

Produce differently

Buy differently

Live Differently

PAVA

(French and Italian acronym)

We live in a society that often confuses an individual's identity with his consumption of property, which is often superfluous. This society too often encourages hard and uncontrolled consumerism with the main, if not exclusive, goal of maximizing profits in order to satisfy shareholders' expectations, be they businesses, large investors in capital or even individuals attracted by speculative returns.

However, the story told by this "appetite" for consumption - the personal identity of consumer fills that of the worker - is partisan. Because consumerism maximizes exploitation: it leads to an ever-greater exploitation of the weakest subjects of our societies and those of the companies mobilized to serve this consumption appetite. Moreover, in these "producer" societies, worker protection barely exists, or not at all, fueling continued pressure on the protection of workers in consuming societies. The weakest are thus caught between increasing pressure to consume on the one hand and a smothering of rights and protection on the other hand.

Unfortunately, this leads to an ever-increasing exploitation of the weakest members of our society and members of societies where companies are mobilized to serve this consumption appetite.

It is time to tell another story: a society of quality will be one where it is possible to produce and consume in respect of the environment, the territory and the identity of those who live there.

This history, to replace the one that favors consumer ecstasy, is that of a development of solidarity, which is not linked to the past, but on the contrary that innovates by exceeding the current norm suggested if not imposed, of consumption of pollutants. all kinds (chemical, technological, marketing, ...).

Only a development consistent with the values of solidarity, the founding values of our societies and of the European Union, can bring together citizens divided by lack of work, and even more by the lack of a collective culture. Leakage in consumption is not a factor of cohesion, on the contrary it divides even more between those who can only look at "well-filled shop windows" and those who can empty them or ignore them. This segmentation fuels violence and radicalism of all kinds.

This is why the democratic forces in the European Union, both associative and trade union and political must mobilize and initiate the battle to Produce, Buy and Live Otherwise, as proposed by the Association Cultura contro camorra.

Indeed, solidarity is at the center of the activities of the Cultura contro camorra Association, which, since its creation, has been fighting against all forms of organized crime. The latter, present and represented at all levels of the political decision, now operates too often in an "apparent" legality, dividing society by violence and radicalism.

To start this change, let's fight supporting "goods that have a history".

Cultura contro camorra is aiming at fostering synergies with and between structures rooted in the same values, from the production of goods and services to their marketing and consumption or use.

"Products that have a history" are for example:

- corporate property confiscated from organized crime organizations;
- goods produced by workers' co-operatives who have taken over an enterprise "abandoned" by its owners;
- products from groups of small producers, local working according to ethical principles of solidarity.

These "products that have a history" tell us that it is possible to:

- produce quality (and even better quality) while keeping prices that allow everyone, including the weakest, to access to this quality;
- enable producers to work with dignity in a manner respectful of their customers and the society in which they live, and in particular by valuing local traditions and know-how;
- enable some producers to overcome the barriers they face in finding markets (for example, when they produce in areas where organized crime is very prevalent, or in areas where traditional distributors are dominant);
- innovate in the way of distributing productions and trading, including using advanced technological tools but respecting the dignity of the consumer, including the weakest.

Let's create "other" spaces of encounters and struggles.

Cultura contro camorra proposes:

- to support the creation of collection and distribution centers for goods "with a history";
- and, to create and support the creation of centers of multi-cultural and inter-cultural conviviality to propose and encourage to consume otherwise, starting from

the discovery of the richness of the culture and the gastronomic roots of the participants.

Particular attention will be paid to the mobilization and participation of young people.

A conviviality center is defined as a permanent space for presentation and, where appropriate, distribution of products that have a "history".

The centers of conviviality will thus be "other" spaces where "nourishing" consumer products, innovative or alternative production techniques, cultural performances whatever their support (books, films, visual arts, music ...), everything that gives concrete content to the desire for conviviality, to the requirement to "live together".

In this perspective, a center of conviviality is a space where production, consumption, culture, discussion and struggle converge.

The initiators of this experiment could be:

- the association "Cultura contro camorra", present in Belgium and other European countries, supporting all those who fight against organized crime, which has as its antenna in Italy the "Comitato Don Peppe Diana";
- the Comitato "Don Peppe Diana". We are late, but we are always on time;
- the Nuova Cooperazione Organizzata, which together with its social cooperatives manages businesses confiscated from the camorra (Neapolitan mafia) in Casal di Principe and neighboring municipalities;
- the "Acteurs des Temps Presents", Belgian association, because there are other solutions than austerity, because there is wealth for all. Because common happiness is a right;
- the "Lesvos Solidarity" cooperative of the Greek island of Lesbos, which deals with the reception of migrants and produces bags with the lifejackets used to pass from Turkey to the island of Lesbos;
- the "Coop 1336", owned and managed by workers from the former Lipton plant (tea and herbal tea) in Marseille who, after 1336 days of occupation of the factory, to avoid relocation, acquired the structure and work in self-management;
- the "100PAP" association, a social brewery in Brussels, bringing together undocumented migrant workers;
- any other production or marketing organization that shares our values.

Organizations able to develop the commercial aspects of these initiatives will be gradually integrated while committing themselves to respect and integrate in their activity the principles of sustainability and the ethical value of products.

Typically, a conviviality center should be located in an easily accessible area and should have the necessary space (between 60 and 100 sqm) to ensure the distribution of products as well as the organization of meeting, discussion and tasting activities and, more widely, conviviality. This space could be available full-time or on a time-share basis with compatible activities (e.g. a neighborhood bar).

Cooperation with structures that share the same ethical concept of solidarity, including cultural structures (theatres, for example) will be sought.

Such places of active and intercultural conviviality are particularly likely to raise interest and inspire younger generations who could discover the richness of their culture and the other cultures they frequent, for example from their own gastronomic roots and by confronting them with those around them. The current craze for gastronomy among a large part of the young generation - men and women - thus appears as an important, if not privileged, vector for the creation of these centers of conviviality.

Let us write our history **OURSELVES, prevent brutal speculation from imposing a model contrary to our values of solidarity.**

Together we can win!