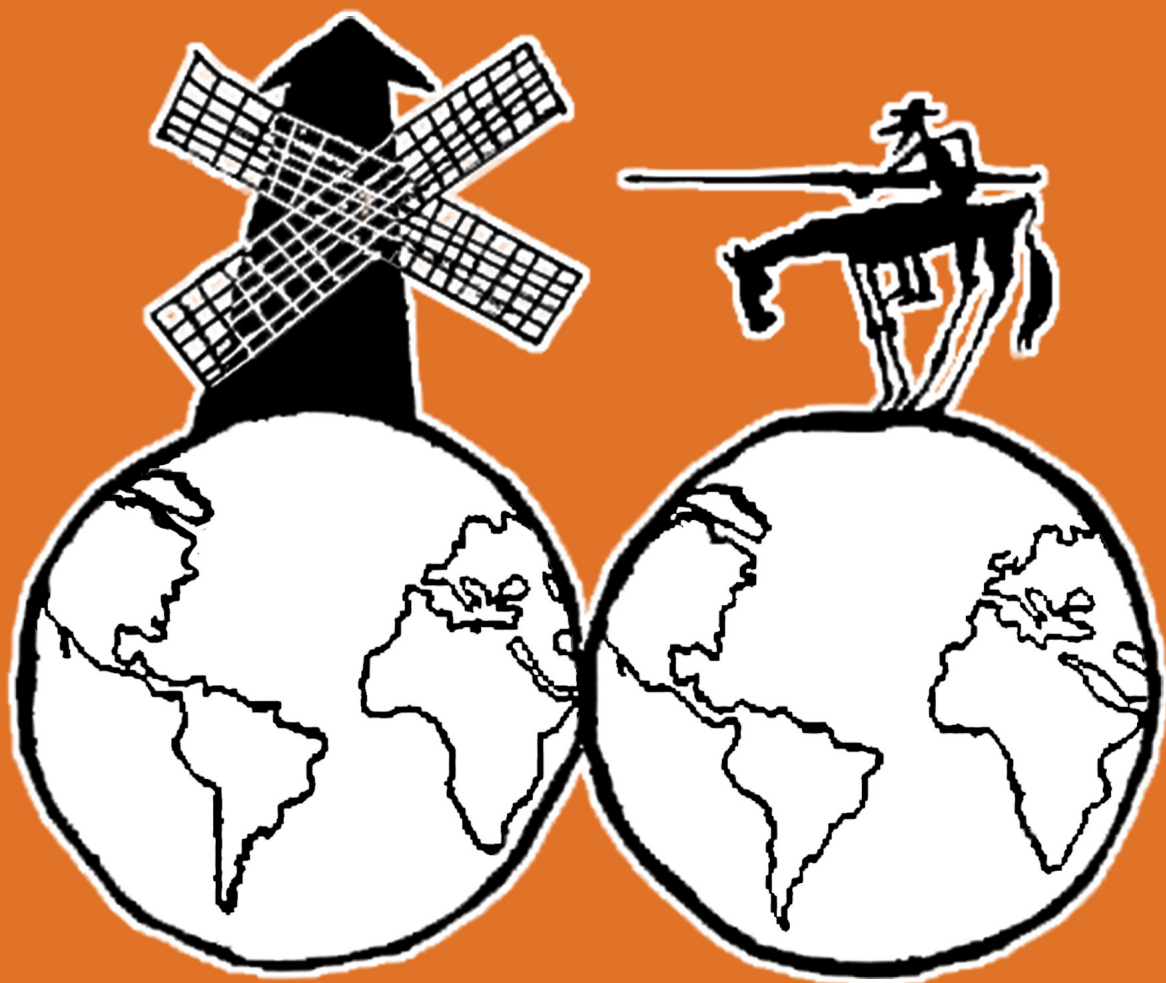


Systematisation and mapping of the Buen Vivir University and the campaign for a global curriculum of the social and solidarity economy.



Systematisation and mapping of the campaign for a global curriculum of the social and solidarity economy and the Buen Vivir University

February 2024



**CAMPAÑA POR UN
CURRÍCULO GLOBAL
DE LA ECONOMÍA
SOCIAL SOLIDARIA**

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We thank them for their invaluable contribution.



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Presentation and methodology

This systematisation aims, above all, to gather the experiences of organisations that have taken part in the CGCSSE and have collaborated with the Buen Vivir University, the sole process driven by the campaign. We also want to showcase the acquaintances between members of different organisations who are advocates of the social and solidarity economy (SSE) and the search for buen vivir. This shared journey has been a source of learning, full of highs and lows. In this article, we want to acknowledge the strategic learning acquired by the campaign. Additionally, we have analysed the background to explain the beginning of the process and the key stages, as well as a mapping of the experiences that have been featured in the CGCSSE and the UBV.

In-depth documentary research has helped us achieve these goals. We have read documents, papers and previous mappings, listened to recordings of dialogue circles and monthly sessions, and checked the websites and social media of the CGCSSE/UBV. The interviews with the 26 founders or individuals committed to the CGCSSE and the UBV represent a substantial part of our research. We heartily thank them for their time and predisposition.

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Global context

When discussing the economy, our immediate thoughts often turn to our financial situation or that of our country. But economics is a practice that goes beyond money, the banking system, savings or debt. We struggle to imagine an emotional economy, sensitive to the systemic deficiencies in health and emotions which contribute to the deterioration of our society. We must ask ourselves: how, where and when do we learn about economics? Do we learn to appreciate material objects as much as emotional love? Is there only one way to understand economics, or are there many? The CGCSSE and the UBV believe it is necessary to include these lessons in all the growth stages of a person.

How young people understand economics today will influence our collective future. We can not talk about a new education for life without having thought about this. The alternatives the SSE suggests are more necessary than ever. We can see how the new generations are connected to several devices from very young ages and live in digital systems where the virtual world and artificial intelligence are paramount.

Young people are working as delivery drivers for multinationals and at the service of mafias who are involved in drug smuggling. Others exert themselves to obtain a post or diploma to stay in an educational system which does not guarantee social ascension. An increasingly precarious system with programmes tailored to benefit the local and global establishment.

Why is economics not taught in primary school?



Or what's more: How to teach and learn about the current state of the economy? We do not mean the violently imposed economy of modern society, but an economy for life, an economy about taking care of each other. How to re-educate adults who are working in the private sector, academy, or politics? How can we restore the status of teachers to our grandparents, our parents, our children, the people who carry the ancestral knowledge of our communities, the women and men who plough the land, fish and work to preserve the forests and traditional medicine? We are all part of the problem and the solution.

We, who are members of the SSE, understand that the values mentioned above require years of communal practices and an effort of consistency. And this is what forges our convictions:

- 1) There is no planet B. We must take care of the Earth for current and future generations.
- 2) We are plural teaching and learning communities organised in different styles.
- 3) We come from a diversity of regions and languages, and together we want to put into practice buen vivir in all facets of our life.



Working together to build alternatives

The CGCSSE advocates for the universal right to quality education, which appears in the International Covenant on Economic, Social and Cultural Rights to reach a physical, social and environmental balance. Similarly, the campaign is inspired by the 2030 Agenda of the United Nations. The need to review the place of economics in education programmes comes from these spaces of resistance and the decoloniality school of thought. Economics must be a useful tool to preserve our shared home and the land we inhabit, taking as a guide our ancestral communities.

The outcome of this approach is a global network to share experiences, lessons and tools to build economic, cultural and education alternatives that liberate us, step by step, from the hegemonic, capitalist, racist, Eurocentric, patriarchal, ecocidal and epistemicide system.

The current socio-environmental crisis, which even puts at risk our civilisation, prompts absent-mindedness, corruption, oppression and individualisation. In front of a regime that strives to dominate us through culture, politics and economy, thousands of flags are hoisted around the world to fight against military and economic powers, fossil fuels, abuse of living beings, borders, official schooling, biopiracy, extractivism and colonialism; the features of globalisation.

The transformative and community-based approaches of the SSE, such as the *buen vivir*, the right to a decent life and the communality, represent a comprehensive solution to these problems. They revive ancestral practices and words that unite us despite the distance between our languages.

We hear from different voices words of wisdom about *buen vivir*, SSE, popular education, social justice, feminism, agroecology, mutual care and health, respect for the land and common knowledge and goods. This is the reality we believe in. Be it in-person or online, we have found time to listen to each other to draft a new programme with deep pillars in the ideas of sharing, universal free education and the study of alternatives offered by the SSE. All this to learn alongside our students, and foster the creation of new communities, within the framework of a new wave of educators and trainers.



Socio-environmental crisis.



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The possibilities and reach of each organisation, group and individual participating in the campaign determine the extent of the new global curriculum of the SSE. This programme aims to share alternatives capable of advancing a transformation in schools and squares to fight against a violent system that brings us misery and political and economic control.

These other economies are built into the community, neighbourhoods and groups that drive alternatives for another way of living together. Thus, the ideas of the SSE are embedded into each conversation, online session, forum, report, interview and resource published within our campaign. It is thanks to these witnesses that we have been able to draft this systematisation, which aims to share more widely the ideas and ways of life of the SSE. We would like to express our admiration and acknowledge everyone who has taken part in the CGCSSE

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What is the CGCSSE?

The CGCSSE is an advocating education initiative that involves members from education groups of the SSE in the Global South. The campaign has driven the creation of an intercontinental network of national and international organisations. The campaign has identified over 500 institutions (social organisations, social movements, universities and schools) committed to educating in global citizenship, peace, ethical finances, food and energy sovereignty, and the people's buen vivir.



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The CGCSSE aims to shed light on the different ways of learning from around the world, working together to build economic alternatives. The diverse organisations shared their experiences in monthly online sessions. In parallel, CGCSSE's participants organise forums, congresses and several other activities to showcase cultural and educational practices that advocate for a different worldview.

After seven years of work, the CGCSSE has developed four lines of action: the letter of principles, the popular consultations, the mapping of experiences and the Buen Vivir University.

Letter of principles

The letter was drafted shortly after the creation of the CGCSSE and defines the values and goals of the movement. It is published online at: <https://curriculumglobaleconomiasolidaria.com/english/letter-of-principles/>

Popular consultations

The popular consultations democratise opinion and are useful to listen to all thoughts in global meetings. In 2022, 2,794 persons took part. Most people demanded a feminist, decolonial, non-patriarchal and anticapitalist programme integrated into all educational stages (primary, secondary, tertiary) through in-class activities or distance learning, linked to tangible projects, initiatives and propositions. Surveyed participants emphasised the need to link the programme with the World Social Forum and the different movements from the economic alternatives (social and solidarity, popular, peasant, indigenous and Afro). Some of the issues mentioned during the survey include ethical finances, agroecology, and food and energy sovereignty. The consultations conclude that each region should have the right to debate its needs on learning and teaching. Furthermore, we must recognise communal epistemologies, as well as the local and ancestral knowledge derived from practical experience. Beyond theory, we must encourage the learning of values and practices in all stages of education.

Mapping of experiences

Two maps were created in collaboration with the platform Socioeco. The first one pinpoints educational experiences in pro of buen vivir (https://www.socioeco.org/expeduca_en.html), and the other one collects useful tools for the SSE (https://www.socioeco.org/pedago_en.html).

The experiences of transformative practices in education are shared with the community through a digital platform that unites several members involved in social and solidarity economy processes.

This work aims to complete this mapping, which will need to be regularly updated, illustrating the ongoing progress of the CGCSSE.

The Buen Vivir University (UBV)

The UBV project was born at the World Social Forum on Transformative Economies (WSFT) held in Barcelona in June 2020. It went public on November 4 of that year at the Social and Solidarity Fair of Catalonia (FESC), in the framework of the project *Aceptamos el reto* (Challenge accepted!), in the techno-scientific and knowledge initiatives category. The official launch took place on the 24 of January 2021 at the World Social Forum. The project was conceived in a series of debates titled “Lessons of buen vivir, a conversation from schools”. It was a space to reflect on a buen vivir approach to teaching and learning, that is, decolonised, cross-cultural and interdisciplinary.

The UBV aims to introduce training and research projects based on the principles of decolonisation, multiculturalism and feminism, loyal to the Curriculum Declaration on Social and Solidarity Economy and Territories. At the core of the UBV is an epistemological diversity that recognises each region’s different way of learning and holds the idea that all learning systems are valuable. In this sense, anyone can be at the same time teacher and student, embedded in a project of critical and transformative education that touches a variety of subjects: decoloniality, economic de-growth, SSE, feminism, the fight against racism, culture of peace, going beyond anthropocentrism, respect for nature, reduction of the climate crisis effects caused by predatory capitalism, ecosystem regeneration, and the dialogue between science, art and spirituality, emotion and reason, academic and ancestral knowledge.

The UBV has cultivated several experiences, such as living classrooms, the buen vivir chair together with the Latin American Council of Social Sciences, and the alternative PhD in popular and transformative economies.

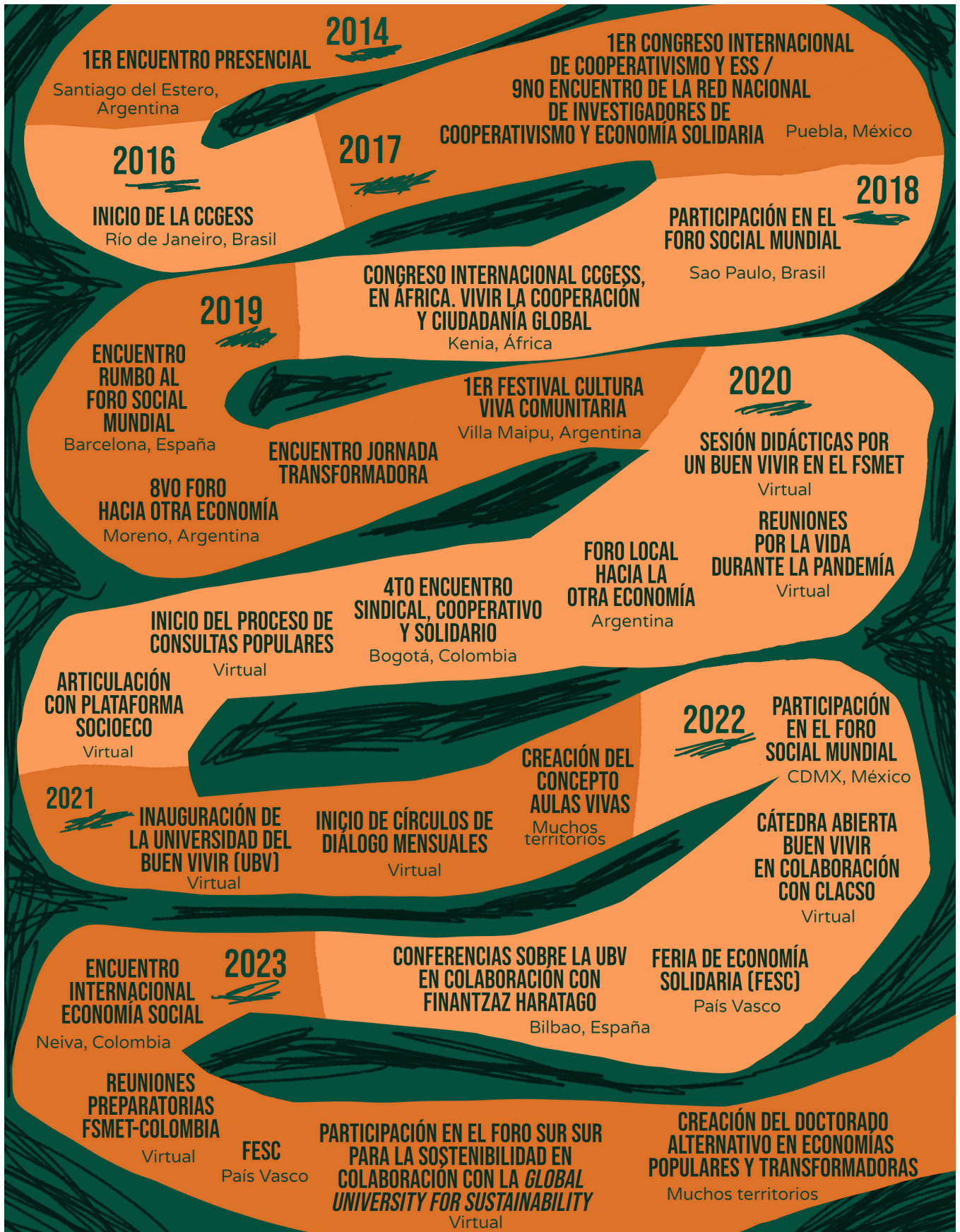


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Background

Looking backwards, remembering crucial stages, acknowledging those who promoted the project... The work of so many makes it possible to write our history, preserve the memory of our movements and plan for the future. We have reviewed the seven years of operation of the CGCSSE to identify those events that stand out, without forgetting that a story can be told in many ways. It is a simple memory and acknowledging exercise.

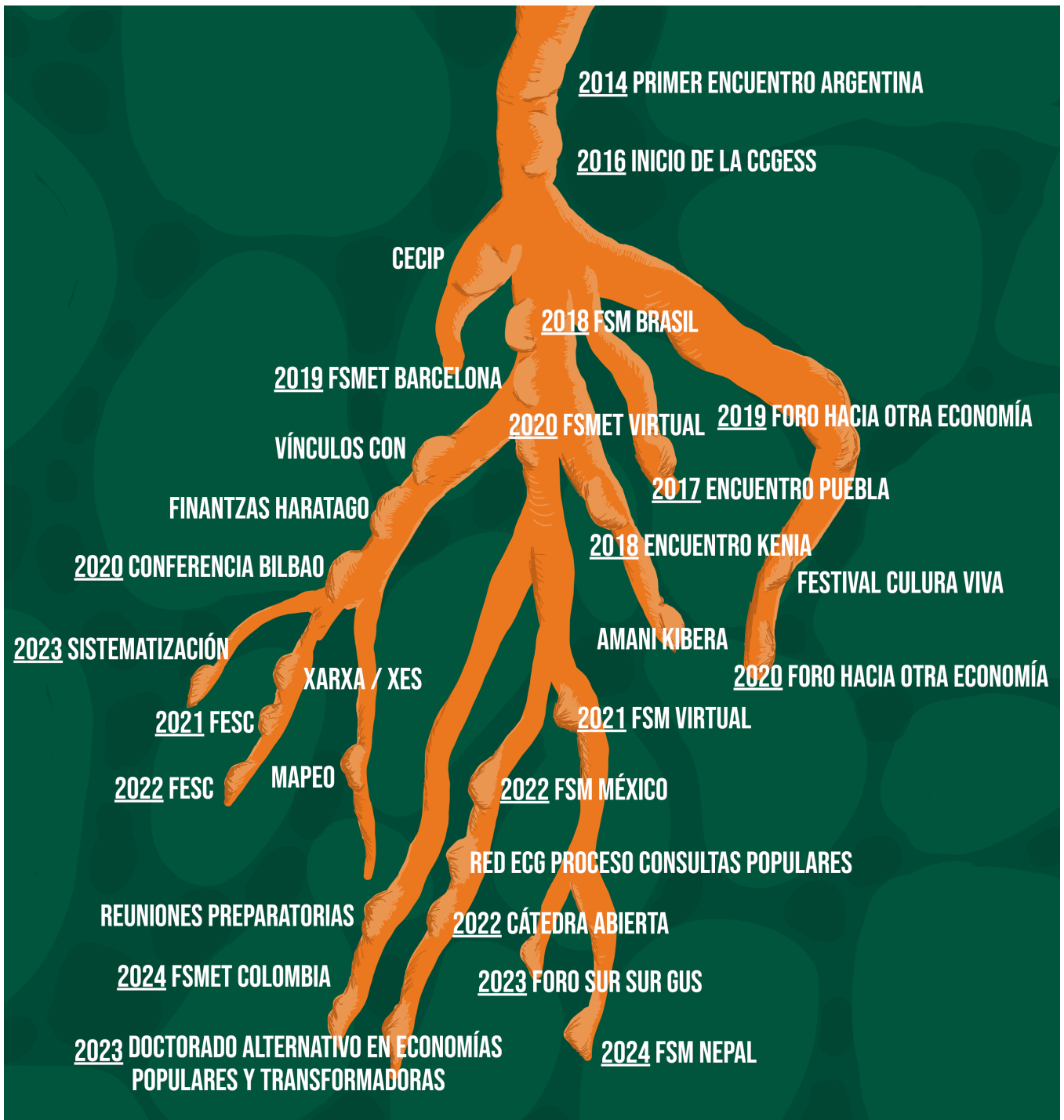


Background of the CCGSSE Key events.

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Rhizome

The philosophy of many indigenous people states that everything is interconnected. The space-time is a living network through which energy and information flow, following an order determined by the nature of things. The rhizome metaphor helps us illustrate how the relationships, initiatives and meetings do not happen linearly, but in parallel, in different parts of the Earth; and that they can sometimes overlap. A rhizome is made up of living shoots that are connected, decentralised and interdependent. Similarly, groups or networks, events or processes, do not unfold following a centralised hierarchy but thanks to the power and energy of the circumstances that make them feasible.



The CGCSSE rhizome 2016-2024 Our connections

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Mapping of experiences

Across continents, we find outstanding SSE alternatives, and their experiences are shared. The following map presents the projects identified during this systematisation, without claiming to be exhaustive. Indeed, the territorial scope of the CGCSSE and the UBV is immeasurable. Each project has repercussions on other physical and virtual spaces, as well as for other organisations and individuals, which are not quantified by this register.

Until now, we have identified 351 CGCSSE participants. But this mapping will surely be complemented in further campaigns. The participation degree varies, with organisations, networks, and universities actively involved in campaign activities and others considered to be close, supporters or allies.

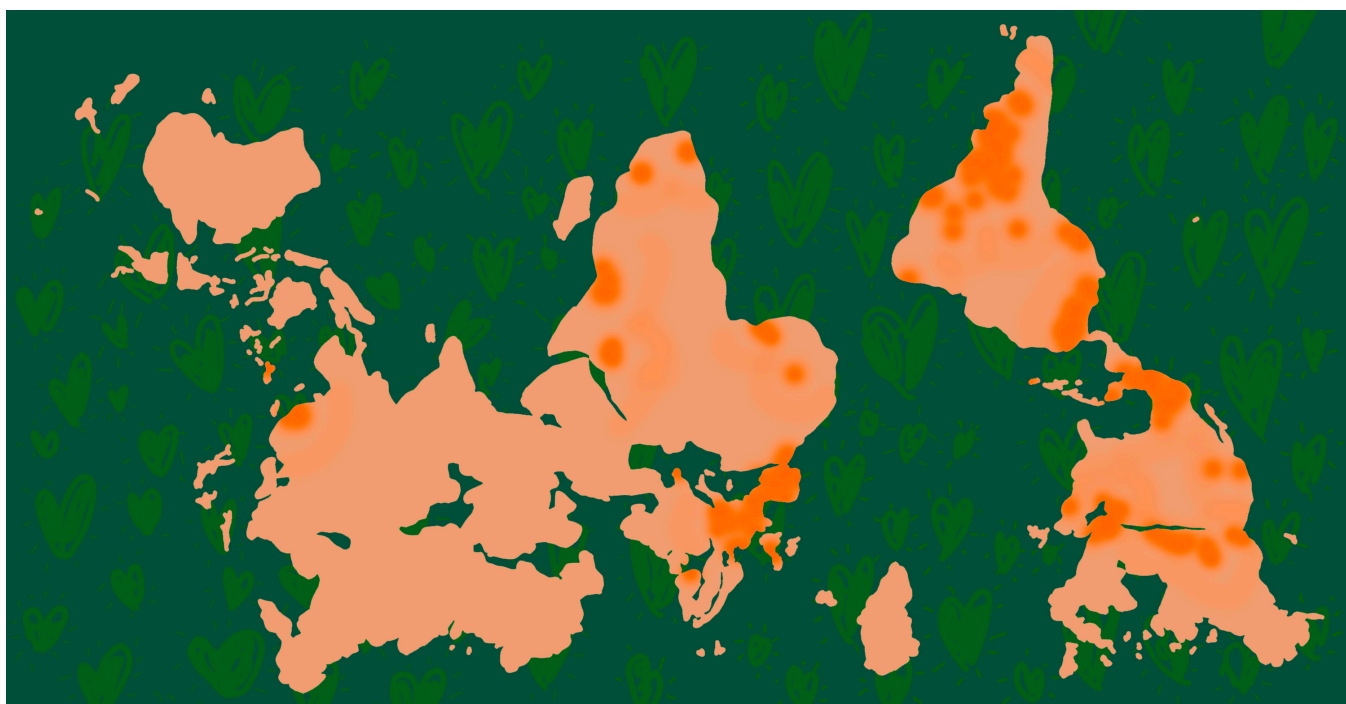
Out of the 351 participants, almost 40% are universities. These offer courses or degrees in the field of SSE, which are linked to the CGCSSE/UBV network to discover experiences, methodologies and get to know local projects. This strong representation of universities is coherent with the nature of the campaign. However, it is worth noting that 58% of participants are organisations, co-ops, networks, civil society associations and global platforms.

The organisations listed can be found in 40 countries on every continent.

- **Latin America and the Caribbean:** Argentina, Mexico, Brazil, Colombia, Chile, Ecuador, Bolivia, Costa Rica, Honduras, Peru, Puerto Rico, Uruguay, Cuba and Paraguay.
- **North America:** Canada and the United States.
- **Europe:** France, Spain, Portugal, Italy, United Kingdom, Switzerland, Germany, Belgium, Greece, Finland, Czech Republic, Netherlands, Poland.
- **Africa:** Kenya, South Africa, Morocco, Benin, Burkina Faso, Ethiopia and Tanzania.
- **Asia:** China and the Philippines.

We have identified 26 global or intercontinental organisations. Over 48% of organisations are from Latin America and the Caribbean, then comes Europe, with 34%. The continents where participation is the lowest are Africa and Asia, which only account for 5% of organisations.

We must consider that organisations with no specific location (networks, forums or international platforms) are not included in this localised analysis.



Mapping. Our reach surpasses expectations

**Thanks to the data obtained through this mapping, a directory of organisations has been drafted, which will be made available to CGCSSE members.*

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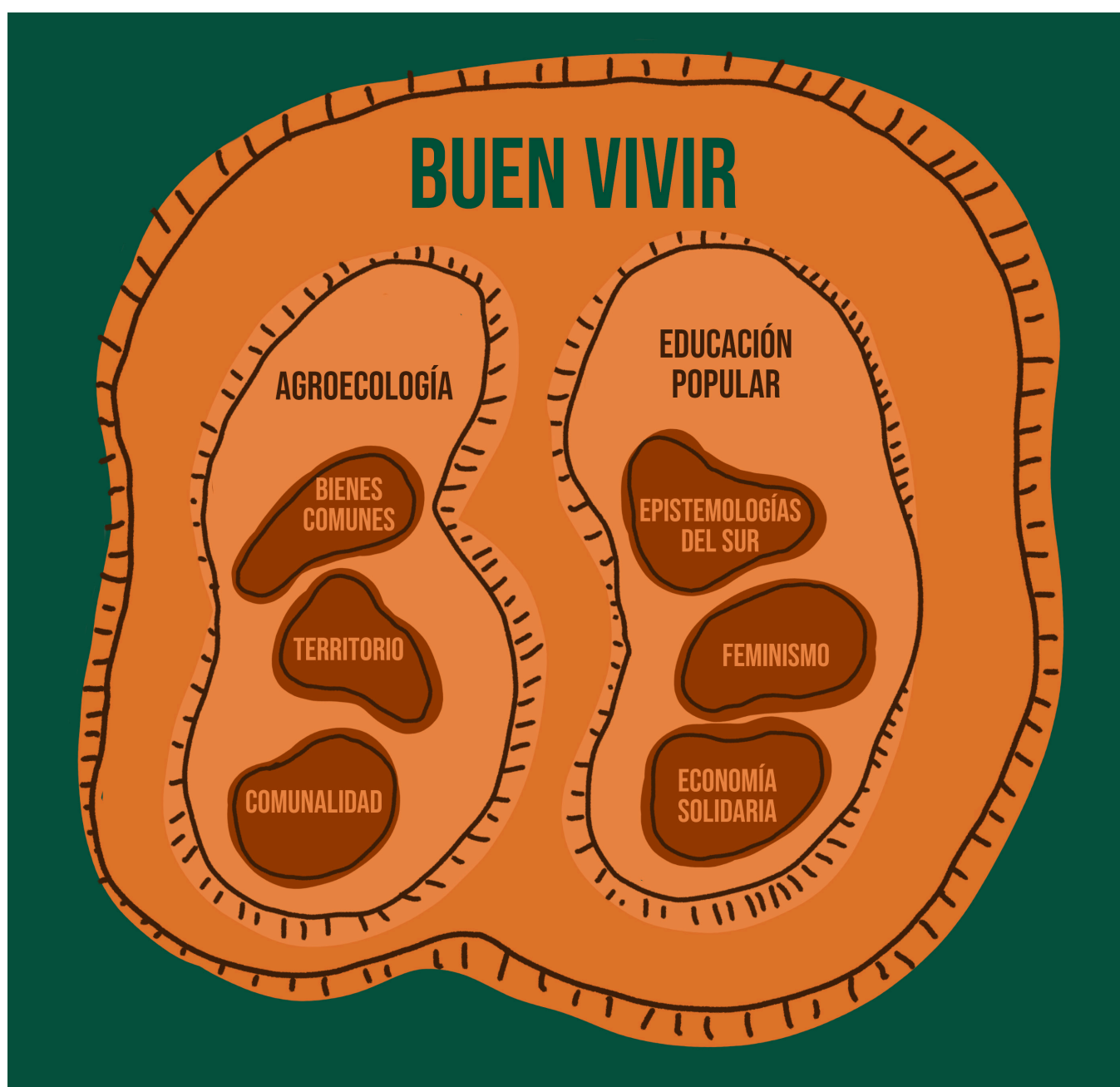
Crucial issues for the CGCSSE participants

We interviewed 26 people and asked them what they believed were the priority issues that the CGCSSE and the UBV should target. These issues are portrayed in the image to the right. The bigger the word, the more it was mentioned in interviews.



The words we believe in.

As cells in an organism, each group carries out a crucial mission and job in its organisation and region. Using this metaphor, we could say that we intertwine to create tissues and form more complex life structures.



Coexisting subjects on the road to buen vivir.

Organisations address issues that have many points in common, but each has a unique approach, depending on their context. We must acknowledge the capacities and struggles of each group.

Thus, we have classified the answers into the following categories: popular education, SSE, feminism, agroecology, common goods, buen vivir, territory, communality and epistemologies from the South.

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A look towards the future

Thanks to all the ground we have covered, studded with projects and alliances, we can now look ahead to the future of the CGCSSE. The systematisation approach included the question: which future strategies are important to implement within CCGESS and UBV?

Based on the received answers, we have written the reflection below.

During the seven years of the campaign, an international network has been built with member groups. A network that keeps growing. New alliances are born, challenges grow in complexity, and the sharing of ideas is richer and more diverse. Thanks to involved members and multiple supporters, the CGCSSE has become a benchmark for international SSE networks. It can become a movement with a global reach, exerting influence on educational institutions and international organisations. To make structural changes in schools and universities possible, we must work to highlight SSE knowledge and know-how and integrate them into official chairs.

The challenge of diversity

The future will not be uniform. An effort at mutual comprehension is necessary to go beyond a universal SSE concept and grasp how it is understood in each context. This means giving up homogeneity and opening to diversity. To favour bridges across continents, for instance, we can think about how experiences are shared in Latin America so that they are understood in Europe and the comprehension process this implies. Similarly, it is essential to look at other continents, such as Asia and Africa, and strengthen ties with other cultures, for example, the Arabic culture.

Striking a balance between digital connections and local ties

We face several challenges in this broad movement. Notably, we must strive to preserve our international connections through online settings that allow us to share experiences across continents without giving up local or personal ties. Indeed, most local groups struggle to find the time and resources to regularly attend online meetings, while global organisations and universities must learn to cherish local ties.

When relationships are global, it can be hard to address diverse issues, contexts, languages and cultural approaches without losing the authenticity of each experience and the depth of reflection. For several participants, the human quality of these connections has created a climate of empathy, conviviality and generosity within a wide variety of groups and networks.



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As interviewees emphasised, all experiences are valuable. Therefore, we must acknowledge uniqueness and not only value our similarities but also the points of contention, which are another source of learning. In this sense, the involvement of the CGCSSE in different international gatherings, such as the World Social Forum and the World Social Forum on Transformative Economies, is essential. This has enabled us to spread the word about the CGCSSE and the UBV, broaden the range of experiences and proposals, and consolidate our position. This is why it is important to keep encouraging this participation in the future.

In terms of communication, we have understood how crucial it is to rely on interpreters during the CGCSSE monthly meetings and make videos available to view after meetings with subtitles in several languages.

The Buen Vivir University

As we have seen, the UBV is one of the lines of action of the CGCSSE. Among its goals, we can highlight the creation of learning resources, pedagogical tools and teaching methodologies. All these elements can help design new learning and teaching models and improve the sharing of SSE tools between communities. Additionally, the process of resource creation and sharing is a way of preserving people's memory. In an age as dizzying as ours, preserving knowledge is an essential strategy for future generations.

Certain methodologies, such as the fashion designer studio, have proved highly relevant thanks to their creativity and reproducibility. Other promising examples are the living classrooms and the alternative PhD in popular and transformative economies. It is essential to strengthen these initiatives and do so based on practice.

The living classrooms are learning spaces based on SSE practices such as vegetable gardens, training activities at the heart of indigenous communities

(the *milpas* in Mexico, for example), co-ops, solidarity fairs or markets, etc. The goal is to cultivate the acquaintances that happen outside of the education system. Living classrooms contain living knowledge that is constantly evolving and is passed on through practice, orally or in writing. In this context, teachers can become students.

Through the living classrooms and the alternative PhD in popular and transformative economies, the Buen Vivir University paves the way towards recognition of the knowledge of those involved in the SSE.



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SSE Horizon

The CGCSSE and the UBV have several lessons to share with the world. To escape the systemic violence that dominates people and the Earth, particularly in the South, an epistemological change is urgent. We must modify our mutual perception as human beings, our relationships with others, the places we inhabit, and how we address history and education.

The global situation can lead us to despair, but we need to move forward calmly along the path of an SSE that promotes buen vivir on the planet. We must look at each other in the eyes at every step and be generous in our endeavours to build the future we hope for.

