



LET'S SAVE HUMANITY AND THE PLANET!

SUMMARY DOCUMENT

4TH WORLD MEETING OF POPULAR MOVEMENTS

For the past seven years, women and men workers, peasants, youth, indigenous peoples, the poor, the neglected and excluded, coming from the urban, rural and labor peripheries, have gathered at the World Meetings of Popular Movements (WMPM) in dialogue with Pope Francis, to be heard and ensure visibility to our concerns about the increasing injustices caused by exploitative and exclusionary capitalist globalization.

We gathered to reflect and share our social struggles, organized from the community level, which in these times of pandemic were particularly important for hundreds of millions of people. We also met to propose ways to access the rights to Land, Housing and Work and to think about a new human paradigm that overcomes the inhuman structures that are at the root of the socio-environmental problems that afflict us.

As a result of the first three meetings, and in dialogue with Pope Francis, [important proposals and concepts](#) emerged. They are condensed in the three documents of the movements and in the support of Pope Francis reflected in his three speeches.

In 2021, the WMPM will be held virtually in two different sessions. The first session was on July 9, when delegates from 50 countries met; and a second session with Pope Francis is to be held on October 16 2021, the day we commemorate the struggle of peasants for the right to the land from which our food comes from.

The following statements are a sort of synthesis of the discussions of July 9.



1. Humanity is in crisis as a consequence of a destructive, toxic and inhumane economic system.

Since the announcement by the World Health Organization in December 2019 of the spread of an unknown virus, the whole of humanity has found itself unprotected, has been plunged into fear, has accompanied with pain the suffering of millions of infected people and the loss of thousands of lives due to the disease.

The pandemic has revealed what the world's popular movements have been denouncing: the exhaustion of the exploitative capitalist system, predatory and destructive of life, which puts profit above human beings and nature. The inequalities have become more pronounced than ever in the history of humanity, both among peoples and within nations. It is enough to see the unjust distribution of vaccines to understand that there is no truly caring international community but a grotesque domination of large economic groups and a handful of powers that monopolize indispensable goods, such as the vaccines that stop the pandemic.

In short, the rich and powerful are today richer and more powerful because they have taken advantage of the needs of global confinement and, at the same time, this handful of rich people have taken advantage of the sentiment of survival of all the rest. The poor are poorer today. Health and social protection systems have shown their inadequacy and dysfunctionality during the pandemic, and this is a direct consequence of decades of neoliberal adjustment of schemes that have left millions and millions of vulnerable people without any safeguards.

2. Awareness and solidarity are growing among the peoples of the periphery.

The urban, rural and existential peripheries that resist the throwaway culture and the globalization of indifference, on the contrary, have adopted an attitude of solidarity, effort, voluntarism and willingness in the face of the crisis. These



attitudes are reflected in countless local actions to mitigate its immediate effects.

During these times of pandemic, popular movements have dedicated themselves to cooking in community kitchens and distributing food among the poorest, among all those people who subsist on the income they generate during the day and who were unable to work during the confinements, which in turn produced a growing demand for community kitchens. Also, many organizations have created solidarity funds to support those who lost their jobs.

They organized to make protective clothing for health systems and to distribute masks for essential workers who had to continue their activities.

They have organized themselves to share not only food, but also water. They have also dedicated themselves and are organizing to produce sanitizers and distribute disinfection elements in poor neighborhoods, so that care measures can be taken there as well.

They have organized themselves to continue with essential tasks, mainly food production, distribution and also waste recycling.

They have organized to fight against police abuses against those who had to go out to work to bring bread home, such as street vendors.

They have been organized to counteract the educational gaps among school children, especially in those places where connectivity does not reach efficiently or where the necessary devices for virtuality are not available.

They have organized themselves to make the most of their time, to do virtual political training, to think critically and to elaborate proposals to get out of this crisis in a better way.

We, the popular movements, are community defenders: Indigenous communities have organized to guard their territories and cultures from corporate encroachment. We have also fought in every neighborhood against



evictions and evictions of those homeless families who ran out of income to pay their rent.

This is in addition to the efforts of millions of people, domestic workers, health care workers, teachers, Christian and religious communities, who have been engaged in the neighborhoods and deserted streets with countless actions of affective and effective solidarity.

We observe that among the humble, among working people, in the peripheries, there is a growing awareness of the need to take back control of the public, of the commons, which have been hijacked by the vested particular interests of tiny greedy minorities whose profit motives continue to exploit squire and horde much needed resources by those most in need.

3. A new paradigm is urgently needed to overcome the dilemmas of humanity.

In this IV WMPM we reaffirmed our struggle for land, roof and work for everyone and everywhere. We concluded that returning to normality before the Coronavirus would be suicidal. Without neglecting local struggles, we agreed to prioritize as immediate demands of the popular movements the following points of universal scope:

- Free public health care systems
- Release of vaccine patents
- Obtaining a universal salary for all people without a fixed income.
- Guarantees of human mobility for migrants and refugees free of violence and restrictions on basic human rights
- A global moratorium on evictions until the pandemic situation is overcome and the planning of a public and social housing system.
- Implementation of a Popular Agrarian Reform, imposing a maximum size of agricultural property, prioritizing the production of healthy food, and adopting agroecology as the main method of production that replaces the pattern of transgenic-based agribusiness.



- Strict compliance with multilateral commitments on climate change mitigation and adaptation.
- Suspension of all extractive actions to stop ecocide in the Amazon and other hotspots of the planet.
- Lifting of all unilateral measures by **superpowers** that impede access to medicines and humanitarian assistance.
- Debt cancellation for developing countries

We advocate the **construction of a new paradigm of integral human development** that prioritizes life before profit, that harmonizes human and environmental relations. We understand that the fight against poverty and exclusion is a political challenge and not only a social problem. Therefore, a profound reformulation is required: to build a new human, egalitarian, fraternal, free, participatory and ecological model of development. The pandemic of covid-19 deepened inequalities but at the same time highlighted the role of popular movements in the poorest communities.

We propose a **new international architecture**, in accordance with the multipolar system, that respects the self-determination and sovereignty of peoples but promotes international governance based on solidarity and cooperation, where world peace, participatory democracy, economic planning, social justice and respect for nature are understood as part of an integral whole.