

PROVISIONAL SYNTHESIS
FORUM FOR THE CROSS-EVALUATION OF PROPOSALS
FOR A RESPONSIBLE, UNITED AND PLURAL WORLD

GLOBAL CROSS-SYNTHESIS: 30 PROPOSALS FOR AN
ALTERNATIVE WORLD MODEL

PROVISIONAL SYNTHESIS
FORUM FOR THE CROSS-EVALUATION OF PROPOSALS FOR A RESPONSIBLE,
UNITED AND PLURAL WORLD

INDEX

6. GLOBAL CROSS-SYNTHESIS: 30 PROPOSALS FOR AN ALTERNATIVE
WORLD MODEL

I Preparation of a New Theoretical Paradigm.....	03
II Constructing World Governance.....	04
III Promoting Globally Sustainable Development.....	04
IV Global Solution to the Problem of Foreign Debt.....	06
V Fair Trade Development.....	06
VI Developing and Defending Culture as a Basis for Change.....	08
VII Education for a Sustainable Economy of Solidarity.....	09
VIII Evaluation of Women's Work.....	10
IX Social Money for an Economy of Solidarity.....	10
X Need for a Political Project	11

6. GLOBAL CROSS-SYNTHESIS: 30 PROPOSALS FOR AN ALTERNATIVE WORLD MODEL

30 articles have been selected. The participants consider them "key proposals for the preparation of alternatives to the current globalisation model".

I. Preparation of a New Theoretical Paradigm

01. The people have identified seven principles, directions essential for deepening and enhancing the foundations of a new economic paradigm. These foundations are intimately related to the "reconceptualisation" of basic economic concepts. The eight principles are follows:

- The multifunctionalism of the "productive" activities and work done by women;
- The elimination of barriers (decompartmentalisation) and the sharing of work and responsibilities;
- Recognition of the need to conciliate roles and activities and fair sharing of time and tasks;
- Recognition of traditional know-how and experience acquired outside the sphere of the "dominant" economy;
- The organisation of production and life on the basis of the time and needs of persons and communities;
- A hierarchy of priorities that takes into account people's lives and their identities as human beings;

Transparency in activities at all levels. (02.06.)

02. The university faced with liberal economics. The university must maintain a fundamental relationship with culture, which means that it must not be an instrument of the market economy. On the contrary, it must safeguard basic knowledge - *Universitas*. The university must become that privileged place that combines knowledge, teaching, reflection and education; a place where cultures and languages blend, where the intelligence of the public should be given possibilities of seeing, listening, appreciating, criticising and

evaluating sciences, the quality of a text, a stage direction, interpretation and work of art. These tools are necessary so that each person can build their own vision of the world. (34.05.)

II. Constructing World Governance

03. Move towards a new system of procedures and institutions for world government. (08.01.)

04. World governance requires common foundations:

- a) common objectives: sustainable development, reduction of inequalities, peace;
- b) a common ethical basis: the Universal Declaration of Human Rights and the Charter of Human Responsibilities.

These are the foundations on which it is possible to define the areas of action by the international community, since the hierarchy of norms and standards apply to every area (trade, the environment, health, security, etc.), and to the great world causes in which both states and multilateral institutions must co-operate. (04.06.)

III. Promoting Globally Sustainable Development

05. A global regulation of Principles of protection for the eco-system, humanity, the moderation of consumption, precaution, protection of diversity, citizenship, minimising pollution emissions, co-operation, "polluter-payer", not only at the microeconomic level but also at the level of States and continental organisations, making sure that this principle is not denatured as a benefit from a licence to pollute. The image of "global citizenship" can help to contribute to correcting the imbalance between capital and labour at the global level; that which must anchor populations to their region of origin must not be the legal impossibility to emigrate, but the completely sustainable development of their place of origin. (08.04.)

06. Water is an inalienable right for every human being.

Water is an asset common to man.

Water is also a social and economic asset.

Any governance of the water supply must contain a social section as nobody should be deprived of water due to their inability to pay for it. (15.01.)

07. Create openness in national financial systems and abolish tax havens. Private institutions must adhere to an international charter that defines the responsibilities of international loan organisations. (08.08.)

08. Actions must be defined to oppose the monopolistic offensive, supported by the major nations through patents, which at the same time appropriate popular knowledge in function of economic interests and attempt to impose their rights to patent knowledge and goods which constitute the social heritage. (08.09.)

09. Establish a tax on international financial transactions in order to stabilise monetary transactions, to contribute to the financing of sustainable development and in order to eliminate poverty. Create importation taxes targeted against *social* and *ecological dumping*. (08.11.)

10. The actors of Fair Trade must start to take into account a precise analysis of the effects of production modes and international exchange on the environment, when clarifying their criteria.

This will allow them to be credible in the framework of the search for sustainable development. They must participate along side environmentalist organisations in the efforts for the internalisation of environmental and social costs and the setting up of a Multilateral Accord on the Environment. (09.07.)

IV. Global Solution to the Problem of Foreign Debt

11. Illegitimate debts should be clearly defined and legally recognized. Illegitimate debt should be defined as:

- Debt that violates human rights, or the payment of which would have a negative impact on the population,
- Debt created by illegitimate debtors or creditors acting in an illegal manner,
- Debt established for illegitimate purposes, such as the debt derived from the cold war,
- Debt created illegitimately. This includes private debts that become public debts,
- All debt that is created to re-finance the above. (13.11.)

12. Establish indicators that measure the ecological and social debt and include them in international conferences about debt. Redefine the concept of humane development and develop new indicators that take into account the conservation of the environment, social sustainability, and non-discrimination of people and the effects of negative externalities. (08.06.)

V. Fair Trade Development

13. Encourage the circulation of information and communication between all the actors involved in Fair trade. It is important to compensate for the delay experienced by marginalized producers and regions in attaining the infrastructures that allow access to information, and which also allows them to use the contemporary means of communication, notably the new information and communication technologies. Consumers are an essential point of support for Fair Trade. They also have a right to full and open information. (09.03.)

14. The setting up of local, regional, national and international platforms to enable the synergies, communication and networking of actors and Fair Trade experiences to take place at these different levels. In particular, the objectives of these platforms will be to strengthen and assess the impact of activities whilst taking into account the various objectives of Fair Trade. (09.05.)

15. Develop the collaboration and similarities between the Organic Agriculture movement (farmers and consumers) and the Fair trade movement. Social criteria must be taken into account for organic labelling, and environmental criteria in Fair Trade labelling. The dialogue between certification agencies of the two movements could articulate the environmental and social standards, and avoid costly duplication in their work. But this convergence must be done with the involvement of all the actors concerned (producers, consumers, citizens, etc.). The distribution of products is also an area where common actions must be set up. (09.06.)

16. Define and fight for a satisfactory legal statute for Fair Trade products. This statute should be developed through a wide debate with civil society and governments. It is important to define precise criteria that will allow forms of Fair Trade to be distinguished from conventional forms, but also recognising the diversity of practices. (09.11.)

17. The actors of Fair Trade must promote the integration of the standards and criteria that they have defined for Fair Trade circuits, in all economic exchange. To do this, they must concentrate on alliances with consumers, the media, business and other actors. They will begin discussions with civil society and with governments. Therefore, together they should continually monitor discussions within the World Trade Organisation and inform citizens of the implications; those that concern investment accords, conditions attached by international finance institutions and negotiations about existing or projected free trade zones. (09.12.)

VI. Developing and Defending Culture as a Basis for Change

18. Strengthening the cultural diversity of different countries and regions, and stimulating cultural exchange. Each culture has its history, its wealth and its singularity. It is in its diversity that solutions for the great challenges of humanity are found. However, defending diversity as a factor of cultural enrichment, should not hinder cultural exchange, or the blind defence of traditions. Some cultures experience rich narratives and myths, while at the same time disrespect human rights. This is unacceptable. For these cultures, experiencing cultural exchange can bring forth parameters regarding unknown rights in their history. (16.08.)

19. Strengthening cultural identity in face of globalization. The globalization process has spread throughout the world, and has stripped the character from rich cultures by commercializing relations that before were based on community life, on gratitude and on affectionate and symbolic exchanges. The economy-world has also stimulated the appearance of a culture-world. However, social and cultural movements and strong local identities have instigated a cultural rebirth. "Essence" can be found at the local level, and 'appearance' at the global level. (16.10.)

20. The search for cultural unity and complementation through inter-cultural dialogue should commence as a result of this protection of cultural and artistic heritage. This avoids ethnocentrism and stimulates each culture to open itself up to other cultural matrices. Giving value to roots, ethnic groups and races, religions, shared history, cultural manifestations and artistic expressions should be the foundation from which all the processes of identity formation are structured. (16.12.)

21. Building a culture of peace. Our societies practically don't know what lasting Peace is. The culture of Peace should be one of the most important banners, and not only so that the Empire can reign over the consensus and

silence of the dominated, but as a condition for constructing a happier society in all fields of human activities and life. Art, as builder of communities of emotion, as a celebration of collectivity, could play a fundamental role – as an aggregating essence and Peace builder. In this sense, campaigns for peace, movements for art and peace in schools, art and peace meetings among young people, symbolic actions for peace and movements against disarmament could be carried out. (16.14.)

22. The university must develop the notion of individual responsibility. This entails reformulating and appropriating a concept of ethical and deontological responsibility that does not only assess itself vis-à-vis the obvious and direct harm of technological applications, but also vis-à-vis the responsibility of academics in their relationship with the world. (34.02.)

23. Stimulate the ethical consumption culture. Mobilize and sensitize towards ethical consumption through education (to stimulate critical thinking and the defense of an ethics that respects and takes up responsibility in relation to all) and through information (to allow the option, the choice, the consumer's power to discover the exploitation relations inherent to goods trading) to discuss the articulation between the relations that we establish in our work and life, and the exploitation relations that underlie the goods we purchase. Include in educational syllabi, in teacher development courses, and professional training courses, critical thinking about economy, advertising and consumption. (10.10.)

VII. Education for a Sustainable Economy of Solidarity

24. Education for sustainable development must be set in its context, by putting the emphasis on new forms of needs perception and resource use. This should be concerned with:

a) Training in terms of values that strengthen the understanding of the responsibility necessary for a sustainable development that is all-embracing.

b) Training in the knowledge necessary for solving the problems associated with sustainability. (08.14.)

25. Define exchanging projects between universities to ensure public and governmental agenda with issues on economy in solidarity, innovations in monetary theories. Give international support to governments that experiment with economy in solidarity for local development. (06.13.)

VIII. Evaluation of Women's Work

26. Formulate adapted and diversified indicators of wealth and work. Indicators must be modified in order to bring to light the traditional activities carried out by women, the voluntary activities of both women and men, the immaterial aspects of the quality of life, activities that create social cohesion, the importance of free, convivial and "non-productive" trade. (02.10.)

IX. Social Money for an Economy of Solidarity

27. Deeply study the uses of social money, so as to understand its evolving logic, its constraints and possibilities to make headway with the construction of an economy in solidarity that benefits from these advantages, without succumbing to the temptation of premature centralization. (06.02.)

28. Deepen the study of proposals related to hybrid systems of social and official money. Create strategies to enable the use of consumer's and money powers to strengthen economy in solidarity. Create a strong internal flow network among the movements concerned with the three stages of economic production (production-trading-consumption) already included or likely to be converted to the socio-economy of solidarity: ethical, responsible, sustainable. Create strategic alliances with productive sectors. Build and publish examples ("show cases") with rigid studies that highlight their his-

torical and cultural particularities, their successful aspects, and mainly, their difficulties. (06.14.)

29. In order to encourage integrated development, Fair Trade must attempt to link its actions with other economy of solidarity practices in the environment of producers and consumers.

Fair Trade shares a number of values in common with these practices, which offer opportunities of synergy and common strategy that are often unexploited. The economy of solidarity is characterised by its diversity of practices, among which we could mention social money, traditional systems of savings and credit, and traditional and contemporary forms of collective work. (09.09.)

X. Need for a Political Project

30. Decisions capable of changing economic relations largely depend on the existence of a political project, thus it is vital to encourage the active participation of women in political procedures. (02.15.)