>	A measure of water, both directly and indirectly, that leaves a watershed. It does not include degraded water and can be considered to be the net amount of water used.

## Appendix E. Data about the customers of the Emmaus Fredriksdal's shop in Svalöv

The interviews were conducted in the shop of Emmaus Fredriksdal in Svalöv. It is situated in 10 km from the centre of Svalöv and the surrounding areas are represented by a countryside and fields. During the time I was visiting the shop, all the customers regardless of social status were coming by car. The shop in Svalöv is located out of town in the middle of the fields. The store has been located there since the 1970s before Emmaus Fredriksdal was founded as a separate organisation in 2005.

The interview was designed around the five aspects: frequency of visits, products of interest, the reason for being second-hand, opinion about the shop in Svalöv and the consumption pattern.

The Table 9 describes the questions and the meaning of them. The questions in bold were always asked and, if a person had more time to talk, I asked the additional questions. After several such short interviews, I switched to more informal talks, as people were more comfortable with that. I did not ask the age and gender but determined them on the eye.

So, the main idea of the questionnaires conducted was to find out who are the customers of the Emmaus Fredriksdal's shop in Svalöv, what do they come for to the shop and what is their consumption pattern.

**Table 9.** Questions for the interviews in the store in Svalöv

#	Aspect	Questions
1	Frequency of visits	<b>1. How often do you visit second-hand shops?</b> 2. Is that your first time at the Emmaus shop?
2	Need	<b>What do you (usually) look for at second-hand shops?</b> at the Emmaus shop? Do you buy something at the second-hand shops? How often? What do you buy at the Emmaus shop?
3	Value	<b>Why do you want a second-hand “...” (from the previous question)?</b> Why not a new one? Do you consider the environmental impacts of buying second-hand? Other impacts?

<b>4</b>	<b>The shop</b>	<p><b>What do you like about the shop?</b> (How) does it differ from the other second-hand shops you have visited?</p> <p>What do you think about the variety of goods at the shop? quality? prices?</p> <p>Would you improve something at the shop?</p>
<b>5</b>	<b>Consumption pattern</b>	<p><b>What are you going to do with the purchased second-hand good, when you don't need it anymore?</b> Do you donate something (to second-hand shops/use)? Why do you do that?</p>
<b>6</b>	<b>Age</b>	<p>&lt;18 18-25 25-35 35-60 60&lt;</p>
<b>7</b>	<b>Gender</b>	<p>Woman Man</p>

Table 10 shows the field notes from the interviews with the customers for the Emmaus Fredriksdal's shop in Svalöv. The store is open for visitors from 12:00 to 17:00 on Tuesday, Wednesday and Thursday, from 12:00 to 16:00 on the weekends. I have been there twice (first time in the mid-March and the second in the mid-April) for 2,5 hours. Both times I was on a working day (Wednesday). First time there were 28 people in total, who visited the shop. The second time - 17. On average there were nine people per hour during the working day.

**Table 10.** Field notes from the interviews with customers at the store in Svalöv

#	Who	Age	look for..	why second-hand	why Emmaus	how often
<b>1 *</b> <b>(1)**</b>	women with children	45-50, 3-4	cheap clothes, different stuff	cheap and env. friendly have a s-h shop herself to resell	diversity	2/week
<b>1</b> <b>(2)</b>	woman, man	55-65	glass	cheap, unique, old	diversity	ofta
<b>1</b> <b>(2)</b>	woman and man from Denmark with 3 children	ap. 35	clothes for children	cheap	diversity	often
<b>1</b> <b>(2)</b>	two men	ap.35, 40	things for work	cheap	diversity	4/year
<b>1</b> <b>(1)</b>	woman	ap 50	glass, porcelain	cheap	diversity, is located close (works nearby), knows the staff	1/week

1 (2)	2 women with 2 children	ap 30, 1-2	clothes	cheap	diversity	first time
1 (2)	2 women	ap, 35-40	things, toys, books for children	cheap	diversity	once per month
1 (3)	3 men	ap 28-35	old vynil	unique, cheap, don't buy many things generally, nearly never buy clothes	diversity	often
1 (2)	man and woman, poor	ap. 40	for basic needs	cheap	live nearby	often
1 (1)	woman	55	NA	NA	NA	NA
1 (2)	2 women	55	toys for children	NA	NA	NA
1 (8)	7 men and women emigrants, did not speak neither swedish nor english	ap 30-35	NA	NA	NA	NA
1 (1)	man and two children	ap 40, 4-5	NA	NA	NA	NA
2. (1)	woman	ap 45	glass, clothes, all stuff	NA	NA	NA
2. (2)	woman and man	55-60	all things	environment	live near	1/week
2. (2)	woman and man	60	NA	NA	NA	NA
2. (2)	two men	30	for filming, jacket, for christmas	"its good" and cheap	diversity	4/year
2. (2)	woman and man	60	brought old things, moving	NA	NA	NA
2. (2)	two women	40,25	furniture, kitchen staff, moving in	cheap	near live	occasionally
2. (2)	woman and man	60	things for home	cheap	live near	NA
2. (2)	woman and man, a child	ap 30, 1 y.o.	for a child	cheap	NA	NA
2. (2)	woman and man	60	for children toys and books	cheap, unique	NA	NA

\* The time I was there (first or the second)

\*\* the number of people

NA - when the customers did not want to talk and I observed just their behaviour

## Appendix F. Questionnaires on FaceBook and the results

Additionally, I distributed an online questionnaire in social media (FaceBook) to understand people's general attitude to second-hand consumption. The respondents were mainly the international students. The questionnaire was called "What is second-hand shopping for you?" Table 11 describes the questions of the questionnaire.

#	Question	Types of questions
1	Which second-hand shops do you know in Sweden? Name them. Place your favourite on the top	open question
2	How often do you visit second-hand shops?	Multiple choice question <ul style="list-style-type: none"> <li>• regularly every week</li> <li>• regularly couple of times per month</li> <li>• occasionally every month</li> <li>• every other month</li> <li>• couple of times per year</li> <li>• once in several years</li> </ul>
3	What do you usually look for at second-hand shops?	Multiple choice question <ul style="list-style-type: none"> <li>• clothes</li> <li>• other textiles</li> <li>• furniture</li> <li>• decorations</li> <li>• books</li> <li>• other</li> </ul>
4	What do you like clothes you buy be made of?	Multiple choice question <ul style="list-style-type: none"> <li>• cottton</li> <li>• viscose</li> <li>• wool</li> <li>• polyester</li> <li>• acrylic</li> <li>• polyamid</li> <li>• silk</li> </ul>
5	Why do you prefer buying second-hand instead of a new one?	Multiple choice question <ul style="list-style-type: none"> <li>• cheap</li> <li>• sustainable</li> <li>• unique, exclusive</li> <li>• other</li> </ul>
6	How/why did you start buying second-hand?	Open question
7	Do you donate clothes or other goods?	Open question
8	Do you know about Emmaus Second-hand? If yes, how often do you visit it and buy something?	Multiple choice question <ul style="list-style-type: none"> <li>• I don't know about it</li> <li>• I never buy, but I like window-shopping</li> <li>• I buy something every week</li> <li>• I buy something every month</li> <li>• I buy something every few month</li> <li>• I buy something once a year</li> <li>• I shop there once every few years</li> </ul>

<b>9</b>	Your age	<18 18-25 25-35 35-65 65<
<b>10</b>	Gender	Open question
<b>11</b>	Nationality	Open question
<b>12</b>	Occupation	Open question
<b>13</b>	Do you have any suggestions on how to improve the questionnaire? Or any other thoughts about second-hand you would like to share?	Open question

In the end, the questionnaire revealed a range of limitations that don't allow to make a generalised conclusion about the attitude to second-hand consumption of the people of all ages, spheres of interest, gender, occupation and nationality. That is explained by the channels I used to distribute the questionnaire, which was merely FaceBook and among my friends and in my FaceBook groups, which don't represent all variety of the people with different social, cultural and experience background. Moreover, that is interesting to mention that I met some individuals who knew about the questionnaire, but sincerely told me that they are not attending second-hand shops or do that very rarely, so they don't think they can say something about the second-hand shopping. I guess, that is an interesting insight, that the questionnaire covers people, who somehow are interested in second-hand shopping, and it does not reveal the reasons of the people who never come to the second-hand shops.

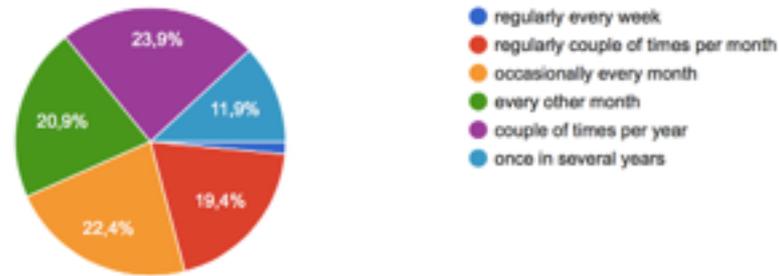
## Results

I have got 67 answers for the questionnaire. Moreover, I have translated it into Ukrainian and received three responses. So, I have 70 responses in total.

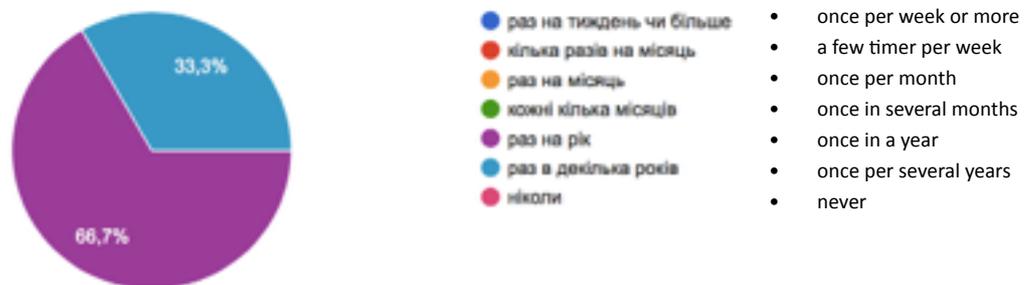
The next pages show the results of the questionnaire, that were used for the analysis in the thesis.

**Figure 4.** The frequency of visits and the age of the visitors of second-hand shops (by the author)

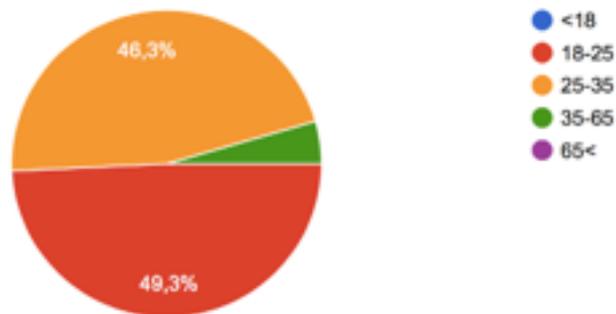
How often do you visit second-hand shops? (67 відповідей)



Як часто Ви відвідуєте секонд-хенд магазини? (3 відповіді)

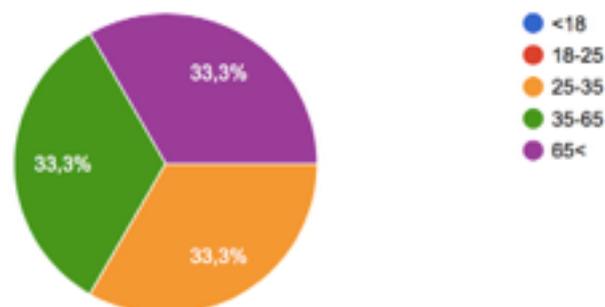


Your age (67 відповідей)



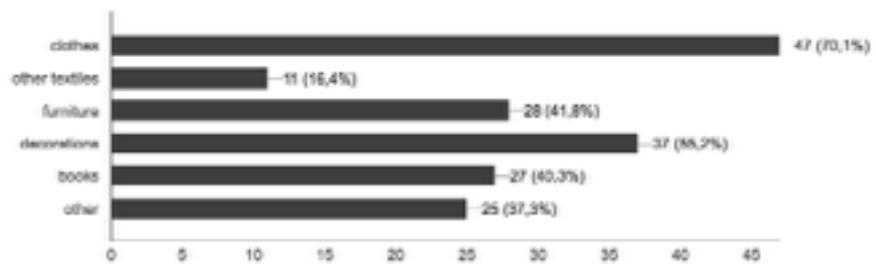
Your age (3 replies)

Ваш вік (3 відповіді)



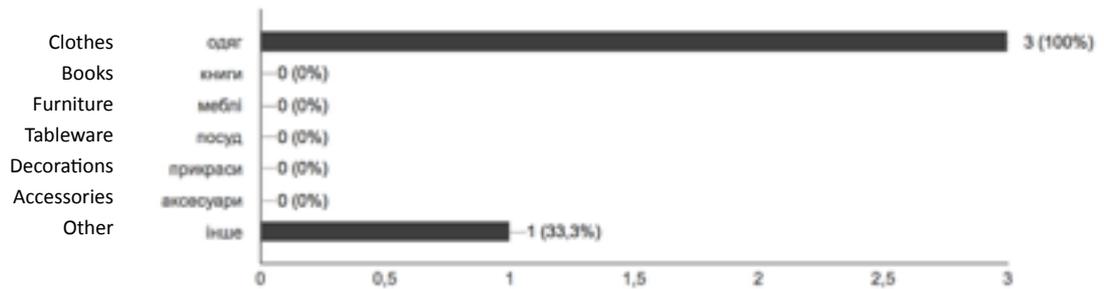
**Figure 5.** What and why do the customers look for in second-hand shops (by the author)

What do you usually look for at the second-hand shops? (57 відповідей)

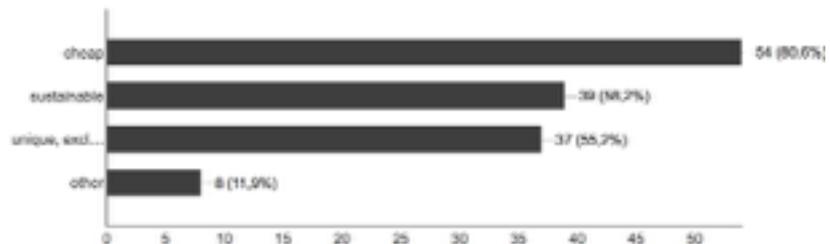


What do you look for in a second-hand store?

Що ви шукаєте в секонд-хендах зазвичай? (3 відповіді)



Why do you prefer buying second-hand instead of a new one? (57 відповідей)



Why do you prefer second-hand to the new?

Чому ви купуєте секонд-хенд замість нових речей? (3 відповіді)

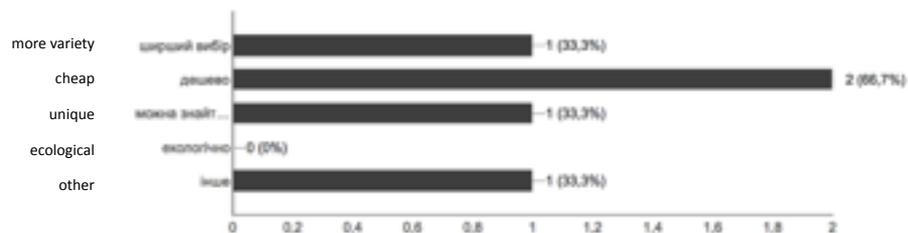


Figure 6. “Do the customers know about Emmaus?” (by the author)

Do you know about Emmaus second-hand? If yes, how often do you visit it and buy something?

(67 відповідей)



Чи Ви знаєте про Емаус-Оселя (Emmaus) в Україні? Якщо так, чи берете ви участь у діяльності організації? Купуєте щось у їхній крамничці?

(3 відповіді)

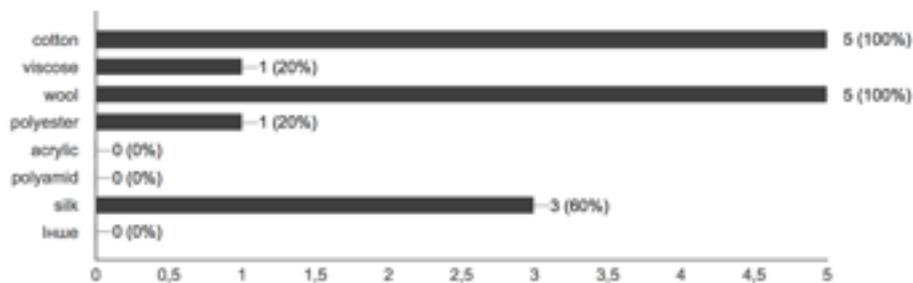


- Ні, не знаю
- Чув/чула
- Іноді зазкожу, але не беру участі в їх діяльності і не купую нічого у крамничці
- Часто купую щось у крамничці
- Беру активну участь і їх діяльності
- Ця організація грає значну роль у моєму житті

- No
- Have heard
- Sometimes come by
- Often shop there
- I am active in the movement
- The organisation plays a significant role in my life

Figure 7. The favourite fibres, that the clothes are made of (by the author)

What do you like clothes you buy to be made of? (5 відповідей)



## **Appendix G.** The projects by Emmaus Fredriksdal

Emmaus Fredriksdal claims that the primary purpose of its activities is to create the resources to support communities all over the world in combating local issues of poverty and social degradation. The projects are proposed by communities in need and then the organisation democratically decides upon the approval of the ideas, if they seem to be relevant, feasible and truly beneficial. The organisation allocated over 1,4 million crowns to different projects in African, Latin American, Middle Eastern countries and Sweden ("Our projects", n.d.).

One project supported directly by Emmaus Fredriksdal was one-time temporary assistance to the Palestinian refugee camps in Libia, Algeria and Western Sahara (Rönn K., personal communication, 2016). Emmaus Fredriksdal was contacted to help with providing ambulances and medical equipment to the refugee camps (Rönn K., personal communication, 2016). Medical equipment and 30 ambulances were delivered to the camps by the employees of Emmaus Fredriksdal (Rönn K., personal communication, May, 2016).

The other project is ongoing and started in 2011 year. Emmaus Fredriksdal was contacted by Al-Karmel community in Southern Palestine with an idea to build a soccer club for youngsters and women. The club is a meeting place and hosts a variety of activities, which promote democratic thinking, for the physically challenged people. The members learn about equality, proper nutrition and democracy. Emmaus Fredriksdal allocated 216,500 crowns in support of the project ("Our projects", n.d., Emmaus Fredriksdal). The Swedish Palestinian Committee and Emmaus Åkvarn-Björka also were involved in supporting the project. The club in Al-Karmel became a meeting place for 600 people and the number is steadily increasing (Rönn K., personal communication, May, 2016). The club has promoted the creation of the first Palestinian female soccer team. Emmaus Fredriksdal keeps in touch with the community and provides a permanent support (Rönn K., personal communication, May, 2016).

Also, I have interviewed a representative of Svalorna about the contribution of Emmaus Fredriksdal to the projects they do. Svalorna is an Emmaus group in Sweden that is in an active collaboration with Emmaus Fredriksdal. Even their offices are located in the same building. Svalorna is more connected to Emmaus International than Emmaus Fredriksdal does, that is why Emmaus Fredriksdal gets some contact with the international organisation through Svalorna.

After meeting with Birgitta Göransson Illiste (a member of the Emmaus movement with a big experience), the integrity of Emmaus Fredriksdal in the movement became more apparent for me. The organisation plays a great role in supporting Svalorna's projects and in that way contributes to solidarity.

Svalorna organises the development projects in India and Bangladesh. They believe that social mobilisation is crucial for sustainable future. Mainly the organisation applies a right-based approach to strengthening disadvantaged groups to take over the control of their lives and claim their rights. In

Northern India, they support forest-dependent communities in their struggle to assert the right over the forests. In Southern India, they collaborate with “Save Western Ghats Movement” to protect the mountain range Western Ghats from deforestation and mining (Svalorna (n.d. a)).

Moreover, Svalorna has been supporting Dalits (casteless women) and small-scale farmers in India for around ten years already. The project is called Dalit’s Women’s Right to Farming and Food Security (Svalorna (n.d. b)). Considering climate change small scale farming offers a sustainable alternative to conventional agriculture. Taking back power over the land through collective farming gives a possibility to improve both self-determination and food security. Women’s Collective and Millet Network of India (MINI) are also involved in the project, which not only aims at helping getting rights for the land but also promotes ecological farming, spread traditional knowledge of the farmers and helps to reintroduce traditional millets.

Svalorna carries out similar work in Bangladesh supporting the rights of the small-scale farmers, promoting sustainable farming and educate people about their rights in the flood-prone areas. In 2009, Svalorna developed a rights programme, called Agricultural Rights Program (ARP) (Svalorna (n.d. c)). The programme aims at creating possibilities for small-scale farmers to reaffirm their rights.

There are some other organisations, which receive support from Emmaus Fredriksdal. There are Africa groups and Latin America groups in Sweden, Emmaus Stockholm, some others.