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Networks of Solidarity Economy and solidarity in the Social Economy in Latin America. The State in the context of the public sphere and the construction of situated policies for the reproduction of decent work and good living.

From RIPESS Lac, and in consideration of the collective reflections gathered in the framework of our "Latin American Meeting", held in November 2022 in Quito, Ecuador, we share the need to think collectively about how we approach the construction of life in this continent, vertebrated by the Andes, with a diverse and profound nature that our peoples, communities and families have woven and have kept.

This land, *mapu, pacha*, which has been created and recreated from the diversity of cultures that are expressed in the bio- and socio-diversity of every corner of this territory, with many voices, words, languages, tongues... with diverse cosmovisions present, some dominant and others that resist in the orality of our peoples, promoting their own heteronomous identity narratives in clear opposition to colonial hegemonies.

Cultural diversity and its impact on life, we observe it from the SSE first in the relationships from where we organise food for our communities. **The banner of food sovereignty is central to the movements that make up our network, the right of communities to produce their food, save their ancient seeds, develop minga and barter, have access to water and propose alternatives for its care, protect areas of biological corridors to defend agroecological production, protect coastal edges and ecosystems that generate water sources and reserves, rivers, lakes, seas, is part of this same banner.** This is a fundamental condition for the reproduction of community life in the territories.

Care for the reproduction of the good life for future and present generations must be sustained by protecting the land and people, a fundamental condition for the reproduction of community life in the territories. building respectful relationships between people and in relation to nature, based on cooperative links between species, with attentive observation of the processes of life in balance with nature, between communities and peoples. The Social and Solidarity Economy raises the Buen Vivir or Living Well by taking up the teachings of ancient peoples and warns against capitalist lifestyles, which overestimate the capacity of individual agency and underestimate the impact of these individual decisions on the collective outcome, the "tragedy of the commons" is the problem generated by the capitalist system.

As the Tayta Roberto Ochoa shared: *"Buen Vivir or Vivir bien is a claim and proposal of the peoples of South America that proposes the possibility of living in harmony with nature, among people and leading a life in community.*

It is a claim because it is about a way of life different from the "western" one that proposes development and economic growth at all costs, that devastates the pachamama (mother earth) and leads human beings to divest themselves of their connection with the essence of life to become a producer/consumer far from the natural rhythms of life; It is also a proposal because it has philosophi-



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cal, practical, experiential, historical, social and political foundations, which is why it has become an alternative considered as an opportunity to change the predatory model of "malvivir". Adriana Rodriguez 2021

Buen Vivir is a translation of the indigenous words Sumak Kawsay (in Quechua of Ecuador) - Suma Qamaña (in Aymara of Bolivia), Kúme Mognen (in Mapudungun), however the richness of the meaning of these ancestral languages expresses something that speaks of Full Life or the fullness of Life, as the way of living of people in communities in harmony with nature and in balance in individual and collective relationships, that is why we also speak of Good Coexistence.

For the Ashuar people of the Amazon of Ecuador and Peru, "Shiir Waras" (Good Living) is understood as a domestic peace and a harmonious life that includes a state of balance with Nature (Bartolomeu Meliá, 2002). According to the Amazon Indigenous Agenda, "it is to return to the maloca (indigenous ancestral home) is to return to ourselves, to value even more the ancestral knowledge and the harmonious relationship with the environment.

From the SSE movements and collectives we look at our Latin American communities and cities and we can see that today there are different types of markets and different actors in these markets, with different bargaining powers, different scales of intervention; large chains and corporations concentrated in a few shareholders, and on the other hand many micro actors articulating a small-scale and solidarity-based economic fabric.

With asymmetrical relations between them and us, collaborative and solidarity-based experiences in local spaces that must resist or are expelled by pressure from agribusiness, mega forestry businesses, mega corporations in fishing, mining, agrochemical and biotechnology industries that introduce genetic modification of seeds, of species, with criteria of maximising the profits of multinational companies. All these practices, backed by lobbying interests, are reflected in Latin American institutional scenarios and coexist with the experiences of resistance from solidarity, peasant, popular and native peoples' economies, as well as urban and rural social economies.

In this sense, recognizing the SSE as a real alternative for sustainability implies a transversal review of educational, productive and commercial systems, economic-financial systems, States and the articulation mechanisms of international organizations and the structure of the State so that they collaborate effectively in supporting processes of transition from capitalist logics to solidarity logics "which are basically those that defend the rights of people, their collectives, nature and their cultures".

Understanding and recognising that the first practices of Buen Vivir must be able to be carried out within households, and that States must recognise these jobs, understanding that care and reproduction activities are also part of collective work.

From RIPESS we point out that the social solidarity economy (SSE) is recognised in Latin America, working towards the objectives of Good Living, recognising the plurality of the social and soli-



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solidarity economy, its practices, experiences, processes, theoretical positions and projects of society and economy of the unrecognised workers of the popular camp.

This implies dialogue between the different public actors: people from the governmental apparatus and people from the collectives, SSE organisations, making it possible to have an impact on the construction of public policies, with States available to support these agreements. We understand the public as an integrated construction between state and social systems and in this sense we recognise our responsibility to point out the necessary construction of local, national and international agendas in a joint manner...

From RIPESS we recognize that the economic and political actors present in the SSE have different institutional structures, some of them formally constituted as economic entities before the networks of local governments, vertebrated in the SSE "cooperatives, mutuels, foundations..."; other community organizations or around trades and popular economies, others constituted in a functional way that operate with recognized legal figures but do not have formalized economic activities of exchange and taxation. recovered productive units"; other community organizations or around trades and popular economies, others constituted in a functional way that operate with recognized legal figures but do not have formalized economic activities of exchange and taxation associated with them; other informal networks that operate de facto around collectives, regional or national movements; networks of professionals, technicians and people around the SSE.

The SSE is an alternative to capitalism, and its economic systems controlled by large corporations, insofar as it aims at the good living of people in relation to and with nature, and not the generation of profit for profit, it is about sustaining food, work and life.

In the SSE, organizations, individuals and communities must be considered on equal terms and rights, and must play an active role in determining the course of all dimensions of human life: economic, social, cultural, political and environmental.

SSE exists in all sectors of the economy of production, finance, distribution, exchange, consumption and governance, as well as being expressed in care economies. Care for: nature, people and these communities.

In order to comply with the agreements signed at the 110th ILO conference on the SSE and decent work, States must generate policies, together with SSE organisations, to enable the possibility of an economic alternative and not just the integration of sub-alternated practices into capitalist systems. This is because if the space for integration is low, the SSE remains in the peripheral sector, because its objective is different and it ends up reproducing inequalities and even being a mechanism for the precariousness of work and life.

The creation of public policies for the SSE must recognize the contribution and knowledge generated by SSE organizations in operation, and support their integration processes chosen by SSE communities as systems for the exchange of products and knowledge; support for local self-managed



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certification processes; food circuits that can have different scales, barter, local fairs, baskets, as well as supplying public establishments (schools, hospitals, prisons); participatory mapping for community areas that should have environmental and cultural protection, for the safeguarding of socio-ecological zones and local cultures.

The SSE movements are also committed to the idea that public education should prepare people for cooperation, care, collective action, life and not only for individual competence, from the different levels that allow them to make solidarity economy in the various sectors: for the different productive processes, as well as to know the legal and institutional structures and to generate different alternatives of economic and territorial governance, which attend to the principles of equity and respect for human rights.

In this sense, educational models must train for peace and cooperation, for collective articulation and respect for nature, based on the diversity of ancient and modern local knowledge, and this is undoubtedly a great challenge.

Because the current context situates us from a dominant cultural ethos, which professes individualism and transforms the "consumer" into a person who not only consumes but also has skills for the production and reproduction of life and awareness of this process. And this is an urgent task as the capitalist economic and financial system every day shows us the inability to guarantee sustainability by its scale.

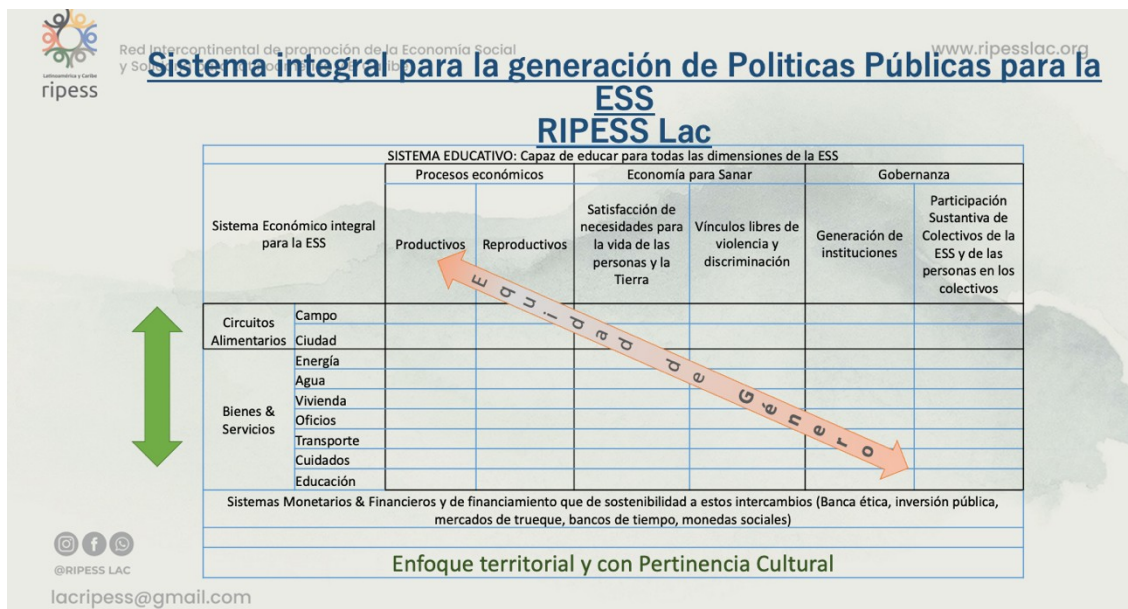
SSE is not only about reducing poverty, but also about overcoming inequalities, which cut across all social classes, and achieving cultural change to deal with the economy. The SSE has the capacity to use the best practices of the present system (such as efficiency, use of technology and knowledge) and to channel them towards the benefit of the community, based on the values and objectives of good living.

It is now up to the States to listen to these experiences in order to co-construct public instruments in favour of these actions and to advance a social and solidarity-based economic agenda that is participatory, that enables territorial processes, that broadens the range of recognition of ways of doing and understanding the economy, and that tends to recognise the social rights of those who sustain life in the communities and their territories.

From RIPESS Lac we understand that there is no recipe, and we would like to share a grid of dimensions, which we think can open the conversation for a social and solidarity-based economic proposal.



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These dimensions allow us to:

- Identifying the articulation of Food Circuits; the chains of rural-urban articulation of peasant and agro-ecological products, and the banner of Food Sovereignty, is a priority for the SSE.
- That there are many other SSE practices that generate work and sustain productive dynamics in services and trades that are woven from the SSE. This implies giving recognition to forms of collaboration that have the potential to sustain community life and socio-economic relations.

What they require:

- Professionalization, recognition of local and ancient knowledge; as well as the training of professionals in Universities and Schools of Law, Economics, Administration, Humanities, Agriculture, Engineering, Arts, Social Sciences, sensitive and prepared to accompany SSE experiences in their territories: Law, Economics, Administration, Humanities, Agriculture, Engineering, Arts, Social Sciences, sensitive and prepared to accompany SSE experiences in their territories. To guarantee, from the production of knowledge, dialogues of knowledge that guarantee the reproduction of life.
- The formalisation of a working space between the systems that make up the sector and the nation states, favouring policies and mechanisms conducive to strengthening the sector.
- Recognition of care needs, the reproductive dimension of the economy: care for nature and its biodiversity, its ecosystemic wealth and respect for the right of communities to care for and enjoy common spaces for good living; care for people who require care (children and




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other populations that require it), and social care for those who care, education for peace and respect, based on: gender, from an intersectional approach.

- Flexible public institutions that allow for formalization adapted to the realities of workers and territorial organizations, simplifying processes and requirements for the SSE sector, as well as promoting gender-balanced participation, such as the substantive participation of SSE organizations in public policies that involve them, at a multi-ministerial level.


This also requires financial structures that are transparent and allow for ethical and solidarity-based financing, that stimulate circulation and avoid concentration.

We are convinced, based on historical evidence and current accounts, that the SSE has and has been building, since our ancestry, a collective model of solidarity-based development that is inclusive and fair for our nations, our continents and the world. This is why we point out that it must be articulated around a systemic and popular education proposal, where situated and ancient knowledge, institutional heterogeneities, the State, political participation and financing systems are integrated. In order to make sustainable and solidarity-based alternatives possible, Economies for Good Living.


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Todos los seres humanos nacen en igualdad de condiciones, tiene Derecho a una vida libre de discriminación					
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Gestión Autónoma de capacidades para la vida	Dº a la Educación		Dº a la Seguridad Social		Dº a la Autodeterminación Política
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