



## II WORLD SOCIAL FORUM OF SOLIDARITY ECONOMY

### *Another economy happens*

#### *Introduction: the reasons of this document*

Wellcome to the II World Social Forum of Solidarity Economy! These are guiding documents which aims to provoke reflection on the aspects that we consider important in each of the themes that we shall work on the Forum. Importantly, they do not intend to put an end in the debate around these three issues, and we do not pretend that the paths we designed are consensus.

The definitions of these axis were made collectively out of a context analysis, such as from the necessities – regarding the WSF – of the networks and organizations which compose the organization comition. An important aspect for the choice for those axis is that we consider them as transversal in the experiences and dimensions of the Solidarity Economy, in other words, that in all of the enterprises, groups and networks, in every single experiences we should think about how can we strengthen those axis and how can they strengthen our work.

We should also considerate that the social, cultural, politics and economics aspects impregnate those axis.

We'll guide the debates of WSF based in these documents, só it's very important to read them before the event, and we invite you to share this text with your networks, groups and enterprises so that we can add contributions, reflections, disagreements and consensus that we present in the debates.

Have a good reading and reflexion and a great II World Social Forum of Solidarity Economy.

#### **II World Social Forum of Solidarity Economy**

##### **General objective:**

The main goal of this Forum is to world-widely assert the solidarity economy as a development strategy, to promote and disseminate these solidary, sustainable, self-managed, popular

and collective practices, integrating politic, economic, social and environmental democracy, focusing on gender and cultural diversity, articulating socials and solidarity organizations, assured that another economy already happens.

**The specific objectives of this great Worldwide Meeting are:**

- Disseminate and affirm concepts, principles and practices of solidarity economy to the world, to civil society and to other social movements;
- Disseminate solidarity economy as a “buen vivir” expression;
- Provide spaces of training and reflexions for the participants of the World Social Forum of Solidarity Economy, through the collective construction of knowledge about solidarity economy: concepts, principles and practices;
- Strengthen the solidarity economy organizations and the networks they participate in local, national, regional and global scope;
- Affirm solidarity economy as a politic project radically opposed to capitalism;
- Promote integration and articulation with other social movements;
- Think about the world crises in all continents in politics, economics, socials, environmentals, cultural, religious aspects, focusing in national contexts of the most affected countries;
- Provide a critical debate, based in difficulties, progress and challenges faced daily by those who build the solidarity economy movement;
- Pressure the National States and regional governmental instances for the progress of the solidarity economy.

**WE WILL MEET IN SANTA MARIA  
WITH MUCH JOY AND STRENGTH TO CONTINUE  
BUILDING THIS OTHER ECONOMY**

## **Legal Framework of the Solidarity Economy**

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- *An approach: what we mean by solidarity economy*
- *The solidarity economy and the State*
- *Public policies and solidarity economy*
- *Processes for the construction of laws for the solidarity economy*
- *Some final considerations and questions to the debate*

### **A – An approach: what we mean by solidarity economy**

The solidarity economy establishes a novelty that does not settle with the same parameters of the capitalist model, but as something which inverts the order of things. This new model of market is determined by the necessities of collectives and individuals and by the role of the State which turns into a regulator of the relations between the different actors of the territory, promoting and benefiting the community strengthening.

It is a socioeconomic movement based in values and principles, guided to the construction of a people-centered economy, its integral development and the promotion of cooperation and solidarity practices in its communities.

The solidarity economy promotes human dignity through work, considering economic, sociocultural, political and environmental dimensions. Its fruits are the results of democratic and participatory decisions on the modalities of production, distribution and marketing of goods and services produced to please the individual and collective needs.

From this we can express three ideas:

1. *As Solidarity Economy Movement we propose to build another economy – other economy that already happens – an economy which differs from the hegemonic economy of the capitalist system;*
2. *Build another economy demands build another State, other institutions, other statehood, because the State and the law system we have, are both capitalists.*
3. *The achievement of new acknowledgments and new rights, new institutions and statehoods, will always happen through popular organization and social struggle.*

The construction of a legal framework in solidarity economy means also a discussion about what kind of State we have and what kind we want or we need to build a new model of society, of market and of economy.

On the other hand we can say that the solidarity economy gets more and more space on the agendas of governments and laws initiatives in the world, with increasing relevance all over. This is due, we believe, to the emergence and recognition of various experiences of Solidarity Economy that stand out for its proposal to build another model of development based on self-management, cooperation and recognition of local knowledge.

Why shall we fight for a legal framework? The legal framework is the institutionalization of a specific matter in the laws codes of a country. In this sense, the legal framework of the Solidarity Economy entails the institutionalization and recognition of the solidarity economy for the state. There is also a necessity of fortification of the Solidarity Economy concept in the juridical and legal aspect, so that the different spheres of the State can recognize it as a right and move on with the consolidation of public policies, thus recognizing juridical and legally our practices and dynamics. This is a hard and complex struggle, because it involves changing and transforming the State and its relationships with society and with the capital.

Nevertheless, we understand that capitalism is not just a mode of production, but rather a way of organizing the economy. In our societies, capitalism is a system that organizes social life as a whole. But what does this imply?

In the construction and definition of State, it was ruled and determined in a particular relationship with market, in which the system guidelines and laws, based on accumulation and profit, end up being crucial to the relationships established between State and Civil Society; it is the Market who determines the rules and ends up as the most powerful in this equation.

The State, as we know in the modern western societies, is born with capitalism and *it is the capitalist state*: thus, in one hand, the State ensures the equality of citizens rights: “we are all equal for the law”; but otherwise, it also ensures the inequality in the social production relations (the private property of the means of production makes people who, playing for their lives, see them self forced to sell their work strength, while capitalists, which own capital, land and opportunities, live by exploiting someone else's work).

So since the origin of capitalism and of Solidarity Economy, workers organize them self and resist: to improve their working conditions or to autonomously and self-managed organize their work (to self-manage the way of organizing the work process, instead of being managed by the capital). The long history of organization and struggle of workers shows us that the conquest of new institutions and of new rights, they were never a concession given from the capital, but always

motivated by social struggle.

The legal framework of Solidarity Economy is important because it can become a tool to transform the State from its recognition, which is able to realize another way to make economy, which proposes another model of development guided in horizontal relations and which must be supported.

## ***B – The Solidarity Economy and the State***

The struggle for the legal framework of Solidarity Economy transcend the scope of the national states. As said, every debate around the Solidarity Economy in national and global scope passes necessarily by arguing *the State as it is* and *the State as we want it to be*.

It is clear that the dominant State is currently marked by a hegemony of the capitalist thoughts, highly hierarchical, excluding in their services provision and the granting of rights and not considering the civil society participation in its decisions. The lines of debate about the reform of the National States are being reduced, as well as the incidence of different social movements in the public agenda. This must be linked with the organization of the Solidarity Economy movement itself. It shall first meet the strength of the movement itself, its capacity of mobilization and dialogue with the rest of the civil society, then consider the responsibility of the State and governments in meeting their demands.

The necessity to strengthen ties and building consensus with different social movements is fundamental and strategic to reach the changes that will transform the historic ties between State, Market and Civil Society in local, regional and global contexts.

## ***C – Public Policies and Solidarity Economy***

We know that in some countries (unfortunately a few) are created policies to support Solidarity Economy initiatives in the countryside. Even though they are a significant step forward, we know that is not enough, because there is no institutionalization of these policies beyond punctual government actions. In most cases, the State cannot support properly the existent initiatives, because of the difficulty in recognizing them in their particularities, thus revealing the fragility situation in public actions itselfs, since there is no continuity perspective. Clearly, the implementation of structural aspect actions for the institutionalization of that government support is essential. This perception is also based in the fact that Solidarity Economy public policies doesn't have a volume of resources appropriated to their needs, and in many cases, they are established in a government area that do not correspond to transforming proposals, always reduced to the creation

of jobs and sources of income or still specifically integrated to micro and small enterprises.

This way of locating the Solidarity Economy in the government demonstrates what we consider a co-optation tendency of the Solidarity Economy movement, approaching it to the capitalist logic because of a misinterpretation of its real purpose. Implying thereby favoring one business model that does not subvert the logic of the boss-employee relationship, to the detriment of associated labor and self-managing.

Besides, the new dynamic of capitalism creates other initiatives like the “Corporate Social Responsibility”, which are not in the Solidarity Economy, and clearly doesn't have no commitment with the social and economical transformation struggle, and which in other countries they've been generating a new juridical status of the so called “Social Enterprises”.

### ***D – Processes for the construction of laws for the Solidarity Economy***

Practice shows us that the process, the methodology and mode of construction of the legal framework of and to the Solidarity Economy are so important as the law itself. This is a very important part of the relationship between Movement and State.

These laws should respect the local culture and the historic context of Solidarity Economy in each region and for this to happen, the society must actively participate in the whole construction process. That's why its essential to democratize the discussion around the legal framework with participative methods and accessible language, in the mark of a process of democratic decisions.

For the approval of the various laws that comprise the Solidarity Economy legal framework and the success of this path must exist an integration between the Executive and Legislative Powers, Economic Solidarity movement and other social movements. This relationship does not only imply the approval of the legal framework, as should happen while institutionalizing dialogue spaces and exchange within this integration perspective to build another model of development. These spaces institutionalized by the State shall promote social control and deliberation on Solidarity Economy public policies.

This approach and construction with civil society to both the legal framework and the public policies is very important for the State not to empty the Solidarity Economy with normatives and regulations that mischaracterize the real objective of the solidarity economy initiatives. It is considered from the experiences inside the workers solidarity economy movement that the State must keep the autonomy and creativity of the social movements not incorporating into their rules and vices. In this case, is the State who must suit to the reality of its populations and of the Solidarity Economy Enterprises and not the opposite.

Importantly, the Solidarity Economy legal framework is not constituted just by specific laws

that have in their titles the Solidarity Economy, it is necessary to recognize their practices and to interact with their development purposes. There are already some rules that daily affect and/or dialogue with the various solidarity economical practices and result equally important to these experience development.

There is possibly a debate in which little progress was made within the Movement: about its relations with the cooperative laws. This debate arises when we question ourselves about the kinds of organization and formalization of a Solidarity Economy initiatives. In some regions of the world, there are doubts about if cooperative laws or cooperative principles themselves can express the kind of organization and actions of a solidarity economical enterprise or if a own recognizing model is necessary. We believe that this discussion shall not defer, neither fall in reductionism that will produce an extreme polarization unable to recognize particular shades, experiences and expressions. It can be the beginning of future debates and reflexions.

The political, social, economical and cultural crisis that brought the neoliberal policies in Latin America since the middle 70's, emerged in a series of rebellions that burst across the continent, with a scream of "enough" to the long neoliberal night. In this process, the protagonism acquired by the new social and political movements opened a new political stage in the continent, in a process that, as we know, is still not over, causes disruption but some continuities.

The emergence of the Solidarity Economy in the political theories and practices in these last years is a central fact for the analyses of this axis reflexion.

Thus we see that some countries in different parts of the globe, already have their national Solidarity Economy laws, municipal or state normative marks, which recognize its initiatives and the collective work. These laws were built through long struggle processes, many times inside States and governments considered progressists, trying to promote in these regions another kind of development. In these countries, the rules and laws are coming combined with spaces in the State structure itself, being able to recognize different levels of incidence (more or less significant). But maybe the most important is that they do not just recognize the Solidarity Economy, but also denote a specific form of government support, in its different spheres, to these experiences.

There are also countries in which, even if there is not a Solidarity Economy law, they recognize a plural economic model, considering the importance of the collective work. We can also cite the different countries that are on process of construction of its laws, discussing the organization of the Movement itself with other movements, the instances that promote the Solidarity Economy, the specific destination of resources and denouncing those obstacles – many times also normative – that "strangle" the solidarity economy experiences and stop their development.

We know that there are still many countries which have no laws that deal integrally with

Solidarity and Social Economy, however, the various experiences in terms of laws, public policies and programs are already linked in local, regional and national scope, sustains a qualitative and quantitative growth of these process in different points of the planet.

### ***E – Some final considerations and question to the debate***

A first conclusion shall be that the strategies to reach legal frameworks conforming to the Solidarity Economy practices, should necessarily walk hand in hand with the questions about how can we strengthen our capacity of organization, mobilization and struggle. How do we see the present time of our movement relating to the struggle to our own legal framework to the Solidarity Economy?

We understand that the laws are the result of articulation and the possible work between the Solidarity Economy Social Movement with other social movements, with legislators/parliamentarians, public managers which have commitment and willingness to promote another model of alternative development. We shall also step forward in strengthen the relationships with the International Labour Organization (ILO), requiring the preparation and proposal of actions and regulations in the public and social international rights scope, tending to require governments to adopt measures to promote cooperatives and other forms of popular and solidarity economy.

It is imperative, as already stated, to strength and tight the links and articulation for the changes we expect. If it is so, what action are necessities for this approach? What are the previous consensus, which were already reached and which do we still need to set?

We also know that the struggle for these laws do not end in themselves. That the mobilizations shall be constant so that they can be fulfilled and to seek permanent improvement and upgrades, according to the current challenges and contexts. In this role as fiscals of these processes, the Solidarity Economy movement itself is responsible, active and competent. What is the role that the Movement settle as a challenge in the contexts that has already advanced in the process of construction of laws for the Solidarity Economy?

Finally we can say that the construction of these marks shall also be to look for the definition about what is a solidarity economic enterprise, both in general normative instruments, and in more specific rules. This is fundamental to reach better defined criteria about what constitutes the Solidarity Economy, what are its scopes and potencialities. It can also be an opportunity to break with certain limitations posed by the current regulations in the countries, ensuring promotion and protection of the Solidarity Economy enterprises.

A broad but precise definition, a construction that is capable to aggregate the struggle experiences of different actors of the Movement, that allows defining at the same time the political



transforming profile, is essential to be able to position the Solidarity Economy as a true proposal of our societies transformation. Not for considering it as a cumulative surviving strategy for the popular sectors and postponed, but rather as a political project that is already happening in the whole world.

## ***RESPONSIBLE CONSUMPTION:***

*Solidarity-based, critical and ethical*

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- The Consumption
- The age of consumerist culture
- The responsible consumption
- Consumption from the critical, ethical and solidarity-based viewpoint
- Some open questions

### ***A- Introduction***

This second edition of the Solidarity Economy World Social Forum proposes us to debate and reflect on three axes, given in this document's introduction.

In this opportunity we'll work on the RESPONSIBLE CONSUMPTION, on which we pose some questions and affirmations, that we wish to be enriched and corrected by reflections, debates and exchanges in each one of the communities, networks and experiences of participation, with the conviction that this another economy is being built among everybody.

What is presented here has the only aim of triggering exchanges and contributions from the different realities and experiences, with the aim of growing, strengthening and transforming situations of injustice, exclusion and marginalisation, in which millions of people live, and not precisely by the lack of food and / or resources, but by the uncontrollable need of accumulation, domination and exploitation of the few at the cost of the great majority of the population.

We believe that we can always do something that, regardless of how small it might be, will favour the change for everybody.

### ***B- The Consumption***

We understand, by the word "consumption", the acquirement of goods and / or services to be produced for sale, it means the purchase of goods and / or services, of any character.

Among what are the economy's phases, consumption is regarded as the final cycle by some and

as one of the most important phases by others, as on finishing the production or on getting the service, this triggers some use and / or utility for those who will acquire = consumers.

We can say that this phase of economy is very important, given the fact that people consume what they produce and here the first question is posed to us: What do we consume? Consumption indicates what we are (“We’re what we consume”), so it plays an important role in relation with the market, with people and the organisations that make part of it.

Consumers also are present in the planning stage of product and /or service, when they think what raw materials are used, where they are obtained, how the production process is, etc.

Nowadays we can find quite a few organisations which are committed to the subject of consumption and how to work it out; in this opportunity we’d like to debate, dialogue and exchange what Solidarity Economy does and thinks in relation to this subject.

### ***C- The age of consumerist culture***

The consumerist culture is the behaviour to make us purchase something unnecessary which, due to the advertisement campaigns, are thought to be necessary for us. What counts the most here isn’t the amount but the fact that we refer to each one’s behaviour and each collective’s one.

In this line we can affirm that the evolution of the consumption has seen a steady acceleration since the second half of the 20th century, particularly in most industrialised countries, multiplying the consumption by 6 since 1950 and doubling it since 1975 estimate.

This growth process has allowed a part of the world population to have access to the life conditions that very few could imagine at the beginning of the 20th century: houses with hygienic services, drinkable hot water, heating, on top of transportation and recreative activities for their pastime.

Nowadays in the so-called first world of industrialised countries, the expenditure in terms of the consumption absorbs 91% of their income while 15 years ago it was 77%, showing the significant reduction of amount for saving.

A consumerist society doesn’t simply mean that where people get products, given that this sort of exchanges have always existed and will exist. A consumerist society’s feature is the consumption of *superfluous* goods. This is a consumption of goods and services which aren’t essential for the life. The product isn’t related with the consumer’s utility, but with the symbolic place that it occupies and what the product brings: its image and a social status. Many people waste a significant part of their income in such goods.

We’re always influenced and tricked by propagandas that work on our subconscious to stimulate our consumerist behaviour which favours the maintenance of the power relationship in terms of the

possession.

There's another strategy used by businesses to produce goods which last very shortly, and that only after a while they become obsolete, triggering the need to buy new goods. The programmed obsolescence is a decision of manufacturers that develop, fabricate and distribute a product to be obsolete and little working in a short period of time, pressuring to buy a new generation of this product.

In this consumerist culture, people's ethics and "buen vivir" are marginalised and are kept out of the production planning.

Such situations reflect also the increase of the layer of the population which are oriented more and more towards the model of "I consume more than I earn", until they get to the true bankruptcy status. This phenomenon is extending at the global level where together with the massive popularisation of credit cards the practice of unrepayable individual debts is spreading.

Today the humanity consumes 50% more than what the Earth can renew. (Source: WWF – 2010). The growth at the consumption level, understood as satisfaction of basic needs, has been given significantly, with different nuances in the Western countries, Eastern and Southern Asia while in other parts of the world the consumption level has been growing quite slowly or has stopped to grow. In Africa FAO shows that 1.5 billion people have no access to drinkable water and 826 millions of people suffer from malnutrition problems. In these countries the average consumption level of good makes more than 60% of family expenditure, while in the Northern world it represented only 15% until quite recently. These data are regarded necessary to understand the reason why FAO speaks of the "food crisis". Indeed the food security shows the necessary condition to warrant by way of the local farming, imports and – wherever available – food aids, a diet to allow each one to ingest the necessary amount of calories according to their age, sex etc.

Something more to be added on top of that has been the generation of the global external debt, promoted by international banks: International Monetary Fund, World Bank, Inter-American Development Bank, which have created the need for so-called third world countries to ask for loans with specific features to favour their growth and development, but that by large, as shown already, they've got further debts with less development and growth and bigger level of poverty and extreme poverty, applying politics and solutions proposed by these loans (privatisations, budget cuts for social public policies, deregulation of labour market, etc.)

There are less and less transnational corporations, but their turnovers are bigger than they GDP of the almost 150 poorest countries altogether in the planet; the richest people accumulate more than half of the poorest population's income, then the rich are getting richer while the poor are getting poorer and there's more amount of people who live in the poverty. These situations are understood in our countries when we observe investments of those corporations to make and / or sell goods that

are forbidden in other parts of the world, without adequate controls for the environmental protection. The labour deregulation is everyday's bread, then reducing up to the extreme the payment and social security for workers.

These situations posed here are proposed for reflection as a synthesis, without trying to reduce the problem, but it's a simple of what is happening nowadays in this globalised and consumerist world.

In this perspective we understand that with this "development" model it's impossible to generalise it nor take it as something good, since we would need more than two Earths so everybody can enjoy the same level of development and consumption.

### ***D- The responsible consumption***

We understand that the consumerist culture works to keep a society unfair, with exclusions and very little fraternal and solidarity-based, without bringing happiness, "buen vivir" and justice.

On facing with these realities we propose to think, reflect on the responsible consumption, which doesn't necessarily mean consuming less, but that, according to our understanding, means to think in each region, country, community, what will be necessary to consume to have and create life?

The need to organise the economy according to the injustice and the respect to the human being, to the resources and to the nature isn't any more a question of moral or political opinion, but a must which forces us to play our role.

Consumption is a means of which we dispose from the direct intervention, in the very core of the system, which can have a very important influence for the change and the transformation of this model. Everybody at any moment buys something and this exercise makes us also necessary for the system.

We understand, by "responsible consumption", the selection of goods and services on taking account not only of its quality and Price but basically of its environmental and social impact, using for this purpose sustainability, solidarity, ethics and critical standards.

It implies to choose the consumption of only what is necessary, in the sense that we understand a consumption to be sustainable, paying attention to how we are influenced by the advertisements in the creation of superfluous needs.

We should urgently change our consumption habits. And this possibility doesn't come precisely from any particular right warranted by law, but from the willingness to live in a responsible way in the daily life, such as labour, saving, and in this case consumption.

The fundamental principle is that everybody is co-responsible with our purchase, of social and environmental impacts of the production. We should prioritise goods with less environmental

impact and reduce the consumption of limited natural resources.

Another aspect to take into account is the time of the production. What behaviours are done by corporations which produce and elaborate goods and / or services?, do they take into account their workers' human rights; what raw material are used; how they are obtained, etc...?.

### ***E- Consumption from the critical, ethical and solidarity-based viewpoint ...***

Here we'll delve into some of aspects on the responsible consumption, some skills and acts that we have to do and think on consuming, on acquiring goods and / or services.

It's necessary to pose us some questions on what is called "critical consumption", for example: in which conditions is this product elaborated?. This is a permanent attitude that we must have, a behaviour to choose what we'll buy on the basis of fundamental standards: the history of the product (material to be used for its construction) and what business made it (relationship with workers and the environment), in this way we're conditioning the form and the way of production that we approve and disapprove as consumers.

From the Solidarity Economy, we ask also if the corporation is self-managed or not, its relationship with the community, its way of distribution, etc.

On referring to the denomination of the **ethical consumption**, what we understand with this concept is that the act to consume has the aim of satisfying specific needs, with values and principles that make us think what we'll consume. It's about distinguishing between what is the real need and what is imposed onto us by way of propaganda from mass media, social networks etc.

Also the **solidarity-based consumption** is another aspect that we must take into account. To buy products from neighbouring businesses, which were elaborated at businesses managed by their own entrepreneurs; that use raw material that don't get bad and conserve the environment, that distributes in accordance with their members' needs, that are bound with the local community, that the intermediation is the least possible: all these aspects make us also a person which consumes on the basis of solidarity and responsibility.

In some places, especially in European countries, **collaborative consumption** has been posed, as a tool of the collaborative economy or access economy where the consumption is more important than the property of the product. It's defined as a traditional manner to share, exchange, lend, borrow and give away, but now they can be done by way of technology, social networks, Internet etc. and in a traditional way in communities. Also it's about redistributing used or acquired goods, from where they aren't needed anymore to another place where they'll be used for sure. What is taken into account here is that, as time passes by, redistribution can turn into the fifth R of the "R" culture: reduce, reuse, recycle and repair.

## ***F- Some open questions***

To practice the act of responsible consumer it's indispensable to make us some questions:

- Do we need and choose what we'll buy?
- How long will it last, how much will we use it, could we borrow it, could it be repaired or recycled?
- Raw materials to be used are renewable, recyclable, which business manufactured it...?
- In which sort of business are we buying..., do we do it collectively with other people, organisations, groups, recreating the conscious-raising act on the consumption?
- How can we think an inclusion from the consumption?
- Do businesses achieve to build new practices, production chains and solidarity-based consumptions, and a new society by way of these acts?

And last but not least, let's not forget that consumption is the economy's base: if we don't consume we don't produce, if we don't produce we don't distribute and successively... For this reason, what is available at our reach is the change in the consumption and therefore the transformation of the system.

Some websites from which we've extracted part of the information of this text (in Spanish):

- [www.consumoresponsable.org](http://www.consumoresponsable.org)
- [www.ecodes.org/actua-en-consumo-responsable/criterios-para-un-consumo-responsable](http://www.ecodes.org/actua-en-consumo-responsable/criterios-para-un-consumo-responsable)
- [www.consumoresponsable.com](http://www.consumoresponsable.com)
- [www.economiasolidaria.org](http://www.economiasolidaria.org)

# **Organization of Solidarity Economy Movement**

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- *Media (traditional and nontraditional) in building and strengthening the Solidarity Economy movement.*
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## ***A- Another economy is happening: concept and perspectives***

Solidarity Economy is a dynamic system under construction, committed to a way of life that values the skills, knowledge, wisdom and spirituality of the people from the beginning, being the center of the integral development of men and women in a framework of dignity and collective reciprocity. It is a political economy, that promotes a key cultural component in terms of new forms of relationships between social actors, and between them and the states.

Therefore, is not responsible for handling the bumps that promotes capitalist market failure, is not an economy for people in poverty. No allowance for the poor, not to promote the survival, implies, on the contrary, **a new development model.**

The model of this economy involves generating **inclusive policies and liberating** to defend the sovereignty and good living of the people, displayed at all times a ethical-political position in personal and social practice.

As a perspective point out issues to consider:

- Strengthen networks of work and partnerships in the communities, nations and the world.



- To assess the contribution of women in the process of the Solidarity Economy.
- Promote responsible and solidarity consumption.
- To contribute to food sovereignty.

### ***B- The expression of capitalist society***

Capitalism in general and in particular neoliberal settings represent a model of civilization are clearly not sustainable. The process of concentration of capital, power and wealth in the hands of a few, means that there are millions of people in misery.

Capitalist accumulation is a process that, in parallel to economic growth, promoting a destructive model that affects the very sources of the production of all wealth: **the human being and nature**. Capitalist corporations aims to maximize their profits as a condition of survival, so do not skimp resources to participate in this escalation of destruction.

This model of society, based on the deterioration of life worthy of human being, becomes both a disposable resource that can be replaced without any problems and at any time. Also, his essence is individualism and the breakdown of the social fabric of peoples, countries and the world.

Recognizing the importance and cultural value of the practice of the Solidarity Economy we find the following obstacles:

- The neoliberal economic and social model, installed by large corporations capital and supported by governments.
- The presence of patronage politics and welfarist logic used by governments impeding the development of the Solidarity Economy.
- Globalization pointing to the control and manipulation of the markets, the privatization of the means of production, education, health, natural resources generated by the exploitation of humans, predation and pollution.
- The mass media in the service of the neoliberal model that promotes individualism and unconscious consumption.
- The fragility of social organizations in terms of building critical mass not only question the established model but proposals.

### ***C- A look from a woman leader of the Artisans Center Ita, Paraguay***

The participation in the economic life of the artisans in Paraguay, occurring in different spaces even partially, whereas artisans / as have ups and downs in your income, but there are critical moments where there is no income, deteriorating life of the families.

The disintegration of the families is a direct result of migration (without denying that it is a right) to another country to find work. On the other hand, there are farmers who migrate from rural to urban areas in search of work, leaving their way of life and crop. By abandoning their community and their livelihoods are installed in the peripheral zone of the city (villages and urban settlements) increasing populations living in extreme poverty.

Peasant farmers and artisans, in general, suffer from this situation because the ignorance of rights that protects them also are mostly illiterate. This society does not provide opportunity for these to develop.

Another element of limited attention is the appreciation of culture, given that there is no cultural policy which affects country towns where artisans are rooted. Therefore, recognizing a lack of training and promotion of popular culture.

### ***D- Manifestation of Solidarity Economy***

The reality shows different practices that have been configured in pedagogical processes of building the Solidarity Economy. Examples of these practices include Rotary Solidarity Funds, Micro-finance of solidarity, organization and cooperative associations, fairs and marketing centers, family agriculture, agrarian reform settlements, promotion of handicrafts, food sovereignty, community development workers / as street (garbage collectors and recyclers) and the inclusion of different social groups excluded from the world of paid and unpaid work, including the Popular Economy.

The experience in the continents indicates that emerging thousands of initiatives of all kinds, which are making way for the construction of another world, they build other paradigms, recreating Solidarity and Good Living.

The popular education, present in Latin America and the Caribbean and its liberating methodology, contributes to this construction.

Another World is Possible: From the construction of a globalization in solidarity, democratic, inclusive, and sustainability

### ***E- Political and organizational culture in building solidarity economy networks.***

Solidarity Economy is a political proposal that emerges from the experience of the people, recovering ancestral solidarity practices in economic, cultural and political. It encourages collaborative work, collaborative, community, shared, where there is a close relationship between the individual and collective being.

The construction of organizations that generate exchange, articulation, knowledge, skills, knowledge, promoting respect for the environment, community and collective life, creating and recreating proposals.

Capitalist society does not generate critical consciousness and is characterized by a culture of competitiveness install whatever means, just to achieve confusing and impose their ideas to the population, in that sense promotes individualistic culture, selfishness, ignorance, consumerism, authoritarianism, the thruth only (ignoring the diversity).

### ***F- Situation enterprises networks and Solidarity Economy***

There are qualitative progress in terms of the articulation of different experiences in Economic Development, through promotion of entrepreneurship and networks.

Solidarity Economy networks have been formed at regional and global levels, in different scales, in some countries with a strength and remarkable development and the characteristic of being supported and promoted by the State; in others, with slower or emerging processes, but overall, the look to the economies that focus on the good life and collective processes is present around the world.

Not always recognized under the name of Solidarity Economy, although their practices as well be, as in some countries where these concepts are still poorly assumed by the organizations.

Limitations:

- Leadership practice even with individualistic and inorganic
- The networks organizational development weakens at the low management capacity to obtain resources for the strengthening
- Exist contradictions between the concept and practice of the Solidarity Economy

Some questions that arise around the issue:

- What contributions provides be part of a solidarity economy network? Why?
- How should be built that network?

### ***G- Media (traditional and nontraditional) in building and strengthening the solidarity economy movement***

At this point we make the distinction between traditional media and non-traditional, those massive reach and those of more limited scope and impact, but interested in thinking about how these are linked to the movement, how they are in the service of their promotion , dissemination and strengthening.

While it is true that the events organized by the Solidarity Economy organizations have had an impact on traditional media, with coverage more or less successful, we believe they tend to obey any logical and not a commitment or interest in disseminating or new economies or promote alternative ways of carrying it out. This is, obviously, that the media are part of the system and feed on it, reproducing its logic, promoting and hegemonic model. But still be problematized how our Movement strategies are able to make a style of communication that allows to account for the work processes of the paths, construction of the proposed policy, not just of our milestones and events.

In this regard, attention deserves the kind of treatment they receive, especially from mass media our proposals: the presentation is often a cut, a selection that, while showing the most marketable ("the best-selling") for the general public, deliberately masking both political content

and counter-hegemonic project of the Solidarity Economy, as the reasons for the opacity.

Still, the same organizations have also capitalized other media, existing programs, especially radio for example, who do opt for alternative searches and are tolerated (to a degree) within the mainstream media. There are many local and regional experiences here that would share in order to size the various searches that have been carried out to further disseminate and giving visibility to the Movement.

There are other media like digital bulletins with a variety of modalities and objectives, from the commercial to those that diffuses articles of reflections about emerging issues and on the same solidarity economy practices that contribute to diffusion. However, it is a reality is often said, that much of the basis of non-use or limited access to digital technology and communications. This motivates the search for alternative forms which in turn allow producers include content creation, dissemination and feedback from them. Also the use of social networks like Facebook seem closer to areas not normally use the internet, however not enough.

So how traditional and nontraditional media can contribute to the development of the Solidarity Economy?, What strategies should be strengthened? We consider it important not to confuse the discussion about the pros and cons of digital media so popular - and so overstated, perhaps - in these times but our eyes is wider to make them tools necessary to service the visibility you need the Solidarity Economy. We know that the economy is already happening in many parts of the world, so more and more organized.

On the other hand can be thought what contributions can provide the Solidarity Economy media to develop new organizational practices and communication?

As an additional source of the Movement, and questions remain to be done.

### ***H- Solidarity Economy Articulation with Social Movements***

It is important to said that the essence in the Solidarity Economy is building links through associative practices articulated in organizational body, which generate knowledge, exchange of knowledge, plans and projects that seeks to transform reality. In that sense it is important to note that membership in an organizational body does not negate in any way the individuality of people.

There are thousands of organizing experiences that aim to consolidate the *Solidarity Economy* as a political strategy for GOOD LIVING of the people. These organic instances constitute in interaction spaces where they generate the force necessary to bring forward proposals of incidents in the state policies leaving installed the look ***that another economy is possible and happens.***

The organization is seen as a means and not an end, being a tool that allows advance the gains, without giving at any time without the principles of solidarity economy, although it has managed to institutionalize the proposal. Once instituted the fight is at another level, but no point guard down.

The set of organizations constitutes the great mass movement of solidarity economy that builds roads where thousands are walking generating proposals while others follow the way. Solidarity Economy Movements must necessarily articulated with other social movements in the context of respect for diversity, that may not have the slogan of the Solidarity Economy but their struggle is aimed at transforming the unjust and inhuman economic system.