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Paris

Proceedings
of the
colloquium

“Governance and responsibility”

PROPOSALS FOR HUMAN AND SOLIDARITY
DEVELOPMENT



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The International Colloquium "Governance and responsibility"

organised by the CCFD-Terre Solidaire
took place on 8-9 December 2011
and closed a year rich in emotion
and events for the The CCFD-Terre Solidaire,
namely our 50th anniversary.

Celebrating our 50th anniversary
during 2011 thus consisted not only
of reflecting back on the past and celebrating
previous accomplishments but also
and above of looking toward the future.

The video
with the whole content
of the round tables
can be seen on the CCFD-
Terre Solidaire website:
www.ccfid-terresolidaire.org

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“THINKING CHANGE”

Bernard Pinaud



The CCFD-Terre Solidaire¹ established this colloquium as part of a **prospective reflection** project in order to better face up to the issues of the future. We need to take another look at the very concept of development. We need to define paths for meeting the challenges of today and tomorrow both in the South as well as in the North. We need to find solutions to the financial, economic, social, environmental, food and moral crises of a system that is coming to an end. To quote the spoonerism (in French) of Francis Blanche: “it is better to think change than to change the bandage (il vaut mieux penser le changement plutôt que de changer le pansement)”.

And we cannot do this on our own! It can only be done together as decision-makers, researchers, activists, partners by listening to each other, by debating and exchanging ideas so that truly innovative proposals may develop.

In bringing together actors from more than twenty nations, this colloquium has enabled us **to bring forth innovative and audacious proposals for a human and solidarity development.**

The proposals that we have drawn up together in this brief and dynamic report concern three central themes developed by the invitees at our round tables and introduced through the **papers of Xavier Ricard, Catherine Gaudard and Guy Aurenche from the CCFD-Terre Solidaire.**

1. Economy

In this world where “shareholder” capitalism predominates and where finance has taken over the real economy, is it really possible to move towards an economy at the Man’s service?
 If yes, how? What kind of transition is possible towards “another economy”?
 Can the social and solidarity economy really become a global alternative?

2. Governance

World government, as all the evidence shows, is not functioning well enough at present to regulate globalisation in its neo-liberal phase. This is particularly true with respect to economic and financial regulation.

Is governance for an Earth of Solidarity still possible? If yes, how? What place for territories, from local level to Nation-State, to the great regions and at world level? What articulation between these levels? What place for civil societies?

3. The person and his/her responsibility

Facing these issues, is each person responsible and can he/she become an actor for change?
 The individual singular man or the member of collective humanity?
 What place for convictions in this process?

In order to build another world, we need to act on these different leverage levels:

- That of the economy, certainly, without which development is not possible,
- That of governance and therefore politics, which remains primary,
- That of the responsibility of each person and citizen action.

We need also, and above all, **to share the hope and energy** that all the participants in this colloquium have displayed through the two days of rich and constructive debate: **“Another world is possible”.**

This is the issue that the CCFD-Terre Solidaire wishes to tackle in the years to come!
 Enjoy your reading!

Bernard Pinaud
 MANAGING DIRECTOR OF THE CCFD-TERRE SOLIDAIRE

¹ Earth of Solidarity

These proceedings
in the form of
“proposals” are sent
to all the Colloquium
invitees, national
and international
institutions
representatives,
NGOs
representatives,
political decision-
makers, journalists,
academics,...

TOWARDS AN ECONOMY FOR THE MAN'S BENEFIT

Crisis, stockmarket crash, growing inequalities in income and wealth sharing... We need to put an end to "bandages" and declarations of intent! Facing the excesses of "shareholder" capitalism, is it still possible to reinvent an economy at the service of man? Is it possible to respond to the seven billion human beings' aspirations, while respecting ecosystems weakened by a fanatical exploitation of the planet's resources? The proposals formulated by the speakers – a corporate manager,, a Bank president, economists – at the first round table of the Colloquium offer so many convictions for the future.

1 > The economy of the future will be pluralist or it will not be!

As the sociologist Jean-Louis Laville emphasised, the fundamental question of inequalities cannot be dealt with simply by the moral development of capitalism or by a few social business initiatives. It involves a radical rethinking of the finality

In 2011, it would have taken only 270 days to use up the resources of the planet

(SOURCE: GLOBAL FOOTPRINT NETWORK)

of economic activity and the conceiving of **new models, oriented to the person.**

Moreover, civil society is not waiting for answers from governments. Today it has its own dynamism that is lighting the way forward. The **initiatives of our partners and peoples** illustrate each day the dynamism and the effectiveness of small scale solutions in responding to



“We need a fundamentally different kind of growth (...) that also invites us to a form of empathy with future generations”

Philippe Maystadt,
PRESIDENT OF THE EUROPEAN
INVESTMENT BANK (EIB)

their needs. Little by little these initiatives enable the community to re-appropriate an economy that has been “confiscated” by the excesses of capitalism. In turn, they influence governments, as illustrated by the example of several Latin American countries that have inscribed **collective well-being and recognition of the plural economy in their constitutions**, or even the example of Brazil, which has invented a process of cooperation between public authorities and civil society. In the face of market dictatorship, **these new state/civil society alliances** offer concrete results at local and regional level and provide new reasons for hope.

The social and solidarity economy has a particular place in these new models, and it must be valued and supported.

In becoming sustainably implanted in the economy landscape, and in bringing its contribution to the development of territories, it is based on a choice for sustainability that is essential given the exhaustion of the Earth’s resources. But this depends on public authorities **taking it seriously** so that it does not become a “social worker” for an economy that remains destructive of human values. This also implies, as the Ivorian economist Patrick Ngouan emphasises, **building pressure on politicians** so that they will encourage businesses that place the social aspect at the core of their activity.

2 > End speculation, it is time for regulation

The invisible hand does not exist, any more than the rationality of markets. The idea that inequalities are desirable for the dynamism of the economy has had a long run, as the IMF itself has

noted. Unemployment, poverty, famine today show that the race for profits and excessive speculation simply worsen inequalities between peoples. Market society is heading towards becoming unliveable and now needs **to rediscover political regulation**.

“We need to move away from the sterile state/market dualism. A pluralist economy, an economy that creates space for everyone needs to be based on a public sector, a private sector as well as on the social and solidarity economy, and an economy of civil society.”

Jean-Louis Laville,
SOCIOLOGIST AND ECONOMIST, PROFESSOR
AT THE NATIONAL CONSERVATORY
OF ARTS AND CRAFTS (CNAM)

It is urgent to bring the real and financial economies closer. **No market, no economic actor, no product should escape from this regulation.**

First, the Banks. For Patrick Ngouan as well as for Philippe Maystadt, the return to a **separation of banks** with a speculative function from “traditional” banks is indispensable. **Taxation of international financial transactions** would also offer a response to speculative excess, provided that there is a real political will at international level to implement it, as the Peruvian researcher Oriana Suarez emphasized.



Some measures need to be developed and better framed such as carbon finance, which was undermined by speculators almost as soon as it was invented. **The tools for measuring growth particularly GDP also need to be modified**, as the Stiglitz report suggested. Philippe Maystadt favours **business accounting reform** in order to dissuade enterprises from pillaging natural resources by **ensuring that social and environmental liabilities appear on their balance sheets**. To the extent of providing for their bankruptcy if liabilities become too great...

This transition towards stronger regulation requires supervision of financial regulation at supranational level and ultimately a **global governance** that will no doubt take several decades. In any case, it is the political will that makes all the difference, as the example of Latin America illustrates.

3 > Produce better, produce in a human manner

What then is sustainable growth? **It is growth based on political choices.** We need to grow energy efficiency, local agriculture, renewable energy, personal services... and “de-grow” the industrialisation of food, the production of disposable objects, car traffic or even the use of intermediaries, suggests Philippe Maystadt.



Rethinking modes of production to make them more sustainable for people and more economic with respect to the limited resources of the planet. In the future, the launch of any activity should be based on analysing locally not only the necessary resources available but also its impact on ecosystems. In the North, it is a matter of massively reducing the ecological imprint per inhabitant and of **relocalising** economic activity. Consumers themselves are increasingly sensitive to this approach. In the South, let us end the kind of specialisation that weakens economies and societies **by relocalising and diversifying!**

Today **agriculture** and particularly family agriculture is devalued and weakened. Nevertheless it has a fundamental role to play, with **incredible potential** in this alternative vision of development! This is particularly so because, as Emmanuel Faber recalls, it will be necessary to reinvent food. 75% of the needs of humanity are henceforth fulfilled by around fifteen species of plants. This uniformisation considerably detracts from our capacity to guarantee the food needs of humanity. The great agri-food companies themselves need to **urgently ask themselves the same question about the sustainability of the**

“We live in a world that is beginning to understand its finitude (...). The capitalist model itself has no awareness of any limits in its search for growth. (...) However, it will be essential to think through this finitude and to learn how to govern resources that are limited. This implies the implementation of a form of planetary governance as well as an indispensable self-governance by economic actors.”

Emmanuel Faber,
ASSOCIATE DIRECTOR GENERAL OF DANONE

agricultural models upstream from their manufacturing chains.

An ecological economy should be based on solidarity between countries as well as between generations, as Xavier Ricard of The CCFD-Terre Solidaire explained in his document “A realist Utopia”. To be effective, the management of the resources of the planet also requires cooperation and world governance, as Patrick Ngouan emphasised, and this cooperation needs to take into account the only genuine engine of history: The satisfaction of human needs.

GOVERNANCE: TOWARDS A NEW ROLE FOR ACTORS, TERRITORIES AND NATION- STATES

It is urgent! The original utopia of the United Nations working to build a form of governance at the service of the common good is being lost. Weakened by a “club” logic among nations, the UN has all but dropped dialogue in favour of a unique response, i.e. neo-liberalism. Political, humanitarian, food, ecological crises are multiplying and obliging us to rethink global governance. How to articulate territories, States and the global level? And what kind of project for society as a whole?

1 > Political power must retake control of the economy

Influence from the ratings agencies, austerity plans imposed on peoples to make up for the follies of financial markets... The current crisis proves daily that the states governance is now being **short-circuited by financial markets.**

To a certain extent, the worm was already in the fruit at the very time of the creation of the United Nations in 1945. States were not ready to sacrifice their national interest to the idea of the common good. People wanted to believe, as Catherine Gaudard of The CCFD-Terre Solidaire notes in her document “*Human*

The G20 countries represent 85% of world trade and more than 90% of gross world product but only two thirds of the world’s population.

*rights and territories, the pillars of a new global governance”, that we would achieve well-being and respect for the rights of all through the growth alone and the market. And the World Bank and the IMF promoted this consensus widely. Certainly, **world growth has gone ahead in exponential leaps and bounds**, the world GDP is seven times higher than it*

was 50 years ago. However the sharing of this wealth was extremely unbalanced and profited only certain countries and certain sectors of the population. It is based on a destructive model that has increased inequalities and made considerable space for the private sector.



“The government has the responsibility of taking care of its people and the people have the responsibility of ensuring that the government acts as it should. (...) Whether one belongs to the government or not, we all have the responsibility as citizens as well as human beings to do what we can so that the community in which we live will be better and more secure.”

Aung San Suu Kyi
BURMESE WOMAN POLITICIAN,
NOBEL PEACE PRIZE WINNER

Today, **the multinationals have created their own economic and political space** independently of the states and exploit the disparities between social and environmental legislation. State sovereignty is thus upset by the global strategies of the biggest multinationals. The example of Latin America, which is at the mercy of the mining sector multinationals, as explained by the former Peruvian minister, Jose de Echave, is particularly illustrative in this regard. It has become urgent **to impose rules on multinational enterprises** so that they will become transparent and responsible at the social, environmental and fiscal level, e.g. respect for human rights, an **end to the use of tax havens** and payment of taxes to contribute to the development of public services in countries in which they are implanted.

The current financial crisis is primarily a **democratic crisis**, according to Severine Bellina, of the IRG. Re-establishing a democratic counter-power in the face of these abuses involves a **double taking**

of responsibility, as Aung San Suu Kyi explains, both on the side of government as well as the side of the people. In order to become legitimate, governance must be global, inclusive and representative. In this context, the example of Iceland, quoted by the economist Gaël Giraud, is remarkable. Proactive and radical political decisions in the face of bank bankruptcy were followed by a participative process of drafting a new constitution. In the view of Jose de Echave, civil socie-

“We need to invent the tools and create the spaces that will enable us (...) to strengthen interactions between persons, disciplines and cultures.”

Séverine Bellina,
DIRECTOR OF THE INSTITUTE FOR RESEARCH
AND DEBATE ON GOVERNANCE



ties have a fundamental role to play in rehabilitating politics. In fact, the revolutions in Arab countries and – to a lesser extent – the “99” movement, illustrate the growing aspiration of civil societies for a more participative construction of the social project.

As for the state, it needs to once again think out its role as a **defender of the general interest**. It must also **create dialogue spaces** that will enable civil society to be linked to political decision-making. This dialogue is possible. The World Social Forums have already succeeded in coming to an agreement on credible alternative proposals.

2 > Don't forget territories!

Obliterated by Nation-States, weakened by globalisation, territories have often been devalued. However, several speakers together with the CCFD-Terre Solidaire and a number of partners see a coming **“revenge of territories”**. This is because they are an ideal scale for evaluating economic functioning, the management of natural resources, the renewal of democracy. Territories could also become a laboratory for implementing what Kamel Jendoubi, who presided over the first free elections in Tunisia, calls “systems of peaceful management of diversity”.

In fact, the whole difficulty is to **situate decision-making power on a more adequate level**. When decisions can be taken at the local level, higher instances at national or international level should not intervene. There remains a long path to travel because, in spite of proactive policies of decentralisation, neo-liberal global governance still imposes its choices on local governance, and in addition several regional structures

are based on economic integration to the detriment of a political project with Europe at the head of the list.

In the view of Severine Bellina, we can lift the local to the national and international level **thanks to the internet and generally to digital advances understood broadly**. The internet could also help to implement more transparent, participative, transversal and horizontal governance networks without “technologizing” the articulation between territories, states and world level.

Let us therefore reverse the usual paradigm. Let us **re-situate global governance at local level** and the notion of proximity and let us leave it to citizens the opportunity to act on their level on the problems that concern them through exchange of experiences in networks and implementing their own solutions at local level.

3 > Urgent reform of the world governance institutions

It is crucial to reform world institutions. The governments representing nations must no longer be the only legitimate actors to decide on global governance, which must give adequate space to *representatives of territories as well as to the organised representatives of civil society* and not just to the profit-making private sector.

The United Nations needs to work on new **indicators of “good governance”**, including issues of democracy, social justice, wealth sharing and sustainable management of natural resources, by reinforcing in particular the territorial dimension of this governance.

As Aung San Suu Kyi has said, the principal concern of a government should be to guarantee that its population is sheltered from hunger and that the country is in a position to move forward in a positive direction.

With respect to **global food governance**, the FAO Council for Food Security is a good example of a unique space for the coordination actions affecting agricultural and food policy without depending on the World Bank.



“Trying to reassure financial markets is a Sisyphean task. We will never be finished with reassuring financial markets. What is needed is to regulate financial markets to place finance at the service of society and not the other way around. What we are doing today is placing the whole of our economy at the service of finance.”

Gaël Giraud,
ECONOMIST

The issue of debt, which is eating away at global governance and the lives of peoples in the South, must be placed on the agenda. The definition of an **international law on debt**, in consultation with all involved actors (debtors and creditors, public and private ones, international institutions, experts, civil society and private sector), would be a major step forward.

Finally, the adoption of an international taxation system has become urgent. The just sharing of wealth needs to be based on **the adoption of an international tax system in which no-one is exempt** (tax on financial transactions and on environmental pollution).

CONTRIBUTING TO THE FULFILMENT OF HUMANITY AND THE PERSON

Globalisation is developing in the midst of a spiritual vacuum. Yet where is man in the midst of this process? Facing the multiple crisis that affects him in his relationships with others, with nature, and in his very essence, is he in the process of losing himself or of finding himself? Who is this fulfilled man that we seek through our processes in favour of development?

1 > The crisis, an opportunity to reinvent links

Competition, predation: Neo-liberal thought has fashioned – and destroyed – human relationships. Man has learnt to no longer care for anything except his own interest. In parallel, politics has become progressively dominated by the economic sphere and society overall finds itself confronted with a deficit of values. What growth, what kind of development do we want today for our society? Do we want “to fatten up in obesity or grow in humanity,” to borrow the formula of Patrick Viveret quoted by Guy Aurenche, President of the CCFD-Terre Solidaire? Threatened by the economic crisis and the disappearance

**Across the planet,
27 million
people
(children or
underpaid workers)
are working under
duress.**

SLAVERY FOOTPRINT

of natural resources, humanity is beginning to glimpse its potential disappearance. The opportunity, the luck, as the economist Elena Lasida has said, is to be able to ask again the fundamental questions regarding aspirations, regarding the links that unite people and maintain our living societies.

This man that we place at the centre of development processes, who is he? **A**

being full of paradoxes! For Elena Lasida, it is this very paradox that allows man to create and to build. In the face of the future, man is someone who knows how to take a risk but who is always tempted by security. In the face of others, he is capable of creating links but also of seeking self-sufficiency, differentiation.



In the face of limits, loss or even death, he is a man who is capable of hoping against all hope, of seeing against all evidence, of turning weakness into a source of wealth.

“We are experiencing a polymorphic, total, ecological and economic crisis that derives from a social and political crisis as well as a crisis of meaning. Nevertheless, a crisis may also become a place of salvation, through trial, in order to achieve the will to win, the essential aspect being to situate ourselves at the level of man with a serious but tender regard for our peers.”

Ghaleb Bencheikh,
PRESIDENT OF THE WORLD CONFERENCE
OF RELIGIONS FOR PEACE

Certainly at the heart of the issue of linkages and trade, there remains the issue of the economy. In the view of the farmer-philosopher Pierre Rabhi, we have forgotten its finality. The economy, i.e. trade, aims at simplifying life. Yet today we have alienated ourselves from that which we call the economy by limiting it to the financial arena, forgetting particularly all the gratuitous acts of daily life. These acts are also political acts. **The social and solidarity economy** is an example of the way to develop: It shows that today through daily economic acts we can also make political choices. It is not simply a way of satisfying our needs, it also contributes to building a more just society. Through **solidarity savings**, for example, where interest is shared, we pose a political act. This is an exchange that can genuinely bring something to each person. Wealth is no longer thought of in monetary terms.

The social and solidarity economy cannot become a dominant model nor directly compete with the capitalist economy as the researcher Benjamin Chapas explains. However, it has the merit of showing that we are **capable of creating a new economy**, sustainable and life-giving. But it still remains to invent the means

“When the ‘little people’ become conscious of the difficulty of their situation, they are capable of changing the world.”

Christina Samy,
FOUNDER OF THE ASSOCIATION OF RURAL
EDUCATION AND DEVELOPMENT SERVICE (INDIA)



to implement this at macro-economic level.

This issue is also linked to that of democracy and its role in the transformations that the world requires. The emergence of global civil society is one of the vectors of this change. For Pierre Rabhi, politics as it is experienced today does not offer a useful platform for people to express themselves on change. It is civil society with all its actors that has become a **vast laboratory of energy bringing together the builders of the future.**

2 > The fundamental basis: Respect for human rights

Living together is not an innate talent of Humanity. It is a **political battle** that first of all requires respect for the rights of all.

Those of **migrants**, for example, whom we wish to “integrate” before listening to them, whom we reflexively exclude by fear. A fear that certain political leaders do not hesitate to instrumentalize. The phenomena of migration, however, have always existed and will expand. We need to accept that this involves not mingling any longer, but learning dialogue and exchange on a daily basis, discovering that the expression of the identity of each one is also an enrichment.

Women’s rights also, a subject on which Christina Samy has testified with so much optimism, sharing her experience with Dalit women in Tamil Nadu. Today, these women are leading change, they wish to go against globalisation in order that the economy will have a



“Making development sustainable consists not so much in making our learning last but in making our creative capacity last.”

Elena Lasida,
ECONOMIST

in social change for a fairer world.

Generally speaking, recognition of the rights of all marginalized people is strongly creative of this solidarity, of this feeling that we are together and that we can build a better society and economy.

To conclude, the debate on **calculating indicators of human development** is far from anecdotal. It recognises that, beyond economic indicators, there are measurable and valid objectives concerning “what is due to man because he is a man”.

As indicated by Guy Aurenche in the summary of his text “Who is Man that you care for him?”, the **human rights dynamic** could help to open up the debate on man as subject and object in the development process. It is the only tool currently allowing for a discussion on a truly universal scale.

human face. They are fighting for their cultural identity, for justice and not just for themselves. Women represent half of the world’s population, do two thirds of the work carried out in the world, yet only receive a tenth of the world’s income. They are mostly excluded from centres of power and decision making, while patriarchal laws and traditions in many societies refuse them access to land, to credit, to inheritance. However, being responsible for children, care, education and feeding the family as well as being particularly active in the informal economy, women play an essential role in the adaptation of families to difficult situations (poverty, conflict...). By involving them, by enabling them to gain their autonomy, they **participate voluntarily**

3 > Re-situate man at the centre of nature

The Earth cannot continue to produce indefinitely and the destruction of soils suggests an unprecedented global lack of food that could endanger humanity. Humanity patches up but fails to challenge that which could lead to disaster.

On one hand, hunger, on the other hand over-consumption, the current process is, in the view of Pierre Rahbi, highly suicidal, both for us and for future generations. Europe disposed of the entire planet to find the resources it needed. It has based its growth on **energetic consumption**, by occupying whole territories where required. According to Pierre Rahbi, we have thus created a development model, a process of operating that is absolutely not transposable. We need to **escape from the “extractive” economy**. If emerging countries get involved in this process it will endanger the planet.

We need to **finish with productivism and the privatisation of resources**. As the Brazilian sociologist Candido Grybowski has said so well, today we produce to accumulate, not to satisfy people. This produces inequalities and simultaneously it destroys nature. We need to **de-privatise essential resources** in our societies and for the common good (scientific knowledge, water, climate...).

The global ecological crisis has set a historical challenge for us. We need to find the means to better **share natural resources through peace and collaboration**. This challenge, which concerns all peoples, is a crucible of apprenticeship for a planetary citizenship.

“AT THE SERVICE OF THE COMMON GOOD”

Guy Aurenche



At the end of the two-day colloquium, after listening to a great number of proposals made by our speakers and partners, I owe you a confidence: “I have heard the wheat ripening”, to repeat an old peasant saying.

Here are a few “ears of wheat” that are pushing up like so many “commitment-proposals” that the CCFD-Terre Solidaire will take from you.

1 > Yes, we decide to act so that our societies at last question the goals of economic activity

It is not a matter of sticking a few patches on a form of neo-liberalism that has gone completely off the rails by placing itself exclusively at the service of maximising yield and financial profit. It is a matter of re-questioning the goals of economic activity. With and not against entrepreneurs, with and not against decision-makers. It is a matter of genuinely re-situating Man, the person at heart of economic goals.

2 > Yes, we will act to enable the establishment of new economic models

Let us together imagine a pluralist economy, oriented towards the person and his total fulfilment. The social and solidarity economy will have a full role which must be developed. We invite government authorities to take it seriously and not to turn it into a kind of social agency for an economy that remains destructive of human values. We undertake to ask candidates at the next elections in France to give this demand an appropriate place in their programs.

3 > We know that the development of new economic models requires great attention to the transition phases

Everything will not be achieved simultaneously! Together with all the socio-economic actors we will evaluate and participate in the steps of the transition process. What is a post-neo-liberal society? What is a post-extractive economy? The reflection process is now under way.

4 > We want to highlight the ecological issues in development operations

We are faced with the evident finitude of natural resources. Without deifying Nature, we know that we need to totally revise the modes of our relationship respecting both the generosity and the demands of Nature. This process of revision now also demands both challenging the goals of our economic activity and changing our personal ways of living.

5 > We ask that political authorities, through their various leaders, re-take control of the economy

For whose benefit are the political decisions that are being taken at present to deal with the crisis being made? As citizens, together with political leaders, we wish to re-take control of national and world economic activity as well as the actions of transnational companies that carry out their activities without any real control or imperative regulation. A number of experiences, particularly in Latin America, illustrate that this political and citizen re-taking of control is not just possible but also that it bears fruit.

6 > In this process, we reaffirm the role of the state against its too frequent withdrawal

The role of the state through the various levels of exercise of its authority is to recall the basic rules that this society has given to itself under its constitution and

its adhesion to regional and world treaties. We believe that while the Nation-State retains its usefulness, it is no longer the only place or even the most effective place for better governance or for the implementation of genuine development.

7 > We invite civil society, political leaders and various social and economic actors to develop their actions by identifying appropriate territories

With our partners and allies, we undertake to identify these territories, places of life and development and to give them life.

8 > It is in this perspective that we undertake to add our brick to the establishment of new places of governance at local, regional and world levels

It is urgent to make new governance mechanisms function where participation in common decisions will no longer depend on the GDP of each actor and where new actors will have their place. New places of governance where the fundamental needs of Men and Women will be taken into account.

9 > We recognise the emergence of civil society across the whole world and we undertake to pursue its consolidation at the service of human dignity

We commit ourselves to:

- Strengthen civil society actors
- Contribute to linking them in networks
- Assist them to find their rightful place
- Include them more and more in our own Future.

10 > At end of this 50th anniversary celebrating year, the CCFD-Terre-Solidaire is more convinced than ever that the only worthwhile question is that of the future of the person,

his wealth, his complexity, his mystery and his dignity

The CCFD–Terre Solidaire is committed to **promoting the full responsibility of the person, and to opening up debate on convictions, beliefs and various opinions**. We need to rediscover and assist our leaders to learn that the primary investment in any activity must be based on confidence in the human being. It must also be based on the emergence, always incomplete, of his capacities for commitment, invention, gift and gratuity. It must be based on establishing the condition of each person by calling on his responsibility and enabling him to gain access to his fundamental rights and to completely fulfil his duties at the service of the Common Good.

For the next fifty years!

Yes, dear friends, we can hear the wheat ripening. Let us not let it dry out!

By Guy Aurenche,
PRESIDENT OF THE CCFD–TERRE SOLIDAIRE

**Round Table 1: TOWARDS AN ECONOMY
FOR THE BENEFIT OF PEOPLE**

chaired by Marie-Béatrice Baudet, *head of the Planet service,*
LE MONDE

	REGULATION	ECONOMIC ACTORS	ECONOMIC MODEL	NATURAL RESOURCES	POLITICS AND THE ECONOMY
Emmanuel Faber, DIRECTOR GENERAL DELEGATE OF THE DANONE GROUP		We need to abandon the idea of the rationality of actors, particularly those in finance.	With social business, where the shareholders renounce their dividends, the value is re-shared within the enterprise.	We need to reinvent food (...) while escaping from our dependency – up to 75% - on about 15 plants. We need to orient carbon financing towards innovative and solidarity projects.	
Jean-Louis Laville, SOCIOLOGIST AND ECONOMIST, PROFESSOR AT THE NATIONAL CONSERVATORY OF ARTS AND TRADES (CNAM)	We need the forces of civil society to regroup, based on the Latin American example in order to impose regulatory institutions. We need to imagine new articulations between these institutions, and put an end to the disconnect between the social and the economic.		Civil society and public authorities must join to create a new pluralist economy and a source of equality. It is urgent to recognise the scope and the economic role of civil society.		Take the example of Latin America, particularly Brazil, which has invented a process for cooperation between public authorities and civil society, or even some Latin countries that have inscribed the collective objective of living well in their Constitution, as defined by an intercultural dialogue and recognition of a pluralist economy. Through initiatives such as the demand for citizens' debt audits, we need to show that it is possible to do things differently.
Philippe Maystadt, PRESIDENT OF THE EUROPEAN INVESTMENT BANK (EIB)	No financial actor can escape from regulation. The separation of functions between the traditional banks (savings, loan: intermediation) and banks with speculative functions, is necessary. This separation is important to minimise the risks and to counter the idea that the banks will be saved as a last resort by the state.	We are invited to reform business accounting so as to ensure the inclusion in balance sheets social and environmental liabilities. An enterprise could be placed in bankruptcy if this balance becomes too high.	GDP as a measuring tool must be reformed in order to include unpaid services such as volunteer work, and negative externalities such as pollution. We need a fundamentally different kind of growth, often described as "decoupled".	We need mechanisms to dissuade actors from pillaging resources that are indispensable to the survival of future generations.	
Patrick Ngouan, ECONOMIST AND NATIONAL COORDINATOR OF IVORIAN CIVIL SOCIETY, CCFD-TERRE SOLIDAIRE PARTNER	Developed countries must apply the recommendations of the Stiglitz report. Instead of speculation, we need regulations to bring the real and financial economies closer.	Economic actors as well as economists must be humble and stop believing notions such as "balance", "optimum", or in the "balance" promised by the market.	Let us attack the irrationalities that frame the liberal system. For example, we need to relaunch the battle against the arms race. This will enable development to be financed.	States must be able to evaluate in a concerted manner the resources of the Earth, and become involved in a negotiation between "us" and nature. This cannot be a unilateral decision but must be a collective decision.	At the level of civil society, we need to bring pressure to bear on politicians in order that they adopt attitudes encouraging businesses working in the social field. In a country like Ivory Coast, we need civil society to progressively find allies in the administration and in the private sector in order to restore the rules.

Round Table 2: GOVERNANCE - TOWARDS A NEW ROLE FOR ACTORS, TERRITORIES AND NATION-STATES

chaired by Julie Gacon, *journalist at FRANCE CULTURE*

	GOVERNANCE	RESPONSIBILITIES		THE STATE AND CITIZENS	ACTORS FOR CHANGE
Aung San Suu Kyi, WOMAN POLITICIAN, NOBEL PEACE PRIZE	Good governance is a concept on which we have always insisted. It implies responsibility and transparency because, without these, a government cannot be exemplary. However, in order to have a good government, it is first necessary that it be exemplary. Politics must deal with people and not with power. Power is there in order to help people to live better. Another base for political power is wisdom.	Those in government are responsible for those who are not in government but the responsibility of the people is to verify that the government truly does what it is meant to do. We could say that wisdom and the feeling of responsibility must be the characteristics of every person who wishes to become a	political personality, to get involved in the political life of a country, to integrate into the government of a country.	The life of a society depends on the effectiveness with which its members coordinate together, and the effectiveness with which its members cooperate in view of building a secure and prosperous society in which they can live well.	
Jose de Echave, FORMER MINISTER OF THE ENVIRONMENT FOR PERU, DIRECTOR OF COOPERATION, CCFD-TERRE SOLIDAIRE PARTNER	We need to promote debate on the transition scenarios, post-extractive societies. Facing the multiplication of conflictuality around the mining industry, we need to look again at the paradigms, i.e. regulation and limited growth in mining activity.	We should be inspired by decisions such as those of Ecuador which has inscribed Nature as a legal subject in its Constitution.			Civil society has a role to play in the rehabilitation of politics.
Gaël Giraud, RESEARCHER IN ECONOMICS AT THE NATIONAL CENTRE FOR SCIENTIFIC RESEARCH (CNRS)	It has become urgent to create currency in an intelligent manner. Why not finance a major plan for re-founding energy at pan-European level, to be financed by the ECB printing money?	We need to draw lessons from the Icelandic experience. The three biggest banks were nationalised after going bankrupt but the debts held by non-residents will not be reimbursed. This has allowed Iceland to renew its growth and begin drafting a new Constitution,	a process in which citizens have been able to participate. This resembles a new form of democracy. In Europe, we are rather at the stage of democracy -1, with Italy and Greece governed by former managers of Goldman Sachs.		In order to convert the elites towards change, we need to take into account the real composition of societies. Only 28% of French people today hold a general baccalaureat degree. This means that a great majority of the population has no visibility, and has difficulty in becoming represented at the political level.
Kamel Jendoubi, RESIDENT OF THE INDEPENDENT SUPERIOR INSTANCE FOR ELECTIONS IN TUNISIA (ISIE), PRESIDENT OF THE EURO-MEDITERRANEAN NETWORK FOR HUMAN RIGHTS, CCFD-TERRE SOLIDAIRE PARTNER	We need to take up common battles in the Arab world, e.g. the equality of the sexes, the generation gap, the issue of constitutional reform as well as the question of pluralism and diversity.	In post-revolution Arabic countries, we must learn to live in a very fluctuating environment. And we need to get involved in deep reflection on the way to follow in the medium and long term.		We need to support citizen forces but without weakening the state too much. There is a need to update the mechanisms that protect democracy and the fundamental rights and liberties independently of the powers in place.	The events in the Arabic countries, although unforeseeable, did not come from nowhere. The ground was tilled by the people of the region, rappers, painters, actors, writers. It is important therefore to consider these groups as actors who struggle for a democratic society. We need to remember that "cyber activists" developed various practices that have built a bridge between the individual and the collective, between the local and the global.
Séverine Belina, DIRECTOR OF THE INSTITUTE FOR RESEARCH AND DEBATE ON GOVERNANCE	We can no longer put to one side the issue of managing diversity, which is a fundamental governance issue in all countries. How to reverse the paradigm of the nation-state, and re-think unity in diversity?	We need to support the trend of countries to inscribe the issue of the environment in Constitutions, which happens through the recognition of collective rights	in the constitutions, new conceptions of the linkages with the Earth and nature... as well as to sustainable development.	We need to rethink the re-foundation of the state as an institution but without confusing government and state.	

	SOLIDARITY	MAN	RELATIONSHIP WITH NATURE	SOCIAL AND SOLIDARITY ECONOMY
Pierre Rabhi, ARMER, THINKER AND PRESIDENT OF THE COLIBRIS ASSOCIATION	For 2012, we propose an apolitical movement to enable peoples to think through change. Civil society has become a vast laboratory, these are the builders of the future.	We no longer possess an understanding of some things since we are blocked by an ideology that manipulates the human being. This is a way of trapping Man in the absolute consent of the norm. We need to raise consciousness to avoid the superfluous. Everything superfluous that we don't buy enriches us!	In religions, land is considered to be sacred, a divine creation. Why are we not offended for having profaned it? The people of the Sahel do not live on a dollar a day but from what Nature provides them. (...) Thus, cultivating a garden is a political act. We need to resist through gratuity.	If we continue with this logic of production, the economy will remain as it is, but if we re-enter into the economy of life, we need to take into account gratuitous acts. These free acts are political acts, like the one of cultivating one's garden. The economy must not be limited to the financial economy – this which could rehabilitate gratuitous acts.
Candido Grybowski, OCIOLOGIST, DIRECTOR OF THE BRAZILIAN INSTITUTE FOR SOCIAL AND ECONOMIC ANALYSIS (IBASE)	We need to re-situate the idea of the common good at the centre. We need to think again about that which has been privatised, knowledge, common goods, climate....		We need to start questioning our highly Eurocentric vision that human beings are not part of Nature, but that they are kings of Nature who have the opportunity to exploit and destroy it. Water cannot be privatised because it is a cycle of nature.	
Christina Samy, FOUNDER OF THE ASSOCIATION OF RURAL EDUCATION AND DEVELOPMENT SERVICE (AREDS), INDIAN PARTNER OF CCFD-TERRE SOLIDAIRE	It is necessary to consider that the poor, the marginalised live in solidarity. There is an interdependence between them, a consciousness of fighting for rights and sharing everything.	The natural empathy between people is being eroded to the benefit of consumption and profit. (...) It is our responsibility – i.e. the "privileged" – to re-situate the human, and more particularly the marginalised, at the centre of our preoccupations.		Exclusion has been established economically and politically. The identity of the marginalised is difficult to grasp. The values promoted by global economic imperialism are reflected in the standardisation of cultures around the world. It is therefore necessary to re-situate the human at the centre.
Ghaleb Bencheikh, PRESIDENT OF THE WORLD CONFERENCE OF RELIGIONS FOR PEACE	We must not reduce solidarity to compassion. It is subversive thought that we need. We need to move towards other cognitive horizons, meanings, values. There are gaps that need to be plugged, and while not being the most urgent, this must be done upstream of any salvational action.	The current polymorphic and all-embracing crisis could become a place of salvation, through trial, in order to achieve the will to conquer, the essential point being to place oneself at the level of man with a serious yet tender concern for his peers. We need to see ourselves as an other for others.		Man is ground down by the "economist" mechanics of the business world. It is time to raise consciousness. When one invests in these machines, we place that in the investment column. Yet when we recruit, we place man in the expenses column. He is reduced to a level below that which is perceived as an investment.
Elena Lasida, ECONOMIST, PROFESSOR AT THE INSTITUT CATHOLIQUE DE PARIS	Solidarity is not aid, or a transfer, it is a project of society, a way of thinking, about society and thinking about living together. It is not a palliative strategy.	It is therefore a man capable of making a promise, capable of making an alliance and creator of the future.		The Social and Solidarity Economy enables us to say something new with respect to solidarity. We think generally in terms of redistribution, from rich to poor, but the SSE views all that differently, under the form of reciprocity (...) Wealth can no longer be thought of in monetary terms.

EXTRACTS FROM THE INTRODUCTORY TEXTS

In order to sustain the international colloquium preparation, for each of the theme, a CCFD-Terre Solidaire manager has written a text of reflection and proposals for concrete alternatives. These texts have been used as input to the call for contribution of researchers on the themes of the colloquium and for the speakers in the round tables.

A realistic utopia

By **Xavier Ricard**, THE CCFD-TERRE SOLIDAIRE INTERNATIONAL PARTNERSHIP DIRECTOR

“On the occasion of its 50th anniversary, the CCFD-Terre Solidaire wishes to make a sign towards that fulfilment of individual and collective enterprises that bear the germ of a new humanity in which it intends to place its hope”.

“To exit the impasse into which we have stumbled demands first of all that we look at the notion of finitude of rights. Such an economy must necessarily be based on a different motor than profit and the increase of capital: Sustainability and justice must be at the heart of economic practice”.

“Conceiving and implementing an economy based on finitude is no small challenge. It involves inventing a new way of producing and exchanging that is compatible with a fixed quantity of matter and energy per inhabitant”.

“Therefore, if the social and solidarity economy is destined to become a major and not just a marginal player, if it is going to lead to a global remaking of the capitalist system, by authorising forms of citizens’ control over economic activity and by inscribing it within a social project, it will be on condition of con-

stituting a global economic doctrine, and is no longer limited to the problematic of enterprise government and profit sharing”.

“Businesses have a decisive role to play in such a transition. In reconsidering their objectives, in renewing with a form of social contract that links their destiny to that of the collectivity, businesses could take part in the economic transition. It is not a matter here of opposing business as such but of challenging contemporary thinking, of which businesses (national or even international), and their staff could be both agents and victims”.

Human Rights and territories, the pillars of a new global governance

By **Catherine Gaudard**, THE CCFD-TERRE SOLIDAIRE ADVOCACY DIRECTOR

“Of necessity, governance must be global, inclusive and representative. Each person must therefore take up his or her responsibility, while governance bodies at the very heart of our territories are the levers to grasp in order to invent and demand together a new form of global governance and source of life”.

“The point is to work for the reform of spaces for world governance and international institutions – restructuring the multilateral framework of the United Nations, increasing the influence of the Southern countries in world decision making bodies, etc., without neglecting the promotion of citizenship – configuring a strong and committed civil society on a planetary scale, capable of occupying governance spaces and proposing new initiatives and alternative projects”.

“In order to be effective, it is necessary that the United Nations dispose of means of sanction and constraint when States fail to respect their commitments. Civil society requests in particular that the United Nations Economic and Social Committee Council

(ECOSOC) be designated as a geographically representative Executive Committee taking into account the particularities of each region of the world”.

“Civil society organisations themselves have for decades defended alternatives within more protective regional integration systems and have today come up with highly sophisticated proposals. Thus, Latindadd works on alternative monetary policy for Latin America, while ROPPA (Regional Coordination of Farmer Organisations in West and Central Africa) works on agricultural and trade policy for this region as well as on articulating proposals for agricultural policy together with farmers’ organisations and Southern African NGOs for an approach based on the potentialities of the whole African continent...”

“In spite of the obstacles, civil societies know best today how to combine denunciation, challenge, and proposal going to the extent of having a highly developed expertise capable of making very precise recommendations. They also know how to broadly mobilise people in order to enable them to express their expectations and demands”.

Who is Man that you care for him

Guy Aurenche, THE CCFD-TERRE SOLIDAIRE PRESIDENT

“It is worth listening to the legitimate impatience of those who suffer from exploitation and false development. However, urgency will exhaust its partisans unless it is based on permanent statistics or at least on a debate on meaning. One notes also a certain weakening of activism. The lack of appetite for questions of meaning also spills out in contradictory, indeed totally disordered aspects of certain discourses by official authorities who govern the world”.

“The solitary man, constrained to solidarity (another image of interdependency) is placed in front of a challenge: Either to devour the other (and that is what

we do generally) or to *take the risk of meeting him, indeed of loving him, in any case, at least of respecting him, by becoming involved in a partnerships process co-responsible for his own development*”.

“Questions relating to aid, cooperation, partnership and alliances are not theoretical. The authenticity of the solidarity process depends on the way in which we respond.”

“Therefore it is by retaining this fundamental aspiration for dignity and the desire to enable each one to have access to the rights set out that *any development artisan could appropriate the Human Rights Dynamic and make it not just a motor for his action but also a spring to provide meaning*”.

“The task of development becomes a complex and evolving task which consists in bringing together the political, economic, cultural, financial and social conditions that will enable each individual to gain access to the effective exercise of his or her rights. In the spirit of the Universal Declaration of Human Rights, it is a matter of absolutely fundamental rights, indispensable to the survival of humanity. Contemporary man is threatened at the beginning of the 21st century in his physical survival, his health, or because of the non-access of each person to the resources of the earth to enable its development”.

“The Human Rights Dynamic can help open up the debate on man as a subject and object of development processes. It is the only tool that currently enables a discussion on a truly universal scale”.

THE RESEARCHERS

From the introductory texts, the CCFD-Terre Solidaire has launched an appeal for international contribution. The most interesting contributions have been selected and published on the CCFD-Terre Solidaire website.

Benjamin Chapas

TEACHER-RESEARCHER AT THE CATHOLIC UNIVERSITY OF LYON, ASSOCIATE RESEARCHER AT THE FRENCH CORPORATE GOVERNANCE INSTITUTE

Contribution: "Rediscovering solidarism: A significant issue for the social and solidarity economy"

Participant in the Round Table 3 debate: "Contributing to the fulfillment of humanity, of the person".

Oriana Suarez

ECONOMIST AND COORDINATOR OF THE LATIN AMERICAN NETWORK LATINDDAD, PERU

Contribution: "Regional financial integration in Latin America"

Participant in the Round Table 1 debate: "Towards an economy for the Man's benefit".

Humberto Ortiz Roca

RESEARCHER, EPISCOPAL COMMISSION FOR SOCIAL ACTION (CEAS), PERU

Contribution: "The solidarity economy in Latin America and the Caribbean and its paradigm"

Belaid Abrika

TEACHER-RESEARCHER AT THE UNIVERSITY OF TIZI-OUZOU, ALGERIA

Contribution: "Traditional local solidarity governance – Conceptual framework for a new form of territorial governance: The case of the wilaya of Tizi-Ouzou in the Kabyle region of Algeria"

Jairo Estrada Alvarez

ECONOMIST, DIRECTOR OF THE LATIN AMERICAN INSTITUTE FOR HUMAN RIGHTS (ILSA), COLOMBIA

Contribution: "Trends in the social production of space in Latin America and the dilemmas of the (re)configuration of territory: Between extreme mercantilization and transformation of lifestyle"

Ursula Roldan Andrade

PHD CANDIDATE IN GEOGRAPHY AND SPECIALIST IN RURAL DEVELOPMENT, GUATEMALA

Contribution: "Farmer strategies and sustainability in Guatemala"

Adelaide de Lastic

PHD CANDIDATE AT THE SCHOOL OF ADVANCED STUDIES IN THE SOCIAL SCIENCES (EHES)

Contribution: "A philosophical approach to the meaning of values. Transforming oneself to transform the world?"

Madeleine Hersent

DIRECTOR OF THE LOCAL ECONOMIC DEVELOPMENT AGENCY(ADEL)

Contribution: "Women's solidarity initiatives: An essential contribution to another economy"

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- *A realistic Utopia* by Xavier Ricard
- *Human rights and territories, the pillars of a new global governance* by Catherine Gaudard
- *Who is man that you care for him* by Guy Aurenche

These texts are available on the CCFD-Terre Solidaire website www.ccfid-terresolidaire.org

Jean-Louis LAVILLE

- *Politique de l'association, Economie humaine*, Seuil, 2010
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- *Dictionnaire de l'autre économie*, Folio actuel, 2006

Emmanuel FABER

- *Chemins de traverse, Vivre l'économie autrement*, Albin Michel, 2011

Gaël GIRAUD

- *20 propositions pour réformer le capitalisme*, Flammarion, 2009

Elena LASIDA

- *Le goût de l'autre : la crise, une chance pour réinventer le lien*, Albin Michel, 2011

Pierre RABHI

- *Éloge du génie créateur de la société civile*, collection Domaine du possible, Actes Sud, 2011
- *Manifeste pour la terre et l'humanisme*, collection Babel, Actes Sud, 2011

Guy AURENCHÉ

- *Le souffle d'une vie*, Albin Michel, 2011

THIS COLLOQUIUM HAS BEEN SUPPORTED BY THEM



The Fondation Crédit Coopératif and the CCFD-Terre Solidaire have been pioneers in Solidarity Finance since the launch, nearly 30 years ago, of the first mutual sharing fund in Europe “Hunger and Development”

which is at the origin of Solidarity Finance. It is natural that the Fondation Crédit Coopératif supports this international colloquy organised by CCFD for its 50th anniversary.

As a foundation for the social and solidarity economy, the Fondation Crédit Coopératif is attentive to working for concrete solutions promoting human development.



The Institute for research and debate on governance (L'Institut de Recherche and débat sur la gouvernance), created at the initiative of the Charles Leopold Mayer Foundation in 2006, is an international space

for reflection and proposal on public governance based in Paris with an office in Bogota.

The Institute for Research and Debate on Governance operates as part of a network with partners around the world in an inter-cultural, interdisciplinary, inter-actor and inter-scale perspective.

The Institute for Research and Debate on Governance sustains debate on governance, works on new axes of research and expertise and assists in the development of public policies. It provides training, publications and organises spaces for international dialogue.



Everywhere, men and women are facing deep upheavals in a changing world, and now even more than in the past, people are questioning the future of an

economy based on hyperfinancialisation that acts to the detriment of those whom it should simply be serving.

The Fondation du Groupe Chèque Déjeuner, faithful to the humanist values of sharing, solidarity, liberty and equality and to the practices and values of the Social Economy, is involved in supporting project initiators who work in the field of creation of sustainable employment and for social innovation.



Located on the banks of the Seine at the foot of the Eiffel Tower, **The musée du quai Branly** is an innovative cultural establishment that is both a museum and a research and teaching centre and is dedicated to Arts and Civilisations of Africa, Asia, Oceania and the Americas.

It is a genuine cultural centre, offering a rich program of exhibitions, shows, conferences, educational workshops and projections that give rhythm the whole year long to the life of the museum. The Musée du quai Branly operates under the joint responsibility of the Ministry of Culture and Communication and the Ministry of Advanced Teaching and Research.



The Mutuelle Saint-Christophe assurances, an expert in the solidarity economy field, ensures the protection of persons, activities and goods. It offers evaluations and insurance based on need. It responds to the problems linked to the responsibilities of leaders and within associations, just as it protects the staff and volunteers active within institutions. It provides a complete range of personalised insurance solutions and delivers appropriate services and advice to assist members over the long term.



Le Monde is first of all a daily newspaper that since December 1944 has become a reference among the French press. Available in more than 120 countries, more than 400,000 copies are distributed and read by more than two million readers on average each day in France.

Le Monde is also a publishing house that produces a variety of publications sharing the same concern for independence and quality.



As a channel that is unique for its kind, **France Culture** was founded in 1963 as a space for all varieties of knowledge. 'France Culture Mornings' (*Les Matins de France Culture*), presented by Marc Voinchet enable viewers to begin each day by developing their knowledge. Science, philosophy, literature, geopolitics as well as social sciences comprise the program of this channel which resembles no other and which is experiencing regular growth in the number of its viewers – 850,000 daily viewers at the beginning of 2009...

THE CCFD-TERRE SOLIDAIRE AND ITS PARTNERS FROM THE SOUTH ARE COMMITTED IN A HUMAN AND SOLIDARITY-BASED DEVELOPMENT

ECONOMY

Asia

The School for Well Being (Gross National Happiness - GNH) is an independent platform based in Thailand facilitating interdisciplinary research on the notions of wealth and more generally on economic models. In particular, it studies the importance of well-being, happiness, quality of life and attempts through its work to influence public policy and development. Of Buddhist inspiration and largely influenced by experiences developed in Bhutan on the 'Gross National Happiness' indicator, the School for Well Being aims at promoting authentic happiness based on a deep and healthy understanding of reality and systems as well as compassion between human beings and with Nature. Among the various possible scenarios for a 'well-being society' on which they work, one can note the linkages with property, the role of new communications and the role of organic agriculture as a possible link between consumers and producers and as a means of improving the economic and environmental situation

and health. It is on this latter axis in particular that the CCFD-Terre Solidaire collaborates with the School for Well Being by in particular developing exchanges of experiences between partners already involved in the Mekong region on the issue of organic agriculture and local commercialisation of products.

Through its participation in the work of its researchers, the CCFD-Terre Solidaire contributes to the development of alternative models native to Asian societies which are also rich in lessons for countries of the North that are now faced with the limits of their own economic system.

Africa

Since 2002, the CCFD-Terre Solidaire and SIDI (International Solidarity for Development and Investment) have worked with partners from the Great Lakes Region - North and South Kivu (DR Congo), Rwanda and Burundi - for the promotion of **solidarity mutuals (MUSO)**.

In this region which has suffered trans-border national armed conflicts for the past 15 years, the creation of self-managed savings and loan banks involves a range of factors. Promoting a culture of saving and enabling access to small loans has considerably improved the living conditions of members of the MUSO. The number of persons who have joined this process bears witness to its success. The LIDE, a partner of the CCFD-Terre Solidaire and SIDI in the North Kivu province in the Democratic Republic of Congo works with 1,110 MUSOs comprising 29,800 people, of whom half are women. The solidarity mutual is a tool for local financing conceived by and for the farmers, craftsmen and small traders in the informal sector. It is based on the "tontine" while adding simple accounting rules. However, more than the tontine, it is a tool of autonomy, solidarity and capitalisation for the members of a community. The solidarity mutual is articulated around three funds of different colours, namely the green fund for loans, the red fund for insurance and the blue fund for refinancing. The purchase of a goat or a cow and small trades

in manufactured agricultural products (e.g. flour) are the main income generating activities launched by the MUSO members. The latter thus encounter less difficulty in educating their children and in meeting health expenses.

As well as improving monetary income, the MUSOs have enabled the rebuilding of social linkages, that were sorely tested by the years of armed struggle and extreme violence. These solidarity links between MUSO members make the network a genuine social capital. Coming together in MUSO groups, they form a useful framework for promoting genuine development from below. It is in this manner that initiatives for dynamizing the local rural economy are established, e.g. small centres for production of electricity, support for entrepreneurial activities by young people, etc.

GOVERNANCE

The Mediterranean, Europe and with migrant networks

Youth Initiative for Human Rights.

Inter-ethnic conflicts continue to be a reality in the life of the Balkans today and give so many echoes of violence and the 1990s disaster. These conflicts have taken a particularly serious turn in Bosnia-Herzegovina since they have led to the emergence of segregation mechanisms. Segregation is omnipresent in Bosnian society where young people build their lives and forms an obstacle to the building of a unified society that could hope to join the European Union.

With support from the CCFD-Terre Solidaire, the Youth Initiative for Human Rights association works with isolated and forgotten municipalities of the two entities that comprise Bosnia-Herzegovina since the end of the war (The Croatian-Muslim Federation and the srpska Republika), where it organises visits and exchanges between young people in order to promote the possible and necessary co-existence and to fight nationalist

ideas. It also works with authorities in order to achieve an end to the phenomenon of segregation in schools (“Two schools under the same roof”).

THE PERSON AND HIS/HER RESPONSIBILITY

Latin America

The Centre for Economic and Social Promotion CEPECS was created in 1979 with the objective of promoting educational and pedagogical change, education for human rights and working with young Colombians. The CEPECS works to claim and gain recognition by the political class of the fundamental right of young people to education and acts among the educational community (from four colleges in popular areas of Bogota) to raise awareness of the problem of gender discrimination, young people’s human rights, justice and equity in the face of multiple abuses, bad treatment and violence of which young people have been the victims.

In 2011, the CEPECS has been working in Bogota and Ciudad Bolivar in violent neighbourhoods (guerillas, military presence, death squads, drug trafficking, delinquency, family violence). The CEPECS works with groups of young volunteers in primary or secondary school and with pedagogical teams in establishments concerned to strengthen training for young people and for the teaching corps concerning gender equality, the right to education, sexual and reproductive health based on the human rights of children, and particularly the fundamental right to education. The CEPECS builds pedagogical teams (right to education, gender equity, project development), and mobilises educational institutions to develop collective actions for awareness raising, training and defence of the right to education from a human rights perspective.

The Mediterranean, Europe and with migrant networks

Mes-Tissages Association

In France, the CCFD-Terre Solidaire also supports actions within the framework of its Migrant Program. Thus, it supports an initiative launched in the Hauts-de-Seine, where Christians and Muslims have joined in an inter-religious venture. The concern for encounter led them to create an association named Mes-Tissages in a suburb with a strong immigrant majority at Villeueuve la Garenne.

To facilitate encounters, particularly with the women’s world of immigrant origin, an insertion project of unusual design was established to ensure training for women of Moroccan origin in the field of weaving (thus enabling them to rediscover Berber techniques). This experience illustrated the need to take into account the cultural knowledge of immigrant peoples as a factor of insertion and a source of enrichment for the receiving country. An “Islam-Christian House” was also created, forming a place of inter-cultural dialogue as well as a convivial space enabling Islam-Christian exchange on artistic practices of people of immigrant origin.

Many others partners :
www.ccf-d-terresolidaire.org

TODAY THE CCFD-TERRE SOLIDAIRE IS THE FIRST DEVELOPMENT NGO IN FRANCE. OUR MISSION IS: INTERNATIONAL SOLIDARITY.

In order to bring our convictions to life, we plan to set to work on three action levers:

Support for development projects in countries of the South and Eastern Europe in partnership with civil society organisations in these countries;

Our partners are local NGOs, farmer organisations, women's and youth movements, federations. They range from the very modest working in contexts of misery, hunger and conflict to those working on national or even international scale. Our commitment may take several forms, e.g. financial support, strengthening the structures of organisations, networking with other partners, advocacy and public opinion campaigns... The CCFD-Terre Solidaire works to ensure the sovereignty of the partner, promoting dialogue and sharing of reflections in terms of strategy and orientation.

More than a method, partnership is a philosophy, a finality. International solidarity is built through the partnership relationship from civil society to civil society.

In 2010, the CCFD-Terre Solidaire supported 427 projects from 60 countries on agricultural issues, water, education, micro-credit, promotion of human rights.

Development education, i.e. raising awareness among our fellow citizens of the major development issues;

Through opinion campaigns such as the most recent one "Let us help our money to leave tax havens", which mobilised 470,000 people against tax evasion in Southern countries to tax havens.

Through the action of its network of 15,000 volunteers/activists, who organise activities with children, young people and adults. In reality, the CCFD-Terre Solidaire is not an NGO- study bureau but a French civil society actor with a strong social base.

Advocacy, i.e. influencing public or private decision makers towards the building of a more equitable and solidarity humanity.

The CCFD-Terre Solidaire sets up actions aiming to influence the decisions of political and/or economic leaders when they have a direct or indirect link with the problematic of development in the South and the East. Through its work, it links decision makers on one hand with citizen mobilisation and challenge to public opinion on the other hand. Recently, the CCFD-Terre Solidaire has worked to influence the G20 countries in order to move the battle forward against tax havens and in favour of regulating the finance industry, and particularly in influencing France which holds the G20 presidency.



The video with the whole content of the round tables can be seen on the CCFD-Terre Solidaire website: www.ccfid-terresolidaire.org


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