

Coffee in mutual aid for the recovery of mental health in rural settings.

El caf3 en la ayuda mutua para la recuperaci3n de la salud mental en entornos rurales.
O caf3 na ajuda m3tua para a recupera33o da sa3de mental em ambientes rurais.



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Resumen.

Los trastornos mentales tienen un impacto significativo en las personas, las familias, las comunidades y los países con consecuencias económicas evidentes, incluidos los costos directos, la pérdida de productividad y otros costos indirectos. Cada vez se reconoce más el papel de las comunidades en la gestión de su recuperación en términos de salud mental. Desde la Declaración de Caracas de 1990 se establece la responsabilidad de los Estados de promover y acompañar las acciones comunitarias. Por otro lado, el fortalecimiento de la cultura es reconocido como un factor protector de la salud mental y debe ser un componente de cualquier intervención comunitaria. A través de un método argumentativo como razón práctica y lógica inductiva, el objetivo de esta revisión es analizar las estrategias de recuperación psicossocial surgidas de las comunidades. El cooperativismo, la ayuda mutua y el café se proponen como elementos orientadores de este enfoque epistemológico, este último como elemento cultural en la recuperación de la salud mental rural. La psicología social y comunitaria y la rehabilitación de base comunitaria son movimientos no hegemónicos que pretenden fortalecer la autonomía y el empoderamiento de individuos y grupos. Lo anterior implica acercarse a la cultura y preferencia de cada comunidad para entender y acompañar mejor los caminos de la recuperación.

Abstract.

Mental disorders significantly impact individuals, families, communities, and countries with evident economic consequences, including direct costs, lost productivity, and other indirect costs. The role of communities in managing their recovery in terms of mental health is increasingly recognized. Since the Caracas Declaration of 1990, the responsibility of States to promote and accompany community actions has been established. On the other hand, the strengthening of culture is recognized as a protective factor for mental health and should be a component of any community intervention. Through an argumentative method as practical reason and inductive logic, the objective of this review is to analyze psychosocial recovery strategies that emerged from the communities. Cooperativism, mutual aid, and coffee are proposed as guiding elements of this epistemological approach, the latter as a cultural element in the recovery of rural mental health. Medicine, social and community psychology, and community-based rehabilitation are non-hegemonic movements that aim to strengthen the autonomy and empowerment of individuals and groups. The above implies getting closer to the culture and preferences of each community to better understand and accompany the paths of recovery.

Resumo.

Os transtornos mentais impactam significativamente indivíduos, famílias, comunidades e países, com consequências econômicas evidentes, incluindo custos diretos, perda de produtividade e outros custos indiretos. O papel das comunidades na gestão de sua recuperação em termos de saúde mental é cada vez mais reconhecido. Desde a Declaração de Caracas de 1990, estabelece-se a responsabilidade dos Estados em promover e acompanhar as ações comunitárias. Por outro lado, o fortalecimento da cultura é reconhecido como um fator protetor para a saúde mental e deve ser um componente essencial de qualquer intervenção comunitária. Através de um método argumentativo, como a razão prática e a lógica indutiva, o objetivo deste estudo é analisar as estratégias de recuperação psicossocial que emergem das comunidades. Cooperativismo, ajuda mútua e café são propostos como elementos orientadores dessa abordagem epistemológica, sendo este último um componente cultural fundamental na recuperação da saúde mental rural. A medicina, a psicologia social e comunitária, bem como a reabilitação baseada na comunidade, são movimentos não hegemônicos que visam fortalecer a autonomia e o empoderamento de indivíduos e grupos. Isso implica se aproximar da cultura e das preferências de cada comunidade para entender e acompanhar melhor os caminhos da recuperação.

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Introduction

Mental disorders significantly impact individuals, families, communities, and countries with evident economic consequences, including direct costs, lost productivity, and other indirect costs (**World Health Organization -WHO-, 2022; Pan American Health Organization -PAHO-, 2018**). In 1990 the Declaration of Caracas was published. This declaration had several participants including the WHO, Pan American Health Organization -PAHO-, World Psychiatric Association -WPA-, World Association for Psychosocial Rehabilitation, and World Psychiatric Association of Latin America among others.

They urged several institutions “to support the restructuring of psychiatric care to ensure its successful development for the benefit of the people of the region” (**WHO, 1990, p. 3**). These institutions include the Ministry of Health, the Ministry of Justice, social security systems, service providers, professional organizations, user associations, universities, training centers, and the media.

These strategies have significant implementation problems in countries such as Colombia (**Agudelo Hernández et al., 2024b**). Therefore, the direct linear relationship between national income and public spending on mental health as a proportion of the total health budget is becoming more significant. Also, countries with fewer mental health resources tend to have higher spending on psychiatric hospitalization (**Pan American Health Organization, 2018**).

This suggests that, with greater investment in community services, greater recovery in the environment itself, and fewer psychiatric hospitalizations, there will ultimately be a positive impact. This impact extends not only to the capacity and functioning of individuals and families but also to the economic and social levels of health systems (Jamison et al, 2018). The direct and indirect costs of poor mental health worsen economic conditions, creating a vicious cycle of poverty and mental disorders.

The potential tools for work in these environments are provided by the dynamics that communities have adopted to thrive and subsist. In this sense, many countries have agriculture as a quintessential social enhancer, where the development surrounding land and its productive and care dynamics has allowed for the creation of spaces for community bonding and support towards common goals. Among these products, coffee has taken a central role in various countries and regions, becoming a catalyst for creation and development in countries such as Colombia.

The women who work in agriculture are equivalent to 64% in low-income countries and 42% in middle-income countries. Therefore, agriculture is the primary sector of employment for women in countries like Colombia. However, it is pointed out that these women have worse quality, lower wages, and poorer health, in addition to an absence of collective voice and intermediation (United Nations Women, 2018; FAO & Earthscan, 2011).

The path to achieve social participation is difficult (Cohen et al., 2014). In rural areas, coping mechanisms such as social support, problem-solving, and positive reappraisal are proposed to protect against suicidal behavior and mental problems (Quiceno et al., 2022). The United Nations Women (2018) has called for the strengthening of rural women and girls. They require decent work and social protection, education and training, sustainable energy, and technology. In addition to clean water and sanitation, elimination of violence and harmful practices, inclusion in decision-making and leadership, and increasing their climate resilience. This aligns with the aforementioned proposal to enhance the well-being of rural women and girls.

Cooperativism as a social base

Cooperation, by establishing a common objective for the forces, co-adapts them according to the differences that they express (Agudelo-Hernández et al., 2024). Cooperativism is the economic and social doctrine that seeks to benefit all associates by fostering cooperation and promoting personal and collective growth. According to the International Cooperative Alliance (-ICA-, 2017)

A cooperative is an autonomous association of persons who have voluntarily united to satisfy their common economic, social, and cultural needs and aspirations, through a jointly owned and democratically managed enterprise. (Flores-Osorio, 2014). They are companies focused on respect for humanity and dignity. These are controlled by their members who define their organization and operation according to common goals in order to respond to collective needs and objectives.

Through cooperation, these companies or cooperatives transcend the purpose of creating wealth and seek to build a better world. Cooperatives have equity, equality, and social justice as guiding principles and their objective is for people to work together to create sustainable companies that generate employment and prosperity. This organizational logic arises as part of the historical struggle for the claim of a responsible and supportive association from the strengthening of human ties with the environment.

Bourdieu and Wacquant (2007) argue that social systems have a double existence: one objective and the other subjective, the second one being a social representation that constitutes individuals. The interconnections between both of them give rise to the complete truth of the social world.

It is not possible then to split the individual meanings in the community construction and these are linked, in large part, thanks to the sense of cooperativism. Cooperation as the basis of movements and collectivities allows the promotion of different types of capital: social, symbolic, cultural, economic, and political. In the essence of the «cooperative political economy», people's well-being prevails over profits, and capital is constructed integrally and humanely (Bourdieu, 1999).

Cooperativism can be seen as materialized from different fields that take up the cooperative logic to differentiate themselves in their operation according to common points (religious, artistic, economic fields). The different types of capital (economic, cultural, social, political, and symbolic) are organized with different hierarchies depending on the field in question.

Social economy and cooperativism

The social economy consists of a set of economic or organizational processes that, socially justified, seek to solve socioeconomic problems related to the popular sectors. The social economy can become an ambiguous expression since it can imply multiple conceptions. Social economy represents a third sector together with the public and private sectors and is located in a transcendental history of struggles and claims.

The origins of this association logic are uncertain, but it may date back to primitive times when work and roles were shared among all. Egyptian and Athenian artisans, merchants, farmers, and mutual benefit societies formed groups based on cooperation.

PreColumbian indigenous communities, where collective well-being prevailed, advocated for the right to use the land and to live on it based on cooperative work. In Colombia, the Paeces and Guambianos indigenous people developed the Minga as a space for sharing and collaborating between families or members of the same tribe (Lambert, 1961).

Different crisis situations worldwide have represented scenarios for the creation of cooperatives and mutual aid societies and have called for the construction of community solidarity spaces. The French and Industrial Revolutions provided the definitive basis for the construction of cooperativism (Ramírez-Díaz et al., 2016). Many companies, organizations, and collectives strive to adopt cooperative logic as their operational essence. They implement this approach to empower historically marginalized groups, strengthening their collective identity and counterbalancing social exclusion.

Cooperativism generates a sense of purpose for those who provide help, including responsibilities and roles in their tasks. They become part of a group that offers assistance and welcomes those in need of the space created (Agudelo-Hernández et al., 2024b). The results are not only seen in those who receive help, but also in the satisfaction of contributing to the growth of others through shared experiences and learning. In this sense, the perception of the other, of external reality, allows a more complete reading of existence. In which

the living conditions (social, family, economic, geographical, among others), generate differences and similarities that nourish the links (Cea-Madrid, 2021; Vargas Manrique, 2016).

Friendship is a link that helps in integration into the social world and that historically has been present in all societies, communities, and cultures in different ways. Thus, friendship and social support constitute a protective and well-being space in which it is possible to place the necessary trust for one's own growth and that of others (Agudelo-Hernández et al., 2024).

The perceived support refers to the social support that is established from the subjective interpretation of the resources available in the environment. This environment can constitute elements of help that allow building networks of friends and social networks (Madrid Miles et al., 2022). Peer support is configured in numerous modalities that respond to the needs of each context.

Although they are distinct concepts (peer and perceived support), they share a common characteristic of being based on horizontal relationships among peers. Peer support is an alternative approach to providing support based on a relationship where there is respect and shared responsibility (Agudelo-Hernández & Giraldo-Álvarez, 2023).

In this regard, it has also been demonstrated how the support offered among peers is based on shared values and elements in common with others, on experiences acknowledged in the history of others, and it becomes the platform for mutual assistance and growth (Rojas et al., 2021). These strategies of mutual and community support have, in turn, solidified themselves as recovery tools rooted in community advocacy and are linked to evidence-based practices. They are centered on recovery, stigma reduction, and social inclusion, which cannot be separated from the defense of human rights (Geffner et al., 2021).

Coffee growing: collectives in rural areas

The productive structure of Colombian agriculture is made up of three basic business forms: the capitalist agricultural enterprise, the speculative cattle-breeding estate, and family (or community) production. In Colombia, most of the farmers are family agricultural producers (Forero Álvarez, 2013), and this is largely the productive logic of coffee growing in the country.

Coffee cultivation represents one of the most significant agricultural sectors in Colombia, primarily evident in terms of the employment opportunities it generates. To put this into perspective, some data clearly show that coffee cultivation accounts for approximately 30% of the total agricultural employment (785,000 direct jobs), making it the largest sector of occupation in this field. In comparison to other economic sectors, it also surpasses the proportion of employment generated in certain areas. For instance, when compared to the mining and energy sector, coffee cultivation generates four times the employment opportunities. When compared to the construction sector, it represents just over half of the existing jobs in that economic domain (Barón et al., 2014; Villegas & Quiroga, 2021).

More than 550,000 families nationwide are involved in coffee harvesting to varying degrees, collectively generating 5.2 trillion pesos in total income each harvest. This underscores the significant economic role of coffee cultivation in the country, in addition to fostering social cohesion, as the distribution of roles and complementary work allows

for a collective construction perspective. This has become a key element in the Colombian rural landscape, contributing to peacebuilding and social harmony by reducing poverty and enabling strategies to address historical inequalities and violence in many rural areas of Colombia. All of this has allowed for the consolidation of a rural development model centered around coffee, which, in turn, necessitates a constant reassessment of its challenges (Federación Nacional de Cafeteros, 2017).

Following the War of Independence, export trade became a primary interest beyond the export of precious metals. Products like cotton, quinine, and leather did not achieve the expected global success due to stronger competitors, insufficient demand, or other complex factors inherent in international trade dynamics. Coffee's fate, however, was different, as it exhibited continuous expansion.

During the 19th century, land relations in Colombia underwent a transformation as agricultural goods' exportation took center stage in the national economy. The land became the quintessential national resource, a source of economic potential, as well as a cause of tensions and conflicts that have persisted throughout history. In the latter half of this century, coffee production experienced exponential growth on a national level, even though it couldn't fully offset the declining prices of precious metals. This surge was reflected in the land allocated to coffee cultivation, the number of people involved in its production chain, and its representation as an export product (Yoshida & Soto, 2020; Palacios, (2009).p 194-196.).

As the 20th century unfolded, coffee assumed significant national importance as a driver of trade. However, there was a drop in international prices of commodities, which include basic goods, products, or raw materials traded in the international market as they are considered the foundation to produce other goods, with coffee being part of this category. This led to an economic crisis in Colombia, given the significant impact this product had at the time. It also involved a transformation of economic dynamics, progressively shifting towards the growth of small coffee farmers, who in 1927 formed the National Federation of Coffee Growers (Sano Sanz et al., 2012).

The consolidation of the FNC entailed gradual organization around common interests, aiming to protect coffee cultivation and coffee growers. The FNC enabled coffee producers to unite and establish closer ties with the national economy. This organizational process displaced the idea of working in separate sectors with individual objectives, in favor of the possibilities offered by collective effort. Calculations and econometric models comparing the impact of different activities on the country's economic growth suggest that coffee cultivation has a greater impact than the mining industry. Furthermore, coffee cultivation is a significant job creator and a driving force for social development and improving the living conditions of rural communities (Sano Sanz et al., 2012).

Until the first half of the 20th century, coffee marketing depended on the individual selling efforts of producers and the interests of buyers. This situation posed constant risks of oligopoly formation and abuse, especially against small and medium-sized producers. Among the measures to protect coffee growers, the National Federation of Coffee Growers developed the "purchase guarantee" strategy in 1958. This strategy establishes the coffee's base price, which depends on international price fluctuations on the New York Stock Exchange, the quality differential or premium (Usual Good Quality - UGQ), the price of the "pasilla" (a type of coffee bean defect), and the exchange rate. Consequently, coffee is purchased daily at buying points in a network of coffee growers' cooperatives and related purchase points. This approach has maintained the coffee trade relatively immune to major

economic fluctuations, offering stability and security to coffee growers regarding a dependable sales chain for their product and more regulated prices (**Federación Nacional de Cafeteros, 2017**).

Thus, the commitments of the FNC have been strengthened, an organization whose purpose is to protect the interests of its members and promote the development of Colombian coffee cultivation through the regulation of trade conditions, the improvement of coffee quality, and the protection of the quality of life and employment of coffee growers. This way, the association has allowed coffee growers to unite around common interests, leading to increased research, agricultural development, and the necessary modernization of the sector. In parallel, the FNC has facilitated the representation and promotion of the coffee trade internationally, seeking to enhance its quality. Alongside the strengthening of institutional capacity, coffee has given identity to the country, leading to the declaration of the Coffee Cultural Landscape as a UNESCO World Heritage Site (**Federación Nacional de Cafeteros, 2020**).

In the context of coffee's representation in the Colombian economy and society, from the late 1980s to the early 1990s, Colombia experienced the effects of the global coffee production and trade crisis, which occurred amid an increase in the product's supply in the world market. Changes in trade agreements were also a contributing factor. Some policies and agreements initially impacted the economic protection and regulation of the coffee market, such as the International Coffee Agreement of 1983. However, this agreement came to an end in 1989 and was one of the key factors in the coffee crisis. Fluctuations in oil prices also influenced the crisis's development. Additionally, climate change, resulting in extended periods of droughts and floods, posed significant challenges for agriculture in general and particularly for coffee cultivation. It also facilitated the spread of diseases in coffee crops, such as rust and coffee borer. All of these factors changed the conditions of coffee production. As a result, coffee growers had lower incomes to invest in coffee, greater food insecurity, and difficulties in subsistence, leading to the promotion of alternative crops to diversify income sources, further exacerbating the crisis (**Federación Nacional de Cafeteros, 2020**).

While coffee exports have increased by more than 80% in the past decade, there has been a gradual decrease in cultivated area over the last 10 years. By 2020, it had decreased by approximately 1.1% compared to 2019, going from 853,700 to 844,740 hectares in 2020 (Research Department, 2023). Regarding the destination of coffee produced nationally, over 90% of the production is for export, with the remaining portion intended for domestic consumption. Given that coffee consumption in the country has increased, there has been parallel growth in coffee imports, which have shown a 34% increase between 2010 and 2020 (**Ministerio de Agricultura de Colombia, 2020**).

The reduction in the Colombian soil area allocated for coffee cultivation is largely due to the loss of incentives for its cultivation. The fluctuating prices of green coffee, which have become increasingly lower while production and maintenance costs, as well as expenses related to the harvesting, processing, and transportation chain, discourage coffee production (**Federación Nacional de Cafeteros, 2020; Segura et al., 2018**).

Currently, Colombia ranks third in terms of coffee exports worldwide, following Brazil and Vietnam (**Cerquera, Pérez & Sierra, 2020**). However, Colombia continues to export predominantly unprocessed, high-quality coffee, resulting in the sale of raw materials that generate higher profits for transformers abroad.

In response to past crises and existing challenges, the coffee in-

dustry is moving towards new ways to enhance the value of the product. The production of specialty coffees, understood as those valued by consumers for their quality based on specific, consistent, verifiable, and sustainable characteristics, is one of these strategies. Buyers are willing to pay higher prices, thus improving the quality of life for producers. These characteristics are derived from the coffee's origin ("origin" category), its sustainable production ("sustainable" category), and its commitment to the social development of communities ("social" category) (**Federación Nacional de Cafeteros, 2020**).

Following this logic of trade, there has been an increase in the number of producers, entrepreneurs, and/or entrepreneurs who not only focus on cultivating and maintaining coffee plantations but also choose to vertically integrate their business and participate in the entire production chain, from production to packaging and sale in physical stores or online. This approach allows them to have full control over the quality throughout the production chain, from cultivation to the end consumer.

This way, high-quality coffee distinguishes itself from other types of coffee categorized as conventional through the "specialty coffees" category. These coffees allow coffee growers to receive a premium, a result of the overprices paid by buyers, which is transferred to the coffee grower to improve their well-being and the quality of life for themselves, their families, and their communities (**Alcaldía de Medellín, 2021**).

In order for coffee produced in Colombia to continue being a source of income for all those involved in its production and trade, experts believe it is necessary to focus on specialty coffees (**ANeIA, 2015**). According to the National Federation of Coffee Growers, for a coffee to be truly special, consumers must be willing to pay a significantly higher price, and this should directly benefit the producer, placing the producers at the center (**Federación Nacional de Cafeteros, 2014**).

However, there are several challenges that coffee cultivation faces in strengthening the production and trade of specialty coffee. These challenges include small-scale production, difficulties in training and support for specialty coffee, instability in processing guidelines, infrastructure deficiencies, supply chain inefficiency, and current dynamics in the coffee trade (**Perfect Daily Grind, 2020**). Nevertheless, there are benefits for those who take the risk to experiment with these coffee production methods while simultaneously establishing production areas that take time to reach stable positions.

These new dynamics also represent opportunities as they allow for the consolidation of work teams and community networks among producers, traders, and buyers, creating stronger connections (**Perfect Daily Grind, 2020**). This is because it requires a greater diversity of roles and rigorous work framed by value elements surrounding the product, based on the coffee cupping process.

Among the difficulties and challenges that have gained strength alongside the development of this model, inequalities in rural areas, with a special emphasis on coffee cultivation, have been highlighted. In this regard, disparities in access to goods and services require contextualized measures to address these specific needs. Education in rural areas is one of the main challenges, as it is an economic and social development sphere that has advanced mainly in urban environments as a tool for personal and community development. However, one of the historical debts that is slowly being paid off is the offering of contextualized, relevant, and affordable education, especially for young people to enable them to benefit from and modernize rural areas, provide real opportunities for personal development, improve the quality of life, harness rural potential, conserve resources, and innovate in a collective construction framework aimed at rural progress.

Creating bonds in common environments

Multiple points of convergence between social life and mental health have been motivated by the possibilities of rapprochement that coffee fosters. Certain experiences have shown that creating friendlier environments for groups with shared experiences or problems can be effective. This often involves establishing support groups as a strategy to strengthen social ties (Gorman et al., 2018).

Especially in African states, the implications of the coffee production and commercialization process in the daily life of the communities have been studied. In his study, Roelants et al. (2019) found that although community ties are strengthened, opportunities for women's empowerment remain limited. However, there are greater possibilities for women to engage in activities related to agriculture, especially in the context of coffee growing.

Coffee growing can provide benefits in terms of social relations and community building. Despite this fact, it is important to note that the indicators of food security for coffee growers, are not encouraging. This happens particularly in low- and middle-income countries. This, in relation to the costs of inputs for crop care and the difficulties in crop diversification and/or acquisition of other products (Shumeta, & D'Haese, 2018).

Another important point to analyze is how different communities whose livelihood is agriculture differentiate in their strategies and ability to adapt to change. This implies a broad framework of permanent unpredictability and flexibility (Eakin et al., 2011) the ways in which affected households autonomously respond to such drivers, and the appropriate avenues for intervention to reduce vulnerability.

Coffee has been, and still remains, one of the most important commodities of the Mesoamerican region, and hundreds of thousands of smallholder households in the region are dependent in some way on the coffee industry for their livelihood stability. We used the Analytical Network Process to synthesize expert knowledge on the primary drivers of livelihood change in the region as well as the most common household strategies and associated capacities necessary for effective response. The assessment identified both gradual systemic processes as well as specific environmental and market shocks as significant drivers of livelihood change across the region. Agronomic adjustments and new forms of social organization were among the more significant responses of farmers to these changes. The assessment indicates that public interventions in support of adaptation should focus on enhancing farmers' access to market and technical information and finance, as well as on increasing the viability of farmers' organizations and cooperatives. Current research has made it possible to recognize the persistence of several obstacles to participation and social inclusion presented by people with disabilities. It is clear that there are restrictions from the settings that can be disabling in themselves. Thus, the focus remains on stigma reduction and health education for communities (Reed, 2022). In this way, as has been proposed by the WHO (2021):

Countries with a strong and sustained political commitment to the continued development of community-based mental health services that respect human rights and take a recovery-oriented approach will greatly improve not only the lives of people with mental health problems and disabilities psychosocial, but also that of their families, communities and society as a whole. (p.3).

Thus, a model of education based on economic needs, infrastructure, and human capital, which requires a broad transformation integrating various sectors and actors at not only the rural level but also involving territorial entities that can contribute to this endeavor. In this way, the Coffee Growers Federation has supported and promoted different educational development proposals in rural areas that seek to integrate the opportunities that rural areas offer at different levels of education, and have also included families based on the job opportunities that can be offered there.

The availability of new technologies, relevant coffee varieties and production systems, technical assistance, and public goods that enable coffee growers to improve their competitiveness are crucial. Furthermore, working capital that allows them to be highly productive, reduce risks, and access the financial system is of great importance. Through the provision of public goods in the coffee sector, significant progress has been made in terms of equity (Acero, 2016; Alcaldía de Medellín, 2021).

Another important challenge has been focused on domestic coffee consumption. Throughout history, a significant portion of Colombian cultural value has revolved around domestic coffee consumption, often opting for lower-quality varieties and prioritizing caffeine content. However, in recent years, coffee consumption within the country has experienced consistent growth, reaching a level of 1.8 million sacks of green coffee consumed in 2019. Consequently, per capita consumption of green coffee has increased from 1.6 kg in 2010 to 2.2 kg in 2019. This development presents new trade and diversification opportunities at the national level (Federación Nacional de Cafeteros, 2014).

There is a debate on whether valorization may undermine cultural and social contributions, as it may prioritize extreme competition and national/international positioning. Specialty, fair trade, organic, and environmentally friendly coffee have been suggested as sustainable options for coffee growing. All of these meet quality standards and contribute positively to social, economic, and environmental factors. This makes them a viable product with a significant contribution to sustainability (Sinclair et al., 2007).

Efforts to improve environmental conditions and economic benefits for coffee growers have also served as a means to strengthen cooperative associations, with a focus on community empowerment. Innovative strategies, such as producing specialty coffees, have been proposed to further this goal (Schuit et al., 2021). Around coffee there are multiple experiences and processes of memory, participatory communication, reconciliation, among others, which have been opened from identity and the search for growth in community (Álvarez Arias et al., 2015).

Some successful experiences of psychosocial recovery around coffee have been described in Colombia. The Santa Rosa Women's Cooperative is one example of such efforts. It provided not only a mental health recovery program, but also a space for citizenship recovery, social innovation, and female empowerment (Agudelo-Hernández & Álvarez Giraldo, 2023).

Understanding well-being from an integral conception implies expanding the limits of disease care towards a comprehensive approach to health. Particularly in the field of mental health, actions aimed at well-being must delve into aspects that constitute the meaning of existence: social roles, artistic creation, cultural meanings, living conditions. For this, integration with other sectors is essential in order to achieve a greater and more lasting scope in the interventions that are developed (Sahonero et al., 2012).

Rural mental health and labor inclusion in coffee farming

The interference of the social determinants of health is especially important in rural areas, taking into account the gaps in access to decent living conditions (Gardiner et al., 2019) and to assess mental health care provision in rural and remote areas. The Lancet Commission has included the conditions present in rural populations as part of the elements analyzed in the social determinants of health and mental health. Meta-analysis has also been conducted on the phenomenon of generational transmission of poverty in these communities (Patelet al., 2018). In which a bidirectional relationship between adverse situations in childhood, poverty and violence is proposed, with the appearance of mental problems and disorders, which includes the consumption of psychoactive substances, together with greater difficulties in accessing goods and services such as health, education and work.

Another factor to consider is the propensity of rural areas to seek sustenance through illicit crops. Various factors converge in these regions, leading to the emergence and endurance of mental illnesses and drug addiction, among other outcomes. Support rural initiatives for growth and implement intersectoral responses to close gaps, eliminate poverty, and ensure access to education, formal employment, recreation, and well-being.

From the point of view of human development, this could be conceptualized as the expansion of freedoms. This is understood as the capacities that people have to choose between different ways of living and being. For Sen (2000), capabilities include the real and current opportunities that people have to make decisions and lead lives that they have reason to value.

The influence of the environment in which human development is embedded has been the subject of many questions. The connections between human development and climate change have been analyzed especially from the negative impact. The human development report say "climate change would be a symptom and consequence of a model that threatens to erode human freedoms and reduce people's options" (United Nations Development Programme, 2017). The reflection for change should focus on different principles that promote better forms of association:

1. Principle of sustainability: it is understood as the respect of the environmental limits and the development of future generations (Alkire, 2005).
2. The principle of dignity: putting the intrinsic value of each human being and their potential options at the center (Unterhalter, 2005).
3. He principle of equity, understood as fair access to resources and opportunities (Alkire, 2005).
4. The principle of agency: People's ability to model their own lives based on their individual and community objectives contemplated from the impact on their own realities and on the world, which allows transcending their own well-being (Lorente Rodríguez et al., 2016).

Based on these principles, development must aim at social innovation. In which it is necessary to propose strategies for change and more sustainable models that empower individuals' capacities and respect the environment in which they operate.

Another recent study conducted by King et al. (2023) reaffirms that rural residents face specific challenges in mental health due to a combination of circumstances that jeopardize their well-being. These factors include social isolation and loneliness, long working hours,

income instability often caused by unpredictable factors, a lack of growth opportunities, barriers to access various goods and services, among many other factors that influence the prevalence of mental illness and suicide.

The discussion thus far reflects the arduous journey that coffee farming and cooperativism have had to navigate through different paths, with clear points of intersection in the pursuit of common development objectives that have contributed to the improvement of mental health (Agudelo-Hernández et al., 2024; Schmidt et al., 2019). One of the primary challenges in the field of community mental health lies in the significant difficulties that arise during the implementation and sustainability of processes aimed at enhancing social well-being and the inclusion of individuals affected by mental health issues as active participants. These difficulties stem from the complexity of establishing an intersectoral framework, autonomy, and community empowerment, especially in rural areas facing unique challenges related to their own subsistence.

Within this context, coffee, aside from being a symbol of identity and a unifying force at both regional and national levels, acts as a unique opportunity with an invaluable history of strengthening social bonds throughout the entire production and trade chain. Throughout history, coffee has demonstrated its transformative power in the lives of communities, leveraging the inherent characteristics of coffee farming and the potential to access a market that, while ever-changing, offers stability and dynamism for the creation of new and improved methods of production and trade.

Colombian mild coffee, as a globally recognized flagship product, not only reaffirms Colombia's historical narrative but also mirrors the diversity of the nation's soils, climates, and population. This diversity is reflected in the creativity applied to coffee production, care, and transformation, much like how the landscape itself is shaped and improved. Coffee serves as a unifying element for growth and development that demands reinforcement as a socially grounded production process.

This article has limitations in that there are few comparative studies regarding the mental health strategies developed from coffee farming. The scope of the study is reflective in nature and does not aim to conduct a systematic literature review. Instead, it seeks to offer reflections on these themes, which represent proposals for strengthening community-based mental health approaches. Future studies could focus on describing and analyzing community-based mental health rehabilitation strategies within the context of agricultural production, particularly in coffee farming. These studies could help in recognizing the implementation processes and the impact they have.

Conclusion: Cooperativism, culture and social innovation for mental health

The principles of Social Medicine emphasize the importance of participation and collective construction as the driving forces behind democracy, fraternity, and equality. The goal is to improve the living conditions and well-being of the population.

This collective construction implies the tendency to self-management, which allows self-knowledge and self-realization -elements promoting mental health- and advocates care around coexistence and co-construction. This context also allows, in everyday life, the generation of individual and collective 'ways of life'.

Health is a social process that is closely linked to a society's cultural, economic, and productive context. Thus, any changes in social and economic structures will impact the generation of well-being. Thus, the cooperative actions that are positioned as central elements in a community, manage to modify its social structure that in many occasions will be related to its productive possibilities.

The field of mental health applies cooperativism as a therapeutic, vindicatory, and rehabilitation logic. It is based on the concepts of associativity and self-management to enhance individual and collective capacities. Mutual aid, productive roles, and growing together with common goals have a real impact on mental well-being.

Work is seen as an instrument for generating social, community, and family exchange. The self-affirmation of roles promotes the guarantee of human rights and positions work as a tool for overcoming stigma (Gurung et al., 2021).

The strengthening of community and labor roles goes hand in hand with deinstitutionalization as a rationale for promoting mental health. This requires other spaces for promotion, prevention, recovery, and rehabilitation in the community. This implies socio-labour insertion where various sectors participate under the principles of the solidarity economy, in addition to the implementation of community-based projects (Andrade-Martins, 2017; Uren & Inder, 2022). To foster social inclusion through training and association spaces, a robust organizational structure is necessary. It should promote the guarantee of rights, labor insertion, and education for the community. This will help build a cooperative and sensitive culture that welcomes people with mental disorders and problems (Cardozo et al., 2015; Guaresti, 2018).

Establishing the first cooperative movements in Latin America is challenging due to limited documentation. Nonetheless, two notable currents have emerged: the union and mutualist current and the social current, which takes a more critical vision (ILO, 1998). In this sense, lines of appearance and development of cooperativism have been identified rather than specific historical moments.

Medicine, social and community psychology, and community-based rehabilitation are non-hegemonic movements that aim to strengthen the autonomy and empowerment of individuals and groups. Their goal is to guarantee decent living conditions of quality, among other purposes.

Psychology research has been urged to investigate social and cultural factors of recovery. These factors, which originate from the people, contribute to mental health improvement, environmental recovery, and economic revitalization. The look should be broadened to see how the environments and the political system can cause disability, beyond those factors that are clearly related to people.

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