

THE ECONOMY OF FRANCIS AND CLARE

DENOUNCEMENT OF FINANCIAL
VIOLENCE AND ANNOUNCEMENT
OF ECONOMIES FOR THE GOOD
LIVING OF PEOPLE



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THE ECONOMY OF FRANCIS AND CLARE: DENOUNCEMENT OF FINANCIAL VIOLENCE AND ANNOUNCEMENT OF ECONOMIES FOR THE GOOD LIVING OF PEOPLE

‘ [...] Today we have to say “No! To an economy of exclusion and inequality”. This economy kills.’ (EG 53) With the impulse of the Pope’s call and attentive to the cries of the Mother Earth and the communities of the Churches and Mining Network (IyM), through the Campaign for Mining Divestment, in the unit with the Brazilian Articulação para a Economia de Francis y Clare (ABEFC), we want to contribute to the construction of other economic models that overcome the principle of maximizing benefits through a logic of unlimited extraction from Mother Earth.

‘ All those who embraced the faith lived together and put everything in common; they sold their property and goods and divided the money among all, according to the need of each. Every day, everyone attended the temple, broke bread in the houses and, together, ate the meal with joy and simplicity at heart. They praised God and were esteemed by all the people.’

(Acts 2: 44-47)



Summary

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(1) CLARE: THE LATIN AMERICAN ANNOUNCEMENT

A bridge, like the bridges that Saint Clare of Assisi wanted to build. The feminine aspect is necessary for the paradigm shift in the economy. Economy...a feminine noun. Inspired by Clare and Francis, we expressed the desire for a profound change in the focus as established up until now for economic relations. Looking at the economy from a purely material and bent-on-productivity point of view has only distorted the meaning of social well-being, producing inequity and unhappiness. We want new paradigms: from competition to collaboration; from exploitation to sustainability; from accumulation to distribution; the imbalance in relations between people and countries for fair trade; from unbridled consumption to responsible consumption.

We live in a time of profound transformation; starting with climate change. The time to reverse these changes is running out. Hence the need for the notion of historical emergence to reach these new paradigms.

If we continue with a carbon-intensive economy, we are heading towards ecological suicide. It is necessary to change this perverse attitude of denialism about the effects of climate change on the life of the planet, as Pope Francis rightly points out. Our proposal, of an economy based on the feminine aspect, on reception, care and affection, presupposes a radical transition in the forms of energy production, the fair distribution of what is produced and the reduction of large-scale consumption (States and corporations)- an expression of a deep ethical commitment to the generations to come. As Pope Francis warned us in 2019 about the energy transition: 'Future generations will inherit a greatly deteriorated world. Our children and grandchildren do not have to pay the price for our generation's irresponsibility.'

For young people, for children, for the future of animals and all beings that inhabit the Planet, Francis and Clare's Economy will only make sense if it firmly incorporates the decision to keep fossil fuels underground, reducing their extraction until they are fully replaced. It took nature millions of years to turn living forms into oil, capturing carbon and placing it deep in the earth; it is illogical, and criminal, to expel it in less than two hundred years, almost all at once, in terms of geological time. This impudence is irrevocably affecting the balance of the planet.

A UN report, endorsed by the entire scientific community points out that there is only a decade left to contain global warming. If we go beyond the 1.5 degree centigrade threshold on global warming, the effects will be catastrophic.

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*The fact is they are already being so!
Droughts, floods, storms and tornadoes.
Are these not enough for us to say Stop?
Are we waiting for more storms to shake us?
More dead rivers?
More new dams to interrupt life?
More grimy water poured on us by the rains?
More soot into our nostrils?
More cholera, asthma, bronchitis and yellow fever?
Moreover, what when the rivers dry up and the seas turn to deserts?
In addition, when the air burns as it enters our nostrils...
What will we say to our grandchildren?
What will our grandchildren say about us?*

Ailton Krenak, a Brazilian indigenous leader, said, ‘When the last fish is in the waters and the last tree is removed from the land, only then will man realize that he is not able to eat his money.’

Our feminine Economy of Francis and Clare has as its starting point the production of clean, renewable and distributed energies. The energy of the sun, the energy of the winds, and all the good energies that can be discovered from the science of good ethics. We want to practice our Teko Porã, the “good way of living in the House” of the Guarani peoples, our brothers, who have so much to teach us in the care of our home and our mother, Mother Earth, our gift.

However, it is not enough just to produce clean and renewable energy, it is necessary to produce it in a new, decentralized way, distributing knowledge and allowing everyone to access technological advances. Solar panels or windmills produced by communities, in the communities for the lighting and heating houses, streets, schools and parks. Production to the scale of life itself, produced with justice and balance. The logic is the same for the production of poison-free healthy food, harvested by family farming or in urban gardens. Decentralized and ecological industrial activity, without waste, in short chains, bringing production closer to consumption.



These collaborative ways of producing refer us to new forms of economy. In fact... economies in the plural. The circular economy, the care-economy, the peasant one, the family production, the women's economy, the community feast, the economy of communion. The digital, work and free-knowledge economies. Solidarity- and popular-, creative-; these are the collaborative economies. Thus, we understand that collaborative economies have to be at the foundations for the economy of Francis and Clare.

Economies coming from the collective human, from the common person. Of what belongs to everyone and what has to be shared among everyone.

In Francis and Clare's economy, there is no place for greed, nor for infinite accumulation, nor for billionaires. Yes, a world without billionaires and mega-fortunes is needed. Because to accumulate billions (in money) it is necessary to leave other billions (in lives) with nothing. Anyone who is a billionaire right now could start sharing, on his or her own initiative, out of conscience.

The Economy of Francis and Clare, inspired by the Canticle of the creatures, is already a reality in the life of communities and we, from Assisi, have joined in!

*Beautiful and radiant,
Praised be you, with all your creatures.
The Economy of Brother Sun and Sister Moon with the Stars
Praised be you, by brother wind, by the air or the clouds...
Serene, it will give sustenance to your creatures.
Helpful and humble, it will quench our thirst.
The various fruits, the colorful flowers and herbs,
We are all children of our mother Earth.
Praise and bless our Lord,
And give Him thanks!*

Excerpt adapted from the Letter of Francis and Clare:
Direct from Brazil to the meeting in Assisi
To know more:



(2) LATIN AMERICA DENOUNCES: STOP EXTRACTIVE ECONOMIES

In many Latin American countries, extractive economies under mining are seen as the driving force of development. Governments, whatever their political tendency, promote them by reducing taxes, facilitating investment, making laws more flexible and awarding territories to them. However, mining does not represent a real improvement in the living conditions for the peoples. Their rights are violated, communities are divided, democracies are weakened, waters are polluted and local economies, cultures, health and territories are affected for the inhabitants and for future generations. Projects are generally imposed without participation, prior consultation and, in many cases, with the opposition of the communities.

In the encyclical letter *Laudato si'* on care for our Common Home, Pope Francis invites us to look for other ways of understanding Economy and progress. The Holy Father makes a warning about capitalism that preys on the planet viewing only the immediate ways of envisioning Economy and productive and commercial activities. According to Francis, these are models that suffocate real Economy, conceiving all development for the sole purpose of profit (cf. LS 6, 16, 35, 110).

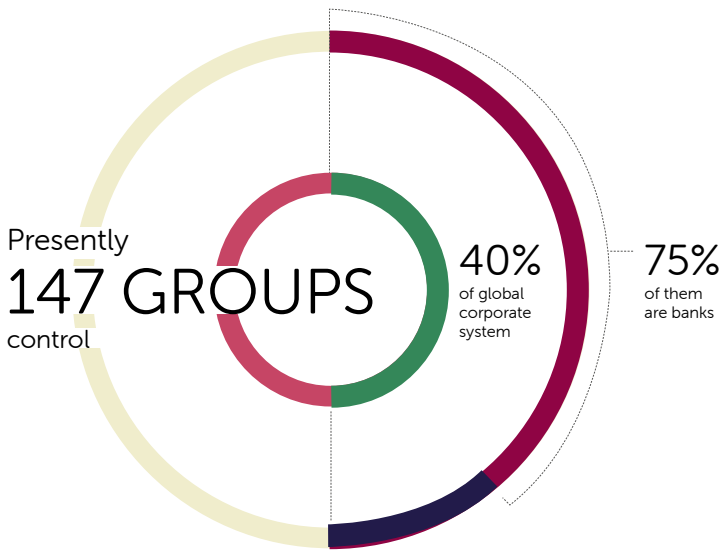
‘ [...] At present we have to say “No! To an Economy leading to exclusion and inequity.” That is an economy that kills.’ (EG 53) With the impulse of the Pope’s call and attentive to the cries of Mother Earth and of the communities, the Churches and Mining Network (IyM), through the Mining Divestment Campaign, in unity with the Brazilian Articulation for the Economy of Francisco and Clara (ABEFC) want to contribute to the construction of other economic models that go beyond the principle of profit maximization founded on unlimited extraction from Mother Earth.

The Financial World and Dirty Profits

EHighly centralized groups concentrating the management of the economic assets of transnational corporations control the financial corporate world. They are the groups responsible for the dramatic swings in commodity prices throughout the world economy. Their contribution is null because these institutions do not produce for the “real economy”. ` Financial speculation with easy profit as



a fundamental goal continues to wreak havoc (FT 168) and even in the face of the pandemic and economic crises, there was no a reaction that would lead to rethinking the obsolete criteria that continue to govern the world and proposing a new economy more attentive to ethical principles and for a new regulation of speculative financial activity and fictitious wealth. (cf. FT 170) Groups that handle financial papers, information flows or commodities intermediation continuously expand. An example is that 16 groups control almost all the trade in commodities on the planet - such as metallic minerals, grains and energy.



The Swiss Federal Institute for Technological Research (ETH) has published a study titled The Global Network of Corporate Control. It selected 43,000 major companies out of 30 million companies, arriving at an ultra-centralized group of 737 major owners who hold 80% control of the value of all transnational corporations (TNCs). By further refining the architecture of power, scientists arrived at 147 TNCs that control 4/10 of the economic value of these 737, and 75% of them are financial intermediaries.

The main mining investors in Latin America are among the top 50 of the 147 highly connected transnational companies that make up the capitalist network that do-

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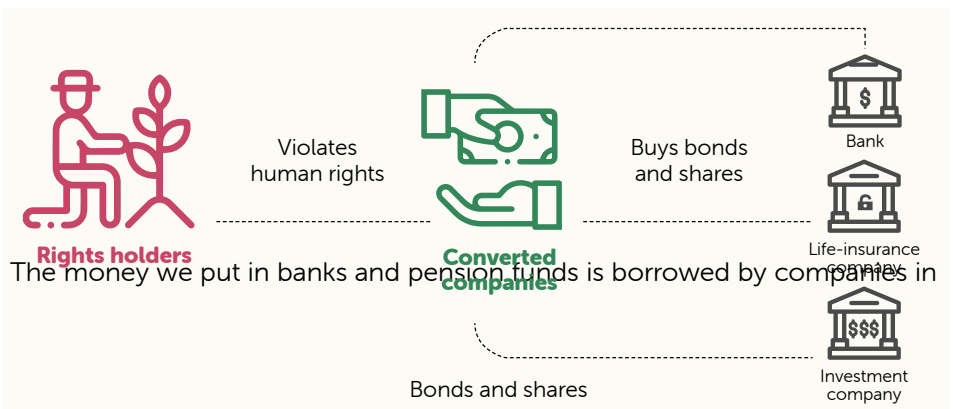
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minates corporate world. One example is that 80% of the capital that comes from the banks and that bankrolls the six large extractive corporations in Latin America comes from five transnational groups. They are the result of a false opening to the world that uses market globalization to divide people and nations, to promote local conflicts with a general despise for the common good, promoting, through global economy, the imposition of a single cultural model. They enforce the `transnational economic powers' principle: "divide and rule"`. (cf. FT 12)

Pope Francis in the Fratelli tutti encyclical criticizes neoliberalism as being a system that proposes a "way out" precisely in the genesis of the violence that threatens social fabric. `The economy can no longer resort to remedies that are a new poison.` (EG 204) The Supreme Pontiff proposes that an active economic policy be built aimed at promoting an economy that favors productive diversity and business creativity. (FT 168) It is key to understand that `the market alone does not solve everything, although once again they want us to believe this neoliberal dogma of faith`, Pope Francis reminds us in the Fratelli tutti encyclical. Neoliberalism is `a poor and repetitive speculation that always proposes the same recipes in the face of any challenge that arises.` (cf. FT 168)

Who finances the destruction of Mother Earth and the suffering of so many communities?

Emits bonds /shares and subsidizes loans





exchange for interest and commissions for the banks. The activities of the companies generate huge profits, which are then returned in part to the lending banks and pension funds. If we think of investments in sectors such as mining, the arms industry, pornography, tobacco or alcohol, or in companies with a low ranking in terms of respect for labor rights, linked to the destruction of biomes, the criminalization of communities or other bad examples are dirty benefits, since they are acquired from disrespect for human and environmental rights.

The interactions between the financial sector, companies and their clients have a precedent: the contracting of administrative services of banks, insurance and investments. These institutions provide a service to society, organizations, universities, churches and others who trust them with their money in savings deposits, investment funds and others. With this amount, financial institutions are providers of financial services for companies that need capital in the real economy. The issue of ethical coherence is that this money deposited in Banks and Investment Pension Funds can be directed to companies with bad conduct without prior knowledge due to lack of an ethical-codes review. The benefits resulting from these investments are dirty because they continue to violate human and environmental rights.

The decisions made in the financial ecosystem have real consequences, although many of their benefits come from an immaterial and unproductive economy that cannot be seen. However, the consequences therein are felt on a daily basis. An example is the regulation of rising food prices, which is how the financial sector works exacerbates poverty, exacerbates environmental crises and perpetuates serious human rights violations that are caused or contributed to by its clients and investors. For investments, many times, the path that the money follows once it is deposited in banks, investment funds or pension funds is deliberately hidden. They are paths generated by greed due to an adoration of the ancient golden calf (cf. Ex 32,1-35) that has found a new and ruthless version in the fetishism of money and in the dictatorship of a faceless economy without a truly human objective. (cf. EG 55)

In the framework of human rights, the controversial financial relations between companies and financial institutions allow assigning responsibilities at different stages. However, by assuming shared responsibility, we draw attention to the ori-

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gin of all financial flows that occur when faith-bases organizations, universities, churches, civil society organizations decide to find harbor in the activity of one or another financial organization. From the Campaign for Divestment in Mining, we propose that the economic result of investments made by institutions with moral criteria not have profit as their only criterion, even more so in this deep socio-environmental crisis that has been emplaced. Faced with the contradictions of the current economic model, it is clear that `not everything can be resolved with market freedom and that, in addition to rehabilitating a sound policy that is not subject to the dictates of finance, we to bring back dignity to the center, and stage upon that pillar the alternative social structures that we need.` (FT 168)

Financial institutions play a critical role in maintaining a system in which the few benefit at the expense of the many and the planet. This is through financing as the strongest form of support for economic activities through the issuance of bonds and shares, loans and direct investments; or through financial investments, which benefit from investments made on behalf of their clients, for example through commissions, dividends or price increases. By ignoring human and environmental rights in their financing and investment decisions, financial institutions hinder and prevent much-needed change and socio-environmental justice issues. In addition, they kill various forms of popular economy and community production from `*closed and monochromatic purely economic views where there is no place, for example, for the popular movements that bring together the unemployed, precarious and informal workers and so many others who do not easily enter the already-established channels.*` (cf. FT 169)



Divestment in Mining: a tool for reaching ethical coherence

Financial investments are not ethically neutral. In addition to the expectation of a purely financial return, investments always directly or indirectly affect individuals, society and Creation as a whole. The principle of sustainability proposed by the Social Doctrine of the Church considers that the responsibility for social balance in a globalized society, the ecological viability of our Earth, as well as economic performance, act together.

Many faith-based organizations or with social purposes have put resources into investment funds as well as made their pension plans under policies of social responsibility and ethical criteria. However, not infrequently, within these stock packages are investments in mining companies with bad practices, which is unknown by those who own these funds.

Financial investments are not ethically neutral. In addition to the expectation of a purely financial return, investments always directly or indirectly affect individuals, society and Creation as a whole. The principle of sustainability proposed by the Social Doctrine of the Church (DSI) considers that the responsibility for social balance in a globalized society, the ecological viability of our Earth, as well as economic performance, act together.

‘The option to invest in one place and not another, in one productive sector instead of another, is always a moral and cultural option.’ (DSI 358)

Faith-based institutions are increasingly organizing divestment coalitions to increase socio-environmental justice. Regarding the new commitments, religious organizations have been leading divestment in fossil fuels since 2016. Today the call to divest must also be made for mining, as an ethical coherence and an important step towards comprehensive ecological conversion.

Divestment in mining:

Divestment in mining is a tool to combat violations of human rights and nature perpetrated by mining companies

- It serves to show how much the ongoing financial proneness of the Economy is increasingly distancing Economy from the management of the common good, from real productive activities and from the benefits for national States.
- It is an activity aimed at an urgent paradigmatic change that rejects the numerous forms of injustice.
- It consists of a path to assume co-responsibility between the global north and south, in the care of life and of the Common Home.
- It is a path for churches to know and listen to the cry of the communities affected by mining. In addition, it leads them to understand the strategies and practices used by companies to obtain the legal and social license for their operations. Moreover, it gives means for churches to be vigilant against corporate seduction attempts who try to “buy” support and blessing.

Human Rights violations committed by mining companies

When banking services, investment funds and pension funds are contracted, those who do so must be guided by ethical codes based on the values assumed by the institutions and exclusion criteria, such as the non-relationship with the financial system that directly or indirectly finances the mining, fossil fuels, pornography, weapons, tobacco, human trafficking and others. This section lists some of the human rights that are among the most frequently violated by international companies focused on the mining sector:

Mining, one of the first and most enduring forms of exploitation of the Latin



American peoples. It is one of the harshest portraits of capitalism - it is a 'people-grinding mill', as Darcy Ribeiro (1996) pointed out. 'Mining-dependence' is nowadays the iconic symbol of local mineral extraction. This phenomenon acts as an entropy in the territories, dissipating all the energy that is around them. Mining-dependence is an opposing force, which inhibits communities affected by mining activities from devising ways of living in their territories that are not dependent on the mining activity, mitigating the generation capacity of Good-living.

By affecting livelihoods, on wants and on doings and by drying up their energies, mining-dependence makes the impacts of mining to be minimized and almost accepted by society itself as the 'only way out'. Impacts such as the relocation of residents, foul air, noise pollution and water contamination, the lowering of water tables and the rupture of dams are commonly there, in regions where mining is present. This sabotage is reductive, transforming plurality into a single lens for reading the world, making the perverse impacts of mining necessary for 'progress' - but whose 'progress' and for whom? As much as this phenomenon seems to be financial, anyone who thinks that his or her problems are fixed on the 'surface' is wrong. Mining-dependence also acts in the political and social spheres, conditioned by the needs, actions, interests and profits outside the communities.

A recurring theme in the case studies at the core of corporate-related human rights violations is land and environmental rights, which are inextricably linked to the livelihoods of people living in communities where companies operate. To avoid conflict, financial institutions should require companies to engage in meaningful consultation with local communities and obtain their free, prior and informed consent (FPIC) for the planned operations. It should be noted that women and men are often disproportionately affected by local business operations. Financial institutions should therefore require companies to ensure that women are consulted and represented in decision-making processes. When financial institutions invoke confidentiality terms to escape disclosing data about their financing processes, this creates the impression that they are using the terms as an excuse to avoid divestment in socially and ecologically harmful companies. Transparency is key to promoting accountability. At a minimum, financial institutions should therefore publish which companies they

engage with, why, for how long, and what the goals of this engagement are. In cases of particular concern, or in relation to specific sectors such as mining and crosscutting issues such as climate change, they should also consider engaging with the companies in question collectively in collaboration with other financial institutions.

Relationships with controversial companies can significantly damage the reputation of all involved: not only those enterprises who violate rights, but also those who hold a financial relationship with them. Furthermore, in the long term, companies that adhere to unsustainable business models face a high risk of becoming asset-locked, which in turn significantly increases the financial risk for their investors. In this sense, the direct participation of the company also has a risk-mitigating effect. Costly disputes can be avoided if the financial institution acts transparently in accordance with the social and ecological business principles that for the Churches are very clear in its Social Doctrine. In the apostolic exhortation *Evangelii gaudium* (EG), Pope Francis calls for ‘disinterested solidarity and a return of the economy and finances to an ethic in favor of the human being.’ (EG 58)

Let us build a Samaritan economy to face the economy of death,

Mining is at the origin of the capitalist system. For Latin America, extractive economies represent a past and a present of pain and violence with its imperative of systematic degradation of collective life, a territorial alienation with the emptying of local economies, and consequently, in it we have one of the roots of poverty. However, peoples and organizations have devised and recovered successful alternatives aimed at common welfare, such as good living, agro ecology, degrowth, economy of the common, eco-feminist economies that respect the rights of Mother Earth. The Pope proposes similar reflections when he invites and promotes the Economy of Francis and Clare initiative when he called for a ‘pact’ to change today’s economy and bestow a soul to tomorrow’s.



Pope Francis at the second world event of the Francis Economy said, 'We need a new comprehensive paradigm, to train the new generations of economists and entrepreneurs who respect our interconnection with the Earth. But there is not much time left.'

Systemic crises like the one we are going through need systemic alternatives. A concrete action has to do with RETHINK our investments. 'We can no longer trust the blind forces and the invisible hand of the market', says Pope Francis (EG 204). As a transition process, it is urgent that our churches, universities, religious congregations generate ethical codes of investments that recover the evangelical call of acknowledging Jesus in the sharing of bread (Lk 24, 13-35). In communion with the communities and territories affected by mining in America and compassionate with the cry of a devastated and mistreated Mother Earth that groans and suffers labor pains (LS, 2), the call is made for a Samaritan Economy, which distances itself of logic of extractivism.

POST EXTRACTISM: the option for a Common Home

Pope Francis exclaims, 'I want to ask, in the name of God, that the large extractive corporations - mining, oil -, forestry, real estate and agribusiness, to stop destroying forests, wetlands and mountains, to stop polluting rivers and seas, stop poisoning the peoples and the food'. In accordance with this call, the Christian organizations are encouraged to assume a Samaritan economy that acts as an instrument of the missionary action of the Church and is capable of transforming the economic model characterized by the blind voracity of a type of mineral exploitation that does not stop growing and expanding; that the more it extracts and the more it preys, the more it needs to continue destroying nature. As a Christian option for bestowing soul to the Economy, Pope Francis invites 'to think about social, political and economic participation in such a way that it includes popular movements and encourages local, national and international government structures with that torrent of moral energy that arises from the incorporation of the excluded in the construction of the common destiny' (cf. FT 169)

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Large-scale transnational mining that presently expands over the vast geography and social diversity is a contemporary expression of the colonialism inherent in the development of capitalism as a civilizational project. It is due to the centrality of financial valuation that vital assets such as water sources, biodiversity and clean air continue to be destroyed nowadays to extract minerals of which the value is fixed and measured, not so much for the utility of its social uses, but because of its commercial value. Therefore, the prophetic commitment to help transform the economic model of inequalities is urgent. We understand that it is urgent to rehabilitate a healthy policy and action with a financial market that keeps human dignity at the center, and that social structures are built on that pillar promoting “concern for nature, justice for the poor, commitment to society and inner peace”. (cf. LS 10)

In Querida Amazonía (Dear Amazon), the supreme pontiff denounces economic extraction projects and other industries that destroy and pollute (cf. QA 49). In the final document of the Synod for the Amazon, ecological conversion is also raised from an economic point of view. For this reason, Divestment in Mining emerges as a conversion action after listening to the life and demands of the peoples and nature. Divest in mining is an act of ethical coherence within the church and its institutions. It helps us not to be complicit in the destruction of the Common Home and to be by the side of many communities that suffer the impacts of extractivism.

(3) 10 PRINCIPLES FOR LIVING THE FRANCIS AND CLARE ECONOMY



Principle 1. We believe in Integral Ecology (Keyword: Integral Ecology):

We believe in an integral ecology that acknowledges human, social, environmental, political and economic relationships, that is supported by Franciscan and Clarian values, that guarantee life in its dignity, and that is not harmful to other beings. Let it start from the foundation that everything that exists and lives must be respected.



**Principle 2. We believe in Integral Development
(Keyword: Integral Development):**

We believe that it is only possible to think of development as allied to the care of creation, with the participation of the impoverished in the processes of construction of social and economic policies. We believe, therefore, in integral human development as a fundamental principle of the necessary structural changes, which presupposes the sovereignty of peoples and the struggle in territories, and suggests a solidary, fraternal, ecological and democratic economy (FT 169).

**Principle 3. We believe in anti-capitalist alternatives
(Keywords: anti-capitalism and good living)**

We believe in Good Living because capitalism is an economic system whose own laws generate exclusion and inequality (EG 53), which makes it an unbearable system that needs to be overcome, along with colonialism and patriarchy. We believe that a supposed “inclusive capitalism” is contradictory to the option for respect for creation and for an integral ecology and is not the answer to the crisis we are experiencing. We believe, therefore, that the good living is the practical philosophy that makes us walk towards the new economy built under the paradigm of equality, sustainability and citizenship.

**Principle 4. We believe in the Commons
(Keywords: The Commons and the role of the State):**

We believe in the Commons because neoliberalism, the contemporary version of capitalism, has accentuated the characteristics of an economy that kills, with the idolatry of capital and the market. We believe that it is a limited thought, which resorts to the magical theory of ‘dripping’ as the only way to solve social problems, which, in turn, does not work, as the market does not regulate everything (FT 168); on the contrary, it makes politics a hostage to a technocratic economy (LS 189), and undermines the necessary role of the State in guaranteeing of inalienable social rights, as it privatizes rights and nationalizes losses.

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Principle 5 - We believe that 'Everything is interconnected'

(Keyword: Eco-social Crisis):

We believe that overcoming the crisis takes place through paths where everything is interconnected, including solutions to the socio-environmental crisis that have environmental, social, economic, distributive and political implications and that mainly affect the impoverished (LS 25), the indigenous and traditional peoples.

Principle 6 – We believe in the power of living peripheries

(Keyword: the peripheries as a starting point):

We believe that the path of rebuilding new economies passes through the 'seeds of hope sown patiently in the forgotten outskirts of the planet, these offspring of tenderness that struggle to subsist in the darkness of exclusion.' (Pope Francis)

We believe that the revolutionary experiences that spring from the emancipatory struggles of social movements, grassroots communities, native peoples, popular articulations, and so many other similar ones are to germinate in the peripheries.

Principle 7 - We believe in the economy at the service of life

(Keyword: restore a soul in the economy):

We believe in the urgent need to improve the economy, placing life in its diversity and dignity at the center of social relations, in the construction of a new more egalitarian society, where women, children and adolescents, black people, indigenous peoples, LGBTQIA+ communities and all other oppressed groups have their bodies respected and rights guaranteed, guided by the values of universal sorority/fraternity, diversity of what is sacred, social justice, peace and sustainability.

Principle 8 – We Believe in Communities as a Way Out

(Keyword: territory and praxis):

We believe that territoriality, understood as the space of concrete experience in everyday life, has a crucial role in the construction of new economic practices. We believe that it is from the ground of real existence and praxis that the political and social being is forged, enhancing knowledge and actions with local actors as



the protagonists, being part of the necessary action for macro-territorial change. We believe that decolonization begins with a historical reparation, and must be constituted in the struggle for the sacred territorial rights of native peoples and quilombolas. We believe in the praxis of liberation that effectively values cultural plurality against all the de-territorialization of the peripheral peoples, of peasants, migrants and other marginalized people.

Principle 9. We believe in Integral Education

(Keyword: Global Educational Pact):

We believe in a public, free, inclusive, innovative, liberating, environmental and artistic education that meets the needs of society, and that enables reflective and critical people to learn. We believe in popular education as a synthesis of the culture of encounter. We believe that teaching, research and extension must always be directed towards new economies, and that basic education must be integrated in the same perspective.

Principle 10. We believe in solidarity and in the cry of peoples

(Keyword: social movements):

We believe in a sustainable, democratic and fraternal economy that disrupts social inequalities, provides human emancipation and guarantees the right to land, roof and work, building income-generation mechanisms that strengthen cooperation, association and self-management. We believe in an economy based on social justice, which recognizes diversities, and creates networks between social movements based on the principles of solidarity and agro-ecological economy.

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(4) THE HOUSES OF FRANCIS AND CLARE: A call to an economy of proximity, care and the defense of rights



The premise that structures the Houses of Francis and Clare (CFC) project is - firstly - a popular, community and participatory reception of Pope Francis' call to 'establish a "pact" to change the current economy and restore a soul in the economy of tomorrow.' The heart of the Houses comes from the recognition of the territory's potential; for a long time now, women and men have been organizing to transform ruins into new buildings and turn their spaces into beacons of hope.

Understanding this identity of the Houses may lead us to realize that the consolidation of the Houses of Francis and Clare are born from the strategic meeting of several initiatives already lived by communities spread across the country and that are inspired by a new breath that comes from the Pope's call. They are motivated to break with outdated economic structures, leverage these works and projects from a space that is a reference for the community. Evidently, it does not presuppose the obligation of a physical space immediately. This space is a reference and is mostly the ambience offered, which favors the spiritual



experience, an exchange, dialogue, listening, planning and carrying out projects. Two core values inspire the Houses. The first is to recognize that there are alternative ways of making economies. Moreover, these formats are already being tried with the fruits of Solidarity Economy, Community Banks, rural-urban integration initiatives, with projects with local entrepreneurs, collectives of community producers and with cooperative work. The mission of the Houses is to integrate them more and more into community life, so that the community is the means and end of the work to be developed. The ultimate value is to acknowledge the economic citizenship of all social stakeholders; women and men, in the countryside or in the city while they are producers and consumers and are subjects that make and transform the economy.

Local organization does not overshadow the incessant universal struggle to overcome capitalism, because we need to think and act - both locally and globally. We need to mediate universal reality with concrete experiences, creating the tension that is necessary to transform structures directly at the bases that sustain them. In addition, organizations are there to acknowledge that the territories have answers to the situations that affect people, and how they can walk paths of fraternity.

To facilitate the understanding of the identity of the reference-space as an environment for experiencing collective construction, inter-beliefs, assuming the banners of emancipation and care for the Common House, we present ten mystical axes that underlie this movement of the Houses de Francis and Clare:

1 -A meeting place for the impoverished: Theological spaces through which young people will be able to experience dialogue and self- denial as Francis and Clare of Assisi did. They also are ecumenical spaces for inter-religious dialogue with the great religions. They are building spaces for people who do not profess a religious faith, but who believe in justice and economies that are born of solidarity.

2 - A place for work and contemplation: The construction of a mystical itinerary of formation, so that the fruits of the work of the young people

of the house are directed to the community, with sharing and exchanging of experience between the youths and the community. May this work consolidate and commit to a life project, with the practice of justice in the Common House and with the construction of Good Living. Prayerful spaces open to the territory, where all people are welcome and can share in a plural spirituality.

3 - A place for cultivation and preservation of biodiversity: A space of care for the Common House, through soil cultivation, agro-ecology practice and opting for proximity economies. Not only in rural areas and/or in traditional communities, but also especially in urban centers where the dimension of harmonious coexistence with flora and fauna must be addressed. We must promote the return to the land and the option for a simple and frugal lifestyle; learn to live with few things and share what little you have.

4 - A place for innovation with renewable energies: The promotion of networked knowledge and integration between center and periphery. To train the youth of the territory to know, produce and improve multiple technologies, guaranteeing participation and new means of social transformation.

5 - A place for leveraging regional territorial development: Through research and extension along the territories, producing science in order to democratize knowledge economy with access to impoverished populations. Ensuring partnerships with Universities that have similar projects, so that scientific knowledge is at the service of plentiful life. The academy and organized social movements are essential in the discovery of new formats of action, scientific knowledge and exchange of initiatives that can generate local engagement.

6 - A place for experiencing and deepening Pope Francis' humanism of solidarity: The call for the experience of fraternity and social friendship is at the heart of Pope Francis' humanism of solidarity, inviting people of good will to experience the dynamics of dialogue, of peace building, inclusion of the poor, care for the common home and the practice of justice.



7 - A place for getting to know spiritualities for liberation: To experience the mystique with open eyes, to understand humanity through a liberating practice. To defend and fight for the 3Ts: Terra, Teto e Trabalho (Land, Roof and Work), so that the House of Francis and Clare can be a laboratory for state public policies. Respectful, collaborative and plural coexistence of expressions of faith and religiosity is important not only to welcome the most diverse profiles present in the community, but also to have an inter-religious dialogue with the opportunity to drink from ancestral, cultural and religious knowledge preserved in religious manifestations and creeds.

8 - A beacon of hope for youth: The Houses of Francis and Clare must strive to be the antithesis of the reality faced today by youth on the periphery. The culture of encounter must annul the current scenario filled by the globalization of indifference and the disposal culture, which handpicks those who have the right to dream. Young people want to live and they set out to build the Civilization of Love.

9 - A place for sharing global experiences for another possible world: To experience and share different life experiences and practices of solidary and participatory construction for another possible world. To connect popular movements, pastorals, ecclesial communities and other collectives fighting for peace and justice.

10 - A place for hearing the cries of the Earth and humanity: local claims are in tune with the cry of the earth and humanity. Recognizing that “everything is interconnected” is to proclaim that socio-economic, environmental problems have the same root, and that the transformation and overcoming of these challenges spring from the very ground of the communities.

Moreover, for all ten axes to become real and an integral part of the identity of the Houses, it is necessary that they become environments of belonging. Without belonging, there will be no acceptance, no listening, no mystical life and no transforming work. The Houses need to be spaces for collective construction

THE ECONOMY OF FRANCIS AND CLARE

DENOUNCEMENT OF FINANCIAL VIOLENCE AND
ANNOUNCEMENT OF ECONOMIES FOR THE GOOD
LIVING OF PEOPLE

to 'do with', 'know with', 'plan with' and act with the community.

The novelty is the method, the nature of the Houses as spaces for learning and holding transformative potential in the peripheries of countries and the world. Many of the works that can be developed in the Houses are already known initiatives, such as Community Banks, social currencies, groups of women entrepreneurs, conversation circles, training spaces and work with children. In addition to recognizing in these struggles the impetus of economic transformation, it is also necessary to convert the view and realize that the organization and militancy of other social, political, religious actors in the territory also carry claims in the sense of the care and administration of the goods of the Common House. The construction of networks - from the Houses - collaborates to feed the common dream.

Community practices announce the culture of peace. We believe that the collective hope that moves the portion of women and men in their places breaks with the criminalization of the periphery, because it manages to reveal the good fruits and experiences of self-management that spring from the spaces normally affected by the single narrative of violence, the absence of public policy and death signs.

This ecological and humanist community reaction is for us the breath of the divine *Ruah* that inspires the struggles for our definitive entry into the 21st century. A political economy based on solidarity relations, in which community participation is a principle for cities with more public involvement, and forging a new economic architecture in place of financialization: The construction of common spaces to live, share and understand challenges. After the covid-19 pandemic, it is certain for us that the biggest challenge will be to relearn how to do common good collectively.

The Houses of Francis and Clare are a way of organizing oneself in the territory. The work, the space and the sustainability of each House stem from the experience of each community that comes together with the common desire to respond to local problems as a beacon of hope. Go, call all the people who water the good dream of a 'New Earth', call the restless youth to live and live well, gather the best of today to build a different tomorrow, in which the economy is the most beautiful way of caring from *Oikos*. From the Houses, new Franciscos and Claras will realign humanity.



Brazilian Articulation for the
Economy of Francis and Clare
<http://economydefranciscoeclara.com.br/>

Red Iglesias y Minería
<https://iglesiasymineria.org/>

To also sign this manifesto of the
Economy of Francis and Clare:
<http://economydefranciscoeclara.com.br/>





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