

FINAL RESOLUTION

1. The FIMARC (International Federation of the Movements of Catholic Rural Adults) held its XIIth World Meeting in South Korea from 24th April to 13th May and made an in-depth analysis of democracy and good governance concepts, often diverted from their true meaning by the leading international organizations, which causes much suffering in the rural and peasant world.
2. In the last World Meeting of the FIMARC, we already insisted on the need to build a new era, to give strength and vigour to the concept of food sovereignty. The access to resources for all, to land, water and seeds are the claims that all our movements have been promoting.
3. Today, four years later, it is no longer a necessity but an emergency, a true cry of alarm of peasants and rural people that are suffering from a true social tsunami caused by more and more aggressive policies of the neo-liberal economy and its agents, e.g. the World Bank, the International Monetary Fund, the World Trade Organization... According to the UNDP (United Nations Development Program), the upper 20% of the world population absorb 82,7 % of the world revenue, while the lower 20% can just share 1,4 %.
4. Consequently, suicides, phenomena of migration, trafficking of children and women... are more and more part of the daily life of a multitude of people since, in this structure determined by the economy, a devastating social system is developing and concentrating the economic, political and military powers in the world.
5. Little by little, the peasant world, which had been more or less spared so far, is rising up to proclaim its rebellion and to suggest alternatives to the violation of the most basic human rights. The mass protests organized at the last Ministerial Conferences in Cancun and Hong Kong, the failure of the CPE (First Employment Contract) in France, which draws on the same ultra liberal logic, clearly shows that changes are possible.
6. Nevertheless, we, the people, movements and organizations, members of the FIMARC are peaceful people. We know that we have rights and our legitimate demand is to have them applied in the respect for the existing legal norms, which are so necessary in the creation of new tools that could lead to condemn and sanction the States that would not fulfil their obligations.
7. The theme of the seminar of this XIIth World Meeting gave us the opportunity to have an in-depth discussion about the concepts of sovereignty, the legitimacy of power, democracy and good governance. For us, all these terms guarantee our participation to the decision-making process for the sake of common good.
8. Democracy and good governance are very interdependent and we consider that they are a process, a constant goal that has to be achieved, always in action, and that we can experience in the different fields of community life and at the different levels of the local, national and international political organization. Democracy can take different forms and is not only an end in itself but is also a means: the forms of struggle must be democratic, decisions must be made in a collegial way, evaluated and checked on a regular basis in order to respect this mandate aiming at representing the interests of as many people as possible. We actually believe that its representation and power are necessary... Nevertheless, the latter must always be legitimate and serve the interests of the groups it represents. Thus, the realization of democracy in the political sphere is still a fundamental task that we cannot neglect.
9. Good governance results from this process in the mechanism it represents for its implementation and regulation. It takes all parameters into account, is defined in a holistic vision, i.e. taking into account not only the human dimension but also the respect for cultures and the environment of all people and communities.

10. The basis of good governance is the ethical and moral values that we advocate: solidarity, justice, social peace, in our preferential option for the poorest. Nevertheless, we must recognize that these concepts are distorted by the system in place. Some countries, forced by the neo-liberal logic that deregulates the legitimacy process of countries, and their sovereignty, would like to impose democracy on others through war; others advocate a development that would eliminate entire population layers to build industrial or tourist mega structures. Thus, how can we talk of good governance when thousands of people lose their lives or are thrown out of their living space, when the natural environment is destroyed and biodiversity seriously threatened?
11. In this situation of domination of the economic power, peasants and rural people, workers who live similar situations, artists, all the population layers that are marginalized are getting organized little by little. In the last world or regional social forums, in forums to demand sustainable agricultural reforms, forums on water and in so many initiatives aiming at giving power back to people, we have noticed that initiatives related to some forms of good governance are appearing in different countries, that structures of fair trade are being developed, and that a new actor, that represents cultural diversity is getting organized and progressively becomes aware of its rights, is emerging.
12. We are part of this group, we totally support its claims and we want to take up our individual and collective responsibility for the change that is required for a better world to be possible. These words will only carry weight if they are accompanied by a greater awareness of our own responsibility and by an effective action.

Consequently, we strongly recommend

To all people in particular,

- To operate a true conversion in their thinking, living and consuming habits in order to be able to take part in collective change

To our movements,

- To do everything possible to strengthen the networks at all levels, from the local to the international level, to strengthen this new social actor that is struggling for its rights. It will necessarily imply the access to information for all.
- To elaborate viable proposals in the alternatives that will counter the neo-liberal economic logic for the sake of a solidarity economy and fair trade
- To demand true agricultural reforms in order to allow the access to resources and production means in order to develop agriculture of quality, for consumers as well as for the respect of land and to achieve food sovereignty in these countries.

To political and economic leaders to take into account these legitimate demands and

- Put an end to their trade liberalization policies with the tools they are trying to impose, e.g. free trade agreements or bilateral treaties
- End aggression and war policies against the peoples of the world
- Stop promoting the production and consumption systems that have such a serious impact on our environment and health
- Set up and conclude the “Convention on Diversity of Food and Agriculture” in order to guarantee the coexistence of each country’s own traditional ways of agriculture.

To the people who accompany us in Church and to the Hierarchy to ask them

- To denounce in a prophetic way the situations of injustice that millions of peasant families go through
 - To clearly express themselves in favour of peasant and family agriculture, of biodiversity, symbol of life, and against GMO's, symbol of death.
13. Fortified by the values that give us life and by our desire to create active sovereignties in all countries that would serve the common good, we commit ourselves to playing fully our part of international federation of the movements of catholic rural adults in order to strengthen this new historic actor that will give power back to people, the power that was confiscated by the neo-liberal system, and to doing everything possible by being involved in the organizations and networks that are acting with the same convictions.

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