



The Charter

HUMANA PEOPLE TO PEOPLE

1998

THE CHARTER

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PROLOGUE
TO
THE CHARTER

HANS CHRISTIAN ANDERSEN IN
FATIGUES
OR
THE GRASSROOTS AND THE
XANTHORRHOE

ONCE UPON A TIME

* The nonprofessional on his very first assignment. Annihilatingly convinced and alien to being an NGO.

From 0 to 1 equals nonmember to part of. Onward lives in the legs, shouldering as total body language. Persistence and endurance as the leading lights of non-disintegration.

The roots of all grass encompass the passion for and the capacity of germination. You cut it off, it sprouts anew. You plow it under, it develops from underneath.

* The nonprofessional in his second operation. Informed, enlightened, but still not recognizing being an NGO. From 1 to 2 represents a double portion. Evidently.

Double-up points towards results worthwhile counting.

* The nonprofessional in his fourth action. The cause as integrated into him. From 2 to 4 represents again a double portion. Counting 1-2-3-4 - counting many.

Years pass by, actions come. Innumerability consists of ever bigger numbers. Results can only be counted by calculator.

The grassroots have sprouted a grass tree.

THE XANTHORRHOE THAT TOOK TO MULTIPLYING

* The nonprofessional continuously performing. A confident stager on par with the cause. Again and again dashing the roots of evil. Centered in the cause, grassroots sprout Xanthorrhoe upon Xanthorrhoe. Double-up superseded by manifold. Passion engenders the likeminded.

THE MULTIPLICITY OF XANTHORRHOES ACTUALIZES THE NECESSITY OF A FOREST

The nonprofessional plays Australian Roulette, consequently hitting himself more often than not. Can see the grass trees accumulating to bolster the cause. When asked, denies being able to perceive a forest. Rightly so. No forest to see, as no forest has yet been formed.

Uneasy in his mind the nonprofessional sus-

pects the smelling of a rat. He gets plenty of actions and deeds, is but in need of thorough advice. More trees make no forest.

The cause is as it used to be, the efforts are as they used to be, the nonprofessional is as he used to be. The same friends, the same locations, the same repetitions. Tradition and harmony prevail.

But the treetops meet, and the soil beneath them moistens and the remote corners are becoming green with mould.

PRESENTING THE BULLDOZER
MAKING LIGHT UNDER THE TREES,
MAKING ROADS FOR THE WAN-
DERER AND CUTTING EDGES.

LETTING THEM ALL IN TO CE-
LEBRATE THE FLORA OF THE FOR-
EST AND, ABOVE ALL, THOSE DI-
VINELY BEAUTIFUL XANTHOR-
RHOES WITH THEIR SWAGGERING
SILHOUETTES.

INVITING THEM ALL IN TO SALUTE
THE FAUNA IN ITS REFRESHING
ENVIRONMENT.

HAVING THEM ALL ENJOY THE
CLEARINGS FOR HUMANS TO REST
IN - AND THE NURSERIES FOR THE
FUTURE OF HUMANA PEOPLE TO
PEOPLE

Seeing that forest upon forest must be bull-
dozed into being so trees have places to grow
Seeing that clearings must be cut for hu-

mans

Seing that an innumerable amount of trees
can exist only if humbleness has keen and
sensitive ears

Seeing that the surplus must be taken care
of in an orderly manner and that the mul-
tiplicity must be systematized, the nonpro-
fessional must

either

wave auf Wiedersehen to his grass trees
or
heed the call from the forest

by dozing with the bull and grafting with
the gardener.

These are the times of the passionate pro-
fessionals.

These are the times of foresters, the era of
nurseries.

In the times of the nonprofessional, trees
sprouted from grass.

In the times of the professionals, trees ger-
minate from the seeds of those trees, that
sprouted from grass.

Yesteryear's amateurs printed the charter of
the cause with the red blood of toilers on
the green leaves of springtime.

Next year, and in the years to come, in the
times of the professionals, the laser of pas-
sion will engrave the legends and visions of
the cause in granite boulders, erected at
crossroads in the forest, and in bullets of
coloured glass, mounted in towers visible
from afar.

The amateur laid the foundation for fables. The professional makes everyone see for himself and adds vision to the cause.

THE ORGANIZATION THAT FELL UPWARDS WITHOUT A DOWNFALL

A nonprofessional association as an association of nonprofessionals embracing all hearts by exposing its own soul. Never ever put through exercise by its eternal chairman, but driven onward and upwards by the many activists' constant and consequent and immense effort, conforming to the tunes from the frontiers of development aid via the state departments in the capitals to the front pages of the international press, the association produced an offspring. Another association! And upwards it went. Another offspring, another association. And one more.

Numbers mounting, events mounting, countries rising in numbers and all that mounting amounted to a mountain where the ever thinner air made, more often than not, this or that amateur lose his breath and experience that slip of contact with this globe, about which it is said, that there is no end to the continuation of the beginning. Forward equals upwards.

The next stage witnesses the associations produce a new kind of offspring. This time an organization, consisting of a group of associations. Taking steep steps one at a time, it fell upwards without falling down,

protected as it was from its moment of birth by the Leathernecks of the cause in full war paint.

"Overcome" the slogan of the day. If not now, only a little later. Anyway. "Overcome" the slogan, "any day" the day.

The association fell upwards, multiplied without downfall, and never have so many nonprofessionals done so many amateurish deeds, with so many results to count without a downfall.

The towering fall onward, the deep seen from the heights and the amateur drawn as thin as only a thread of melting glass can be drawn.

THE LOADS OF THINNEST DRAWN
NONPROFESSIONALS THAT FELL
UPWARDS WITHOUT A DOWNFALL
ORGANIZE THE ASSOCIATIONS IN
THE FEDERATION HUMANA PEOPLE
TO PEOPLE FOR AS PROFESSIONALS
AND WELL ADJUSTED TO CHANGES
AND IN THE SERVICE OF A GOOD
CAUSE TO SNEAK, WALK, RUN,
TUMBLE, FLY FORWARD AND UP-
WARDS, WITHOUT FALLING EITHER
UP OR DOWN

Let HUMANA PEOPLE TO PEOPLE
begin.

It has to have a dream.

It has to have some visions.

It has to have its ideas, its strategies and its many tactics.

It has to have a solid order and a functional system.

Let us give it its name.

Let us give it its charter.

Let us give it its home.

Let its professionals bear its burdens.

Let its energy stream from its passionate masses, let its movements be guided scientifically by passionate devotion.

It has to have a structure that allows for deeds to follow words.

It has to seek general influence, binding effects from its actions and results reflecting its visions.

It has to be able to dream its way towards courageous visions, create strategies of collective roots and establish itself on this huge, needy globe with activities, project for project, paid for by a rainbow of currencies - not just monies - coming from many sources. Every single project contoured from the profile of its own agenda, for seasoning dipped in the wood tar of its own hardships on the way to its small or substantial contribution to the fulfillment of the visions as the recognized outcome of any of its projects.

Let us give it its Board of Directors.

Let it pay its tribute to the founding associations and let these live from and live up to the projects, those backbones of the Movement, those anthills of the associations, those darlings of the Board of Directors.

Let it have Directors directing, associations assembling the projects around them and activities in the form of projects with strongly formulated ideas and a practice that lights up with its lightning and roars over the land with its thunder, emitting fire of words and melodies and spirally-infused spirits as the aural environment for the birth of this.

THE CHARTER
OF
THE INTERNATIONAL MOVEMENT
HUMANA PEOPLE TO PEOPLE

FIRST PART

WHERE WE INFORM YOU ABOUT
THE GENERAL INFLUENCE HUMANA
PEOPLE TO PEOPLE IS SEEKING
FROM ITS ACTIONS

WE, who are not secret drinkers in cradles
of comfort while watching the world turn
itself into a ball of fire, unite in hearts and
in words and in deeds with all mankind.

WE, who hereby salute today and salute
tomorrow with a courageous clarion call
from the yellow trumpet of the future, hoist
our banner high over the flags.

WE, wherever we are, wherever they are,
send to them all in the honour of the day
the glad tidings of our unity. Tidings which
articulate in words our own thoughts and
our own deeds, to stir up in everyone their
own longing for happiness and their long-
ing for happiness for all.

WE, united in this calling to all of you,
expect to unite more than many.

When destitution is master
When disease spreads
When suffering walks about the landscapes,
naked, free

When oppression tortures the souls
When exploitation is a rage of pain to the
bodies
When man proves himself the enemy of
men
When men prove themselves the enemy of
man
When exclusion becomes the fate of your
neighbour
When locking up just happens as discre-
tionary punishment
When death squads strangle destiny
When exile is the only way out
When persecution is staged on government
orders
When the courage of the most courageous
illuminates the river banks at night
When extirpation finds new methods and
new races to kill off
When water dies from the burning bacte-
ria
When hunger acts as a loyal companion to
the dying child
When plague passes into the blood
When masses are turned into army against
army
When letting things slide becomes letting
die
When streets are left to snipers
When mountains become homes for ban-
dits
When the only sound of morning comes
from the blood in the streets
When air is too polluted to breathe
When threats are presented
When the buffalo can no longer set his eyes

on any other buffalo

When garbage pollutes and fills up and lies
about

When the news force you to wear earplugs

When being a child means never becoming
a grown up

When being a grown up means never be-
coming old

When being old means the lonely longing
for death

When life cannot be lived, hardly even sur-
vived

HUMANA PEOPLE TO PEOPLE

The dehumanized human being, the dehu-
manized society must meet The Solidary
Humanism. Man standing shoulder to
shoulder with all mankind.

HUMANA PEOPLE TO PEOPLE

Then we bring food and clothing and jobs
to the poverty-stricken.

Then we hospitalize and nurse and bring
relief, we comfort and hold and heal.

Then we follow it. We deliberate, unite and
we get even with it.

Then we support liberation. Identify our-
selves with the struggle. We torment pain
until victory.

Then we support liberation. We create new
locations with new jobs under new condi-
tions.

Then we do our bit to get rid of the tyrant.
And again and again.

Then we in anger give shelter. Explain. Gesticulate. Prevent recurrence.

Then we open up, then we let in. Show him his room. Join hands with him.

Then we appeal. To the highest courts. From there we go on without further notion.

Then we open a school. Here youth can learn. So death at night shall die.

Then we also become refugees. Then we prepare the way back from exile and join in when the time comes.

Then we open a teacher training college.

Then our courage and deeds too light up as forceful strokes against the current.

Then we remain at our posts. Then we call ourselves by the names of the new races.

Then we drill even deeper, we clean better, we organize health groups.

Then we cry. From the river of tears we water the new rice. We build places for children.

Then we consolidate the ground for the clinic to be built. Then we nurse and then we research.

Then we keep the schools open for continuous teaching and learning. Then we go into exile with the refugees. Then we sometimes also die from it.

Then we remain even longer at our posts, not letting things collapse while we are heading for home.

Then we unite with the liberating powers of the peoples.

Then we organize the right conditions for our own profitable farming.

Then we together with the children in the schools, those institutions of culture, laugh the laughter of the new era.

Then we breathe in spite thereof, showing the way by exploiting the natural forces of the wind and the sun to produce electricity.

Then we consider our answers. Maybe we do not answer at all. But we did hear.

Then we become native Americans in our hearts and ecologists in our practice.

Then we establish a company to clean up even the shattered metropolis.

Then we collect more clothing. Then we raise further funds. Then we increase the effect.

Then we stop the sources of dysentery. And we stand by the graves. And we die a little. Then we become part of the struggle against the plague and the war. We create jobs. We take actions.

Then we organize the families. Then we activate the children and the young around the old people.

Then we place ourselves in the line of fire. With our thoughts, our words, our deeds.

HUMANA PEOPLE TO PEOPLE

On the platform of The Solidary Humanism in the line of fire. From man to mankind.

When destitution is master,
we bring food and clothing and jobs to the poverty-stricken.

When disease spreads,
we hospitalize and nurse and bring relief,
we comfort and hold and heal.
When suffering walks about the landscapes,
naked, free,
we follow it. We deliberate, unite and we
get even with it.
When oppression tortures the souls,
we support liberation. Identify ourselves
with the struggle. We torment pain until
victory.
When exploitation is a rage of pain to the
bodies,
we support liberation. We create new loca-
tions with new jobs under new conditions.
When man proves himself the enemy of
men,
we do our bit to get rid of the tyrant. And
again and again.
When men prove themselves the enemy of
man,
we in anger give shelter. Explain. Gesticu-
late. Prevent recurrence.
When exclusion becomes the fate of your
neighbour,
we open up, we let in. Show him his room.
Join hands with him.
When locking up just happens as discre-
tionary punishment,
we appeal. To the highest courts. From there
we go on without further notion.
When death squads strangle destiny,
we open a school. Here youth can learn. So
death at night shall die.
When exile is the only way out,
we also become refugees. Then we prepare

the way back from exile and join in when the time comes.

When the courage of the most courageous illuminates the river banks at night, our courage and deeds too light up as forceful strokes against the current.

When persecution is staged on government orders,

we open a teacher training college.

When extirpation finds new methods and new races to kill off,

we remain at our posts. Then we call ourselves by the names of the new races.

When water dies from the burning bacteria,

we drill even deeper, we clean better, we organize health groups.

When hunger acts as a loyal companion to the dying child,

we cry. From the river of tears we water the new rice. We build places for children.

When plague passes into the blood, we consolidate the ground for the clinic to be built. Then we nurse and then we research.

When masses are turned into army against army,

we keep the schools open for continuous teaching and learning. Then we go into exile with the refugees. Then we sometimes also die from it.

When letting things slide becomes letting die,

we remain even longer at our posts, not allowing things to collapse while we are heading for home.

When streets are left to snipers,
we unite with the liberating forces of the
people.

When mountains become homes for bandits,

we organize the right conditions for our own
profitable farming.

When the only sound of morning comes
from the blood in the streets,

we together with the children in the schools,
those institutions of culture, laugh the
laughter of the new era..

When air is too polluted to breathe,
we breathe in spite thereof, showing the way
by exploiting the natural forces of the wind
and the sun to produce electricity.

When threats are presented,
we consider our answers. Maybe we do not
answer at all. But we did hear.

When the buffalo can no longer set his eyes
on any other buffalo,

we become native Americans in our hearts
and ecologists in our practice.

When garbage pollutes and fills up and lies
about,

we establish a company to clean up even
the shattered metropolis.

When the news force you to wear earplugs,
we collect more clothing. Then we raise
further funds. Then we increase the effect.

When being a child means never becoming
a grown up,

we stop the sources of dysentery. And we
stand by the graves. And we die a little.

When being a grown up means never be-
coming old,

we become part of the struggle against the plague and the war. We create jobs. We take to actions.

When being old means the lonely longing for death,

we organize the families. Then we activate the children and the young around the old people.

When life cannot be lived, hardly even survived,

we place ourselves in the line of fire. With our thoughts, our words, our deeds.

HUMANA PEOPLE TO PEOPLE

From the haves to the have-nots. From the sound to the sick. From the storekeeper to the empty stomachs. From the liberated to the chained.

From you to all of them.

With this charter we sound the assembly.

It is not that simple anymore.

In the times of atrocious apartheid, in the times of the Cold War, in the times of the belligerent ideologies, the prevailing images were in black and white.

It was that simple. Either for or against. Either for me or for my foe. The crisis of Humanism lay in its tendency to protracted deliberations which were so narcissistic, that not even the beating of the most powerful wings of history made it rise to the occasions.

The struggles of liberation from colonial-

ism.

Dictatorships in the West and in the East disintegrating.

The basic ideological battle between fascism, capitalism and communism finally fought to a decisive end, with a multitude of versions of parliamentary democracy, connected to the free marketplace as every nation's understanding of its economy.

Humanists deliberated while they saw it happen. Now it has happened. The world will for a long time have to develop within the framework of the parliamentary democracy with a free marketplace. This charter thus accepts these conditions as the framework within which the activities of HUMANA PEOPLE TO PEOPLE shall unfold.

Of course, fundamental calamities are still with us.

The unequal distribution of goods such as land, money, food and all other necessities is still deepening in spite of the fact that the total amount of wealth is increasing year by year.

The rapid growth of the world population worries politicians and economists. The last 25 years have produced a populace with more rich people, more middle class people and certainly more very poor people. More of them all.

Thus the policy of equal distribution is still a must for the committed humanist.

Hunger, millions of displaced people and regional wars, which have their foundations primarily in ethnic conflict, are the order

of the day in many countries.

It has become crystal clear, that a series of connected activities under the collective name of DEVELOPMENT are essential for the relief of mankind.

DEVELOPMENT as a phrase will for years to come be in the center of every debate on "les conditions humaines".

Also in this charter. It is in the service of development, HUMANA PEOPLE TO PEOPLE will employ its forces of The Solidary Humanism.

Development.

* It is about fostering new generations with golden hearts and heads and hands, well-educated and with a personal ethic of such proportions, that humanized relationships of all sizes can serve as substitutes for all sorts of dehumanized phenomena.

* It is about improving democracy, advancing productions, building up trade relations, generating services and it is about scanning all brains to create new portions of know-how.

* It is about concentrating on the important task of transferring the results of efforts from places where development is well ahead to places where it is dawning or even absent.

* It is about establishing capable institutions for education and health.

* It is about improving human relationships on a contemporary basis and to modern standards. It is about the emancipa-

tion of every single human being on the level of personal happiness, and, at the same time, making each human responsible for the happiness of his neighbours through practical methods.

And as always in the question of development is it about promoting and preventing. Preventing the dehumanizing of society, of institutions and of you and me. Promoting the humanization of mankind, the only art form that contains the seeds to the flowers of happiness for all. From black-white to all colours at random. From the struggle for liberation to the struggle for development.

HUMANA PEOPLE TO PEOPLE yearns for a humanizing influence on this development. The influence of The Solidary Humanism.

SECOND PART

WHERE WE INFORM YOU ABOUT
THE EFFECTS HUMANA PEOPLE TO
PEOPLE STRIVES TO HARVEST FROM
ITS FIELD OF ACTIVITIES

HUMANA PEOPLE TO PEOPLE is focusing on a series of central elements for any nation in its understanding of its cultural life.

When that includes

- * taking good care of its children and young ones
- * taking good care of its sick and weak ones
- * taking good care of its old ones
- * protecting all outcasts of fortune
- * safeguarding the right of all to practice
The Solidary Humanism
- * defending the human rights of all its citizens
- * economizing well on the common wealth
in a process of fair sharing

we shall understand the culture of that nation as humanely founded.

HUMANA PEOPLE TO PEOPLE establishes and runs its activities as its part of

the cultural movement of each nation in which it is active. We want to see

- * loving and caring, responsible, creative and engaged grown ups as the basic element of the feeling of security for the life of every child. A life filled with comradeship, experiences and education as the foundation for a well disciplined sequence of childhood. A childhood spared the evil consequences of poverty, civil war and natural catastrophes
- * positive, courageous and skilled teachers and other grown ups, joining hands with creative and engaged and wealthy government institutions as the inspiring framework around life as a young person. Ideals such as the highest ethical attitudes, broadened field of interest and a solid education should be for the benefit for the young person as well as for the nation
- * nurses nursing so that the pain is relieved and the illness taken care of and daily life can be carried on as before
- * the earthbound performers of care take their caring to the feeble ones, so that their lives also may have lights and experiences and efforts in spite of handicaps, of chronic sufferings or of mental disabilities
- * families together and love replenished and conditions improved and the houses made of stone and knowledge, know-how and wisdom bundled in a manner, that

the old ones not only are among us but active among us

- * those trying to escape succeeding,
refugees establishing themselves as well as it goes far away from home,
exiles returning to reestablish their lives where home was and where home is again to be,
the outcast getting a job which is paid for with money with ever increasing value so he becomes able to relieve the suffering of his children and to see a new hope in the banner of a unity that he can be a part of for the sake of a better life,
the homeless in the slums of the big cities organizing committees for establishing the foundation for alleys free from garbage and excrement,
the plague-stricken trusting the quality of their own efforts to better their own life however threatened it may be,
child workers who can afford to quit to go to school,
doctors getting a co-doctor to share the responsibility for the health of one hundred thousand people,
civil rightists to whom also a foreigner comes as spectator and supporter and activist,
the family in the favela wishing to go back to the countryside but needing our funding
and all other suffering life's fates in the shadows of light, that can be supported directly or indirectly by the helping hand

- * employees and volunteers, students and apprentices, farmers and producers of window frames, construction workers and office workers, boards and receivers of services and donations with hearts and minds, in words and in deeds placing themselves in the defence for human rights, where these rights come just short of functioning as intended, where they are treated leniently, where they are mutilated. So as to strengthen the authorities, as to weaken the bandits and so as to let people realize the new proportions of their own powers, and thus recognize these powers as sufficient for uniting to humanize the threatened or already dehumanized
- * politicians, economists, bankers and small as well as big business people running a political economy and an economic policy out from a solid collectively produced surplus in the balance, resulting in a policy of distribution and sharing on a new grand level and for the good of all

this is what we want to see as the effects, as the direct, visible and partly measurable effects of our activities. These effects are thus an assistance to development, a part of development as well as being specifically aimed and partly measurable elements on behalf of development.

THIRD PART

WHERE WE INFORM YOU ABOUT
HUMANA PEOPLE TO PEOPLE'S SEC-
TORS OF ACTIVITIES AND TELL YOU
A LITTLE ABOUT EACH OF THEM

With a broad perspective on the world it is necessary to have a broad span of activities as well with a great variety of contents as well as of forms.

HUMANA PEOPLE TO PEOPLE has separated its activities in sectors, each reflecting one or more parts of the total picture of our understanding of culture as shown above.

We highlighted

* To take good care of its children and young ones *

and here we find the sectors

** Schools for children organized around basic education, constructive discipline and state-administered examinations. As a general element of the different schools we often find aims such as the development of each child to become an active and able person and to become a part of and a participant in the national effort for a better future.

- ** ChildAid. Here the whole family surrounding the child is involved. As members of ChildAid, the families engage themselves in tasks in the local community, on the family level or on an individual level. The families and we decide to build a new school. We find the finances, together we build. The families take part in health education and build toilets and wells. For the sake of the children. ChildAid. The families send their sons and daughters to school every day - and the grown ups participate themselves in the literacy program. The families join the course in basic knowledge on agriculture. These programs are all for members of ChildAid. For the sake of the children.
- ** The Vocational Schools educate to the crafts - men and women. General knowledge mixes with the theory and practice of the chosen craft or crafts, giving young apprentices technical skills and often a new set of attitudes towards each other, the other gender and society as a whole.
- ** The scholarship programmes offer to the extraordinary young person or grown up a unique possibility to experience studies outside their own country, mostly in Europe. The aims are further education and further personal development. These lucky ones gain experiences that will benefit their own lives, their work place and their countries.
- ** Frontline Institute. Here we educate

students from many countries in a unique international setting in the southern part of Africa. The Institute is a boarding school with a distinct college atmosphere. In short or in longer courses students make general studies, pass exams and exchange cultures. Here they often find friends for life, here we educate some of the Third World's new breed of Solidary Humanists.

- ** Teacher Training Colleges. In cooperation with ministries of education these institutions have specialized in training of teachers, who volunteer to work in the villages.

We highlighted

- * Taking good care of the sick and the weak ones *

and

- * protecting all outcasts of fortune *

- ** ReliefAid. When catastrophe hits, when death is but the daily and horrible and ruling master of life, we do our bit with ReliefAid. We distribute food and clothing. 10 % of the clothing we donate is used in this sector of activity.

- ** RefugeeAid. Here we specialize in resettling with all its implications for the start of a new life often in new locations.

- ** HOPE is our program for AIDSAid. With clinics and social centers and open clubs we operate for the sake of the sick

and their families and friends and for all of us who have not been caught by the consequences of this disease. Look right into the face of AIDS and you will realize, that only the concerted effort from all spheres of society with The Solidary Humanism as a vital platform can hope to help, support, prolong, assist, encourage all involved parties. We build houses of HOPE in countries especially hard hit.

We highlighted

* Safeguarding the right of all to practice
The Solidary Humanism *

** Collecting of second hand clothing, sorting of the clothing into categories and selling of the clothing. We operate this activity from Cap to Cape. We hereby turn zero value into considerable value, enabling us to launch many of our programmes and to keep them running through the years. We recycle clothing and shoes from people who have a surplus thereof to people in lack thereof. We protect the environment as a result of this recirculation in the walk-in-closets, in the chain of production and in the dumping grounds.

** Solidarity Workers. This program is being carried out by special schools in the USA and in Europe. We assist. The Solidarity Worker supports the project and is to be looked upon as a corner-

stone in HUMANA PEOPLE TO PEOPLE's efforts. His contribution and his setting the example are of immense importance not only for the day-to-day running of the projects, but for that part for the whole movement where the picture of international solidarity is drawn.

- ** The International Corps Of Project Leaders. Their skills and their devotion to their projects are essential. Frankly speaking, without those magnificent jacks of all trades as trademarks for passion, long hours and deep understanding of their roles, positions and possibilities there was no HUMANA PEOPLE TO PEOPLE.

We highlighted

- * Defending the human rights of all its citizens *
- and
- * Economizing well on the common wealth in a process of fair sharing *
- ** From Communal Farmer To Commercial Farmer. On parcels of fertile farm land we establish the beginning of a new future for farmers without land. Located on a farm with solar-generated electrical energy for household consumption, the programme centers around the idea of farming as a surplus value production. What can be saved by the participating farmer family adds

up year after year for five years in a row, to serve as initial capital for next step in the programme including land ownership outside the site of the programme. Then the next beginner can arrive for his 5 year term. In this programme we work closely together with local authorities and with agricultural institutions such as schools and banks.

- ** Commercial companies. The idea is to accumulate a surplus from the different activities in this sector to be able to delegate this to other sectors of activity. Here we find plantations, a small ship yard and construction firms.

Many jobs have been created here, a sound range of products are being produced and we proudly present a most original way to spend a profit from a commercial production run by a non-profit organization.

- ** Environment. Here we are engaged in the production of and planting of trees. For two good reasons. We protect areas against the encroaching deserts, we substitute felling of the forest for fuel with trees grown for the purpose. The environmental problems are often an issue within the projects in general, where the use of solar energy, with garbage therapy and water protection qualifies as proper solutions.

It is worth noticing our broad approach to the issues we address. It is well worth knowing that exactly this broad approach is our

way of sticking to what we do best. That broad approach to many issues is what we call our core production.

FOURTH PART

WHERE WE INFORM YOU ABOUT SOME OF OUR METHODS OF FUND- RAISING

HUMANA PEOPLE TO PEOPLE considers it a privilege to expand along its chosen road independently of one or two sole contributors to its activities, be it a government fund or the prolonged arm of a multilateral organization.

Many are the sources that contribute to the establishing of and the running of the projects - with big sums or with small sums. Many are the people who do each their bit. Many are the times, when simple survival has depended on new ideas for the vital fundraising - and there can be a long way and a long time from idea to plan to implementation.

In the middle of this multi-coloured picture of contributors we shall here present three. For three good reasons.

* The second-hand clothing. A commodity world-wide - today more than ever. After the conclusions of innumerable investigations on the matter - also in connection with our activity - have helped to lift the fog of former times and to assure the textile industry that there does not exist a situ-

ation of competition in connection with second-hand clothing and to assure governments that the second-hand clothing industry creates lots of jobs, more and more countries look upon second-hand clothing as a commodity.

For us the road to the capital necessary to serve our projects in The Third World looks like this:

We install containers for collecting the clothing in many countries in Europe and North America. As a token of solidarity people bring their surplus clothing to the containers. We separate the clothing into categories. Some to be sold in shops in Europe and North America, some to be sold to tradesmen on the international market and some - a great deal - to be shipped to our centres in the Third World. There it is sold from the shops in many countries.

It is the total income from shops in Europe, in North America and in the Third World that in the form of capital constitutes a significant part of the financing of establishing and running of projects in The Third World.

Thus, we transform the value of the clothing in the moment of delivery into the containers from zero value to considerable value. And that not only in form of capital, but first and foremost in the transformation of this capital into projects in all sectors of our activities to benefit for and advantage for and prize for and life and health and education for the many people who need

a hand to ignite a development towards a greater belief in own capacity as contributing citizens in their countries. From zero value to considerable value.

* With a project well established, when everything is running according to aims and plans - and with the next project to follow HUMANA PEOPLE TO PEOPLE has placed itself in a situation where consultations with governmental institutions or other donors may result in allocation of capital from third parties to one of our projects to be used for expansions, equipment or for running expenses. Or a joint-venture partnership could develop from the contact. We operate with private as well with public sponsors. On behalf of the many children, students and farmers, of the many families in the projects and of the sick and poor, whom each and every contribution benefits we are grateful for this opportunity to thank all sponsors. Let us add compliments to this thank you. We always witness the most noble and sincere reasons for the donations from the sponsor. In the moment of utmost need, when the donation is of greatest importance, we listen to the hearts of humanists, when these hearts beat filled with generosity and the deepest understanding and sympathy. Locally, nationally and internationally. It is the case with the oil company as with the state department, with the ambassador as with WHO.

Mankind owes, in this respect, a great deal to individuals.

* We have ourselves gone new ways in rais-

ing sufficient funds for our activities. In more ways than one we have learnt from the private sector, but one way deserves to be mentioned here. We have learned from the idea of running a private production company for the sake of profit. We now do so in several efforts, spending the profit according to the articles for the general benefit of our other projects. A growing contribution now comes from this sort of activity. It has been a problem for us to conform to this thinking - we are admittedly balancing on the razor's edge - but the future has come to stay and today we clearly see, that more funds will and ought to come from ourself as our own commercial sponsor.

Financing is always a delicate business around which much vigour must be concentrated. Delicate also because an activity of this sort constantly is without means whatsoever - until new means come forward. By nature most nonprofit organizations are like that. Constantly out of funds. This basic and eternal situation on the edge of possible collapse forces us to do several very useful things at the same time.

- * We must relate to every penny with economizing energy
- * We must always get surplus value for our money
- * We must secure a very high productivity throughout the movement so that what is paid for with funds entrusted gives back more than its money's worth.
- * We must keep keen eyes on the effec-

tivity in the organization, so that not the simple running of the projects, but the fulfillment of their objectives among the people remain the measure of an effective proportionality between the costs and the obtained effect and influence.

- * We have to develop the fundraising activities a bit more than the fundspending sides of the movement. It is precisely this balance that is so hard to keep in an organization of our type with our basic lack of constant and sufficiently generous funding from one or two very big third parties.
- * We must have a certain amount of ready and free capital. The more activity, the more projects, the bigger a ready and free reserve. But that is not an easy task to fulfill. We must not only be good at setting this capital aside, good at explaining the necessity thereof but also be good at placing it.
- * We have a permanent exploring - call it "deep trenching" - going on, looking for loopholes in the systems surrounding all the money all the time. Here we are assisted by international auditors both on Federation level as well as on the level of the associations and the projects. They deliver advice, deeds and auditing.

FIFTH PART

WHERE WE INFORM YOU ABOUT THE PROJECT

A project takes its beginning when two parties meet. The one, that is in need and the one that wishes to supply help.

A good example is the country which needs teachers as the one and the organization with the capacity to establish teacher training as the other one. The two must meet.

Another good example are the children in the streets, victims of war, without parents to support them and thus in big troubles as one party and the other party the one with the ability and the means to establish and run a boarding facility of sorts providing education and nutrition and discipline and perspectives. The two must meet.

It is the person with the surplus of this or of that sort that has to come together with the person with the needs. It is in the meeting between those two parties that the project begins.

That meeting can take the form of an application filled in. For HUMANA PEOPLE TO PEOPLE the meeting has always taken place on location. We visited the world, experienced and started the movement. We saw the people in Asia, in Latin America and in Africa in the favelas and in

the villages and we knew, that we had enough and were able to get a hold of more, while at the same time they had much too little and were unable to get hold of more without a helping hand.

We also knew, that the help should first and foremost, and in huge amounts, come from those vaults in governments' possession, where the big part of the common wealth is stored. But we realized that we, the individuals, also had an obligation to help from man to mankind. From the meeting between the two parties to the project born.

Thus we have not centered our activity on a single chosen sector, even though we are not blind for the benefits such a single line of activity can bring. We act when called upon, because we have experienced that it is exactly where the two parties meet where the greatest possibility lies for uniting with the needy, and, through that unity, for realizing the objectives of the project.

As you well know, a project is a creation in its own right. And the spirits of creation demand from the project that it be of collective origin.

HUMANA PEOPLE TO PEOPLE allocates appropriate funds to the project. The means can stem from one of the associations, from local government funds or from an international source.

Then the project leader is advertized for, found and hired. With this central figure

installed and on location the phase of establishing can start.

Often a lot of construction work is involved. Always papers. Always administration. All systems must be arranged in an orderly fashion. People must be kept informed and involved from the very beginning. The staff must be found and hired and brought together. The red ribbon must be cut on the opening day, so that everybody and everything can get started and accelerate.

Then the new project will be tested on every single day thereafter. To run a project demands intense concentration.

- * In concentrating upon details you find the overall solutions
- * In concentrating upon great care in due time, results will come
- * In concentrating at the same time upon the visions, effects will come
- * Influence comes with time

It is the message of necessity and the level of our ethics that have made it a tradition to constantly reconsider the administration of all funds and to weigh all dollars on the gold scale.

It is in the project itself, in the axis between the

EFFECTIVITY, measured on the objectives of the project, the

PRODUCTIVITY, measured on the solid efforts of the day-to-day handling of the programme on-site, and between the ne-

cessary

ECONOMIZING, measured on ones own and also, to a certain lesser degree, on general ideals, that

THE GENERAL OUTCOME of the project clearly will prove itself as THE RESULTS that can be counted, as THE EFFECTS that can be experienced by the people involved and by the local community and as THE INFLUENCE upon attitudes and tendencies at the national and at the international level.

- * Therefore the project leader organizes his thinking in accordance with these fundamental guidelines, programmes his years as the practice of the project around that axis and makes sure that all information coming from him concerning the project is accordingly inspired.
- * Therefore it is never sufficient to build a school - in spite of the fact, that the construction site in itself is generating jobs and turnover and collective efforts as well as sound messages about the coming usefulness of the buildings. The buildings will always be only a part of the results of the efforts to teach, to learn, to progress.
- * Therefore it is never enough to fulfill the programme of the school with teachers and students and parents at their respective positions in that process - in spite of the fact that running the programme is a part of the result of the efforts to obtain the general outcome of the pro-

ject.

- * Of course these results must be counted. Of course they must be published. Of course they are significant. Without them there is nothing at all.
- * But they are but a part of that general outcome we are seeking. Whether the project has the necessary effect and influence represents the deciding elements in a definite conclusion about money for (surplus) value, about the relationship between the collective efforts underway and the objectives of the organization as such. These objectives were with us all along, ever since that first inspiring meeting, where the project was born as an idea.

They are what we strived for by building and by teaching.

- * Therefore, they are centerpieces in the mind of the project leader. It is the effect for the people involved and the influence on attitudes and tendencies in the community that we are after - with countable results telling about a clever and well-considered handling of the methods along the road.

The project is thus the practical way we must go to reach the general objectives as explained and declared for everybody to hear.

It is along this road The Solidary Humanism takes its aim, bends its bow and is put to the test.

- * Therefore, it comes as no surprise, that the project leader is the mainstay of the organization and the project leaders, as a collective the leading forces of the movement. Without them to carry, without their personal passions or without the devotion and professionalism of each of them the project might well be able to build the buildings and, to a lesser degree, run the day-to-day programmes, but never be able to obtain the effects, nor the influence.
- * For HUMANA PEOPLE TO PEOPLE, half of the general outcome is not the half of the whole. Rather everything of something quite different. The ambitions of this organization can therefore only be fulfilled with a corps of professionals, the project leaders, that over the years lead and run projects with a basic profile of thinking and communicating and acting as here described.
- * Strength does not stem from the hair. It stems from the passionate hearts, the devoted souls and the willpower of the professionals to practice The Solidary Humanism - from man to mankind.

SIXTH PART

WHERE WE INFORM YOU OF CERTAIN GENERAL FEATURES OF HUMANA PEOPLE TO PEOPLE

This movement does not compare itself to anything or to anybody but to itself. Luckily, that places it completely outside any sort of competition. Left or right.

It has done its own things. It still does.

Not that it is lacking interest in the efforts of others. The opposite is the case, especially when we pull together. The truth is, it has never been inspired to better performances by competition, but to full performance by meeting people in their often horrible conditions.

You will often find this organization co-operating with likeminded, equivalents, comrades-in-arms, but never ever in even honest competition. For us, the great idea is to contribute to where so much is needed. That's what we compete for - with ourselves. It is on the inside, it is between us the fight for more, for better, for higher quality that is the order of the day. So it can be added to the harvest of yesterday, so that it can be added to everything everybody else is doing to the same end.

This movement creates its understanding

itself by cutting its own paths.

- * Many years ago, we were made an offer to borrow a small trading vessel. We accepted, having got the idea to sail from port to port in Scandinavian waters to inform about the conditions for people in the Third World, the whole project organized as a collection of money to start and run a project. All went well with the sailing, but very little money was collected. It proved to be a wrong method.
- * For ten years HUMANA PEOPLE TO PEOPLE celebrated every summer with tens of thousands of participants and keen shoppers at what was rightly called The Biggest Flea Market In The World in Stockholm, Sweden. Illustrious arrangements raising huge contributions to the cause. In those days we never thought those markets would stop business. But ten years were enough. The idea had been born, practice developed, contributions raised and people entertained. The times of The Biggest Flea Market In The World had run out. We learned to conform to change, that eternal follower of deeds in time.
- * The Solidarity Worker is our model of a volunteer. Educated over a period of up to a year before duty in The Third World at a project, thousands of Europeans and Americans have contributed their impressive share. And newcomers continuously do so.

- * Frontline Institute educates activists and leaders at different levels to serve in their respective communities as partners in the striving for development and progress. And the Institute also specifically trains young and old from many countries to become project leaders inside the organization itself.
- * Its methods of financing as well as its profiles of expenditures prove the typical readiness of the organization to break new ground, its own ground, thus shirking the issue of the "must of tradition", where it effectively seems to block the way we want to go to fulfill our objectives.

We know that. That is how it is. Of course we have to keep the balance. We watch our steps, but keep the speed. We meet the conventionalists, we listen and learn and take into account and realize and incorporate, but we do not follow suit for the sake of traditions. We go for goals, our goals. We inform so that he, who will hear, gets the whole story. And if he wants to go deeper, we invite him to. He, who will see, will be shown what we have. He, who will hear everything and see everything, will be served accordingly and he, who wants an even closer look and sight, gets that thrown in too.

- * And that is how it is with the drama of life. It is rarely as usual as yesterday, but often as unexpected as tomorrow.

We do things our own way. But we take pride in telling you, that we never insist,

that you do your things in our way. On the platform of The Solidary Humanism we live and let live - and do our own things. *Honi soit qui mal y pense.*

This organization constantly tells about its objectives, its tasks, its efforts, its partners in flows of pictures and words and in many languages. We do it at lots and lots of meetings, in year books, in balance sheets and in writings of all sorts. We tell the stories, we supply the information. We explain the conditions, we argue for that helping hand. We point out to the needy, where the nearest help is to be had. We are communicative. From early morning to late evening we act as messengers. In calendars, as pamphlets, over radio and tv, with the spoken word in speeches we bring to you from sources like the whole organization, the project leaders, our good colleagues and our many partners the tidings and messages and information, that we are on the move. Together with thousands we are engaged in the task of bringing order to the house of mankind.

New technology means new possibilities for new networks between all parts of the globe. This movement will use these possibilities to exhaustion in a productive combination of its experiences, its capacity and its will to inform communicatively and its well of valuable information. It is not a Springer, its News Corp. is not rich in capital or quoted on the Dow Jones and it does not command an extraordinary amount of influential persons, but those who listen to it

are both enlightened and informed. Those who talk about it without having listened and learned, will have to content themselves with the fact, that the movement is not listening very carefully.

That is how it is.

It is our experience that development is an international and a national phenomenon in its own right. But it is at local levels and very much in the slums in the cities and in the villages in the countryside that it HAPPENS.

It is our experience that development will have to be taken care of by the powers of the nation. But it is of greatest importance to insist upon and to incorporate the active powers from all us little people. Development can thus not be patented nor be accepted as a security for anyone to store with its methods and its speeds - be it the mighty and powerful, be it the political or the clerical, be it whom these lines may concern. The cause of development accepts the smallest contribution. The dangers of development and the risks involved on the road ahead give credit to the courageous and accept the mishaps as an integral part. We have learnt that nobody is so good that they can exclude someone else.

This understanding of development as a phenomenon of many faces and many places is liberating the powers of many people - a must for the success of the cause of development.

This movement is keen to grasp in practical terms what it means, that only the forces of development create development.

What it has understood so far is, that delays and blockades and longings for yesterday are easily produced in the name of justice and in the name of law and order and even in the name of progress.

It seems much more strenuous and combined with much higher risk - also at a personal level - to try to bend the course of history on the way to a better tomorrow. And as that is the platform of this organization, it consequently has to take the problems and the risks into account and so do all its personnel - personally.

This is how HUMANA PEOPLE TO PEOPLE understands "les conditions humaines" of The Solidary Humanism.

SEVENTH PART

WHERE WE INFORM YOU ABOUT THE FUTURE OF HUMANA PEOPLE TO PEOPLE AS FAR AS WE CAN SEE

This part almost deserves to be written as a diagram. The organization qualifies as a complex adaptive system with its constant streams of information, stuffed with identifiable regularities, and being computed and processed into entities in the form of new ideas or methods or additions to the objectives, in order hereby to be able to concentrate a policy that can change the reality of this world. Doing just that the policy itself is a victim of change, influenced by reality, returning back to the organization as an information base for the complex adaptive system.

Such systems are written into diagrams or "schemas". We shall in this case be content with a sketch of a diagram with a column across the page for the introduction, followed underneath by three columns, one for each type of development, with room for short explanations. At the bottom of the page, a column for a postscript.

In the first column the organization should concentrate on the progress of its operations already alive and well. It should express its

wish to add strength to the quality of the existing projects by increasing the supply of capital for equipment, by educating a greater number of the employees, by securing a bigger participation from local volunteers and finally by rationalizing the organizational and structural layout for the sake of the project leader to be able to invest more time in studying details, hereby making himself a more capable composer of his own conduct in the processes of leading and governing.

In this column the organization should also pay its tribute to all the hitherto collected and created values in the form of educated human beings as in the different forms of matter. "Apply great care in due time" could be the credo here. Buildings and parks and farms and students and local tradesmen and all friends and connections should be mentioned as objects to be kept well.

Finally this overture should emphasize the necessity to extend and improve the communication equipment in each project. The contact from the project to the world becomes a more and more obvious means of production for the project leader. It must be done to secure a more frequent, a much faster, a much more abundant and a much cheaper communication. Contact and communication - also to the association and the Board - become of ever greater importance, the more the ability to produce information can be equalized with the ability to produce the raw material of the rightly so-called information society. Information,

communication and thus the handling of languages should be seen as a prerequisite for raising the quality in each project.

The three columns below should have each their title on the top.

The left one should be called Enhancement of each project. The middle one should be called Enrolment of new projects. The right one should be called Expansion of the organization.

* Enhancement of each project takes the form of betterment and growth. More of it all. Preferably in a ratio of more input equals one and more output equals three. This form of growth is often possible and almost always the cheaper and, therefore, the most practicable. It is also the less complicated as the necessary planning and implementation can be locally governed. The movement will give first priority to this form of growth, which will be seen in the balance sheets for the coming three years.

* Enrolment of new projects will be on demand from the associations or as demands from people we meet. Also the Board can express its wishes of an association taking part in a development of a certain kind, setting up a project that can inspire other associations to do likewise. That is what has been the case with the project From Communal Farmer To Commercial Farmer as it is being prepared to start in several coun-

tries as sister projects to the original project in Zimbabwe. Know-how is in this case already paid for, which makes the start cheaper and, typically, also the running more smooth - and therefore cheaper. The organization will support the start of projects in this way to ensure volume - in itself often a new quality - as well as quality in so far as the projects that have proved themselves a success are, more often than not, those worth repeating.

* In the column to the right we shall find the Expansion of the organization itself.

This means new sectors of activities with new types of projects. Each year the Board will decide upon a maximum of three such new sectors. This means new countries. Every second year a new country may be added. This means a new continent. Every ten years the Board makes a decision of that magnitude.

Take and give 10 % - but that is how it works.

These developments are the most expensive ones per unit. An amount of funds for experimenting must be ready and willing to serve the efforts of identification of the idea, of location and of possibilities to implement. Also the founding of new traditions takes its toll. Not to speak of opening up in new countries, which demands money for initial expenditures. But we cannot avoid it. Man meets man - also in connection with visiting the projects to study their everyday life - friendship evolves and

inspirations to projects in other parts of the world are thus born. It is good like this. A good balance between the enhancement and the enrolment is vital as a background for making solid decisions on starting new sectors and for deciding to start up in new countries and on new continents. But honestly, inspired people from far away already have made us prepare ourselves for steps across the oceans.

* The last column in the bottom of the paper was meant for a postscript.

Let us begin by declaring that this organization is not tied to a single issue or single events like wars of liberation, campaign for or against certain political or ecological ideas or other single causes.

We do not in any way think ill of others who have chosen to have such ties. We just do not ourselves have any. Live and let live. This organization is tied to the idea of development in the full sense of this concept. In space it means extension into infinity and time never-ending. In effect it refers its supporters to a life as nuclei of change in service to the forces of change.

What here is true for the organization may also be true for each of its members, students, families and connections if they choose to become or to be that part of HUMANA PEOPLE TO PEOPLE.

They thereby constitute the organization. Each of them thereby becomes a nucleus of change. Together they become a part of the only force - the collective forces of the nu-

clei of change - that changes this world to
a better place for all mankind.

We salute them from the platform of The
Solidary Humanism.

HUMANA PEOPLE TO PEOPLE