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# Epistemic injustice and poverty: a clue for a better fight

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# Epistemic injustice and poverty: a clue for a better fight

BY ANACLARA ACUÑA PUÑALES

Master International Development Studies:  
Sustainability, Participation, Innovation

Université Grenoble Alpes | Institut d'Urbanisme et de Géographie Alpine

Professional Master Thesis  
Supervisor: Cristina Del Biaggio

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**sous-prolétariat** des indéfendables les handicapés sociaux  
les plus pauvres familles-problèmes **les inutiles**  
**extrême-pauvreté** des immatures **des instables**  
familles des carences **un peuple de misère**  
des paresseux la racaille les fainéants  
êtres dangereux  
**les plus démunis** hors du système  
insupportables **famille lourde** le bas peuple  
pauvres permanents familles a sociales

**"MANY SMALL PEOPLE,  
IN SMALL PLACES,  
DOING SMALL THINGS,  
CAN CHANGE THE WORLD"**

*Eduardo Galeano*

lumpen-proletariat des gens non intéressants  
**familles à problème** **des indésirables**  
rien à faire **le bons à rien** un buveur  
**irrécupérables** cas sociaux/social **déchet humain**  
familles au pied de l'échelle sociale **d'inadaptés** incorrigibles  
êtres inférieurs  
des gens soumis une intempestive êtres mutilés  
**fou** de cas particuliers marginalisés

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<sup>1</sup> Normally used to refer to the Joseph Wresinski Archives and Research Centre located at Baillet-en-France.

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<sup>2</sup> Figures 3, 4, 6 and 7 are pictures taken by myself.

## List of Abbreviations

ATD - All Together in Dignity

CNAM - National Conservatory of Arts and Crafts

CNRS – National Centre for Scientific Research

GD - General Delegation

JWC - Joseph Wresinski Archives and Research Centre

MDG - Millennium Development Goals

NGO – Non-Governmental Organization

OECD - Organization for Economic Co-operation and Development

PU – Fourth World People’s University

SDG – Sustainable Development Goals

UN - United Nations

UNESCO - United Nations Educational, Scientific and Cultural Organization

UNICEF - United Nations Children’s Fund

USA – United States of America

## Abstract

Why in the 21<sup>st</sup> Century the first of the Sustainable Development Goals (SDG) is still eradicating poverty in all its forms everywhere? Why do we live in such an injustice and unequal world? When looking for answers, our modern society tends to focus on “material” issues, while the underlying system of knowledge production, such as the creation and distribution of knowledge, is largely disregarded.

This thesis is built around the question of how understanding epistemic injustice in the development field may help to respond to the problem of poverty. The approach that ATD Fourth World practices based on recognition and development of poor people’s knowledge may give valuable hints to achieve “another” development.

The essay is structured in two parts, the first one is mainly descriptive; it presents ATD Fourth World and the Joseph Wresinski Archives and Research Centre (JWC); my mission during my internship at the JWC; the methodology and the post-development approach to finally position the organization in the development field by analysing its values and ways of working. Whereas, the second part is more analytical; it discusses that even though ATD Fourth World was founded in the 1950’s, before the emergence of the post-development paradigm, its principles and way of acting are close to this approach and to some contemporary concepts such as epistemic injustice, epistemic violence and ecology of knowledges. In the following chapter, the Seminar of Social Philosophy is presented as an ATD Fourth World’s strategy of fighting against epistemic injustice. Afterward, the Seminar as well as other ATD Fourth World’s actions are regarded from the point of view of the contemporary thinkers and linked with Joseph Wresinski’s thought.

### **Keywords:**

ATD Fourth World; epistemic injustice; epistemic violence; Joseph Wresinski; post-development; poverty; post-poverty



# 1. Introduction

Why in the world are there still more than 1,3 billion people<sup>3</sup> living in poverty and the rich getting much richer? Why are there still many children suffering from curable diseases or even dying? In 2019, 5.2 million children under 5 years died mostly from preventable and treatable causes<sup>4</sup>. Why are there about 258 million children and youth out of school?<sup>5</sup> Why are there still more than 9 million people dying from hunger yearly<sup>6</sup> when our world produces more than enough food for all? Why do 1 in 3 people globally still cannot have access to safe drinking water?<sup>7</sup> Or how is it possible that in the 21<sup>st</sup> Century 4,2 billion people do not have safely managed sanitation services?<sup>8</sup> Why in the 21<sup>st</sup> Century the first of the Sustainable Development Goals (SDG) is still to eradicate poverty in all its forms everywhere? Why do we live in such an injustice and unequal world?

When looking for answers, our modern society tends to focus on “material” issues, while the underlying system of knowledge production, such as the creation and distribution of knowledge, is largely disregarded. We are accustomed to following news and reports of mainstream organizations that show the figures mentioned above coming from “scientific and objective”<sup>9</sup> reports. However, we “forget” to hear the main persons concerned by this issue, the people living in poverty, whose knowledge and experience are currently neglected. The poorest are not considered valuable persons with knowledge and rights.

I did my internship in ATD (All Together in Dignity)<sup>10</sup> Fourth World from the 8<sup>th</sup> March to 2<sup>nd</sup> July 2021. I had the opportunity to get to know an organization that works among and in collaboration with the most excluded families worldwide. Specifically, it aims to make the excluded people known and recognised by the rest of society. Its founder, Joseph Wresinski (1917-1988), argued that people in poverty have unique

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<sup>3</sup> UNDP. <http://hdr.undp.org/en/2018-MPI>

<sup>4</sup> WHO. <https://www.who.int/news-room/fact-sheets/detail/children-reducing-mortality>

<sup>5</sup> UNESCO. <http://uis.unesco.org/en/topic/out-school-children-and-youth>

<sup>6</sup> Mercy corps. <https://www.mercycorps.org/blog/quick-facts-global-hunger>

<sup>7</sup> WHO. <https://www.who.int/news/item/18-06-2019-1-in-3-people-globally-do-not-have-access-to-safe-drinking-water-unicef-who>

<sup>8</sup> WHO. <https://www.who.int/news/item/18-06-2019-1-in-3-people-globally-do-not-have-access-to-safe-drinking-water-unicef-who>

<sup>9</sup> These are concepts that mainstream organizations use to value its reports as accurate, but I believe that what could be understood as scientific and objective could be questioned.

<sup>10</sup> When the association was created in 1957, ATD meant “Aide à Toute Détresse”, then in 2009 it was changed to “Agir Tous pour la Dignité” (“All Together in Dignity”).

knowledge and experience that may shot down barriers and enlighten the way to eradicate poverty<sup>11</sup>.

My internship was based at the Joseph Wresinski Archives and Research Centre (JWC) located in Baillet-en-France<sup>12</sup>, France. I was in charge of assisting the research group of the Seminar of Social Philosophy called *Penser ensemble l'être social avec Joseph Wresinski - Séminaire de Philosophie Sociale 2019-2022* (Thinking together about the social being with Joseph Wresinski – Seminar of Social Philosophy 2019-2022)<sup>13</sup>. This project is constructed across three main axes of research: the right, resistance and injustice linked to knowledge (also known as epistemic injustice in the academic debate). My main duty was searching through Joseph Wresinski's written unpublished archives to enlarge and enrich the discussion.

This professional experience has allowed me to explore in-depth the philosophy of the founder and discover a new approach towards eradicating poverty based on the recognition of the poorest people's knowledge and dignity. I realized that ATD Fourth World, since its creation, has pursued a post-development approach and addressing what nowadays is called epistemic violence.

The term epistemic injustice is quite new in the social sciences, it was introduced to the literature by the philosopher Miranda Fricker in her book *Epistemic Injustice: Power and the Ethics of Knowing* (Fricker, 2007). Nevertheless, this thesis argues that the idea that this concept implies already existed in J. Wresinski's thought time before, but expressed through other words, such as "lack of knowledge", "no access to education", "lack of credibility", "invaluable opinion", "ignorance", "not knowing how to write or read", "lack of culture", "exclusion", etc.

This essay is built around the question of how understanding epistemic injustice in the development field may help to respond to the problem of poverty. The approach that ATD Fourth World practices based on recognition and development of poor people's knowledge may give valuable hints to achieve "another" development. By "another", I mean not the concept of development imposed as discourse by the mainstream; in contrast, it advocates for development as co-creation, as emancipatory or as B. de Sousa Santos said an "ecology of knowledges" (de Sousa Santos,

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<sup>11</sup> ATD Fourth World. <https://www.atd-fourthworld.org>

<sup>12</sup> It is a town in the Northwest of Paris, in the region of Île de France.

<sup>13</sup> Translated by me.

Arriscado and Meneses, 2007).

This thesis is structured in two main parts:

Part one presents ATD Fourth World and the Joseph Wresinski Archives and Research Centre to understand the whole organization (chapter 2). Then, my mission in ATD Fourth World and the main tasks during my internship are outlined (chapter 3). The way I collected data and how it was analysed is commented on the chapter of Methodology (chapter 4). The last section of this part describes the main premises of the post-development approach and how the concept of poverty has changed in the last decades; to finally position the organization in the development field by analysing its values and ways of working (chapter 5).

Part two shows that even though ATD Fourth World was founded in the 1950's, before the emergence of the post-development paradigm, ATD Fourth World's principles and way of acting are close to this approach. Therefore, the link between epistemic injustice and poverty is conceptualized through the assistance of some contemporary approaches like post-development, post-colonial and post-poverty as well as using some concepts such as epistemic injustice, epistemic violence and ecology of knowledges (chapter 6). In the following chapter, the Seminar of Social Philosophy is presented as an ATD Fourth World's strategy of fighting against epistemic injustice (chapter 7). Afterward, an analysis of ATD's strategies to combat epistemic injustice from the point of view of the contemporary thinkers is done and linked with the topicality of J. Wresinski's thought (chapter 8). To end this thesis, in the conclusion I share some final remarks and suggestions to continue exploring the theme of poverty and how to destroy it (chapter 9).

## 2. ATD Fourth World: Leave no one behind

### 2.1. Original since its roots

The International Movement ATD Fourth World<sup>14</sup> is a worldwide non-governmental organization with over 60 years' experience in tackling poverty, inequality and promoting social justice. It started in an emergency housing camp at Noisy-le-Grand<sup>15</sup>, near Paris, during the 1950's. The founder of the organization, Joseph Wresinski, arrived at the camp in 1956 as the Catholic chaplain of 250

homeless families. The housing camp was a place where poor families lived in tents that were later replaced by houses made of corrugated metal and dirt floors named as "igloo" by the inhabitants of the camp. The area was situated in a wasteland surrounded by a rubbish dump, a small copse and the ruins of an old castle. "The nearest water pump



was very far away. There was no electricity and no facilities, and when it rained, we were up to our ears" described Marie Jahrling who lived in the camp and was one of the co-founders of the Movement (Tardieu *et al.*, 2020: 69-70). The conditions J. Wresinski found there were shocking and touched him, remembering his childhood when living in Angers, a city in Western France (Tardieu *et al.*, 2020).

In 1957 he started a community development project with the families living in the camp. He stopped charity actions and soup kitchens that were run by volunteers

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<sup>14</sup> ATD Fourth World's members call themselves *Movement*, not NGO since it is created within the poorest people, so in this thesis both terms ATD Fourth World and Movement are used to denominate it indistinctively.

<sup>15</sup> In February 1954 and following Abbé Pierre's radio appeal due to a house crisis, hundreds of families came to Paris to ask for help from Emmaus, and were assembled in tents. Then, they were relocated to different areas, one of it was Noisy-le-Grand (Tardieu *et al.*, 2020).

because he thought that although they were useful for emergencies, they created dependency. Thus, he convinced people to replace them with schools for the children, apprenticeship for the youth and a beauty parlour, all tools to make them free and to aim at destroying misery. “Father Joseph drew on the strength of the people in the camp to turn the existing solidarity into an organised force” expressed Marie Jahrling (Tardieu *et al.*, 2020: 70). Another goal was to reach together places of power and decision-makers to denounce their situation: the French presidential palace, the Vatican or the United Nations.

Nevertheless, when the families tried to register as an organization they were rejected due to the lack of social standing needed to receive official recognition. Some months later friends of J. Wresinski coming from other backgrounds joined them and created the association. Those helpers formed a new type of volunteer corps with no political or religious connotation. Members of this volunteer corps made a full-time, long-term commitment and until 1967 they lived in the camp.

The name *Fourth World* was created by J. Wresinski to honour the dignity of those poor families and their refusal to poverty. It has its roots in the French Revolution and it comes from the denomination of “Le quatrième ordre” (The fourth Order) made by Mr. Doufournil Devilliers in 1789 in France. His idea was to highlight a group of people that has not been considered, that could not express themselves nor had representatives at the National Assembly. He wrote “cahier du 4<sup>ème</sup> ordre” (4<sup>th</sup> order book) as a continuity of the three orders that the existing society was divided in, namely the clergy, the aristocracy and the third state –the commoners. For him, this 4<sup>th</sup> order was integrated by the poor day labourers, the decrepit, the indigents, the unfortunates, etc. This text was a kind of protest, denounce of the situation and he asked the society to send him information about the poorest people, how they lived and which were the causes of misery, its solutions, etc. (de Soos, 1980).

J. Wresinski made a distinction between *workers* and *Fourth World* because the former had at least one asset, their work. They may have also lived in poverty and social insecurity, but they had people that recognised them and asserted their rights, for instance, the labour unions or the welfare State services. They would have lived threatened by poverty but they did not know extreme poverty or social exclusion (Wresinski, 1981a).

There is also another distinction, the group of people between the poor labours

and the excluded, J. Wresinski used to call them “the new poor”. They have always lived in the margin of the working-class world. For example, immigrants, single women, elderly people and without income. He argued that they could be vulnerable but they belonged to a certain way to society, thus they were not excluded (Wresinski, 1981a).

However, the excluded, according to J. Wresinski, experience the same problems and insecurities but do not have the assistance and the means to face them. Quoting Karl Marx, he stated that they are condemned to vegetate at the bottom of the social ladder in the hell of pauperism (Wresinski, 1981a). Some of the characteristics and challenges this world faces are deprived economic aspects; lack of professional training; exclusion; isolation; nonetheless, J. Wresinski argued that the axis that determines the permanence of the exclusion is the cultural break. By this, he means the gap between what they know and what is thought at school. Their experiences are disconnected from the class environment; they are easily misunderstood, excluded, blocked, etc. (Wresinski, 1981a).

The Fourth World Movement started its activities in France but it has progressively moved outside. Firstly, it joined families experiencing poverty in other European countries and in 1964 the first volunteer corps member was sent to New York. In 1979, they started the activities in the global South, Guatemala and Thailand; in the 1980's, they began to work in Africa. Nowadays they are present in more than 30 countries around the world. With the spirit of bringing together the different associations of ATD Fourth World in many countries, in 1974 it became the International Movement ATD Fourth World.

One of the events of the Movement that set a milestone in the history of France and the fight against poverty worldwide was on the 17<sup>th</sup> October 1987 at the Trocadero Human Rights Plaza in Paris, where J. Wresinski in front of a crowd of 100.000 people unveiled a commemorative stone in honour of the victims of extreme poverty. The text graved on it said “Wherever men and women are condemned to live in poverty, human rights are violated. To come together to ensure these rights be respected is our solemn duty”<sup>16</sup> (Tardieu *et al.*, 2020: 68). This stone was replicated in different places around the world. Later, in 1992 the UN recognised this day as the World Day for Overcoming Poverty.

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<sup>16</sup> The original text engraved was in French « Là où des hommes sont condamnés à vivre dans la misère, les droits de l'homme sont violés. S'unir pour les faire respecter est un devoir sacré ».

On 14<sup>th</sup> February 1988 J. Wresinski died but the Movement continued working to defeat poverty and spread his humanitarian approach.

According to the historian Axelle Brodriez-Dolino, the main contributions of the founder and the Movement to the social, cultural and political history of contemporary poverty can be divided into three periods: from 1957 to 1972, this time was marked by the necessity of knowledge for both as scientific proof of the situation and as a tool to break the generational spiral of poverty. Later from 1973 to 1988, the action was centre in the transition from knowledge to recognition, to legislative changes and to understanding poverty as a human right's issue. Finally, since J. Wresinski's death, the organization continued his scope and consolidating it internationally (Tardieu *et al.*, 2020: 78).

## 2.2. Within and not for “them”

As Fajour Skelton et al. state (Faujour Skelton *et al.*, 2015: 3), from the time J. Wresinski and the inhabitants of the emergency housing camp founded ATD Fourth World,



Figure 2: Logo ATD Fourth World

(Source: ATD Quart Monde website)

“they were determined to be a citizen’s association based on:

- the absolute ethical necessity of leaving no one behind;
- the refusal to accept the humiliation of hand-outs;
- the determination to make each person’s voice, thinking and experience heard;
- the right of each child, youth, adult, and family-and people living in poverty with their collective identity- to be able to develop in freedom, individually and with others”.

ATD Fourth World works to overcome poverty within people living in the worst economic circumstances and exclusion. J. Wresinski was convinced that “poverty is not inevitable. Poverty is the worst scourge ever created by human beings; it is up to human beings to end it”<sup>17</sup>. Therefore, all the activities are planned and designed with

<sup>17</sup> ATD Fourth World. <https://www.atd-fourthworld.org/who-we-are/overcome-poverty/>

the poor people.

To sustain all its actions ATD Fourth World relies on three main groups of people. Firstly, on *activists*, the centre of the organization, the Fourth World that actively participates in the Movement. Secondly, on the *volunteer corps* who are the members that work full time along with families in poverty, they came from different backgrounds and received a modest living stipend. It depends on the mission, but generally, they live in community with people experiencing poverty; J. Wresinski argued that political alignment and empathy are not sufficient, there must be a shared community (Tardieu *et al.*, 2020:158). What is more, it counts on *allies, supporters and friends*, these are people who live in the mainstream society and aid the Movement to engage others to build up a more inclusive society. The poorest people to be heard and retransmitted need people that act as intermediaries, to whom they can turn on, otherwise, they will continue isolated (Tardieu *et al.*, 2020).

Every five years ATD Fourth World evaluates and plans its actions. The strategic ambitions for 2019-2023 focus on people living in the worst conditions of poverty and the major goal is to “Leave no one behind” (ATD Fourth World, 2019). The plan is centred on four areas:

1. *Making the most of everyone’s capacity and knowledge in order to meet the global challenge:* to continue exploring conditions necessary for people living in poverty to take part in more learning, democratic processes, etc.; continue developing and disseminating the methodological approach Merging of Knowledge and Practices (MKP)<sup>18</sup>; publicizing results of their international research about the multi-dimensional nature of poverty<sup>19</sup>; etc.

2. *Working for an education system that recognises everyone’s potential:* to continue with informal education programmes like street libraries<sup>20</sup> or story gardens for children and young people to stimulate curiosity and sense of joy in learning; creating spaces for learning and interacting among adults to understand their situation like the

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<sup>18</sup> See section 6.5

<sup>19</sup> To see the international report *The Hidden Dimensions of Poverty*: <https://www.atd-fourthworld.org/international-advocacy/dimensions-of-poverty/>

<sup>20</sup> It means bringing books, art, and other learning resources to impoverished children and their families. Facilitators invest time answering to children’s thirst for knowledge and seeking partnership with the educational community (ATD Fourth World, 2019).



Fourth World People's University (PU)<sup>21</sup>; reinforce the international network of "Tapori Groups"<sup>22</sup> for solidarity among children; developing training tools; creating dialogues with the academic world and professionals; etc.

3. *Promoting a society respectful of all people and of the Earth as a precondition for peace:* fostering economic models for producing social and economic capital while respecting the Earth with poor communities; challenging people who create innovative projects to include people from the Fourth World; develop more social enterprise programmes, etc.

4. *Building a movement capable of sustaining a long-term commitment to the eradication of poverty:* offering long-term volunteering opportunities; promoting the 17<sup>th</sup> October Day -World Day for Overcoming Poverty; spreading J. Wresinski's thought as a participatory, human rights based understanding approach of poverty.

Another big mission of the Movement is to keep track of the battle of the activists, volunteers and allies who are committed to eradicating poverty. From the beginning, J. Wresinski insisted on everything being written down and documented. Today, this goal is carried out by the Joseph Wresinski Archives and Research Centre (JWC), where I have done my internship and in the next section it is presented.

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<sup>21</sup> It is a forum where people from different social backgrounds can come together. They meet to discuss and share ideas. For more information please visit: <https://www.atd-fourthworld.org/what-we-do/participation/peoples-university/>

<sup>22</sup> This is an international network of children from all backgrounds created by J. Wresinski in January 1967. He named it *Tapori* to honor the Indian children he met on a trip to India where they were called "Tapoori"; they had a difficult life but they still knew how to stick together. The network aims to give all the children the same opportunities, therefore recreational activities are held as well as a monthly newsletter to communicate and share experiences with each other. For more info please have a look at: <https://en.tapori.org/tapori-groups/>

### 2.3. Keeping record: The Joseph Wresinski Archives and Research Centre (JWC)

JWC was inaugurated on 10<sup>th</sup> February 2007 as part of the International Movement ATD Fourth World. It is an institution where the daily fight against misery by the poorest, also known in the Movement as *resistance*, is recognised and their history is kept as a precious treasure<sup>23</sup>.



Figure 3: JWC entrance

Poorest people's resistance and history are not often considered valuable for modern institutions, what they have lived and known is not considered as worthy, therefore not known. History and archives come normally from people who could write, and people who experienced poverty (not knowing how to write) have been left behind of those written records or accounts (Tardieu *et al.*, 2020). The Movement affirms that "Our attempt to track down this history involved scouring police archives, records held by social services and charitable organisations, parish registers, and so on" (Tardieu *et al.*, 2020: 24). For J. Wresinski rebuilding the history of the poorest people was an act of dignity, a fundamental human right as well as a way to prove that poverty was not inevitable. Hence, from the early beginning, he insisted on volunteers' keeping records of what they heard, seen and experienced to form a bank of knowledge (Tardieu *et al.*, 2020). The concrete method recommended by J. Wresinski was to be there to listen to and to take notes, not interrupting or lecturing; the idea was to be in an attitude of sharing (Tardieu *et al.*, 2020).

What is more, J. Wresinski considered it of paramount importance to create new knowledge about poverty. Therefore in 1960 he asked Alwine de Vos van Steenwijk (1921-2012)<sup>24</sup> to create a social research office, which became later the Research and

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<sup>23</sup> JWC. <https://www.joseph-wresinski.org/en/joseph-wresinski-center/>

<sup>24</sup> She was a Dutch diplomat, at the end of the 1950's was posted to Paris as the permanent representative for the Netherlands to the OECD (Organization for Economic Co-operation and Development). After meeting J. Wresinski and the camp of Noisy-le-Grand, she gave up her diplomatic career to help with the struggling of families experiencing poverty. At the request of J. Wresinski, she became involved in research to make the people living in poverty known and recognised in France, Europe, and throughout the world. From 1974 to 2002 she was the president of the International Movement ATD Fourth World and made it possible to bring the voice of the Fourth World to the attention of the highest international bodies (Wresinski, de Vos van Steenwijk and Tonglet, 2021).

Training Institute and today is the JWC (Tardieu *et al.*, 2020).

The Centre is organized in three units: documentation, research and archives. The archives pole preserves photos, writings, sound recordings, films, works of art and digital documents. Those came from or were related to J. Wresinski; others were produced by Movement's members to witness the experience of extreme poverty and other archives narrate ATD Fourth World's history, action and research. This heritage is composed of 2.5 linear kilometres of paper archives and 42 terabytes of digital documents, 6 million photographs, 15,000 audio recordings and 6,000 audio-visual documents in over 30 languages, as well as artistic productions (Tardieu and Besnard, 2020: 151).

The documentation pole has a library with more than 10,000 sources related to poverty. The publications done by ATD Fourth World or co-produced are a big part of this pole.

Finally, the research pole is the one who carries out and supports projects such as international seminars, symposiums and academic works. It is also in charge of continue exploring the ethical methodological and epistemological questions of the Merging of Knowledge and Practices methodology used and developed in participatory research. There is a permanent and collaborative space for this purpose due to a partnership between ATD Fourth World, the National Centre for Scientific Research (CNRS<sup>25</sup> in French) and the National Conservatory of Arts and Crafts (CNAM<sup>26</sup> in French)<sup>27</sup>.

Following the aim of rendering visible the value of the history of the poorest people and gaining recognition by the society, the Centre holds today a nomination to be included in the Memory of the World's Programme controlled by the United Nations Educational, Scientific and Cultural Organization (UNESCO). This is a documentary heritage's register of world significance and outstanding universal value established in 1992. It is formed by the International Advisory Committee's recommendations and by the Director-General of UNESCO's endorsement<sup>28</sup>.

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<sup>25</sup> Centre National de la Recherche Scientifique.

<sup>26</sup> Conservatoire National des Arts et Métiers.

<sup>27</sup> JWC. <https://www.joseph-wresinski.org/en/joseph-wresinski-center/>

<sup>28</sup> UNESCO. <https://en.unesco.org/programme/mow>

### 3. My internship: Looking for “pearls”

My main duty during my internship was to support the Seminar of Social Philosophy with the discussion on the three axes: the right, resistance and injustice linked to knowledge (epistemic injustice) in the light of J. Wresinski’s thought (further details about the Seminar in [chapter 7](#)).

After being introduced to the topic of the Seminar and understanding the concept of social philosophy through the reading of working materials (concepts notes, booklets and drafts), meeting transcriptions, and special readings suggested, I was asked to form a list of keywords about the subject that may help me with the investigation through the archives (see the list in French in [Appendix A](#)).

Specifically, I have dived into J. Wresinski’s archives dated from the 1950’s to the late 1980’s. I have selected 35 pieces of text about rights (see the table in [Appendix B](#)), 24 about resistance (see the table in [Appendix C](#)), and 28 related to the notion of

epistemic injustice (see the table in [Appendix D](#)). I have also created a dossier for each notion and classified them according to its origin (further details in the chapter 4). Out of these materials and for the researchers, it was created a booklet containing a digital copy of each dossier. It was distributed in the recent session at the end of August 2021<sup>29</sup>. I participated in the meeting and I had the opportunity to present the work.

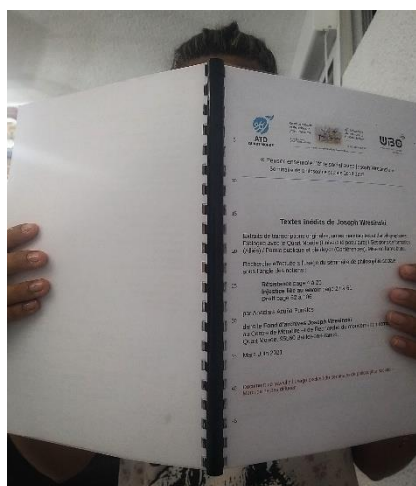


Figure 4: Booklet “Inédits J. Wresinski”

What is more, all the selected texts may assist in an additional project that is to create a new publication about J. Wresinski’s unpublished documents grouped

by specific topics.

Another important task was to assist in the organization of a small session of the Seminar held at the weekend of 7-8<sup>th</sup> May 2021 at Pierrelaye<sup>30</sup>. This was a special

<sup>29</sup> It is not attached to this thesis because it is for internal use at the moment.

<sup>30</sup> It is a commune in the Val-d'Oise department in Île-de-France in Northern France, where ATD Fourth World has one part of the International Center with some offices, conference rooms and accommodation facilities for guests and volunteers.

session only with activists (6 of the 8 co-researchers were present)<sup>31</sup> in order to analyse some philosophical texts more in-depth and to encourage the group to continue working. Due to the sanitary crisis, previous meetings have been online or by little groups. This was an interesting activity, where a part of helping in the logistics of the meeting and preparation of the accommodation, meals, shopping, taking photos, etc., I was immersed in the activities. In the format of participant observation, I took notes and kept a diary of the events, collecting valuable insights and reflections for this project.

Furthermore, with the aim of enlarging the comprehension about epistemic injustice, I was asked to read M. Afriker's book *Epistemic Injustice: Power & the Ethics of Knowing* (2007) in English and to make a review and short analysis of it. I did it in English and then François Jomini translated into French to be possible to work with it during the Seminar (see the original version in [Appendix F](#)).

Following the goal of rendering visible the value of the history of the poorest people and gain recognition by the society, as it was said before, the Centre held different events during my working period which gave me another perspective of the organization. One was hosting a delegation from the UNESCO on 31<sup>st</sup> May 2021 to know the Centre and to give support to the nomination to be included it in the Memory of the World's Programme, I assisted with logistics, reception of people and time checking<sup>32</sup>. Another event was the celebration of the week of the international archives in June, for which I was asked to write an article about my experience in the JWC. It was published on ATD



Figure 5: Visit UNESCO's ambassadors at JWC

(source: Picture by ATD Quart Monde

<https://unesco.delegfrance.org/Une-delegation-de-l-Unesco-visite-le-Centre-de-Memoire-et-de-Recherche-Joseph>)

Fourth World website (it can be read in the following link [---

<sup>31</sup> A part of them in the Session participated two allies and one volunteer as activist's supporters and three coordinators of the meeting.](https://www.atd-</a></p></div><div data-bbox=)

<sup>32</sup> See the following link for more information: <https://unesco.delegfrance.org/Une-delegation-de-l-Unesco-visite-le-Centre-de-Memoire-et-de-Recherche-Joseph>

[quartmonde.org/wresinski-et-les-archives/](http://quartmonde.org/wresinski-et-les-archives/) ). I also participated in a streaming event (Facebook / YouTube) to present the Centre and its work.

What is more, I assisted to different meetings and workshops organized by ATD Fourth World that have enlarged my knowledge about the organization, such as:

- 8<sup>th</sup> April 2021: Online event for presenting and discussing a book “*Ravine l'Espérance*” (about ATD Fourth World’s experience in Haiti). It was presented by Kysly Joseph and Jean-Michel Defromont, two co-writers.
- 12<sup>th</sup> April 2021: Online international meeting with the Movement’s General Directors where they exposed what was going on around the world and the news.
- 29<sup>th</sup> April 2021: visit to the International Centre at Méry-sur-Oise<sup>33</sup>.
- 18<sup>th</sup> May 2021: “Causerie”<sup>34</sup> where all the activities planned for 2021 were discussed and the calendar was updated. It was also added to the calendar the activities and meetings expected for 2022.
- 20<sup>th</sup> May 2021: online workshop about a project called “Territoires zéro chômeur de longue durée” (Local communities without long-term unemployment) presented by an ally Emmanuel Altmayer.
- 15<sup>th</sup> June 2021: “Causerie” in which Nathalie Barrois shared her mission and experience in Guatemala.



Figure 6: International Centre at Méry-sur-Oise

During my internship, I have done two formal presentations, one on the 6<sup>th</sup> May 2021 as a mid-term presentation in front of the Research pole, presenting my findings until that moment. The second one was on the 29<sup>th</sup> June 2021, where I explained the most relevant points and reflections about my experience in ATD Fourth World. The latter was done in a more open frame because it was part of a “Causerie” and some friends and allies of the Movement were invited. Both were enriching experiences since

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<sup>33</sup> It is a commune in the Val-d'Oise department in Île-de-France in Northern France, where ATD Fourth World has part of its International Centre and possess some offices, J. Wresinski’s former office, a little chapel and accommodation facilities for guests and volunteers.

<sup>34</sup> It is a meeting of all the staff at the Centre (sometime Movement’s friends and allies are invited).

there was further discussion about the topic and feedback.

Last but not least, I would like to state that I worked under the supervision of Beatriz Noyer, Director of the Pole of Documentation and François Jomini, the main responsible for the coordination of the Seminar.

## 4. Methodology

In order to find answers for the problem posed I used social research methods like desk work, data collection and analysis. The process started with a scientific literature review, done based on books and scientific articles. I also considered websites, articles, audio-visuals, reports, internal booklets and books published by ATD Fourth World to understand its values and ways of working.

I collected my data mainly through my research in the archives centre and conducted a qualitative content analysis, introduced in the calc tables (last column) (see [appendix B](#), [C](#) and [D](#)).

I searched through J. Wresinski's unpublished printed documents dated from the 1960's to the late 1980's to find texts and expressions that can enrich the Seminar's discussion and its final publication. I did my search across three significant subject files: *Fourth World People's University* which gathers the transcriptions of J. Wresinski's speeches and his dialogue with the Fourth World in the context of the People's University, mainly in Paris; *Allies* which collects the transcripts of his addresses to the allies on the occasion of training sessions or his letters; and *Conferences* that folds his preparatory notes, drafts of texts and transcripts of his recorded public conferences, public lectures, and pleas to national and international political bodies.



Figure 7: Boxes in the conservation room at JWC

The procedure to find a text was firstly I searched through the Centre's digital database; once I identified a potential document, I wrote down its physical location's reference and asked Honorine Kouamé, a permanent volunteer who is also a co-researcher of the Seminar and has been working in the classification and organization of the archives in the Centre, to bring me the box from the conservation room. When I had the box, even I knew exactly in which dossier I may found the document requested since it was referenced in the database, I looked through the whole dossier because



the software had not a specific section to know about the content of the documents, so I rechecked reading all the texts. The information I used in the catalogue to initially identify the potential documents was mainly title, date, and author.

After finding an interesting piece of writing related to one of the three axes, I made a copy and I classified it according to which notion it was related to and the provenance of the source (if it came from J. Wresinski's meetings with the participants of the PU, allies or his conferences in France or abroad). I attached it to the physical (paper) folders I created for this project. I made three folders, one for each of the axes, and inside they were divided into three too according to the provenance (UP, allies and conferences). Besides this, I generated a digital record (Calc tables) where I showed the physical code of location in the archives system; the date; the author of the text; the relevant points analysed and keywords. This also could be used as a tracking document in the future and an index for the physical folders (see [appendix B](#), [C](#) and [D](#)).

I had regular meetings with the research team working on the Seminar at the Centre, F. Jomini and H. Kouamé, to discuss and update them about my findings. For example, we exchanged about how the text may help to clarify a specific topic, how to relate it with other thinkers or experiences, and if necessary I updated the digital tables.

A part of the specific information related directly to the Seminar, I collected texts under the category of "curiosities" (see the table in [Appendix E](#)) and I classified them in the same way as explained above. These were texts not directly linked to the Seminar but in which appeared points that caught my attention because of its relevance today, because it was an explanation of the organization that I did not know or an innovative way of describing realities and concepts; all those also helped to build the corpus of this thesis.

As was stated in the previous chapter, one of my tasks was to create a writing review of a book by M. Fricker (see [chapter 3](#)), which became part of this thesis' theoretical framework.

The information collected also arises from non-written resources such as participatory observation and first-hand experience since it is based on my internship work. I was completely immersed in the atmosphere; thus I was able to acquire a lot of situated knowledge. Therefore, my analysis includes insights from meeting feedbacks, informal conversations with members of the Movement collected during

different instances like workshops, conferences, the visit to the International Centre ATD Fourth World at Méry-sur-Oise; “La pause” at the JWC<sup>35</sup>, etc. as well as feedback about my presentations and working-group meetings<sup>36</sup>.

With the aim of keeping a record of my work, I had done a digital diary where I wrote down all the tasks I have achieved, some curiosities (analysing and debating arguments), and learning points. During the events and meetings, I also took field notes of the presentations and discussions.

What is more, I constructed my thesis counting on two deep interviews held with members of the permanent volunteer corps that really helped to clarify some points about the Movement. The first interview I conducted was with Nathalie Barrois on the 23<sup>rd</sup> and 24<sup>th</sup> June 2021; she works in the archive pole, in the photograph section and has been involved with the organization since 1993. She has recently come back from a mission in Guatemala, thus her point of view from the Global South was really interesting (see [appendix G](#) for an interview’s summary). The second interviewed was Beatrice Noyer, Director of the documentation pole, on the 30<sup>th</sup> June 2021. She has been involved with the Movement since 1984 and has worked, mainly in France, close with J. Wresinski, which gave me another fascinating perspective of the history of the organization (see [appendix H](#) for an interview’s summary).

Having explained how I collected the data, I introduce how I analysed it to write the chapters in part 2 of this thesis. For chapter 6, I consider contemporary discussions on poverty and epistemic injustice (mainly based on the following scholars: Arturo Escobar, Miranda Fricker, Gayatri Ch. Spivak, Boaventura de Sousa Santos) and compare them with J. Wresinski’s approach to poverty. I based this analysis on both: the data I collected in the archives, as it was explained before, and on books about the founder’s approach. Whereas in chapter 7, I think through the Seminar of Social Philosophy as an illustration of how today Wresinski’s approach is still alive in the ATD Fourth World’s activities to defeating poverty. This was grounded on the information I acquired through the reading of different booklets, internal reports, meeting transcriptions as well as participatory observation.

As all researches, this paper has some limitations that it is worthwhile to mention. Firstly, it is written in English as it is the language of the Master. However, the process

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<sup>35</sup> “La Pause” is a daily 15-20-minute-break-time to share a coffee altogether in the mid-morning.

<sup>36</sup> See a detailed list in the previous section (chapter 3).

of thinking, experiencing, and creating has been done in English (most of the literature review), French (main language at my workplace and local sources), and Spanish (my mother tongue and also used with some colleagues). Therefore, there is a constant translating activity that may lead to minor errors or little misunderstandings.

Secondly, it is worth mentioning that all the data collected in J. Wresinski's archives was in French and the excerpts quoted were translated into English by myself trying to be as closer as possible to the original idea of the thinker. Nonetheless, in respect of his memory, I kept the version in French in the main text.

Finally, the names of activists or speakers in informal exchanges are not mentioned due to confidentiality measures. When started my internship, I have signed a moral contract of confidentiality to preserve people's identity, therefore to be included here I needed special approval. Nevertheless, the substance expressed was well reflected in the thesis, and that is what matters for this purpose.

## 5. Positioning ATD Fourth World in the development field

In this chapter the main ideas about post-development thinkers are outlined (section 5.1), as well as the changes in the way of addressing poverty in the development field in the last decades (section 5.2) in order to better understand the values and ways of working of ATD Fourth World (section 5.3).

### 5.1. Understanding the background

Post-development thinkers, as A. Escobar, believe that the beginning of the modernisation era was marked by the inaugural speech of the former US president, Harry Truman (1884-1972) in 1949 (Escobar, 1995).

More than half the people of the world are living in conditions approaching misery. Their food is inadequate, they are victims of disease. Their economic life is primitive and stagnant. (...) I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. (...) Greater production is the key to prosperity and peace. And the key to greater production is a wider and more vigorous application of modern scientific and technical knowledge (Truman [1949], 1964 in Escobar, 1995: 3).

In this extract, it can be easily identified the principal characteristics of the traditional development strategy. First of all, development is considered as a historical process where “underdeveloped” countries should replicate and follow what the “advanced” ones have done, like industrialization, urbanization, mechanization of agriculture, rapid growth, massive production, scientific knowledge, among others. It also implies the idea of linear economic growth. In H. Truman’s vision, capital, science, and technology were the necessary elements to make modernisation possible (Malavisi, 2015). Moreover, it showed the charity and assistance pattern, the idea that development also means to “help” those in need.

Gustavo Esteva claims that the use of the term “development” as H. Truman did, automatically divided the world into “developed” and “underdeveloped” societies but utterly in the eyes of those auto-called “developed” countries (Esteva, 1992 in Malavisi, 2015). As he mentioned “On that day, two billion people became underdeveloped”

(Esteva, 1992 in Malavisi, 2015: 28). Clearly, this denotes an imaginary, a discourse created; as well as it demonstrates how developed countries defined the poor ones according to their possessions.

Furthermore, to achieve development the modern theorists argued that there are some steps to follow. According to Walt W. Rostow, the different stages are the following: 1) traditional society; 2) preconditions of take-off; 3) the take-off; 4) the drive to maturity; 5) age of high mass consumption; 6) beyond mass consumption. Through these stages, the countries may achieve economic growth thanks to technology, science, consumption and investment (Sheppard et al., 2009).

In the 1950's the goal of material prosperity and economic progress was centre on human reason, rationality, individual freedom, progress and universalism. This idea was supported by the United Nations and most people in power in the Western World. Thus, experts from the hegemonic countries started to design restructuring plans for those underdeveloped countries. As A. Escobar said, this was the beginning of an imaginary dream that turned into a nightmare. The development discourse and strategy of the 1950's provoked its opposite: underdevelopment, impoverishment, exploitation, oppression, famine, violence, just to mention some of them (Escobar, 1995).

In the middle and late 1980's a comprehensive body of work, named *post-development*, has emerged highlighting the role of grassroots movements, local knowledge, and popular power in transforming development. The authors in this context were proposing not an alternative development but alternatives to development.

Some of the major scholars of this approach are Arturo Escobar, Wolfgang Sachs, Vandana Shiva, Majid Rahnema, Gilbert Rist, etc. Even if there are some differences among them, they agree on similar interests and preoccupations: first of all, they converge to the idea of rejection to the past theory of development and practice where the whole notion of development is linked to an image of Western-Northern hegemony over the rest of the countries. They also believe that mainstream development has made more harm than good. The persistence of problems like poverty and inequalities (among and within countries) is considered by post-development thinkers as a clear failure of development. In addition, they consider that even worse is the fact that development has increased the dependence of the Third

World and provoked many other problems, such as environmental destruction, cultural alienation, conflicts, etc. (Matthews, 2010).

These scholars reflect that the root of the problem is on the conception of development itself, as A. Escobar said it is a discourse created by Western societies based on its culture, values, and the linear and infinite progress' idea (Escobar, 1995). "Discourse is not an expression of thought; it is a practice, with conditions, rules, and historical transformations" (Escobar, 1995: 216). A. Escobar also takes the idea of Donna Haraway that narratives "are neither fictions nor opposed to "facts". Narratives are, indeed, historical textures woven of fact and fiction" (Escobar, 1995: 19). It is said that history is always narrated by the winners, in this case, should be what we understand as development by the developed world and for this thesis, not considering the voice of the poorest people.

Another two important points of this approach are the defence of the local and the relation with nature. They advocate for local instead of global solutions, since global ones tend to ignore cultural specificities that make some ideas work in one place and are useless in others. Furthermore, Western societies hold a relation of superiority with nature, an attitude of anthropocentrism, well explained by the monotheistic premise "father 'God' made the Earth for benefit of 'his' human children" (Kothari Ashish et al., 2019: xxii). This dualist relation is seen by post-development theorists as a legitimizer of natural devastation. On the contrary, they call for harmony and peace with nature and others humans. Societies should learn how to "meet their needs in ways that assert the rights and dignity of Earth" (Kothari Ashish et al., 2019: xxiii).

Development's problem is the recognition of otherness. Post-development thinkers propose to deconstruct development as progress. We should accept that there are multiple visions, worlds and not try to homogenize all. We should find alternatives to live within nature. Mainstream development believes in the primacy of humankind, the "white man" as the dominant of the Earth, that is why we face many environmental problems today as degradation, climate change, floods, desertification, etc. Post-development thinkers have the conviction of reinforcing solidarity, not only among humans but with the whole Earth.

Regarding knowledge, A. Escobar claims that "Development has relied exclusively on one knowledge system, namely the modern Western one. The dominance of this knowledge system has dictated the marginalization and

disqualification of non-Western knowledge systems” (Escobar, 2007 in Malavisi, 2015: 34).

Additionally, post-development thinkers support the idea that epistemology is not ahistorical. It needs to include the specificities of the place and time. Walter Mignolo goes on to say “It is crucial for the ethics, politics and epistemology of the future to recognize that the totality of Western epistemology from either the Right or the Left is no longer valid for the entire planet. The colonial difference is becoming unavoidable” (Mignolo, 2008 in Malavisi, 2015: 35). As a reply to the mainstream, for example, Boaventura de Sousa Santos claims for an epistemology of the South, an “ecology of knowledges” which would supplant the dominant mono-cultural scientific paradigm (De Sousa Santos in Malavisi, 2015).

## 5.2. A different approach towards poverty

As the development discourse has changed over time, the concept of poverty and misery have also been addressed in different ways throughout history and not only from the development field but also from other Social Sciences. Despite the countless efforts in the name of Development, the indicators, as we have seen in the introduction, are still alarming.

During the 1950', 1960' and 1970's the notion of poverty was based on the economic modern discourse of development, it was therefore constructed regarding material aspects and basic requirements like food, drink and shelter. Towards mid-1970's, the discourse started to include services as well, for instance, access to education and health care (Misturelli and Heffernan, 2010). The lack of factors was the centre of this period and made the poor passive victims; later when education and health, for example, were considered as services to be provided, the poor people started to be seen as beneficiaries (Misturelli and Heffernan, 2010).

During the 1980's the mainstream discourse remained, however more attention to some non-monetary aspects was paid. A certain level of critique was raised since concepts of powerlessness, isolation and vulnerability were introduced. The focus was still on the individual, making the governments and collectives less responsible for poverty. Moreover, the problem of poverty was seen as more “absolute” (Misturelli and Heffernan, 2010:44) by the poor affected by economic and social forces instead of only

as a problem of service access.

In the following decade, the traditional way of thinking was challenged by new ideas, such as considering poverty as a multidimensional problem, the increase of collective frames instead of individual ones and the focus on qualitative and personal aspects of poverty. At this time, the UN recognized extreme poverty as a violation of Human Rights. J. Wresinski was one of the pioneers of this approach. ATD Fourth World defined extreme poverty at the Council of Europe in 1986 as an insecure situation that responds to three conditions: 1) it affects many dimensions of a person's life; 2) it lasts many years and becomes persistent; 3) it compromises all the chances for a person in the near future to regain their rights and responsibilities by themselves. J. Wresinski also made two remarks: not considering extreme poverty as a static situation nor the citizens designed by default. For J. Wresinski, poverty was not inevitable, it was created by humans and humans can destroy it. This is a multi-dimensional concept of poverty that also highlights the interconnection of different precariousness (Wresinski, 1986:4).

What is more, issues of power and participation become relevant to the topic (Misturelli and Heffernan, 2010). During the 1990's re-appeared the focus on measurable criteria, but including qualitative aspects (Misturelli and Heffernan, 2010).

In the course of the 2000's more attention was paid to the role of institutions and the relevance of human rights linked with poverty. In 2000 at the UN level the Millennium Development Goals (MDG) were held and in 2015 they were replaced by the Sustainable Development Goals (SDG). Both initiatives aimed at reducing poverty, the former advocated for a 50% reduction while the latter for its end.

Materialistic and modern theories tackle poverty as per people's needs, basic needs, mostly physical ones; while the underlying system of knowledge production, its creation and distribution is largely disregarded. We are accustomed to following the news and reports of mainstream organizations also called by Clemed Slemak third-person knowledge (Schweiger, 2016). Nevertheless, we "forget" to hear the main persons concerned, people living in poverty, whose knowledge and experience are neglected. The poorest are not considered valuable persons with knowledge and rights.

Recognizing the other as a human being that holds and has the ability to share knowledge is an intrinsic part of valuing them - "not doing so, or denying the means to



do so, amounts to epistemic injustice: an injustice related to the social production and recognition of knowledge” (Croft, Skelton and Drayak, 2021: 86).

The term epistemic injustice is quite new in the Social Sciences but this paper holds the thesis that the founder of ATD Fourth World and consequently the Movement was aware of it time before and has incorporated it in their approach to destroying poverty.

### 5.3. ATD Fourth World’s values and ways of working

In a similar line with the post-development thinkers, but some decades before, J. Wresinski and ATD Fourth World started the same critics and combat. In this section, I frame this Movement under the main characteristics of the post-development approach looking through its values and ways of working.

#### **Doing it together**

As it was explained in chapter 2, ATD Fourth World has emerged as a grass-roots movement by people living in poverty. J. Wresinski had also experienced poverty himself in his early life -one of his sisters died of malnutrition, he saw how benefactors who sometimes helped his mother also humiliated her, he started working at five years old, etc. These fed his strong conviction that “the only way to advance social justice is to recognize and build on the strength, intelligence, and determination of people in poverty”<sup>37</sup>. He really believed in the leadership of the poorest people and their knowledge, thus all the projects he made were designed with them and for them. Acceptance and recognition were the main values. As Nelly Schenker, an activist in Switzerland, expressed “it wasn’t just about the work he did. He also created a history with us. With the commemorative stone on the Plaza of Liberty and Human Rights in Paris, we become part of a common history” (Schenker in Tardieu *et al.*, 2020: 29).

The Movement aims not only to reach the poorest people but also to work along with them. The whole process is regarded as important. This is visibly showing the opposite of modern theories’ proposals where individualism and linear growth matter;

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<sup>37</sup> ATD Fourth World. <https://www.atd-fourthworld.org/who-we-are/history/joseph-wresinski/>

by contrast, they support the recognition of otherness and collective work. Participatory tools are used constantly and also influencing the development field. For instance, from 2011 to 2013, ATD Fourth World brought together over 2000 people from 20 countries in a participatory research project on the UN MDG. The conclusions of this research were presented at the UN in June 2013 and published in the report *Challenge 2015: Towards Sustainable Development that Leaves No One Behind*<sup>38</sup>. Another example is the research done in collaboration with the University of Oxford about the hidden dimensions of poverty. This is an international project carried out between 2016-2019 across six countries, namely Bangladesh, Bolivia, France, Tanzania, The United Kingdom and the United States. It was based on Merging of Knowledge and Practices methodology.

The Movement truly believes in the role of finding solutions within the community and authorities but in a horizontal structure, not as a dominant relationship. In other words, they enable poor communities to engage with governments as partners in development rather than beneficiaries. They use dialogue and negotiations to find solutions. Through these processes, ATD Fourth World is also promoting the recognition and acceptability of new actors in the territory, that normally have no voice, namely the poorest and most deprived people. Looking it through a post-development lens, it can be said that this is one of its characteristics since they do not promote initiatives that are isolated, they want to be connected with the world to continue empowering and disseminating their views in order to make a real social change. As Michel Sauquet remembered from a volunteer's talk, "the field is both, the slums and the ministerial cabinets"<sup>39</sup> (Sauquet, 2016: 37).

In addition, post-developers promoted no charity and paternalistic approaches as well as the founder and consequently ATD Fourth World. This is one of the main principles endorsed by the Movement. At the end of a conference at Elbeuf, France (27/11/73) while discussing with the attendees, J. Wresinski narrated a story that had happened in the North of Rumania. There, a priest and the mayor of the village decided in a meeting to give to a family in difficulty a house and a cow to undergone their situation. And then added, this was done because it was a "good men", but it was not possible for all poor families. However, J. Wresinski highlighted that this was not

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<sup>38</sup> ATD Fourth World. <https://www.atd-fourthworld.org/who-we-are/history/joseph-wresinski/>

<sup>39</sup> Translated into English by me, original in French "Le terrain, c'est à la fois les cités d'urgence et les cabinets ministériels".

enough, actions should go beyond. It was needed another kind of solidarity, one bigger, maybe the family was interested in the education of their children or to build their house by themselves, there were thousands of responses (Wresinski, 1973: 3). This demonstrates a bottom-up approach towards power relationships, what matters is what poor families are experiencing, their wishes and needs, not what the organization that is coming wants to do.

Horizontal governance is one of the leading principles inside the organization that started taking force after J. Wresinski's death (Brun and Jaboureck, 2013). Before it, he was the representative and most of the decisions were taken by him. Directly after his death, there was a group formed by three volunteers close to him that has been already designed to take control of the house while he was in the hospital, that took the leading responsibility. Afterward, the Movement has undergone a process of redefinition in terms of governance and finalised it as a horizontal one while respecting the central position of the Fourth World. In 1998 they decided to create a "discernment group"<sup>40</sup> who started working in January 1999 and had the main mission of making the update of the Movement's situation as well as to choose the "International Leadership Team", also called "General Delegation" (GD), who has the role of coordinating and representing the Movement. If we look at the structure; there is no vertical decision, there are always cross dialogues among the GD, the Regional GD and the country teams, expressed B. Noyer (Noyer, 2021). Reinforcing this principle is also a way of combating through the imposed development seen as a hierarchy from the mainstream.

## **Towards another Knowledge**

Knowledge had a central role in the founder's philosophy as it was for the post-development thinkers. In order to be trusted and known, valid information should be created and archived. From the very beginning, "Wresinski insisted on everything being written down and documented so as to keep track of the commitments and combats of the activists, friends, volunteers, and allies who are committed to eradicating poverty"<sup>41</sup>. This information was creating a new source of information

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<sup>40</sup> It is composed of five people, volunteers, activists or friends of the Movement. To form it all the members of the Movement could nominate somebody. The idea is always to contemplate the balances and sensibilities of the organization: region; gender; category; etc.

<sup>41</sup> ATD Fourth World. <https://www.atd-fourthworld.org/what-we-do/mobilizing-society/history-and-research/>

different from the Western traditional one that criticized the post-development thinkers. Nevertheless, ATD Fourth World has a difference in this point because it also claims for the recognition of the poorest people's knowledge within the Western countries as another valid source of information.

Another characteristic highlighted by the founder was that research should not be descriptive, analytic and lifeless information, by contrast, it must be

“une connaissance dynamique,  
enthousiasmante, une connaissance  
engagee, donc liberatrice des plus  
pauvres”

(Wresinski, 1975:2)

“a dynamic, enthusiastic  
knowledge, a committed  
knowledge, therefore liberating for  
the poorest”

(Wresinski, 1975:2)

As a result, the “objective” and “scientific” knowledge from mainstream institutions was questioned. What is produced should have an impact, an effect on social justice. Here we see that poverty research, according to the Movement, may not follow objectivity and moral neutrality. It is also known as an approach called social emancipation, making the poor people “capable, autonomous and dignified human beings” (Tardieu *et al.*, 2020: 80).

This knowledge may not be based only on the theory, theory and practice should be thought together. This was one of the first values that I learnt from my supervisor in my internship; “usually, we tend to see theory and practice alone, each one in its place but here we try to put it together”, he told me in one of our first meetings<sup>42</sup>. According to Denis Goulet, theory and practice should be together in ethics development. He describes it as “Genuine ethics ... a kind of praxis which generates critical reflection on the value charge of one's social action” (Goulet, 1997 in Malavisi, 2015: 66). This point of reflection upon the activities kept my attention since J. Wresinski highlighted the importance of writing what experiencing. Nathalie Barrois, a member of the volunteer corps that I interviewed, told me “the Movement propose[s] to write when we finish the activity, street library, visit and so on. It helps to see if everybody participated and to understand why something succeed[ed] or failed” (Barrois, 2021). She also added that it could be done alone or in groups.

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<sup>42</sup> Noted in my diary in March 2021.

Local projects and knowledge also play a key role in the international community, they build collective intelligence and help to break down prejudice and shame. The Movement is convinced that members from the USA need to learn from the ones in Burkina Faso, or the ones in Vietnam from those in Haiti. Hence ATD Fourth World regularly brings together people from different countries to share and empower themselves. Normally this is among experts, not activists, but ATD Fourth World makes huge efforts to become that true<sup>43</sup>. The principle lying behind is that we all learn from each other.

As D. Goulet claims, those who work for the betterment of people living in extreme poverty cannot really understand the difficulty of these people merely by observation (Goulet, 1973 in Malavisi, 2015). In his words, “chronic poverty is a cruel kind of hell; and one cannot understand how cruel that hell is merely gazing upon poverty as an object” (Goulet, 1973 in Malavisi, 2015: 66-67). According to Malavisi, to improve the approach towards development ethics, development professionals must be able to understand the real lives of others (Malavisi, 2015). ATD Fourth World advocates for this premise. The volunteer corps live in the field near to the people in need and pursue a long engagement. They try to share their knowledge, but most importantly they learn from them. As I said before, they do not work for them, they work with them. J. Wresinski used to remark:

“Et si nous y touchons quand même, malgré tout, alors touchez-les comme des élèves: ne leur donnez jamais de conseils mais apprenez tout d’elles” (Wresinski, 1983a).

"And if we touch them anyway, despite everything, then touch them like students: never give them advice but learn everything from them" (Wresinski, 1983a).

One activist explained how this way of acting surprised her:

“He [volunteer member] listened briefly, and I was very surprised because he came to see us at home that same evening. (...) He listened without interrupting me and stayed late into the evening, I couldn’t believe it. There in front of me was a complete stranger who

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<sup>43</sup> ATD Fourth World. <https://www.atd-fourthworld.org/who-we-are/faq/>

was listening to what I had to say, without changing what I had to say”  
(Schenker in Tardieu *et al.*, 2020: 31)

Poorest people due to their life of exclusion are accustomed to being not respected and judged. Thus, the Movement fights to reverse this situation.

### **Reversing power-relationships**

Among J. Wresinski’s notes for preparing his conferences in 1975, I found in the archives this interesting quote that reveals the focus on the poorest people and their unique knowledge:

“les pauvres sont les  
créateurs, la source même  
de tous les idéaux de  
l’humanité, car c’est à  
travers l’injustice que  
l’humanité à decouvert la  
justice, àtravers la haine,  
l’amour à travers la  
tyrannie, l’égalité entre  
tous les hommes.”  
(Wresinski, 1975)

"the poor are the  
creators, the source of all  
the ideals of humanity,  
since it is through  
injustice that humanity  
has discovered justice,  
through hatred, the love  
through tyranny, equality  
among all humans.”  
(Wresinski, 1975)

This is a new starting point, a new approach that J. Wresinski demands to the society: reversing priorities, reversing power relationships. For post-development thinkers as A. Escobar, it is needed to recognize that the development done by mainstream imposed certain ways of thinking and hierarchies (Escobar, 1995). J. Wresinski also asked going from the bottom to up when creating public policies and law, not only addressing them.

“Il ne s’agit pas que nos  
législations  
et nos droits  
aillent jusqu’au plus pauvre  
jusqu’au plus bas  
mais partent de lui” (Wresinski,  
1975).

"It is not a question that our laws  
and our rights  
are addressed to the poorest  
to the lowest  
but start from them" (Wresinski,  
1975).

The expansion of the Movement also reflected the post-development's postulates of respecting otherness and not imposing own ideas. ATD Fourth World started in France, then it moved to other developed countries around Europe and the USA, but little by little the developing ones started to ask about it. According to B. Noyer, it was by invitation, by request, by a meeting (Noyer, 2021). In the 1970s' Wresinski realized that there were similar situations of exclusion in Africa and Asia, however, he was also humble to said that it should be the volunteers of those countries that may confirm that. Development without exclusion should be done together with the most vulnerable, otherwise is not guaranteed argued J. Wresinski, in his words:

“La participation du Quart Monde est la garantie d’universalité de tout développement, à l’intérieur de chaque [de] pays comme entre les pays ” (Wresinski, 1976).

“The participation of the Fourth World is the guarantee of the universal development, inside each country as well as between countries” (Wresinski, 1976).

One volunteer told me that they do not set the “flag of ATD” when they arrive, it is something that they construct altogether<sup>44</sup>. And I reconfirmed that by all the examples B. Noyer told me during the interview, they were different ways to arrive at the country, by request of locals, by friends of the Movement overseas, by activists in France worried about the situation in other countries, by partnerships, etc. (Noyer, 2021) (see [appendix H](#) for further details). Nevertheless, the common point is that it was not imposed, in all the places the project was developed from the bottom and within the locals. B. Noyer explained that “each time we have a story of encounter; we don't say we're going to that country”<sup>45</sup> (Noyer, 2021). This quote reflects one of the values reinforced by the post-development thinkers, respecting the local place and its inhabitants. Not coming as superior with the “right” model and solutions. She also remembered that J. Wresinski used to tell the volunteers that when they go to another country, they are going to be always the foreigner. Thus, they should be aware and listen to the nationals. They cannot ever do any activity that can harm or humiliate the people there (Noyer, 2021).

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<sup>44</sup> Noted on my diary 1<sup>st</sup> July.

<sup>45</sup> Translated into English by me, original in French: “Chaque fois on a une histoire de rencontre; on ne dit pas on va ce pays là”.

## Transition spaces

Linked with the previous idea of learning from the locals is the principle *learning by doing* that post-development thinkers support and it is easily perceived in ATD Fourth World. As J. Wresinski put in words, “liberation has no pre-established form; it is a continuing process that has to be examined in light of the current thinking and situation of a people on the move” (Wresinski, 2002 in Tardieu *et al.*, 2020: 216). Furthermore, he described in 1980 in a conference the actions of the Movement as “transition spaces”<sup>46</sup>. This term was used to indicate that there were spaces for a transition from exclusion to participation in childhood and adult life. But not permanent actions, the idea is to learn by doing and develop their own spaces. He mentioned three types (Wresinski, 1980b):

- education: pre-school, street libraries
- housing: temporary housing, a springboard to social housing
- working: re-training at work centers

Later, during the 1990s, the concept of transitions emerged at different places in the academic community as an innovative concept to generally address large-scale societal change and sustainability (Loorbach, Frantzeskaki and Avelino, 2017). *Transitions* literally means the process of change from one state to another. In transitions research,

“the term refers to the process of change from one system state to another via a period of nonlinear disruptive change. Such systemic change, by definition, is the result of an interplay of a variety of changes at different levels and in different domains that somehow interact and reinforce each other to produce a fundamental qualitative change in a societal system” (Loorbach, Frantzeskaki and Avelino, 2017: 605).

In other words, this notion of transition was already present in the founder’s thinking, the need to make a real change in the dominant society, the regime to include the poorest people. In a meeting with the allies, J. Wresinski mentioned the importance of being part of the Movement as a “bridge”, not for being there forever. The main goal is destroying misery, to include this part of the society in the rest of it. But for that, they

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<sup>46</sup> Translated into English by me, original in French: “des lieux de transition”.



need tools, may it be political, spiritual, work unions, etc. What really matter is being close and feeling what they need. Not only for the present but also thinking about the future, the society and technology for tomorrow (Wresinski, 1983a).

Looking for an alternative way of developing, one that is not imposed by the Western discourse is one of the main goals of the post-development thinkers. J. Wresinski in his Conference at UNESCO in 1973 talked about the “impossible injustice” because the Fourth World is prevented from the recognition and the means to assert their rights. These people are rejected, excluded from society. They are conducted to indigence and ignorance, consequently, they have no other option than living in insecurity and fear. In this situation, some react by violence, others by isolation.

“Ce peuple, dont la pauvreté se trouve être le prétexte de toutes sortes d'idéologies et projets de transformation, sans jamais en être le bénéficiaire, nous les disions tout à l'heure, est le prototype des peuples opprimés”  
(Wresinski, 1973b:8)

"These people, whose poverty is the pretext for all sorts of ideologies and projects of transformation, without ever being the beneficiary, as we said earlier, is the prototype of oppressed people”  
(Wresinski, 1973b:8)

In this extract, the founder is recognizing that there should exist another way to liberate these communities, the approaches already used failed. The real transformation should be done with the people themselves. The change should take both directions: towards people experiencing poverty to convince them that they are vital partners in our world and towards people outside poverty to make them understand that it is necessary to build a partnership with excluded people to change reality (Tardieu *et al.*, 2020).

Encouraging and empowering others, from the bottom, to their benefit, their liberation as well as to their community is relevant to the organization. In 1977 in a speech at the “Mutualité Conference Center” in Paris, J. Wresinski held:

“It is you who will be the first to guarantee your freedom; you are in charge of changing your lives. Being in charge, for you, means continuing to get training, to study, to meet, to think about your

condition, to require that schools adapt to your children, to insist on work that gives you independence and guarantees a decent life to your families, to insist on professional training programs open to those of your background. You should insist on having a right to culture, and to freedom of worship” (Wresinski in Faujour Skelton et al., 2015: 37).

This quote could be understood as a bit paternalistic and in line with the mainstream values, in the sense that J. Wresinski was talking as the authority and stating what means for them being in charge of their lives. However, it should be situated in the context and appreciate that he was addressing the activists living in poverty to encourage them, to make them believe that they were people who also had rights. The poorest people do not often consider they deserve a better life because of the oppression and exclusion they have experienced during their lives. This is a similar point expressed by the post-colonial theorists. For instance, Gayatri Ch. Spivak, an Indian philosopher, in her essay *Can the Subalterns Speak?* (Spivak, 1988) claims for the voices not heard, what she calls “subalterns” (Sharp, 2009). The dominated people have been deprived of their voice and power of action. They cannot explain who they are and when they try, they are not understood. According to G. Spivak, the subalterns are in a constant fight to make themselves understandable. This violence applied is articulated and complemented by other relations such as those based on class, gender, race, religion, etc. (Gatelier, 2019: 77).

### **People-centered**

For the founder, the most important was the dignity of the person and its freedom. Now and again some policymakers ask ATD Fourth World’s practitioners why they waste their time by reaching people that do not want to join their meetings, N. Schenker, a member of the Movement, responded:

“If we stop in our tracks and turn to go see someone who is behind us on the road; it’s not because we are going backwards. It’s because that person has an experience and knowledge that none of us has. We are still going forward, toward a society where we can learn from everyone’s unique experience” (Schenker in Faujour Skelton et al., 2015: 35).

Recognizing the uniqueness of a person and its dignity is also entrusted by post-

development thinkers. “All people’s worlds should co-exist with dignity and peace without being subjected to diminishment, exploitation and misery” (Kothari Ashish *et al.*, 2019: XXVIII). Kothari Ashish *et al.* named *pluriverse* the world where different worlds fit and argued that in it people re-learn how to be humble and part of nature (Kothari Ashish *et al.*, 2019: XXVIII). This last point is one of the main differences among ATD Fourth World and the post-developers who advocate for an equal relation between nature and humans as well as criticize the idea of the superiority of humankind. Nevertheless, for the Movement, the centre is the human (the poorest people) and the approach it has towards the environment has been as a reaction. In other words, environmental issues have not had a key role in the philosophy of the Movement from the beginning of its creation and have been developed little by little during the last decades. One volunteer told me that nowadays the subject is more present, for instance, he suggested having a look at the SDG or the last Taporí newsletter (talking about water issues), however, this was not a vanguards topic for the Movement<sup>47</sup>. He argued that the organization started considering it more in-depth in the 1980’s due to impoverished people living in dust or having health issues due to water problems<sup>48</sup>.

B. Noyer, also stated in the interview that there were small actions that count, for example, she mentioned that in Dakar there are ATD Fourth World’s flood brigades that organize activities to better construct channels and cleaning to avoid floods; or in Madagascar that there are also groups working to solve problems of floods in partnership with the municipality. There are some projects about recycling plastic too (Noyer, 2021).

What is more, she commented that it is said that poor people pollute more than others, but this is false. They are already in the process of recycling (they recycle plastic and metal to gain money); they do not travel, so they do not pollute with airplanes; they use second-hand clothes, thus they are also recycling clothes; they often use public transport or walking, etc. (Noyer, 2021).

Therefore, even the environmental and nature issues are gaining concern within the organization, the poorest people remain the centre, there is an anthropogenic point of view.

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<sup>47</sup> Noted on my diary on 7<sup>th</sup> June 2021.

<sup>48</sup> Noted on my diary on 7<sup>th</sup> June 2021.

Last but not least, for J. Wresinski, as reported by Tardieu *et al.*, keeping relationships and solidarity in the communities and neighbourhoods among the poorest people was of the utmost importance since due to exclusion, misunderstandings, prejudices, lack of trust, etc. was very difficult (Tardieu *et al.*, 2020). The sense of belonging to a population group was really damaged. N. Barrois in the interview told me that this was a point that they should understand and take care of when arriving in a new territory. She claimed that people are tired of those NGOs that come to their place providing services and then when they go out they have destroyed their bonds and solidarity relations (Barrois, 2021). This point is also shared by post-development thinkers, they truly believe in values such as solidarity, fraternity, cooperation, and trust to create a better world (Kothari Ashish *et al.*, 2019).

All in all, as the historian Axelle Brodiez-Dolino claimed and has been shown above, J. Wresinski's thought and Movement's approach underline three main characteristics: "a concern for reflection and knowledge of people, to be with and not to do for, to give support rather than handout; and to push for progressive legislation and enlightened way of thinking" (Tardieu *et al.*, 2020: 78). In the following chapter, the concept of epistemic injustice and how it was incorporated into the Movement's philosophy is discussed.

## 6. Understanding Epistemic Injustice in Poverty

The question of knowledge and injustice was present since the beginning of the ATD Fourth World foundation as an essential point to deflate misery. Although, as I discovered through my research in the archives, it was not named as epistemic injustice; it was referenced as “knowledge”, “access to education”, “lack of credibility”, “invaluable opinion”, “ignorance”, “recognition”, “justice to heart”, “dignity”, etc. In this section, while presenting some of the findings I did during my internship through the archives some theoretical concepts like *epistemic injustice*, *epistemic violence and ecology of knowledges* are explained as well as a new approach called *post-poverty* is presented in order to better understand the Movement’s philosophy and the founder’s thinking to tackle poverty.

### 6.1. What does knowledge mean?

In order to understand *epistemic injustice*, the injustice related to knowledge, it is necessary to comprehend and discuss the meaning of knowledge. Is what a person experiences, feels, suffers considered as knowledge? Is what a person learned or acquired through formal education considered as knowledge? Are traditions and savoir-faire considered as knowledge?

According to the Oxford Dictionary, knowledge means “the information, understanding and skills that you gain through education or experience”<sup>49</sup>. Therefore, it is context-dependent and is acquired through life. Following Michel Foucault, societies are defined by power relationships, so the knowledge we acquire is dependent on that (Foucault in Lerma Casa, 2020). Using that epistemic power, knowledge is used and reproduced in the development field, for instance by mainstream institutions such as World Bank or UN (Malavisi, 2015).

Malavisi echoing feminist radical approaches states that knowledge’s scope needs to comprise propositional knowledge (knowing what) but also other types of knowledge like experimental knowledge and know-how (Malavisi, 2015). “It lies in the notion that just as theory cannot be separated from practice, knowledge cannot be separated from values. Intrinsic to knowledge in this context is the experience – what

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<sup>49</sup> Oxford. Available at: <https://www.oxfordlearnersdictionaries.com/definition/english/knowledge>

one has lived, is living and so forth” (Malavisi, 2015, p. 61). In the same line, J. Wresinski defined knowledge in a Conference in 1985 as:

Le "savoir", n'est-ce pas la conscience que l'on a de soi-même, la possibilité de conférer une signification à ce qu'on vit, le pouvoir de s'exprimer? N'est-ce pas aussi la connaissance de ses propres racines et de sa place dans le monde, la reconnaissance que l'on appartient à une famille, à un milieu ? N'est-ce pas encore la faculté de participer à la fois à ce que sont et à ce que font les autres? Si l'on admet ces simples approches du "savoir", force est de reconnaître que le savoir des plus pauvres est plus que fragile et qu'il ne leur permet pas de progresser. Car ceux dont les idées ne peuvent être ni exprimées, ni entendues, ne peuvent renforcer leurs propres convictions. Ils ne peuvent le plus souvent qu'être le jouet de tous les pouvoirs, et qu'être contraints de se soumettre aux idées des autres et en devenir esclaves  
(Wresinski, 1985b).

Is 'knowledge' not the awareness that one has of oneself, the possibility of conferring meaning on what one lives, the power to express oneself? Is it not also the knowledge of one's roots and of one's place in the world, the recognition that one belongs to a family, to an environment? Is it not also the ability to participate at the same time in what others are and what they do? If we accept these simple approaches to 'knowledge', we have to recognize that the knowledge of the poorest is more than fragile and does not allow them to progress. For those whose ideas cannot be expressed, nor understood, are not able to strengthen their own convictions. They can only be the plaything of all the powers and they are forced to be submitted to the ideas of others and become their slaves  
(Wresinski, 1985b).

In this definition, he also highlighted the importance of knowledge in recognising oneself and giving sense to daily practices. This is what B. de Sousa Santos called “common sense” and modern theories do not recognize as valuable knowledge (B. de Sousa Santos in Malavisi, 2015). On the contrary, for modern sciences, knowledge is rational and highly rigorous (Malavisi, 2015).

Furthermore, according to J. Wresinski, knowledge could be a synonym of both: freedom and oppression. An example of the former expression was the revolutions where new social classes acquired access to knowledge, and for the latter, the colonialists imposing knowledge by schools (Wresinski, 1983d). This echoes what A. Escobar called it the “professionalization of development” (Escobar, 1988: 430). One of the ways of imposing power in the development field after World War II was through the generation, diffusion and validation of knowledge (Escobar, 1988). Showing and using the power was possible through the institutionalization of this knowledge by universities, international organizations and bilateral agencies established in the poor countries (Escobar, 1988). On the contrary, as it was explained before, ATD Fourth World is a good example of how knowledge can be created within the community.

## 6.2. Epistemic injustice

Having unfair access to epistemic goods (education and information) as well as when the person is wronged in their capacity as a knower, when the poorest people are not believed, not understood, cannot express themselves, or are not questioned happens what Miranda Fricker called “epistemic injustice”. She is an English philosopher who has explored the link between ethics and epistemology in her book *Epistemic Injustice: Power & the Ethics of Knowing* (2007) and introduced to the literature two new terms *testimonial* and *hermeneutical injustice*. It is in these both concepts that this thesis focuses on<sup>50</sup>.

Testimonial injustice happens when prejudice causes a hearer to give a deflated level of credibility to the speakers’ words; while the hermeneutical injustice occurs at a prior stage when a gap in collective interpretive resources leaves someone at an unfair disadvantage for making sense of their own social experiences. An example of the first one mentioned in the book is that people do not believe you because you are black and the second one, is that you suffer sexual harassment in a society where it is not recognized (Fricker, 2007).

The overarching goal of her book is to bring to light some ethical aspects of two of our most basic everyday practices: conveying knowledge to others by telling them

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<sup>50</sup> I decided to focus on the new terms since the unfair access to education in the poverty context has been studied more in the field.

and making sense of our own social experiences. Two practices that according to J. Wresinski, people living in extreme poverty are not often able to do (Wresinski, 1983d). The ethical features on question result from the operation of social power<sup>51</sup> in epistemic interactions (Fricker, 2007).

### 6.2.1. Testimonial Injustice

Following M. Fricker, there are different types of prejudices that cause testimonial injustice. She focuses on what she calls *negative identity prejudice*. The speaker suffers injustice since the hearer gives less credibility to his/her words due to his/her identity, social type. In other words, it is a matter of identity-prejudicial credibility deficit. In this case, the author names the operation of power: *identity power* since it depends directly on shared social-imaginative conceptions of the social identities of those involved. For example, the gender; stereotypes about what means to be a woman and a man in a specific context, society.

When analysing poverty issues, these concepts could be traduced as the epistemic injustice done against the poorest people, when institutions and mainstream society give less credibility to the poorest people only because of their socioeconomic situation. This was a point that the founder of ATD Fourth World has experienced and denounced many times. The operation of identity power is exercised over the Fourth World daily. While doing my research through the archives, I came across with a lot of negative stereotypes used ordinarily by mainstream society to denominate the poorest people that dehumanize a person and its dignity. I made a list with the different terms I have found in the different texts, could it be related to J. Wresinski's meetings with allies, PU or in his conferences; the period analysed was between the 1950's and the 1980's. All these words show negative stereotypes of the poorest, reinforcing the imaginary within the dominant culture that they are irrecoverable, lazy, irresponsible, immature, etc. These are different terms that have been used also to justify some interventions and policies, for example, when children are taken by the social assistance because their parents are not capable of rise them.

The list I have done is the following (it was translated by me into English, see the

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<sup>51</sup> The author defines social power as "a practically socially situated capacity to control other's actions, where this capacity may be exercised (actively or passively) by particular social agents, or alternatively, it may operate purely structurally"(Fricker, 2007: 13).



original list in French in [Appendix I](#)).

a drinker	lazy people	sub-proletariat
an untimely one	low people	the good-for-nothing
dangerous people	lumpen-proletariat	the indefensible
declassified elements	(K. Marx)	the most destitute
extreme poverty	marginalised	the poorest
families at the bottom of the social ladder	misfits	the scum
families of deficiencies	mutilated beings	the socially handicapped
human waste	nothing to do	the useless
immature people	outside the system	unbearable
incorrigible	people of misery	undesirables
inevitable waste of advanced societies	permanent poor	uninteresting people
inferior beings	problem families	unstable people
irresponsible beings	social cases	
irretrievable	special cases	
	submissive people	

Following M. Fricker, when the use of stereotype embodies a prejudice that goes against the speaker, two things may occur: a) an epistemic dysfunction in the exchange (due to the judgment of the hearer, the speaker loses credibility, and the knowledge is lost too); b) the hearer does something ethically bad (the speaker is wrongfully undermined in her/his capacity as a knower) (Fricker, 2007). Therefore, the knowledge of the poorest people is lost, not considered by mainstream institutions. Becoming what J. Wresinski called the “invisibles”, people that cannot express themselves in the media nor they appear on the figures and statistics (Wresinski, 1984).

The prejudice could be incidental (one time) or systematic (it tracks the subject through different aspects of their social life, ex. racial prejudice). The central case of

testimonial injustice is identity-prejudicial credibility deficit and might be systematic, not incidental. Not because incidental injustices may not harm a person, but because it is not central from the point of view of social justice (Fricker, 2007). Poverty, becomes a systematic prejudice since it tracks all the aspects of a persons' life. As it has been said before, poverty is a multidimensional concept.

The philosopher claims that when the testimonial injustice is persistent and systemic, it becomes oppression. It can be repressive or silent, the latter means practices done by a residual prejudice in a liberal society that is present in the social-imaginative context.

“A culture in which some groups are separated off from that aspect of personhood by the experience of repeated exclusions from the spread of knowledge is seriously defective both epistemically and ethically. Knowledge and other rational input they have to offer are missed by others and sometimes literally lost by the subject themselves; and they suffer a sustained assault in respect of a defining human capacity, an essential attribute of personhood. Such a culture would indeed be one in which a species of epistemic injustice had taken on the proportions of oppression” (Fricker, 2007: 58-59).

This point could be related to the Post-Colonial Development Studies. G. Spivak introduces the concept of “epistemic violence” which refers to “violence done to the ways of knowing and understanding of non-Western, indigenous people” (Sharp, 2009:111). As it was said she claims for the voices not heard, what she calls subalterns (Sharp, 2009). The dominated people have been deprived of their voice and power of action. They cannot explain who they are and when they try, they are not understood.

According to Galtung's typology, there are two main kinds of violence: the direct violence which is similar to the physical violence, since it is visible; and the structural violence, which is less visible and takes the form of institutions preventing certain groups of people to meet their basic needs (Galtung, 1969 in Gatelier, 2019: 78). Epistemic violence is used to justify these second form of violence, for example, at the level of judging what is considered to be knowledge and what is not. It legitimises, through beliefs or by acting as an intellectual authority, the unjust systems in various ways -racism, discrimination, capitalism, social norms as heterosexuality, etc. These systems produce violence because they reject those who not conform to them, that do

not fit. This violence remains also poorly perceived because it is the system itself that structures daily life and is imposed by norms. In addition, what reinforces this idea of invisibilisation is that there is no specific person or institution responsible of these practices. They are part of a long-term process (Adam in Gatelier, 2019). However, Adam emphasizes the point that the violence is not invisible for everybody but made invisible by the systems, norms and habits (Adam in Gatelier, 2019).

This point was also present in J. Wresinski's thought, he argued that the experience gained at Noisy-le-Grand and elsewhere showed them that deep, persistent poverty keeps people silent. "When people are trapped in extreme poverty, the feelings of powerless, guilt, fear and anger, as well as the loss of hope for the future, condemn to silence those who try to survive". (Brand et al., 2012 in Faujour Skelton et al., 2015: 6). They tend not to talk to avoid having enemies or misunderstandings, or because they know that what they say would be used against them (Équipes Science et Service, ATD Fourth World, 1978).

Following J. Wresinski, this way of treating the poorest people means that the population live in constant fear of being considered lunatics. This imposition explains to a large extent their paralysis and their impossibility of expressing themselves. They tend to think:

"je vais dire des conneries, je vais pas être compris, je vais mal m'exprimer, je vais être jugé, je vais être catalogué, je vais être mis de côté, je vais passer pour un fou"  
(Wresinski, 1981: 38).

"I'll say something stupid, I won't be understood, I will express myself badly, I'm going to be judged, I'm going to be labelled, I'm going to be put aside, I'm going to be made to look like crazy"  
(Wresinski, 1981: 38).

Furthermore, J. Wresinski claimed that extreme poverty was an expression of violence itself. "Neither the dispossessed nor the wealthy are necessarily aware of the violence that presses down on the world of extreme poverty. It is often hidden behind the mask of order, reason, and even justice" (Wresinski, 1968:1). This condemned their minds to darkness, loneliness, anguish, mistrust, etc. (Wresinski, 1968), preventing them from sharing and being in a community.

### 6.2.2. Hermeneutical Injustice

The second type of epistemic injustice described by M. Fricker is hermeneutical injustice (Fricker, 2007). It is a term used by the writer to develop the idea that some groups can suffer an unfair disadvantage in making sense of their own social experience. It comes from a gap in collective resources. A gap that is in our social shared tools of social interpretation. The group that is most disadvantaged by this gap is hermeneutically marginalized, which means that they participate unequally in the generating of social meanings. They are powerless, socially coerced. She explains that is not always a result of identity power or material power, but very often (Fricker, 2007).

This is very important in this thesis because the poorest people frequently cannot be understood nor expressing what they think. According to J. Wresinski, this could be due to the ignorance of the poorest people, their lack of knowledge about speaking, the language, writing, etc. In a conference in Brussels he commented that impoverished people do not know enough words, they use the same words with different meanings; they only possess “a few hundred words” which makes it very difficult the communication with the rest of the society (Wresinski, 1980b). This is why he always insisted on education for the poorest people and the importance of being listened to but also to make their message comprehensible, understandable; otherwise, they are losing their time, their rights, their future, he argued (Wresinski, 1977a). Nevertheless, following M. Fricker, this is also a problem of the rest of the society that marginalizes the poorest and does not understand them, they do not share the same hermeneutical resources.

The big difference with testimonial injustice is that hermeneutical injustice has no culprit, there is no specific agent; by contrast, it is structural. The point is that hermeneutical injustice commonly manifests itself when the speaker is struggling to make itself intelligible in a testimonial exchange. Thus, in some cases of systematic hermeneutical injustice, the speaker is wronged twice: “one by the structural prejudice in the shared hermeneutical resource, and once by the hearer making an identify-prejudiced credibility judgement” (Fricker, 2007:159).

In a Conference at Haguenau, Strasbourg in 1973 J. Wresinski mentioned that poor people are often punished because of their acts but actually nobody has explained to them the rules. Consequently, they are not going to public services because they do not want to be humiliated again, being the joke of all the employees. For example,

many women do not declare their children to avoid being treated as “rabbit – mother”<sup>52</sup> (Wresinski, 1973b: 6). Also in this speech, he remembered that once going out from the family services in Paris with an activist woman, she voiced him:

“c’est extraordinaire, on n’a pas ri de moi, c’est parce que sans doute, vous étiez là”	“it's extraordinary, I wasn't laughed at, that's because you were there” (Wresinski, 1973b: 6).
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(Wresinski, 1973b: 6).

This shows a model of hermeneutical injustice since it comes from a gap in collective resources. A breach that is in our social shared tools of social interpretation, the group that is most disadvantaged by this gap, in this case the poorest people, is hermeneutically marginalized, which means that they participate unequally in the generating of social meanings. They are powerless, socially coerced. They are not understood by the rest of the society; they are prevented to render intelligible something that is particular to them. This makes me remember one anecdote that I experienced when talking with an activist, she told me that once her children were taken by the social services, she had a huge feeling of loneliness, sadness. And the only force she found to survive was to have another child, this becomes an act of resistance<sup>53</sup>. However, viewed from a Western, wealthy point of view it is often considered as an unconscious and irresponsible decision.

M. Fricker exposes two aspects of the harm of hermeneutical injustice, the primary which is related to the situated hermeneutical inequality, the subject is unable to render intelligible something particular to him/her. The subject is not being understood because of the disadvantage position due to collective hermeneutical lacuna but also in the construction of selfhood, for example, homosexuality in a Catholic context. Whereas the secondary can be divided into practical harms, derived from the primary harms (ex. stress; loss of self-confidence), and epistemic disadvantages (loss epistemic-confidence; not wanting to gain new knowledge; stop gaining intellectual courage). To illustrate it, in the same Conference at Haguenau, J. Wresinski explained a girl's answer when questioned about the reason for not going to school:

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<sup>52</sup> Translated into English by me, original in French “mère-lapine”.

<sup>53</sup> Noted on my diary, 7<sup>th</sup> May 2021.

"Oh non, ce n'est pas à cause de la maitresse !

Mais quand nous rentrions le soir, nous n'étions pas sûrs d'avoir à manger et toute la journée j'avais l'estomac qui me serrait ! A cause que: quand j'arrivais en classe le matin, je n'avais pas dormi de la nuit parce que nous étions entassés les uns sur les autres et papa s'était mis à crier d'énervement !

Et alors on me disait, on m'interrogeait, alors je répondais à côté – alors on me disait : mais tu es bête, tu ne sais pas ce qu'il faut répondre ! Parce que j'étais angoissée et parce que je me croyais bête, alors je ne pouvais rien apprendre"

(Wresinski, 1973b: 7).

"Oh no, it's not because of the teacher!

But when we came home in the evening, we weren't sure if we would have anything to eat and all day my stomach was tightened up! Because: when I arrived in class in the morning, I hadn't slept all night because we were piled up on top of each other and my dad had started shouting of angry.

And then they would tell me, they would ask me questions, and I would try to answer them – but they would tell me: "You're stupid, you don't know what you have to answer! Because I was anxious and because I thought I was stupid, I couldn't learn anything"

(Wresinski, 1973b: 7).

This quote is a clear demonstration of how hermeneutical injustice is part of a major injustice and exclusion of living in poverty; there is no defined culprit and it tracks different dimensions of a person's life. Not only it affects the identity of the girl but also it shows how testimonial injustice works, because of negative stereotypes, they do not trust her and they refer to her as a stupid person. Epistemic injustice, following M. Fricker, might not only undermine the capacity of a person of being a knower, sharing experiences and knowledge but it also causes deep damage in the personhood, in the building of identity. It prevents the subject from being a social being (Fricker, 2007).

Moreover, it is shown that the negative stereotypes prevent themselves from expressing and to the hearer to consider them as trustful speakers in epistemic exchanges or even sometimes not asking them.

A good illustration I found in the notes of J. Wresinski preparing the conference for Switzerland in 1981 is the following quote of an activist:

"Moi je sais ce que c'est la faim, je pourrais en dire là dessus mais on ne m'interroge jamais. Lorsque je parle de ma faim on me donne des tickets de pain" (Wresinski, 1981: 33)	"I know what hunger is, I could say a lot about it but I am never asked about it. When I talk about my hunger they give me bread tickets" (Wresinski, 1981: 33)
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This is a clear example of epistemic exclusion, not having access to the community of informants. This form of exclusion simply means not to be asked to share their thought, their judgments, their opinions. Normally, this kind of testimonial injustice occurs in silence. Therefore, it is hard to detect from outside. The philosopher calls it "Pre-emptive Testimonial Injustice" (Fricker, 2007:130) since the prejudice acts on the hearer in advance of informational exchange.

In short, the epistemic injustice occurs when poor people cannot express themselves, their voice is not heard and they may not have access to epistemic resources to make sense of their own experiences. In the following section one of the causes of this injustice is discussed.

### 6.3. Ignorance: a key player

Ignorance perpetuates the evil circle of poverty according to J. Wresinski. (Wresinski, 1978). Through the reading of different texts about his thought, it could be stated that this ignorance is in two senses, poorest people's ignorance that prevents them from executing their rights, accessing to education, communicating, understanding, developing themselves, etc.; but also the ignorance that dominant society has about poverty and its inhabitants.

On one hand, J. Wresinski reinforced the importance of ignorance by explaining that it was not one person's ignorance but englobes the whole community and it is transmitted generation by generation. Sometimes this ignorance is so deep that even children going to school cannot overcome it. It directly means exclusion and isolation, because being ignorant means not being able to comprehend what they live, being

condemned to insecurity, incoherence since they do not have the knowledge to prevent and understand the causes and consequences of some acts. Ignoring also means not being able to express themselves and communicate with others (Wresinski, 1978). As J. Wresinski put it:

L'homme ignorant ne peut maîtriser ses mains, son corps, sa parole; les objets, il se meut dans le vide (Wresinski, 1978)

The ignorant man cannot control his hands, his body, his speech; [the] objects, he moves in a vacuum (Wresinski, 1978)

On the other hand, ignorance prevents the poorest people to overcome poverty due to other's ignorance, mainly modern scientists and dominant culture, about them. The *contributory injustice* introduced by Kristie Dotson, a feminist philosopher, as a third type of epistemic injustice<sup>54</sup> (Dotson, 2012) stated that the perceiver wilfully refuses to use the accurate tools for knowing. She defines it as being "caused by an epistemic agent's situated ignorance, in the form of wilful hermeneutical ignorance, in maintaining and utilizing structurally prejudiced hermeneutical resources that result in epistemic harm to the epistemic agency of a knower" (Dotson, 2012: 28). She differentiates it from M. Fricker's hermeneutical injustice since not all people depend on the same collective of hermeneutical resources as supposed by the author. Therefore, in a contributory injustice the perceiver wilfully refuses to use the accurate tools for knowing. This point is important for this thesis since J. Wresinski used to alleged that due to our ignorance the extreme poverty exists, in his words:

"notre ignorance de la misère fait que malgré la bonne volonté de tant gens, la grande pauvreté existe toujours!"

"our ignorance about misery means that despite the goodwill of so many people, extreme poverty still exists!"

(Wresinski, 1983b: 22)

In 1989 at the occasion of the bicentennial of the French revolution, J. Wresinski questioned in the French Commission on Human Rights what was really known about

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<sup>54</sup> The other two are the testimonial and hermeneutical injustices introduced by M. Fricker.



poverty. In his words:

What do we really know about these children who in all developing continents earn their own living, beg or steal their subsistence or sometimes that of their entire family? What do we know about the children who spend the night on the edge of a slaughterhouse and at dawn comb the city's refuse? Should we not admit that they represent the inevitable, final outcome of the inhuman refusal to let the very poor inhabit the earth, an outcome for which we, in rich countries, are perhaps not always willing to recognize our joint responsibility? (Wresinski, 1989: 3).

This quote also reveals that ignorance about poverty, as K. Dotson suggested, is willing and may cause a big detriment for society. J. Wresinski said in the same exposition that:

Extreme poverty, since it cuts out all human rights, is an unbearable waste of human intelligence, inventiveness, hope and love. It means throwing away an incalculable capital of men, women and children who are banned from all justice, all administration, all communities and all democracy. And above all, behind the silence of our records and our statistics lie children mutilated in their heart and spirit, young people condemned to despair, adults driven to doubt their very humanity and human dignity (Wresinski, 1989:4).

Therefore, he encouraged academics to go on the field, to talk and understand the life of the impoverished people and really apprehend what is happening, otherwise, the knowledge is partial.

What is more, this kind of injustice has not an equal effect on the marginalized and the hearer, because the speaker may understand what is happening but cannot communicate or might be misunderstood by the rest of the society as was the example of the mother and the public services in Paris explained above (section 7.1.2).

In the previous example, another point visualized is the problem of recognition, people facing epistemic injustice not only are undermined in their capacity as a knower but also they are harm in their dignity, as it is discussed in the next section.

## 6.4. Be known to be recognised

Epistemic injustice, according to M. Fricker, is a failure to the recognition of a person as a knower (Fricker, 2007), and this is an essential capacity to human value. The capacity to give knowledge to others is one of the human unique capacities: reason. Being insulted, undermined, or wronged in this capacity may cut deep, she alleged: “it can cramp self-development, so that a person may be quite literally, prevented from becoming who they are” (Fricker, 2007: 05). This is highly important because in society it leads to the execution of social power: “when someone suffers a testimonial injustice, they are degraded qua knower, and they are symbolically degraded qua human” (Fricker, 2007: 44). When this dehumanizing situation occurs before others, causes a profound humiliation; they are dishonoured. The author suggests that persistent cases of epistemic exclusion, even more if they are systematic, can inhibit the development of essential aspects of a person’s identity. She also adds that this kind of people may find it difficult to have access to resources for resistance since the formation of communities is also a social process (Fricker, 2007).

Going a bit further and following J. Wresinski’s thought, it is a matter of recognition of another human being itself. Being a human in this sense is not only belonging to a determined species, as J. Wresinski exposed in a speech to the allies and friends of ATD Fourth World, on 9<sup>th</sup> November 1980, being a human means being “recognised as such, and recognised as being able to accomplish the significant acts of life. What are these great acts of existence? To think, to believe, to love, and to meditate” (Wresinski, 1980: 1). In other words, we are not born with all these features, they are given by society, by power relationships and shape our lives. During our life we have heard, learned, saw, observed; throughout all this process we assimilated our thinking, reflected and self-identified ourselves. Nevertheless, people living in extreme poverty may face difficulties to accomplish all these goals. They are not given the same opportunities (Wresinski, 1980d). In M. Fricker’s words, they do not share the collective hermeneutical resources, which damages their capacity of understanding themselves and their environment. The Movement is in the constant fight for human rights: to enable people from the bottom of the social leader to emerge as human beings and that can control their lives (Wresinski, 1980d).

Recognition becomes a question of dignity. In J. Wresinski’s words:

“For the very poor tell us over and over again that man’s greatest

misfortune is not to be hungry or unable to read, nor even to be without work. The greatest misfortune of all is to know that you count for nothing, to the point where even your suffering is ignored” (Wresinski, 1989:4).

When people are not recognized, they are hurtled in their dignity, they feel useless. Recognition not only refers to having a job, but also in all aspects of life. When it comes to human rights, J. Wresinski claimed the right of “being useful”<sup>55</sup> whatever we do or work on should be recognized. If we do not feel useful, we are ashamed. That is also one of the reasons why he insisted on the relevance of the formation for youngsters, education but not only to work and have a job, they need education about culture, art, politics, work unions, etc.; they have to be able to undergo all the problems of daily life. He also focused on education for the future, for life and not only to be work machines (Wresinski, 1977a).

Following J. Wresinski, he argued that one of the main injustices that should be ended is that one that makes some people feel superior to others and make them think that they have the right to despise others (Tardieu *et al.*, 2020). In different documents I have read in the archives, he expressed the poorest people’s feeling of hopelessness, unfairness and incomprehension when they are treated as less than humans, and they often reinforce “we are not dogs after all”<sup>56</sup> (Wresinski, 1973c). Being ashamed (“la honte” in French) is a recurrent topic in the founder’s discourse as an expression of the Fourth World. Not being recognised, not being able to live their life in dignity makes them ashamed. Among his preparation notes for the Conference in Bourg La Reine in 1973 I found:

Le Quart-Monde se trouve rejeté de tous les biens: il est surtout privé de sa dignité d’homme.

The Fourth World finds itself rejected of all the goods: it is above all deprived of its human dignity.

Il est un monde qui a honte de son logement, honte de son travail ou de son chômage, honte de ses maladies (la tuberculose est encore une maladie honteuse).

There is a world which is ashamed of its housing, ashamed of its work or of its unemployment, ashamed of its illnesses (tuberculosis is still a shameful disease).

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<sup>55</sup> Translated by me into English, in French “Droit de être utiles”.

<sup>56</sup> Translated by me into English, in French “On n’est pas des chiens!”.

Il est privé de sa dignité, surtout parce qu'il ne peut guère la retrouver, puisque les droits qui la lui rendraient ne lui sont pas reconnus et l'empêchent de se considérer comme un égal (Wresinski, 1973b).

He is deprived of his dignity, above all because he can hardly regain it, since the rights which would restore it to him are not recognized and prevent him from considering himself as an equal (Wresinski, 1973b).

This quote demonstrates an image of the poorest people rarely shown in the development discourse. They are ashamed about their environment and they cannot change the reality, they end misunderstanding their existence. We are accustomed to regard them as per negative stereotypes like exposed above (see [section 6.2.1](#)). Furthermore, J. Wresinski argued the problem of dignity does not appear in adult life, it starts early in their life. A child will grow up little by little with the idea that he is small, that he values nothing. He is not a word heard, not a piece of advice to give; just one among others. This makes him develop a sense of “congenital unworthiness”. J. Wresinski remarked that the children may not feel the indignity, since it is an adult's issue; however, he gets used to the idea of unworthiness, and will naturally indulge in it later (Wresinski, 1963).

Among the post-development thinkers, the question of where is dignity in the development field has also been posted. For instance, in the book *Pluriverse: A post-development dictionary*, Eric Ns. Ndushabandi and Olivia U. Rutazibwa discuss the term “Agaciro” used in Rwanda that denotes “worth”, “dignity” and “self-respect”, how it might help to find a radical thinking towards development. At the centre of the idea lies an invitation for co-creation, reinterpretation, appropriation, subversion of the place of dignity in the community (Kothari Ashish *et al.*, 2019:81).

Being harm on the essence of a person, their dignity, their value incites to discuss the sources and creation of knowledge to reverse this situation.

## 6.5. Knowledge from whom and for what?

One of the questions that post-colonial thinkers made is about the source of knowledge, how it is created and from where it comes. Mainly they focus on the Western vs. non-Western debate, former colonizer and colonized countries (Nair, 2017); however, ATD Fourth World adds another perspective. Inside Western rich countries we can also see that the knowledge's creation is biased. The Movement claims for a merging knowledge where the knowledge of poor people is also represented. They have unique knowledge based on their experience that should be respected and valued. J. Wresinski argues that the poorest people's knowledge is autonomous, independent and complementary to other ways of thinking (Wresinski, 1980c). Boaventura de Sousa Santos, a Portuguese sociologist, that has focused on the knowledge of the oppressed people from the South, considers that knowledge is a situated and hybrid construction (Nygren, 1999; Masolo, 2003; Derman 2003 in de Sousa Santos, Arriscado Nunes and Meneses, 2007), what in J. Wresinski's terms might be coming from experiencing, suffering and learnings from daily life in the impoverished surroundings.

In the contemporary world seems that the only valuable and right knowledge is the one made from Western and modern science (Malavisi, 2015). On the other hand, common sense knowledge "the knowledge that we, as individual or collective subjects, create and use to give meaning to our practices, but which science insists on considering irrelevant, illusory and false" (de Sousa Santos, 2007: 15 in Malavisi, 2015: 100) is not considered at all. In other words, according to the dominant paradigm, knowledge is created from theories, situated knowledge and experience are ignored.

As it was said ([chapter 2](#)), the Movement created the research institute in the 1950's and has always focused not only on the scientific knowledge from academia but also on the one created by the extreme poverty experience and workers in the field. This should be recognised but also have the same value as the academic one; B. de Sousa Santos also endorsed this point, all knowledge must have equal value and there is no superiority of cultures. He claims for an "ecology of knowledges", since none of the epistemic approaches could auto-determine its supremacy. He argues to end the monoculture, the dominant Western paradigm imposed over the South. He named this suppression and oppression of knowledge and culture done by Western science as "epistemicide". All "knowledges" are called to dialogue, sharing within each other and

co-create. The other person should be recognised as a knower, as a person with intelligence no matter their origin, colour, gender, etc. (Estrella et al., 2017). To the purpose of this thesis, it should also be understood as no matter any social status, so as to include the people living in extreme poverty. In his words,

“the ecology of knowledges is an invitation to the promotion of non-relativistic dialogues among knowledges, granting ‘equality of opportunities’ to the different kinds of knowledge engaged in ever broader epistemological disputes aimed both at maximizing their respective contributions to build a more democratic and just society and at decolonizing knowledge and power” (de Sousa Santos, Arriscado Nunes and Meneses, 2007: xx).

This is exactly what ATD Fourth World has been doing since more than 30 years now by developing a methodology known as “Merging of Knowledge and Practices” (MKP)<sup>57</sup> to render visible and into consideration the poorest unique knowledge. ATD Fourth World argues that the experience of poverty, described by the dominant discourse as only made up of shortcomings, errors and ignorance, also includes courage, intelligence, and unrecognised knowledge that could become visible only with a framework of research within the people and not imposed by others. It is based on an ethical and epistemological premise since it underlines the belief that every person has potentially the means to comprehend and read his or her own circumstances (de Laat et al., 2014).

MKP’s methodology combines three different sources of knowledge: knowledge of people in poverty (related to life experience), knowledge of the practitioners (related to practice/action) and knowledge of the academics (related to theoretical background). It is said that the knowledge for fighting against poverty is “incomplete” and even inefficient without the recognition of the knowledge of people experiencing poverty (ATD Fourth World, 2008).

This is a radical practice since the poor people are recognised and co-producers during the whole research, defining questions, collecting data, analysing and writing (Carrel *et al.*, 2017). They are considered as real subjects and not objects of research or mere informants, as M. Fricker mentioned in her book. She distinguished between

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<sup>57</sup>The MKP guidelines elaborated by ATD Fourth World are available at: [https://www.atd-fourthworld.org/wp-content/uploads/sites/5/2019/05/Dim\\_Pauvr\\_eng\\_FINAL.pdf](https://www.atd-fourthworld.org/wp-content/uploads/sites/5/2019/05/Dim_Pauvr_eng_FINAL.pdf)

somebody being treated as a “source of information” and an “informant”. The former means a state of affairs from which the inquirer may be in a position to glean information (for example, if a person arrives with an umbrella, the inquirer may know that outside is raining), while the latter refers to an epistemic agent who conveys information; the inquirer directly gets what he/she wants. When testimonial injustice is exercised, it deprives the subject to be part of the community of trusted informants, deprives them to be a participant in the shearing of knowledge. They passed from being a subject to an object, this process is called “epistemic objectification” (Fricker, 2007: 132).

Later, the author questions if epistemic objectification is always wrong, and using Immanuel Kant’s terminology and Martha Nussbaum feminist theories, she states that it is not. She makes a further distinction between being treated as objects and mere objects; using somebody as “means” or “mere means”. Consequently, she affirms that there is a difference between treating someone as a “source of information” and as a “mere source of information”. In the latter, you are morally wrong, you are denying the human being’s capacity as a knower, this treatment, claims the author, “amounts to a sort of dehumanization” (Fricker, 2007:133). Most of the mainstream poverty researches tend to use the poorest people in the first phase in the “exploratory stage”, doing discussions, interviews, etc. Nevertheless, the process of writing and analyzing the information remains only for the experts, confirming the epistemic injustice (Fricker, 2007). When impoverished people see that the public discourse or research conclusion does not correspond with their reality, they even doubt about their thinking and chose to silence. They are afraid of being humiliated (Wresinski, 1983c).

J. Wresinski already used the concept of treating the most vulnerable as “objects” in 1985 when talking to allies:

“Il est vrais que bien souvent, sous prétexte de défendre les Droits de l’Homme, nous faisons des hommes des objets et non pas de sujets. C’est une réflexion dans le Mouvement qui est vieille comme le monde, et qu’il faudra reprendre”

(Wresinski, 1985: 2).

“It is true that very often, under the pretext of defending Human Rights, we turn people into objects rather than subjects. This is a reflection in the Movement that is as old as the world, and that we must take up again”

(Wresinski, 1985: 2).

Those researchers do not realize that the poorest people have their own thinking and aims (Wresinski, 1980a). In J. Wresinski's words "educated people are carried away by their own ideas and always end up doing the thinking of others". (Wresinski, 2002: 76 in Tardieu *et al.*, 2020: 241).

Traditional Western approach to knowledge, as post-development thinkers expressed, has been individual and built on competition; nevertheless, ATD Fourth World argued that little by little collective knowledge is gaining more place (Faujour Skelton *et al.*, 2015) as well as researchers are paying more attention to the experience of poorest people. Nonetheless, ATD Fourth World claims that this interest is partial because scientists take that as first-hand data and do not consider the poorest people thinking or analysis, it is used as a kind of testimonial illustration (Faujour Skelton *et al.*, 2015). According to Bell hook, a post-colonialist and afro-feminist thinker, (hooks, 1990 in Gatelier, 2019), this distortion could be seen as epistemic violence because researchers are considering one part of the story and transforming it as their convenience. She claims that oppressed people are not recognised as being able to explain and analyse their own experiences. As it can be perceived through the following quote:

"No need to hear your voice when I can talk about you better than you can speak about yourself. No need to hear your voice. Only tell me about your pain. I want to know your story. And then I will tell it back to you in a new way. Tell it back to you in such a way that it has become mine, my own. Re-writing you I write myself anew. I am still author, authority. I am still colonizer, the speaking subject and you are now at the center of my talk" (hooks, 1990:343 in Gatelier, 2019).

Echoing these radical feminist and post-colonialist epistemologies, a new current appeared in the recent academic debate: *post-poverty epistemology* (Carrel *et al.*, 2017). The main question this approach places is about the specific knowledge people living in poverty have, knowledge based on their experience, their resistance, their shame, the prejudices, the exclusion, etc. Very often this knowledge is ignored and invisible to the rest of society (Carrel *et al.*, 2017).

As Carrel *et al.* claimed, the MKP has a cognitive and political effect since promotes emancipation and knowledge (Carrel *et al.*, 2017). During the MKP's process, there is time for reflecting in peer-groups or non-mixed groups (according to



the same type of knowledge) as well as in plenary sessions. The peer-groups promote auto-definition and auto-emancipation; this is also argued on the feminist and post-colonial epistemologies (Carrel et al., 2017). Then, working in mixed groups encourages the deconstruction of group knowledge and co-construction of collective knowledge. In other words, this methodology allows altering existing power relations between participants in order to build merged knowledge to achieve a more holistic representation of poverty, its roots, and its consequences (Osinski, 2021). The idea is not only to produce new knowledge but to change the way of creating knowledge and doing research. "It is not a matter of advocating for singular or uniform knowledge, or for some kind of synthesis of different types of knowledge. [...] It is a matter of deconstructing in order to rebuild, of opening one's mind to others' ideas, and of seeing things from another point of view" (de Laat et al., 2014: 70). This point is also shared by post-developers, to deconstruct to construct.

To resume, this methodology seeks for research to be inclusive and to leave no one behind, involving people from all walks of life is that our societies could become true knowledge societies, without exclusion. The aim of the MKP is indeed a social change with a view to greater justice, through the mediation of the knowledge of each other (de Laat et al., 2014).

Even this methodology was developed after J. Wresinski's death, he was already concern about the epistemic sources. In the 1980's J. Wresinski expounded that as a society we should really question what kind of knowledge and what for; what knowledge do population living in poverty need or what knowledge the practitioners need in the field as well as what knowledge do societies need to overcome poverty (Wresinski, 1980a).

Following J. Wresinski, even though academic knowledge is considered of high esteem by society in general, it is partial. It needs the other two, coming from practitioners and the poorest people, to truly reflect the reality and to impel action; otherwise, it risks being cold and lifeless, not serving to combat poverty (Croft, Skelton and Drayak, 2021). In the founder's words:

"Le problème de fond, que nous avons mal reconnu en que nous ne maîtrisons pas aujourd'hui, est que la connaissance universitaire de la pauvreté et de l'exclusion comme	"The basic problem, which we did not recognise and which we do not master today, is that academic knowledge of poverty and exclusion, like any other human
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<p>de toute autre réalité humaine, d'ailleurs n'est qu'une connaissance partielle. [...] qu'elle ne pouvait être qu'une connaissance indirecte et purement informatif"</p> <p>(Wresinski, 1980b: 3)</p>	<p>reality, is only partial knowledge. [...] that it could only be an indirect and purely informative knowledge"</p> <p>(Wresinski, 1980b: 3)</p>
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In the same line, B.de Sousa Santos argued that with the transition from monoculture to “ecology of knowledges”, knowledge will shift from being considered as regulation to be as emancipation (de Sousa Santos, Arriscado and Meneses, 2007).

Knowledge not only permits us to know the world but also ourselves, to understand who we are and what we can do. The poorest people are doomed to live in the unknown and not being capable of leading their lives (Wresinski, 1978). That is why J. Wresinski and B. de Sousa Santos claimed that knowledge should be created from below, not being imposed and should be emancipatory. J. Wresinski expressed as following in one lecture at the Sorbonne University:

“Against this knowledge that gives justice with one hand only to take it away with the other, against this knowledge introduced ‘from on high’ there is only one remedy. It is knowledge introduced from the lowest level, knowledge rising in society like an oxygen balloon, knowledge to be emulated, knowledge of equal chances” (Wresinski, 1983c: 28)

Furthermore, in a letter that the Movement has sent to the participants of a J. Wresinski’s conference in 1972, it is stated that the aim of the organization is not to give the responses to the countless problems that poor families face, but the destruction of misery involves giving the poorest people the possibility of “their liberation through knowledge” (Science & Service Toulon, 1972). This is the reason why J. Wresinski proposed to create within the people living at Noisy-le-Grand kinder gardens, libraries, centres of learning, etc. instead of charity projects. He believed that it is necessary to have a minimum of culture to succeed. He also understood that the poorest people usually requested the Movement “Help us to think” rather than “Explain to us” (Wresinski, 1980a: 6).

To conclude, the poorest people suffer permanently and systematically epistemic

injustice when they are not recognised by the rest of the society as a knower, as a person with dignity; when they are discredited; when their voice is not heard; and when they cannot express as well as when they are not questioned.

Aiming to reverse all these points, the Seminar of Social Philosophy was created by ATD Fourth World and is analysed in the following chapter.

## 7. Questioning to combat: Seminar of Social Philosophy

This Seminar was created by ATD Fourth World, specifically organized by the Joseph Wresinski Archives and Research Centre as a space to discuss and question what makes it possible to live in community; reflect on relationships; family; society but also think about exclusion, marginalization; solidarity and fraternity. For the poorest, this question of social life is rooted in the persistent exclusion of which they are objects.

### 7.1. Aims and objectives<sup>58</sup>

The Seminar stands for four main aims:

- 1) Creating the conditions for research in MKP in the field of social philosophy.
- 2) Allowing people who have experienced extreme poverty to have access to a philosophical culture of questioning and to take advantage of it for the fight against poverty.
- 3) Enabling researchers and development practitioners to understand the importance of J. Wresinski's approach by studying his texts in the light of the people's experience of extreme poverty. The goal is to consolidate the place of social philosophy as compatible research with a commitment against poverty, on the condition that this opens up to sources of thought in the intellectual world.
- 4) Allowing all the participants to live an experience of thinking-within to understand what makes a society, to build a shared intelligence of their being in common. This also means making research together which joins the questions raised by the activists in particular, in order to better understand the misery and to destroy it.

Furthermore, the Seminar's main objectives are:

- 1) Formation: to appropriate J. Wresinski's thought; to acquire tools from the philosophical field and to practice merging knowledge.
- 2) Epistemological: to identify the conditions for philosophical research in knowledge with people having the experience of extreme poverty and better

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<sup>58</sup> All the information explained in this section I obtained by internal/drafts documents and meetings. Nothing is published yet.

understand it.

3) Knowledge transformation and social transformation: to formulate a problem of social being and social relations from the point of view of the experience and intelligence of people living in extreme poverty, in order to enrich the field of social philosophy. To highlight J. Wresinski's positive anthropology and put it in debate with other thinkers like Arendt, Foucault, Rancière, Fricker, Collins, Lorde, etc.

This project started in January 2019 and will finish in June 2022. It concerns two sessions per year and small meetings among the groups within the main periods. It has formed a group of 27 researchers composed of philosophers, social scientists, activists, allies and permanent volunteers; there is also a steering committee, a pedagogical team, a group of entertainers and a scientific committee. Most of them came from France but there are as well people from the Republic of Congo, Brazil, Belgium, Mauritius Island, Tanzania, the United Kingdom and Switzerland.

## 7.2. Way of working and outcomes by the moment

The Seminar is structured in different sessions and meetings. Depending on the objective of the session, the activities that are held. By the moment, it has been organized a formation about MKP, expositions, ateliers, workshops and several participatory tools were used like exercises about representations, conceptual maps, plenary discussions, theatre-pictures, collaborative writing posters, carousels, etc. During the meetings, there is often time to write alone and in groups, exchange opinions in small groups, pairs or plenaries.

In order to transmit what will be created during this Seminar, the idea is to make a piece of collaborative writing and publish it, as well as an academic colloquium in Spring 2022. Even though, this is not confirmed yet.

An important point of the sessions, worthwhile to mention is the recording system since afterward this is transcribed and used to make the memory of the sessions. After each meeting, a rapport of the activities done is prepared by the coordination team.

By today there have been held four sessions, which are briefly explained below:

- 1<sup>st</sup> session (26<sup>th</sup> to 28<sup>th</sup> August 2019): presentation of the Seminar and participants; discussion about how to organize the groups and main issues to be

discussed related to the state of the world and the word “social”, as well as personal experiences and interests were presented.

- 2<sup>nd</sup> session (10<sup>th</sup> to 12<sup>th</sup> January 2020): during this meeting it was decided in consensus the three axes of the scientific research, namely:

- the right (“Le Droit”)
- injustice related to knowledge (also called epistemic injustice) (“Le savoir liée à l’injustice”)
- resistance (“La résistance”)

- 3<sup>rd</sup> session (26<sup>th</sup> to 28<sup>th</sup> August 2020): this gathering was held online due to the Covid-19 situation. During it, responses and reactions to the pandemic related to the axes as well as different experiences were shared. Moreover, they started discussing some texts of J. Wresinski and others authors to illustrate the main axes.

Between the 3<sup>rd</sup> and 4<sup>th</sup> session, was supposed to have been carried out a session in January 2021 but it was cancelled due to the sanitary crisis. Instead some small meetings between groups were held to continue working.

- 4<sup>th</sup> session (26<sup>th</sup> to 29<sup>th</sup> August 2021): this meeting was held in a hybrid form, most of the researchers were in presence but there were three participating by distance. The main guidelines to start the collaborative writing were established during this session. The research group was divided into small mixed groups according to the three Seminar axes to start the process of writing. Furthermore, an extensive exposition was planned to remember and complete the whole journey done, it was made using photos, posters, transcriptions of meetings, conceptual maps, etc.

The next session is expected to be held in January 2022 but in the meantime, the small groups have fixed meeting days to continue working together.

What is more, at the weekend of 6<sup>th</sup> – 7<sup>th</sup> May 2021 there was a special session only with the activists and some members of the coordination team in order to analyse specific philosophical texts and reinforce the motivation since there was more than a year that they have not met in person. I have had the opportunity to participate in it and some comments will be done in the next chapter.

## 8. Is ATD Fourth World a virtuous hearer?

### Individual actions

In order to fight against epistemic injustice, M. Fricker calls for the participation of a “virtuous hearer” (Fricker, 2007). The virtue that the hearer must have is to counteract the risk of prejudices influencing their sensibility, credibility and judgment. The testimonial’s sensibility could be flawed due to prejudices but also as a lack of self-critical reflection. Sometimes these prejudices depend on the historical context. To understand the impact of identity power in the credibility judgment, the hearer needs to be aware of the impact of the speaker’s social identity but also the impact of their own social identity. Ex. racist prejudices – not only to consider that the speaker is black but also that they are white. When she discusses how this virtue is built, she adds that virtue is a matter of the hearer’s credibility judgment of being unprejudiced. It could be because they are prejudice-free from the start or because they have somehow neutralized the prejudices. One form of doing it is by familiarity; for instance, getting used to a colour person, accent, sex, age, etc. This takes time. Another way is through self-correction due to experiences lived, which may make the hearer reflect and correct his/her credibility judgments (Fricker, 2007).

ATD Fourth World could be called a virtuous hearer since the Movement tries to be prejudice-free, to engage with the poor families, and to listen to them in the long run as the author suggested. It also tries to battle against the myths of poverty through its actions and publications, trying to make other people aware of poverty and exclusion situations. Some of the myths for example are “poor people don’t want to work”, or “poor people use drugs” or “poverty is a problem other people deal with and that I will never be poor” or “rich countries have no poor people” (ATD Fourth World USA, 2018). As to mention one example, but there are many around the world, the ATD Fourth World’s group in the USA carried out a project to using census data and official definitions of poverty to expose the myths for the untruths that exist (ATD Fourth World USA, 2018)<sup>59</sup>.

What is more, M. Fricker suggests self-correction and self-reflection processes, those are also practices encouraged by the Movement and have been highlighted

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<sup>59</sup> See the project at <https://4thworldmovement.org/overcoming-poverty/poverty-myths/>. There is another similar in ATD Quart Monde France published in a book called *En finir avec les idées fausses sur les pauvres et la pauvreté – 2020*

during the interview with N. Barrois (see appendix G).

Regarding the point of being aware of the social identity one person has, made me think about what J. Wresinski used to say to the volunteers when going abroad, that they should remember that they were always going to be the foreigners, as B. Noyer expressed in the interview (see appendix H). This is a form of being aware of who they are before connecting with locals.

M. Fricker argued that the challenge of the virtue hearer in the hermeneutical injustice is to accept that there is not only one truth, that actually what is said makes good sense. The idea is to compensate the cognitive and expressive handicap of the speaker due to hermeneutical marginalization, by structural identity-prejudice, enforcing the capacity of context-sensitive judgment. Even though the writer confesses that this ideal guiding is a bit imprecise in practice, what the hearer should do is to try to dialogue with the speaker in order to create a more inclusive hermeneutical micro-climate, this is a more pro-active and more socially aware kind of listening than a simple exchange (Fricker, 2007), this is exactly what the members of the volunteer corps do. I have read in many places examples from activists saying “Here we find people we can talk to” (Tardieu *et al.*, 2020: 206), who have the desire to listen to, to understand and to share. I also directly experienced it in an informal conversation with an activist in the session of the Seminar in May 2021. After a couple of hours of talking, I wondered why she was telling me about her private and hard life, and without saying a word, she told me “I do not know what I’m sharing my life with you, we just met. I’m not used to be open and talking about myself. But you are part of us now, you are here and that’s is what ATD does. You listened to me and didn’t judge!”<sup>60</sup>.

J. Wresinski’s method to communicate with the Fourth World, for himself and for those he has trained, meant cultivating “the art of seeing and decoding gestures, not to correct or change behaviours, but be himself able to corresponding gestures appropriate to those he interpreted as having been addressed to him” (Tardieu *et al.*, 2020: 222). This way of acting goes along with M. Fricker’s idea of a virtuous hearer paying attention to what is not said rather than what is done (Fricker, 2007).

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<sup>60</sup> Noted on my dairy, 7<sup>th</sup> May 2021



## Structural responses

There are some authors that critic M. Fricker since she mainly focuses her solution to address epistemic injustice individually. Elizabeth Anderson, for example, proposes that structural injustices need structural responses (Anderson, 2012 in Malavisi, 2015). She does not discount the contribution of cultivating individual epistemic virtues, but she argues that it may not be enough, it needs to be done in the institutional sphere (Anderson, 2012 in Malavisi, 2015). ATD Fourth World not only looks for individual actions but also for changes in society and institutions, it works to influence all the spheres, formal and informal, in the field and in the theory as E. Anderson argued for. ATD Fourth World's interventions in UNICEF, UNESCO, the participation in the European Commission or the partnerships with academic institutions are good examples of this broaden accomplishment at the institutional level. This is directly linked to the notion of *co-responsibility* promoted by the Movement, it means that we are all responsible for poverty and from where we are we should act.

The concept of knowledge as a tool for combat was present in the thinking of the founder. For him, the key to breaking the infernal cycle of misery was education. Children were not stupid and may love school, but a school that belongs to them, that suits their needs (Wresinski, 1979). J. Wresinski discovered that schools were not adapted to poor children. In a conference in Paris in 1978, J. Wresinski exposed:

"l'enfant	"the child
du quart monde est là, devant le langage des livres scolaires,	of the fourth world is there, in front of the language of school books,
porteurs d'une culture qui lui est totalement étrangère.	which bearers a culture that is totally foreign to him.
Il est là, devant ce texte qui lui parle du concorde destiné à transporter quelques privilégiés, et lui, il a un père qui ne peut même pas prendre le métro, parce qu'il ne sait pas déchiffrer	He is there, in front of this text which speaks to him of the concord intended to transport a few privileged people, and he has a father who can't even take the metro, because he can't

<p>les pancartes! Il entend parler de la maison de vacances, et chez lui, on est à 2 ou 3 gosses pour un même lit!</p> <p>L'école pour lui ne sert pas à grand' chose; c'est une réalité sociale et une structure humiliantes qui lui font ressentir le poids de sa misère, du fait qu'il ressent un sentiment d'échec continuel" (Wresinski, 1978)</p>	<p>decipher the signs! He hears about the holiday home, and at his place, there are 2 or 3 kids in one bed!</p> <p>School for him is of little use; it's a humiliating social reality and and a humiliating structure that makes him feel the weight of his misery, because he feels a sense of continual failure" (Wresinski, 1978)</p>
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The situation described below is a complete disconnection of the reality that the poorest people live and their educational surroundings. Ignorance makes children feel afraid, then not moving. In other words, being excluded. J. Wresinski claimed the right of being the educators of their own communities (Wresinski, 1977a), this could be interpreted as an act of emancipation as well as auto-determination. The post-development thinker, Patricia Gualinga, on the same line argued that "it is necessary to develop education with a human face and open vision that values our own knowledge as a point of departure, and that respectfully interrelates with other cultures" (Gualinga in Kothari Ashish *et al.*, 2019: 225). She specifically refers to indigenous communities but it perfectly applies to what J. Wresinski requested too.

The Fourth World People's University held by the Movement is one good example of reversing power relationships, to broaden people's horizons and build capacities. They teach and learn from each other. Structuring and developing their thinking is something that people from the Fourth World are not used to, nor to think globally, abstractly. This is an exercise that they practice at the PU to be understood by the rest of the society and communicate successfully (Wresinski, 1977b). At the same time, it could be said that UP is a worthy illustration of fighting against epistemic injustice because the impoverished people are considered as subjects, holders of knowledge and being able to transmit it. It creates knowledge from within and with its own epistemology validated by its participants as liberating knowledge (Tardieu *et al.*,

2020). Sometimes public authorities or experts are invited to participate but not to talk, mainly to listen to (Tardieu *et al.*, 2020). This is also another way of creating a dialogue within society, reinforcing resources and avoiding pernicious ignorance.

Following Axelle Brodiez-Lodino (in Tardieu *et al.*, 2020) J. Wresinski and those around him consider knowledge as:

“the sine qua non of recognition, understood in its fourfold sense: democratic (true citizenship), legislative (better adapted laws), terminological (use of appropriate terms), and judicial (formalisation of indivisibility of rights and of extreme poverty as a violation of human rights)” (Axelle Brodiez-Lodino in Tardieu *et al.*, 2020: 82).

ATD Fourth World is an organization pioneer in the practice of political lobbying, trying to influence the decision-makers at a national level in France but also in Europe and the rest of the world to properly recognise and include impoverished people in the system (Tardieu *et al.*, 2020). It also has paid attention to terminology to avoid stigmatisation such as the case of the enforcement of the terms “social exclusion” or “Fourth World”. Reversing stereotypes (as the one mentioned in the list in the previous section) was also part of its activities. Moreover, the combat for conceiving extreme poverty as a violation of human rights and their indivisibility has promoted many actions in France but in the international arena too (Tardieu *et al.*, 2020). As J. Wresinski put it “human rights are to be defended not in the name of some principle of law but in the name of the human being” (Wresinski, 1989: 9). All these are actions to practice in order to combat epistemic injustice according to M. Fricker.

Another way to fight epistemic injustice as a structural problem is the one proposed by Pauline Adam. She argues that there are two main actions to fight against epistemic violence, firstly, it is necessary to make it more visible, writing and producing campaigns of sensibilisation. Secondly, and in parallel, the paradigms of creation of knowledge should be reinvented, adopting a reflexive approach could be one possibility (Adam in Gatelier, 2019). This is a methodology that consists in integrating the person itself, its work and presence into the study subject as an integral part (Gatelier, 2012). This is close to the idea of position, as a critic of the objectivity of sciences. It implies that from where we are, embedded in a certain environment we can create diverse knowledge (Gatelier, 2019).

ATD Fourth World practices and advocates for both points. Many of its actions,

for instance, its publications and books, the magazine “Revue Quart Monde”<sup>61</sup> and the participation in international organizations and events, as well as the International Day of Poverty, celebrated on the 17<sup>th</sup> October aim to sensibilise the society. It is important because the poorest people are surrounded by stereotypes and misconceptions that continue excluding them. “It’s not fair, I’m a human being too”, it is said many times by activists. Following this feeling, in the 1950’s it was founded the *Forum on Overcoming Extreme Poverty*. This brings together people from different parts of the world, allowing them to learn from each other’s experiences. Each person within his/her culture and convictions support children, youngsters or families living in poverty in his/her own country. They are people or organizations acting individually, but not alone, they become a network (Wresinski, 1989). The Forum aims to enable participants to share their interrogations, achievements, and disappointments, and to think with others about their own projects and their commitment to fighting against poverty<sup>62</sup>.

In addition, the way of creating knowledge should change. The proposal of reflexive research including the person itself could be understood as the technique created by ATD Fourth World, Merging of Knowledge and Practices in which activists are in the centre of the research with their whole experience and life. Even though, a point that needs further discussion is if practitioners and academics are also in that position. However, as it has been discussed under the post-poverty approach (see [section 6.5](#)), the MKP is a new critical way to create knowledge. It is innovative and emancipatory since the information created has not only the aim of bringing to light new data but also helping people in poverty to master their life.

The production of knowledge according to B. de Sousa Santos is a social practice that starts from self-reflexivity. Nonetheless, for the poorest people, this is not often a possibility since they have a weak sense of community, of belonging and are ill-equipped to render understandable many experiences due to social exclusion and poverty. Therefore, the spaces for encounters and activities created by ATD Fourth World are a real tool for reversing this situation. Furthermore, he claims that even though cognitive injustice is grounded in social injustice, it is not sufficient to accept that cognitive justice will come about through a more balanced distribution of scientific knowledge (de Sousa Santos, 2012 in Malavisi, 2015). The idea is not to discredit

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<sup>61</sup> It appeared in 1986 replacing the magazine “Iglous”, created in the late 1950’s, at the Camp of Noisy-le-Grand

<sup>62</sup> To know more about this project: <http://overcomingpoverty.org/article/why-this-website>

scientific knowledge but to use it in a “counter-hegemonic way” (de Sousa Santos, 2012 in Malavisi, 2015). For the author, this means exploring alternative scientific practices and promoting interdependence between scientific and non-scientific knowledges (de Sousa Santos, 2012 in Malavisi, 2015: 102). As it was exposed above, this is what ATD Fourth World vogue for when using the MKP in its researches.

### **Seminar of Social Philosophy**

Among ATD Fourth World’s activities to fight against poverty and epistemic injustice the Seminar of Social Philosophy can be seen as an excellent illustration.

J. Wresinski (Wresinski, 1983 in Croft, Skelton and Drayak, 2021) outlined three specific conditions required for people in poverty to overcome interpretative injustice and share their knowledge in reciprocity in a research group. Firstly, people in poverty should be capable of thinking and constructing their own knowledge in freedom. It means having their space and respect. The second condition is after they have their own thought, they should be able to share them among peers. It is done in peers to avoid contamination of the epistemic domination. And the third one, before sharing it in a collective exchange, is to be sure that the knowledge of poor people would be recognised, respected and goes along with the goals of the main research.

All these evidences can be seen throughout the Seminar. First of all, it is based on MKP which places all the researchers at the same level, should they be activists, academics or practitioners. It considers people without distinction with a special and unique knowledge that should be respected and valued.

Furthermore, it challenges the group to find the right methods and combination to co-create and write in a collaboratively way. This is not an easy task and demands a lot of effort from the coordination team to assure all the techniques and tools to be used during the meetings. In June, I was part of one session where we tried the methodology to start the collaborative writing process used at the end of August 2021. It is not the issue of this thesis to explain all the exercises, but it can be said that it was a participatory project, giving time to all the participants to express their opinions and feelings; keeping records and having time to exchange and discuss. Due to Covid-19 travelling restrictions, the session in August 2021 had extra challenges since meetings in person and distance were held. Maintaining interest, motivation and full participation of all co-researchers online was not easy at all, nor accomplished through all the

activities.

“Epistemic justice, for Wresinski, is about much more than righting a wrong or preventing psychological harm: it is about emancipatory action” (Croft, Skelton and Drayak, 2021: 92). N. Schenker reinforced this idea by saying that it was thanks to the approach of J. Wresinski that the poorest people gained confidence, courage, and faith in themselves, for instance, to enter political life and talk to politicians (Tardieu *et al.*, 2020).

This Seminar permits activists not only to express themselves but also to learn and find ways to better face their daily life. J. Wresinski explained that one of the main problems of the poorest people is not mastering their thinking, doing it globally. That is why they always come back to experiences (Wresinski, 1977b). At the session in May 2021, I was really impressed to perceive how hard an activist tried to think abstractly and come back to the experience moment to develop a thought. She also revealed that it was possible for her to do so thanks to her path through the PU<sup>63</sup>.

Additionally, it allows activists and academia to interact, to better understand each other and the context; considering themselves as equals. It becomes a space for critical dialogue and reflexivity among different stakeholders. Following M. Fricker’s terminology, the poorest people in this Seminar are treated as subjects, not objects nor mere sources of information. They participated in the design of the questions, the topics to work on and are in charge of the writing process. The three axes of the Seminar were decided on the second session within all the participants in consensus. In other words, they are co-creators, co-researchers in the whole process. The decisions are made by discussion and debates, not coming from outside as knowledge from “experts”.

Nevertheless, there is an assistance role of practitioners and volunteers when needed; they act as bridges. This function has been questioned by some researchers (Carrel *et al.*, 2017) but it is necessary to avoid epistemic inequalities since academics tend to be more powerful in our societies. The coordination team also gives time to work among peers, to consolidate the thinking before the exchange. Furthermore, some tools such as booklets, transcriptions and reports are done by the coordination team in order to keep a record of the activities and not losing any information. Especially, one of the organizers told me that particular attention should be paid to

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<sup>63</sup> Noted on my diary, 7<sup>th</sup> April 2021

what activists express during the sessions in order to follow their way of thinking. Normally, they are slower and less structured in their thoughts than the practitioners and the academics, thus he was preparing a document following some activists' interventions to find a link and continue developing it<sup>64</sup>.

Those actions are held in a very careful way by ATD Fourth World. Confidence here is a big issue because poorest people need to feel comfortable to express themselves. During the gathering in May 2021, we started the workshop in plenary, reading the philosophic texts all together and the second day we split into two groups to work. I realized that the activists were more confident and voiced more freely the second day than on the first one. Even at the end of the session, when we did an evaluation; some of them confirm it explicitly by their feedbacks<sup>65</sup>.

As it has been said in the previous chapter (chapter 6), the epistemic injustice, marginalization and exclusion suffered by the poorest people may harm and silence them in order to avoid more suffering and humiliation. Thus, to be able to express themselves they need spaces of encounter and confidence.

ATD Fourth World is able to do it because of its long commitment and engagement with the population, however, I think that this will pose a challenge when trying to replicate it; not all the organizations possess this asset. The Seminar is also a long engagement, it is a research project that takes three years and involves almost 30 researchers. There is careful attention paid to timing when using MKP because not only poorest people need to get used to speaking in public, for instance, but also academics need to adapt their technical language to be comprehensible for all (Osinski, 2021). One example in the seminar was when discussing the research's axes, academics and some practitioners used the term "epistemic injustice" but in order to be clear for all, it was agreed to use "injustice linked to knowledge".

Regarding its results, if it will achieve transformative outcomes for the participants I cannot make any comments because it is an ongoing process and the collective writing just started at the end of August 2021. Nevertheless, since the idea is to make a public edition at the end, I would say that it will help to sensibilise the society about poverty, to better understand it and maybe to know how to better destroy it. What is more, giving massive distribution of it in different environments, I mean among

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<sup>64</sup> Noted on my diary, 7<sup>th</sup> April 2021.

<sup>65</sup> Noted on my diary, 8<sup>th</sup> April 2021.

excluded people but also in the dominant culture, could improve collective hermeneutical resources and prevent epistemic injustices. For sure, this is not the only solution to alleviate poverty, but as M. Fricker claimed is one drop in the ocean to have a better world (Fricker, 2007).

As far as some improvements concern, I would like to state that it might be interesting to include more international people, more global South people in the research because in this opportunity the activists selected were only from developed countries. I reckon that it should require more resources and challenges due to translations, but it would be interesting not to be centre only on European people experiencing poverty. It may provide other points of view, as post-colonialists and B. de Sousa Santos argued it is needed to change the centre of knowledge production in order to achieve cognitive justice. I believe that ATD Fourth World is shifting it by focusing on an “ecology of knowledges” by using the MKP, but in this specific case, the Seminar of Social Philosophy, the oppressed thinking from the South is missing.

To conclude this analysis, I would like to evoke Eugen Brand, ATD Fourth World’s former General Director, “without instruments to express it, music would remain silent. In the same way, the knowledge that comes from the experience of people living in extreme poverty will not emerge from silence until our societies succeed in creating the instruments that allow its expression” (Brand in Movimiento Internacional ATD Cuarto Mundo, 2013:8). As it has been exposed above, this Seminar is definitely an instrument that allows the poorest people to express, to be heard and to emancipate.



## 9. Conclusion and final remarks

People experiencing poverty know what is missing, what their difficulties are and what may work for them but our Western societies do not understand that. Many pieces of research have been conducted about extreme poverty and from different points of view and dimensions, housing, income, health, security, etc.; many public policies issued as well as several development programmes were designed trying to impose solutions that at the end may not work, simply because they have not considered the essential: the poorest people's experience and knowledge.

Then, this causes the sayings from the dominant and wealthy culture when referencing to the poorest "they don't use what we give", "they are lazy", "they want to live in that situation" etc. etc. Nevertheless, mainstream institutions do not realize or are not willing to do it, that they are imposing ways of acting, conditions and forms that are not fitting into their worlds.

Mainstream theories only perpetuate and reinforce this way of thinking. In contrast, critical and alternative approaches that can emerge from a different standpoint: under-proletariat, impoverished, Fourth World (as J. Wresinski denominated) feminist, coloured and others will portray the actual realities and conditions of those lives not visible in the modern development theories commonly alluded to. As it has been demonstrated through this thesis, all the activities and actions carried out by ATD Fourth World are aimed to find an alternative way; as post-developers thinkers have argued, to find alternatives to development.

Furtemore, it is confirmed that even though the Movement was founded before the emergence of the post-development approach its founder, its philosophy and its activities promote many premises of this paradigm. The main big difference noted is the relation with nature, still the Movement has an anthropocentric point of view. Nevertheless, little by little it is shifting, but I consider that to have a close relation in an equal base (human-beings and nature) as post-developers advocate for, there is still a long way. It could be an interesting point for further research to analyse how the groups working in the global South are dealing with this point.

What's more, the Movement has shed light on the idea that no matters the "category" of the country, extreme poverty also exists. Thus, the concept of development, the fight to really end poverty needs to start from those to whom

development is concerned: the poorest and vulnerable populations excluded in and among both “rich” and “poor” countries. They are not only marginalized from an economic and social point of view but most importantly they are also excluded from the cognitive world. They are being deeply harmed in the essence of the human being, their dignity.

The epistemic dimension introduced in the analysis, the importance of justice within knowledge production, knowledge sources, and knowledge credibility is vital in the understanding of ethical processes when fighting poverty. Research and creation knowledge should be changed, the MKP is an innovative methodology that gives some hints to continue discussing the kind of development that we look for, considering the poorest people as subjects instead of objects or mere sources of information. As B. de Sousa Santos’ thought and J. Wresinski did by asking the academia, the oppressed must speak and be heard. Other knowledge that recognises their dignity and experience should be addressed.

The whole society should have a better understanding of poverty, people’s experiences and way of acting, so as to be capable of changing hermeneutical resources when dialoguing. The point behind this is the willingness, is mainstream society, the society that we live in today ready and willing to change its attitude towards poverty? This is an endless discussion that needs further research. Though, I believe that understanding the poorest people as really knowers, giving them space and hearing their voices is a revolutionary act that as a society, individuals, politicians, institutions, academia, etc. we should compromise and fight for. We need to work within and outside the system. I think it is necessary to generate critical reflexivity within the development schema, both at an institutional and individual level. Only once we have a better understanding and sensibilisation of the topic, we can then think more clearly and collectively the best path forward.

J. Wresinski’s thought remains of actuality when claiming for the recognition of the poorest people as an ethical act of dignity. The development field is full of institutions advocating for rules and laws but in practice, the real actions are not considering the main interested people, the most vulnerable. In order to really change reality and end poverty, what the poorest think and know should be taken into account, otherwise unsuccessful policies will be written. ATD Fourth World’s spaces of encounters and activities are excellent examples of combatting epistemic injustice.

Another interesting topic that would need further discussion is to change the negative stereotypes we have about the poorest people, should it help to alleviate poverty using more positive language and focusing on their resistance and struggling? Should that be the way to change the thinking models, perceptions about themselves, as well as measurements and research about poverty?

To sum up, the creation of knowledge can no longer be limited to the Western system, a new epistemology is needed and ATD Fourth World has a clue to discover the path using its MKP tool. It includes an ecology of knowledges as B. de Sousa claimed, it liberates the oppressed by allowing them to express and be heard, it constructs hermeneutical resources and promotes intellectual and ethical virtues such as humility and responsibility. Last but not least, when this MKP is carried out in partnerships with well-known academic institutions or the results, apart from being used as emancipation, are addressed to the institutional and political level, they are attempting to achieve a structural change.

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## 11. Appendices

### 11.1. Appendix A: Keywords

This is a list made from keywords founded in different sources I have read like internal booklets, reports and meeting trnscriptions to understand the Seminar of Social Philosophy. These words were clasified according to the three different axes of the research, namely rights, epistemic ijnjustice and resitance. The aim of this list was to help me in the research through the archives.

#### **Le Droit**

- tout le monde n'a pas accès aux outils numériques
- se nourrir est un droit fondamental.
- leurs droits sont bafoués
- se sent en dehors du droit.
- violation des droits
- violence institutionnelle
- les gens ne sont pas reconnus en tant que tels, comme des personnes
- les droits de visite suspendus, le droit à l'enseignement pour tous les enfants, le droit au travail, le droit à l'accès aux soins
- droits pas respectés
- restriction des libertés
- prioritaire
- droits qui sont fragiles
- le droit d'avoir des droits
- principe de droit
- Le pouvoir a mis entre parenthèse le droit
- l'ambivalence du droit
- infraction par rapport à la loi
- le bien commun
- la déclaration des droits de l'homme et du citoyen
- faire valoir nos droits
- le valeur de la famille
- avoir le droit à l'honneur
- dignité
- sacrifice de l'indépendance
- peur de l'ingérence
- le droit est un outil de domination
- l'accès au droit au savoir et aux connaissances

- on est les occultés de la société
- L'école, le droit à l'écriture et à la lecture
- «l'approche globale» on ne peut pas dire que la santé c'est plus important que le logement, ou l'emploi
- les pauvres sont victimes de politiques punitives parce qu'ils sont membres du corps social et simultanément exclus
- on ne devrait pas dépendre de l'amitié, mais du bon fonctionnement
- ne pas avoir une vie stable
- la condition de l'égalité, qui doit être garantie pour que la liberté se concrétise
- l'économie, c'est à double tranchant
- vivre justement
- justice distributive
- l'inclusion des «privilegiés»
- communauté
- trouver des «représentants» humains, pour parler à la place des animaux, à la place des végétaux, pour défendre leurs intérêts
- La protection est excluante
- domaine juridique
- l'hospitalité

### **L'injustice liée au savoir**

- la empathie
- le sentiment d'impuissance
- ce qui est vital est toujours défini par d'autres que nous. On ne nous demande jamais ce que nous-mêmes considérons comme vital ou vraiment important
- il y a une catégorie de gens qui prend les décisions, et ces décisions sont imposées à des personnes sans tenir compte de ce qui est vrai, de ce qui est réel, de ce qui doit être
- le taux d'échec
- il y a le savoir de certains d'entre nous qui est encore moins écouté, un savoir qui pénètre pas du tout.
- certains sont entendus et pas d'autres
- sans nous donner l'opportunité de dire notre opinion
- Par manque de connaissance de la réalité des populations
- manque d'information engendre, le manque d'information fait que le combat peut être bloqué
- qui définit effectivement les priorités
- structure d'aveuglement
- les gens qu'on ne croit pas, les gens qui n'interprètent pas comme ils voudraient
- le savoir des puissants

- vous avez du trésor dans vos mains, dans vos cœurs
- c'est ce savoir qu'on est, qu'on a, qui n'est pas mis en valeur
- les préjugés
- on a toujours tendance à voir la pauvreté comme en marge
- l'effacement de soi
- tout savoir implique une forme de pouvoir social
- Vous les plus pauvres vous risquez de démystifier le savoir établi
- la honte est un obstacle à la reconnaissance de son expression
- ce qui diminue une personne, ce n'est pas vraiment son manque d'instruction, mais sa croyance dans l'infériorité de son intelligence
- l'égalité des intelligences
- "homme de rien"
- savant
- Ça parle de ce même paradigme d'instruction: sortir de cette attente de tout le temps avoir les réponses
- l'illettrisme informatique
- «l'injustice du témoignage» et «l'injustice d'interprétation»
- capacités de savoir
- crédibilité aux yeux des autres
- il y a pas de flexibilité dans les réponses éducatives
- une pensée qui n'arrive pas à se poser
- les riches savent des choses, mais ils ne savent pas tout. Également, les pauvres
- ils ne peuvent pas penser à autre chose que: comment je vais pouvoir survivre?
- un monde des pauvres, qui n'est pas «un pauvre monde»
- les plus pauvres ont un savoir, et que si on leur en donne l'occasion ils peuvent le transmettre. Tout le monde ne le reconnaît pas
- savoir-faire et des savoir-vivre
- puissance de pensée
- la réciprocité
- la reconnaissance

### **La Résistance**

- le courage
- l'incompréhension
- le sentiment d'inutilité
- les résistances collectives / résister ensemble
- énergies vitales
- Non pas qu'ils «osaient», mais que ces personnes étaient obligées de faire un choix en sachant très bien les risques qu'elles encouraient.

- La solidarité
- la colère
- l'inquiétude
- comment les personnes arrivent à tenir face à la vie
- contre l'opinion politique
- entretenir les liens familiaux
- la force de résister
- la lutte sociale et la lutte des inégalités
- désobéissance civile
- s'organiser en dehors des circuits officiels pour continuer à vivre
- faire le choix, c'est prendre des risques
- la vulnérabilité
- l'amour, la tendresse, rechercher la manière d'être avec l'autre d'une façon plus humaine
- être debout
- je suis rejeté et exclu
- je suis dans l'automatique, je n'ai plus le droit de penser, je n'ai plus le droit de faire, je ne peux rien faire, je me sens vide
- avec vigueur
- s'indigne / ils s'indignent
- La famille est un bastion contre la déshumanisation de la misère
- elles se sentent pas rattachées à la société
- Elles se sentent toutes seules, misérables
- déconstruction de l'humain
- la peur
- Nous rendent impuissants
- la volonté de donner à leurs enfants une vie meilleure
- libération
- être soi même
- l'art (ce qui permet de relier soi aux autres, de faire jaillir ce qu'on a au fond de soi vers les autres)
- action culturelle / l'art comme un acte de résistance
- la plus grande arme dans les mains de l'opprimeur, c'est l'esprit de l'opprimé qui se croit inférieur
- force cachée et quand dans ton intérieur, tu chantais les chants d'apaisement pour sentir ta libération, pour te libérer
- Si on nous fragmente, ça nous empêche de jouer notre jeu
- une guerrière
- il y a une radicalité, qui nous convoque, qui nous appelle à faire face à nos responsabilités

- punir les pauvres
- c'est pas une faiblesse, c'est une force
- être dans l'obligation de résister pour vivre, pour exister
- de génération en génération
- gestes de résistance ne sont pas vus, ne sont pas reconnus
- si les pauvres ne résistent pas, ils sont coupables parce qu'ils sont responsables, ils ne cherchent pas à sortir de leur pauvreté, et s'ils résistent, ils sont coupables aussi, parce qu'on ne comprend pas leur résistance, elle est mal comprise
- force intérieure
- il avait quand même la fatigue, la peur
- criant de rage
- toute mon enfance se soit bâtie autour de ce rendez-vous matinal
- aider les autres contre la misère, être avec eux
- gagner ma vie
- c'est un cri pour dire aussi que nous pensons, nous pensons!
- la misère nous enchaîne
- la pensée soit analysée comme un acte
- on va respirer, ça va aller mieux
- tu ne peux jamais baisser la garde
- soigner
- c'est un appel au respect avant tout

## 11.2. Appendix B: Tables of archives findings (Rights)

### Recherche Archives par Anaclara Acuna – 2021

Le Droit							
#	Titre	Chemise	Date	Cote boîte – cote série	Mots clés	Qui parle	Intéressée pour moi
1	Le mouvement vu par le Quart Monde	UP	11/12/73	0774/01 – 1E2-14	conscience; points appui; niveau vie suffisant	Mme. Rioult	The importance of basic needs and support to grow up
2	P. Joseph : la conception du travail en QM	UP	10/02/74	0774/02 – 1E3	travail ; savoir faire ; métier ; argent	PJW	The importance of having money, as the right of having it. It's also a question of honour
3	Des militantes auprès des adolescentes du QM	UP	12/02/74	0774/02 – 1E3-2	droits des adolescentes: information, formation, instruction, études, respect, exister	conclusion Cave	Importance of young women, help to support the parents
4	Droits des familles par Mlle Vanvert et Mr Etienne de l'Union des Associations familiales	UP	18/03/75	0774/03 – 1E4-4	droit avoir enfants ; droit à l'université ; liberté ; obligation	PJW	Inequality according to resources, money. The struggle to access university for poor people. Those who access are the ones who design the society, the quality of the regime then. « Mais un droit, c'est une liberté, c'est n'est jamais une obligation. A ce moment-là, c'est n'est plus une liberté, un droit »
5	Les droits liés au travail	UP	05/04/77	0774/05 – 1E6-7	sans travail ; droit à l'information ; droit de être défendu ; droit à l'information	conclusion Cave	How important is to have a job to have access to many other rights like health, housing, allocations familiales. But these other rights should have been independent because the poorest have no job or it is irregular. Interesting to discuss in the Seminar how the rights are linked and prevent people to have other rights

6	Cave sur le thème du Travail	UP	17/05/77	0774/05 – 1E6-11	Faire comprendre ; perdre droits ; peuple ; solidaires ; parole qui soi entendue, écoutée ; formation ; machines de travail ; droit de être utiles ; la honte ; droit de être éducateurs de notre propre peuple	PJW	<p>Importance of being listened to but also to make our message comprehensible, understandable; otherwise we are losing our time, our rights, our future. And since we are in solidarity with our people, if our words are not understandable we are also failing to our all population behind.</p> <p>The other point mentioned is the relevance of the formation for youngsters, education but not only to work and have « a métier », they need education about culture, art, politics, work unions ; they have to be able to undergone all the problems of daily life.</p> <p>PJW also focuses on education for the future, for life and not only to be work machines.</p> <p>« Droit de être utiles » whatever we do or work on, it should be recognised. If we don't feel ourselves useful, we are ashamed.</p> <p>The last point highlighted is to be the teachers, leaders , entertainers, etc of their own people. Have the right to become « formateurs de notre propre milieu »</p>
7	Préparation « cave » 7 oct 1980 du PJW – notes manuscrit	UP	07/10/80	0774/08 – 1E9-18	droit ; dignité ; liberté ; justice	PJW	<p>The human is the center and the most important in this World. The most relevant for me is that human struggle for dignity and this leads to the rights and then, are these rights which bring freedom. The base is the dignity, the look for dignity. Humans look for justice ; respect ; rights but not for assistance. The person who has never enjoyed his/her rights, doesn't claim for them. « ne pas laisser les gens dormisent, il faut les reveiller ». In other words, the movement struggles for make them know their rights and enforce them. QM may have the right to express who they are, tell the society their souffrance, their misery ; their war, their horror, their hunger, their loneliness</p>
8	Le droit aux vacances	UP	03/02/81	0774/09 – 1E10-2	droit aux vacances ; droit de l'homme ; liberté ; famille	compte rendu de la cave	<p>« droit de vivre comme tout le monde » , it is a call for dignity and justice too.</p> <p>« Droit aux vacances » This right for me was shocking, I have never heard about that and I found it amazing. All the difficulties they face to enforce it (money ; people's comments, fear of</p>

						losing their house, etc etc). The value of family
1	Assises alliés	Alliés	26/09/82	0776/01 – 1G6	travail ; sous prolétariat ; jugement ; l'indépendance ; sécurité ; rôle dans la société	PJW PJW invites us to think about how we treat and see the « sous prolétariens » ; we have to change our way of thinking. According to PJW the misery is perpetuated bcse of our judgment of the sous prolétariens work. The poorest claim for their independece, more than for the equality bcse they want dignity and the latter is to be independent from the others.The work makes people free, independent. They claim for safety, certainty and it is only possible due to a job. Another important point is the recognition again ; the recognition for belong to a group, to a worker society
2	Lettre à M. Jacquemard	Alliés	25/07/69	0776/04 – 7G4-1	droit aux vacances ; enfants ; familles	PJW This is a beautiful example of the benefits of the holidays by ATD project. How the children can learn, enjoy and consider another future
3	Conférence de presse Européenne	Alliés	04/05/82	0776/07 – 8G2	Droit à la dignité ; placement d'enfants ; droit d'être elles-mêmes, vivre ensemble ; droit d'appartenir à un groupe ; droit à une identité propre	PJW The dignity is the base of all human rights. There is one part of the population that we are not considering, leaving it out. The right to live in family is denied not to all but specially to the poorest. Focus on the recognition and belonging, importance to humans. I believe that we are social humans and we are taking off this right from the poorest sometimes. I think that the right to be someone, the right of identity is so relevant and marginalizing people, we are denying this right, we really make them feel miserable.
1	Conf. « La population des bidonvilles » à Münster	Conférences	1961	0779/01 – 1J1-3	s'ignorent ; manœuvres ; sans avenir ; sans titres ni droits ; sans voix ; bidonvilles	PJW People are dependent, they cannot make plans for the future bcse they have no rights.
2	Idées pour des conf. sur l'enfance	Conférences	1963-64 ?	0779/01 – 1J3-6	emplacement ; enfants ; indignité ;	PJW Highlight the idea of « save the children » bcse there is nothing to do with the parents. This is the reason why we take them. But definitely, it is also seen as a kind of punishment to the parents.



3	Conf. sur le QM – Nantes	Conférences	16/02/72	0779/05 – 1J12-2	enfants ; inadaptés ; parents irrécupérables ; l'honneur ; travail	PJW	Again this idea of punishment and level down instead of doing up, to help the family.
4	Droits – Éléments préparation conf. Valence (France)	Conférences	13/06/72	0779/05 – 1J12-6	droits : revenu, logement, formation prof, sécurité du travail, savoir	sans info	Clear example of rights, are all guarantee today ?
5	Conf. D'Haguenau	Conférences	08/04/73	0779/06 – 1J13-2	ignorance ; droits ; honte ; culture ; droit revenu ; droit de la femme ; allocations familiales ; maternelle ; santé ; être représenté	PJW	Are all these rights recognized today ? Link with epistemic injustice bcse since they don't know their rights, they cannot reinforce them. Importance of education since little children but also as a help to the mothers.
6	Conf. Du PJ à Bourg La Reine	Conférences	19/10/73	0779/06 – 1J13-6	droit au logement, relogement, au travail, à l'école ; privations ; administration ; deshonoré ; humiliés ; handicap social ; loin du monde ; faire valoir ses droits ;	PJW	This conference reminds me of capabilities as Sen described, the rights can be written but could really be used by the QM ? « (...) pour faire valoir ses droits, il faut les connaître. Pour remplir les papiers il faut savoir écrire, il faut savoir lire, il faut aussi savoir parler. Il faut savoir se défendre. Tout cela très peu de sous-prolétaires peuvent le faire »
7	Prep. Conf. À Bourg La Reine	Conférences	19/10/73	0779/06 – 1J13-6	dignité ; honte	PJW	Not being able to live their life in dignity makes them ashamed

8	Conf. D'Elbeuf	Conférences	27/11/73	0779/06 – 1J13-9	sans droits ; honneur ; dignité ; en marge ; niveau de vie décent ; ignorance ; non reconnaissance ; droit au travail ; droit à l'éducation ; droit à la protection ; droit à la survie ; droit à la liberté d'opinion et d'expression ; moyens ; exclusion	PJW	It is a population without right, they are marginalized, not only geographically but also culturally. Good examples of each rights mentioned. They are deprived from their rights bcse of two reasons according to JW : 1) the right doesn't exist for them, they cannot reinforce them. 2) they don't have the means to reinforce their rights ; if you don't have money, know how to read, write, etc. The worst consequence of not having rights is the exclusion.
9	Conf. Versailles Centre Huit	Conférences	28/11/73	0779/06 – 1J13-10	privation des droits ; droits à la reconnaissance ; droits à la sécurité ; droit au travail ; droit à l'éducation ; droit à la liberté d'opinion et d'expression ; dignité	PJW	Very similar to the previous one but clearer to read and summarized.
10	Prep. Conf. « La peur des pauvres » - Lyon	Conférences	06/06/74	0779/07 – 1J14-7	peur ; pauvreté ; échappé ; l'impôt négatif ; dignité ; reconnaît ; droit à l'expression	PJW	It's like we try to recognise the rights of poor people but at our way, not what they really need and want. It's again the same, we don't listen to them.
11	Conf. « Le 1/4 Monde et le Mouvement ATD » à Chalon-sur-Saône (France)	Conférences	11/06/74	0779/07 – 1J14-9	droit à la liberté, à la justice ; égale protection de la loi	PJW	It is is here by rights, but also could be part of epistemic injustice, as Miranda Friker said « testimonial transaction » when the speaker receives a deflated degree of credibility from a hearer owing to prejudice/ stereotype on the hearer's part.

12	Fiches de base que le PJ s'était faites pour ses conf	Conférences	1975	0779/08 – 1J15-10	monde des droits ; handicaps ; obstacle ; démocratie ; humanité ; reconnaissance et connaissance ; sociétés sélectives	PJW	« Le monde des droits n'est pas le monde des pauvres » « ce n'est pas l'obstacle qui crée l'absence de droit, c'est l'absence de droit qui crée l'obstacle » This idea of exclusion and always different worlds is present. Letting them a part affect the whole humanity and democracy. There is a rejection that doesn't allow the poorest to access the norms.
13	Prep. Conf. PJW à Bruxelles à la CEE	Conférences	07/10/76	0779/09 – 1J16-8	droit d'habiter la terre ; l'espoir ; l'amour ; droit d'avoir des enfants ; droit d'avoir une pensée ; droit d'avoir une sensibilité	PJW	It was shocking to read the right to live in this world, is like the right to breath. Money is a big part but not all. « on n'a pas le droit de avoir une opinion quand tout ce qui vous concerne est décidé par d'autres » Also epistemic injustice – not believing in their words/opinion
14	Projet 1 – Conf. Luxembourg	Conférences	08/05/77	0779/11 – 1J17-8	privation des droits ; fatalité ; droit à l'existence, à l'éducation, au logement ; dignité ; égaux ; droit à être secourue	PJW ?	At the end we try to diferenciate from them, we don't believe in the same dignity, we are not really solidary/supportive and then we look for excuses « ce sont des inadaptés », « irrécupérables ». But to just calm down our head, we invent the assistance to help them.
15	Conf. « Le QM, un peuple exclu des droit fondamentaux de l'homme »	Conférences	Feb. 1978	0779/14 – 1J18-2	droit à la survie ; droit au logement, à des ressources décentes ; à la santé et au travail, à l'éducation ;	PJW ?	I think it is a good summary.
16	Prep. Conf. « Enfants maltraités »	Conférences	28/06/79	0779/18 – 1J19-28	mauvais parents ; échelle sociale ; violences ; obstacles	?	Right to be raised by their parents ; how people accuse the poorest families of incapables.

17	Conf PJW – Club Échange et Projet	Conférences	15/04/80	0779/20 – 1J20-6	droits de l’homme ; droits civiles et politiques ; droit économiques et sociaux ; démocratie ; justice ; misère ; l’exclusion ; droits fondamentaux ; solidarité ; droit de donner la vie ; nantis	PJW	When we think about HR we tend to think about the civil and political ones but they are bigger, the economic and social ones are also important. If they are not guaranteed, the justice and democracy of a country is not achieved. Example of right to live - also right to give birth « la liberté de conscience, le choix du nombre de ses enfants est bien souvent un luxe réservé aux nantis »
18	Conf PJW – Club Échange et Projet	Conférences	15/04/80	0779/20 – 1J20-6	au bas de l’échelle sociale ; sujet de droit ; sans identité ; sans statut ; application du droit ; seuils d’accès ; assistance ; dépendance ; non-droit	PJW	Why the human rights are not respected for the poorest? 2 reflexions : - human being as « sujet de droit » ; not always the people in QM are considered like that. - the application of the rights by the means used to be available to everybody. These people have not been represented politically, have not been considered when making the law. There are many examples about the denial of rights. Not having real access to the rights is a problem of freedom, capabilities as said A. Sen

19	Conf. PJW – Congrès des Clubs Unesco – Le Creusot	Conférence	08/04/81	0779/23 – 1J21-9	technocratie sociale et administrative ; misère ; savoir et métier ; utile ; responsables ; hommes ensemble ; indispensable ; travail ; manœuvre ; inférieure ; déchet de l'humanité ; représentation	PJW	<p>I was not sure if this text belongs to this category but at the end I decided that yes bcse « le droit du être utile » it's a HR. Without education, knowledge and a profession is very difficult to survive, you are always excluded, you cannot join others.</p> <p>PJW said that thanks to his job of pastry chef he could feel as sb.</p> <p>« la technocratie sociale et administrative crée la misère et la perpétue »</p> <p>« c'est qui est l'obstacle fondamental qui maintenait les très pauvres dans la misère, dans l'isolement, dans l'exclusion, c'était leur impossibilité de se sentir utile pour la société, de se sentir responsables les uns et les autres »</p> <p>« Je vous remercie parce que vous m'avez considéré comme une homme » this story of PJW helping sb to reduce their penalty at court is so shocking, how people really feels that they have no value due to our acts and consideration , even his lawyer called him « déchet de l'humanité »</p> <p>« sans représentation, un homme n'est rien dans le monde » - PJW highlighting the importance of being represented the QM in the political sphere</p>
20	Conf. PJW Marseille	Conférence	13/12/84	0779/35 – 1J24-29	instruction ; liberté ; participation ; sécurité ; logement ; travail ; droits fondamentaux ; l'exclusion sociale ; violation dignité	PJW	<p>Talking about HR JW mentions some strong conclusions about education, representation ; housing and work; how they are interdependent and not respecting them becomes a violation of human dignity.</p> <p>« sans instruction il n'est pas de liberté possible »</p> <p>« sans savoir lire et s'exprimer la participation à la communauté dans une civilisation de l'écrit et de la parole et un leurre »</p>

21	Le QM, un peuple en marge de lois établies (texte envoyé par les équipes Science et Service de Pierrelaye à « Études de cas. Journées internationales pour une société dépassant les dominations »	Conférences	Dec 1978	0779/36 – 1J25-1	histoire d'exclusion ; misère ; gens du droit ; accusations ; droit à la survie ; droit à la reconnaissance de soi ; droit à la participation politique et culturelle ; dépendance ; indigence ; ignorance ; la honte ; législation ; conditions ; hors la loi	équipes Science et Service	The text mentions examples related to the rights and justice of QM ; how they are misunderstood, how they are known by the world of layers but not as « sujets de droit »  Surpass some conditions to have real access to rights.  Big exclusion of justice and law, they are left aside ; « hors la loi »  QM feel without power when facing the justice system, they don't claim for their rights
22	« Échange de vue sur la pauvreté en Europe »	Conférences	01/10/86	0779/40 – 1J26-10	ouvertes ; accessibles ; langage ; exclusion des DH	PJW	Think which are the real possibilities to access to the institutions to claim for their interests, express themselves, build their way of thinking. They are open, but not accessible.  I think here is used the concept of rights as capabilities of A. Sen
23	« Échange de vue sur la pauvreté en Europe » - Conseil de l'Europe	Conférences	01/10/86	0779/40 – 1J26-10	grande pauvreté ; DH ; enchaînement de précarités ; ensemble ; droits interdépendants ; famille ; liberté relative ; liberté conditionnelle ; exclusion des droits ; égaliser ;	PJW	I found clear and interesting in this text the exclusion of rights; the conditional right; the concept of equity and the concept of right as capabilities, freedom. Also the interdependency.
24	Justice au coeur	Conférences	15/11/86	0779/40 – 1J26-11	justice au coeur ; justice des lois	PJW	nice way of calling the real justice of humans, maybe a term a bit romantic but reinforce the idea of what is written is not what actually happens and counts for QM

### 11.3. Appendix C: Tables of archives findings (Resistance)

#### Recherche Archives par Anaclara Acuna – 2021

La Résistance							
#	Titre	Chemise	Date	Cote boîte – cote série	Mots clés	Qui parle	Intéressée pour moi
1	Réunion à la cave – Dialogues avec le QM	UP	02/10/73	0774/01 – 1E27	révolution ; aller jusqu’au but ; espoir	PJW	How the poorest are not accustomed to success, they are always feeling fear of arriving to a worse place. The system leaves them in that place, alone without a real support.
2	A) Cave du 4/10/77	UP	04/10/77	0774/05 – 1E6- 15	solidarité, respectée ; université ; liberté ; honneur	PJW	Solidarity of every day, solidarity of sharing ; solidarity of togetherness ; solidarity for the future ; there are different kind of solidarities. Among the rich there is another type of solidarity than the rest of the society, it should also be learnt from them.
	B) Dialogue avec le QM – Solidarité QM	UP	04/10/77	0774/05 – 1E6- 15	solidarité ; lié à l’autre ; devenir libre ; être plus fort	conclusion Cave	Solidarity to reinforce rights and gain freedom.
3	Les familles du QM et les droits de l’homme	UP	07/10/80	0774/08 – 1E9- 18	battre pour reconnaître ; droit et devoirs ; familles respectées ; lutte ensemble ; femmes ; formation ; cahier ; Quart État	PJW	Mention the daily struggle and claim of the poorest for the human rights and the role of the Movement. It is essential that all the poorest have real access to their rights, the PJW said «il faudrait que nous récrivions les droits de l’homme ». But I wonder, why? Clearly they do not express the struggle and life of everybody. Some cultures also give rights to nature, so maybe this should be consider too. PJW makes a call to rewrite the history and fight for the rights of the poorest. Normally the history is told by the winners, I believe that we have to take care of it. Importance of migrants too.
4	Complément de l’UP du 21 oct 1980	UP	21/10/80	0774/08 – 1E9- 20	peuple du courage ; gens fier ; responsabilités ; dignité ; fraternité	conclusion Cave? PJW ?	I liked how descriptive is the sense of belonging, respect of otherness (of their, group, family, neighbourhood). The relevance of the daily resistance. The song at the last part is interesting too ; the art as a way of resistance.
5	Fête de la mutualité – Paris le 15 nov 1980	UP	15/11/80	0774/08 – 1E9- 23	immigres ; on se rassemble	?	Expression of art ; a song.
6	Cave : Nos luttes	UP	20/10/81	0774/09 – 1E10- 16	lutte perpétuelle	Lucien Duquense	Life is a struggle itslef, they always battle against smth but nobody cares about that.

7	Cave : « Paroles pour demain » avec le Père Joseph	UP	22/12/87	0774/12-1E16-13	enfants ; rêve ; bâtir	PJW	Children have the answer to eliminate the misery, we have to listen to them. How unfair is the world that a child should struggle since his/her first years of life. To enforce their rights it is mandatory to fight, to find a place if not nb will do for them.
8	Cave : « Paroles pour demain » avec le PJ	UP	22/12/87	0774/12-1E16-13	dire ; travail ; vivre en famille	PJW	Two points: a) no charity, poorest people want to live, have their own life, have their job and money to do what they want. Need to be useful. b) Nobody really knows what they face each day, only who suffers misery really understands it. Thus, this knowledge must be shown and expressed.  Quoting little Hanne-ton, he remembered « on n'a pas le droit de garder ce que l'on appris. On doit le dire, il faut le dire, il faut que le gens sachent, car s'ils ne savent pas, jamais rien changera. Il faut le dire, si on ne le dit pas pas, jamais rien, rien, rien, changera »
1	Congres des alliés	Alliés	19/05/84	0776/01-2G2-2	luttés ; sous prolétaires ; plus défavorisées ; aveuglement	PJW	I liked the clear description of the situation, the blindness of the world that doesn't want to see what it has been developed. Poorest are invisible, cannot express their opinion on the media, are out of the statistics.
2	Le partage – Stage Science et Service	Alliés	27/12/66	0776/02-3G1-2	le partage ; l'honneur ; la confiance ; fractionnel ; rival ; donner et recevoir	PJW	Sharing is smth that poorest tend to do without knowing when comes to necessity but at the same time, they are embedded with rivalry , fraction, division which also causes many problems, for instance at work. « Il est bien plus agréable et bien meilleur de donner que de recevoir », the shame of charity, of receiving.
1	Conclusion du PJ – Film « Que l'injustice s'arrête »	Conférences	1982 ?	0779/01-1J0	respectés ; parler ; travail ; défendre droits	PJW	It is a call to react, to move; to make them respectful people. But for that it is necessary to learn how to talk. Value of solidarity and partnership not only for France ; for all the QM
2	Conf. PJ « La population des Bidonvilles » à Münster	Conférences	Dec 1961	0779/01-1J1-3	jouer la comédie ; paraître ; mentir pour défendre ; la vérité du pauvre ; incertitude ; angoisse ; inquiétude	PJW	Play a role, a comedy because the truth is too hard. To survive ; it is needed to lie. The problem of insecurity, not having a future makes them feel sad, bad.



3	Conf. PJ « L'éminente dignité des pauvres » - Angleterre / France	Conférences	1962- 63 ?	0779/01 – 1J2-2	dignité ; logement ; errance ; tout casser ; fou ; instable ; honte ; non-hommes ;	PJW	Not having a place to settle, to belong. This may cause to damage/destroy all what you have ; not value it and quit all. Then as a society we'll call him/her as « fou » ; « instable » but we forget that this person is like that bcse of what we have done, bcse we marginalized them ; we didn't recognise them. I believe that PJ talks about development as smth imposed by authority, superiority.
4	Idées pour des conf. sur l'enfance	Conférences	1963- 64 ?	0779/01 – 1J3-6	l'enfant ; prend conscience ; rien ; dignité ; indigne ; coupable ; détruire	PJW ?	Since children they realize where they live, who they are and the value society gives to them. Little by little they start to feel that they are guilty of their condition, miserable. So, how can they grow up healthy ?
5	Conf. PJ et Père Benoît à Fribourg (Suisse)	Conférences	06/04/67	0779/02 – 1J7-2	souffrance ; fous ; misère ;	PJW	Relation between how crazy people was treated in the past and poverty. They do that bcse they want. Why the human can think like that ?
6	Conf. « Les pauvres et les autres » à St. Quentin	Conférences	20/04/71	0779/04 – 1J11- 5	lutte larvée ou ouverte ; agressivité ; rire après vous	PJW ?	Different ways of reacting against the injustice they live in, to be indifferent, aggressive; fight against the « others ». They are not part of the same society.
7	Conf. PJ à Soissons (France) – (texte préparé)	Conférences	07/05/75	0779/08 – 1J15- 2	solidarité ; communication ; ragots ; langage ; aide ; enfermement	?	« C'est une aide pour le present, non une collaboration pour l'avenir » I think this is q very good explanation of what solidarity means in this context. Big problem of communication what I consider as the base for any relationship, confidence.
8	Conf. PJ à Meudon – Relevé de bande	Conférences	08/04/76	0779/09 – 1J16- 1	coupables, victimes d'eux- mêmes ; défenses pour vivre ; moins pire	PJW	« Une espèce de contrat, une lutte contre le pire » They try to be where the less worse is, it is kind of a rule to survive. It clearly express the notion of « resistance » for me. JP explains the responsibility of all according to proximity.
9	Conf. PJ à Colmar (France)	Conférences	23/03/79	0779/17 – 1J19- 13	mendier ; rapiner ; voler ; la honte ; cercle infernale de la misère ; l'ignorance ;	PJW	The shame of begging, PJ said that for him sometimes it was preferable to steal. How deep is this feeling.  Again, the ignorance to be transmitted generation after generation.

10	Conf PJ à Luxembourg	Conférences	08/05/81	0779/23 – 1J21-10	La honte ; refus ; le pain ; être humiliés ; être jugés ; misère ; inférieur ; voler ; peur ; l'avenir	PJW	<p>« la honte » is always there, but is not only for adults, it's also for the children. How sad their parents feel bcse they cannot change the reality for them.</p> <p>« L'exclusion et la misère, c'est donc pas seulement un affaire des grandes personnes. Les enfants sont les témoins permanents : les enfants des villes ils ont peur »</p> <p>The problem with the children is that this permanent condition, not only affects them in the present but also in the future.</p>
11	Conf. Publique de Cherbourg	Conférences	09/12/82	0779/26 – 1J22-14	la hargne ; femme de courage	PJW	<p>Example of bad treatment; how this repercutes in the people. But also they found courage too. I found interesting the term « femme de courage » bcse it is not easy to face day by day this situation and continue living.</p>
12	Conclusion Colloque au Conseil de l'Europe « Le droit des familles de vivre dans la dignité » à Strasbourg	Conférences	24/11/84	0779/35 – 1J24-24	exploitation ; oppression ; souffrant ; misérable ; la grande pauvreté ; pouvoir ; culture ; survie ; reconnu ; respecté ; honoré	PJW	<p>Strong and clear demands and expressions. Poorest people want to live not to survive ; constant battle.</p> <p>« toute exploitation n'est pas pauvreté, toute oppression n'est pas pauvreté, tout souffrant n'est pas pauvre, mais tout misérable est un souffrant »</p> <p>« vivre, c'est être reconnu, c'est être respecté, c'est être honoré »</p> <p>3 main demands of QM :</p> <ol style="list-style-type: none"> <li>1. future for their children</li> <li>2. to live in dignity and independence</li> <li>3. to live in peace</li> </ol>
13	Conf. De Lons-le-Saunier	Conférences	29/06/85	0779/37 – 1J25-12	misère ; lutte ; souffrance ; courage ; l'arme ultime ; désespoir	PJW	<p>« La misère, c'est quand tu luttas, tu luttas, tu luttas encore, et que tu n'arrives pas » (one mother of QM said)</p> <p>The misery and the suffering become also the tool, the ultimate force to battle</p>

## 11.4. Appendix D: Tables of archives findings (Epistemic Injustice)

### Recherche Archives par Anaclara Acuna – 2021

Le Savoir							
#	Titre	Chemise	Date	Cote boîte – cote série	Mots clés	Qui parle	Intéressée pour moi
1	Rencontre à la cave sur l'école	UP	07/11/72	0774/ 01 – 1E1- 3	l'argent ; savoir ; pouvoir, humanité ; l'école	PJW	« quand on n'a pas d'argent , on n'a pas de savoir, et quand on n'a pas de savoir, on n'a pas de pouvoir et donc on est obligé de vivre l'humanité des autres (...) » This quote for me is too strong, how materialistic we are. How the poorest are not allowed to live their own life, they are obliged to follow others. In one way or another they are still « slaves » of the system.  The importance of education since child, to be a weapon to develop themselves in the future, to be sb, to have dignity.
2	Réunion préparation rencontres « dialogues avec le Quart Monde » sur le thème école/savoir	UP	25/10/72	0774/ 01 – 1E1- 3	progresse ; parole ; projet d'avenir ; droit ; obligation	PJW	The education as the way to progress, but no future guaranteed. It is difficult to make plans, to forecast, they don't have the means.
3	Conférence du 4 dec 1973 – Un combat pour l'école	UP	04/12/73	0774/ 01 – 1E2- 13	jeunes ; école ; argent ; parents ; prendre goût au savoir ; partage de l'université ; savoir	PJW	It's kind of a vicious circle, clearly explained by PJW. The university and the people in charge of it is a big question that perpetuates the unfairness. With knowledge we can explain all, even ourselves. It's the society itself that denies the education to the poorest.
4	Le droit au savoir	UP	19/03/74	0774/ 02 – 1E3- 6	savoir ; humanité ; sans pouvoir ; sans parole ; université ; artisans de nos vies ; richesses ; liberté	PJW	« le savoir : le meilleur de l'humanité » Not being able to pass/ transmit knowledge is making people fragile, without power, without voice to speak. Another time it is mentioned the role of university in society to define it. It is mandatory to resist, fight for ourselves and we should count only on ourselves.

1	Assises des alliés : Samedi après-midi	Alliés	26/09/81	0776/01 – 1G4 (3/5)	l'échec moral ; marginal ; enfant ; folie	PJW	« la folie est le résultat de la manière dont on traite à la population » The imposed vision, the western and hegemonic vision is marginalizing people and making them sick, making them worthless and full of fears (express, live, etc). Then we don't trust what they said, think. I believe that is a method to show power over the population.
2	Conclusion du congrès des alliés	Alliés	29/05/83	0776/01 – 2G1-3	apprendre ; savoir-faire ; démocratie ; école de formation	PJW	PJW explains what is the movement and how allies should act to valorize the knowledge of the poorest.
3	Regroupement des responsables des clubs	Alliés	30/09 – 1/10/77	0776/02 – 4G1	penser ; intelligence ; langage ; pouvoir ; école	PJW	Difficulties to express in all the dimensions of life. « L'école a toujours été de côté du pouvoir et parce qu'elle a toujours été du côté du pouvoir le peuple ne s'y est jamais tellement reconnu dedans » It is not only unfair the way we treat them but also the institutions created.
4	Rencontre avec des alliés dans le cadre de la campagne pour la culture	Alliés	13/11/87	0776/02 – 5G1-4	l'université ; universel ; l'éducation ; intelligence ; art et poésie ; famille	PJW	« Lorsque nous disons que la misère n'est pas fatale, cela veut dire : donnons de l'intelligence, permettons aux familles de maîtriser leur intelligence » The relevance of being recognised, useful. The art as a way of acting, creating. The difference between poor and rich : education
5	Lettre à Mme. Francin	Alliés	16/12/75	0776/05 – DEZ à F	droit à l'enfance ; l'école ; être exclu	PJW	« être exclu dès le départ de tout circuit culturel » How a child can change his/her life if it is determined by the environment he/her was born in? That's the most unfair point of determinism.
6	Lettre à M. Fischbacher	Alliés	17/11/75	0776/05 – DEZ à F	langue ; mode de pensée ; expression ; langage	PJW	« Le langage devient alors un outil utilitaire et non un moyen de pensée, de culture ». Children cannot express properly, cannot have access to the world of words. How may they develop ?
1	Conf. PJ « Savoir dans la rue »	Conférences	29/11/68	0779/02 – 1J8-2	l'école ; valable ; misère ; circuit familial ; cycle infernal	PJW	The school is not adapted to the context, their needs, they future. People from QM don't trust on the education system. They have also other priorities. They don't go sometimes bcse what people may say ; for fear. Not going makes them staying in the infernal cycle of poverty.

2	Entretien de JW avec la Commission des Affaires Culturelles, Soc. Et Familiales de la Chambre des Députes	Conférences	23/04/70	0779/03 – 1J10-2	enfants ; manques de matériel et de stabilité, manque de culture, de savoir, de traditions ; sentiment de l'enfance ; langage	PJW	The problem of poor language from the early life of a child will mark him forever. Don't the parents realize it? Or is that they cannot do in another way ?
3	Lettre envoyé aux participants conf. PJ	Conférences	03/1972	0779/05 – 1J12-3	l'ignorance ; mal de la pauvreté ; manque de savoir ;	Science & Service	« le plus grand mal de la pauvreté, celui qui coupe l'homme de toute communication et bloque sa promotion, c'est : Le manque de savoir »
4	Conf. aux Asist. Soc. de Cherbourg	Conférences	27/11/76	0779/09 – 1J16-10	libération ; savoir ; contredit ; clé ; l'ignorance ; solidarité entre les pauvres ; refus d'apprendre ; vie digne	PJW	« le savoir était la clé de toute libération et de toute promotion » « la misère crée l'ignorance non pas des quelques individus mais de toute une population entière » This last quote is one of the scientific discoveries made by the Movement. Notion of solidarity of rejection, of the exclusion of all what comes from the other side of the society. This is what ultimately makes the rejection of the school. The reality taught at school is not adapted to their environment.
5	Conf. « L'écart social » - Paris	Conférences	14/12/78	0779/15 – 1J18-14	engrenage de la misère ; manque savoir ; analphabètes ; l'ignorance ; comprendre ; vide ; incapables ; évolution intellectuelle	PJW	« L'axe qui détermine l'engrenage de la misère : le manque de savoir » Sometimes the ignorance is so great at home that even the child that goes to school cannot surpass it. This ignorance is transmitted, passed down for generations (by families and the environment itself). The knowledge not only permits us to know the world but also ourselves, to understand who we are and what we can do. Poorest people are doomed to live in the unknown and not being capable of leading their lives. « L'homme ignorant ne peut maîtriser ses mains, son corps, sa parole ; les objets, il se meurt dans le vide ». People who are excluded from knowledge every day understand a little less the advanced world we live in. The injustice gap is increasing instead of decreasing.

6	Conf. Arras (France) – texte préparé	Conférences	07/03/79	0779/17 – 1J19-10	inutile ; égal ; parasite ; gaspillage ; sacrifiés	PJW – G. Erpicum	« Tout homme « inutile » ne peut se considérer comme un égal aux autres, il est un parasite »
7	Conf. PJ au Bit – Genève	Conférences	05/04/79	0779/17 – 1J19-16	ignorance ; cercle infernal ; sans savoir ; tribu fermée ; peur ; l'idéal ; surplus de volonté	PJW	To break this infernal cycle, children need help. They are not stupid, they may love school, but a real school that suits their needs. They also need someone that encourages them to do so. « C'est l'idéal qui fait que les hommes apprennent. C'est une sorte de surplus de volonté » The ignorance makes children feel afraid, then not moving.
8	Rencontre des instituteurs – Angers (France)	Conférences	13/06/79	0779/18 – 1J19-26	ignorance ; transmet ; communication ; paroles ; silence coupées ; passe ; identité sociale	PJW	« une ignorance qui se transmet » They cannot communicate, explain themselves not even among them. This ignorance is transmitted to children, not their previous life nor the experiences. Children don't know about their past, they don't have story , social identity.
9	Conf. PJ "QM une Enfance et un milieu exclus" - Bruxelles	Conférences	18/04/80	0779/20 - 1J20-6	savoir; l'engrenage de la misère; non-existence sociale; non-accès au savoir; les soucis; le rejet; l'humiliation; l'ignorance; pauvreté du langage; liens; humanité; homme inutile; erreur	PJW	« Mais plus que les sous-emploi, et donc la faiblesse des revenus, plus que les sous-habitat, plus que la santé précaire, l'axe qui détermine l'engrenage de la misère et donc de la non-existence sociale, est le <u>non-accès au savoir</u> » "l'homme ignorant ne peut maîtriser sa pensée, la faire progresser, enrichir sa parole et son langage" Difficulties to express, still bcse they don't know enough words, they use the same words with different meanings ("quelques centaines de mots"): Without knowing how to speak, there are no relationships, links wit the rest of the society « Moi, je suis jaloux de rien du tout sauf d'une chose, c'est quand je vois quelq'un qui prend un stylo et qui se met à écrire» This sentence is amazing for me bcse we can link with the 3 axes: the resistance, is a kind of souffrance how this person is feeling; the rights, bcse education should be a right for everybody and there are no doubts about that and EI bcse is showing his exclusion bcse she/he cannot express himself/herself fully.

10	Prep. Conf. Suisse	Conférences	25/06/81	0779/23 - 1J21_13	justice; place; l'idéal démocratique; l'égalité des chances; investir;	P JW	<p>PJW explains how the idea of justice and the democracy should lead our actions, but actually to really change reality, meet equity and expand democracy, it is necessary to invest in the poor areas, to really give access to children to education. He also said that in order to find new ideas, is mandatory to hear new voices, those of the QM. They are the only who have a true view of what's going on, which are the injustices, exclusions.</p> <p>« Seul celui qui vit dans le noir sait tout ce que peut signifier la lumière Seul celui à qui tous les droits sont niés sait ce que signifie la justice et la réalisation des Droits de l'Homme »</p> <p>I think that this text is also expressed the basis for the merging knowledge, the importance of hearing the other, the understand their ideas. Normally policies ask poor people but don't understand and hear what they really said.</p> <p>« Moi je sais ce que c'est la faim, je pourrais en dire là dessus mais on ne m'interroge jamais. Lorsque je parle de ma faim on me donne des tickets de pain »</p>
11	« Un combat pour la culture » à l'occasion du séminaire: « L'accès des enfants du QM aux bibliothèques pour enfants »	Conférences	28/09/1982	0779/26 - 1J22-12	savoir dans la rue; partage; culture; espoir; métier;	P JW	<p>Street library started as a demand form the poor people, they didn't want only goods but also a share of knowledge, experience, that their children learn how to read and write. They wanted the best for them.</p> <p>"(les travailleurs sous-prolétaires) savent que l'honorabilité et la promotion n'appartient qu'à ceux qui possèdent un métier un métier dans les mains. Ils savent aussi que seulement grâce à lui, ils pourront bénéficier d'un savoir et d'une culture"</p> <p>Importance of this libraries to build again the story of the workers, build their way of thinking</p>

12	Conf. À L'ICAM de Lille	Conférences	15/12/82	0779/26 - 1J22-15	couche de société; courage intellectuel; éducation; courage moral; cas particulière; déchet humain; stéréotype	PJW	I believe that in this piece of text the PJW explains with his words this hermeneutical injustice that Miranda Friker talks.
13	"Le QM dans le monde actuel" en Revue des Sciences morales et politiques. N° 3, 75F	Conférences	1983	0779/28 - 1J23-15	la honte; ignorant; méfiance; l'incompréhension; la parole; briser le silence; chercheurs; connaissance, espoir	PJW	<p>"Le pire affront est peut-être pour un sous-prolétaire d'être considéré comme un ignorant. 'T'es bête', 'Tu sais rien', dit-on dans ce milieu quand on veut vraiment blesser". This quote is very shocking, bcse this makes people feel ashamed.</p> <p>QM don't have a place to express to explain themselves, that is what ATD looks for. The movement also wants to break the silence, make them known.</p> <p>JW then address the researcher to catch their attention, highlight their importance and relevance of their role making the QM known. We need to understand and comprehend the poor people but not bcse of that the academia is absolutely worthless.</p> <p>In this text also some guidelines of MKP are mentioned: - people cannot be just informers; they really have to be engaged with their thoughts; confidence; same kind of language;</p>
14	Conf PJ "Échec à la misère" - Fribourg (Suisse)	Conférences	22/06/83	0779/28 - 1J23-16	savoir; la peur; sécurité; incompréhension; l'ignorance; handicap; refus	PJW	<p>Not having education means living with pain and fear the rest of their life, this insecurity and lack of instruction means incomprehension.</p> <p>« l'ignorance des familles constitue un grand handicap »</p> <p>Another important thing is that this families reject their condition, they want to have a "normal life", it's a myth that they are poor bcse they like and want.</p>



15	Prep. Conf. Sorbonne	Conférences	01/03/83	0779/30 - 1J23-25 (4/7)	savoir; libération; transmission; reconnaissance;	PJW	<p>Knowledge as synonymous of freedom but also as oppression. Epistemic violence?</p> <p>QM want another kind of knowledge, they want a knowledge that helps to understand their life, that allows them to express what they feel and experience. They want knowledge that recognise their place.</p> <p>I found really interesting what JW is saying in this outline of the conference, the main concepts are really strong. A big claim for QM and their knowledge, easily related with epistemic violence and epistemic injustice.</p>
16	Conf. « Échec à la misère » - Sorbonne	Conférences	01/06/83	0779/30 - 1J23-25 (4/7)	savoir; apprendre; chiffonnier; nantis; lit; connaissance inédite; frustrations;	PJW	<p>« Mais Daniel MAROUX, en lisant Historia, se trouve frustré. Car le savoir historique qu'il possède, de sa propre vie et de son entourage, rien dans ses lectures ne lui permet de le mettre en valeur »</p> <p>This unique knowledge and experience is not recognised for the rest of the society, it is unpreciated.</p> <p>This is also an example of a person that knows how to read but cannot express and communicate with the rest of the world. I believe that conversations, communication is a two way process and definitely when one of it is not really listened to the other this process is not working.</p>
17	Extraits de la Conf. Donnée par le PJW au Quaker UN Office de Genève	Conférences	06/12/84	0779/35 - 1J24-27	violence; souffrance; paix	ATD	<p>« Une histoire de violence, une histoire du refus des hommes de laisser parler les plus pauvres »</p> <p>This is clearly what Spivak, bell hook and other postcolonial/ feminist authors call Epistemic Violence</p> <p>JW also explains how this violence is part of the virtual cycle and uses the words "opresseur" and "opprimé" as P. Freire</p>
18	« QM et culture » au Colloque Culture et Pauvreté	Conférences	14/12/85	0779/37 - 1J25-18	savoir; culture; esclaves; incultes; l'ignorance	PJW	<p>I loved the quote about what knowledge means (p3). It is very clear and strong.</p>

## 11.5. Appendix E: Tables of archives findings (Curiosities)

### Recherche Archives par Anaclara Acuna – 2021

Les curiosités							
#	Titre	Chemise	Date	Cote boîte – cote série	Mots clés	Qui parle	Intéressée pour moi
1	Réunion de préparation de rencontres débats à la cave avec les gens du 1/4 monde	UP	15/10/72	0774/01 – 1E13	cave ; violence ; l'école et le savoir ; métier ; attitude de décalage	PJW et autres	This text discusses the difference between the school and the knowledge. what means the school for the QM ? For some is to learn how to right and read, for others the possibility to have a job in the future, for others a social responsibility, a way to receive the assistance social. It's also considered as a tool for the future, as the « moyen » not as the promotion of knowledge « c'est pas pour nous ; c'est pour les riches » There is a difference between what they believe and what they do
2	Cave	UP	07/10/80	0774/08 – 1E9-18	le quatrième ordre ; cahier ;	Henri de Soos	explication the origins of the term QM
1	Le mouvement Science et Service – La Reunion	Allies	27/12/66	0776/02 – 3G1-2	club S&S ; plus démunis ; membres ; peuple ;	PJW	« on n'aime pas sans connaître, et on ne connaît pas sans amour » Explication how the Club S&S works
2	Conf : PJ – Pontoise	Allies	12/03/81	0776/07 – 8G2	le monde ouvrier ; les nouveaux pauvres ; rupture culturelle ;	PJW	le monde ouvrier vs QM. This is not the same, the poor workers are still in the system, they are not excluded. Importance of school and « rupture culturelle » I liked how clear and well explained is the movement and actions
3	Bâtir l'alliance : extraits de l'intervention du PJ	Allies	1985	0776/07 – 8G2	allies ; Droits de l'Homme ; compétence	PJW	« nous faisons des hommes des objets et non pas des sujets » (réflexion dans le mouvement) Explication what is and how an allie should behave
4	Extraits des Assises des Alliés	Allies	6 & 7/12/80	0776/07 – 8G2	prolétariat ; sous-prolétariat ; bourgeoisie ; flexibilité ; déstabiliser	PJW	possibility to change the burgeoise

1	Les pauvres dans la société moderne	Conférences		0779/02 – 1J7-5	richesse	PJW	The rich people have not always exist. Poor people are needed to develop the society
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2	Science & Service – envoyé aux participants conf. PJW – Le mouvement	Conférences	1972	0779/05 – 1J12-3	dignité ; destruction de la misère ; savoir ; espoir ; volonté ; famille ; méthode scientifique	Science & Service Toulon	« libération par le savoir » Since the beginning the importance of knowledge and scientific method is present
3	Conférence d'Haguenau	Conférences	08/04/73	0779/06 – 1J13-2	QM	PJW	Nice description of the movement and QM
4	Conf. D'Elbeuf	Conférences	27/11/73	0779/06 – 1J13-9	analyse paternaliste	PJW	Interesting how PJW is always pushing to take the best for the poorest, bcse paternalistic solutions may help but not resolve the real problem
5	Colloque q l'occasion du 25eme anniversaire de la Déclaration Universelle des DDHH – Unesco Paris	Conférences	30/11 & 1/12/1973	0779/06 – 1J13-11	droits	PJW	I guess it is a very known conference of PJW. I found really clear its examples and history of the movement
6	Fiches de base que le PJW s'était faites pour ses conf	Conférences	1975	0779/08 – 1J15-10	misère ; la honte ; avenir ; l'ignorance ; idéaux de l'humanité	PJW	Nice quotes that can be used for the last publication of the seminar, maybe they are already well known now.
7	Fiches de base que le PJW s'était faites pour ses conf	Conférences	1975	0779/08 – 1J15-10	pensée des pauvres	PJW	how the merging knowledge basis or the epistemic justice it was already present in PJW thought in the 70'
8	Réflexions après la Conf. De Vienne sur le Service Volontaire Int.	Conférences	22/07/76	0779/09 – 1J16-5	développement ; QM ; l'exclusion	PJW	the exclusion is everywhere ; no matter the culture or country. Why in the developing countries we still try to imitate the developed ones ?  « Le QM des pays développés est en effet la victime et le témoin de ce qui ne devrait jamais plus se reproduire »  « Le racisme, l'exploitation, la guerre, le sous développement, sont des manifestations de l'exclusion, de la non reconnaissance d'un homme et des ses droits par les autres hommes »  Considering poverty as an universal problem : « La participation du QM est la garantie d'universalité de tout

							développement, à l'intérieur de chaque pays comme entre les pays »
9	Conf. Aux Asist. Soc. De Cherbourg	Conférences	27/11/76	0779/09 – 1J16-10	injustice monde populaire	PJW	How the fight against poverty, misery could be considered as an injustice to the workers's world. PJ already knew that but it is necessary to take the risk to change the reality of the QM.
10	Conf. PJ « Club échange et projet »	Conférences	15/04/80	0779/20 – 1J20-6	lieux de transition	PJW	places where people can be themselves and express in different areas : education ; housing ; work
11	Prep. Conf. Bruxelles ( Belgique)	Conférences	18/04/80	0779/20 – 1J20-7	l'inégalité ; l'injustice	PJW	definitions how JW considered inequality and injustice. They are linked. « rapport de force » can be understood as power
12	Prep. Conf. Marly-le-Rois « ATD – Quelle Nouvelle voie? »	Conférences	21/11/80	0779/20 – 1J20-17	renversement ; regard ; partent de lui ; artisan ; libération	PJW	this text explains clearly the approach down-up and reversing power ; as well as ; emancipation
13	Inauguration Expo « 30 ans d'histoire de l'enfant du QM » - Londres	Conférences	14/03/81	0779/21 – 1J21-7	tâches originales ; resituer ; réalité historique ; démocratie ; parler; mystère ; alliance ; essaye	PJW	I liked the idea JW exposed the 3 goals as duties of the movement : 1. rebuild the history of the QM, 2. look for the place where QM can speak by themselves (this is an act of respect of the souffrance of QM but also only them can talk about the « mysterious incomprehensible souffrance ») 3. alliances  JW is humble and say « essaye » not doing bcse there is still too muck work to do
14	« La pensée des plus pauvres dans une connaissance qui conduise au combat » - Intro. JW à la session du Comité Permanent à l'UNESCO, Paris	Conférences	03/12/80	0779/21 – 1J20-19	pensée plus pauvres ; équipes d'action ; universitaires ; sociétés nationales ; connaissance ; objectivité ; neutralité ; autonomes ; action	PJW	I guess it is a very well known conference of PJW. I found really clear the explanation of the different knowledges. MKP is not mentioned but I think it is behind the idea
15	Conf. PJ – Congrès des Clubs Unesco à Le Creusot	Conférences	08/04/81	0779/23 – 1J21-9	QM	PJW	explanation of the term QM

16	Conf. PJ Luxembourg	Conférences	08/05/81	0779/23 – 1J21-10	nouveaux pauvres ; exclus ; ouvriers	PJW	definitions : nouveaux pauvres ; exclus
17	A – Fiches et documents pour conférences	Conférences	1982	0779/25 – 1J22-1	assistance ; misère ; réponses ; contrôle ; dépendance ; paternalisme	PJW ?	JW critics how the industrial society was not able to eradicate poverty due to its responses, always based in a paternalistic views and creating dependence
17	B – Fiches et documents pour conférences (Le message des pauvres : instituer la démocratie)	Conférences	1982	0779/25 – 1J22-1	démocratie ; culturalistes ; pauvres ; culture ; appréhension de la vie ; exclus	PJW ?	JW claims for being « démocrates » not « culturalistes » bcse they want that the poorest have acces to the culture, real access to it
17	C – Fiches et documents pour conférences (Carte d'identité du QM)	Conférences	1982	0779/25 – 1J22-1	QM ; couche de population ; droits ; exclusion ; ignorance ; indigence ; violence ; difficultés ; logement ; santé ; revenu ; savoir ; identité ; représentation ; cercle vicieux	PJW ?	« le QM se transmet de génération en génération un héritage d'ignorance, d'indigence et de violence »  « Tous ces manques de moyens qui entraînent la privation de droits s'engendrent et se renforcent mutuellement. Ils forment en QM un cercle vicieux »  Good summary of QM and principal issues to act
17	C – Fiches et documents pour conférences (QM et société)	Conférences	1982	0779/25 – 1J22-1	exclusion active et passive	ATD – Pierrelaye	definitions : passive and active exclusion
18	Suite de la réunion à l'ICAM (l'Institut Catholique des Arts et Métiers ) de Lille après la vision du film	Conférences	15/12/82	0779/26 – 1J22-15	culture ; bibliothèques de rue ; incompréhension ; langage ; culture dominante ; savoir accessible	PJW	Term « culture dominante » in the structure of class and power.  Idea at the beginning of the street libraries, merging knowledge

19	Conf. PJ « QM et Droits de l'homme » aux États- Unis, ONU Groupe Pacem in Terris	Confé- rences	05/06/83	0779/28 – 1J23- 13	QM ; DDHH ; oppression ; l'exclusion sociale	PJW	Idea of poverty, social exclusion as oppression
20	Pq avec les « + pauvres »	Confé- rences	1983	0779/28 – 1J23- 15	démocratie ; justice ; n'oublier personne	PJW	the slogan ODS it was already at JW's mind « ne laisser personne de côté »
21	Conf. PJ « Échec à la misère » - Fribourg (suisse)	Confé- rences	22/06/83	0779/28 – 1J23- 16	malentend u ; monde de la misère ; courage ; ignorance	PJW	« notre ignorance de la misère fait que malgré la bonne volonté de tant gens, la grande pauvreté existe toujours »  Good and « poetic » way of describe the problems faced due to ignorance of this QM, as a dualism, wrong saying
22	Emission Radio RSR II – La vie qui va – Interview du PJW	Confé- rences	29/06/83	0779/28 – 1J23- 16	regarder ; misère ; opinion ; action	PJW	« On a un regard sur les pauvres ! On a un regard sur les pauvres qui est moral et moralisateur. On leur rappelle leur devoirs »  Good interview, clear about actions done by the movement and existence of poverty
23	Conf. PJ à Genève, Suisse	Confé- rences	22/05/84	0779/32 – 1J24- 13	livres ; ignorance ; rue ; lire ; l'école ; savoir	PJW	example of acces to education, knowledge
24	Conf. PJ Luxembourg	Confé- rences	24/05/84	0779/32 – 1J24- 14	la honte ; instruction ; métier ; incomprise s ; méprisées	PJW	examples of EI
25	Conclusion – Strasbourg	Confé- rences	24/11/84	0779/35 – 1J24- 24	Universités populaires ; histoire ; mémoire ; connaissan ce ; l'avenir des enfants ; le travail ; la cité honorée ; la paix ; réfléchir ; parler ;	PJW	good example of what UP means

26	Échange de vue sur la pauvreté en Europe – Conseil de l'Europe	Conférences	01/10/86	0779/40 – 1J26-10	grande pauvreté ; plusieurs domaines ; persistante ; droits ; enchaînement de précarités ; puissant moteur ; l'école ; conditions de vie matérielles ; travail ; cercle vicieux	PJW	<p>definition of poverty as « grande pauvreté »</p> <p>Explains the importance of school, access to knowledge to have a future and go out of the virtual cycle</p>
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## 11.6. Appendix F: Miranda Fricker's Reading Sheet

### Fiche – Epistemic Injustice

Miranda Fricker “Epistemic Injustice. Power & the Ethics of Knowing” Oxford University Press: UK, 2007. 188 Pages.  
ISBN: 978-019-957052-2

This is a book written by Miranda Fricker, an English philosopher, in which she explores a new link between ethics and epistemology. She explains that according to the philosophy's field, epistemic injustice refers to having unfair access to epistemic goods: education and information. But in this essay, M. Fricker focuses on two forms of epistemic injustice related to the wrong done to someone in their capacity as a knower. She calls them: *testimonial and hermeneutical injustice*. The former happens when prejudice causes a hearer to give a deflated level of credibility to the speakers' words; while the hermeneutical injustice occurs at a prior stage when a gap in collective interpretive resources leaves someone at an unfair disadvantage for making sense of their own social experiences. An example of the first one, mentioned in the book, is that people don't believe you because you are black and about the second one, is that you suffer sexual harassment in a society that is not recognised.

The overarching goal of this book is to bring to light certain ethical aspects of two of our most basic everyday practices:

- conveying knowledge to others by telling them
- making sense of our own social experiences

The ethical features on question result from the operation of social power<sup>66</sup> in epistemic interactions.

#### Testimonial Injustice (TI)

There are different types of prejudices that cause TI. She focuses on one, what M. Fricker calls *negative identity prejudice*. The speaker suffers injustice since the hearer gives less credibility to his/her words due to his/her identity, social type. In other words, TI is a matter of identity-prejudicial credibility deficit. In this case, the author calls the operation of power: *identity power* since it depends directly on shared social-imaginative conceptions of the social identities of those involved. For example, the gender; stereotypes about what means to be a woman and a man in a specific context, society.

When the use of stereotype embodies a prejudice that goes against the speaker, two things may occur:

- an epistemic dysfunction in the exchange (due to the judgment of the hearer, the speaker loses<sup>67</sup> credibility, and the knowledge is lost too).
- the hearer does something ethically bad (the speaker is wrongfully undermined in her/his capacity as a knower).

<sup>66</sup>The author defines social power as “a practically socially situated capacity to control other's actions, where this capacity may be exercised (actively or passively) by particular social agents, or alternatively, it may operate purely structurally” (p. 13).

<sup>67</sup>The prejudicial dysfunction in testimonial practice may lead to the speaker receiving also a credibility excess but according to M. Fricker it is less probable that it may cause injustice and if it is the case, it should be because of cumulative facts. Example mentioned in the book: child member of the ruling elite.



Another characteristic mentioned of the prejudice is that it might be *incidental* (one time) or *systematic* (it tracks the subject through different aspects of their social life, ex. racial prejudice). The central case of TI is *identity-prejudicial credibility deficit* and might be systematic, not incidental. Not because incidental injustices may not harm a person, but because it is not central from the point of view of social justice.

TI could cause epistemic harm (the message is not received by the hearer, also damaging the epistemic system, locking the passage of information or not allowing the hearer to obtain the truth) or unfreedom in our collective speech situation (prejudice can prevent people to put knowledge in the public domain).

Any epistemic injustice wrongs someone in their capacity as a subject of knowledge, this is a capacity essential to human value. As a primary aspect of the harm, TI centers its analysis on the subject as a giver of knowledge, informant. The capacity to give knowledge to others is one of the human unique capacities: reason. Being insulted, undermined or wronged in this capacity may cut deep, she said, “it can cramp self-development, so that a person may be quite literally, prevented from becoming who they are” (p. 05). This is highly important because in society it leads to the execution of social power “When someone suffers a testimonial injustice, they are degraded *qua* knower, and they are symbolically degraded *qua* human” (p. 44). When this dehumanizing situation occurs before others, causes a profound humiliation; they are dishonoured. Moreover, the author suggests that persistent cases of epistemic exclusion, even more, if they are systematic can inhibit the development of essential aspects of a person’s identity. She also adds that this kind of people may find it difficult to have access to resources for resistance since the formation of communities is also a social process.

Turning to the secondary aspect of the harm, viewed as follow-on disadvantages caused by TI, we found practical and epistemic dimensions. The former refers to the material consequences faced due to TI, ex. a fine to pay because somebody was found guilty in a courtroom. While the epistemic harm may cause that a person who suffers TI may lose confidence in her belief, justifications, intellectual abilities. The degree depends if it is one-off or persistent injustice.

“Where it is not only persistent but also systematic, TI presents a face of oppression” (p. 58). Oppression can be repressive or silent, the latter means practices done by a residual prejudice in a liberal society that is present in the social-imaginative context. “A culture in which some groups are separated off from that aspect of personhood by the experience of repeated exclusions from the spread of knowledge is seriously defective both epistemically and ethically. Knowledge and other rational input they have to offer are missed by others and sometimes literally lost by the subject themselves; and they suffer a sustained assault in respect of a defining human capacity, an essential attribute of personhood. Such a culture would indeed be one in which a species of epistemic injustice had taken on the proportions of oppression” (p. 58-59).

Furthermore, the author in the essay tries to look for the virtue that the hearer must have to counteract the risk of prejudices influencing their sensibility, credibility judgment. The testimonial’s sensibility could be flawed due to prejudices but also as a lack of self-critical reflection. Sometimes these prejudices depend on the historical context. To understand the impact of identity power in the credibility judgment, the hearer needs to be aware of the impact of the speaker’s social identity but also the impact of their own social identity. Ex. racist prejudices – not only to consider that the speaker is black but also that they are white.

M. Fricker highlights that to avoid TI the hearer needs a “corrective anti-prejudicial virtue that is distinctively reflexive in structure” (p. 91). To put it simply, she suggests that the hearer must

try to neutralize the negative impact of the prejudice in their credibility judgments, trying to think the degree of credibility that it would have been given without prejudice.

Then, she discusses how this virtue is built. She states that virtue is a matter of the hearer's credibility judgment of being unprejudiced. It could be because they are prejudice-free from the start or because they have somehow neutralized the prejudices. According to M. Fricker, the virtue should be *naïvely*, it means from the start, as oppose to *corrective* (p. 92). However, it is most common to be corrective and generally by a reflection time. Nevertheless, it could be spontaneously. One form is by familiarity; for instance, getting used to a colour person, accent, sex, age, etc. This takes time. Another spontaneous way is through self-correction due to experiences lived, which may make the hearer reflect and correct his/her credibility judgments.

Another important point that M. Fricker reveals is that injustice also occurs when prejudice leads to some groups not being asked for information. This is a clear example of epistemic exclusion, not having access to the community of informants. "The exclusion in fact marks a commonplace form of testimonial injustice: those social groups who are subject to identity prejudice and are thereby susceptible to unjust credibility deficit will, by the same token, also tend simply not to be asked to share their thought, their judgments, their opinions. (...) This kind of testimonial injustice takes place in silence" (p. 130). Therefore, it's hard to detect from outside. The philosopher calls it *Pre-emptive Testimonial Injustice* since the prejudice acts on the hearer in advance of informational exchange. This Pre-emptive TI is context-dependent, depends on the social imagination.

Another way of silencing is linked with the cooperative ethos practice of pooling knowledge collectively in a community. M. Fricker suggests that it is a matter of "special psychology of team-work in a community" (p. 131), as Edward Craig named it, where we distinguish between somebody being treated as a source of information and an informant. The former means a state of affairs from which the inquirer may be in a position to glean information (for example, if a person arrives with an umbrella, the inquirer may know that outside is raining), while the latter refers to an epistemic agent who conveys information; the inquirer directly gets what he/she wants. When TI is exercised, it deprives the subject to be part of the community of trusted informants, deprives him/her to be a participant in the shearing of knowledge. He/she passed from being a subject to an object, generally speaking, from being an active epistemic agent to a passive state of affairs. This process is called *epistemic objectification* (p. 132).

Later, the author questions if this attitude -epistemic objectification- is always wrong, and using Kant's terminology and Martha Nussbaum feminist theories, she states that it isn't. She makes a further distinction between being treated as objects and *mere* objects; using somebody as means or *mere* means. Consequently, she affirms that there is a difference between treating someone as a source of information and as a mere source of information. In the latter, you are denying the human-being's capacity as a knower, this treatment, claims the author, "amounts to a sort of dehumanization" (p. 133).

In brief, silencing could be caused by a failure of credibility (for instance, pornography takes women as an object, then objects cannot speak<sup>68</sup>) and failure of reciprocity (communicative failure; not only the illocutionary act is refused, not credible for the hearer but it is fundamental, since silencing occurs prior to the act, preventing the woman to perform it<sup>69</sup>).

### Hermeneutical Injustice (HI)

<sup>68</sup>Based on MacKinnon, feminist theory mentioned in the text.

<sup>69</sup>Based on Hornsby and Langton's theory mentioned also in the text.

The second type of epistemic injustice described in the book is HI. It is a term used by the writer to develop the idea that some groups can suffer an unfair disadvantage in making sense of their own social experience. It comes from a gap in collective resources. A gap that is in our social shared tools of social interpretation. The group that is most disadvantaged by this gap is *hermeneutically marginalized*, which means that they participate unequally in the generating of social meanings. They are powerless, socially coerced. She explains that is not always a result of identity power or material power, but very often.

The generic definition given about HI is “the injustice of having some significant area of one’s social experience obscured from collective understanding owing to hermeneutical marginalization” (p. 158).

The philosopher explains the characteristics of HI. It could be *incidental* (hermeneutical marginalization is temporarily and/or in respect of a localized patch of the subject’s experience; a one-off moment of powerlessness) or *systematic* (hermeneutical marginalization tracks the subject through a range of different social activities; persistent; stems from structural inequality).

This marginalization is part of a more general social marginalization and social injustices. Even it can be linked with TI, the big difference is that HI has no culprit, there is no specific agent; by contrast, it is structural. The point is that HI commonly manifests itself when the speaker is struggling to make herself intelligible in a testimonial exchange. Thus, in some cases of systematic HI, the speaker is wronged twice: “one by the structural prejudice in the shared hermeneutical resource, and once by the hearer making an identify-prejudiced credibility judgement” (p. 159).

Another characteristic is that HI may concern not only the content but also the form of what can be expressed. Moreover, HI involves an asymmetrical cognitive disadvantage, it doesn’t affect all groups in the same way. “Hermeneutical lacunas are like holes in the ozone – it’s the people who live under them that get burned” (p. 161). In other words, it shows structural discrimination.

M. Fricker exposes two aspects of the harm of HI, the primary is related to the situated hermeneutical inequality; the subject is unable to render intelligible something that is particular to him/her to do it. The subject is not being understood because of the disadvantage position due to collective hermeneutical lacuna but also in the construction of selfhood, for example, homosexual in a catholic context. Whereas, the secondary, can be divided into practical harms derived from the primary harms (ex. Stress; loss of self-confidence) and epistemic disadvantages (loss epistemic-confidence; not wanting to gain new knowledge; stop gaining intellectual courage).

HI is not caused by a specific agent so, the question of culpability here and how to counteract is different. HI is caused by the collective hermeneutical resource. The virtue of hermeneutical justice is corrective in structure. M. Fricker argues that “The form the virtue of hermeneutical justice must take, then, is in alertness or sensitivity to the possibility that the difficulty one’s interlocutor is having as she tries to render something communicatively intelligible is due not to its being nonsense or her being a fool, but rather to some sort of gap in collective hermeneutical resources” (p. 169). Such sensitivity requires a certain reflexive awareness on the hearer’s side.

The challenge of the virtue hearer is to accept that there is not only one truth, that actually what is said “makes good sense”. The idea is to compensate for the cognitive and expressive handicap of the speaker due to hermeneutical marginalization, by structural identity-prejudice, enforcing the capacity of context-sensitive judgment. Even though, the writer confesses that this ideal guiding is a bit imprecise in practice. What the hearer should do actually is to try to dialogue with the speaker in order to create a more inclusive hermeneutical micro-climate, this is a more pro-active and more socially aware kind of listening than a simple exchange. “This sort of listening involves listening as much to what is not said as to what is said” (p. 171-172); this is a time-consuming effort. However, in those contexts where there is not enough time or the hearer cannot be able to listen through the meaning of what the speaker is saying, the virtuous hearer must keep an open mind; then, the hermeneutical justice is just a matter of *reserving* judgment.

To conclude, “hermeneutical marginalization it is first and foremost the product of unequal relations of social power more generally, and as such is not the sort of thing that could itself be eradicated by what we do as virtuous hearers alone. Shifting the unequal relations of power that create the conditions of hermeneutical injustice (namely, hermeneutical marginalization) takes more than virtuous individual conduct of any kind; it takes group political action for social change” (p. 174). Nevertheless, she reinforces the idea that even our attitude of mitigating the negative impact of hermeneutical injustice as hearer may be a drop in the ocean of social change, for the individual’s speaker experience is justice enough (p. 175).

### Personal comments

I believe that this book brings light to some concepts of epistemic injustice that could be covered by the Social Philosophy Seminar. I may not focus on the definitions that *per se* are useful but instead on some interesting points that caught my attention.

First of all, the notion that epistemic injustice might not only undermine the capacity of a person of being a knower, sharing experiences and knowledge but also it causes deep damage in the personhood, in the building of identity. It prevents the subject from being a social being. I believe that we define ourselves by others, and being excluded from the community renders this impossible. When this assault becomes persistent and systematic may cause a big detriment to the person. M. Fricker also recognises that this aspect is essential to the human being. Joseph Wresinski shared this thought as well, “L’homme ignorant ne peut maîtriser ses mains, son corps, sa parole; les objets, il se meurt dans le vide”<sup>70</sup>. The knowledge not only permits us to know the world but also ourselves, to understand who we are and what we can do. The poorest people are doomed to live in the unknown and not being capable of leading their lives.

Another harm of testimonial injustice is the loss of self-confidence, belief, justifications, intellectual abilities. This point made me think about the discussions during the meeting held in May with the activist’s researchers part of the Social Philosophy Seminar where one of the activists expressed that due to misery and psychological violence was unable to think, to act; this person had the feeling of having no value, no confidence at all.

M. Fricker states that when this epistemic injustice is not only persistent but also systematic becomes a form of oppression, that silences people. Postcolonial theorist called this “epistemic violence”. This point is also expressed by J. Wresinski “Une histoire de violence, un histoire de

<sup>70</sup>J. Wresinski, 14/12/78, Conference “L’écart social”, Paris (archives: 0779/15 - 1J18-14)

refus des hommes de laisser parler les plus pauvres”<sup>71</sup>; in this same conference in 1984 he also uses the terminology of *oppreuseur* and *opprimé*.

Regarding hermeneutical injustice, there is one example of J. Wresinski, already in 1982, that clearly expressed this concept for the poorest people:

“On en faisait des cas particuliers ce qui amenant à porter un jugement sur ces familles parce qu’on ne comprenait pas leur attitude, leur comportement. Alors le jugement était négatif.

Puis ce jugement négatif arrivait à témoigner contre les familles en disant qu’elles étaient un déchet humain, des familles inadaptées ou des familles à problèmes. Et on enfermait ainsi ces familles dans un jugement, un stéréotype don’t elles ne pouvaient plus sortir et don’t elles ne sortaient pas”<sup>72</sup>.

In my opinion this extract shows how people in poverty face systemic hermeneutical injustice (there is no defined culprit and it tracks different dimensions of a person’s life), they cannot be understood, because the rest of the society cannot comprehend them. There are no collective resources of knowledge shared. Moreover, the negative stereotype mentioned by the author is clearly mentioned as well as how this prevent themselves to express and the hearer to consider them as a trustful speaker in epistemic exchanges, or even not asking them. This last notion is what the philosopher named *Pre-emptive Testimonial Injustice*.

To finish I would like to mention that, as far as I know by now, ATD Fourth World could be called a “virtuous hearer”. The movement tries to be prejudice-free, engage with the poor families, and listening to them in the long term; but it also tries to fight against the myths of poverty by its actions and publications. In the conclusion of the book, M. Fricker affirms “Combating epistemic injustice clearly calls for virtues of epistemic justice to be possessed by institutions as well as by individuals” (p. 176), I believe that ATD works to influence all the spheres, formal and informal, in the field and in the theory, on the individual as well as institutional level. This is directly link to the notion of “co-responsibility” promoted by the movement, we are all responsible for poverty.

Anacalara Acuna Punales  
Master International Development Studies, UGA  
26/05/2021

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<sup>71</sup>ATD Quart Monde, 6/12/84, “Extraits de la Conférence donnée par le Père Joseph WRESINSKI, Fondateur du Mouvement International ATD QUART MONDE au QUAKER UNITED NATIONS OFFICE de Genève” (archive 0779/35 - 1J24-27)

<sup>72</sup>J. Wresinski, 15/12/82, “Conférence à L’ICAM de Lille” (archive 0779/26 - 1J22-15)

## 11.7. Appendix G: Summary Interview I

Date: 22- 23/06/2021 [first by email and then in blue what we discussed orally]

Place: Baillet-en-France

Language: English and French

Name: Nathalie Barrois

Prof.: volunteer ATD Fourth World

Time engaged with the Movement: since 1993

Places of mission: Noisy le Grand (France); Haiti; Méry-sur-Oise (France); Switzerland; Guatemala; Baillet-en-France (France) [many of them related to childhood]

### **Questions**

#### **Which is your attitude / or the Movement's attitude when going to the field?**

*Get to know each other better, realize [do] the activity with a full participation and understanding (street library, people university etc.)*

*How are you? What's about your neighbourhood? Could you help for this activity? Do you know this or that?*

*Respect the community and their links, this is one of the points highlighted by Nathalie for action during the interview and in her presentation about Guatemala. She explained how some NGO when come to the field cut the links of solidarity among people, because now they pay for a certain job or action that was done in solidarity before; but the problem is when they leave the area and there is no more payment nor solidarity among them to help and surpass the situation.*

*Another relevant value is to join forces and ideas. Activists should participate in the meetings, planning and evaluating the activities. Their knowledge should be considered.*

*When asked about the relation with other NGOs in the field she told me that not always there are, because they try to go to the poorest and difficult places. When they exist, sure they try to meet and not overlap forces. However, sometimes there is a challenge there between trying to join other organizations and going to the field at the same time.*

*Once explaining her missions, Nathalie made an interesting point when reflecting about different problematics faced in poverty depending on the country. For example, in Switzerland that she worked in the secretary group of ATD she was shocked how the rich*

*countries to give assistance to poor people, take off their freedom; for instance, if you receive a certain aid from the state for your house, then you cannot work. Conditionality, I may say.*

*Nevertheless, in France for instance she focusses on the problem of taking away the children from the parents, because in that way they « are helping them » but they are actually punishing, harming them. Them suffer is immense.*

**In the « causerie », you mentioned the challenge of the language and way of talking when starting a new mission, have you faced any other barrier?**

*Sometimes the climate or the food. Hopefully I easily feel comfortable or Being far from family and friends. But I guess this was not the question*

*Getting to know and understanding the way the Movement has grown in this place.*

*Find the balance between being myself, and being part of the Movement.*

**How do you run your activities when you meet other cultures with different values (to the Western, European ones)?**

*A big part of our mission is to permit people to connect together, with this purpose to act together for a better future (participate, think and be able to make things change)*

*How people are committed. From the community itself to the institution, school etc. It's what Jonathan spoke about with Cuyo Grande [when he arrived he realized that there was already a strong community where there was space to speak and express themselves; so they decided not to run their activities immediately but enter in their life, be closer. At the end, he concluded that even they were inclusive for all people; they were not thinking from the poorest]*

**Do you usually have time to reflect upon your activities? (alone? In group of peers? With the activists?)**

*The Movement propose to write when we finish the activity, street library, visit and so on. It helps to see if everybody participated and to understand why something succeed or failed.*

*We can do it alone, in Guatemala we used to do it all the group involved (mixed)*

*In our team (permanent volunteers and one permanent militant) and with the action teams (street library team which include volunteers, allies and young people from the community) we are evaluating and programming every year (and a kind of evaluation in the middle of year)*

*Sometimes the volunteers are testifying, living things very hard and they need a space to speak about freely, feeling understood. Or getting questions about their commitments, feeling disappointed or discouraged. But you can also get a real friend amongst the activist group*

**The Movement has a people-centered approach, which is the role of nature/environment in its actions?**

She saw this point from the perspective of recycling and how the poor are the most exposed to the waste issues (diseases, living conditions, making a living from it). She also mentioned that there is a paradox, because the poorest people are normally the ones who clean the planet but live in deplorable conditions.

She argued that economical activities that ATD runs, for example, « Travailler et Apprendre Ensemble (TAE) » are done by the principle of reassuring a sustainable world, based on recycling paper or electronic devices.

Other actions related to the environment are that the house here uses geothermic energy and the participation in Copenhagen for the sustainable world conference, as well as the actions done with the Street library with children telling the stories about nature and growing vegetables; specially in urban areas where this is unknown.

She also stated that it depends on the personal profile, experience of the volunteer what it is shared. The idea is to share their passion through their actions.

**If you have to define with your own words what is the main goal of ATD, what would you say? Which is the ideal World?**

*We need the participation of everybody. One missing we lost a lot. I would say acting for a change with the real participation of every one. It means making people be conscious of who they are and what they think. And not only the « poor people » Everybody need to be aware of this, in order to find her right place, but ATD knows it takes much more times and work, effort for poor people to achieve it. (Writing this, I realize it fits with these words we often say in the Movement: getting a change for the poorest means getting it worth for everyone)*

*Then find the way to make them being understood (a real challenge) and listened. And being able to realize what you want to be, a backer, musician or university. And this is valuable for children, youth people and adults*

*For me the ideal World allow people to grow up all their life. Everyone has to feel useful by his family, community and society. As a backer, musician or university*

*To build relationships between people, to make them participate.*



## 11.8. Appendix H: Summary Interview II

Date: 30/06/2021

Place: Baillet-en-France

Language: French (traduced by me)

Name: Béatrice Noyer

Prof.: member of the ATD Fourth World Volunteer Corps at the Joseph Wresinski Archives and Research Centre

Time engaged with the Movement: since 1984

Places of mission: France (different places) and one year in Guatemala

### **Questions**

**Do you know how many people can be considered as Fourth World today?**

*France*

*18184 membres actifs (2636 militants; 7944 alliés; 122 volontaires) + salaries, stagiaires, serv; civique*

*« actifs » because we know more families through the actions like the street libraries or People Universities but they do not militate with the Movement.*

*\* those numbers came from the Rapport Morale France 2020*

*In the world is more difficult to know figures.*

**How was the process of expansion of the Movement to the developing countries?**

*Father Joseph arrived at Noisy-le-Grand in July 1956, some months later, in November, he settled down there;*

*Noisy-le-Grand was a shantytown created by Abeé Pierre in 1954 (that year the winter was very cold and a lot of people have died because of that). They were built big tents and then transformed into igloos. Approx. 250 families lived there. He arrived as a priest and developed ATD.*

*The expansion has been developed by « invitation ». One-day people from another shantytown « La Campa » that was to be demolished came to see the Father Joseph asking for help. There were there a lot of families from Portugal and Spain.*

*At Noisy-le-Grand there were activities of construction with youngsters volunteers that came for 2 or 3 months from different places around Europe; and in conversation with them, Father Joseph asked how was the situation in their countries, what about the poverty there ? Those little actions started expanding the battle against poverty.*

*UK: this was done thanks to Bernadette, an alliée close to the Father Joseph. One day because of her work, she moved to London. Thus PJ told her to go and see, how the poverty was there, how they are organized. Then, she met Ms. Woodman who run a house to welcome people in poverty.*

*Then Father Joseph travelled to meet her and they made an engagement.*

*Today the center at Frimhurst is not for providing housing but more a place for holidays, culture, meetings. Those are instances that help people to develop their personality.*

*GUATEMALA: there was a little group of five religious women that have met Father Joseph at Nueva Orleans and proposed him to help with their activity at San Jacinto, Guatemala. 1970.*

*Some years later he asked a couple of volunteers to go there to assist the group of women but also to learn, to know how the rural community was living. They went some months to Nueva Orleans to meet the group and in 1979 they arrived at San Jacinto.*

*They realized a big problem of exclusion of those rural people from the rest of the society; problems of economical means to buy seeds; access to water; etc. Thus together with the local people they built a collective granary; run construction activities to have access to water; organized street libraries but also workshops about access to health (combat against child malnutrition) and education (books but also recreational activities).*

*They stayed there from 1979 to 1985.*

*Then another group settled at the capital, with the principal mission of working with people living in dumps*

*THAILAND: It started with the request of a family from Rennes at the People Universities (at that moment people from Normandie and Rennes came; not only from the region of Paris). 1978 they asked to Father Joseph what are we going to do to help those families in Thailand that are escaping from their countries in boats? The answer from the Father Joseph was if they wanted that volunteers that were with them may go to help there, if that was their willingness, they will find the way. And with a partnership with the Red Cross 2 volunteers one as a nurse and the other as a logistic assistant went there (to a camp in the border with*

Laos).

*Then one of them established contact with a group of religious people working in poor neighbourhood around Bangkok, and little by little started constructing bonds and actions.*

*« ça fait une boule de neige »*

*That was how started ATD in Thailand*

*« Chaque fois on a une histoire de rencontre; on ne dit pas on va ce pays là »*

*PERU: in 1981 there was a Seminar about poverty and exclusion in Africa, this was a session to discuss and built new ideas. Based on that, came the idea to do the same in Latin America, thus Father Joseph asked the volunteers to see contacts there, and one volunteer remembered one teacher of anthropology, Marco Ugarte, that should be a good idea to invite to the seminar. 1986 he was invited and the year after, M. Ugarte came to the Seminar in Paris. He also visited some poor families in Alsace and met Father Joseph (with volunteers as translators); he was very impressed by the Movement, its action and the volunteer corps.*

*14/02/1988 Father Joseph died. Even though, M. Ugarte contacted the Movement to start working with them. He asked for one of his student coming to Guatemala to a kind of training session. He was there around one year 1989-90.*

*Although, the relation with the student is destroyed because of « personal » problems, M. Ugarte continued excited about the Movement and its volunteer corps. Thus, little by little, he started being closer and in 1991-2 he created and Andean association of friends of ATD.*

*This one is another way to arrive in a new country, with a person from the country itself.*

*BRAZIL: this is more recently. Mariana y Eduardo were a couple of volunteers that met the Movement during their studies in London. They engaged here in France, worked some time at Méry-sur-Oise and the moved to Bolivia. When their first baby was born due to healthy difficulties decided to return to Brazil. And little by little started the Movement in this country.*

*« C'est toujours bâti sur des personnes, sur des rencontres »*

**How have you dealt with the different cultures / values? (ex. Bolivia where Nature has rights?)**

*Father Joseph used to tell the volunteers « when you go to another country, you are going to be always the foreigner. You should be aware and listen to the nationals. Since you are the*

*foreigners you cannot never do any action that can harm, humiliate the people there ».*

*There were, some few occasions where the Father Joseph made some volunteers came back because their actions were not correct.*

**Do you know why Marrion Carrel named the ATD's research methodology as « post-pauvreté »? (why « post »?)**

She couldn't answer this one

**Can you describe the organization of the Movement as « horizontal governance »? Why?**

*This term appeared after the death of Father Joseph. When he was alive he used to take all the decisions, with support and asking assistance but was him.*

*Before he went under the surgery, he entrusted the house to three volunteers:*

- Gabrielle Erpicum: she has been near to the Father Joseph a long time and knew very well the dynamic with the volunteer corps*
- Eugen Brand: he has been close to Mme. Alwine de Vos, thus took the responsibility of the representation of the Movement in the international level*
- Claude Ferrand: he was in charge of formation of volunteers and representation in France*

*When Father Joseph died, this became the « Secrétariat général ». they were in those positions for 5 years, until 1993. Now this group is formed by 4 or 5 people and named « Délégation général ».*

*The following group of Sec. Gen. Faced many problems and were in charge of the restructuration, what to do now? And maybe they had like less legitimacy, was not the Father Joseph who named them.*

*A group of volunteers started to reflect what to do.*

*1998 they decided to create a « groupe de discernement » who started working in January 1999 and had the main mission of making the update of the Movement's situation as well as to choose the « groupe d'animation » (délégation générale) who has the rôle of coordinate and represent the Movement.*

*If we look at the structure; there is no a vertical decision, always there is cross dialogues:*

DG

*DG Regional*

*Country team*

*« groupe de discernement »: composed by 5 people, volunteers, activists or friends of the Movement. To form it all the members of the Movement could nominate somebody. The idea is always to contemplate the balances and sensibilities of the organization: region; gender; category; etc.*

*In order to do it there is a group of around 20 people that work together to decide along with the member of the DG at the moment.*

*The last one has been particularly difficult due to Covid; long online sessions; problems with time zones; interpretations and translation.*

*Another point of the governance is that we are all part of it, we can always send suggestions, contributions about topics to deal with or to include in the programs.*

*The programs are made for 5 years, but then each country adapted it to their reality, context, priorities.*

**The Movement has a people-centered approach, which is the role of nature/environment in its actions?**

*Yes, it is centered on the people; on the poorest; the goal is go always to look for the poorest.*

*About the environment, we have been questioned about this issue in the last years.*

*But I can say that by little actions we are doing things.*

*There is going to be a new pilot project about poverty and climate change in France.*

*In Dakar, we have the « brigade inondations » that organizes activities to better construct channels and cleaning to avoid floods.*

*In Madagascar there also groups working to solve problems of floods, in partnership with the municipality. There are some projects about recycling plastic too.*

*In Alsace there was a volunteer that started a project about collective gardening and one mother was told by the social worker that she should go to work instead of going to the garden. And the volunteer explained how still the system reject those actions, they don't see that now the women goes out of her home, before she was always inside; she does phisic activity; and she is able to give her children a more balance diet (including fresh vegetables).*

*Those are little actions but show that if we give them the means, they can succeed.*

*It is said that the poor people pollute more than the others. But this is false!*

*- They are already in the process of recycling.*

*Ex. Guatemala – they recycle plastic and metal to gain money*

*- they don't travel, they don't pollute with airplanes*

*- they use second-hand clothes; thus they are recycling clothes*

*- use normally the public transport*

*Another action, done by ATD France, is to control and have a look at the [thermal] isolation of social houses. To work to have isolated walls or double glass on the windows at the HML.*

*The « tri selective » they are not available in all the poor neighbourhoods and then we accuse them of not recycling. The Movement has worked for that too.*

*We are regularly questioned by the allies, for example but they tend not to see the « petit choses » like the mentioned.*

*The poor people lived more exposed to vulnerabilities, pollution and climate change. Families are obliged to live in deplorable conditions.*

*EX. Peru – neighbourhood at Lima in the hills (not water, not trees, so hot) they have to pay very expensive the drinkable water; it represents a big proportion of their informal revenues.*

**If you have to define with your own words what is the main goal of ATD, what would you say? Which is the ideal World to achieve?**

*« Idéal: plus de misère » « Grand pris de conscience de les uns et les autres de les injustices que vivent les familles dans la pauvreté »*

## 11.9. Appendix I: Negative Stereotypes

### Negative stereotypes mentioned in the archives of J. Wresinski.

lumpen-proletariat (K. Marx)	le bas peuple
extrême-pauvreté	des paresseux
de cas particuliers	des indéfendables
déchet humain	des indésirables
familles à problème	famille lourde
familles-problèmes	marginalisés
d'inadaptés	hors du système
irrécupérables	un buveur
êtres mutilés	une intempestive
êtres dangereux	déchet inévitable des sociétés avancées
sous-prolétariat	incorrigibles
les plus démunis	insupportables
un peuple de misère	rien à faire
le bons à rien	les handicapés sociaux
les inutiles	éléments déclassé
cas sociaux/social	êtres irresponsables
les inutiles	êtres inférieurs
les plus pauvres	des immatures
familles au pied de l'échelle sociale	la racaille
des instables	familles des carences
des gens non intéressants	familles a sociales
les fainéants	fou
des gens soumis	
pauvres permanents	