



AN ETHICAL AND SOLIDARITY ECONOMY TO ENSURE ACCESS TO FUNDAMENTAL RIGHTS

Fighting against the causes of poverty is about creating and defending economic models which provide a place for all, which allow everyone to live off their work and to take back their fundamental rights

KEY WORDS

AN ETHICAL ECONOMY

is designed to be at the service of people, dignity and equality, notably gender equality. An ethical economy also respects both people and nature.

A SOLIDARITY ECONOMY

implies sharing and allows the same access for all to the same opportunities and rights for everyone.

IT IS AN ECONOMY

which puts the most excluded at the heart of decisions and policies.

THE GLOBAL CONTEXT HAS BECOME UNACCEPTABLE

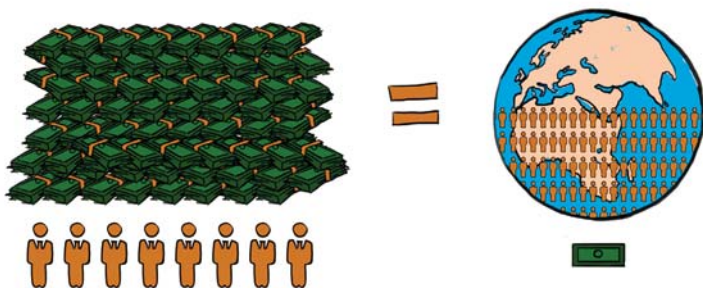
ECONOMIC POLICIES FOR THE BENEFIT OF THE MOST POWERFUL

Globalisation in its current form embodies a continuing of post- and neo-colonial logic. The shift of international policies from a "development" approach towards a 'combating poverty' approach has actually further impoverished populations by favouring the interests of the market to the detriment of people's needs.

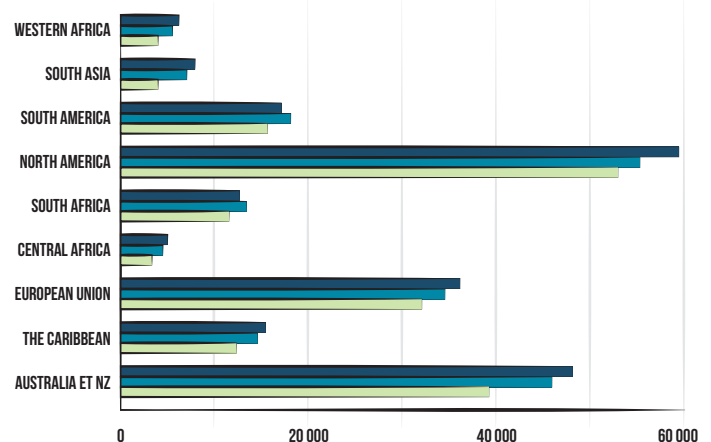
Multinationals' structural adjustment programmes and privatisation of natural resources/basic services, amongst other things, are undeniable evidence of this. Even the IMF has highlighted neoliberalism as one of the causes of increasing inequalities.

The result of this is that 8 men currently hold as much wealth as 3.6 billion people. 700 million people live under the poverty threshold of \$1.90 per day.

The income of the richest 1% rose 182 times quicker than the income of the poorest 10% between 1988 and 2011.



**8 MEN CURRENTLY HOLD AS MUCH WEALTH AS
3.6 BILLION PEOPLE**



Income per capita for different regions across the globe from 2000-2016 (figures in US dollars)

- source World Wealth and Income Database

THE GLOBAL SYSTEM IS UNEQUAL AND CREATES EXCLUSION

The dominant economic model is focused on competitiveness and benefits the richest and most powerful. The race for profits and the hoarding of resources put human rights lower down the chain of priorities and lead to a situation where workers have to compete with one other, where producers are exploited and vulnerable and where our social bonds, our solidarity and our ecosystems are being destroyed.

Our response to this situation cannot be a solely local or national one as many of these policies which infringe human rights are decided upon in international or inter-regional agreements (free trade agreements between Europe and Canada or between the US and South American countries, austerity plans, structural adjustment policies, etc.).

REDISTRIBUTION OF WEALTH SHARING FAIR TRADE



ABLE FOR EMMAUS

FORCED LABOUR AND HUMAN TRAFFICKING TOLERATED AND LEFT UNPUNISHED

According to the International Labour Organisation 21 million people are currently in a situation where they are forced to work, generating 150 billion dollars in profit per year.



THE FINANCIALISATION OF THE ECONOMY

The domination of financial powers - banks, insurance companies, investment funds, etc. - over the real economy is one of the major causes of poverty and extreme poverty. Short-term profitability is behind investment decisions and capital flows, entailing a social, fiscal and environmental downward spiral. When they deem it profitable banks and private investment funds interfere in basic services such as education, housing, health, culture, etc. in order to make them into merchandise.

In 2012-2013 the daily total of trades of shares on the global stock markets (purchases and sales in all currencies) equated to almost 900 times more than the value of trades of goods and merchandise. American banks generate 40% of the country's profits although they employ only 5% of the population.

PERSISTENT INEQUALITY BETWEEN MEN AND WOMEN

On the global scale women earn less than 60% of what men earn despite working longer hours (hours which are sometimes unpaid).



COMPLACENCY WITH TAX OPTIMISATION AND TAX EVASION

Independent studies estimate that at least \$273 billion - and probably much more - falls through the nets of states due to the concealing of huge financial assets in tax havens. This tax evasion means that governments lack resources to finance social protection and common goods, in particular in southern countries where the amounts lost equate to much more than the totals of international public aid.



ONLY 5% OF ALL TRANSACTIONS IN THE WORLD ARE OF GOODS OR SERVICES

THE EXPERIENCE OF THE EMMAUS MOVEMENT

The Emmaus movement is a local observer of poverty and the evolution of poverty across the globe as well as observing global instabilities and changes

Since the beginning of the movement the Emmaus groups have worked to develop an economic model which offers a place to all and offers people chance to live off the fruit of their labours. There has always been one strict rule in this approach: to do it with the most excluded and not for them.

Emmaus' approach is about developing economic activities which respect those behind this activity, which encourage emancipation and which help make

men and women more independent. We also work to find solutions which help people gain access to adapted credit schemes which offer economic opportunities but don't worsen the situation of the most fragile.

These activities help the most excluded create their own solutions to win back their fundamental rights by showing that a fairer world is possible and that the economy can be used to benefit both human beings and nature.



OUR VALUES GUIDE US

- Work for dignity
- Sharing and exchanging our resources and skills, being willing to receive as well as to give
- Participation of all
- Local, regional and international solidarity

OUR FOUNDER INSPIRES US

The founder of Emmaus, a place where work helps people achieve a dignified, solidary life, was Abbé Pierre. Abbé Pierre was involved in the campaign for agrarian reform in India for the Right to Land for poor peasants. For example, in 1959 he participated, alongside Vinoba Bhave, in the Gift of the Land march for the redistribution of land to poor people and for the training of cooperatives.

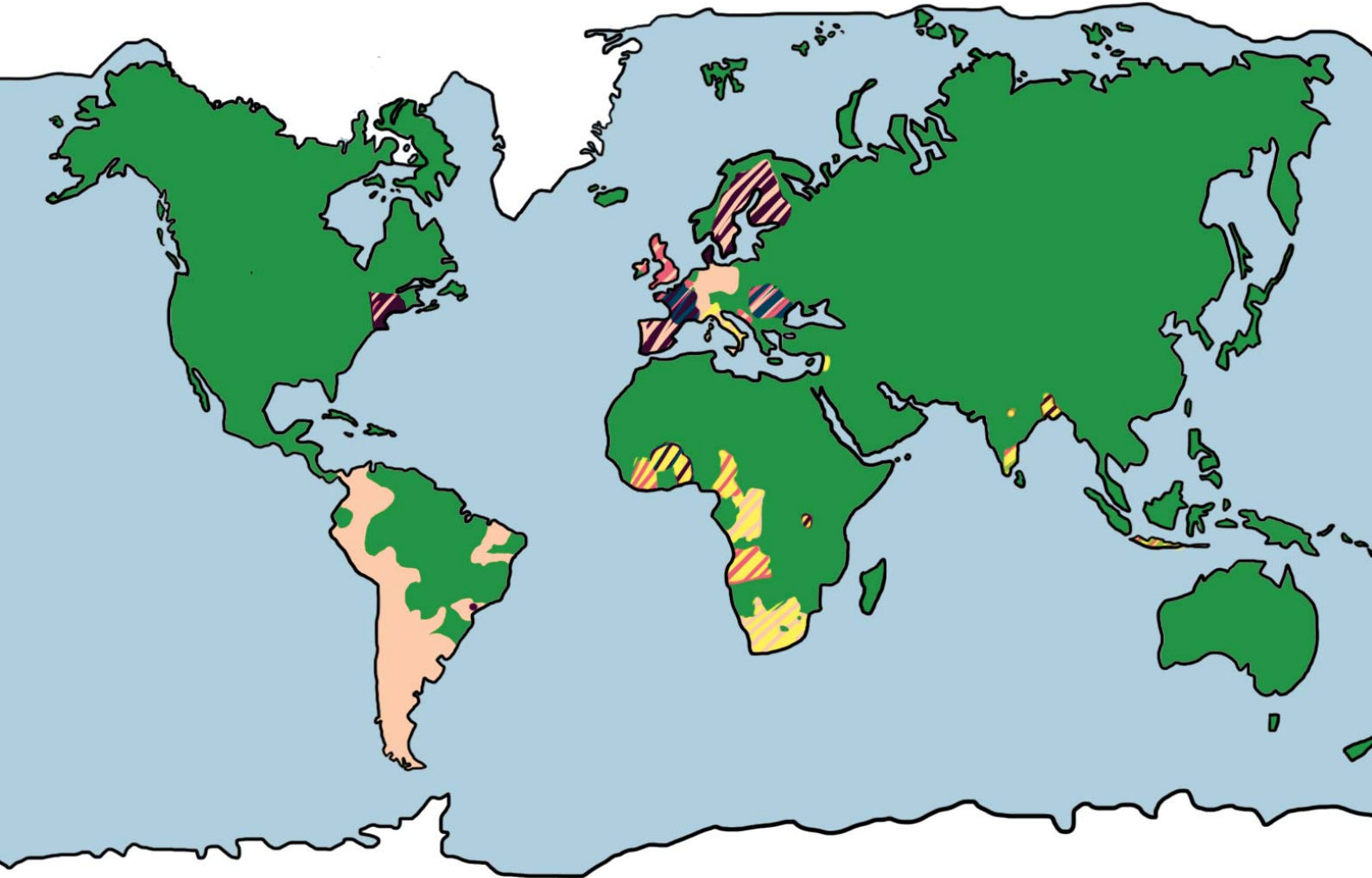
OUR GUIDING PRINCIPLES

- Prioritising the most vulnerable and seeking empowerment for all
- Combatting inequality and reinforcing gender equality in all our initiatives
- Supporting the groups' economic, social and democratic initiatives
- Sharing about our practices and our experiences

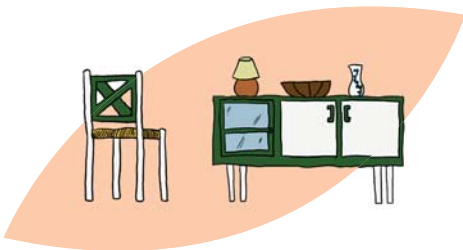


WHAT WE DO

Across the globe Emmaus' member groups imagine and establish economic solutions which are adapted to local needs and contexts. These solutions are aimed at sharing human, material and financial wealth, providing true solidarity (local, regional and international) and enabling access to fundamental rights.



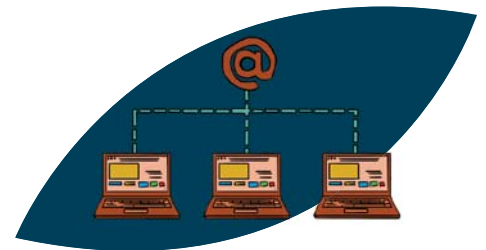
OUR INITIATIVES



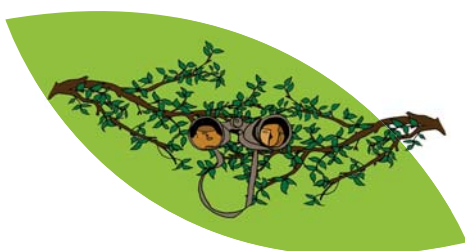
Collecting and embellishing second-hand furniture, objects and clothes



Short-circuit agricultural production



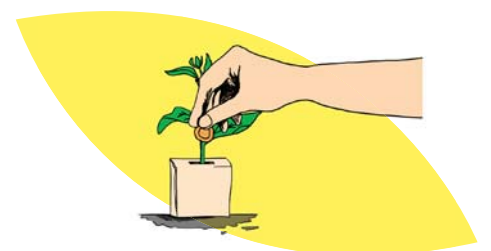
Services such as call shops and Internet cafés



Ecotourism



Craftwork linked to 'Fair Trade' circuits

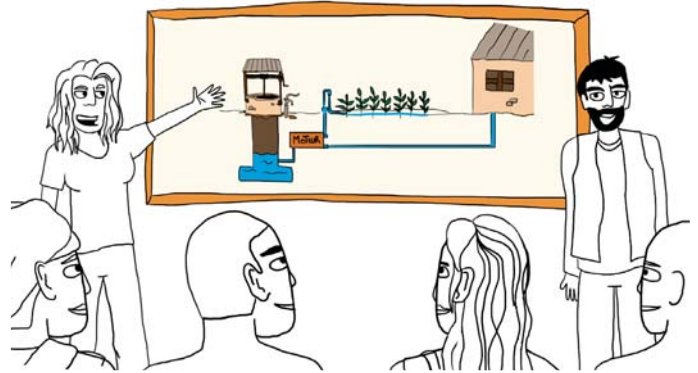


Microcredit

WHO ARE WE FIGHTING FOR

The Emmaus movement strives for a society where work would no longer be a source of dependence for people. Emmaus does this by fighting for:

- A redistribution of wealth and the defence of common goods.
- Access to fundamental rights and satisfying all people's needs to provide them with a dignified living.
- Empowerment and capacity building for the most excluded.
- The implementation of "Buen Vivir" - a concept which takes a step back from the notions of 'development' and 'progress', instead focusing on seeking a sustainable balance between people, communities and nature.
- Effective alternatives to the capitalist, and neoliberal system so that everyone can live together in dignity.



For several decades Emmaus International has been committed to the struggle for a fair economy, an economy of solidarity.

In 2006 Emmaus International co-published a collective work on the auditing of debt alongside Attac, CADTM, CETIM and Eurodad. The work criticised debt in developing countries as illegitimate and a burden on these economies.

In 2007 Emmaus International created the Emmaus Ethical Fund, proposing that the groups place their reserves in the fund in order to strengthen the creation and development of new solidarity economy projects across the globe. This fund has been used to guarantee loans to 7 groups in recent years and is a tool for promoting an ethical and solidarity economy.



JOIN OUR ACTION

GET INVOLVED ALONGSIDE
EMMAUS INTERNATIONAL

YOU CAN FIND OUT MORE INFORMATION ABOUT OUR MOVEMENT'S STRUGGLES ON THE ACT EMMAUS WEBSITE

www.actemmaus.org

AND FOR MORE INFORMATION ABOUT RECENT DEVELOPMENTS WITHIN THE MOVEMENT PLEASE VISIT

www.emmaus-international.org

WE HOPE TO SEE YOU SOON ON FACEBOOK AND TWITTER TO SHARE ABOUT THESE STRUGGLES

