

WOMEN, FEMINIST ECONOMY AND THE PRODUCTION OF LIVING IN THE LATIN AMERICAN CONTEXT

INTRODUCTION

This article tries to reflect, from the Latin American context, on the role of women in guaranteeing the structural conditions for a way of living and of producing in which the defense and respect to the common goods, as well as the denunciation of the sexual and international division of labor are highlighted. This contribution, it is intended to point out some elements for the advancement of the debate on this theme within the framework of the anticapitalist left.

THE FEMINIST ECONOMY AND THE LIFE OF WOMEN

Resistance to the attacks of patriarchal capitalism has been a constant in women's lives, especially in the south of the world. The struggles to forge experiences, in the countryside and in the city, that put life at the center to the detriment of the market that wants to impose paradigms of oppression and exploitation have women as their main political subjects. In this sense, feminist economics proposes to be an instrument to re-signify what is conceived as work, whether paid or not, but all that is essential for the production of goods and services that guarantee life, including care and affections that all people need to exist and live well. From the feminist economy, it is possible to verify the interconnection between the reproduction of life and the production of commodities, which shows that the reproductive work carried out largely by women is not only the foundation of all wealth production, but especially the which guarantees the production of living, where the sustainability of human and non-human life can not be guided by the interests of the market and profit. The feminist economy, therefore, does not separate the demands of the social division of labor that today are intertwined with the realization of capitalism as a global system that articulates patriarchy and racism to usurp territories and common goods. Latin American women and feminists who are involved in the collective construction of new paradigms based on their analyzes, elaborations and concrete experiences seek to build their struggles on the antipatriarchal, anti-capitalist and anti-racist tripod simultaneously, in order to move towards well-being. In times of climate crisis and global warming triggered by a predatory and unsustainable model, there is a latent need to accelerate the transition to other ways of producing, consuming, and organizing life. This is what the feminist economy proposes and it is from this that it strives to change the lives of women and transform the world in which we want to live.

WHAT DO WOMEN PRODUCE? Expropriation, invisibility and resistance in Latin America

The separation between production and reproduction, as well as the sexual division of labor, is the logic that guides the capitalist economy to exploit and submit women. It assumes that some tasks and functions performed in society are masculine and others, female. It is associated, to this logic, an overvaluation of the functions considered as masculine. The sexual division of labor also structures a separation between the production of commodities (goods and services with exchange market value) and the reproduction of people (men or women who produce such goods). Reproductive work takes care of material conditions (food, hygiene, rest, health care) and affective (encouraging self-esteem, ability to listen, mediate conflicts, negotiate), but it remains invisible and devalued without even being measured or considered work. Reproduction takes place in family units and in the domestic space, and to this day it is the women who do this work, dedicating much more hours to it than men.

It is clear that the productive work is incompatible with the logics and times dedicated to the reproductive work, to the care of life. With double or triple working hours, women try to reconcile these two dimensions of work, even though it costs them enormous overload, physical wear and illness. It is not only a matter of making domestic work and care work visible, but also of showing that it is also part of the so-called productive work, so that both kinds of work can be carried out by men and women. The socialization activities of reproductive work carried out by women's groups in some Latin American countries seek not only to recognize their economic significance but also their importance for social cohesion and individual and collective growth. The collective organization of reproductive work favors the learning, autonomy and more horizontal sociability of children, young people, men and women. In Brazil, the experiences of the "cirandas" as an initiative of Via Campesina make the care and training of children and adolescents a collective responsibility of the whole movement. In several indigenous territories of Peru and Ecuador, as well as in other countries, the work of caring for and preparing food is done in a common way for the whole community, which reduces the time spent on domestic work and guarantees the safety and Food sovereignty.

Currently in Latin America, the precariousness of productive and reproductive work done by women occurs through the predatory activities of the extractive industries (mining, logging), agribusiness and other megaprojects (construction of the IIRSA plan, river transposition) . All these activities are responsible for the looting and appropriation of the common goods in the continent (water, energy, land and territory), as well as promoting a disarticulation of local economies and the rupture of ancestral forms of social reproduction of life that are impacted and reoriented depending on the presence of the companies. When it is installed in the communities, this highly masculinized

productive economy model emphasizes the sexual division of labor and generates an undervaluation of the care work historically performed by women. Privatization of water and other common goods (either by limiting access or by contaminating available sources) creates an overload in the work done by women, who need to travel longer distances to fetch water. Moreover, they have to take care of people who fall ill because of environmental contamination, without receiving any kind of compensation from the State and without freed from other usual workloads. The loss of economic autonomy is also another repercussion caused by these activities in the lives of women, since they no longer have the resources that guarantee fishing (by the death of the fish or the lack of access to the rivers), the cultivation of food in agriculture (By contamination of water and soil, in addition to the genetic erosion of seeds). In addition to being a threat to the food sovereignty of women and their communities, they also fail to trade and market their food production. This loss of community autonomy and forced entry into a capitalist economy logic makes the role and ancestral knowledge of women even more invisible. All this is permeated by a lot of violence against women, as they end up assuming a central role in the defense of their territories, which also increases the criminalization of women defenders, several of them murdered without solving the crime by justice.

CHALLENGES AND TASKS FOR THE LEFT AND THE ANTICAPITALIST FEMINISM

The neodevelopmentalist, economicist and consumerist paradigm has been brought in and set foot on our continent from the last two decades. In a way, the so-called "Washington Consensus" has gained new clout in Latin America and presents itself as a "Commodity Consensus," based on the exploration of "strategic natural resources," where commons are nothing more than commodities that open the doors to a kind of "Novo Eldorado". The challenges for leftist organizations (including some of the feminist movement) and critical thinking are precisely to abdicate and not be seduced by an "eldoradic vision", where the reproduction of life and common goods are disregarded, as a current expression of the developmental illusion.

Encouraged by the diversity of ideas and practices of native peoples, peasants and Afrodescendants, and fed by the exchange between academic knowledge and produced by anticapitalist, ecosocialist, and feminist organizations and movements, these conceptions of feminist economics contradict the technocratic view that seeks to rationalize Of 'natural resources' and that instrumentalizes the knowledge and contributions of women and peoples. This commitment to collective construction and rejection of vertical integration implies a transformative approach, overcoming a civilization crisis and ethical-political redefinition of the conditions necessary for well-being, which draws on the analyzes and proposals made decades ago by the feminist economy, Whose questioning of the notions of economy and wealth, in their predominant forms, postulate the environmental and human

dimensions as central and inseparable. Therefore, contributions from the experiences of self-organization demonstrate that our feminism is a constituent part of a political project of society in which we are involved in the construction, which is not a chapter apart and that, if there are no changes in the structures that combine domination and oppression, equality and autonomy will not be a reality for all women.

Engendering an anti-capitalist and environmentalist feminism, from the activism and analysis of women's experiences of grassroots movements and grassroots organizations, re-igniting and critically updating Marxist and feminist theories, can not be the exclusive agenda of leftist feminists, but All socialists and communists. The recognition and sharing of the work necessary for the production of living, advancing in the changes necessary for the depatrialization of the State, public policies and organizations is part of this task.