

TOOLS FOR SOLIDARITY

NEWSLETTER



SUPPORTED VOLUNTEERS

EDITION

**Interviews
with SV**



**Changes in the
workshop**



**Ethics and
solidarity**



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WELCOME AND GOODBYE



We gave a very big welcome to Caroline (Scotland). We also had the opportunity to say hello again to former volunteers Victoria, Peter and Ian from Belfast. For one month we had the pleasure of working with Kavita who helped produce policies for the organization and well as fixing machines.

Unfortunately we said goodbye to Sofia (Portugal) and Christie (Scotland). We said goodbye to Simon (Uganda) as well because he returned home to run our project in Jinja, Uganda.

So, the current volunteers of TFS in Belfast are: Francesca (Italy), Moritz (Germany), Ángel (Spain), Lisa (Italy), Saara (Finland), Boglárka (Hungary), Betta (Italy), Laura (Spain), Anton (Russia), Brenda (Argentina), Caroline (Scotland), Conor, Stephen, John, Peter, Liam, Conor, Daniel, Larry, Sam, William, Anthony, Nancy, Victoria and Ian. Thanks also to the volunteers in Downpatrick, Mourne Grange and the Isle of Man. Thanks!

WHAT IS THE SUPPORTED VOLUNTEERS PROGRAMME IN TOOLS FOR SOLIDARITY?

The Supported Volunteers programme in Tools For Solidarity tries to reverse the idea that people with disabilities need support and that this precludes them from making a positive contribution. On the contrary, the increasing social participation of our supported volunteers and their capacity for teamwork made us think that they can also undertake meaningful work in solidarity with others. Therefore the Supported Volunteers in Tools For Solidarity are a fundamental part of our organization and they work the same as any other volunteer refurbishing tools, sewing machines and developing our projects abroad. Their desire is to help the people who are suffering the consequences of our unequal global social structure. Tools For Solidarity is simply the means by which that work is performed.

Any Supported Volunteer that comes to Tools For Solidarity receives personal support from our local and international volunteers. In addition to that Tools For Solidarity takes care to help to develop

their skills and also their desire to help others. To carry out this project, Tools For Solidarity contact different associations of people with disabilities which are responsible for meeting the needs and desires of these people. These organizations identify individuals concerns and help them to make a decision about the kind of help that they want to give and the kind of job they would like to work on. If, after this deliberation, they conclude that they want to carry out their work in Tools For Solidarity we keep in touch with them and we start to work together.

In Tools For Solidarity, we also want that our Supported Volunteers can find the best possible conditions for developing a work-plan based on their interests. This includes an optimum work environment and supportive external conditions to promote personal development. On the first factor, all our local and international volunteers try to create the ideal working environment for each other.

THE FUNCTIONS OF OUR VOLUNTEERS



Our local and international volunteers work closely with the Supported Volunteers. They come to the workshop on Tuesdays and Thursdays and throughout the day our volunteers stop their daily work to focus on cooperative support with them. The tasks of our local and international volunteers consist of making the work of the supported volunteers easier. Since Tools For Solidarity moved to the new workshop in Sunnyside Street in September 2014 our volunteers have not stopped working on the building to accommodate the needs of the Supported Volunteers programme. For that they

have worked very hard on the building as will be detailed later (installing a disabled access lift, disability toilet, security and safety measures, tidying up and so on).

The daily routine with our Supported Volunteers involves our local and international volunteers developing different tasks: firstly, they cook the lunch every day for the whole organisation - one of our volunteers is responsible for daily cooking. Secondly, they attend to all their mobility needs. Some of our Supported Volunteers don't have the ability to move back and forth independently or they get tired

quickly of moving from one place to other. Thirdly, our volunteers' assist each other with everyday tasks and focus on their work with tools and sewing machines and other tasks such as moving stuff, organizing the working space, cleaning, etc.

Meanwhile, the tasks of our Supported Volunteers are to collaborate in Tools For Solidarity standard work. This means preparing all the equipment to supply tools and sewing machines to our workshops in Uganda and Tanzania. So, our Supported Volunteers can choose the task that they want to carry out from the following options:

Refurbishing tools: there exist lots of different kind of tools that the Supported Volunteers can refurbish and is up to them to choose in which kind of tools are they going to focus depending on their moving abilities and their varying handling with the necessary tools to carry out that job. There are multiple options: chisels, hammers, g-clamps, vices, spanners, stilsons, screwdrivers, etc.

Cooking: our volunteer Larry is currently carrying out this task –it has been doing it for some months because he is doing a cookery course but is not an exclusive task of Larry–. Any of the Supported Volunteers that come to Tools For Solidarity have the opportunity to devote to this task. Cooking tasks involve preparing the food to all of our volunteers for lunch time – 12:30–. Also, it is necessary to prepare tea at 10:30 and 15:30 and to help our local or international volunteer to clean all the dishes and cutlery used during the day.

Refurbishing sewing machines: is the standard work in Tools For Solidarity. It consists in the refurbishing of the sewing machines with the refurbishing or substitution of all the defective parts and checking the correct operation once the fix is completed.

Refurbishing and painting sewing machine's treadles: our Supported Volunteer Liam is now in charge of performing this task. It consists in remove the dirt and rust of the not refurbished treadles and to repair the different parts of them, including bolts and nuts. After that, it is necessary to paint them and they are prepared to send to Africa.

All the volunteers of Tools For Solidarity provide training to the new volunteers who arrive at the organization. Previous training on the tasks that we do is not necessary. We are aware of course that is a huge opportunity for some Supported Volunteers to come to work with us in Tools For Solidarity because some people have dedicated their lives to working with tools and maybe now they aren't able to continue doing it because of their physical condition. However, they still have the necessary knowledge and most of them have a better understanding than us in some of the tools we are working with and they can make a valuable contribution.

Nonetheless, we don't expect anything but people willing to help us the way they can. Any help will be welcome and because of that the volunteers will be provided with training to all the people who decide to spend their free time with us.

INTERVIEW WITH LARRY

We have already talked about the importance for Tools for Solidarity of working with people with fewer possibilities. It is time now to give ear to what one of our supported volunteer, Larry would like to say about his experience with Tools for Solidarity.

LISA: Hello Larry! Thank you for accepting to have an interview with me. Would you tell us how old are you and where do you live?

LARRY: I am 47 years old. I live in Donegall Pass in Belfast. I live alone in an apartment in a big building.

Why did you choose to volunteer with TFS?

Volunteering with TFS gets me out of the house. The workshop in Sunnyside



Street is a place where I can do new things!

I chose TFS because I like to do things with my hands and I like to learn how to fix and refurbish stuff. I am happy because all the volunteers of TFS have lunch all together and I love cooking! I especially love cooking for people; it makes me feel enthusiastic when I can share one of my favourite activities with others.

How do you find volunteering with TFS?

I think it is great because I have really good time with the crew! When I am home I am usually feeling

low but as soon as I am with TFS' people I become happy. I would say that TFS has a big and positive impact on my life. Actually I would be very interested if I could volunteer more days during the week. Although when I started some years ago I was able to join them only once per week, now I am going twice.

What is your relationship with TFS' people?

When I started volunteering at the workshop I found very hard to talk and to be understood because of my

speech problems. Now, everyone here at the workshop understands me better than what I can do with myself. I really enjoy coming here there twice per week.

What is the favourite activity you like to do at the workshop?

I actually love fixing sewing machines! I also really enjoy cooking and teaching the volunteers my secrets for absolutely very good roast potatoes.

Do you have any hobbies in your free time?

I really enjoy watching movies on DVD: I have got more than 800 DVDs. I love doing model building, especially airplanes and ships. I have got this fascination since I was 12 years old. I also take different courses at the Belfast Metropolitan College.

Larry, would you tell us what kind of disability do you have?

My disability is called Cerebral Palsy. I have some problems in speaking and moving easily. Being part of Tools for Solidarity is a big improvement for my life. If I hadn't been here, I probably would have been dead since four years. Working with Tools for Solidarity improves my life and at the same time with my time and my skills I can improve someone else's life, even overseas.

MY EXPERIENCE IN TOOLS FOR SOLIDARITY (BY LARRY MARK ANDERSON)

My name is Larry Anderson I attend Orchardville. I came to Tools for solidarity to look round one day and I liked it. I soon started coming in one day a week as a supported volunteer. For the past two years I have been coming in twice a week and so far I have oiled tools, I have fixed sewing machine treadles, packed tools for two shipments that were sent to Africa and cooked for all the volunteers in the old and new workshops.

I work with a guy called Conor who is a Liverpool fan and we have a laugh together – Conor is one of many new friends I have here at TFS.

I can talk things out with John, Stephen and Conor and they help me with any problems that I have.

I find it hard in the new workshop because I cannot climb the stairs and I have to get helped going up

and down them. I don't like to ask for the help but I need it. I can't believe the friends I have made from Italy, Spain, Germany, France, Portugal, Scotland, Finland, Belgium, Hungary and Argentina and I have learnt a lot more than I did during my time at school.

I can't wait until the new lift and downstairs disabled toilet goes in because of my disability I find it very hard to climb the stairs – the good news is the new lift and toilet should be installed in the next two months.

I have also visited our sister organisation, Tools for Solidarity Downpatrick and enjoyed the welcome I received and being able to work with them too. I have enjoying my time here and if I am down I come in and get a laugh with Liam and we get on.

Larry Mark Anderson is one of the Tools For Solidarity Supported Volunteers

INTERVIEW WITH LIAM

LISA: Hello Liam! Thank you for accepting to have an interview with me. Would you tell us how old are you and where do you live?

LIAM: I am 54 years old and I live in Oldpark Road with my son. I have been working with Tools for Solidarity for the past 7 or 8 years.

"I realise that I can help others. I am really happy because now I know I am part of a team."

Why did you choose to volunteer with TFS?

Cedar Foundation helped me to find a placement and so I discovered TFS. I also volunteered with Musgrave Park Hospital but I prefer doing things with my hands, I don't like sitting around and doing nothing. I like when I am useful: I enjoy working with Tools because I can help people that are less fortunate than me.



How do you find volunteering with TFS?

I find it very interesting because otherwise I would not have met so very nice people. I am very interested in what I do at the workshop, it is challenging

and it gives me satisfaction when I overcome the challenges and I realise that I can help others. I am really happy because now I know I am part of a team.

"I like when I am useful: I enjoy working with Tools because I can help people that are less fortunate than me."

What is the relationship with TFS' people?

It is very good: we have fun together, and they treat me as an equal. I meet people from different parts of the world, and I like to show them my way to refurbish the treadles and sand the tops of them. I would also say that there is a mutual relationship between myself and the volunteers because sometimes I don't know how to do things and they show me and in reverse.

What is the favourite activity you like to do at the workshop?

I love refurbishing treadles and listen to the music (and I enjoy trying to dance and generally make a fool of myself) and generally have a laugh with the volunteers.

Do you have any hobbies in your free time?

I don't have any particular hobbies in my free time but, I do like music and football. My football team is Spurs.

Liam, would you tell us what kind of disability do you have?

My disability is that I have a Head Injury.

THE WORKSHOP IS PREPARED FOR THE NEW TIME

About minor and major changes

In the last year since we started moving into the new workshop it has always been one of the biggest issues to prioritize the work that needed to be done at the new building and the work to keep our projects up and running. As 2014 was not just characterized by the movement but as well by our 30th birthday and the start of our new project ASTC the work on the building side had been a lag behind.

This has been changing over the past few months and we are getting closer to the point where we can open our doors to

more supported volunteers (even in wheel chairs)- one of the main reasons to buy this building.



Plasterboard in the main unit

According to this, we got a ground

floor toilet and a lift new lift installed, the latter of whom is unfortunately not operating yet but we're looking to finish a couple of smaller jobs on it within the next days.

Moving to a new building and changing its purpose involves the unpleasant duty of meeting numerous regulations reasonable or not. We had some struggles fulfilling all those but finally we worked our fire-escape-routes out, build new walls and fire doors and plasterboarded the whole workshop.

To the great relieve of especially our permanent volunteers we got heating system installed just before Christmas. It kept the large building surpris-



New shelves for treadles

ingly warm even during the most frozen winter days. However, we started joking that we're going

to be the first and last generation of volunteers with heating as keeping this exposed building warm is not for free. Other than that, the new, clear windows are absolutely fantastic and make the workshop a much brighter and open place.

Furthermore new working benches had been built to enable us to host more volunteers, shelves to store the vast amount of tools and sewing machines and last but not least great self-



New windows

made kitchen units for a more familiar feeling during lunch.

Due to the fact that we suffered to thefts at the beginning of the year we also had to secure the

building better. So we reinforced our doors, got an alarm system and new security fence on our outside wall. Especially the last one gives a really cold impression to people passing by, so we are hoping to get this changed by a local arts project painting the gate and the fence.

You see, a lot has been happening and changing and probably most of you wouldn't recognize the workshop anymore. To all those who are curious about these changes and who would like a catch up or even a complete introduction we are going to open our doors for an open day anytime soon!



New doors



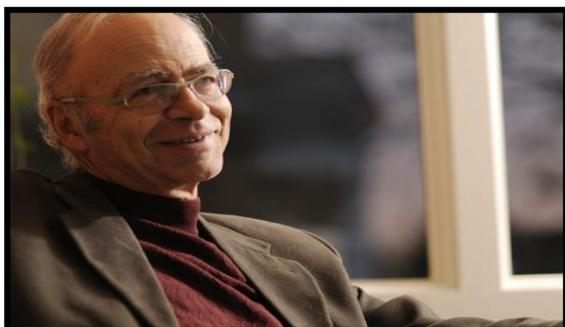
Plasterboard and painting in the stairs

AN INTRODUCTION TO ETHICS

What is ethics? Can everyone be an ethical person?

Ethics is based on differentiating what is right and what is wrong. Although this principle may seem reductionist and difficult to put into the practice, it should not be relativized in excess. There are universal concepts about ethics. In fact, ethics is about the choices we make and these decisions must be made in accordance with the principle that oneself should take the place of the people who are affected by those decisions.

Therefore ethics is as simple as to think “*what would I do if I were in their position?*” “*What decision would I take if I were touched by their circumstances?*” The answer to these questions is also simple. If I were in other people’s position I would chose to suffer as less as possible. That’s to say ethics is reducing and –as far as possible– avoid other peoples’ suffering through our own decisions. Within that range of options not to hurt is not enough because everyone has the possibility of reducing others’ suffering through their actions. The Australian philosopher Peter Singer develops this concept with its famous example of the drowning child.



Peter Singer

“Imagine you come across a small child who has fallen into a pond and is in danger of drowning. You know that you can easily and safely rescue him, but you are wearing an expensive pair of shoes that will be ruined if you do. We all think it would be seriously wrong to walk on past the pond, leaving the child to drown, because you don’t want to have to buy a new pair of shoes – in fact, most people think that would be monstrous–. You can’t compare a child’s life with a pair of shoes!”

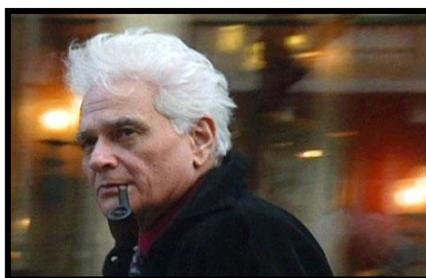
Peter Singer, “The life you can save: Acting now to end world poverty” (2009)

However, Singer’s point of view is that in everyday life of Western countries people have lots of chances to choose between save the life of someone or buy a beautiful pair of shoes. If instead of buying a pair of shoes we donate the money to some development cooperation or other kind of charity organizations, maybe their work could save the life of more than one person. Singer concludes that we are morally required to help because we have the possibility of doing it, the same way as we are morally required on not to hurt.

“If I were in other people’s position I would chose to suffer as less as possible. That’s to say ethics is reducing and –as far as possible– avoid other peoples’ suffering through our own decisions.”

This ethical premise is not only useful for accepting a starting point about the decisions that we make. It is also useful to understand that there isn’t only one kind of people with the chance of being “ethical”.

We, the Western people can easily understand that other people would prefer us to make other decisions: our consumerism cause the destruction of the Southern countries environment and the empowerment of that business that exploit their natural resources, contaminate their water, expropriate their properties and try to eliminate the little freedom they have left. If we act as ethical beings, we would avoid behaving that way because it affects their most basic rights and contributes to worsening their daily lives. But they can help us as well. Those who have had learn to live with less –because in fact they have fewer things– and are able to renounce to what is unnecessary, can be a perfect example to Western countries' citizens who think they can't renounce to anything. Theirs is an example of asceticism and is an example of how to try to reach the happiness in the wisest way.



Jacques Derrida

Jacques Derrida used to say that only people who don't consider themselves responsible –or caring– are close to being truly responsible.

Sometimes stereotypes prevent us of seeing that everyone has ethical concerns. We use to think that a physical problem is enough to renounce the solidarity concerns of someone. But that's only an excuse. Ethics is due to everyone and there is no reason for anyone to be left out of the circle of solidarity. What we can do as volunteers and activists is to help to make this circle bigger. There exist situations and circumstances in which some people cannot carry out an ethical behaviour until the last consequences. For instance, the Supported Volunteers of Tools For Solidarity cannot do all what they

want to do because of problems for moving, but that doesn't mean that they feel disadvantaged compared to citizens of countries Southern countries. Everyone has their own shortcomings and complete each other is a task of solidarity. The people who can –as the Tools For Solidarity volunteers do– bring a small part of their lives to help people, they have also to help people with disabilities to help other people. Is not only about helping them, is about help them to achieve the ethical decisions they made.

Why is ethics revolutionary?

Why is a victory of the people?

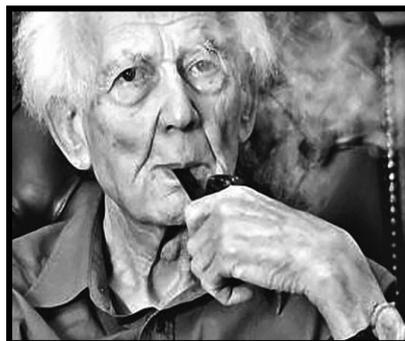
French writer Jacques Derrida used to say that only people who don't consider themselves responsible –or caring– are close to

being truly responsible. No doubt that makes us feel good to think that we do everything possible to help alleviate the hardship, injustice and the needs that exist in the world. Is easy to start to think that way: this thinking consists on believe that all the injustice in the world is because of contingent social life circumstances, circumstances that escape to everyone's control and to which individual action is manifestly ineffective. There exists an interesting paradox about it: in today's world –that we can describe as *technological-consumerist-individualist*– everything seems possible in the field of technological transformations. The media and magazines are full of reportages about how technology is going to improve our lives in the future and how the most incredible exploits will be possible because of this. Basically, all our desires of transcendence, health, transport and interaction will reach a level of perfection that even science fiction has never imagined: artificial intelligence, travelling to other worlds and

establishing colonies, manufacture of new organs for patients who need a transplant from their own cells, recovery of vision in blind people through brain implants, holography, teleportation, instant intercerebral communication and even systems of regeneration of body cells –the eternal life–. All these possibilities open to us usually contrast with the vision that very often we have about the possibility that major changes occur on a social level. When outstanding social changes arise –a redistribution of resources or a reorganization of power– are often described with the adjective "utopian": ideal, fantastic, imaginary and unachievable.

It is no coincidence that this paradox occurs because is the result of more than two centuries of rearrangement of values towards Max Weber's concept "Protestant Ethic". This ethic consists of understanding the

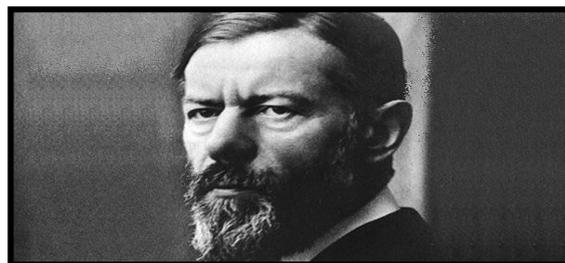
benefit as an end itself to reach above all things. We could fight poverty, but because of our ideological constraints a real fight against



Zygmunt Bauman

it confronts us with very deep contradictions in our commonly accepted value system. The devote the time that can be spent to benefit in other matters is an option charged of a strong negative moral consideration. The polish sociologist Zygmunt Bauman described in a book called "Work, consumerism and the new poor" the strategy of capitalist entrepreneurs, after the Great Depression. These entrepreneurs managed to overcome the crisis through the creation of the concept of "work ethic" and built an ideology and symbolism associated with it –"work

dignifies man"–. Work ceased to be considered only a means of survival but an obligation to which any-



Max Weber

one who had their needs met should be addressed. The negative consideration of the industrial proletariat on appreciation was over because while working for another they started thinking that works for their own dignity.

It is not easy to face an ideology that tells us we can achieve the goals we set in life thanks to technological progress, directly dependent on the accumulation of capital and work as moral obligations. This ideology is not only well built and rooted by tradition and culture, it is also friendly towards individuals of Western countries because provides an answer to the main ethical question: *what can I do against the suffering of so many people?* And it is further, that technological utopia could be possible only if we renounce to reorganize the human social life although we are aware of inequality, poverty, hunger and suffering because we cannot dedicate

The main ethical question for most of the individuals living in western countries should be: "what can I do against the suffering of so many people?"

ourselves to another to do that is not working, because are the work and accumulation that finally in a metaphysical idea of the development of mankind lead us to succeed in our goal. This idea–

asmetaphysical—is fallacious and certainly no less utopian than the distribution of resources. Interestingly, the central idea of Karl Marx’s philosophy serves today as the ideological support for the neoliberal reactionary and conservative capitalists: the idea that the story goes to an end, and that end is the full development of human freedom and well-being. In Marx, this was represented by the idea that was inevitable the development of capitalism by the bourgeoisie and this fact begetting the proletariat which would be commissioned to overthrow the bourgeoisie and establish a classless society. However, the neoliberal capitalists today are profoundly conservative, and they opposes to any



Salvador Allende

change or reorganization in global economic structures. Underlying this strong opposition is the idea that capitalism is the economic system that would lead man to full freedom. That idea is constructed from the modern myth of the invisible hand of Adam Smith, one that moves and reorganizes the market despite the almost infinite variety of economic movements that are given. There is not a test, nor a fact, not a hint, not even a hint of suspicion that the market work that way. Quite the contrary, as evidenced by the famous bestseller French economist Thomas Piketty "Capital in the XXI century" capital has remained largely accumulated by the same hands and families since Karl Marx wrote his first "Capital".

The fact of have organized a mass social ment throughout the world against the established

moral is supported on ethical principles and is a fact

“Ethics is always a victory of people and power knows that it must be adapted to keep its dominant position.”

that has been constantly repeated throughout history. Governments constantly reformulate their claims and their ideology depending on the possibility of a social explosion that is based on a description of the social reality from new ethical views. The

development of the welfare state in European countries during the 20th century took place mainly thanks to the spectre of communism and social pressure on states.

Religions tend to form its fundamental principles to fit the accepted ethical framework which is externally

developed to them. A religion is today more or less accepted or acceptable depending on the ideological position faces many ethical issues (equality of women, social inequality, homosexuality, sex,



Thomas Piketty

power, violence and tolerance of other religions). For example, Pope John Paul II was chosen as a strong anti-communist activist who generated the sympathy of much of the population of

the Western bloc. Meanwhile, Pope Francis is one of the public figures who today are more openly critical of capitalism and has reshaped much of the Catholic doctrines regarding the ideological prob-

lems mentioned above. Ethics is always a victory of people and power knows that it must be adapted to keep its dominant position.

Can we lose ethical achievements? Can social movements be stopped?

Our age is living the first global revolution after the fall of Berlin Wall. The end of the history argued by Francis Fukuyama has lasted about 20 years but the economic crisis that began in 2008 has destroyed this argument. History never ends. The technological modern societies have found a great ally in the interconnection and especially in the opposition to growth and exploitation of natural resources inefficiently. The reaction of the mass media against political choices and social movements opposed to neoliberal classic formula has been wild, trying to curb this social process. People usually think on a poetic form that when an idea creek in the minds of a group of individuals its expansion is inevitable. For refute idea is worth the story of Salvador Allende.

Allende was elected president of Chile on November 4, 1970. Socialist and Marxist, tried to achieve socialism by democratic ways. Quickly, the US government at that time headed by Richard Nixon –which used to refer to Allende as “that son of a bitch”– and whose national security adviser was the



Henry Kissinger and Augusto Pinochet



Francis Fukuyama

famous Nobel peace prize Henry Kissinger pre-

“The reaction of the mass media against political choices and social movements opposed to neoliberal classic formula has been wild, trying to curb this social process.”

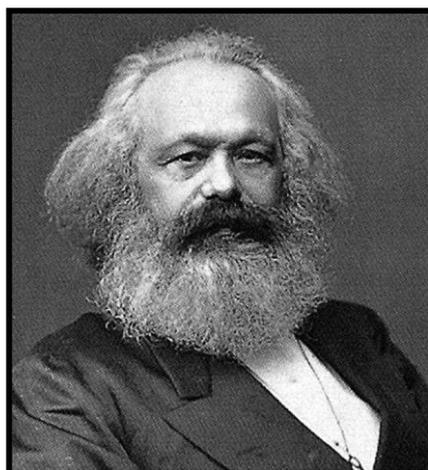
pared a military coup against Allende.

The September 11, 1973 Allende was murdered in “La Moneda” palace by a group of soldiers serving Augusto Pinochet and supported by the US government and the CIA who subsequently established a military regime. Before his death Allende gave his last speech at life from “La Moneda” palace, in which he excelled an idea reflected in several of the most beautiful ever uttered phrases because of their context and meaning: “*They have strength and will be able to dominate us, but social processes*

can be arrested neither by crime nor force. History is ours, and people make history”, “Go forward knowing that, sooner rather than later, the great avenues will open again where free men

will walk to build a better society”. Allende’s idea that social processes cannot be arrested is Marx’s original. Marx and Engels were slaves to their dialectical conception of history and because of that they came to justify the colonial situations. For instance, Engels said that the colonization of the “lazy Mexicans” by the United States was fantastic, as this would bring to Mexico modern capitalist relations of production that would be the germ of

the industrial proletariat which would crush the bourgeoisie and develop the classless society. Marx justified the colonial situation with his famous sentence: "who cares about the damage if the fruits are pleasures?" However, both Marx and Allende were wrong. Marx understood the colonial question especially regarding the colonization of Ireland: if England got cheap labour from the exploitation of the workers of other countries was able to buy their internal proletariat, which given the improving of their living conditions because of other worker's slavery renounced the revolution: "To be free at home, John Bull must enslave people that are outside the borders of their state." Allende's experience shows that people do not reach freedom in any metaphysical way. The social process started in the seventies in Chile has been arrested and similar processes were arrested in many countries around the world as well – including the United States–. They were arrested by arms, by propaganda or both at once and today are still being stopped through the same ways.



Karl Marx

For make social processes move forward we must fight. Fighting doesn't mean taking up arms. Fight means to stand firm in the conviction that there is no other way to achieve justice than through the extension of the channels of solidarity among all

human beings on the planet and through constant discussion and reformulation of ethical values. We

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should never give them up or go back. Fighting means not to believe in myths and legends but to analyze. The only rational way to end hunger is distributing the resources we have. There's no

natural progress of the species, we don't walk towards a horizon of freedom and abundance, pollution of the planet is not going to end by magic, resources are not going to be distributed alone, the domination of the Southern countries won't end by eventually goodwill of Northern countries and loss of state sovereignty in favour of private interests will not change from night to morning. These changes will be possible

if we constantly reformulate our ethical premises, if we criticize each other and if we are never satisfied with that miserable attitude of "we cannot change anything." Everyone can participate in solidarity and to make this social process does not stop we must incorporate the largest possible number of people to the circle.