

## PUBLIC POLICIES

THAT ALLOW THE EMPOWERMENT OF WOMEN IN THE POPULAR  
AND SOLIDARITY ECONOMY IN ECUADOR

### **LAS POLÍTICAS PÚBLICAS QUE PERMITEN EL EMPODERAMIENTO FEME- NINO EN LA ECONOMÍA POPULAR Y SOLIDARIA EN EL ECUADOR**

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#### RESUMEN

The objective of this article is to analyze from different positions the concept of empowerment focused on women, relating this concept to public policies that allow female participation as a way of empowerment. The work was carried out through a documentary analysis in the deepening of the emergence of the concept of empowerment and public policies.

In addition, how the popular and solidarity model allows the incorporation of women, changing their living conditions through the generation of opportunities. The study is based on an exploratory, explanatory, quantitative, qualitative, descriptive, documentary and literary review methodology, using databases obtained from Government Institutions such as the Superintendence and the Institute of Popular and Solidarity Economy and theoretical contributions related to Zimmerman, Rappaport, Rafael Chaves, Young, kabeer, Rowland, among others.

**Keywords:** Empowerment, popular and solidarity economy, public policy, inequality, gender gap.

#### RESUMEN

El objetivo de este artículo es analizar desde diferentes posturas el concepto de empoderamiento focalizado a las mujeres, relacionando este concepto con las políticas públicas que permiten la participación femenina como vía de empoderamiento. El trabajo se realizó a través de un análisis documental en la profundización del surgimiento del concepto de empoderamiento y políticas públicas. Además, cómo el modelo popular y solidario permite la incorporación de las mujeres, cambiando sus condiciones de vida a través de la generación de oportunidades. El estudio se basa en una metodología exploratoria, explicativa, cuantitativa, cualitativa, descriptiva, documental y de revisión literaria, mediante el uso de base de datos obtenidos de Instituciones Gubernamentales tales como la Superintendencia y el Instituto de Economía Popular y Solidaria y las aportaciones teóricas relacionadas a Zimmerman, Rappaport, Rafael Chaves, Young, kabeer, Rowland, entre otras.

**Palabras clave:** Empoderamiento, economía popular y solidaria, política pública, desigualdad, brecha de género.

## INTRODUCTION

The public term feminine, political power and solidary economy emerge like scientific interest that allows to explain in the scenario of the sexual division of the work, presently the social and economic inequality, the enlarged reproduction of the capital, and in a context of appearance of new social necessities, of strong transformations in the way of the public intervention, like it is possible another economy with human face.

The woman's insert socio-labor themes, one of the big challenges in the current society, the women are in risk of social exclusion in the labor market, to world scale, the women have more probability of being unemployed than the men. She also has an inferior probability of receiving a jubilation pension, what exposes them to the inequality and a bigger vulnerability to the poverty and of not perceiving benefits of the instruments of social protection as the pensions, access to credits and the insurance of health.

The term social exclusion in the locutions of Silver, Taket and Room takes some shades in different scenarios, for what to define the concept of social exclusion is complex for its character, elastic, multidimensional and even contradictory.

The social exclusion in its beginnings was the debate center in France in the years 60 for academic, activists, politicians and journalists to refer to people that were in situation of poverty and that they were not covered by the system of social security, as those excluded (Silver, 1994).

Later on, the concept was used to refer to those individuals that presented a weakness or rupture of bonds with the dominant society, underlining the multiple depravities and inequities experienced by them.

According to the Global Entrepreneurship Monitor (2016), the participation in the force of the women's work in the world diminished among the years 1995 and 2015 from 52,4% to 49,6%, and the one of the men of 79,9% to 76,1%.

In the Ecuadorian case, we will revise some statistical data of the breach of inequality between men and women. The employment rate from December, 2007 until June, 2019, for the women are smaller 1,8 percentage points than of the men, for what the unemployment rate for the men is smaller 1,8 percentage points than of the women. These figures influence in the entrance average, the women receive \$ 279, 50 a smaller entrance than the men \$ 353, 20.

The Popular and Solidary Economy is the scenario that has allowed the feminine participation through productive,

improved the quality of life and its list in the taking of decisions like managers and leaders.

One of the eight principles of the popular and solidary economy is the gender justness, the cooperatives, associations and popular economic units have feminine participation, and they are even some of the sectors producing significant transformations in the woman's recovery.

The total necessity covers or partially allows the women the insertion as labor partner, the development of the individual or collective abilities, the access to resources, and negotiation power in a context that historically had been denied.

The Popular and Solidary Economy had been blind in Ecuador and it begins to institutionalize starting from the Constitution of the Republic (Ecuador. Constituent National Assembly, 2008), recognizing it like one of the sectors of the Ecuadorian economic system and it follows its institutionalization process in the Law of popular and solidary economy in the year 2011 through different instruments that promote the sector.

The woman's power is the result of the historical fights, in Ecuador the sector of the Popular and Solidary Economy contributes with employment generation to the woman, transforming them into leaders.

In Ecuador, this fight of gender inequality is not different to the countries of the rest of the world, due that from the colony the communities of women fought to have access to the education and right to the vote. Now, the women have gotten an important list in the society, leaving the stereotypes that they are alone for care and chores of home, if not taking the control of managerial positions, executives, political.

In Latin America in 1927 the feminine vote was the result of several fight processes, the societies and the sexual division of the work, they have granted the man, the public space, related with the sphere of the economic life, politics and social that understands the productive and remunerated work, and to the woman the private space related with the house, the care and the affections, there are not economic recognition, smaller social valuation and the reproductive and not remunerated work.

In Ecuador, and other Andean countries, the weight of the work of the women is diversified in agricultural activities and of trade, the revenues are smaller in comparison to those than the men receive and frequently under unfavorable conditions.

The woman's participation in the solidary economy not alone it facilitates the generation of revenues, but rather

it involves it in an organization process in which they are political subject. That is to say, the women that are included in this non alone economy interest, the topic of the remuneration, but rather in turn they appreciate the learning, the coexistence and the capacity of innovating with few resources, and this type of economy relating it with the feminist community, opens the possibility to overcome fragmentations and enter the political thing and the economic thing (Nobre, Nalu & Moreno, 2015).

## METHODOLOGY

The present article was carried out a qualitative investigation with historical design and theoretical approach; deepening terms like empowerment, political public and popular and solidary economy, taking like reference authors like: Rappaport, Rafael Chaves, kabeer, Rowland Kabeer, Zimmerman, James Rowland, kate Young, among others.

To facilitate the understanding of the term that is defined with base by different authors and it is detailed how the popular and solidary economy allows the feminine participation.

Finally, it is carried out an analysis of the public politicians for the Ecuadorian case that promote the woman's participation in the solidary economy as a way to the empowerment. The investigation was elaborated considering bibliographical bases as main analysis sources; it is also of exploratory, descriptive, analytic, qualitative and quantitative nature.

## DEVELOPMENT

The term empowerment for its multidimensional character, restitution complex in giving a definition that embraces all its aspects, some authors that are consider from the bibliographical revision will mention because they contribute to the study object.

The power like value, imply social change and community intervention, therefore, it analyzes the influences and the community becomes an active participant in its development. (Zimmerman, 2000)

Rappaport (1981) conceives the empowerment like the necessity that has the human being that their rights are completed, that which implies political and centralized programs. The feminine power and the Popular and Solidary Economy approach complementary aspects, although it is certain the feminine empowerment sandal a fan of opportunities in the woman's continuous fight to overcome the gender breach, the social recovery, the reproduction like a feminine responsibility.

It gives beginning to processes of structural injustice, among other and the well-known popular and solidary economy as that of the human face for their rich principles and corporate values from a perspective of the local development that allows the redistribution of the wealth, of the social solidarity, the democracy participation, the gender justness and the respect to the environment, in this vision, the main axis are the social actors who lift calendars of local development and they accumulate capacities being able to modify the forces in favor of the social justness.

In this theoretical context, the feminine empowerment in the popular and solidary economy can give due to the narrow relationship that exists between the feminist economy and the popular and solidary economy, according to Henrich (2016), an empiric and conceptual union exists in aspects like:

“Conceptual foundations: both economies criticize to the neoclassical economy due to their restriction to the market regulator.

“Mark normative: The two economies connect to the sustainability and the reproduction of the life like the main purpose.

“Empiric dimension: The likeness are in the family work, singular or collective.

“Analysis: They look for to explain the tensions of the labor market, the generation of revenues through the family life that allow generating relationships of power.

For Mathur & Agarwal (2016), the productive work allows the women to generate additional revenues, thanks to this; they begin to intervene on the expense of home, and to transform their family relationships propitiating growth in several dimensions of life.

The popular and solidary economy through their different managerial administrations generates employment, they reduce the inequalities, and they allow the women to consent to the credit system.

For Mayoux (2000), the increase in the access to the finances allows the reduction of the poverty and the increase of the financial sustainability impelling the economic, social and political power, besides the increase of the well-being. Nevertheless, it recognizes that the road that the woman has to travel to consent in equality of conditions to the financial services is long, especially in the rural areas.

From the woman's focus, the empowerment consists on assuming the control about their own lives to settle down their own calendars, to be organized, to be helped to other and to elevate support demands to the State and of change to the society. In agreement, Kabeer (1997)

refers to empowerment like the expansion of the ability of the women to make strategic elections of life in a context where previously it was denied.

Concretely, for Afshar (1998), the empowerment is a process that one cannot give to the women, if it should not leave her". In that context Rowland (1995), affirms that it is significant that the empowerment as a concept has arisen to potentiate the margin individualism, the consumerism and the personal achievement as cultural and economic goals".

For Keller & Mbewe (1991), the empowerment is a process by means of which the women develop the capacity to be organized with the purpose of increasing its own trust, to affirm its right of independence to make elections, and to control the resources that will attend them in the challenge and elimination of its subordination.

The theoretical Moser (1989) defines the empowerment like the capacity of the women of increasing their own trust and their internal force. This is identified as the right of determining their options in the life and of influencing the address of the change, through the ability to obtain the control on the material resources and non-materials.

The economy of the well-known human face for the incorporation of collective in exclusion risk, in Ecuador their legitimization process begins in the year 2008 being recognized in the Constitution of the Republic of Ecuador like the popular and solidary economy integrated by its different managerial economic formulas and through active politicians it has allowed to promote this type of economy that had been the road for the woman's social, economic and labor recovery. In this type of economy, the company is an integral and humanist socioeconomic model that chord goes with the human being and the nature.

The population's growing size is affected and the economic crises that the region has experienced, the levels of life that it separates the rich of the poor, all these scenarios make that the poverty has structural causes, and it is for this reason that we begins to debate a new form of to think and to make economy, and the non satisfied sectors believe strategies through the realization of any informal economic activity with the objective of satisfying the basic necessities, to improve the quality of life and to consent to a source of revenues like they are the unemployed in the face of the shortage of the employment, and they begin to generate innovative ideas through small popular and solidary beginnings.

The experiences in the country regarding the EPyS; a great percentage of the organizations and popular economic

units have a considerable participation of women and there are many of them as leaders.

According to data published by the National Institute of Popular and Solidary Economy of Ecuador (2020), at the present time, 14 820 organizations exist among them 80,66% they are represented by associations and 18,43% for cooperative and approximately 548000 partners integrate these groupings, in 68% for men and 32% for women.

Of this total, 10.284 organizations and 6390 units of the EPS have received the services that the leps offers; being evidenced a marked presence of women with 53,55% (32 354), regarding 40,24% of men 24 311, in these groupings, with relationship to the group of assisted people.

In the article 73 of the Law of Popular and Solidary Economy (Ecuador. Presidency of the Republic, 2018) settles down as popular economic Units, those dedicated to the domestic, family, merchants retailers and handmade factories that make commercialization activities and production of goods and to the benefit of different services; promoting the solidarity and the association; besides the economy of the care.

The article 75 of the same law shows that the forms of unipersonal, family and domestic work; they are groups or people that execute activities of economic character of commercialization and production of goods or to lend services in small scale made by small, autonomous workers, and family nuclei, organized as companies in fact with the purpose of replacing the necessities of the consumers, soon after the obtaining of money and exchange services and goods. For they believe it employment and work among their members.

They are identified in the environment of the social economy, types of political public according to Monsoon & Chaves (2008), as the Political Soft those that are directed to the environmental and the political that are political of managerial development.

They are in the first group the measures linked to the ecosystem known as:

"Institutional measures directed to the margin of operative institutional.

"Measures of cognitive character: Measures directed to the receptivity degree, visibility, and knowledge of it.

In the second group of Political: Political of managerial development of the Social Economy:

"Measures directed on the offer: Directed to the managerial competitiveness and the measures on the demand.

With the whole fan of political public of the social economy that have been materialized in the different regions, and the different organisms, the authors demonstrate the importance of the promotion of this model and to take presence in the government calendars.

In the academic environment as the Nobel Prize, Joseph Stiglitz mentions that one needs to change the pattern of development of Europe, giving a bigger list to the Social Economy, to the Cooperatives and the non-lucrative entities.

From international Institutions as the own Organization of the United Nations for the Education, the Science and the Culture (2018), settled down: "We underline the importance of the micro enterprises, the small and medium companies and the companies of the social economy for the employment creation and the sustainable development, as well as the fundamental paper that carry out the small agrarian producers".

Also, the Organization of the United Nations (2015) in the resolution of the General Assembly approves in the calendar of 2030 mark the objectives of sustainable development in the role of the cooperatives it is recognized and that of the social economy for the transformation and important changes in the system.

In the Ecuadorian case, in the Great Letter as it is mentioned in the first part, it gives recognition to the legitimization of the Popular and Solidary Economy. "The gender justness of the principles that mentions the Organic LOEPS-law of Popular and Solidary Economy in their article 4 makes reference to the participation of men and women with the same rights and benefits, this principle is an obligation of general international right". (Ecuador. Presidency of the Republic, 2018).

The main policies that have relationship to the analyzed theories and that support to the community of women and their participation in production processes and they are a lifetime in the Plan 2017 - 2021 with their respective objective in the Ecuadorian case (Secretate National of Planning and Development, 2017), the politicians that promote the social, economic, cultural inclusion are in a generic way and they try to eradicate the poverty and the violence.

## CONCLUSIONS

The gender Breach for the case of the women requires from strategies to world level on the part of the international organisms and the political calendars that allows attenuating the figures.

The well-known solidary economy as the economy of the human face has allowed in the face of the social and

economic inequality, transformations in social and economic changes, claiming the women through the diversity of its managerial formulas of this economy, constituting a road of feminine empowerment, highlighting the power decision of them what Moser highlights, they demonstrate its capacity to increase its own trust and its internal force influencing in the direction of the change.

In addition, the one on the way to the feminine empowerment needs of combined actions, among the State, the civil society, the private sector and the woman like actress, for what the power is therefore an evolutionary process bear a series of articulate actions.

In this context, the State contributes as actor of the empowerment through political public in its government calendars that are viable and contribute to the development of the feminine participation.

For the Ecuadorian case, it has been selected of the public political last development plan that allow the feminine participation tinged in the different laws, contributing in their first part to what the authors mention in the relating text.

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