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## Well-being aligned with sustainability: contributions of the Brazilian solidarity economy

*Saúde e bem viver alinhados com a sustentabilidade: contribuições da economia solidária brasileira*

### Abstract

The struggle that has taken place in the world of work since the 20th century includes issues relating to decent working conditions and the preservation of nature in defense of a fairer society. The changes that have historically affected work are accompanied by the degradation of environmental and life conditions and are intrinsically linked to broad and immeasurable social precariousness. From the theoretical-practical perspective of Critical Social Psychology, specifically, Social Psychology of Work, in this essay, we intend to present a critical reflection on work and the hegemonic, environmentally unsustainable and socially unfair model of economic development and recognize other ways of operate in life and resist capitalism, patriarchy and colonialism, envisioning possibilities for the solidarity economy to flourish. The problematizations result from the academic trajectory, teaching and work of the authors. Specifically, we revisit a specific study on the Justa Trama agroecological cotton solidarity network, which features female leadership and a broad intercooperation network based on the agroecological cotton production chain, health promotion and environmental sustainability. In the daily interventions and controls that the cooperative members openly promote over the intricacies of the organizational process, actions that promote health and good living can be seen.

**Keywords:** Social Economy; Environmental Health; Women, Working; Mental Health; Occupational Health.

### Resumo

A luta que se trava no mundo do trabalho desde o século XX inclui pautas relativas à condição digna de trabalho e à preservação da natureza em defesa de uma sociedade mais justa. As alterações que incidem historicamente sobre o trabalho são acompanhadas pela degradação das condições ambientais e da vida e estão intrinsecamente ligadas à precarização social ampla e imensurável. Sob a perspectiva teórico-prática da Psicologia Social Crítica, especificamente da Psicologia Social do Trabalho, neste ensaio, pretende-se apresentar uma reflexão crítica sobre o trabalho e o modelo de desenvolvimento econômico hegemônico, ambientalmente insustentável e socialmente injusto e reconhecer outros modos de operar na vida e de resistir ao capitalismo, ao patriarcado e ao colonialismo vislumbrando possibilidades para florescer a economia solidária. As problematizações resultam da trajetória acadêmica, docência e atuação das/os autoras/es. Especificamente, revisitamos um estudo específico sobre a rede solidária do algodão agroecológico Justa Trama, que conta com o protagonismo feminino e uma ampla rede de intercooperação baseada na cadeia produtiva do algodão agroecológico na promoção de saúde e na sustentabilidade ambiental. Nas intervenções e nos controles cotidianos que as cooperadas promovem abertamente sobre os meandros do processo organizativo constata-se ações promotoras de saúde e bem viver.

**Palavras-chave:** Economia Solidária; Saúde e Meio Ambiente; Trabalhadoras; Saúde Mental; Saúde do Trabalhador.

## Introduction

*It would be unfair to expect that, once again, those workers who have nothing will have to find, on their own and with their own economic, physical, and psychological resources, the willingness and strength to fight in a space dominated by the “market”, which only recognizes them either as “work meat” or as consumers. But paradoxically, and to our surprise, they do so, developing tactics and even strategies of insertion that have allowed them to resist the most extreme forms of economic, social and cultural oppression<sup>1</sup>.*

The struggle that has been going on in the world of work since the end of the 20th century includes agendas relating to decent working conditions, the preservation of nature and the environment, mental health, and a fairer society. The effects of climate change and transformations in the world of work have led to the emergence of reflections and experiences related to other possibilities of life and work organization processes based on values of respect for nature, promotion of dignity, and appreciation of human work. The conditions imposed by a productive system that generates social inequalities, exclusionary forms of work organization, and the intertwining of oppressions related to class, race-ethnicity, and gender give rise to strategies for confronting social exclusion and the precariousness of work. At the same time as denouncing the problems suffered, group coping strategies at work propose overcoming structures of oppression:

*To the extent that the process is group-based, i.e. occurs with all the members, it tends to characterize the development of class consciousness, when the group perceives itself as part of the process of material production of its life and realizes the contradictions generated historically, leading it to activities aimed at overcoming the contradictions present in its daily life, it becomes a group-subject of historical-social transformation<sup>2</sup> (p. 17).*

This historical and social transformation is urgent at a time when life is threatened by predatory modes of production. The profound changes that have historically affected work are accompanied by processes of degradation of environmental conditions and life on the planet, so that the precariousness of work is intrinsically linked to broad and immeasurable social precariousness<sup>3</sup>. At the same time, there is coloniality in the appropriation of nature, since the hegemonic form of exploitation of the environment is based on capitalist accumulation, the expropriation of territories under the domination of Eurocentric paradigms and asymmetrical power relations that trigger socio-environmental conflicts in Brazil and other countries<sup>4</sup>, such as those in Latin America.

The notion of development linked to the European and American models reproduces and sustains the coloniality of knowledge and power<sup>5</sup>. The theses that de-characterize the rights of indigenous peoples, traditional communities, quilombolas, artisanal fishermen, riverside dwellers, rubber tappers, rely on the strength of international capital and the hegemonic classes, which regulate the state, making labor and social rights (social security) more flexible, making working conditions and public policies more precarious, including environmental ones<sup>5</sup>. The dimensions of colonialism can be seen in the marginalization of certain bodies, the capitalization of land, nature, and the environment, and the militarization of human relations<sup>6</sup>.

In this context, extractivism reveals a process of exploitation of natural resources and degradation of workers, communities and the environment. This model has developed from colonial times to the present day, as shown:

*If we look at what happens in the capitalist geo-economy of extractive production, it takes place in spaces on the periphery of the world-system, considered to be zones of “planetary non-being”, and therefore inhabited by racially inferior subjects, the condemned of the earth (FANON, 1966), victims of the modern-colonial world-system (DUSSEL, 1993; 2000) or even the “oppressed” in Paulo Freire’s (1987) view<sup>5</sup> (p. 685).*

The reflections presented in this essay are anchored in the understanding that human development stems from the relationship between being and nature, in a constant process of transformation, and is realized in the concrete activities of acting in the world<sup>7</sup>. Under the perspective of the current work context, the globalization of the economy and productive restructuring reveal the new configurations of work. There has been a reduction in jobs

and the growing precariousness of labor relations, the deregulation of labor relations allied to the use of advanced technology, individualism sustained by the fraying of collectivity<sup>7</sup>. The impacts of the use of pesticides and non-renewable fossil fuels, the technological risks transferred to colonized countries, global climate change generate socio-environmental and health uncertainties<sup>8</sup> and also affect the working class and are noticeable through high unemployment rates, the expansion of outsourcing, intense exploitation, and the state of permanent insecurity seen in temporary contracts and intermittent activities. Accidents and work illnesses also account for a significant proportion of the repercussions on the health of workers who end up living with injuries, mutilations, situations analogous to slave labor and food insecurity.

The hegemonic economic development model, which is environmentally unsustainable and socially unjust, imposes contemporary agendas related to sustainability and social justice<sup>8</sup>, since the extent of the damage reverberates across all dimensions of social life<sup>4</sup>. Unequal development contexts, vulnerable groups and territories occur amid the reproduction of colonialism, racism, sexism, Eurocentrism, consumerism, and reductionist science, so socio-environmental conflicts are associated with misery, pain, humiliation, and violence.

Against this backdrop of changes in ecosystems and repercussions for human health, social movements and the production of knowledge are turning to the defense of health as a global public good from the perspective of producing social justice and equity for peoples, distinguishing between cultural, social, economic, and political differences between countries and regions<sup>9</sup>. In the midst of this debate, the discussion on sustainable development has gained relevance, especially with a view to overcoming a reductionist perspective related to the environmental and economic dimensions. In this way, the social, cultural, and political dimensions have been incorporated into the theme, with the aim of bringing about social transformation<sup>10</sup>.

The profound inequalities of our society are linked to the economy of death, which generates the degradation of nature and peoples<sup>11</sup>. In opposition to the predatory dimension, we are committed to valuing human beings and nature in a dynamic unity of action under the social principles of sustainability, solidarity, sovereignty, and integral security, called the 4S by Breilh<sup>11</sup>, in favor of the economy of life with an impact on healthy lifestyles.

Sustainability refers to the relationship between native peoples and nature to survive and live well. *“The Good Life is a process under construction and reconstruction that encompasses the historical and social processes of permanently marginalized peoples. This proposal cannot be seen only as an alternative to economic development”*<sup>12</sup> (p. 73). The Good Life presupposes the incorporation of nature into history as an inherent part of the social being, since human beings are part of nature. In this sense, *“the Good Life presents itself as an opportunity to collectively build new ways of life”*<sup>12</sup> (p. 69).

Returning to Breilh<sup>11</sup>, solidarity is based on building and sustaining strong social ties. On the other hand, the sovereignty of peoples and comprehensive security work to overcome sectoral fragmentation. These principles are related to five dimensions of life: work, consumption, domestic, organizational, and political spaces; community and family supports; culture, identity, subjectivity, and worldviews; and the ecological and ecosystemic space in which we move. This is how *“possibilities for breaking with the strangeness and imprisonment engendered in the relations of domination between capital and labor can germinate through resistance struggles in search of emancipation”*<sup>13</sup> (p. 117).

The scenario of recognizing other ways of operating in life and resisting models of domination, colonialism, etc., creates real possibilities for the solidarity economy to flourish. The kind of economy that Singer<sup>14</sup> described as a different way of producing, selling, buying and exchanging what we need to live. This concept has deep roots in practice, based on the principles of equality, cooperation and democracy. It is a broad movement that articulates struggles, popular movements and forms of resistance by workers against the destructive backdrop of the dominant economy, work activities in increasingly precarious and vulnerable situations<sup>15</sup>. The need to generate work and income has created the need for a new organization of workers.

*“Work associated with self-managed cooperatives would concentrate in itself the embryo of a new society within capitalist society”*<sup>16</sup> (p. 72), while they demand that the state and civil society design public policies capable of fostering and guaranteeing the right to collective work in dignified conditions.

Similar to what happened in other countries with late and peripheral capitalism, the economic crisis, aggravated by neoliberal policies, mobilized millions of people made vulnerable by the violation of their fundamental rights, such as work, health, and food security<sup>17</sup>. Recently, Silvia Federici<sup>18</sup> considered the actions of popular resistance in response to neoliberalism, highlighting Latin American protagonism:

*We've come a long way in recent years. People have had to respond to a permanent crisis over the last 30-40 years. Neoliberalism is a process of global recolonization that has affected many areas of the world and impoverished huge masses of people. In the face of emergencies, new structures have emerged to respond to this situation. There is no better example than Latin America<sup>c</sup>.*

As recently as 2011, Paul Singer<sup>19</sup> pointed to this phenomenon in Brazil: victims of economic and political crises historically seek to overcome them through forms of collective organization. And in these cases, the option is usually self-management and mutual aid:

*In Brazil, [such forms] have taken on remarkable proportions, to the point of making the Solidarity Economy an option adopted by social movements and important civil society entities such as churches, unions, universities and political parties<sup>19</sup> (p. 408).*

In fact, over the last three decades, Brazil has seen a relative political upsurge in the face of the first meetings of workers in self-management. Some cases have gained notable proportions, as well as important national and international support, such as the experience presented in this essay. This process was due, in part, to the broadening of the agenda of demands of the *new social movements*, which went from the fight for democracy and the defense of human rights to the fight for civil, political, social and environmental rights, especially post-democratization and post-constitutional 1988<sup>20,21</sup>:

*Recalling this process is important because it helps to characterize the Solidarity Economy as a second-degree movement, since it attracts, networks and brings together workers from other social movements, with their own demands and organizational processes: settled agrarian reform workers, those affected by dams, fishermen, riverside dwellers, family farmers, workers from repossessed factories, urban waste collectors, artisans, street artists, mental health service users, members of traditional communities all come together and, in some way, amalgamate their struggles in the Solidarity Economy. And in this mosaic they mirror the diversity of the world of work and the working class in its many dimensions. As Paul Singer said: "we have become more complex: we have indigenous people, quilombolas, coconut breakers, and an infinite number of people with whom we walk together"<sup>15</sup> (p. 173-174).*

The movement's Charter of Principles, approved at the III National Plenary of Solidarity Economy in 2003, reads:

*Despite this diversity of origin and cultural dynamics, there are points of convergence: the social valorization of human work, the full satisfaction of everyone's needs as the axis of technological creativity and economic activity, the recognition of the fundamental place of women and girls in an economy founded on solidarity, the search for a relationship of respectful exchange with nature, and the values of cooperation and solidarity. The Solidarity Economy constitutes the foundation of a humanizing globalization, of a sustainable development, socially just and aimed at the rational satisfaction of the needs of each and every citizen of the Earth following an intergenerational path of sustainable development in the quality of their life [emphasis added ]<sup>22</sup>.*

In short, the Brazilian Solidarity Economy brings together diverse experiences of work and social life, which share ethics and rationality based not only on economic principles, but also on political values such as solidarity and the common good. In other words, they focus on social, political and community concerns, as we have seen in other studies<sup>15-24</sup>.

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<sup>c</sup> In an interview available at: <https://www.ihu.unisinos.br/categorias/601170-a-crise-nos-mostra-quanta-miseria-o-capitalismo-carrega-em-si-entrevista-com-silvia-federici>. Accessed on: 03/16/2024.

An emblematic example from the countryside is the Justa Trama network. Created in 2005 and formalized in 2008 as a second-level cooperative, it was proposed by its workers as a broad inter-cooperation network, based on the agro-ecological cotton production chain, with a view to improving the income and preserving the health of the grassroots collectives. The experience was the subject of doctoral research by one of the authors, who aimed to understand, at the time, the relationship between work and politics in the daily life of the network. To do this, ethnographic observations were carried out, combined with open and lengthy interviews, during 12 field trips<sup>d</sup>. Part of this empirical material has been reviewed here to support an original and *a posteriori* reflection on the experience by the authors of this text.

From the perspective of Critical Social Psychology, specifically the Social Psychology of Work, this essay aims to present a critical reflection on work and the hegemonic economic development model, which is environmentally unsustainable and socially unjust, to recognize other ways of living and resisting capitalism, patriarchy, and colonialism, such as the solidarity economy. To this end, it takes as its case the Brazilian experience of the Justa Trama solidarity network, which relies on the protagonism of women and a broad network of inter-cooperation based on the production chain of agro-ecological cotton.

## A flower of resistance: the Justa Trama agroecological cotton solidarity network

The network currently brings together around 700 people, most of them women, from six self-managed enterprises: three cooperatives and three associations, located in four different regions. The cotton is planted by family farmers from the backlands of Ceará and Potiguar, while the final manufacture of clothes, toys, and props is the responsibility of artisans and seamstresses from Rio Grande do Sul, organized in self-managed collectives. Workers from a reclaimed company in Minas Gerais, an industrial cooperative, make the yarn and fabric, and artisans and riverside dwellers from a cooperative in Rondônia finish the pieces by processing Amazonian seeds:

*In the network's arrangement, therefore, there are self-managed workers from rural and urban areas, from different sectors of the economy, from activities such as agriculture, industry, and handicrafts, who together manufacture the inputs that result in Justa Trama products [...]. This multidimensional integration is a central aspect of the network's identity.*

*A network present in other networks, Justa Trama participates politically in various local, national, and international forums, not only in the Solidarity Economy movement, for which it has become an important reference, but also in political actions linked to the promotion of agroecology, the fight against transgenics and the defense of food security. Since its inception, the Center has had several partners, governmental and non-governmental institutions<sup>23</sup> (p. 5).*

The staff of the enterprises includes leaders who were trained in the social movements of the 1980s and 1990s, especially in the trade union and pastoral sectors of the Catholic Church. The political network organization of these collectives is, on the one hand, evidence of the survival of these grassroots groups, achieved through years of struggle and, on the other, of the development of the Brazilian Solidarity Economy at the beginning of this century<sup>23-24</sup>.

The majority of Justa Trama members are women over the age of 40, with low levels of education; people who, in principle, would face greater difficulties in the job market. According to Cruz<sup>25</sup>, the ethnic-racial distribution of each link's region is fully represented in the membership. The group's main political leaders are also women. The female protagonism of Justa Trama was a phenomenon highlighted in all the studies we had access to about it (Estevan, 2006, Metello, 2007, Cruz, 2010, Lacerda & Veronese, 2011, *apud* Andrada and Sato, 2014<sup>23</sup>).

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<sup>d</sup> The research was defended in the Graduate Program in Social Psychology at the University of São Paulo, under the guidance of Leny Sato. For more information, see Andrada & Sato (2014)<sup>23</sup>.



Presenting the Justa Trama experience is a difficult task, given its relevance and high complexity. Considering the vast amount of material published about it<sup>e</sup> and, above all, the aim of this text, we will focus on examining aspects of the experience that point in the direction of health promotion and environmental sustainability, the original principles driving the organization of women workers, as the following excerpt shows:

*The principles we have are the issue of preserving the environment [...] a fair distribution of income and also the principles of fair trade itself, really; that we can be concerned about who is consuming as well as who is in the production process. [...] You don't want to do it and have someone else consume it just to improve your life here, like any other product*<sup>26</sup> (p. 280).

*We had to make our workload more productive by working fewer hours. [...] We had to add more value to our product and work shorter hours because the income we have must be preserved. [...] Then this light came from cotton [the cotton solidarity production chain project]. Because we always said that we had to look for this, that we could own the raw material. Whenever people talked about networks, we imagined something... - Nelsa*<sup>27</sup> (p. 73-74).

The seed of the network emerged within a small group of seamstresses from the outskirts of Porto Alegre, Univens (*Cooperativa Unidas Venceremos*), and was later cultivated by key partners, both inside and outside the movement (such as the Brazilian Solidarity Economy Forum). At the time, they faced significant difficulties and dilemmas in their daily work, as evidenced by one of the excerpts above. It shows their awareness of the contradictions they faced, as well as the possibility of being subjects of change. In the name of the health and income of the workers and their families, it was necessary to earn more and work less. In this sense, the group's ethical-political choice of agroecology as a fundamental principle, aimed at adding value as well as preserving the health of the farm workers and their communities and territories, in environmental terms:

*We have a principle here: to recover our soil, to bring about a different kind of agriculture, preserving nature. We've spent 500 years or more working in such a way as to wear down our soil. [...] And when we talk about preserving nature, it's clear, it's clear, that man and woman are above all else. [...] That's what we want to achieve: that one day we can see a greater involvement of society as a whole in this - Lino, Adec/Justa Trama farmer*<sup>27</sup> (p. 80).

During the research field visits to farming families, everyone was vehement in stating that working with agroecology, promoted by the Tauá Educational and Cultural Development Association (*Adec - Associação de Desenvolvimento Educacional e Cultural de Tauá*), associated with Justa Trama, guarantees a higher income and better living and working conditions. The impact of the rural extension service was surprising, reflected in Mr. Rosendo's words: "*I relearned how to plant*",<sup>27</sup> (p. 81) spoken at the age of 81. We recognized in all of them the guarantee of food security promoted by the consortium of crops. It was also possible to see in the families' experience, amid many difficulties, other fruits of agroecological production: greater income, greater autonomy (less economic dependence on pesticides, chemical fertilizers and modified seeds), lower rates of illness due to contamination with these pesticides. As Ms. Moza said: "*It's for the environment and for the new generations. It's for them that the biggest gains from agroecology are*"<sup>27</sup> (p. 82).

Another aspect of the Justa Trama experience that points to the intrinsic relationship between health and sustainability is its community and territorial dimensions. Each collective in the network expresses itself in unique ways, since it includes groups from urban and rural areas, from geographically and culturally diverse regions. Even so, they share common principles, such as a strong relationship with the community environment in which they meet and daily political participation in local and regional political forums (municipal health councils, forums to fight against GMOs in the *sertão* or to defend participatory budgeting in the south of the country, for example).

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<sup>e</sup> A bibliographic survey at the time of writing of the thesis found more than 80 studies on Justa Trama, carried out in various fields of knowledge. For more information on the network, we recommend visiting <https://justatrama.com.br/>. Accessed on 04/26/2024.

As an illustration, we'll focus on the experience of Univens. Founded in 1996, the collective is a reference not only for Justa Trama, but for the Solidarity Economy movement, given its pioneering spirit in multiple senses<sup>27</sup>. Since its beginnings, the cooperative has been intensely active in the city's political spaces and in the community life of Vila Nossa Sra. Aparecida, a neighborhood on the northern outskirts of Porto Alegre, where all the workers live, as a matter of statutory principle.

These actions took shape in the Vila territory, which was organized through the militant action of the cooperative members. Many of them took part in the construction and defense of important community political spaces in the neighborhood: the health center, the chapel built in a joint effort, the first public incubator for popular cooperatives in the state - achievements that were pleaded for in the local Participatory Budget, of which several of them were councilors<sup>27</sup>.

Later, together with the popular community movement, the group of pioneers also took part in the organization of the Free Generation Culture and Health Point and the New Generation Cooperative Nursery. Founded in 2006, with the support of Aldeia SOS and the Civil Action for the Development of the Southern Hemisphere (Acsur)/North-South International Cooperation Association (Conosud), the daycare center is currently maintained with funds from the city government, serving around 80 children, children of cooperative members and low-income families in the neighborhood<sup>27</sup>.

In 2016, the group helped organize the region's first community bank, Justa Troca<sup>f</sup>, which has its own social currency, the *justo* - a globally recognized strategy to combat inequality, since it facilitates access to credit for the lower classes (microcredit), boosts the local economy, while fostering sustainable community-based development.<sup>g</sup>

Self-management relations, in general, allow collectives to adapt their work to the demands of the workers, within the limits of the circumstances, without the interference of an employer's management. This means, for example, making decisions that go towards promoting a more flexible and healthier environment and organizational process that puts life at the center, as feminist economists preach<sup>28,29</sup>. In the case of the Univens seamstresses, this phenomenon can be seen in the adaptation they have made to their working hours. Although they kept the eight-hour working day, they extended their lunch break to allow them to go home, feed their children and take them to school or nursery (a choice made easier by the territorial dimension). They also adopted a flexible workplace regime to enable cooperative members who need to dedicate themselves to the permanent care of family members to combine these jobs (elderly parents, disabled children, for example). Another interesting adaptation was the possibility of different levels of productivity within the group. According to them, this has made it possible for workers at different stages of life to have different dedications, as long as they are authorized by the collective.

We also understand as a health-promoting action the daily interventions and control that the cooperative members openly promote over the intricacies of the organizational process. This phenomenon is also found in capitalist companies, but it is generally seen there as an individual infraction against the dictates of managerial rationality<sup>30,31</sup>. In the case of self-managed groups - especially a small cooperative of seamstresses, considering the socio-technical aspect - it is possible to make small changes to the working environment, from more flexible breaks to adaptations to machinery and equipment. What's more, these discoveries are often quickly socialized and made available to the whole group. This fact, observed in the Univens cooperative and other collectives that make up the Justa Trama network, may help to justify the few references they make to health problems arising from work, apart from tiredness, the result of long working hours.

In other words, if there are elements of greater flexibility in the production process, typical of self-management, they are geared towards serving the needs of women workers, marked by gender and the structural inequalities linked to it. In general, they minimize the unhealthy effects of long working hours and promote greater personal and family well-being. The possibility of working in the home with their children, allowing them access to the

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<sup>f</sup><https://bancojustatroca.com.br/>. Accessed on 04/26/2024.

<sup>g</sup><https://www.economiasolidaria.org/gl/noticias/mesa-finanzas-eticas-noticias-justa-troca-un-nuevo-banco-comunitario-en-brasil/> Accessed on 04/27/2024.

workplace when necessary and the autonomy they must change their working hours to facilitate reproductive and care work are examples of this. The same goes for allowing them to take part in political activities, usually of a community nature (the so-called third day, in the case of women activists in social movements).

## Final considerations

In these final remarks, we will try to outline some horizons on the relevance of reorganizing the world of work in a sustainable and supportive way with a view to mental health and good living. Organized struggles for decent working conditions are not restricted only to the workplace; the result of these struggles unfolds in life outside of work, in free time. *“Outside of work, the subject keeps the same skin and the same head. Depersonalized at work, he will remain depersonalized in his action at home”*<sup>32</sup> (p. 46). By emphasizing, in this text, the experience of women in a different logic of production, we are trying to articulate the objective conditions of an unequal and contradictory society with the subjective conditions of women workers in terms of dignity, health, and quality life. The challenge is to establish collective goals of struggle and common objectives for the transformation of the situation that produces inequality and suffering. The step away from individualism towards the assumption of a collective project is the great challenge at stake in the movements demanding dignified living conditions. The universalization of pathological capitalism no longer allows us to think of universal rationality as guiding the historical process. *“From the second half of the 19th century onwards, it became clear that technological progress, the result of the growing domination of nature by man, materialized not only in the domination of nature, but also in the growing exploitation of workers”*<sup>33</sup> (p. 45). We need to dream together. We can recapture the dream and utopia of another possible society that is politically democratic, economically just, socially supportive, culturally plural and, above all, ecologically humane. The dialogue with working women has not produced simple answers or solutions, but questions and, perhaps, a better understanding of the complexity of the issue at hand, without the despair that insists on denying another possible world. We need to put the issue of sustainability at work on the horizon of transformations towards a fairer society. The utopia of a world for all is not absurd. It's obvious.

*With Justa Trama's practices, we ask ourselves: what model of development do we want to build for a healthier society and planet? It is deeply necessary to strengthen initiatives such as agroecology practices, fair income distribution, and the active participation of society in the construction of universal public policies that value workers, whether from the countryside or the city, who are the great builders of everything that society needs. Advancing information campaigns with consumers, so that they make decisions about what they wear, what they eat, where they live, what they choose and what they buy in a conscious way. This is the cry of the planet.*

*It's important because behind it there is a conception of another society that is being built and with this vision, of the Solidarity Economy, which is why we want to make it work. We're proving that, in addition to all the things we've always talked about - fair distribution, caring for the environment - we're showing the capacity of workers. For me, that's the most important thing. It's not that thing where you say: “Keep dreaming, because who knows one day?” No! No! “Look, it's here. We did it” - Nelsa<sup>26</sup> (p. 288).*

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