



The Solidarity Economy in the Families of Cascas (La Libertad) and San Agustín (Arequipa): A Comparative Study

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Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 11 Sept 2023	<p>The present study was carried out with the objective of knowing, making visible and articulating how family enterprises are presented in two communities of Peru, one from the north: Cascas (La Libertad) and another from the South: San Agustín (Arequipa), allowing the construction of synergies with a territoriality criterion. The solidarity economy achieves the support of people, promotes the development of initiatives, becomes a generator of economic income, a source of skills development, creation of more community economies and extension of the middle class. The methods used are inductive - deductive and analytical - synthetic, which allowed an analysis of the content of family economies, using the techniques questionnaire of closed questions and in-depth interviews, with 100 families from each of the selected communities as the object of study. and autonomy of the family members, allows the equitable distribution and management of resources, bringing as a goal the well-being of these families.</p>
CC License CC-BY-NC-SA 4.0	Keywords: Family entrepreneurship, Cooperation, Autonomy, Solidarity economy, Territoriality, Synergy

1. Introduction

The purpose of the research is to know how Peru has been integrating different innovative family projects for a solidarity economy, understanding the multiple meanings as a space of production, form of power in capitalist production and exploitation of nature. The solidarity economy is a model that proposes advantages for the improvement of the quality of life of its associates, being a form of organization that allows generating employment, income and well-being in the communities where they develop (Ramírez, 2016).

The theme is intended to satisfy individual and collective needs through cooperative management, in a family context, where they were often led by women who took forward their homes through these ventures, so it is considered as an incentive for the satisfaction of basic needs (Tarditti, et al., 2021).

In a neoliberal context where market action to eradicate poverty can be valued by some and criticized by others, a type of economy has emerged in the last 40 years and especially in the last 20, which is based not only on the production of material goods and income but also on relations of trust and cooperation (Montoya, et al, 2022). It is where they became the most vulnerable part of the value chain: the producers. In this way, clusters of entrepreneurs and micro-entrepreneurs also ally on a bond of belonging and a shared social situation (Díaz, et al, 2016).

All this can be characterized by a condition of founding community bond as landowners, need to insert themselves in the market, need to consolidate in the production chain and obtain fair remuneration from the family as an association (Ferrarini & Ramos, 2022).

In Latin America there are examples of how the solidarity economy works, so in Ecuador, solidarity enterprises led by women are a source of community development (Verzosi, et al, 2023); in Colombia there are enterprises characterized by the commercialization of handicrafts, which improve their living conditions in their communities (Marcano, et al, 2023); in this way it is also pointed out that tourism constitutes a practice of solidarity economy (Núñez, et al, 2022).

The principles that govern the social economy are the primacy of the person and labor over capital, democracy in decision-making, purpose of service to its members or to the collectivity (community), voluntary adhesion, general interest over the particular, autonomy of management (Rincón, 2021).

Likewise, those who organize within it put into practice the values of mutual aid, democracy, equity, honesty, equality, justice, plurality, shared responsibility, solidarity, transparency and trust, allowing collective joint work, especially if it is in the family (Serrano, 2022). This form of self-management allows face-to-face social relations, from a more democratic, supportive and egalitarian perspective, characterized by trust, cooperation and reciprocity, which give its members a sense of belonging to a group (Guérin, 2005).

The solidarity economy is based on a work culture, where material resources (tools, methods, techniques, among others.) and symbolic resources (attitudes, ideas, customs, beliefs, habits, achievements, knowledge) shared by groups of people, taking into account their religion, class, gender, ethnicity; based on work from families.

If it were not for family-type businesses, there would be many undersupplied markets and untapped economic areas; allowing in turn to fill spaces not covered by the largest companies and wanting to find stability, margins of greater growth and a certain objective of social organization (Serrano, 2022).

The topic of interest presents a territoriality bias, based on the premise that territories are formed by social subjects in historically determined conditions, which mark the possible paths of historical development and promote identity, with its particularities and characteristics (Puntal, et al, 2021).

All this has as its axis the cooperation between the members of the family to carry out the family business, work effectively and respectfully, with the aim of achieving the maximum possible equity in the development of family life, assuming shared responsibilities in tasks, valuing individual opinions and contributions. Cooperation in synergy with solidarity has managed to maintain identity, internal cohesion, defend its autonomy, progress and contribute to the social economy.

The scientific justification was based on the fact that the study will allow us to know if there is an improvement in economic income, in the distribution of resources and also if there are differences between the solidarity economy of a family business in the north with an entrepreneurial family in the south.

The methodological justification allowed to know how the solidarity economy is developed through the application of data collection instruments, in order to reinforce the understanding of families, understanding that each one has ways of acting, internal family structure, and that this has repercussions on their solidarity economy.

The practical justification deepened the study of the families highlighting the improvement of economic income and comparing the synergies with the society of Cascas in the north and San Agustín in the south.

The scientific problem arises: How do family businesses affect the economy of families? The hypothesis is:

The ventures generate improvement in economic income, cooperation of family members, equitable distribution and management of resources, autonomy and well-being in human rights, building synergies of contribution to territoriality with the place where they live, generating the extension of the middle class in society.

The objectives of the research are:

Analyze family businesses and their impact on the economy of the families of Cascas and San Agustín. Identify the characteristics of family businesses and their contribution to the place where they live. Describe how family businesses are developed in Cascas and San Agustín.

2. Materials And Methods

A The present research is basic and was carried out under a non-experimental descriptive design, which allowed an analysis of variables through measurements obtained by the statistical method (Hernández, 2014), applied to the sample universe, formed by 200 families: 100 from Cascas and 100 from San Agustín.

I count with a quantitative, sequential and evidentiary approach, using a non-probabilistic sampling for convenience biased by the characteristic that they have family enterprises, to acquire new knowledge (Carrasco, 2017) to inquire about the solidarity economy.

The methods to be used are inductive – deductive, analytical – synthetic and statistical; The techniques used are closed-ended question questionnaire, in-depth interview through dialogue between interviewers with their guidance and registration; Bibliographic review at international, national and local level in university repositories, databases and prestigious digital platforms, reviewing indexed books, scientific articles and research. The review of archives was also used, with its instrument the documentary source, through the review of statistics of the INEI (National Institute of Statistics and Informatics).

The families accepted the application of the questionnaire and interview attesting to the informed consent, which was anonymous working with initials respecting the confidentiality and respect of each one; The in-depth interview was conducted with the key informants, content analysis was carried out and the testimonies were transcribed, and then coded.

The applied data collection instruments were carried out following the matrix of operability of variables, the questionnaire was validated in the opinion of experts, considering 5 professionals who issued their professional judgment on the elaboration of the same, considering those approved unanimously. After the validation, the test was applied and coded through an electronic data sheet in excel, tabulated through descriptive statistics organizing, summarizing and characterizing the process of solidarity economy.

Fieldwork and Data Analysis

This comparative study used the data collection technique of the 16-question survey questionnaire divided into four parts: general data, family data, family enterprises and solidarity economy.

The general data focus on what is dedicated, in what area, how long they have trained and what were the reasons for entrepreneurship training; In family data on the number of family members, if there is division of roles, if it generates greater economic income, in what percentage improved its economy.

In the third part, family entrepreneurship is considered, on the questions if there is cooperation between family members, if there is equitable distribution of resources, if there is resource management, if it develops autonomy and if it develops the welfare of human rights. In the fourth part, the solidarity economy is considered the questions, if there is a relationship and contribution in the place where they live, if they improved their lifestyle, their living conditions and if they develop the solidarity economy.

I also use in-depth interviews, which took place in the months of November and December 2022, on Thursdays and Fridays according to the disposition of the research team.

Once validated in the opinion of experts by professional Social Workers, an expert in the subject of questionnaires, tests and related and who works in the university education sector was sent, and the validation of content was requested, based on the operational definitions of the variables, their dimensions, indicators and items that are evidenced in the matrix of operability of variables; and it is achieved as Sireci and Faulkner – Bond point out in 2014, determining that coherence is achieved when there is an acceptable relationship of the items.

Validation was performed with the Content Validity Coefficient (CVC; Hernández – Nieto, 2002) that emphasizes the relationship of responses between the 3 experts, proposing that the mean, the number of experts and the scores that they determined in the validation be established. To be considered accepted, 0.70 must be considered, as Balbinotti points out, in 2004.

Scores were assigned to the answers provided by the experts, considering good with 3 points, fair with 2 points and bad with 1 point, obtaining the average of the answers according to the criteria of clarity, coherence in the questions, adequate language and sufficient questions for the collection of information, obtaining 0.96, which according to Hernández-Nieto (2002, cited in Pedrosa, Suárez-Álvarez, and García-Cueto, 2014), scores greater than 0.80 are suggested to accept the items of the instrument.

3. Results and Discussion

General Information:

Figure 1: What is the family business dedicated to in Cascas and San Agustín

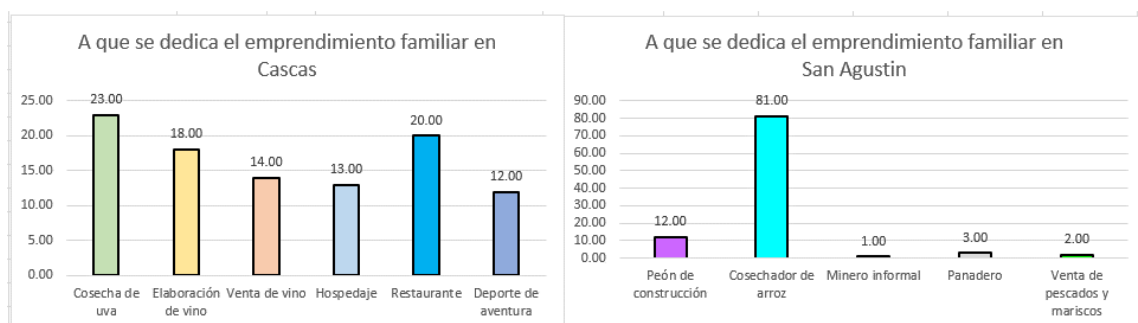


Figure 2: Family enterprises in Cascas and San Agustín

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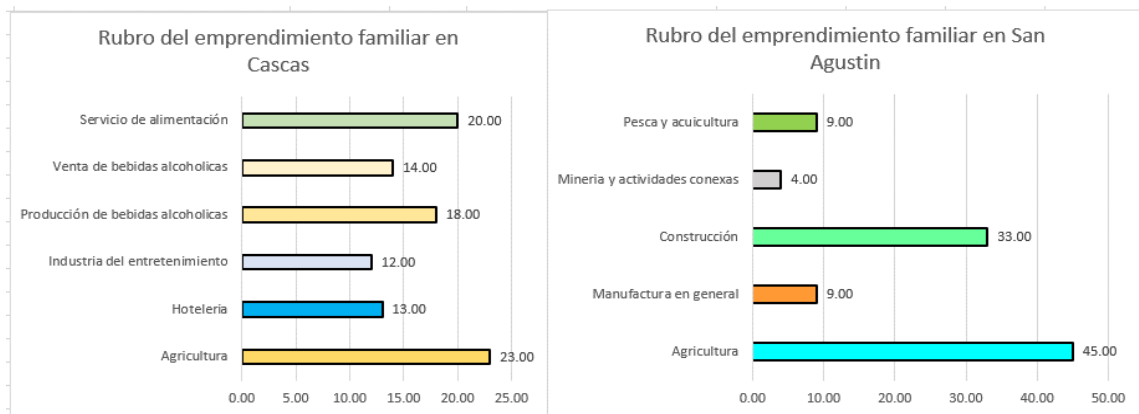


Figure 3: Time of formation of family enterprises in Cascas and San Agustín

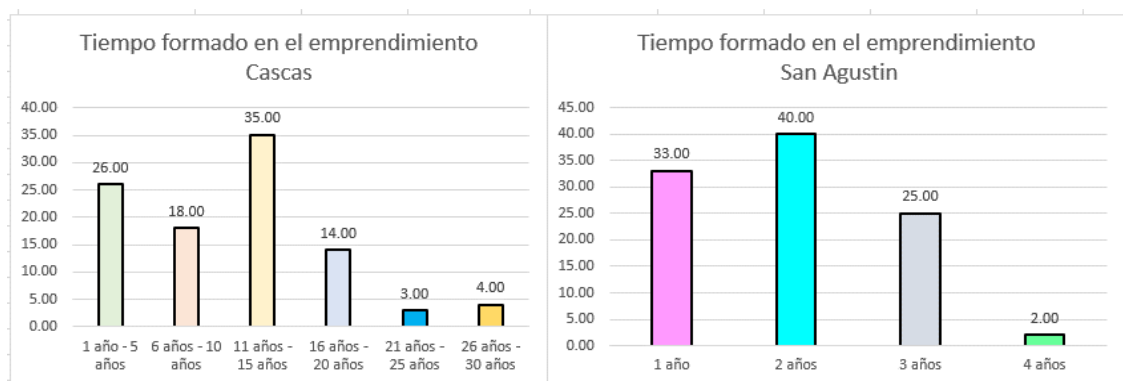
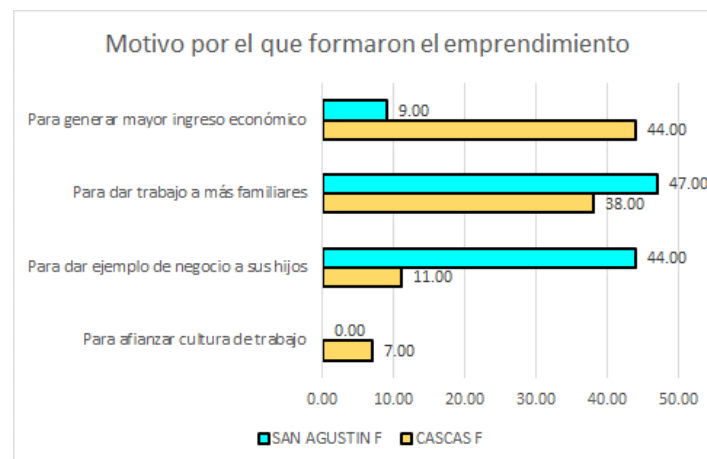


Figure 4: Reason why they formed the family businesses in Cascas and San Agustín



Family Data:

Figure 5: Number of members who are immersed in family businesses in Cascas and San Agustín

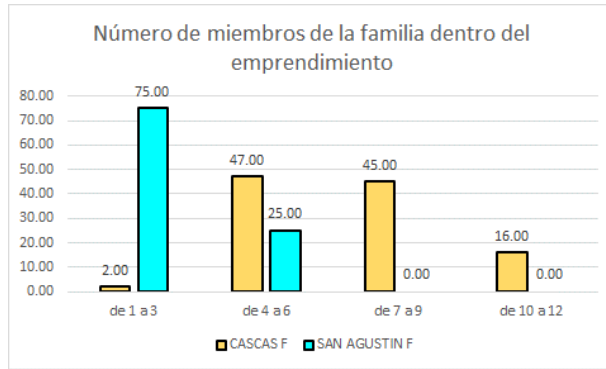


Figure 6: Division of roles in family enterprises in Cascas and San Agustín

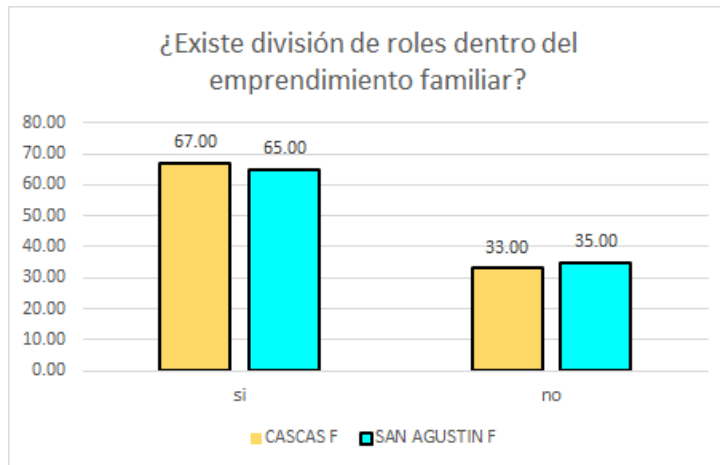


Figure 7: Family businesses in Cascas and San Agustín generate more income

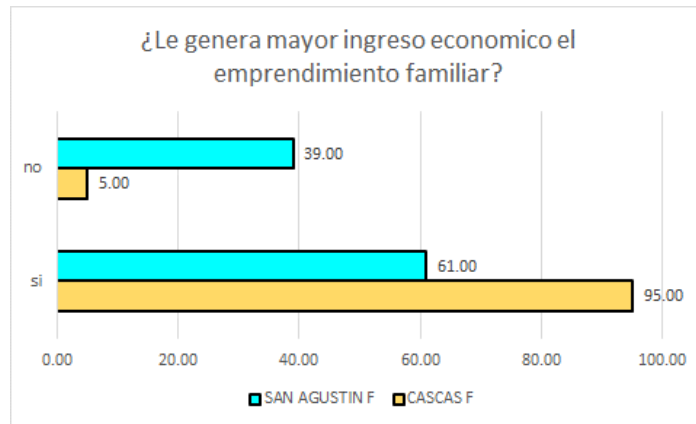
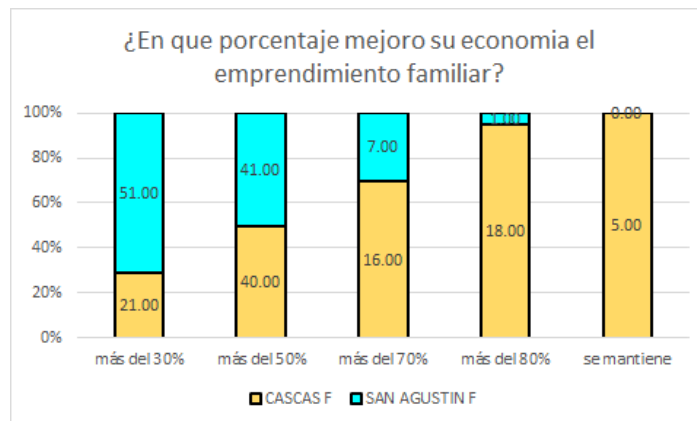


Figure 8: Percentage that family businesses improved the economy in Cascas and San Agustín



Family Entrepreneurship:

Figure 9: Cooperation in family enterprises in Cascas and San Agustín

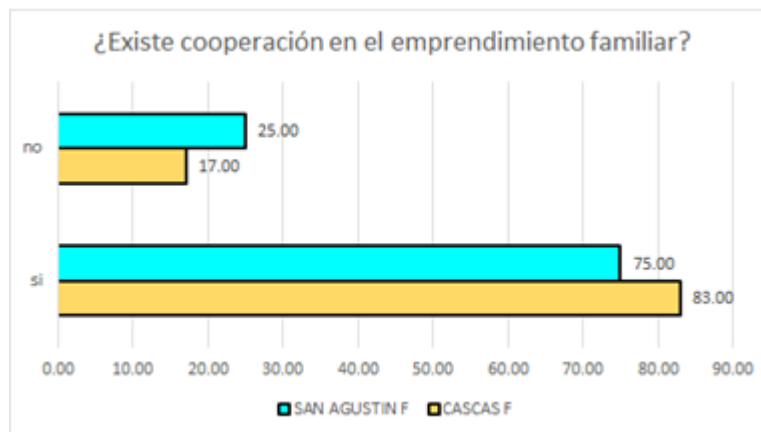


Figure 10: Equitable distribution of resources in family enterprises in Cascas and San Agustín

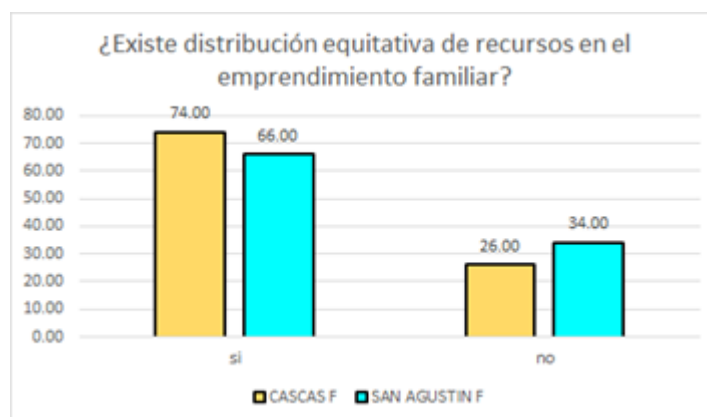


Figure 11: Autonomy in family enterprises in Cascas and San Agustín

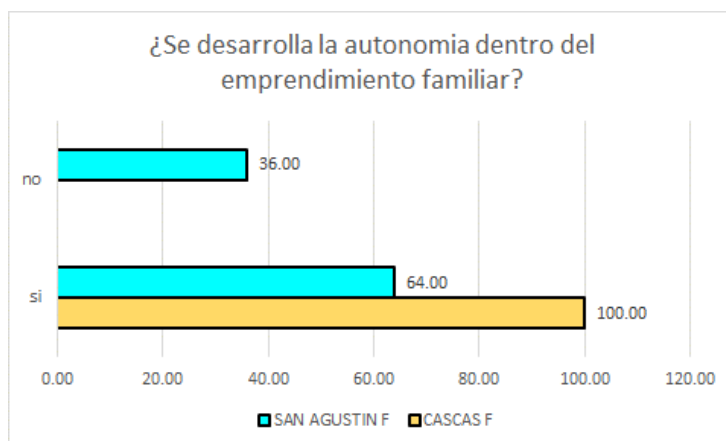
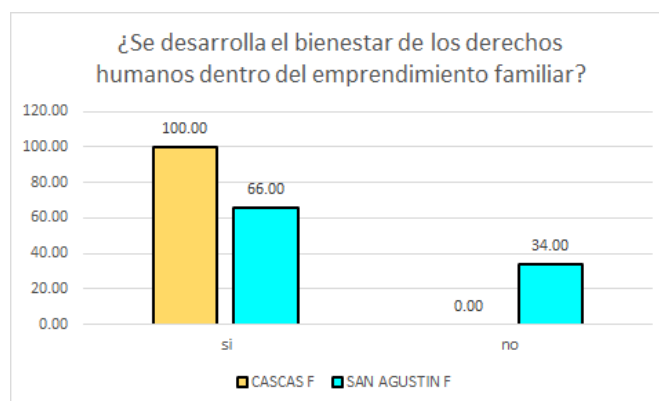


Figure 12: Human rights well-being in family enterprises in Cascas and San Agustín



Solidarity Economy:

Figure 13: Contribution of family enterprises with the place where they live in Cascas and San Agustín

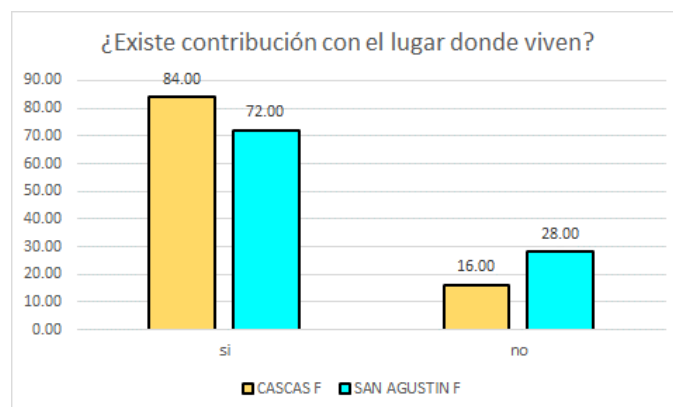


Figure 14: Family businesses improved lifestyle in Cascas and San Agustín

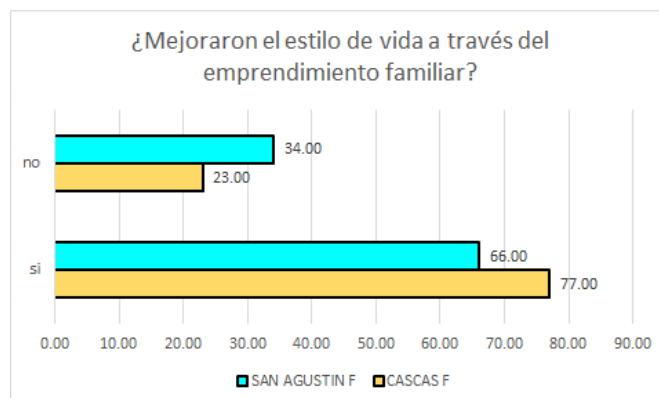


Figure 15: Family enterprises improved housing conditions in Cascas and San Agustín

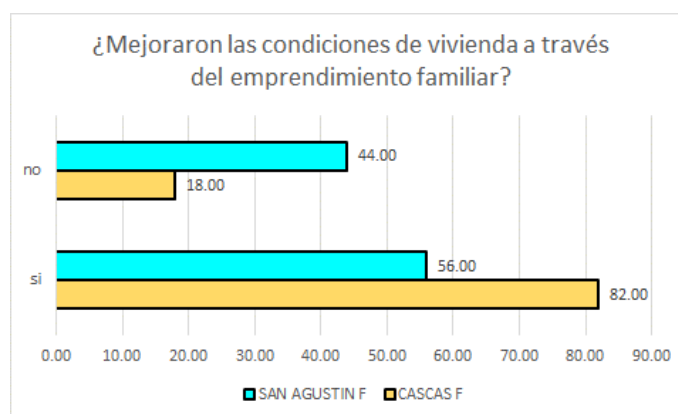
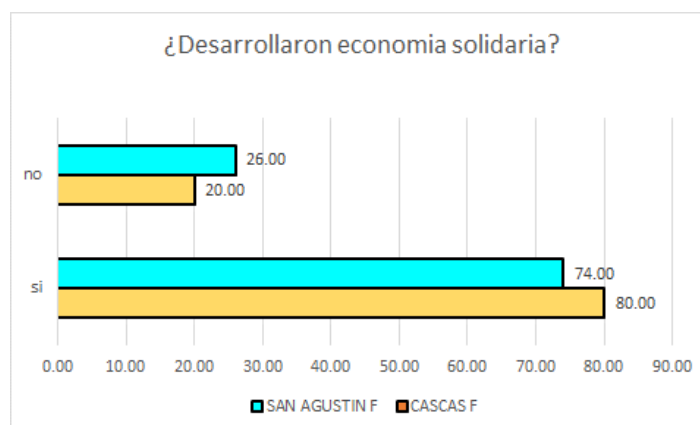


Figure 16: They developed solidarity economy in Cascas and San Agustín



4. Discussion And Conclusions

This study was developed in two communities: Cascas in the north and San Agustín de Arequipa, in southern Peru; Cascas, whose economy is eminently agricultural and is integrated into the market through the production and marketing of vines and wines, being an example of economy based on ties of belonging, common needs. It presents an independent solidarity economy and promoter of its own development, finding in productivity social relations based on solidarity and trust, and at the same time a means to achieve happiness by sharing work with all its family members.

The community of San Agustín in Arequipa has a similar panorama, its lands are destined to the micro-scale production of survival products but they find an opportunity to insert themselves into the market of irrigation projects and that require the organized community for commercial participation in the development of its inhabitants.

The inhabitants of both communities choose to improve their living conditions through family enterprises, the most common being, in Cascas, according to figure 1, 23% harvest grapes, 20% are dedicated to restaurants, 18% to winemaking; on the other hand, in San Agustín, 81% are rice harvesters, highlighting the items that are most presented, are seen in figure 2, being the family enterprises in Cascas are 23% dedicated to agriculture, 20% to food service, 18% to the production of alcoholic beverages; in San Agustín, 45% are engaged in agriculture and 33% in construction.

In recent years it has been observed that both Cascas in the north and San Agustín in the south present forms of social organization based on solidarity, joint organization of work and first attempts at profitable agriculture; so, the solidarity economy is a promising alternative to address various social and economic problems in Latin America (Berlien, et al., 2022).

The time of formation of the enterprises, according to figure 3, in Cascas, are mostly those that are between 11 and 15 years old, while in San Agustín those that are 2 years old prevail, being the reasons why they were formed varied, according to figure 4, represented by to give work to more relatives with 47% in Cascas and 38% in San Agustín; another reason that prevails in Cascas is to generate more economic income and in San Agustín is to set an example of business to their children. All this constitutes an economic model that represents an alternative to the traditional model, promoting it through cooperation networks that are governed by values of solidarity, organization, cooperation and self-management.

According to Figure 5, the number of members who are immersed in family businesses, in Cascas those of 4 to 6 members with 47% and 7 to 9 members with 45%; in St. Augustine from 1 to 3 members with 75%; So, it is appreciated that families are large, and focus on social justice, promoting conscious, responsible consumption, rationalization of resources through community participation. (Moura de Oliveira et al., 2023; Pérez Villa et al., 2022).

On the division of roles in family enterprises, in figure 6, in Cascas 67% indicate that it does exist and in San Agustín 65%.; so the idea of family entrepreneurship focuses on improving not only income maximization, but also the well-being of individuals and families in the community, using entrepreneurship as a source of community development, generating decent jobs and improving local living conditions, characterized by cooperation and teamwork, which makes them a key tool for growth and sustainable development (Marcano, et al, 2023).

On whether family enterprises generate greater economic income, in figure 7, it has to be that in Cascas, 95% indicate yes and San Agustín indicates that 61% that yes, being the percentage that improved the economy are in Cascas, more than 50% indicate 40%, while, in San Agustín; and in figure 8 the majority indicated that more than 30% with 51%, Therefore, it is considered as economic and social practices that seek sustainable development, justice and social equity through the participation of the organized community in cooperative work and self-management.

Figure 9 shows the results on whether there is cooperation, having that in Cascas 83% indicate that yes and in San Agustín 75%; being considered as a traditional economic model that seeks to promote collaboration and solidarity among the participants of an economic activity, instead of competition and individualism (Núñez, et al, 2022).

Figure 10 indicates the results on the equitable distribution of resources, it is evident in Cascas with 74% and in San Agustín with 66% and figure 11 on autonomy with 100% indicates that if in Cascas and in San Agustín 64%. All this emphasized the production, distribution and consumption of goods and services in a fair and equitable manner.

Figure 12 shows the results on the well-being of human rights, with 100% indicating that yes in Cascas and 66% indicating that yes in San Agustín; which shows that it focuses on the satisfaction of needs, and not on the accumulation of wealth promoting the participation of all members.

It is important to contribute to the place where they live, because it becomes an interesting and necessary proposal in a context in which the traditional economic model has generated inequalities, social and environmental problems, counteracting with the promotion of values such as collaboration, solidarity and justice building a more just and equitable society. So, the contribution of family

entrepreneurship improves the place, being that in figure 13, 84% of Cascas indicates that they contribute to the place where they live and 72% in San Agustín.

In Figure 14, in Cascas, 77% indicate that they improved their lifestyle thanks to entrepreneurship and in San Agustín 66% indicate that they improved. This is reinforced by the approach that points out that solidarity ventures are key to sustainable growth and the improvement of living conditions in their families and that they influence local development (Marcano et al., 2023; Horrach, 2011).

In figure 15, in Cascas, 82% improved housing conditions and in San Agustín 56%, because it has generated an arrangement to be able to provide this service to other inhabitants, constituting the laws of the market and community rules, which implies participation, constancy and rules for production, commercialization of capital increase and profit has a distributive and differentiated purpose.

All the above, shows that the basis of the family economy are family enterprises, which are governed by the understanding that the family and entrepreneurship sustain the world, which is based on the premise system - family and a system - business that come together to form a family business, consolidating a society different from any company, which involves two areas: family and business. (Moura, et al, 2023). Therefore, as a final conclusion, it can be noted, as reinforced in figure 16, that in Cascas 80% developed solidarity economy and in San Agustín 74% did.

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