



## Feminist analysis of social and solidarity economy practices: views from Latin America and India

### Executive Summary

*Christine Verschuur, Filipe Calvão, Ivonne Farah, Marisa Lis Fournier, Isabelle Guérin, Kaveri Haritas, Isabelle Hillenkamp, Santosh Kumar, Yira Lazala, Erika Loritz, Miriam Nobre, Rajib Nandi, Gabriela Ruesgas, Ibrahim Saïd, Fernanda Sostres, Govindan Venkatasubramanian.*

### 1. Research plan

The research project "Feminist analysis of social and solidarity economy practices: views from Latin America and India" - December 2015 - March 2018 examined six case studies of social and solidarity economy (SSE) initiatives led by women, three in Latin America (Argentina, Bolivia, Brazil) and three in India (Karnataka, Kerala, Tamil Nadu). In order to do so, a network of researchers was established, under the coordination of Christine Verschuur (Gender Centre/Anthropology and Sociology-Graduate Institute Geneva), involving institutions in all these countries, with different disciplinary backgrounds in development and feminist studies.

Social and solidarity economy (SSE) is defined in a very broad sense, as any economic activity that privileges the quest for solidarity (among producers, between producers and consumers, in diverse territories and environments, etc.) over individual (or group) only-for-profit and rent-seeking behaviour, and where spaces of deliberation to democratize the economy are opened. Production, exchange and redistribution practices based on solidarity can be found in almost all areas of economic activity – from agriculture to handicraft, manufacturing, finance, social and care services. SSE practices aim to re-articulate the market and the State, under the principles of reciprocity and solidarity. SSE initiatives contest the dominant views of economy, insisting on interdependency between human beings and with the environment, on reciprocity and social ties, on priority to social needs and redistribution. They combine everyday practical issues and long-term struggles and aim at including a political dimension in order to be transformative, and not to be solely mitigating the effects of poverty without struggling against its causes. Long ignored, SSE practices have received growing attention in the last decades from academics and policymakers alike (Laville and Cattani 2006). However, this growing interest remains gender-blind, even though these practices are highly gendered and women play a major role in them. At the same time, although feminist studies have theorized on the concepts of social reproduction and care, they have tended to spend insufficient analysis of collective solidarity-based activities in the field of social reproduction.

Feminist studies have deconstructed the concept of work – in particular women's work - contesting the binary distinction between "production" and "reproduction". Social reproduction encapsulates the renewal of the workforce and the reconstitution of social relationships and institutions, to maintain life and reproduce the next generation. It thus includes not only all activities but also social relationships necessary to maintain life now and in the future. Care and

domestic labour – for instance preparing meals, caring for the well-being, educating - are part of social reproduction, but also agricultural labour for self-consumption or community work for the maintenance of social ties and a healthy surrounding environment. "Naturalizing" women's involvement as responsible of the well-being of the family, without valuing this as work, and without providing social rights as workers, contributes to see reproductive work as "free". Social reproduction dynamics are embedded in SSE initiatives. However, the way in which social reproduction relations operate within SSE has not yet been extensively studied.

This research project aimed at addressing these gaps in SSE analysis and policies from a feminist perspective. We hypothesized that the social and solidarity economy cannot contribute to sustainable development and become an alternative to current economic (mal)functioning if it merely offers innovative forms of production, consumption, exchange and financing. We presumed that to be truly transformative, SSE initiatives also needed to address the reorganisation of social reproduction, integrating the political goals of gender equality and equitable gender and power relations.

In that order of ideas, the objectives of the research were the following: 1. To understand practices, social relations and power relations linked to social reproduction within SSE; 2. To explore the contribution of SSE to the renewal of public action and policies, in the field of production and social reproduction; 3. To bring insights on the on-going discussions on policy innovations, as a way of contributing to the discussion on the SDGs.

The research combined anthropological, sociological, economic, and political science approaches and deployed participatory-action-research methods. We collected significant information, elaborated meaningful findings on each case study, offered comparative analysis, and accomplished several activities in both political and academic domains.

## 2. Results and analysis

Our research empirically approached how social reproduction is embedded in SSE initiatives, comparing dissimilar contexts in which such dynamics imply diverse power structures and institutions, including class, caste, race and ethnicity hierarchies, rigid representations about mothering and care work, and control of sexuality and procreation. We investigated the practices, the social relationships through which social reproduction is organized in SSE and the power relations in SSE by examining whether and how the high level of participation of marginalized women in SSE initiatives leads to power negotiations, at the domestic, local, national and global level. We have explored under what conditions marginalized women in SSE initiatives can constitute themselves as subjects of rights, to transform the reproduction of gender and social inequalities. We also explored the contribution of SSE to the renewal of public action and policies, and how the inclusion of feminist agendas in the field of production and social reproduction is negotiated. The project encompassed six case studies of SSE from the Global South, in Latin America and India.

In India, the project included case studies in Tamil Nadu, Kerala and Karnataka. In Tamil Nadu, the research focused on political struggles led by rural south-Indian Dalit (ex-untouchable) women to access basic rights and protect their livelihood. In this context, women's collective action was concentrated on the right to earn a living and to access water on their own territory, with various motivations: as a pragmatic reaction against the threat over

their means of subsistence, whether land or water, and as defence of natural resources as a common, motivated by a sense of responsibility to protect the territory, fighting against industrialization. In Kerala, the research concentrated on the organisation SEWA, founded in 1983 as a federation of self-employed women organisations. The SEWA Kerala movement began as a response to the loss of traditional livelihoods due to deprivation of natural resources, having as primary task to restore economic security for women. Currently, SEWA Kerala organizes women informal sector workers, primarily domestic workers, against social, political and cultural resistances for protecting their rights to work and engage in paid work or employment. In Karnataka, the research focused on a fresh fish sellers' association in Udupi district, looking at the political struggles of fisherwomen workers for access to their livelihood by selling fish and at their struggles for social protection and State welfare.

The Latin American case studies were located in Vale do Ribeira (Brazil), Batallas (Bolivia) and Buenos Aires (Argentina). In Brazil, the case study was conducted as a participatory action-research by SOF (*Sempreviva Organização Feminista*), a feminist NGO based in São Paulo, in partnership with the French Institute of Research for Development (IRD), with a network of women farmers of the region of Vale do Ribeira (State of São Paulo). This network, supported by SOF and involved in a project promoting agro-ecology from a feminist perspective, aimed at developing knowledge, techniques and relations of production and consumption that redefine the relationship between men, women and nature in a socially and ecologically sustainable way. In Batallas, the research focused on the perceptions and practices of women heads of households, part of them members of producers' associations in the rural area of the municipality. The research analysed the potential of these collective forms of economic organisation for the recognition of women as workers, bearers of social rights, and as germinal spaces of common forms of management of social reproduction. The Argentinian case study focused on community organisations providing care services to children and young people in poor urban contexts. These organisations have constituted networks and uncover paradoxical social dynamics where the increase of personal autonomy is rooted in gender-stereotyped tasks.

The main conclusions of this project bring new insights along four axes of analysis that we present below: 1. Work, social reproduction, social and gender relations. 2. The usefulness of the concept of solidarity; 3. Territory and the constitution of political subjects. ; 4. Articulation with the State, support, autonomy or co-optation.

### ***Work, social reproduction, social and gender relations***

The frontiers between women's productive and reproductive activities are blurred, as all six case studies illustrated. Women's work in SSE activities – like subsistence farming, selling fish in the market, caring - is frequently considered as a service more than as work, "naturally" carried out by women by virtue of being a woman, and "productive" activities are presented as being domestic ones. As a result, a common issue in the different case studies is that, since their work is not recognized as such, women have limited or no social rights as workers, and they are often not entitled to protection or support from the State. Women continue to be situated at the articulation between domestic and capitalist social relations of production and reproduction and are pivotal in organizing the reproduction of labour power and the maintenance of individuals inserted in the capitalist system. However, we also observed emerging ways of reorganising and resignifying social reproduction in sustainable ways.

In all the initiatives that we studied, women led associative activities incorporating care: they care at the same time for people, for the territory, for local collective identities and for the immediate reproduction of life. These organisations fulfil functions and deliver services that the State does not provide, services that are socially necessary and highly demanded by the local population. In their daily tasks as members of these organisations, the women provide access to rights: to food, education, recreation, minimal income, environmental sustainability, social security. Huge amounts of personal time are used by women to carry out all the reproductive activities. This adds to what can be called the *mental load* of social reproduction. Within SSE's as well as in capitalist social relations of production, women's (re)productive work is still highly unrecognized and devalued even though it is the basis for the continuity of life.

### ***The usefulness and limitations of the concept of solidarity***

The case studies investigated lead us to question the usefulness of a concept such as solidarity economy to depict the concrete alternative economic practices that women's associations are collectively undertaking at the local level. Rather than opposing "traditional solidarities", based on ascribed identities such as kinship, caste, ethnicity, gender, space, to "modern solidarities", based on voluntary commitment and free will, the analysis suggests that it makes more sense to explore the connections between various forms of solidarities, since it is precisely those connections that allow new forms of interdependence to emerge. In doing so, this analysis adopts an intersectional analysis examining the social, economic and political positions of people (Yuval-Davis, 2006).

The tensions between a dominant context of profit seeking and alternative economic perspectives may weaken SSE initiatives, either by creating internal tensions or by relegating such practices to marginal spheres of activity. In terms of the emancipatory potential of such initiatives, solidarity economy practices may result in the paradox of associations that on the one hand are meant to free women, but entrench them in poor paying work. Such poorly paid work may exist in parallel with profit seeking economies benefitting from the work of SSEs. The gaping inequalities of income and quality of life may destabilize SSE initiatives. While SSE is promoted as providing solutions towards greater sustainability (Sahakian, Dunand 2014) and an inclusive economy that provides an alternative model of development and thus an alternative globalisation, empirical analysis of these initiatives must interrogate if they empower women or reinforce their marginalities. Looking closely at these practices, it becomes clear that the spaces created by SSE initiatives are often contradictory, often reflecting social and structural inequalities, while at the same time challenging them.

Solidarity, understood as the search for equality-based relations of interdependence, represents a condition for the transformation of social relations at different levels. Our case studies point to interdependence not only within SSE initiatives, but also between these initiatives and the local communities and territories in which they function. This means that the adjustment of the proposal of solidarity economy to particular local conditions in order to build concrete responses to specific demands is an indispensable condition for its acceptance and enlargement. In this way, it would be possible to not fragment the political subjects of alternative economies.

In some of the initiatives studied in this research, associativity and solidarity among women that share the same class conditions and the same territory have opened opportunities to develop concrete ways of reproduction of life that are not ruled, or not exclusively, by capitalist and patriarchal norms. However, it is important to highlight that solidarity does not mean

sacrificing personal interests, it involves rather the capacity for empathy shared by people living in the same territory, belonging to the same social class, sharing concrete conditions of life and struggles. In a context dominated by hegemonic global capitalism, the question of to what extent SSE is subsidiary of the reproduction of capital or it is a systemic alternative to it, is still open.

### ***Territory as the basis of the construction of a new collective political subject***

The predatory impact of global capitalism on people and environment produces a crisis of social reproduction. Regarding care for the territory, feminist studies had critically discussed the fact that the involvement of women in these activities does not derive from the fact that they have a higher "natural" propensity to protect nature, but that this is the result of a process where they have become aware that they are more directly at threat by environmental depletion or by neoliberal conservation policies (Agarwal 1997).

One of the most important bases of SSE initiatives is the territory, as a vindication, as an object of struggle, and as a source of solidarity. We use the term territory in its broad sense, both as a concrete and a symbolic space. In a context of global capitalism and so-called "deterritorialization", such a claim is directly revealing the core of the current economic and social system. Here again, women's economic alternatives reveal the main features of the system of allocation of resources and power, by constructing alternatives from a position of exclusion, as outsiders. Through their work, the no-place of exclusion and periphery becomes a territory of struggle (Segato 2002, Hadad and Gomez 2007). Thus, the notion of territory is a key dimension of SSE in a feminist perspective, that allows to articulate the disputes over resources and the construction of collective political subjectivities, showing the imbrication among people, ecosystems, and activities such as production and social reproduction, inserted in the frame of broader social systems of distribution of power in globalized economy. In this regard, it should be highlighted that the configuration of the relations of domination in a specific context is expressed through a territoriality that is particular to it. Territorialization of the economy seems to be a very outstanding feature of SSE when analysed in a feminist perspective. The territorialization of economy through SSE initiatives is strongly impacted by conflicts around the construction of space. Women, as the ones who depend more directly on the resources that they can find in their territories, historically and socially considered responsible for social reproduction, have a relevant role in such struggles. The findings of this research are coherent with the statements made by Federici, suggesting that in contemporary global capitalism land is not an irrelevant means of production, but the material basis for subsistence work, and therefore the basis of marginalized women's livelihoods and the basis of their economic and political activities and organisations. Women's struggles for the re-appropriation of the land, both in the rural and urban settings, is central (Federici 2004, 2011).

Such struggles have the potential of articulating new political emancipatory narratives in which the binaries nature/culture, reason/emotion, production/reproduction, that are constitutive of modernity (Escobar 2016), and their correspondent hierarchies and mechanism of domination are blurred. It is thus possible to state that the apparently fragile, small, dependent marginalized women's SSE organisations are actually advancing towards a renewed political decolonial entanglement, rearticulating the politics of everyday life. These apparently insignificant, maybe not that radical initiatives, are indeed particularly relevant for the comprehension and transformation of our current unsustainable, violent, sexist, classist and racist social order.



### ***Articulation with the State: support, autonomy or co-optation***

One of the objectives of this research was to critically analyse the role of the State in relation to women's SSE practices. The teams observed how these initiatives responded to State projects, laws or public policies, and how existent or disappearing social policies indirectly sustained or brought obstacles to these practices. We observed the negative effects of the absent or reduced State support to SSE initiatives. However, the effects of dependency vis-à-vis the State can be variable, and they differ according to the type of relations established between the SSE groups, the public institutions and their allies. In some of the case studies, there is a contradictory relation with supposedly progressive governments and policies that actually weaken women's collective initiatives through its clientelist logics, its patriarchal rationality and its alliances with corporative interests. For example, strong mafia-like nexus between the State and private capital (Tamil Nadu) partake in the urbanization and financialization of social reproduction that contributes to the fact that women, ultimately, have lost control over their livelihood and territories. In other cases the privatization of state institutions (Udupi) results in the State being one of those competing with other private interests to occupy spheres of work that women occupy, thus threatening women's livelihoods. On the other hand, more substantially progressive governments in Latin America (for instance in Argentina and Brazil) were recently defeated by right-wing opponents through different political processes, and these changes have had a negative impact on the solidity of the analysed SSE initiatives and on the possibility of emergence of new SSE initiatives. In the case of Bolivia, because of the historical links between several women's organisations and the ruling party, they have been subject to co-optation and local representatives typically complained about being used by their federations. They summon them to mobilize in mass demonstrations to support the government, even though the latter is not really listening to and supporting their needs.

In these contradictory and complex scenarios, the relationships of the analysed initiatives with the State are of permanent tension and negotiation and can vary between bubbling up in autonomy and fragility, scaling up with risks of co-optation and exploitation, fade away or wear out, loosing their *raison d'être*. Still, what is clear is that State's co-responsibility in the provision of all services and means that are necessary for social reproduction is not being fulfilled. Claims to the State to accomplish these responsibilities should be pursued as these should not rest on families, associations, nor SSE initiatives only, without due recognition and reward.

The Brazilian case study illustrates that well. The transition to feminist agro-ecology in Barra do Turvo is an on-going process, which began with a resignification of agricultural production and food, and continued with new value given to women's work, some renegotiations of gender relations in different spheres (family, community, market and, to a lesser extent, the local government), as well as a new commitment of women to local political issues. This process has been based on solidarities that have been strengthened and expanded on the basis of common objectives among women's groups, whose nature and place in their neighbourhood has gradually changed. This dynamic has been based on the experimentation and the progressive affirmation of new practices and social relations which broadly aim at greater autonomy and the reproduction of life in ecologically and socially more sustainable forms. However, the process relies on small groups, on a small number of local leaders, on meagre financial and human resources - in part provided by the SOF-, and it faces differences among women, which tend to hinder the construction of a broader collective action.

In the same sense, a central challenge founded on the Bolivian case study is to reorient State policies in two directions: to conceive care and social protection as a fundamental and universal socio-economic right; and to strengthen the associative and collective forms of economy in order to expand the emerging forms of common management of social reproduction. The expansion of the State's shared responsibility for solidarity is a major priority in Bolivia, which involves reorienting the current pattern of development towards compliance with the normative advances, contained in the Constitution and a number of laws, in terms of social reproduction, without expanding co-optation of civil society organisations by the State.

The case study in Argentina also confirms that in the globalized capitalist system it is not possible for SSE experiences to be financially sustainable without support of the State. Public funding is an important aspect for childcare organisations. The network of community centres charges minimal or no fees to families for the services they provide and depend on public funding for their daily functioning. In this case, the financial dependence was not an inhibitor factor for the ideological and political autonomy of the organisations. Through different ways, they could maintain autonomous projects from the State. However, the lack of public funding limits the growth of the organisations and the consolidation of its political and pedagogical project. The demand for integral funding and recognition is a shared topic with other SSE experiences. But, unlike some other SSE mercantile initiatives, SSE community care centres deliver services that are socially necessary and that are highly demanded by the local population, that the State does not provide. In their daily tasks these centres guarantee children's access to rights (to food, education, recreation). Social policies and the legislation of SSE do not include care and gender equality in their institutional designs. The productive bias of SSE hides the associative care work and the contribution of women to the reproduction of life in the best possible conditions. This limits the potential of SSE as a counter hegemonic field.

While one can observe effervescent initiatives that are bubbling up, multiplying, in autonomous and creative ways, the lack of State support and the productive bias in the conceptualization of SSE may let them be as fragile as soap bubbles. As the case studies encompassed in the research show, the pathways out of fragility may depend on an articulation of these multiple initiatives, leaving them with autonomy without being co-opted through state-led programmes. This needs political environments that allow the constitution of networks and discursive fields to sustain the confluence of dispersed initiatives, as well as the expansion of the productive bias that SSE practices have had until now.

### **3. Summary indicating whether the results obtained correspond to those expected at the beginning of the research**

Some of the findings of the research confirmed our initial hypothesis and some added new layers to the analysis of the ways in which reproductive work is organized. As expected, our findings show that in order to expand its transformative potential, SSE needs to introduce a feminist perspective questioning the way in which social reproduction is organized. The research confirmed the blurred lines between production and reproduction and the importance of making visible women's (re)productive work both within SSE initiatives and outside it. It has emphasized the urgent need of redistributing reproductive work not only within the family, in particular with men (no solely other women and girls), but also with other institutions

responsible for social reproduction, in particular the State or State-supported community-based case associations. It has also underlined the need for decent and stable incomes and workers' rights for all, in particular marginalized women who are not in formal sectors – like SSE initiatives. These are conditions to build social justice, defend women's rights and progress towards gender equality and open up spaces of social transformation.

This project has underlined the importance of promoting an articulation of these multiple and often fragile initiatives, and to create political environments that allow the constitution of networks and discursive fields to sustain the confluence of dispersed initiatives. It has demonstrated the enormous political relevance of women's SSE initiatives in the sense that they can provide the setting for the construction of new political emancipatory narratives. The SSE experiences here analysed are searching to reconstitute non-capitalist, non-liberal and non-State forms of organisation (Escobar 2016), combining autonomy, communality and territoriality.

The defence of the right to earn a livelihood - in good and healthy conditions - on their place of living has inspired women to organize themselves and the community. Having been socialized as partly responsible for the sustainability of life has been a driving force for their involvement in SSE practices. Consciousness is strong among marginalized communities that the territory is vital for their survival. SSE experiences may thus constitute spaces of resistance for the reproduction of life in the best possible conditions, of defence of life in opposition to the destruction through the financialisation of nature and social relations. The research confirmed that a feminist analysis of SSE initiatives can help understand these as germinal processes that open opportunities for new social relations, challenging gender, social exclusion and power, despite the many nuances and contradictions that these practices entail. In line with Escobar (2016), a feminist analysis of these practices allows to reaffirm that life is interdependency at all levels, including with nature.

#### **4. Information regarding practical and policy recommendations that follow from the results obtained**

The research revealed the claim for recognition of women as workers and the need of promotion of all women worker's rights. It also suggested that the fact that the State does not fulfil its responsibilities in providing social reproduction affects negatively the deployment of SSE initiatives. Claims to the State to accomplish these responsibilities for social reproduction should be pursued as these should not rest on families, associations, nor SSE initiatives only, without due recognition and reward. The research uncovered the following paradox: while it is not possible to sustain solidarity initiatives without State support, either by subsidies, by promotion and protection policies or by other social policies, at the same time they cannot exist without autonomy and refuse to be co-opted by the state and loose their *raison d'être*.

We proposed to include the notion of territory in public policy and public debates regarding SSE, as a basis that allows to articulate the disputes over resources and the construction of collective political subjectivities, showing the interdependence among people, ecosystems, and activities in production and social reproduction, inserted in the frame of broader social systems of distribution of power in globalized economy. Finally, we observed the necessity to promote political environments that allow the constitution of networks and discursive fields to sustain the confluence of dispersed initiatives.



## 5. Questions that merit further exploration

This research reintroduced the discussion and brought some contributions to the empirical and theoretical debates on *social reproduction*, which had been put aside. This complex and central question would merit further exploration based on more and varied empirical work. Our analysis of SSE initiatives could further explore under what conditions these spaces can durably empower marginalized women and reduce the fragility of these experiences.

Exploring more varied experiences of women within SSE would allow understanding better under what conditions women's work in SSE could be carried out in autonomous, interdependent and equal social relationships. More generally, questions around *the future of work* –ILO's centenary initiative –, in a system which is not creating jobs, with increasing inequalities and where high percentages of the population are growingly being marginalised, could benefit from further exploration on women's work in these SSE initiatives.

In communal forms of organisations that are neither capitalist, liberal or state led, unequal and intersecting *power* relations can still reinforce women's marginalities. These issues would merit further empirical work and analysis. Processes of *deliberation*, seen as processes to constitute political subjects and women as subjects of rights, would also merit further exploration. Pursuing feminist analysis of multiple solidarity economic initiatives could contribute to open up the field of what is *possible* in the current context of crisis of the dominant neo-liberal model and increasing gender, class and race inequalities.

## 6. Past and expected publications and other activities

During the project we organized a kick-off meeting in Geneva, a midterm workshop in Brazil and a final conference in Geneva with international experts, policy makers, NGOs, scholars and students, at the Graduate Institute Geneva. We produced case study videos and a collective documentary on the research. Additionally, during these two years each team did important academic and advocacy activities responding to the dissemination strategy that we proposed in the research design. Bellow we present a list of products of the project.

### *Collective book with research findings*

Targeted audiences: Academics

Responsible institutions: IHEID

- Feminist analysis of social and solidarity economy practices: views from Latin America and India. Working paper, Gender Center website. "Short book", L'Harmattan-Paris (French version, in translation) and English publisher (to be identified)
- Feminist and solidarity economy, perspectives from Latin America and India. Collective edited book (in preparation, English)

### *Joint journal articles and edited books*

Targeted audiences: Academics

Responsible institutions: All institutions in cooperation

- Guérin I, Hillenkamp I., Verschuur Ch. 2018. L'économie solidaire sous le prisme du genre: une analyse critique et possibiliste. *Revue Française de Socio Economie* (forthcoming)

- Guérin I, Hillenkamp I., Verschuur Ch. 2017. The solidarity economy under the gender lens: a critical and possibilistic analysis. *EMES* on-line
- Guérin I., I. Hillenkamp I., Ch. Verschuur, 2017. "Economie solidaire et féminisme. Autre économie, autre politique". In Laville J.-L., G. Pleyers G., E. Bucolo, J.-L. Coraggio. *Mouvements sociaux et économie solidaire*. Ed. Fondation des Sciences de l'Homme, Desclée de Brouwer. Paris.
- Hillenkamp I., Guérin I., Verschuur Ch. 2017. Economía solidaria. Una análisis feminista. In *Revista Economía*. Dossier La Economía Social y Solidaria. Contribuciones a su Conceptualización. ISIP/FCE/UCE: Ecuador.
- Verschuur Ch., Guérin I., Hillenkamp I. 2017. *Genre et économie solidaire, des croisements nécessaires* Cahiers Genre et Développement n°10, L'Harmattan, Paris. 411p.
- Verschuur Ch., Guérin I., Hillenkamp I., 2017 *Concepts et théories en études féministes et économie sociale et solidaire. Croisements et fertilisation*. In Verschuur Ch., Guérin I., Hillenkamp I., (ed.) *Genre et économie solidaire, des croisements nécessaires. Cahiers Genre et Développement*, L'Harmattan, Paris.
- Thara, Kaveri, 2017. "Résistance déguisée et reproduction sociale: la lutte des femmes pauvres pour accéder aux services urbains à Bangalore". In Verschuur Ch., Guérin I., Hillenkamp I. *Genre et économie solidaire, des croisements nécessaires* Cahiers Genre et Développement n°10, L'Harmattan, Paris, pp. 305-319.
- Thara, Kaveri, 2016. "Protecting caste livelihoods on the western coast of India: an intersectional analysis of Udupi's fisherwomen." *Environment and Urbanization* 28.2 (2016): 423-436.
- Hillenkamp, I. 2016. « Sujeitos políticos da economia solidária e comunitária na Bolívia: Tendências e modelos do setor camponês-indígena », *Ciencias sociais Unisinos*, vol. 52, n°3, Dossiê: Comparação internacional de modelos de empreendimentos de economia social e solidária, septembre-décembre, p. 299-308.
- Thara Kaveri (forthcoming) Between emancipation and subordination: gender, caste, class and capital amongst the fisherwomen of Udupi, in Absi, Bourdarias, Guérin (eds) *Comment identifions-nous, décrivons-nous et nommons-nous les rapports de domination?*, Paris, l'Harmattan.

### Conference presentations

Targeted audiences: Academics

Responsible institutions: IHEID/ UNGS/ UMSA/ IRD/ CNAM/ UNRISD//ICSSR

November 2016

- Kaveri Thara, Université Paris Diderot. "Comment identifions-nous, décrivons-nous et nommons-nous les rapports de domination?" *Between emancipation and subordination: gender, caste, class and capital amongst the fisherwomen of Udupi*. International conference organised with IRD/CESSMA, 28-30 November 2016.
- Fournier, M *Trabajadoras comunitarias de cuidados, economía social y género. Miradas desde la base del Iceberg en el Conurbano Bonaerense*. 13th Conference on Labor Market and Equity in Argentina. National University of General Sarmiento. 24-25 November 2016.

December 2016

- Hillenkamp I. and Nobre M. with the collaboration of Ferreira Franco V., Ianovalli D., Marques G. and Saori S., Por uma economia solidária e feminista: pesquisa-ação no Vale do

Ribeira. Paper presented at the Fifth International Symposium Desigualdades, Direitos e Políticas Públicas: Protagonismos e Alternativas and International EMES Conference EMES-RILESS on Economia Solidária e Empresas Sociais, 12-14/12/2016, Universidade do Vale do Rio dos Sinos, São Leopoldo, Brazil, published in: Anais do V Simpósio Desigualdade Direitos e Políticas Públicas,

March 2017

- Kaveri Thara (organizer), International Conference on Solidarity Economy Practices of Women in India, OP Jindal Global University, Sonapat, Haryana, funded by the Indian Council for Social Science Research (ICSSR). Presentations: Kumar S, *Social reproduction: honor and conflict in Tamil Nadu*. Venkatasubramaniam G, (FIP), *Solidarity Economy in India: the Emergence of Women as Political Subjects*; Nandi R, *Exploring Solidarities and Material Realities: the Case of Women Domestic Workers, SEWA Kerala*; Kalpana K. *Contextualizing Social and Solidarity Economy in Tamil Nad'*. Haritas K. *Markets, Meanings and Life in Udupi's fish market*; Guérin I. *Epistemological foundations of research in solidarity economy: combining critical analysis and possibilism*. 4-5 March 2017

May 2017

- Verschuur Ch. Oxford University. Presentation at the panel A Better Future For Women At Work: Legal And Policy Strategies, Organized By ILO And The Oxford Human Rights Hub. Pembroke College, Oxford, UK: *Feminist analysis of social and solidarity economy practices amongst peasant organisations in Brazil, Vale do Ribeira*. 18-19 May 2017.

June 2017

- Hillenkamp I. Sujet politique et subjectivités: Agroécologie et féminisme au Brésil, Economie solidaire, associations citoyennes et mouvements sociaux. Une mise en perspective historique. Une mise en perspective internationale, 26 June 2017, Paris, CEDIAS - Musée social.
- Hillenkamp I. Sujet politique et subjectivités: Agroécologie et féminisme au Brésil Séminaire international (Re)penser la conjoncture en Amérique latine : échelles, territoires et acteurs, Paris, LMI SAGEMM, 26-28/06/2017. Article submitted for publication, *Problèmes d'Amérique latine*, Special issue on « La reconfiguration de la politique au Brésil: entre gestion et émancipation » (J. Barros, I. Hillenkamp and F. Sánchez (org.), February 2018).
- Hillenkamp I. 'Agroecology and feminism' and the food issue in Brazil: building autonomy based on interdependence?, Nascent International Conference The Transformative Potential of Local Social, Ecological and Solidarity Food Economies, University of Stuttgart, 29-30/06/2017. Chapter in collective book being prepared for publication during the second semester of 2018.
- Nobre, M. "Social Economy and Social Inequalities: Alternatives to the Crisis?" secção do International Workshop 2017 da Universidade de Vic, Catalunha 26 June - July 2017
- Fournier, M. Presentation of the project at Instituto del Conurbano (UNGS), July 2017. The on-line course "Care in political agendas and in daily life" in conjunction with the Civil Association Communicating Equality, August 2017.

August 2017

- Farah, I. Hillenkamp, I. Análisis feminista de prácticas de economía social y solidaria: primeros resultados de Bolivia y Brasil, Seminario internacional Economía social y solidaria, Universidad Mayor de San Simón, Instituto de Investigaciones en Ciencias Sociales, Cochabamba, Bolivia, 31/08/2017.

September 2017

- Hillenkamp I. Agroecologia e feminismo: novas perguntas?, X Congresso Brasileiro e VI Latino-americano de Agroecologia, Mesa "Diálogos entre Agroecologia e as Economias Críticas", Brasília, 12-15/09/2017
- Nobre, M. : Mesa Feminismo e Agroecologia: mulheres em luta contra a violência sexista, o capitalismo e o patriarcado, X Congresso Brasileiro e VI Latino-americano de Agroecologia, Brasília, 12-15/09/2017

October 2017

- Hillenkamp I. « Agroecology and feminism: results of an action-research in Vale do Ribeira (SP) », Workshop franco-brasileiro, « Pensar a alternativa na teoria das organizações », Fundação Getulio Vargas, São Paulo, 16-17/10/2017

May 2018

- Verschuur Ch. (organiser). *Bubbling up...solidarities, feminisms and social reproduction*. Final conference at the Graduate Institute. Geneva. Presentations by all team members. See programme in annex.

### ***Symposium for academic exchange with other national institutions***

Targeted audiences: Academics

Responsible institutions: UNGS/ UMSA /ISST-IFP/ IRD/ CNAM/ IHEID

- Farah, I. La sostenibilidad de la vida: Prácticas y representaciones sociales en un contexto rural y de pluralidad económica. Conference in Cochabamba, Bolivia, August 30th 2017

### ***Incorporation of elements of the research to academic teaching***

Targeted audiences: Undergraduate and Graduate Students

Responsible institutions: UNGS/ UMSA/ IHEID

- Verschuur, Ch. Séminaire de Master en Anthropologie et Sociologie, IHEID, *Théories féministes et économie solidaire*. 6 ECTS. Semestre de printemps 2017-2018.
- Farah, I. Módulo 8: Construcción económica de la economía. Maestría en Desarrollo Social. CIDES-UMSA. 29/1 - 23/2 de 2018.
- Guérin I., Genre et développement, Course of the graduation program of Development Studies, Institut d'Etudes Politiques de Toulouse, first semester 2016- 2017; 2017-2018
- Guérin I., Socio-économie de la globalisation et du développement: du social business à l'économie solidaire, Course of the graduation program of Development Studies, EHESS, first semester 2016-2017; 2017-2018
- Hillenkamp, A. Ricardo de Souza and F. Sanchez, *Economia Solidária e autogestão: elementos de aprofundamento*, course of the post-graduation program in Sociology, Federal University of São Carlos (Brazil).
- Fournier, M. Course *Gender equality and social policies*. Master's Degree in Human Rights and Social Policies Postgraduate Program in Human Rights. National University of San Martín. 2016 and 2018
- Fournier, M. Course *Economic Theory, Labor market and Gender*. In charge of Cristina Gutiérrez and Amalia Testa. Master's Degree in Women and Gender Studies. National University of Luján. March 2016
- Postgraduate course *Care policies and gender relations*. Given by Eleonor Faur. IDAES. September 2016

- Fournier, M. Virtual seminar *Los cuidados en las agendas políticas y en las vidas cotidianas*. Comunicar igualdad – April to May 2016

### ***Preparation of issue briefs***

Targeted audiences: International Expert Community

Responsible institution: UNRISD

- ISSUE BRIEF 1. Can practices associated with the social and solidarity economy change the way women's work is valued? Can these practices be a source of transformative change?
- ISSUE BRIEF 2. How do solidarity-based associations emerge? How are political subjects and their collective actions produced within solidarity-based associations? What are the possibilities for transformative change, and what are the challenges?"
- ISSUE BRIEF 3. Is the state doing enough to support SSE practices and make them sustainable? What is preventing SSE from being transformative, and what measures can be taken to redress this?

### ***Participation in policy dialogues***

Targeted audiences: National and International Expert Community/ Governments

Responsible institutions: UNRISD/ IRD/ SOF/ IFP/ ISST-IFP/ IHEID

- Fournier, M. Beginning of dialogue with the Child and gender Departments in the counties of San Martín and Malvinas Argentina (Conurbano), informal talks with many counties of the Province of Buenos Aires.
- Nobre, M. Taking stock: Emerging challenges and persisting barriers to women's empowerment in the agriculture and agri-food sector. Forum on women's empowerment in the context of food security and nutrition. FAO, Rome, 25 September. [http://www.fao.org/fileadmin/templates/cfs/Events/Women25Sep/CFS\\_Forum\\_Women\\_Empowerment\\_Flyer\\_Programme.pdf](http://www.fao.org/fileadmin/templates/cfs/Events/Women25Sep/CFS_Forum_Women_Empowerment_Flyer_Programme.pdf)
- Verschuur Ch., "Findings from a feminist research on solidarity initiatives". United Nations Human Rights Special Procedure. OHCHR. Regional consultation on the practical implementation of the right to development. Geneva, 11-12 June 2018

### ***Production of educational material on the thematic***

Targeted audiences: Governments/ Civil Society/ Grassroots Communities

Responsible institutions: UMSA/ SOF

- Booklet to be published in March 2018, *Feminist Practices for Economic Change Women's Autonomy and Agroecology in the Vale do Ribeira Region*. Portuguese version 1000 copies, Spanish and English versions 200 copies each one.
- Hillenkamp I., M. Nobre. *Agroecologia, gênero e economia solidária: elementos para a formação* (in preparation, to be published in Brazil). Funding IRD. Revista UMBRALES - CIDES-UMSA (Sept-Oct. 2018).

### ***Organisation of debates putting different instances in dialogue***

Targeted audiences: Academics/Experts/Governments/Civil Society/ Grassroots Communities

Responsible institutions: UMSA/ SOF/ ISST- IFP



- Nobre, M. Economia Solidária no Brasil: perspectivas de reação à crise política e económica. Mesa dos movimentos sociais no XIII Seminário Internacional Procoas: Autogestão, Cooperativismo e Economia Social e Solidária: Experiências Latino Americanas. São Paulo, 10 October 2017.
- Fournier, M. Care in dialogue. Reflections of the State, the family, the market and the community. Latin American Justice and Gender Team. Buenos Aires. March 22, 2018

### ***Dissemination of results among SSE networks***

Targeted audiences: SSE Networks

Responsible institutions: SOF/ UNGS/ ISST-IFP/ IRD/ CNAM

- Hillenkamp I., Solidariedade, gênero e agroecologia: aprendizados do Vale do Ribeira, mesa Economia Solidária, Gênero e Relações Raciais, Segundo Congresso de pesquisadores em Economia Solidária (26-28/09/2018)
- Fournier, M. Workshops in 2 community centres (Centro Belén and Mutual Primavera), October 2017. Introduction of the project's perspective in the network

### ***Development of training modules for people involved in SSE activities***

Targeted audiences: People involved in SSE activities

Responsible institutions: SOF

- Training course on Feminist and Solidarity Economy, Peruíbe, 6-9/11/17  
<http://www.sof.org.br/2017/11/27/mulheres-do-vale-do-ribeira-participam-de-formacao-sobre-economia-feminista-e-agroecologia/>
- Nobre, M. Escola de Economia Solidária - Economia Feminista e Solidária, 28 October Ponto de Economia Solidária do Butantã.
- <https://www.youtube.com/watch?v=x8W6YWkc0yU>
- Seminário “Economia Feminista e Solidária: Redesenhando o Território”, Registro, 1 e 2 de setembro, <http://www.sof.org.br/2017/10/24/desafios-alternativas-e-organizacao-das-mulheres-do-vale-do-ribeira-sao-debatidos-em-seminario-e-feira/>

### ***Production of audio-visual informational material to be used by governments and civil society***

Targeted audiences: General public

Responsible institutions: UNGS/ UMSA/ SOF/ IFP / IHEID

- *Bubbling up. Feminisms, solidarities and social reproduction.* Video on collective research results, IHEID, May 2018
  - SSE English: <https://youtu.be/K69DZGmDQKk>
  - SSE Spanish: <https://youtu.be/dkQDpmhulqg>
  - SSE French: <https://youtu.be/DH2-oYf-tWM>
- Brazil case study films
  - *Caminhos de autonomia.* March 2018  
[https://www.youtube.com/watch?v=GG52oweD3e0&feature=player\\_embedded](https://www.youtube.com/watch?v=GG52oweD3e0&feature=player_embedded).
  - *O que é liberdade?* Reflexões de mulheres do Vale do Ribeira  
<https://www.youtube.com/watch?v=WIwv87ogfyE&t=57s>
  - *O que mudou no trabalho e na vida?* Reflexões de mulheres do Vale do Ribeira  
<https://www.youtube.com/watch?v=S39mo972o9o&t=35s>

- *Cultura e tradição no Quilombo Cedro*  
<https://www.youtube.com/watch?v=0nFLjKhcInY>
- *Oficina de produção de doce de goiaba com Maria Bonaldi*  
<https://www.youtube.com/watch?v=FDJLElqx8g0>
- Argentina case study film: *¿Quién subsidia a quién?* (March 2018)
  - <https://www.youtube.com/watch?v=ncfd8tcj25U>
- Bolivia case study film: *Mujeres en movimiento, cambios socioeconómicos e inercias culturales* (March 2018).
  - <https://youtu.be/vHUPuKOYmGQ>
- Tamil Nadu case study films, *Poraduvom* (We fight), *Thalaivi* (Leaders) (March 2018)

### ***Granting interviews in national communication channels to disseminate research results***

Targeted audiences: General Public

Responsible institution: UMSA

- UMSA: TVU (University channel of the UMSA,) production during 2018.

### **References**

Agarwal, B. (1997). The Gender and environment debate : Lessons from India. *The Women, Gender and Development Reader*, Nalini Visvanathan, Lynn Duggan, Laurie Nisonoff and Nan Wiegiersma (eds.), Dhaka, University Press Limited, pp. 68-75.

Escobar A. (2016). Notas sobre el colonialismo intelectual y los dilemas de la teoría social latinoamericana. *Cuestiones de Sociología* 14:1:32

Federici, S. (2011). Women, land struggles, and the reconstruction of the commons. *WorkingUSA*, 14: 41-56. doi:[10.1111/j.1743-4580.2010.00319.x](https://doi.org/10.1111/j.1743-4580.2010.00319.x)

Federici (2004). Women, Land-Struggles and Globalization: An International Perspective *Journal of Asian and African Studies* Vol 39, Issue 1-2, pp. 47 – 62

Hadad, G., Gómez, C. (2007). Territorio e identidad. Reflexiones sobre la construcción de territorialidad en los movimientos sociales latinoamericanos. IV Jornadas de Jóvenes Investigadores. Instituto de Investigaciones Gino Germani, Facultad de Ciencias Sociales, Universidad de Buenos Aires, Buenos Aires

Laville, J.-L. & Cattani, A. D. (eds.) 2006. *Dictionnaire de l'autre économie*, Paris: Gallimard.

Sahakian, M. D., Dunand, C. (2014). The social and solidarity economy towards greater 'sustainability': learning across contexts and cultures, from Geneva to Manila. *Community Development Journal*, 50(3), 403–417.

Segato, R. (2002) Identidades políticas y alteridades históricas. Una crítica a las certezas del pluralismo global *en Nueva Sociedad* (Caracas) N° 17.

Yuval-Davis, N. (2016). "Intersectionality and feminist politics." *European journal of women's studies* 13.3 (2006): 193-209