

Solidarity Economies revised from the transformations of subjectivity, the creation of communities and the production of diversity: Editorial

Las Economías Solidarias revisadas desde las transformaciones de la subjetividad, la creación de comunidades y la producción de diversidad: Editorial

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The productive model implemented during the last forty years in Latin America has discouraged the use of the socio-technical knowledge existing in organizations and local and territorial communities. It has also extinguished the participation channels through which different ways of achieving goods and services are deployed. Even, it has questioned the practical reasons behind the ongoing processes of constructing collective goods of common use and has traced routes of body colonization, subjectivities, and interaction systems, in order to legitimize a type of market capable of putting a price on the dimensions of social life. As a consequence, it has promoted a cultural hegemony that standardizes the action criteria and legitimizes the management of the identity under the eaves of utilitarianism and hedonism; translated in the neoliberal individualism.

Psicoperspectivas. Individuo y Sociedad wanting to make visible the actions carried out by organizations that are directed by other paths, emphasizing the role of Solidarity Economies as an approach deployed towards the search and construction of a diverse, sustainable, and sustained economic development, where the protagonists are the people and communities. We know that this work is organized upon contradictions, because it gathers unmerged memories and even more, it is in their trajectories of self-management where individual and collective autonomy are intertwined.

Solidarity Economies have shown a different way of producing, consuming and distributing resources, contributing to the understanding and creation of alternatives in the approach to socioeconomic and spatial inequality. In addition, they have been proposed as an important reference point to show alternatives to economic models focused on human capital. Its ideas are based on analyzing the current situation of the global economy, raising the possibility that this type of economy becomes an alternative to capitalism, focusing its efforts on solidarity, justice and equity at work through the participation of its members. Some examples are cooperatives, associative groups, recuperated companies, self-managed workshops, working communities, experiences of fair and community trade, of ecological and sustainable production, of responsible consumption, of alternative technologies, among others (Azteni, & Vieta, 2014; Casagrande, & Rivera, 2020; Nova, Herrada, Pérez, Tapia, & Rivera, 2018; Parker, Cheney, Fournier, & Land, 2014).

Initially, the category 'Solidarity Economies' was relevant in Latin America to understand forms of organization that emerged in periods of recession and high unemployment in the '70s and '80s, associated with State terrorism. Decades later, the Solidarity Economy has contributed to the interpretation of a group of organizations based on direct democracy, technological appropriation and innovation, and collective ownership of the means of production. With the arrival of the new millennium these have had a relevant deployment, because they contribute to a perspective of approach to the problems generated by the economic model nested in representative democracies, which were increasing economic and social inequality.

Organizations that can be considered as part of the Solidarity Economies have the capacity to create interactions contributing to their members becoming aware of their existence, from the diversity of problems and solutions that other

people make. Thus, the transformation of subjectivities within the framework of these economies is proposed as a radical inflection that questions the commercial relationships of buying and selling that sustains the patterned culture and proletarianization. In this perspective, the socio-productive tissues are articulated on scientific and technological circuits, whose flows of production and appropriation of knowledge are from the bottom up, and include the participation of the actors of the university students, technical-political teams, some capitalist companies with local roots or environmental sensitivity, and at the members of non-governmental organizations (Dagnino, Brandão, & Novaes 2004; Gómez, 2017; Sen, 1987; Singer, & Portella, 2004).

In our current context of health and social crisis, associated with the COVID-19 virus, we have seen how globally and locally, Solidarity Economies emerge as a possible alternative from mutual support in the various territories as a response to the evident reality of economic and social inequality. The expansion of the virus has necessarily promoted cooperation and has strained how the population accesses goods necessary for their livelihood and the satisfaction of daily care needs, in which women have taken a double or triple workload. In Valparaíso, for example, the territorial assemblies and councils that were created in October 2019 with the outbreak of Socialism in Chile are being strengthened.

In this scenario, we think, the announced economic recovery promoted by the governments of the day as an effect of the pandemic at a global level, could well have at its center the development of Solidarity Economy strategies as a way to promote economic diversity, strengthening networks and local governments, as well as the participation of communities. In concrete terms, shortening and simplifying supply chains of basic needs and even promoting forms of employment and fair work based, for example, on cultural and / or environmental issues, thus generating escape routes to an economic logic based on neoliberal values (Rivera-Aguilera, 2020). The contributions of this issue of *Psicoperspectivas* come from various disciplinary and geographical areas, and seek to make the views more complex in order to address research on the solidarity economy today. The ten selected papers address diverse topics that can be categorized through experiences of recovered factories, experiences of cooperatives associated with alternative forms of commercialization, enterprises with people with disabilities, proposals for social currencies in vulnerable territories, as well as links and ethics associated with economic alternatives.

Keywords: creación de comunidades, editorial, economías solidarias, producción de diversidad

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