Institutional Structuralism as a Process to Achieve Social Development: Aymara Women's Community Project Based on the Working with People Model in Peru

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Institutional Structuralism draws on different social and economic institutions and seeks to mobilize them through an approach known as "managed pluralism" (Midgley, 2013). It also works as a process to promote social development for everyone. The state should usually play a key role in this process, although this is not always the case. This article analyzes a process which has been ongoing since 2007 promoted by a university institution with the Aymara Women's Community in Peru to harmonize social welfare with economic development; taking into account the Working with People model through its three components: ethical-social, political-contextual and technical-entrepreneurial. The results show new tools for developing the institutional structuralism process through a bottom-up methodology which enables social development to be achieved.

Keywords: Institutional structuralism, social development, Aymara women, working with people, Peru

James Midgley defines social development as "a process of planned change designed to promote the well-being of the population as a whole within the context of a dynamic development process in which social investments and the participation of the population are prioritised" (Midgley, 2013, p. 212). This definition represents a forward step within the wider concept of development. Its definition and key factors for success have experienced an evolution process from the 1950s up to the modern day. In the 1950s, development was understood to be the provision of a series of physical and financial infrastructures which intrinsically generated economic growth and development, which was proved to not necessarily be related to these (Horton, 2004). In the 1970s, this situation subsequently led to the concept being based on achieving aspects more closely linked to social elements and not just economic ones, such as health, education or the population (Sastre, Negrillo, & Hernandez-Castellano, 2013). In the following decades, these "micro" focuses were discarded, and attempts were made to achieve development from a macro perspective, this time primarily based on achieving results. Therefore, tools appeared which aimed to provide a solution to poverty through a logical framework and system dynamics (Anand & Sen, 1997).

The critiques of these focuses highlight an excessive rigidity that does not provide solutions to the significant complexity of the different contexts in which responses were sought in order to achieve their development (Cazorla Montero, De los Ríos Carmenado, & Salvo Mendivil, 2004; Chambers, 1997; Friedmann, 2001). As a result of these critiques, some focuses emerged which aimed to achieve development through more flexible and adaptable processes, in which the population's involvement was fundamental (Cernea, 1991; Friedmann, 1993; Midgley, 1995; Oakley, 1993). This bottom-up focus has entailed greater involvement from the direct beneficiaries of the development projects or plans, with the aim of understanding their needs, concerns or ideas. Therefore, through participative processes, the aim is to create a shared understanding between the population and the institutions charged with promoting development, resulting in discovering how they maintain the link between expert knowledge (technical) and what is experienced (by the population) (Argyris & Schön, 1997; Hulme, 1989). This shared understanding is what directs the development actions, which in turn create new knowledge that is

added to the existing knowledge and leads to decision making. This creates social learning processes which drive development (Friedmann, 1993).

Based on this latest focus, new strategies emerged which have been concentrated on supporting local endogenous processes, by supporting the activities carried out by people in the community and by basing the development strategies on driving businesses (whose aim is to improve their own skills) forward (Berdegue, 2001; Herrán, 2014). Therefore, in recent years a number of microcredit systems and models have flourished. Their purpose is to develop people's skills, as well as those of the communities who require them, through the possibility of implementing the shared knowledge created within the aforementioned participative processes (Sastre, 2014).

The Role of Microcredit

Microcredit is a tool that has been used to achieve these objectives. The proliferation in the last 20 years of microcredit systems has led to a number of definitions and visions. One of this system's catalysts (and perhaps its best example) Muhammad Yunus, Nobel Prize Winner and director of Grameen Bank, states that microcredit is a methodological practice in an institution, getting all of the train's carriages moving, starting the engine in all of these carriages which are normally unused and in a state of ruin (Yunus, 1999). Grameen Bank subsequently created a methodology and an institution for meeting the financial needs of poor people, providing them with reasonable access to credit, and enabling them to take advantage of their existing skills in order to earn greater incomes with each loan cycle (Yunus, 2007).

The key to the success of microcredit programs lies in the financial recovery of these microcredits (Herrán, 2014). This adds the role of a guarantor to the roles of the borrower and lender, as a key factor in its success. Yunus introduced a new type of guarantee in Grameen Bank, which goes further than the traditional mortgage guarantee: a mutual guarantee. Through this mutual guarantee, members or colleagues who form a group or community guarantee the refund or cancellation of the credit, so that if credit is cancelled the group can opt for new credit. If

it is not cancelled, none of the members of the group can receive new credit (Lacalle, 2008).

Without a doubt this alternative for microcredit and mutual guarantee adopted by Grameen Bank and other entities represents a novel alternative for achieving development (predominantly economic) for certain areas. However, relying on this microcredit from institutions whose objectives may or may not be related to achieving social development and whose priorities may be primarily linked to commercial activities, has attracted criticism from social development circles (Midgley, 2013).

Towards Social Development: Institutional Structuralism

With regards to his definition of social development, Midgley (2013) states that different groups and social institutions form a cohesive and committed policy framework with a process for mobilizing power in order to achieve social development. Subsequently, this author states that it is possible to create this type of framework, challenging the popular belief that there are quick solutions. He indicates that social development involves a process called institutional structuralism, which is based on mobilizing different social institutions and associations which represent them in order to implement the social development agenda. However, the question that remains to be answered is which institution, body, community or people are responsible for managing, guiding and enabling this process.

In 1993, Friedmann had already presented the novel concept of the planning entrepreneur. This concept, which Cazorla, De los Ríos Carmenado, and Díaz Puente (2005) built on, defines these entrepreneurs (which can also include institutions) as mobilizers of human and non-human, tangible or intangible and public or private resources, with the aim of promoting a series of actions focused on achieving one or more objectives. These "planning entrepreneurs" can be key in taking action when it comes to guiding and managing this institutional structuralism. This should include institutions which are aligned to the location's own components and the people who are involved in the development, enabling government institutions to take part, without them needing to be directly responsible for managing the process.

Midgley (2013) argues that the State or other government agencies across different contexts can play an important role in terms of guiding, managing and allowing the planning of the development process, given the institutional strength they can exert in specific countries or regions; that is, the state can take on the role of a "planning entrepreneur," as Friedmann (1993) would call it. In the European context, for example, we can confirm that the Leader model which was implemented by a government institution (European Union) in 1991 can be an example of this process which continues to be implemented in a successful manner. This process includes different groups who are involved in development through Local Action Groups (Cazorla et al., 2005).

However, there are many socio-political contexts across the world in which the state (at various state, regional or local levels) is not mature enough to guide, manage or enable this continued planning process over time, for a number of reasons: economic, social or political. In the case of Latin America, the government's timescale is limited. For example, in Peru, where our case study is based, political mandates are limited to four years with no possibility of re-election. This situation, combined with the frequent political instability, means that government commitment is limited by time and the frequent political turbulence. On many occasions, this makes it impossible to continuously lead these processes that require time, bottom-up participative methodologies and persistence with regards to shared objectives in order to achieve reasonable levels of social development. As a result, institutional instability, commitment over time and the ability to provide resources can be key factors when it comes to implementing this planned institutional structuralism which could and should be achieved by mobilizing different institutions and groups, including individuals and communities as well as government institutions (Ambaye Teshale, 2016; Midgley, 2017).

Midgley suggests that the best way for the state to manage these groups and associations, as well as different practical strategies, is through "managed pluralism" (2013, 2016). The importance of being able to govern and include these associations, groups or people (stakeholders) whose objectives are to achieve development, has been dealt with throughout the years in successive models. Amongst these models, the Working with

People (WWP) model stands out due to its emphasis on the "localization" of these "stakeholders" through three components (political-contextual, ethical-social and technical-entrepreneurial) which should interact in order to achieve social learning processes (Cazorla, De los Ríos, & Salvo, 2013; De los Ríos, River, & García, 2016). This forms the basis of managed pluralism, which leads the way to achieving social development (De Nicolás, 2016). This model is also focused on people, respecting their rights, traditions and cultural identity; guaranteeing social well-being and social development from an endogenous and integrated perspective (Cazorla et al., 2013).

This article analyzes the social development process carried out by a research group from the "Universidad Politécnica de Madrid" (UPM) (a stable institution with a long-term commitment) in 2007 with the "Comunidad de Mujeres Aymaras" in Peru. Its purpose was to balance social well-being with economic development based on the Working with People metamodel (Cazorla et al., 2013) and its three components (technical-entrepreneurial, political-contextual and ethical-social). The use of this metamodel promotes institutional structuralism, with its cornerstone of supporting the creation of social learning processes. These processes lead to managed pluralism, which is manifested in the development of skills amongst the community (Sastre, Vidueira, Díaz-Puente, & Fernández-Moral, 2015) through a series of factors which are summarized as follows:

a) Raising awareness amongst the community so that they take ownership for the process as well as their own development;
b) Shared evolution process from a social-community type structure to an economic-commercial structure, without losing its fundamental social values;
c) Novel management of revolving funds which are managed by the community itself as a key factor in adding value to production—in this case, traditional crafts;
d) The role carried out by the Universidad Politecnica de Madrid UPM[1] through the Gesplan Group as a "planning entrepreneur during the process".

The results that were achieved provide institutional structuralism with new tools developed through the WWP

methodology which invigorate the process in order to achieve social development from a non-state institution.

The Working With People Metamodel and Its Links to Institutional Structuralism

The WWP metamodel created by Cazorla is based around four principles and fundamental values. The first is based on the respect for and primacy of the people, given that they are responsible for their own development. The second refers to guaranteeing social well-being and social development so that all of the process' efforts should be aligned. This ensures that the needs of the population who are involved in the process are met, in terms of these principles. The third is a bottom-up focus with the aim of guaranteeing that the development process becomes the responsibility of the population which is being developed. Lastly, the fourth one involves an endogenous and integrated focus.

In addition to the principles above, the metamodel encapsulates the three previously mentioned components (political-contextual, ethical-social and technical-entrepreneurial). These three components combine the four areas of the social-relation system (the political environment, public administration, business environment and civil society). Figure 1 shows a summary of the metamodel and is followed by a description of each of the three components.
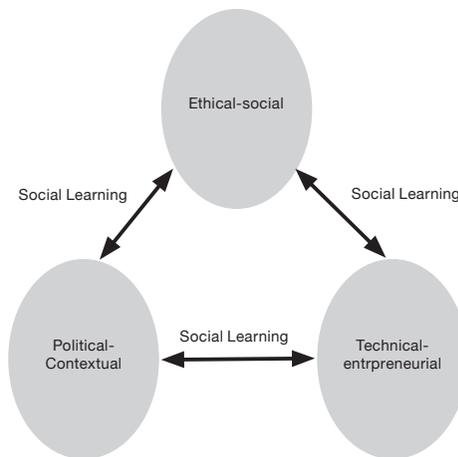

Figure 1. Working With People (WWP)

Ethical-social component

This component covers the attitudes and values of the people who promote and manage the process (Cazorla et al., 2013). This component is therefore the one in which the institute that is guiding the process is based. The fact that said institution is situated in this component has a special meaning. On one hand, all institutions that try to start a development process should be aligned with the values of those people on which the process is based; on the other hand, the fact that the word "ethical" is added determines this institution's actions so that they are focused on a solid and sincere commitment to the people and not for their own good.

The state can take on this component, and as stated by Midgley (2013), in certain contexts it can be the appropriate institution for carrying out the social development processes. However, it is necessary for the state to assume a solid, sincere, ethical and long-term commitment. These characteristics linked to this component are acceptable for many states in developing countries, but there are also many countries in which the states (for various reasons) do not have the required characteristics of this component. This makes way for other institutions to take responsibility for starting the process, but only those that have (or are seriously open to having) the proposed characteristics and are reliable when it comes to managing the process. In many cases, NGOs that assume this component with great enthusiasm lack continuity in terms of their commitment and end up abandoning this effort before achieving institutional structuralism within the community so that they "can have their own development."

Political-contextual component

This component provides the project with the key elements required for it to be implemented in the context where the process will be carried out. It is necessary to locate and mobilize the organizations, institutions or people from the area in which the process will take place. The nature of these organizations, institutions or people can be public and/or private and it is necessary for their involvement in the process to be voluntary and for them to be committed. Government groups, municipalities and associations can have the characteristics of this component.

Based on this component, the process is contextualized and adapted to the circumstantial realities of the territory and the people, who provide contextual and political validation/approval for the actions that take place. In the same way that the technical-entrepreneurial component offers certainty in that the projects carried out during the process can be technically and commercially viable, the political-contextual component adds a contextual value to these actions that can be carried out here and now.

Technical-entrepreneurial component

This provides the process with technical and economic consistency. The institutions that represent this component should guarantee the existence of funding in order to implement and continue the process and should also ensure the technical and economic viability of the processes which are carried out during the social development process.

In the case of this component, there can be different institutions with different roles which assume the characteristics required by it. If the process is initiated by the State, it can act within this component by funding the process. This component also includes different people and public or private institutions which act with the objective of ensuring and evaluating the feasibility of the projects, both technically and commercially.

This metamodel is aligned to and promotes the model for institutional structuralism proposed by James Midgley (2013). In addition to providing structure to the process, not only does it enable the "detection" of which groups, institutions, organizations or people (stakeholders) can be involved in it, but it also contextualizes what the role of each of these is. Based on this point, and once institutional structuralism is proposed, Working with People adds a fourth component which is interrelated with the other three: social learning.

Through social learning processes, the stakeholders involved in the process (who are in similar positions of power) start creating new knowledge which, in addition to enriching the process, also provides the stakeholders with new elements and characteristics. As a result, their role is not stagnant and evolves throughout the process. This situation drives managed pluralism, which has a direct impact on the institution, agent

or people involved in the social development. This leads to an increase in their skills, which in turn encourages them to start taking ownership and responsibility for their own development rather than simply being included for the sake of it; unfortunately this is often the case when there is more good will than efficiency present (Cazorla, 2017; Sastre, 2014).

The Coordinator of Aymara Women and the Start of the Social Learning Process

This section will describe the context of the action area and explain the experiences from the development process which has been carried out with the Coordinator of Aymara Women using the WWP model. This experience incorporated and expanded on the previously developed elements through other development processes implemented by the UPM in Argentina, Mexico, Ecuador and Peru itself (Cazorla et al., 2005; Fernández, De los Ríos Carmenado, & González, 2017; Herrán, 2014; Vivar, Barrera, Coronel, & De los Ríos, 2008; Yagüe, Montes, & Morales, 2013; Yagüe, Salvo, Prain, & Gonzales, 2009). Therefore, the work with the Aymara women is not fixed and/or isolated; rather, it can be described as a "living laboratory" which brings together the work carried out over more than 30 years across different cultural and economic contexts.

Context of the action area

The process is located in the state of Puno (Peru), which is on the coastal area of Lake Titicaca in Peru. The state of Puno covers an area of approximately 72,000 square kilometers and has a population of approximately 1,300,000 inhabitants, which represents a population density of 18 inhabitants per square meter. With regards to politics, the state of Puno has five seats in the national assembly and has 40 municipal governments. The elections, as is the case in the rest of Peru, take place every five years with no option for re-election. This without a doubt determines the continuity and stability of the actions carried out by public bodies. Three languages are spoken in the state of Puno: Spanish, Quechua and Aymara. The Aymara population is located to the south of the state towards the coast of Lake Titicaca, at an average altitude of 3,818 meters above sea level (INEI, 2015).

The Aymara population primarily works in agriculture and livestock. In terms of agriculture, quinoa crops are particularly important. With regards to livestock, this primarily involves alpacas. This alpaca wool is one of the most highly sought after for its quality, feel and warmth, making this livestock one of the economic pillars of the region. The region's economy is primarily based on agriculture and is impacted by inclement weather due to the altitude. The Aymara population's average monthly income is approximately 300 soles (92 USD) per month. Due to historic and cultural reasons, the Aymara people have very specific traits which differentiate them from other ethnicities. In terms of these traits, the following characteristics can be highlighted (Llanque, 1990): sense of community, solidarity, pride, work ethic, family, dignity, generosity, celebratory spirit, religiousness, and a love for their people and Aymara language. These characteristics have an influence on the Aymara people, giving them some specific attributes which should be taken into account when initiating work processes with their people.

The Coordinator of Aymara Women

The Coordinator of Aymara Women (CMA) was formed in 1982 under the name "Coordinación Pastoral de Mujeres de la Prelatura de Juli" (CPM). The creation of this institution was promoted by a religious group from the Juli Prelature (Peru) as a way of finding a solution to the abuse problem and general issues faced by the Aymara women from this region. When it was created, the institution was supported by various religious orders which aimed to achieve changes in society and the culture in which they lived. In the 1990s the original CPM started to form relationships with other external institutions in order to train its members in different activities relating to production, agriculture, crafts and human rights. It is during this time that the first activities relating to weaving, natural medicines and leadership took place. These activities were supported financially by the members of the CPM as well as different institutions, amongst which the Juli Prelature, Koch Foundation and Maryknoll Society stand out.

In 2006, various researchers from the UPM who were carrying out projects in adjacent areas received a call from the Juli Prelature in which they were told about the CPM. This

first contact is the catalyst for a series of visits and preliminary workshops, culminating in the initiation of a social development process following the legal establishment of the CPM under the name "Coordinator of Aymara Women" (CMA).

Figure 2. Timeline of the Coordinator of Aymara Women Project

1986	1990	2007
CPM	CPM	CPA
Creation of the CPM promoted by Juli Prelature	Initiation of weaving activity	UPM involvement Legal establishment of the CMA

Figure 3. Location of the intervention area
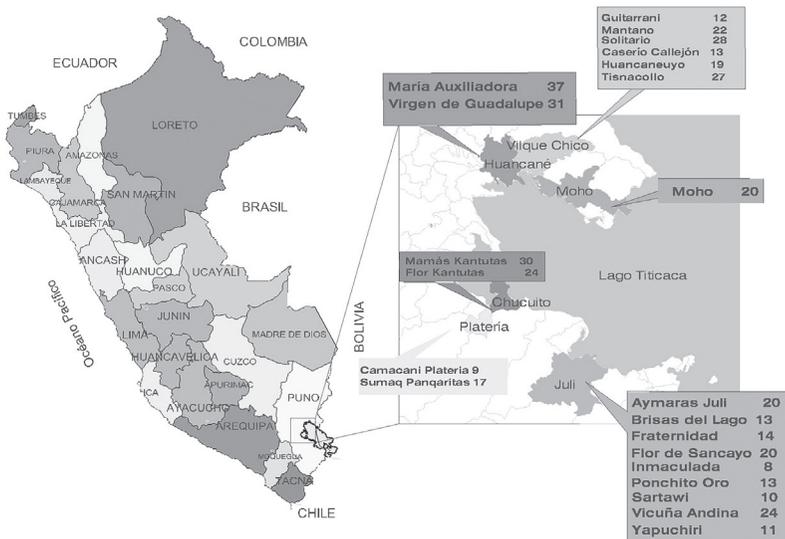
The CMA is spread across three geographic areas (north, south and central) which includes more than 400 women (50% from the north area, 32% from the south area and 18% from the central area) organized through 22 groups spread across six districts within the three geographic areas (Figure 3). Each of these groups has a president and a secretary, and belongs to one of the three geographic areas, which also have their own zone leader. Lastly, the organization has an executive committee comprising of six women which are elected every two years.

The start of the process through WWP

In 2007, following a series of field visits, a process was started with the aim of working with people in order to achieve social development within the CMA. This process was initiated, managed and led by an established and stable organization which is highly committed in the long-term to effectively complete the process: this organization is the UPM through the Gesplan Group. The UPM acted as a "planning entrepreneur," mobilizing resources and groups, people and institutions with the aim of implementing and accelerating the process. Proof of this lies in its drive to obtain the initial financial resources, which were provided by the local government of Madrid during a two-year process.

Once this initial funding was obtained, the first contact was made with the aim of locating the key stakeholders who cover, as far as possible, the three components of the Working with People model. The UPM used the ethical-social component to guide and manage this process, taking into account the CMA's principles and values. Thanks to its knowledge of the development context, the institution's directives covered the appropriate elements of the political-contextual component. It was the experts mobilized by the UPM who facilitated the elements corresponding to the technical-entrepreneurial component which also included the women from the CMA as an active part of the process. Based on these main stakeholders (Table 1), the first workshops took place with the aim of mobilizing and energizing the process.

Table 1. Level of affinity amongst the participating institutions at the start of the UPM involvement (2007) in relation to the WWP components.

Institution	Ethical-social Component	Political-contextual Component	Technical-entrepreneurial Component
Gesplan-UPM	4		
CMA	1	3	
Experts UPM			4
Women CMA			2

Note: Numbers in cells are estimated by the authors using the Likert Scale, where 0 = very low; 4 = very high.

These initial workshops were designed based on the "empowerment evaluation" methodology (Fetterman, 2001) in order to include people's opinions and evaluate the development processes that had previously taken place in the region, identify the reasons for which these processes were unsuccessful and identify possible actions that could be taken. Following various workshops, a set of actions was identified in terms of supporting textile crafts in the countryside, given the easy access to one of the most highly sought after wools with the highest level of added value in the world: alpaca wool. This course of action set by the CMA, which was analyzed by the experts and entrepreneurs and supported by the UPM, is still in place today and represents a fundamental aspect of the process. Once this course of action was designed, social learning processes were created resulting in managed pluralism as a way of governing the process. These social learning processes have led to a number of different actions with the aim of achieving continuous improvement during the process. Developing new actions and involving new approved stakeholders was essential.

Analysis of the Process

After nine years of working with the CMA, we can highlight a series of elements which are unique to this process compared to others that have been started (references from the Gesplan projects): awareness amongst the community so they can take

ownership of their own development; shared evolution process from a community structure to an economic-commercial structure; a new way of managing revolving funds; and the role of the UPM as a planning entrepreneur. These elements lead to an evolution in the CMA's role which is analyzed through the WWP components.

Advocates of the process

The involvement of the CMA from the start of the process, as well as its leading role in terms of decision making, has reinforced the perception that they were the leaders of the process. Throughout the process, the aim has been to take their opinions into account; evaluating, arguing and approving or rejecting them in an agreed upon manner. In addition to the development of the process, and the flexibility and commitment the UPM has shown the community, we can highlight three aspects that we consider to be fundamental when it comes to evaluating this perception: needs-based training; access to the market and choosing their collections; and national and international recognition of the process.

Needs-based training. As textiles are the main industry in the process, the women from the CMA observed how, despite being highly skilled in sewing (due to training received before the start of the process), it was necessary to strengthen and improve these skills. This situation made it necessary to incorporate new stakeholders (textile instructors) in the training process (technical-entrepreneurial component). The workshops carried out by the trainers included the leaders of the group, who in turn were able to train the other women in the community. They were encouraged to become an active part of the process, which reinforced their (true) perception that they were the real protagonists of the process (Sastre, 2014).

Access to the market and choosing their collections. One of the concerns at the start of the process was the need to find a gap in the textile industry. The designs that were used by the CMA members at the start of the process had a distinct Andean flavor which considerably limited their target market, despite being made with very high quality wool such as alpaca and baby alpaca. From that moment, the guide institution (the UPM) suggested that they could make garments with new designs and a

fusion style, to appeal to a broader market. A decision was made to involve a fashion design team, which meant a new stakeholder in the process (technical-entrepreneurial component). The selection of designs proposed by the design team was carried out by the CMA, which (in conjunction with the UPM) proposed the creation of annual catalogues to promote their creations.

National and international recognition of the process. The fashion shows to present the new collections were key in terms of raising awareness of the process. In the first years, an annual show took place in Lima; later the field was widened to include new shows in Madrid and Murcia. The success of these shows in terms of exposure and sales was a turning point for the process. It is important to mention that the role of the UPM in guiding the process (as well as other stakeholders involved) was essential for the success of these activities as a result of the marketing and relationships between these.

Towards a structure with an economic-commercial nature

The CMA has a community characteristic based on some principles and objectives linked to the context and the idiosyncrasies of the Aymara woman. In recent years, a more economic and commercial nature has been added to the original characteristic. This change has in part been the result of the direction taken in the process, which has not only required the women to be trained in textile art, but also required a change in mentality and character, which enriches the institution without forgetting its roots.

From the start of the process, the management of money from the sales and benefits received from these has been the responsibility of the CMA itself, under the supervision of experts from the UPM. This situation has been one of the main factors which has led to this new economic-commercial characteristic and has also involved them as an active part of the management process (ethical-social component). Proof of this new characteristic is the CMA being awarded entrepreneurial institution of the year in the 2016 "Telefónica Perú" awards, in a contest in which over 100 Peruvian institutions and entrepreneurs took part (El Correo, 2016). This award has reaffirmed a change in direction of the elements the CMA contributes to the process and which can be analyzed through the WWP. Even though the

CMA was involved in the development process at one point, primarily providing the elements of the political-contextual component, it has gradually acquired elements from the technical-entrepreneurial component itself (as a result of improvements in the quality of fabric and commercial management skills). This component is shared with other stakeholders, amongst which the experts provided by the UPM as support stand out.

Management of revolving funds

The need to create a revolving fund in order to provide funds for purchasing wool for use in craft products emerged in 2009. The fund created by the UPM with some of the resources that were used to initiate the project, is initially managed through a "mutual guarantee." This is similar to what was established by the Grameen Bank, although in 2011 this type of management changed in light of the need to revitalize the fund in response to increasing demand. The CMA therefore took control of the fund themselves, taking on all the responsibility, and thus enabling their handicrafts to be a central part of their work. This new form of management has provided results, and there are currently 32 loans, of which none have been lost.

The unique aspects of this fund can be explained by the nature of microcredit's and the institution's commitment to strengthening the process, as explained here:

a) The nature of microcredits. As they are intended to provide the weavers with material (wool) for their garments, once the garments are made they become a form of guarantee. In addition, as the CMA and the experts from the UPM are the connections between the supply of material, this ensures the money lent is used correctly.

b) The institution's commitment to strengthening the process. The CMA is a well-established institution, which has been operating for more than 30 years under various names. As a result, the institution's commitment further reinforces the guarantee that said fund will be used to take the process forward.

This revolving fund management has provided the CMA with management elements during the process. These elements can be analyzed from the perspective of the WWP within the ethical-social component.

The role of the guide institution (UPM) in the process

The guiding role of the UPM in the process has been critical throughout the years. The UPM has acted as a "planning entre-preneur" at all times, mobilizing stakeholders and funding the process through various stages. First, the Government of Madrid provided a small amount of funding which ended in 2011. The Community of Madrid replaced this and funded the process until 2013, when funding was secured from the Government of Asturias for one year. From this point onwards, the process has been funded by private entities who were surprised by the characteristics of the process and therefore decided to become involved in it (pro bono), covering the costs of the experts who were deployed to provide their technical expertise to the process.

Based on the above, it is evident that the success of this process, to a great extent, lies in the commitment of the "lead-er" institution to mobilize institutional structuralism. As stated by James Midgley (2013), social development requires adequate time based on the needs of each territory. This means that the institution guiding the process should be stable over time; this process would not have resulted in anything if the UPM had dis-appeared half way through the process. However, not only must the institution to be stable over time, the objectives which drive the institution must also remain stable over time. This is a key point with regards to this topic, as the stability of the institution and its objectives can never be less than the time required for the process, as it would end up being incomplete and inconsistent.

Evolution of the CMA's characteristics
based on the WWP components

As previously analyzed, the CMA has evolved and has ac-quired elements which it did not have at the start of the process. If we analyze this premise on the basis of the Working with

People components, we can observe how the CMA has been increasing its role throughout the process and improving its capabilities (Negrillo Deza, Yagüe Blanco, Hernández Castellano, & Sagua Vilca, 2011; Sastre, 2014; Sastre et al., 2015). The following table summarizes the previous analysis and demonstrates the evolution of the different stakeholders, as well as how the CMA has evolved from the start of the process, by analyzing an intermediary stage (in 2012) and the current situation.

The improvements in the CMA's capabilities and evolution of its leading role shown through the WWP (Table 2), reinforces how this institution has been transforming itself. This has enabled social development, which has resulted in a (real) perception that they themselves are the protagonists of their development and well-being.

Table 2. Level of affinity amongst the principals participating institutions from the UPM involvement (2007) in relation to the WWP components.

Institution	Ethical-social Component			Political-contextual Component			Technical-entrepreneurial Component		
	2007	2012	2016	2007	2012	2016	2007	2012	2016
Gesplan-UPM	4	4	4						
CMA	1	2	3	3	3	4	0	2	3
Others				0	1	1			
Experts UPM							4	4	4
Entrepreneurs							0	0	2
Design/Capacity Team							0	3	3
Women CMA							2	4	4

Note: Numbers in cells are estimated by the authors using the Likert Scale, where 0 = very low; 4 = very high.

Final Considerations

The institution which enables, leads and manages the social development process should be an institution that is committed and established, and one which incorporates the ethical-social component of the process and acts as a "planning entrepreneur," mobilizing stakeholders and resources. In certain contexts, the State can take on this role, but in other cases, where for whatever reasons the State does not have these characteristics, any institution which does have them can act as a catalyst for said institutional structuralism.

Based on the case analyzed, it can be seen how institutional structuralism can use the WWP participative metamodel when it comes to motivating and mobilizing stakeholders. The social learning processes facilitate managed pluralism, which is supported by the three components of the WWP metamodel. The success of the process also lies in the willingness of the institution or people involved in it to participate and take the process forward. In this case, a large part of the process' success is due to the CMA's commitment and stability.

The evolution of the mobilized institution's elements, through Working with People, can vary throughout the process. Natural evolution is able to provide greater advocacy and strengthen the capabilities of these institutions, people or groups who are impacted by the social development process. It is this evolution that drives the reaffirmation that what is produced as a result of the process is social development.

Endnotes

1. Since 2005, the UPM has brought together a dynamic structure of research groups as a cornerstone of the Research University concept. One of these is the Gesplan Group, which has been tasked with carrying out this process.

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