

Worker-Owned Intersectional Platforms

Shared Learnings Between Brazil and
Argentina



Worker-Owned Intersectional Platforms

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ANIMUS

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SEÑORITAS
COURIER

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EXECUTIVE SUMMARY

ABOUT THE PROJECT

- This report presents the results of the Worker-Owned Intersectional Platforms (WOIP) action research.
- The project brought together six self-managed organizations from Brazil and Argentina, working in the technology and delivery sectors.
- The objective was to collectively reflect on, imagine, and develop principles and practices for worker-owned platforms grounded in an intersectional perspective.
- Rooted in concrete experiences, the research sought to propose alternatives to hegemonic platform models dominated by Big Tech corporations.
- Using participatory methodologies, the project included online and in-person meetings held in São Paulo and Buenos Aires throughout 2024 and 2025.
- All the participants acted as co-researchers, with collective decision-making at the core of the process.

PARTICIPATING ORGANIZATIONS

- **Argentina:** Alternativa Laboral Trans (ALT Cooperativa), Central Cooperativa, the Argentine Federation of Tech Co-ops (FACTTIC), represented by the cooperatives Código Libre and Animus.
- **Brazil:** MariaLab, Señoritas Courier and the Tech Center of the Homeless Workers' Movement (MTST).

STARTING POINTS

- The research is anchored in the Latin American traditions of solidarity economy and community technologies.
- It values local knowledge and experiences, such as worker-recovered factories, community kitchens, and feminist networks, and draws on concepts like social technology and solidarity technoscience.
- It also acknowledges Latin America's structural technological dependency and emphasizes the importance of territorializing technology.

KEY CONCEPTS

- **Worker-owned platforms:** Diverse organizational models, not always formal platforms or cooperatives, that pursue political alternatives for linking labor and technology.
- **Intersectionality:** Both the starting point and guiding framework, engaging gender, race, class, territory, sexuality, generation, and more.
- **Political imagination:** A collective, transformative force for designing futures beyond the Silicon Valley model.

KEY LEARNINGS FROM THE RESEARCH

- **Confronting the capital–life conflict:** Placing care and dignity above profit and productivity through intersectional and collective practices.
- **Care and technologies:** Grounding technological development in care, acknowledging vulnerability, bodies, and territory as central to collective tech-building processes.
- **Overcoming binaries:** Embracing complexity and rejecting binary thinking helps us build technologies and organizations that are more plural, critical, and committed to dissident existences.
- **Articulation and communication:** Strengthening cooperation among collectives and recognizing diverse forms of expression as transformative. The Hire a Coop campaign is a notable example.

SHARED LEARNINGS BETWEEN BRAZIL AND ARGENTINA

- Argentina has a more institutionalized cooperative tradition in the tech sector, while Brazil stands out for the political strength of its social movements and collectives.
- Groups critically engaged with differences and commonalities around gender, race, class, and technological practice.
- The concept of intercooperation emerged as a key area of mutual learning.

CONCEPTS ENGAGED BY EACH ORGANIZATION

- Autonomy (MariaLab)
- Digital inclusion (Central)
- Intercooperation (FACTTIC)
- Popular digital sovereignty (MTST)
- Social technology (Señoritas Courier)
- Trans technologies (ALT)

DEVELOPMENTS AND NEXT STEPS

- Discuss the meanings, tensions and intersections between autonomy and sovereignty;
- Critically reflect on the role of the state;
- Addressing internal inequalities in technological development processes;
- Strengthen data governance practices in organizations;
- Advance debates around the collective appropriation of free technologies;
- Confront the ongoing challenges of economic sustainability;
- Deepen practices and discussions of intersectionality in concrete work.

POLICY RECOMMENDATIONS

For self-managed organizations

- Strengthen regional cooperation as an ongoing practice;
- Document and share organizational trajectories and lessons learned;
- Embrace institutional diversity and resist normative models;
- Engage in popular, continuous, and locally-rooted training;
- Develop technologies that align with the rhythms of communities and bodies.

For policymakers

- Promote intersectional technopolitical training programs;
- Recognize and support different forms of territorial organization;
- Develop incubation and support policies rooted in intersectional justice;
- Create integrated systems for sharing information and resources

For universities

- Prioritize hiring collectives and cooperatives in academic and tech projects;
- Build more horizontal partnerships with collectives and social movements;
- Recognize and incorporate worker-generated knowledge in curricula and pedagogy.

Cite as:

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INTRODUCTION

The dominant digital platforms are typically imagined—and built—by rich white men from Silicon Valley or their local equivalents. Tech bros¹ have shaped not only markets but also how we imagine the future of technology and work. But it doesn't have to be this way. The current landscape of digital labor is not inevitable. This report invites us to imagine other possibilities, rooted in intersectionality and in platforms owned and shaped by working people in Brazil and Argentina.

What does it mean for platforms to be owned by workers? What forms can they take? What challenges do they face? These were the guiding questions of the Worker-Owned Intersectional Platforms (WOIP) research. Our collective effort aimed to imagine foundational principles for a more just future for workers, in a context increasingly defined by the platformization of life.

Together, we confronted a shared challenge: the crisis of imagination that shapes our times. And we did so across diverse organizations. We came from two countries (Brazil and Argentina), two sectors (delivery and technology), and brought together people of different gender identities, racial backgrounds,

generations, political affiliations, and lived experiences. We have a common desire: to imagine, to believe in our ideas, and to build more just futures in terms of intersectionality, technology, and labor. This diversity and this desire were present throughout every stage of the project.

In this action research, i.e. co-constructed between researchers and workers, we used various methods to imagine together: nine online workshops, two in-person gatherings, multilingual conversations (Portuguese and Spanish), surveys—and even dancing. Yes, we also learned by dancing. One of the lessons was that separating reason from emotion, and body from mind, belongs to the colonial logic we are committed to resisting. The outcomes of this journey are summarized in the pages that follow.

The report begins by introducing the project and its participants. We then outline our starting points, drawing on Latin American legacies of struggle for free technologies and solidarity economies. In that section, we also reflect on three foundational concepts: worker-owned platforms, intersectionality, and political imagination.

Section Four summarizes our collective learnings, organized into four themes:

1. According to the [Cambridge dictionary](#), a tech bro is someone, usually a man, who works in the tech industry, especially in the United States. In this report, more than that, we refer to tech bros as the Silicon Valley patriarchy, who dominate imaginaries and materialities in relation to technologies, embodied in figures such as Elon Musk, Mark Zuckerberg and Jeff Bezos.

confronting the conflict between capital and life, placing care at the center of tech development, ejecting binary thinking, and recognizing the power of articulation and cooperation. This section also highlights the creation of the [Hire a Coop](#) campaign, one of the practical outcomes of the project.

In the following sections, we explore the mutual learnings between Brazil and Argentina and present the key concepts engaged by each participating organization. The Tech Sector of the Homeless Workers Movement (MTST), for example, reflects on popular digital sovereignty. MariaLab addresses autonomy in our relationships with technology. Cooperativa Central from Salta engages with the idea of digital inclusion. The concept of intercooperation is articulated by the Argentine Federation of Tech Co-ops (FACTTIC) (represented by Código Libre and Animus), while Señoritas Courier focuses on social technology. Finally, Alternativa Laboral Trans (ALT), also part of FACTTIC, shares its perspective on trans technologies.



You'll also find photographic documentation of our face-to-face meetings in São Paulo and Buenos Aires (May and November 2024), capturing moments of conversation, coordination, and collective joy. We conclude with reflections on what comes next, including policy recommendations for governments, self-managed organizations, universities, and those not yet part of a collective effort.

**Here's to imagining otherwise,
together.**



1) WHAT IS THE PROJECT?

The Worker-Owned Intersectional Platforms (WOIP) research project set out to collectively explore how technologies can be governed by working people through an intersectional lens, with labor and technology as its central pillars. To do so, we drew on feminist, queer, anti-racist, class, and decolonial frameworks that allowed us to reflect on intersectional forms of oppression and exploitation at work, while also imagining and prefiguring alternative digital futures. The project was funded by the [Social Sciences and Humanities Research Council \(SSHRC\)](#) of Canada, through an Insight Development Grant, and by the [Connaught Fund](#), through the Connaught New Researcher Award.

At the core of this project was a methodological commitment to shared and collective learning, developed alongside six self-managed organizations from Brazil and Argentina, active in the technology and delivery sectors. Grounded in traditions of [workers' inquiry](#)² and [Latin American participatory action research](#)³, the project recognized every participant as a co-researcher. This meant that all project decisions were made collectively: the organizations were not “objects of study,” but integral members of the research team and learning process.

In practice, the research involved nine online workshops held between February 2024 and April 2025, and two weeks of in-person workshops and events, one in São Paulo (May 2024) and another in Buenos Aires (November 2024). These face-to-face gatherings included internal workshops, public dialogue circles, participation in hacktivist events such as [CryptoRave](#) (São Paulo) and [sud0America](#) (Buenos Aires), as well as visits to universities like the University of São Paulo and the University of Buenos Aires, and tours of cooperative and collective initiatives.

Each organization held two seats in the project's workshops, and each participant was compensated at a rate above Canada's minimum living wage. Each group had full autonomy to decide who would represent them in each meeting, with the commitment to bring insights and discussions back to their wider collective. The workshops covered topics such as organizational practices, lived experiences, political intentions, technological frameworks, data practices, autonomy, and sovereignty. All project documentation was produced in English, Portuguese, and Spanish.

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2. Englert, S., Woodcock, J., & Cant, C. (2020). Digital workerism: Technology, platforms, and the circulation of workers' struggles. *tripleC: Communication, Capitalism & Critique*, 18(1), 132–145.
 3. Medrado, A., & Verdegem, P. (2024). Participatory action research in critical data studies: Interrogating AI from a South-North approach. *Big Data & Society*, 11(1). <https://doi.org/10.1177/20539517241235869>

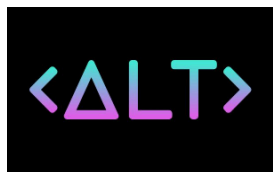
Our process was guided by ongoing reflexivity, constantly asking what made collective sense and staying grounded in our guiding question: How can we imagine and build platforms owned by workers through an intersectional perspective? This reflective and flexible approach allowed us to stay open to diverse perspectives and to focus not on abstract, normative models, but on what mattered in the concrete, material conditions of our bodies and territories.

Throughout the project, we intentionally used free digital tools. We stored our documents using [Collective Tools](#), a file-sharing platform created by a cooperative. We wrote collaboratively in [CryptPad](#), an open-source, privacy-focused writing tool. For online meetings, we used Angela, a secure platform designed for feminist, LGBTQIAP+, and social justice groups, developed as part of the Maria Vilani project for free communication platforms, hosted on the feminist server [Vedetas](#).

For us, using these tools was itself a political act, an affirmation that alternatives to Big Tech do exist, not only for communication but also for work. What follows in this report is a reflection of that belief: a collective exercise in imagination, grounded in practice.



2) WHO DOES THE PROJECT?



ALTERNATIVA LABORAL TRANS (ALT)

Alternativa Laboral Trans Cooperativa (ALT) is a worker-run enterprise composed entirely of trans people. It provides digital services including web development, UX/UI design, website management, and community management. Operating since 2020, ALT joined the Argentine tech cooperative federation FACTTIC in 2022. With members distributed across Argentina, the cooperative focuses on building networks to strengthen its community and foster cooperative, transfeminist digital spaces.

- Website: altcooperativa.com



CENTRAL COOPERATIVA

Central is a delivery cooperative based in Salta, in northern Argentina, founded in 2017. It is formally registered with the National Institute of Associativism and Social Economy (INAES). The cooperative operates in the field of cadetería, a form of delivery, which includes transporting parcels, handling banking procedures, municipal services, and more. As this work remains informal and largely unregulated in Argentina, the cooperative originally formed with the aim of unionizing and has since fought for better working conditions and recognition.

- Website: www.instagram.com/coop.central



ARGENTINE FEDERATION OF TECH CO-OPS (FACTTIC)

FACTTIC is a national federation of technology, innovation, and knowledge-worker cooperatives in Argentina. With over a decade of experience, it unites 40 cooperatives across more than 10 provinces, comprising a network of around 600 professionals from diverse disciplines. The federation facilitates knowledge exchange, collective problem-solving, and joint political and economic strategies.

- Website: facttic.org.ar

IN THE WOIP PROJECT, FACTTIC WAS REPRESENTED BY TWO COOPERATIVES, ANIMUS AND CÓDIGO LIBRE.



CÓDIGO LIBRE

Código Libre is a cooperative focused on software development and social impact initiatives. Founded through an incubation process between a public university and FACTTIC, it has specialized in cooperative digital platforms. The cooperative actively contributes to projects such as [CoopCycle](#) and [semillero.coop.ar](#). Over the past four years, it has undergone a transformation process centered on gender equity, bringing in new members with a feminist perspective. Código Libre also participates in the EnDeconstrucción space and sits on FACTTIC's board.

- Website: codigolibre.coop.ar



ANIMUS

Animus was founded as a software company in 2007 and transitioned into a cooperative in 2018. Today, it operates as a democratically governed, member-owned organization in which every member has a voice, a vote, and the ability to shape decisions. Based in Bariloche (Argentine Patagonia), Animus also has members in Rosario, Buenos Aires, Spain, and the United States.

- Website: animus.coop





MARIALAB

MariaLab is a Brazilian feminist non-profit organization that works at the intersection of gender, technology, and politics. The group advocates for the valorization of care in digital environments, aiming to make tech spaces and debates more diverse by involving more women, trans, and non-binary people. It promotes critical thinking and discussion that takes into account race, social class, gender identity, and sexuality in the design of technologies, whether digital or otherwise.

- Website: marialab.org



TECH SECTOR OF THE HOMELESS WORKER MOVEMENT (MTST)

The Tech Sector of the Homeless Workers' Movement (MTST) was created in 2020 with the political task of supporting the development of technological tools and the appropriation of techniques to strengthen the movement's grassroots organizing. This process unfolds through territorial struggle, aiming to enhance the capacity of working people to collectively and autonomously build their futures. The MTST sees the dispute over visions of technology as a key entry point for broader debates on sovereignty. It is through the way they use technology in favor of workers that they advance the construction of popular power.

- Website: nucleodetecnologia.com.br



SEÑORITAS COURIER

Señoritas Courier is a cyclo-delivery cooperative made up of women and trans people, operating in São Paulo since 2017. In addition to deliveries, it carries out other income-generating activities such as bicycle maintenance workshops and cycling tours, with a focus on gender and racial intersectionality and attention to the diversity of bodies and territories. The cooperative is actively engaged in debates on digital inclusion and the development of a cooperative delivery platform.

- Website: senhoritascc.com.br

In addition to the participating organizations, the project was supported by a team based at the University of Toronto: Rafael Grohmann, Fabiana Benedito, Kaushar Mahetaji, and Mayara Almeida de Paula. The project also benefited from an advisory board composed of Roseli Figaro (University of São Paulo), Denise Kasparian (University of Buenos Aires) and David Nieborg (University of Toronto).

3) STARTING POINTS

A. WORK AND TECHNOLOGY IN LATIN AMERICA

How can we honor the past of solidarity economy and community technologies while looking to the future?

We think and organize from Latin America—a region that occupies a clearly disadvantaged position in the **international division of labor**, a situation that remains unchanged in the platform economy. But this has never been a settled matter. In Latin America, resistance and the construction of alternatives have always been part of the political horizon. The legacy we carry comes from a long history of workers organizing. The development of alternatives to dominant technologies and to capitalism itself is part of our collective memory. That is why the goal of building technological alternatives from within the Latin American working class has been a central inspiration throughout the WOIP project.

The international division of labor refers to the unequal positions that countries occupy in the global production and circulation of commodities. For regions like Latin America, this often means increasing dependency on technologies produced in the Global North, a trend that has intensified in the digital economy.

Solidarity Economy

Our inspiration comes from the rich history of the solidarity economy in Latin America, a space of real innovation in creating work arrangements grounded in inclusion, solidarity, equity, and democratic governance. In Argentina, we've learned from the experience of worker-recovered factories, which show how, in times of crisis, collective organizing becomes both a necessity and a source of strength. In Brazil, the long-standing trajectory of the solidarity economy offers equally important lessons. We highlight here the networked organization of the Association of Women in the Solidarity Economy of São Paulo ([AMESOL](#)) and the Xique-Xique Solidarity Marketing Network ([RXX](#)), which demonstrate the deep connections between self-management, solidarity economy, and feminism.

We also draw inspiration from the experience of Argentina's [community kitchens](#)⁴, which make visible how care work, largely carried out by women, is central to sustaining life, and therefore must be recognized, valued, and shared more broadly. For

4. Faur, E. (2024, 29 de fevereiro). El estado del hambre. Revista Anfibia. <https://www.revistaanfibia.com/el-estado-del-hambre/>

us, the solidarity economy is not marginal. It is a central and integral part of our economies and societies in Latin America⁵.

Currently, we are actively engaged in the task of imagining [digital solidarity economies](#)⁶. This means, on the one hand, exploring how solidarity economies are being digitized, and on the other, struggling for digital economies that are themselves more solidarity-based. This approach values the Latin American legacy of solidarity economies as a prefigurative alternative to capitalism, while also opening space for multiple technological possibilities, from ancestral technologies (e.g. indigenous tech) to data infrastructures, platforms, artificial intelligence, and beyond.

Community Technologies

Our inspirations also stem from a long and ongoing trajectory of building community-based and alternative technologies. Examples include the free software movement in Brazil and Argentina, the [Cybersyn](#)⁷ project in Chile, the development of [popular algorithms](#) in Cuba⁸, and the experiences of our own organizations. These initiatives involve the creation and development of original technologies, the appropriation of proprietary ones, and the reterritorialization of cooperative technologies from the Global North.⁹

Reterritorialization, in this context, means reappropriating technology to meet the specific conditions of the territory where it is being implemented. It is not merely an import or a technical adaptation. One example is CoopCycle, a European federation of cycle delivery workers, which offers a digital infrastructure that can be used by cooperatives around the world. When CoopCycle began to be implemented in Argentina, this infrastructure had to be adapted to local realities, as analyzed by [Denise Kasparian](#)¹⁰. One of the necessary adaptations was the inclusion of a cash payment option.

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5. Gago, V., Cielo, C., & Tassi, N. (Eds.). (2023). Economías populares: Una cartografía crítica latinoamericana. CLACSO. <https://libreria.clacso.org/publicacion.php?p=2844&c=62>
 6. Rubim, E., & Milanez, L. (Eds.). (2024). Economia Solidária Digital. Ministério do Trabalho e Emprego; DigiLabour; Fundação Rosa Luxemburgo. https://www.gov.br/trabalho-e-emprego/pt-br/noticias-e-conteudo/2024/Agosto/mte-apoia-livro-sobre-politicas-sociais-de-economia-solidaria-digital/livro_economia_digital_solidaria_v2_comprimido.pdf
 7. Medina, E. (2011). Cybernetic Revolutionaries: Technology and politics in Allende's Chile. MIT Press. <https://doi.org/10.7551/mitpress/8417.001.0001>
 8. Ochigame, R. (2020). Informatics of Oppressed. Logic Magazine. <https://logicmag.io/care/informatics-of-the-oppressed/>
 9. Kasparian, D. (2022). Implementação territorializada de cooperativas de plataforma. DigiLabour. <https://digi labour.com.br/pt/implementacao-territorializada-de-cooperativas-de-plataforma/>
 10. Kasparian, D. (2025). How do platform co ops work? Social empowerment challenges from the implementation of CoopCycle in Argentina. International Review of Applied Economics, 39(2–3), 441–458. <https://doi.org/10.1080/02692171.2024.2433443>

Latin America is a pioneer in technologies grounded in commons, and in collective movements in favor of other possible technological futures. And yet, it seems that we still know too little—collectively—about this history. These are stories that have been rendered invisible and erased, but they remain alive within the collectives that insist on imagining and building alternative technological pathways.

These other technological possibilities have been theorized by Renato Dagnino, through concepts such as social technology¹¹ and solidarity technoscience¹². In line with his thinking, we understand social technologies as products, methods, processes, or techniques created to address collective problems. Challenging Silicon Valley imaginaries, which mystify technological development, making it appear distant, inaccessible, and incomprehensible to most people, social technologies are characterized by simplicity, ease of application and replication, low cost, and, as we dream, high social impact. Rainwater cisterns are a strong example: they are social technologies that promote access to water and contribute to food production, with positive impacts on food security, income generation, and autonomy.

By proposing social technologies instead of magical, expensive, and inaccessible solutions, we are also helping to build what Dagnino calls solidarity technoscience. Technoscience refers to the body of knowledge used to produce goods and services, combining science, technology, and other forms of knowledge. By adding the adjective solidarity, we call attention to the political identity of our organizations. It refers to the knowledge we build collectively to organize our work and our lives through self-management in a collective way, in pursuit of sustainability and social justice.

The technologies we use and imagine can and must be diverse. It is necessary to confront the monoculture of Big Tech¹³. The concept of technodiversity, proposed by philosopher Yuk Hui¹⁴, and the notion of the pluriverse, rooted in Zapatista thought and expanded theoretically by anthropologist Arturo Escobar¹⁵, offer frameworks for imagining a world where many worlds fit, where different technologies and ways of life are possible.

11. Dagnino, R. (2014). *Tecnologia Social: contribuições conceituais e metodológicas*. EDUEPB. <https://static.scielo.org/scielobooks/7hbd/pdf/dagnino-9788578793272.pdf>

12. Dagnino, R. (2019). *Tecnociência solidária: um manual estratégico*. Lutas Anticapital. <https://base.socioeco.org/docs/2019-10-dagnino-final-v8.pdf>

13. Varon, J., Costanza-Chock, S., Tamari, M., Taye, B., & Koetz, V. (2024). AI Commons: nourishing alternatives to Big Tech monoculture. *Coding Rights*. <https://codingrights.org/docs/AICommons.pdf>

14. Hui, Y. (2020, December). For a planetary thinking. *e flux Journal* (114).

15. Escobar, A. (2018). *Designs for the Pluriverse*. Duke University Press. <https://doi.org/10.1215/9780822371816>

We speak in the first person: our paths and formations are diverse when it comes to both labor and technology. We are three worker cooperatives (ALT Cooperativa, Central, and Señoritas Courier), a federation of cooperatives (FACTTIC), represented in this research by Código Libre and Animus, a nonprofit organization focused mainly on critical reflections on technology (MariaLab), and a tech center that is part of one of the largest social movements in Brazil (the Tech Sector of the Homeless Workers' Movement). We share many things in common. We are rooted in the same territory: Latin America. We have a strong desire to learn from one another. We hold a shared conviction that capitalist technological development is not inevitable. And we believe that the struggle must continue, so that technology can be used to create better working and living conditions for each of us, and for everyone.



B. WORKER-OWNED PLATFORMS

Platform labor policies must go beyond regulation and actively support the development of alternatives.

The platformization of labor is a global phenomenon happening across many areas of our lives. Its consequences are at once distinct and similar in different parts of the world. In many places, workers have been organizing to resist the removal and denial of rights. These struggles take on many forms. Unions, associations, collectives, grassroots movements, and cooperatives are among them. Sometimes, these collectives face a double challenge. They resist the impositions of capitalism and its dominant ways of shaping technology, while also working to build concrete alternatives to the system.

What we refer to here as worker-owned platforms could also be called platform cooperatives. But we choose to speak of worker-owned platforms because the organizations we include under this umbrella are often neither cooperatives in the legal or formal sense, nor platforms in the technological sense¹. They are part of the varieties of cooperativism². More than focusing on ownership structures, we are interested in how different collectives are struggling to engage with technology in other ways. This process can happen through development, reappropriation, or alternative forms of governance. We consider the best way to reflect on these experiences is by centering their political identities and goals.

Among us, some organizations are formally cooperatives and others are not. Some have or seek to build their own technologies. Others do not and that is not necessarily their aim. As we said before, what brings us together is a shared political will to imagine and build technologies and labor relations that differ from what most people currently experience.

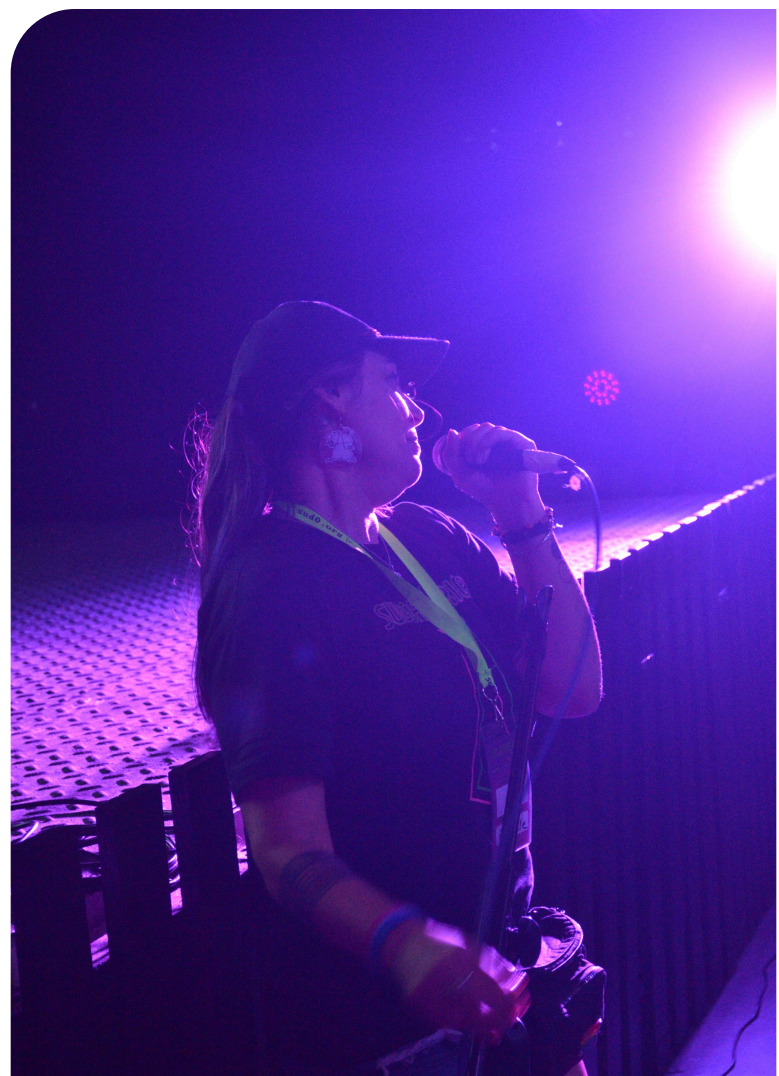
Our approach here is to avoid romanticizing these initiatives as if they were already “finished” or inevitably “the future of work.” We recognize the potential of all these organizations to do things differently. But we also acknowledge the challenges our collectives face as they try to build the world of tomorrow within the shells of today’s world.

16. Grohmann, R. (2023). Not just platform, nor cooperatives: worker-owned technologies from below. *Communication, Culture & Critique*, 16(4), 274–282. <https://doi.org/10.1093/ccc/tcad036>

17. Hossein, C. S. (2024). *The Banker Ladies: Vanguard of Solidarity Economics and Community-Based Banks*. University of Toronto Press.

Our challenges come in many forms—economic, political, tax-related, technological, and related to internal governance. But that is not a reason to delegitimize or dismiss our efforts (or those of others) to build digital solidarity economies, whatever name we choose to give them. Not every organization needs or wants to operate at the “scale” of big tech companies. That is not necessarily a measure of success. One of our answers to the question of scale lies in intercooperation and in the sharing of technologies that can be reused by other initiatives, reducing duplicated work and enabling collective appropriation by the working class.

Nowadays, policymakers have focused on regulating platforms, whether social media or labor platforms. Regulation is necessary, but it is not enough to deal with the complex realities of labor and technology in ways that truly serve communities. We cannot remain dependent on or captive to big tech companies. On the contrary, we need to strengthen digital solidarity economies that honor Latin America’s histories of labor and technology, and that expand workers’ autonomy. We value (and develop) technologies and forms of work that are connected to our bodies and territories, in all their diversity, and that reflect both the multiple pasts and possible futures we carry with us.



C. INTERSECTIONALITY

Multiple matrices of oppression and places to imagine other possible worlds

In our research, we took **intersectionality** as both our starting point and our destination. This means we recognized from the beginning the importance of acknowledging the inequalities and the diverse experiences, positionalities, and identities we carry. We are cis and trans women, cis and trans men, transmasculine and non-binary people. We are white and non-white. We are workers from a range of professions. We come from diverse age groups and life experiences

As Patricia Hill Collins and Sirma Bilge¹⁸ explain, intersectionality is an analytical tool that helps us understand how race, class, gender, sexuality, nationality, generation, and other social markers are interconnected and mutually shape one another. In practice, this means that our social experiences are defined by how these markers intersect. A white woman may share experiences with women of color, just as a Black woman may share common ground with Black men. Still, the intersection of gender, race, and other dimensions shapes each of their realities in distinct ways.

We understand that inequalities are intersectional. That is, systems of cisheteropatriarchy, racism, colonialism, class exploitation, and power are not separate; they shape social relations together. This is why we say intersectionality is our starting point: we reject the idea of a universal subject with equal conditions. We are situated people and organizations.

But we also say that intersectionality is our destination. Our goal is not for our political projects to erase or flatten our different positionalities. On the contrary, we want these differences to be recognized, respected, and meaningfully integrated into our political platforms. The worker-owned platforms we are building—and will continue to build—are and must be intersectional.

From our positionalities, we recognize the multiple forms of oppression that shape our bodies and territories. At the same time, from these perspectives, we also imagine and build other possible worlds—in technology and in the world of work—grounded in gender, race, class, sexuality, and beyond.

18. Collins, P. H., & Bilge, S. (2020). *Intersectionality* (2nd ed.). Polity Press.

D. IMAGINATION

It's hard, we know...

The technologies of the capitalist, racist, and cisheteropatriarchal system—whether digital or not—are often propagandized as part of inevitable progress. Those who question them are frequently dismissed as “technophobic,” supposedly resistant to technological development. In response, organizations like ours that imagine and build worker-owned platforms assert, both in theory and in practice, that inequality and exploitation are not inevitable. There are alternatives! And imagining other presents and futures is both urgent and essential¹⁹. We are not organizations opposed to technology. But we also reject techno-solutionism—the belief that digital tools can solve deeply historical, complex, and structural social problems on their own.

Embracing a radically open vision of what worker-owned platforms can be means rejecting the idea that technologies are neutral. On the contrary, hegemonic technologies tend to reproduce the inequalities of gender, race, class, territory, generation, among others, that structure our societies. Confronting these inequalities requires effort and the courage to build new [sociotechnical imaginaries](#)²⁰. Following collective paths inspired by Freirean pedagogy, we understand imagination not as fantasy, but as a transformative political force.

Assuming this radical openness to what platforms owned by working people can be is a position that is averse to the idea that technologies are neutral. On the contrary, hegemonic technologies tend to reproduce the inequalities of gender, race, class, territory and generation, among others, that structure our society. Confronting these inequalities requires us to make the effort and dare to build [other socio-technical imaginaries](#). Treading collective paths inspired by Freirian pedagogy, we see imagination not as a fantasy, but as a transformative political force²¹.

In the WOIP workshops, we imagined a lot. Similar things, different things. About the present, about the future. About labor, technologies, social relations, and so much more. And in doing so, we neither could nor wanted to draw up a list of formats or rules for what worker-owned platforms should look like. Instead, we outlined principles, sources of inspiration, and political struggles that we see as essential to strengthening these kinds of initiatives. For us, these principles, inspirations, and struggles must be intersectional. Building common ground from diversity is central to what we envision for worker-owned platforms.

19. Benjamin, R. (2024). *Imagination: A Manifesto*. W. W. Norton & Company.

20. Silva, T. (2020). Por outros imaginários sociotécnicos no novo normal. *Revista Observatório Itaú Cultural*, (28), 37-41.

21. Siles, I., Gómez Cruz, E., & Ricaurte, P. (2022). Toward a popular theory of algorithms. *Popular Communication*, 21(1), 57–70. <https://doi.org/10.1080/15405702.2022.2103140>

There is no ready formula for developing, or continuing to develop, what we imagine as worker-owned platforms. But from our own experience, we know it will require creative ways to overcome the limits imposed by capitalist, racist, colonial, and cisheteropatriarchal systems. These alternatives may emerge through work dynamics that coordinate and align energy, intentions, and inspiration. They may operate on regional rather than strictly local levels. If there are no rules or ready-made answers, there are at least guiding principles, like the importance of care, of continuing to insist on imagination as a political force, of solidarity, and of diversity, which our action research has helped to clarify.

In this exercise of imagination, the challenge—always a difficult one—is to avoid copying or mimicking dominant perspectives on technology and labor. We do not want Silicon Valley-style technologies. We want technologies governed by workers. What we truly seek is to rethink the entire process of what labor and technology mean in our society. For this, we rely on tools such as democracy, active listening, transparency, and accessibility.



4) LEARNING

A. CONFRONTING THE CAPITAL-LIFE CONFLICT

The logic of capitalism is accumulation. This means accumulating profits, wealth, and power for a few, at the expense of the labor, lands, and lives of the many. This system is fundamentally at odds with the idea that everyone should be able to live with dignity. For a few to win, many should lose. That is why we talk about confronting the conflict between capital and life²². We know—because we live it—that capitalism threatens not only our working conditions but also the conditions that sustain life. As we have emphasized, the consequences of this conflict are not the same for everyone. Therefore, in order to truly challenge this system, we need to put life before profit, and we consider that intersectionality must guide us.

This challenge is not just a theoretical commitment. It plays out in the everyday work of our organizations, both externally and internally. In the sectors we work in—tech and delivery—there is a clear underrepresentation of women and gender-diverse people. Some of our organizations, like MariaLab, ALT Cooperativa, and Señoritas Courier, were created in direct response to this exclusion. Others, like Código Libre and Animus (within the FACTTIC federation), are taking on the challenge of building inclusive, mixed-gender spaces to reshape the sector. The Central Cooperative and the Tech Center of the Homeless Workers' Movement are also actively working toward greater internal diversity, each in their own ways.

We are not interested in creating technologies about or only for people. We want to create technologies with people, with the communities we are part of and those we seek to organize. That is why many of our efforts are grounded in popular education and shared learnings. One of the most important lessons from the WOIP project is this: to confront the conflict between capital and life, we need to learn together.

22. Perez Orozco, A. (2021). El Conflicto Capital-Vida: Aporte desde los Feminismos. *Revista Trabalho Necessário*, 19(38), 54-66. <https://doi.org/10.22409/tn.v19i38.45907>

B. CARE BEFORE CODE

“Care before code” is the slogan of the cooperative [DisCO.Coop](#). The importance of care was one of the key lessons that emerged from the mutual learning among the organizations involved in the WOIP project. From feminist theories, we have learned that care speaks to our vulnerabilities, not just those of some people, but of all people. While care work has historically been assigned to women, we believe that it does not have to stay that way. We see care as labor, as a relationship, and as an ethical foundation for everything our organizations do.

By caring for everyone, and for each person individually, we put life before profit, before uncritical tech development, and before the conscious or unconscious reproduction of intersectional inequalities. We care by acknowledging our differences, vulnerabilities, and needs. We make care work visible, we value it, and we share it, especially in spaces where it is too often overlooked, even within alternative work arrangements, like cooperatives and other collectivities.

“Care before code” is not (only) a technical issue. It is first and foremost a political one. It means responding to people’s actual needs as they exist in specific times and places. That is why, throughout the WOIP workshops, the most consistent form of care was the ongoing questioning: what are the appropriate technological tools for each organization and territory? Who are the political subjects in these spaces, and what are their histories, struggles, aspirations, and ancestral knowledge? This careful approach shaped how we built technology, rooted in our realities, our bodies, and our territories. And that is why care must be a central value when we code.

And this goes far beyond platforms. Our challenges are not just about whether or not we have our own platform. They include how we collectively confront the violence that cities impose on delivery workers; how we account for generational diversity and differences in digital literacy within our organizations, factors that affect the formation of historical subjects capable of changing the world, even on a local scale; how we navigate the material precarity that shows up in the devices we do or do not have; and how we resist the pressures of productivity and competition. These were just some of the care-centered issues that emerged when we spoke about our organizations during the project.

C. MOVING BEYOND BINARIES

One of the most important shared lessons from our research was the need to confront the traps of binary thinking. We understand binaries as rigid, inflexible frameworks built on presumed opposites—either this or that—with no room for complexity. When we let go of these binaries, certain questions no longer make sense. For example: Are we “real” cooperatives? Are we focused on organizing labor, or are we activist organizations? Without falling into binary logic, where the answer must be one or the other, with no in-between, these questions start to lose their meaning.

We reject artificial separations between work and life, body and mind, reason and emotion, economic and social issues, “real” cooperatives and other worker-led organizations that are structured differently. We reject the idea that some people are meant to think while others are meant to act. We do not want to be forced to choose between economic sustainability and taking clear political positions. We do not want to have to survive today at the expense of imagining tomorrow. We want all of it: decent work, inclusive technologies, and meaningful lives for women, trans and non-binary people, Black people, and all marginalized communities. It may sound like a lot. It is a lot. But we can no longer accept having nothing, not even the false choice between “this” or “that.”

Moving beyond binaries allows us to embrace the contradictions, tensions, and multiplicities that shape who we are as organizations. It allows us to bridge the old and the new, to exist in-between. We have learned from trans and queer perspectives on technology that resisting binary thinking also means rejecting dominant frameworks for labor and tech²³. It means reinventing code and language from dissident positions.

Read more in the following piece by Joaquim Renato Alves de Souza from Señoritas Courier: [Learning about Trans Technologies and Work in Brazil and Argentina](https://sds.utoronto.ca/news/learning-about-trans-technologies-and-work-in-brazil-and-argentina/)²⁴.

23. See: Haimson, O.L. (2025). *Trans Technologies*. MIT Press. Cowan, T.L., & Rault, J. (2024). *Heavy Processing*. Punctum Books.

24. Alves de Souza, J. R. (2025). Learning about trans technologies and work in Brazil and Argentina. Bonham Center for Sexual Diversity Studies, University of Toronto. <https://sds.utoronto.ca/news/learning-about-trans-technologies-and-work-in-brazil-and-argentina/>

D. ARTICULATION AND COMMUNICATION

Working together, cooperating, and building collective actions is certainly challenging, but it is also powerful. Recognizing this potential for these forms of articulation and communication was one of the key lessons we learned together in the WOIP project. And it is a lesson that already produced tangible outcomes. WOIP was the starting point for the [Hire a Coop](#) campaign, which initially encouraged universities to hire cooperatives for services like development, design, and related services.

Developed in three languages, the campaign argues that in a context where universities are expected to advance the Sustainable Development Goals (SDGs) and promote decent work, hiring cooperatives is one way to move money outside the hands of large oligopolies and into solidarity economies. In its next phase, the campaign is expanding to include sectors beyond tech, media and communication, aiming to build alliances across countries and collectives.

We also traveled quite a bit during the project. WOIP co-researchers shared the project's messages in places like Paris, Berlin, Athens, and London. These trips became key moments of articulation and communication. In visits to São Paulo and Buenos Aires, we had the chance to experience some of the energy behind counter-hegemonic tech movements in Brazil and Argentina, such as at CryptoRave in São Paulo and sud0America in Buenos Aires. These are spaces for organizing, mobilizing, and expressing ideas through a wide range of communication forms, including artistic expressions.

Throughout the project, we often reminded ourselves that writing is not the only way to communicate. That is why you'll soon see other WOIP-related initiatives popping up online. Spoiler alert: there are a video series and comic stories coming soon.



5) LESSONS LEARNED BETWEEN BRAZIL AND ARGENTINA

One of the premises of the WOIP project was to (re)think technology and labor from/with a Latin American perspective, strengthening cooperation among us. After all, what does it mean to design and develop technologies and forms of work rooted in our local contexts? And how can we exchange and learn from each other's experiences? In this section, we share some of the key lessons that organizations in one country have learned from the other.



Organizations from both countries highlighted different strengths. Brazilian groups were often recognized for their capacity to mobilize, agitate, and organize collectively. In contrast, the Argentine context was seen as more favorable for cooperativism, particularly in terms of taxation, legal frameworks, and access to shared cooperative spaces.

We also reflected on how each country's different racial dynamics opened up new understandings and approaches to thinking about race and its intersections with labor and technology. Gender issues in tech and labor, on the other hand, have developed in similar ways in both countries, reinforcing shared struggles and perspectives. And still, there is much more for us to learn from one another!

Below, we share a few of the lessons each organization took from this transnational exchange:

“FACTTIC

The opportunity to take part in WOIP was transformative. It allowed us to strengthen the idea of a regional scale, Latin America, as a space with shared challenges and compatible ways of building alternatives in our beloved part of the world. In particular, the in-person visits to both countries, sharing our everyday routines and activities, helped us connect on a deeper personal and professional level. They gave us a better understanding of the lives of each organization and the people who are part of them, within their own territories. That proximity helped us feel more connected. The activities that engaged our bodies and our personal stories—like dancing, walking, singing, visiting spaces, and working together—played a powerful role in building the shared identity of WOIP, one that will continue with us moving forward. One of the most important lessons we learned was related to intersectionality. At FACTTIC, we had been addressing gender issues from the beginning, but the dimensions of class—and especially race—had received less attention. Through the experience of this project, we became more aware of how those dimensions were rendered invisible in our practices, and we began working to change that.



“ **Tech Sector of the Homeless Workers’ Movement**

At the Tech Sector of the Homeless Workers’ Movement, we observed—both during project meetings and through the conversations and shared experiences on our research travels—the strong role of historical and cultural factors in shaping and sustaining cooperatives across different sectors in Argentina. We were particularly struck by the initiatives of tech workers organized into cooperatives, which themselves are part of a broader federation. This structure not only facilitates attracting clients but also enables the redistribution of job opportunities among the federated cooperatives, fostering a model of active cooperation. We also noted a constant emphasis on political engagement within these initiatives, an essential element in both maintaining and strengthening the cooperative ecosystem. This was the point of greatest connection between the Argentine experiences and our own. Our link to the working class is not based on income, but on the political significance of the work we do. Recognizing and valuing this experience can help build greater integration across labor supply, job demand, and political engagement. A key feature of this movement is the significant participation of women and trans people in the tech sector, something that is far from what we see as the industry standard in Brazil.

“ **Central Cooperativa**

Our impression, when comparing with Argentina, is that Brazil has a weaker structure for cooperative organization for workers. In Argentina, we are engaged in an active struggle with the government to defend our right to work collectively, to combat unemployment, and to strengthen our families’ economies. That is precisely why we organized ourselves and formed a cooperative, because we saw our labor needs, and no one else was fighting for us, whether the government or the unions. The alignment of our shared ideas and collective desire for progress gave us the strength to organize and fight for the common good. We’ve been working to secure the legal protections that support us, aiming to achieve better conditions for everyone working in our profession.



“ **Señoritas Courier**

During our time in Buenos Aires, our agenda focused on debates around technology, intertwined with issues of gender, race, and class. These conversations took place in spaces such as the University of Buenos Aires, the cooperative Código Libre, and the sud0America event. We visited the [Centro Cultural de la Cooperación](#), where we discussed legislation and public policies related to cooperativism, as well as [Barricada TV](#), an example of worker-owned media. We also engaged with the [Cambalache Cooperative](#), which works with georeferencing and tech, sparking curiosity and deepening discussions around digital sovereignty. The interactions with trans members of the ALT Cooperative and at sud0America were particularly enriching, emphasizing the importance of inclusion in technology. The workshop on platform-designing with an intersectional focus was especially meaningful in helping us better understand the dynamics that both divide and connect diverse and precarious groups of workers within the context of digital technologies.

“ **MariaLab**

In Argentina, we recognized a deeply rooted cooperative culture present both in society and within the state. Another thing that stood out to us was the strong emphasis on the struggles around gender equity within tech cooperatives. This felt particularly powerful and created a sense of connection between our countries, as we are engaged in similar efforts. Regarding the racial debate, we observed that a dominant narrative still tends to erase the histories of Black and Indigenous peoples in the country.

“ **ALT**

The experience was extremely enriching. One aspect we highlight is the importance given to race and class issues, something that is not as widely discussed in Argentina, despite being embedded in the country's social structure. We also noticed the relationship with cooperativism. In Brazil, it is often associated with large agribusiness organizations, whereas in Argentina—almost as a contrast—cooperativism tends to be more closely linked to race and class struggles.



6) LEARNINGS FROM EACH ORGANIZATION

Our organizations are diverse, as we have mentioned throughout this report. But during the course of the research, we also recognized the unique potential of each organization to generate theory from its own experiences, while also seeking out conceptual frameworks that inspire their everyday practices. Below, we share some of the key ideas and guiding concepts that shape each organization's thinking, offering a glimpse into what we have learned from one another.

POPULAR DIGITAL SOVEREIGNTY

“ Tech Sector of the Homeless Workers' Movement (MTST)
At the Tech Sector of the Homeless Workers' Movement, we work with the concept of popular digital sovereignty as the convergence of struggles for rights such as connectivity, decent work, and digital literacy, as well as the development of technologies to strengthen political organizing. We collectively define popular digital sovereignty as both a process and an outcome of collective organization aimed at self-determination, the creation, development, subversion, democratization, and control of infrastructures and technologies to serve the people and respond to the needs identified in the struggles for housing, labor, and food. It is shaped by territorial and historical contexts and may operate with, beyond, or in opposition to the state.

AUTONOMY

“ MariaLab
We understand autonomy less as a fixed set of principles to follow and more as a way of organizing, a stance toward reality. We recognize that we are shaped by a multiplicity of experiences, and that building autonomy must also be grounded in our individual specificities and our responsibilities as political subjects. For us at MariaLab, autonomy emerges through the shared and consensual experience of the group that organizes the collective. That means having our own technical infrastructure, using free and open-source software, and it also means ensuring fair compensation for our workers. In this sense, collective autonomy is an ongoing process, built together through accumulated experiences and collective awareness.



SOCIAL TECHNOLOGY

“ Señoritas Courier

As a cooperative and collective, we believe that through social technologies, we can collectively develop solutions to address social challenges, solutions that prioritize community impact and the democratization of knowledge. Unlike conventional technologies, which are often driven by profit, social technologies value active community participation and social inclusion. These are values we deeply pursue as a collective.

INTERCOOPERATION

“ FACTTIC

For FACTTIC, intercooperation means building ties of work and mutual collaboration between cooperatives. Based on logics of complementarity and coordination, cooperatives share knowledge and information, engage in political construction, and work to strengthen common business strategies and a model of economic sustainability. The spaces where intercooperative practices are consolidated are shaped by values central to cooperativism, such as democracy, solidarity, and trust. Through these practices, the goal is not only to respond to labor demands but also to act as agents of transformation in the societies we live in. Intercooperation enables our organization to promote the autonomy of its member cooperatives, build alliances for professional development, support training projects, and provide guidance to new cooperatives or those facing challenging circumstances.

DIGITAL INCLUSION

“ Central

We see digital inclusion as essential for us, since the world is evolving around it. And Salta city in Argentina is no exception. Labor competition, especially from large corporations, is reaching us too, and we can't afford to be left behind. It is crucial that we organize, resist, and move forward.

TRANS TECHNOLOGIES

“ALT

Trans technologies are not a fixed concept or a step-by-step ready formula to solve gender-related issues. They are an approach grounded in multiple perspectives that intersect technology, gender, class, capitalism, labor, and more. Like an iceberg, a trans technology might have a visible layer, such as an app interface that prompts users to question how sex and gender are used, but it can also run deep, in the form of access to work through virtual anonymity, where identity doesn't matter. It is a kind of digital worker who, at first glance, seems to present only problems for those engaging with platform businesses, but who paradoxically isn't discriminated against in the way rejected identities are in more formal job markets. This tension is constantly present as our identities interact with and negotiate consensus in a capitalist and binary world.



7) MEMORIES

We are sharing some of the memories from our in-person gatherings. We believe it's essential to archive our experiences, projects, and initiatives. Politics of memory matter. Shared and plural memories become a powerful force, because through them, we can understand, interpret and honor the past.





A BIT OF OUR TIMELINE

February 2024 – Introductions, expectations, and timeline

March 2024 – Organizing our work (dynamics, technologies, and processes)

April 2024 – Potentialities, limits, challenges, and references around technologies

May 2024 – In-person meetings in São Paulo, Brazil

June 2024 – Partial syntheses of our collective discussions

August 2024 – Material conditions for action, care as a guiding principle, and the importance of imagination

October 2024 – Organizing the in-person gatherings held in November in Buenos Aires

November 2024 – In-person meetings in Buenos Aires, Argentina

December 2024 – Memories from Buenos Aires, autonomy, and sovereignty

March 2025 – Reflections and discussions on the final report



8) WHAT COMES NEXT

In April 2025, we wrapped up the regular workshops of the WOIP research. But that did not mean the end of the collective organizing, mobilization, and reflection we have been building together for over a year. We see the project not as a one-off moment, but as part of a broader and ongoing effort toward integration, collaboration, and partnership among our organizations and countries.

A whole research and action agenda remains open for future discussions. The final report reflects this openness. We did not aim to offer textual closure to what are, for us, still developing and maturing political questions. Throughout this report, we have emphasized our diversity, and it is visible across many different themes. The collective process we built through the WOIP project was never about offering final answers or closing debates, but about opening up possibilities.

In this section, we've gathered questions and directions that are still evolving. They remain as challenges, ongoing learnings, or invitations for deeper collective reflection. These are recommendations for ourselves and for anyone who wants to walk the path we have started building with WOIP. They emerge from the dialogues, exchanges, and shared learnings that shaped this project.

- **Deepen the discussion on the points of convergence and difference between autonomy and sovereignty.** Throughout the project, it became clear that these concepts are mobilized in distinct ways by governments, corporations, social movements, and collectives. Building grounded meanings, rooted in the realities of territories and collectives, is an ongoing task, especially when we think about autonomous infrastructures, self-determination, and popular digital sovereignty.
- **Continuously reflect on the role of the state.** In different contexts, the state was sometimes seen as a structure that could be pressured, for instance, to establish strong public policies supporting the digital solidarity economy and worker-owned platforms. But it was also seen as a threat to the autonomy of self-managed organizations. One possible synthesis is that worker-owned platforms may sometimes be built with the state, in opposition to the state, or beyond and despite it.



- **Address internal inequalities in the development of technologies.** The tension between those who develop technologies and those who use them remains a central issue for the future of worker-owned platforms. How can we ensure that everyone involved in these processes has a meaningful space for participation, voice, and learning, while respecting their pace, needs, and conditions? This remains an open question for ongoing reflection and collective action.
- **Strengthen reflection and practice around data governance within organizations.** Data emerged as a fundamental issue, though unevenly discussed across the participating organizations. Moving forward requires raising awareness and supporting organizations in building data policies that are grounded in local contexts. Data governance should not be seen only as a technical or legal concern, it is a political struggle for autonomy and digital sovereignty.
- **Deepen collective debates on the shared appropriation of free and open technologies.** Free technologies and their place within worker-owned platforms will continue to be central in our collective discussions. It includes reflecting on the tensions between different models of technological autonomy and development, and how we can strengthen collective processes for creating, designing, using, and appropriating technology.
- **Confront the challenges of economic sustainability.** Self-managed organizations constantly face the challenge of financial sustainability. How can we think about models of sustainability and intercooperation across different organizations? This remains a central question for our continued collective reflection.
- **Expand discussions and practices on intersectionality.** Building policies based on intersectionality is always a challenge, especially when translating principles into concrete practices. Intersectionality should be embedded in the technologies we imagine and build, guiding political decisions, organizational practices, and technological choices. Throughout the project, gender as class—especially in the sense of working-class perspectives—were central in the contributions and experiences of the organizations. However, race was less frequently addressed, particularly in the Argentine context. Future agendas must engage more directly with this issue and more strongly incorporate other social markers of inequality. Territorial dynamics, including differences between Brazil and Argentina, are also essential for understanding intersectionality.

We will continue to share our collective learnings on these issues.

9) POLICY RECOMMENDATIONS

The policy recommendations that emerged from this project are grounded in the concrete experiences of the organizations involved in the WOIP project. Rather than proposing a single or fixed model, we aim to contribute to pathways for policies that support worker-owned platforms through an intersectional lens.

FOR SELF-MANAGED ORGANIZATIONS (SUCH AS COLLECTIVES, COOPERATIVES AND SOCIAL MOVEMENTS)

- **Strengthen regional cooperation as an ongoing practice.** Exchanges between organizations from different countries, such as Brazil and Argentina, revealed the power of South-South cooperation. Building lasting and resilient networks among collectives, cooperatives, and movements with diverse histories strengthens mutual learning and expands possibilities for collective action. Maintaining regular spaces for exchange, shared training, and joint projects can help make cooperation a continuous practice.
- **Document and share experiences and learnings.** Recording and disseminating organizational experiences is both a pedagogical tool and a way to strengthen collective memory, increase the visibility of struggles, and inspire other initiatives. Sharing good practices, such as tools for horizontal management, task distribution, governance processes, and care strategies, helps build a shared repertoire among collectives and supports the construction of self-managed pathways.
- **Value institutional diversity and avoid normative models.** There is no single path for designing collectivities. It is essential for organizations to recognize and value their own trajectories while also respecting diverse forms of collective organizing. Avoiding institutional purism or idealized visions is part of the political challenge of building sustainable alliances across experiences with different needs and rhythms.
- **Engage in popular, continuous, and situated training processes.** Training is both a recurring need and desire for strengthening principles and practices related to technologies and the world of work. It should be designed using accessible, popular, and politically grounded methodologies. This includes peer exchanges, experiential pedagogies, and dialogue with universities.



- **Develop technologies at the pace of people and collectivities.** The pursuit of digital autonomy and sovereignty must be grounded in the concrete realities of life and work. Avoiding technodeterminist or rushed solutions is essential. Instead, we recommend investing in technologies that emerge from real questions and needs rooted in specific territories, respecting their pace, resources, and priorities. The rhythm of technology should follow the rhythm of life.

FOR POLICYMAKERS

- **Promote technopolitical education programs with an intersectional focus.** Policymakers should support ongoing workshops and training in areas such as free technologies, digital care, digital solidarity economy, and data governance, grounded in intersectional perspectives. These programs must combine technical practices with political reflection, ensuring accessibility based on the concrete realities of specific territories. It is essential to value decentralized, popular and critical pedagogies aligned with the knowledge and practices of grassroots communities.
- **Recognize and support the diversity of territorial organizational forms.** Public policies must acknowledge and provide support to organizations that operate collectively and through self-management in all their organizational, institutional, and territorial diversity. This means expanding understandings of who can benefit from funding and procurement programs, and valuing experiences rooted in solidarity and collective governance.
- **Design incubation and support policies for the digital solidarity economy through an intersectional lens.** Policymakers should develop public programs that support the creation, incubation, and consolidation of digital solidarity economy initiatives. These programs should offer technical assistance, funding, legal, tax, and tech advice, infrastructure, and support networks, giving particular attention to collectives organized around gender and race. Intersectionality must shape the entire process, from selection criteria to ongoing support, ensuring access and sensitivity to the structural inequalities that shape both the world of work and technological development.

- **Foster an integrated system for information and resource sharing.**

Strengthening worker-owned platforms requires overcoming fragmentation across sectors, organizations, and levels of government. It is necessary to build cross-sectoral processes that connect ministries, government departments, universities, social movements, cooperatives, and collectives. This means establishing permanent channels for dialogue, knowledge exchange, resource sharing, and the co-creation of public policies. An integrated system amplifies the reach and strength of worker-led initiatives, prevents duplication of efforts, and supports a more robust and plural ecosystem of practices, experiences, and policies.

FOR UNIVERSITIES

- **Hire grassroots cooperatives for academic and tech projects.** Inspired by initiatives like the Hire a Coop campaign, universities must prioritize contracting self-managed cooperatives and collectives to develop services, platforms, technologies, and other institutional initiatives, strengthening concrete practices of the solidarity economy.
- **Build more horizontal partnerships with collectives, cooperatives, and social movements.** Rather than treating collectives as objects of study, universities should engage with them as epistemic and political partners. Research and outreach projects should be co-governed, ensure meaningful participation, and fairly compensate the organizations involved.
- **Value worker-led experiences in curricula and pedagogy.** Universities should recognize the knowledge produced by worker-led collectives as legitimate, innovative, and essential for rethinking technology, labor, and the university's own role. Incorporating these experiences into curricula, teaching practices, and learning environments helps build a more democratic, grounded, and socially committed university.

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Worker-Owned Intersectional Platforms

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