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Editorial

This fourth issue of Kofoed's School International Newsletter has been changed with some new design to make it more inviting. However, the objective of the newsletter is still the same: to be a forum of exchange of information, experiences, ideas, strategies and news from Kofoed's Schools in Denmark and in the former communist states. It should serve as a network paper between established Kofoed's Schools and potential co-operation partners in which we together can develop the idea of Help to self-help in varied social contexts.

The Kofoed's Schools in Denmark, Poland, Estonia and Lithuania are not just local projects. Although the attention of these schools is directed to the local needs and the staffs are absorbed in their own affairs, the schools serve an idea and a way of doing social work that has a greater outlook. It necessitate a good communication and co-operation between the schools and a common interchange of thoughts and strategies. By mutual help and inspiration, the capacity of the schools can progress in line with the basic idea of Help to self-help and to the benefit of the different societies in which the Kofoed's Schools work.

It is still a transition period in Europe but now with a new and different perspective than ten years ago. At that time it was transition from. Today it is transition to. Western, Eastern, Southern and Northern Europe are preparing a new Europe, a Europe of co-operation, a Europe of reciprocity, a Europe of shared democratic values. That will not be realised over night. Hard challenges are ahead of us in almost all fields. Was the first decade of transition a time of social upheaval the next ten years will take all energy, strength, commitment and skills of all citizens east and west of the former Iron Curtain. Democracy is demanding and all human resources are needed to bring Europe together.

In this macro perspective, the Kofoed's Schools must make their modest contribution. The reality of European unification is not speeches or articles but daily actions: co-operation, sharing and mutual development. A united Europe should bring about a synergistic surplus, the result not of added individual actions but of shared efforts. The Kofoed's Schools' co-operation should be a micro cosmos of such an Europe.

Social priority and NGOs

By Ole Meldgaard

What turns a social phenomenon into a social problem, which ought to be addressed? What makes people aware that something, which is, should be changed? That is the first question in social policy. The criterion for such a decision is an ethical and political conception of quality of what it means to be a decent society.

A social phenomenon is not a problem before somebody makes it a problem by decision. What in one country or in one culture is a social problem might not be defined as such in another country. Some countries put up with more than others do. Social problems are chosen, and social policy is to discern among social phenomena and decide that some phenomena are unacceptable in society or below standard - and to do something against it by a strategic effort. In a democracy it is the responsibility of the people to decide the quality of society. It means social policy is a political responsibility.

10 years after the breakdown of communism in Eastern and Central Europe, a lot of changes have taken place. Progress has been made in transition to market-oriented democracies and economy has developed sometimes amazingly but still the new democracies don't have a proper social policy and hardly any social strategy at all. Much is accepted, explained away, or minimised that should not be accepted or explained away or minimised in a decent democratic society. Much is observed but not counteracted. The economy is growing but social problems are not given sufficient priority. On the contrary, economic progress is often paid with social problems – at a very high price. That should not be acceptable.

In defining and addressing social problems, NGOs are indispensable. They underpin democracy and civil society. The market forces cannot satisfy all needs, and in such situations the third sector organisations might be more effective in fulfilling some of these needs than the public sector. In addition, the not-for-profit approach shown by NGOs is a healthy feature in an otherwise profit-oriented society that cares only for one's own self-interests. Caring about others is basis for humanism and civil society.

However, in many former communist countries NGOs are not fully accepted as an integral part of the new society. Often they are ignored. On the other hand, the structure of NGOs has not yet reached a mature level from the very weak position in the communist period. Much capacity building is still ahead if NGOs are going to play a role in the new future. Private citizens don't see the value of NGOs in their daily lives, and governments don't see the potential for constructive partnerships with NGOs. They are neglected and met with suspicion. In general, the governments have insufficient knowledge of NGOs, and the legislation is often complicated. It makes it harder for NGOs to attract resources and to co-operate with foreign partners.

This vicious circle should be broken. State and civil society must find a constructive way of dealing with each other and the society they both serve. The NGOs must realise that they need to keep up with demands on organisation, management, leadership, technical skills, planning, accounting etc. They must continually qualify themselves for new tasks. The importance of strategic planning, partnerships, quality standards, social research and monitoring, and co-operation with other players will become evident in the near future. The infra structure of the NGOs must adapt to the general change of the societies and new challenges.

Governments and public administrations, on the other hand, must learn they should not deal with everything on their own. In speeches it is often heard, that they appreciate NGOs – and sometimes it is indicated because their work is cheaper. That should not be the reason, and it only brings to light that they don't have any room for NGOs in a strategic planning of the social field.

The authorities in the accession countries should listen carefully to the warnings from EU on this matter and not play down the social criteria for membership. These criteria are as important as the economic criteria are. It is the task of NGOs to keep the politicians on the right way to democracy and a better Europe. There is still much communist heritage in the heads of the bureaucrats, and not all walls have yet fallen.

Do not leave anyone without hope

By courtesy of the Polish catholic magazine The spiritual life, 26/2001

Interview with Thomas Sadowski

Krzysztof Wolodzko: *When I met you in 1996, you were living with your family in Wladyslawowo (Wielkopolska region), with a group of former homeless persons, socially excluded, people who had spent years in prison. Presently, looking at your internet page (www.barka.org.pl) I see an expanding institution, with several houses, own educational and low-income housing building programs,...*

All this, to a large extent, is the result of your work. Who are you? How was Barka created?

Tomasz Sadowski: In 1996, I was living with a group of 30 persons, in an old school in Wladyslawowo. Presently, Barka owns 20 houses in 16 localities (municipalities of Wielkopolska, Lubelskie and Opolskie). More than 500 persons live in Barka's houses. To a large extent, this is due to the work of people who were looking for help and the work of their friends in Poland and other countries, as well as of my wife Barbara and daughters Ewa, Maria and Yadzia.

I was born in 1943, in a rural family, traditionally engaged in patriotically and social issues. I studied psychology at the University of Adam Mickiewicz, in Poznan. During the period of 1970-1984, I was working with problematic youth as psychologist in a psychiatric clinic, penitentiary environment and psychic health counselling. In 1985, I created an innovatory rehabilitation centre, in Poznan. From 1989 to 2000, a system of social, professional and economic rehabilitation was created, for economically disadvantaged and socially neglected people. This system embraces a group of about 2000 persons and is in permanent development. Presently, among others, I am president of the Barka Foundation's board, member of the ASHOKA (USA) Association of Social Innovators for Public Benefit and representative of the Barka Foundation in the European Foundation Centre of Foundations in Brussels.

The idea for Barka's activities was born in midst of 1980, under influence of social commitments, the Pope's election, the „Solidarity” and the imminent freedom. In 1989, we decided to live together with our friends (we were then working as psychologists), with people from „nowhere”, people released from penal institutions and psychiatric hospitals. We supposed that, after the first free elections, political

and economic transformations would take place, that many persons would lose their work, „their” work hotels and that, during the first period, the nation would not be in position to help them.

After one year, people were coming to us asking for accommodation and possibility to stay in our house. More or less after two subsequent years, we were aware of the necessity of creating new homes. We were living as family: all the problems were being solved at a common table. We had common savings, common plans and common anxieties. We started to understand our lives in a different way, most of the people stopped drinking alcohol, frequently undertaking treatments.

We were building champignon nurseries, garden tunnels and had own places of sale. Some of our brothers and sisters were reaching maturity very fastly, were becoming very helpful, were undertaking more responsible tasks and were willing to create and manage new homes. Monks and priests joined us. One of them, priest Józef Krawiec, chaplain of the Strzelce Opolskie prison, created two houses in his rural community and resided in one of them, together with homeless people.

Why the name „Barka”? It should be „Arka” – a community of people in need and their friends, but Arka communities were already been run by Jean Vanier. The terms of reference were multigenerational families with grandfathers, children, youth and adults, and in this way it remains up to now. Because of the fact that the great majority of us did not have a profession, sometimes not even the elementary school, we started to learn.

How do you perform your daily activities?

Several of us work on agreement terms with the Foundation, which we jointly create. We distinguish the Barka community from the registered Foundation with its own board. We are independent, we have our own food's, clothes' and appliances' bank, own farm, shops, artisans' workshops, transport, we manage building, sewing and book-binding services, and we are starting to build low income social houses. This is, therefore, a social movement without unnecessary beurocracy and regular managers. We are being invited for co-operation in new municipalities, we apply for grants for ecological farming development on former state

farms, for organisation of professional workshops and for building. Among us, we count with the help of volunteers from Peace Corps-USA, Germany, Denmark, and we are on friendly terms with Taize and other communities, who we visit sometimes a year.

During the period from November 27th to December 5th, 2000, we effected a pilgrimage to visit the Pope. Forty three homeless persons were received by the Pope. We offered him our own products: a basket with honey and jams and a photographic album with photos of community's life. Joined us in this pilgrimage: representatives of shelters and houses for homeless from all the country, as for instance, from the Brother Albert Shelter, from the community Bread of Life „Betania”, from Markot (Rozowice), Foundation of Help to Lonely Mother, representative of homeless people from railway station and from the shelter of the city of Poznan.

Sometimes, observing the people who live on railway stations and those who stagger through life, I have the impression that they themselves chose their destinies and that, frequently, they are doing everything to not change their lives... According to you, who are the persons to whom Barka was created?

Ultimately, no one chooses his/her fortune or misfortune. The destiny comes out as a result of life shared with other persons. In fact, we are all weak and can rely only on our own possibilities. It is not possible to come out from a complete destitution without somebody's help. We all need close friends and family and do not grow without a friendly environment, or when we are only accompanied by Workers, Superiors, Responsible...Openness to ourselves, mutual commitment and common perspectives create honest and responsible life. Barka was created for the unwanted persons and for nowhere rooted people.

During sometime I was working in a centre for homeless people. I was living there the clock round and sometimes I had the impression that we, the tutors, are keeping distance from our subordinates, who always live into his/her own world. Aren't you scared that big institutions, aiming to help the human being frequently, paradoxically, loose them from their eyes? Is it possible to be administrator and friend at the same time?

It is clear that tutors have slightly higher positions than their dependents and this is a destructive aspect of the co-operation, which should be undertaken only by own choice, friendship, loyalty and responsibility for others. Every human being has the right to such situation. More frequently, we tutors, accept other rules of game, as for instance, we accept to work in shelters with the feeling that this means completion of our mercy. However, presently mercy should be understood in a deeper way. Mercy should comprise the right to grow, right to accomplish new skills, possibility to take part in decision-making process, to undertake new and more difficult tasks and to responsibility. If this is not accomplished, we are agreeing with philosophy of survival instead of growth. The social teaching of the church and Pope's instructions, together with appropriate moral and social preparation, can give good results.

My family and I are still happy with the possibility of participation in the development of our brothers and sisters, but to obtain this growth, an adequate „machinery” is necessary. Houses only are not enough. The system should consist on a diversity of work, there must be ownership, possibility of travels, neighbours, friends and not too large, about 25 - 30-persons family homes.

I suppose that big institutions that have the objective to offer help to human beings, do not pursue the realisation of the necessity of such aims. Probably, they do not see the concrete person. There is a need for people who can endanger his/her own welfare, own health, for the sake of others, concrete persons, and only then the answer appears. In such way of sharing life, the person grows and becomes able to help the brother (without demonstration), as well as grows anyone who directly or indirectly accompanies the process. Friendship is the more important aspect. Eventually, a person can be administrator, but only in exceptional cases and only when others, including the needy ones, allow it. It certainly does not refer to a formal agreement. It is possible to act, to be responsible for something only when the needy ones choose us. Such kind of action frequently results from a long term co-operation, from an disinterested commitment and recognition of the competence, and this right refers to every member of the community.

I myself very frequently feel to be requested by my brothers to undertake several tasks. I always have to

give a detailed report from every task, even to representatives of diverse groups not involved directly in the action.

According to professor Ryszard Legutko, Polish capitalism is the worst possible, because it is egoistic and consumptive in large scale. Do rich people in our country, persons responsible for this nation, care about others?

Generally, my friends and I are surprised with the scale of difficulties faced by „free citizens”. Lack of social concern, lack of responsibility for common welfare, short vision and egoism result in serious problems, which we face and have to overcome. Luckily, there exist the Pope, who, in all this mess, is a sure and meaningful point of reference.

However, our nature is incredibly strong and determines the scale of deficiencies and pain. We would like that the general conditions would be better, that we could be more responsible, more adult, and able to limit our egoistic necessities. The rich people in our country are in fact new rich ones. They feel the success and generally do not understand the effects of insufficient education and inadequate upbringing in social groups, in which the poverty is the result of heritage. They are not able to transfer their energy to develop solidary actions with weaker groups.

Union, assurance of satisfactory life, a roof, freedom from addictions related to loneliness and homelessness, lack of perspectives and a diversity of habits... More good or evil? More reasons to happiness or sadness? If it is worth to have hope, where do you get it from?

Community is a place of struggling with one-self (with addictions and habits) and with others, it is a school of life and work, comprehension and

understanding of others, sharing even the most difficult experiences. Despite of very difficult moments in the life of our community, I feel that good and truth are always achieving victory (despite of very frequent menace). We are successful in keeping the community as a place of „cleaning” and discovering joy in simple, honest life. This process sometimes lasts during years. Since my childhood, I am always accompanied by unbroken faith in the order of things. I believe that the human being is created for growth, and that this growth refers to all of us. I believe that those who have fallen represent a chance for those who are successful; that development of the human nature is only possible through other human being. I am not making any new discovery; all this have already been known at least two thousand years ago. Each day, with humility, I consequently try to find the proper track to not lose my way. All these tracks were previously defined to us. We, in our lives, should discover them and do not desist because of difficulties, or choose easier ways. The hope comes from faith in the order of things in such a way that, if we are reliably building, we will build up a House, even on the rock.

The good is bigger as it is more common (St. Ignacio de Loyola). What decides about Barka's development? On what kind of water sails your boat? And what kind of horizons are open to it?

We would like to expand this way to other regions of the nation. We are aware of the fact that it can also be very important to Central/Eastern Europe. We are preparing ourselves for such eventuality. We know that it is not possible to be accomplished only through training, but that it requires bigger effort, longer stages in our homes, accompaniment of community's life... There is a need for commitment of several persons and environments, to allow the development of the weakest groups of our country and to not leave them without hope.

Centre for children and youth in Ukraine

Chernigov is a big town in the north of Ukraine. It is situated in the beautiful forests, on a charming river Desna. Those who love history can find here lots of interesting places and monuments. We have many cathedrals and churches, monasteries and nunneries, caves and museums.

Lots of enterprises stopped their work when Ukraine became independent, and as a result there are a lot of problems now. Among them are social and educational problems, which can't be solved by the government itself.

There were no non-governmental organisations even 10 years ago in the Central and Eastern Europe. Now every day they appear "like mushrooms after the rain".

In Chernigov region there are about 600 non-governmental organisations registered now, about 500 in the town. They have different tasks and directions: youth, big families, young mothers, ecology, gifted children, fighting poverty etc.

We have started to co-ordinate our activity and it helps to meet the needs of the people better and the work is more effectively.

ARATTA was formed in 1996 when it became apparent that a substantial number of families were unable to provide their children with the basic provisions. The Organisation was officially registered in the Chernigov Town Council on the 11th of June 1998. It is a voluntary public union founded on the basis of the unity of people who want to help themselves and help their community. The social and economic situation in post-Soviet Ukraine does not provide these opportunities to these dedicated and hardworking people, but ARATTA has been filling the void. And we hope a partnership with the likeminded people will enable us to continue our work.

The main aim of our organisation to provide comprehensive support to large impoverished families and improving the lives of our families and women. This includes provided educational services to both the mothers and the children, providing humanitarian aid to these families, and providing of a healthy development of children. Moreover, we are developing professional and personal skills to women in order to support their families, both

financially and mentally. In addition, ARATTA conducts clubs and circles for young people, including orphans, physically handicapped-all taught by our women volunteers.

ARATTA operates as a true community centre focusing on the needs of our most deprived citizens. Special attention is given to orphans, invalids, elderly and large poor families. But we simply do not hand out humanitarian aid; we work with all of our recipients to develop capable citizens who will one day be able to help themselves.

Although we are based in the city of Chernigov and most of our services are provided to the citizens of our city, we provide substantial services to those citizens in outlying areas in our region who often are in more need of basic amenities. We also work side by side several specialised establishments for children: kindergartens, Chernigov Region Orphanage "Nadiya", Chernigov Region Children's Hospital, Musical College, Specialised School for Children with bad hearing, Town's Organisation of big families "Semya", Nezhin Children's Bordering School for Invalids, Boarding schools for orphans and for mentally handicapped in Stara Bassan (Chernigov region), House for elderly people etc.

Structure of Organisation

The chief decision making body is a Board in which 5 promote members of the business community, the NGO community and the City Administration is represented. However, daily operating decisions are made by the Executive board which meets every week.

All recipients of our services and any member of our community can apply with requests or propositions orally or with a letter to the Board.

Once a month Meeting of the Teachers staff takes place. We have about 50 members of the organisation, 9 of which are members of the Board and 30 are the leaders of the clubs and circles. All Board Members and staff work voluntary, they only get humanitarian aid and training from other teachers. Our organisation is not purely women's, but women make 90% of the staff and is lead by a woman.

Current Programs operating at ARATTA.

- ❖ Commission of Humanitarian Aid 5 members and from 3 to 10 loaders.

Distribution of humanitarian aid – ARATTA currently receives humanitarian aid such as food, children toys, books etc. British “Convoy of hope” delivers humanitarian aid regularly, which then is distributed to the aforementioned orphanages, children's hospital, a boarding school, a centre for handicapped children and several other organisations. In addition, we provide direct donations to approximately 90 impoverished families (270 people) whom we also provide constant care with numerous specialised children's and women's organisations. We work literally side by side with volunteers from the donating organisations and ensure the aid is distributed to the neediest. Over the past several years, we have distributed 35 tons of aid.

- ❖ **Training Centre** 20 teachers of the clubs and circles:
 “Chess club” 10 children attend twice a week;
 “Art circle” 35 children attend once a week;
 “Crafts circle” 12 children attend twice a week;
 “Knitting circle” 7 children attend once a week;
 “Embroidering circle” 7 children attend once a week;
 "Pre-school preparation" 18 children attend twice a week;
- ❖ **Theatrical studio** Which prepares performances and parties for the Centre and for children's and other establishments – 5 teachers and 15 children.
- ❖ **The Organisation of Art Exhibitions** of children's works regular once a month with prizes and presents.
- ❖ **English Club** Four groups (junior, middle, senior pupils and adults) 80 members. Have regular lessons, organise parties, concerts, meetings with English language speakers.
- ❖ **Beauty services** (masseur and masseuse, 2 hairdressers, manicurist, cosmetic) work 4 hours every week. Free for the members and those who are under regular care.
- ❖ **Psychological training and consultation** 3 psychologists, who work 4 hours a week each: 1-in women's club, 2-pre-school preparation and training for youth, 3- for family problems.

- ❖ Legal adviser gives individual consultations to our participating women.
- ❖ Individual consultations in math, 9 pupils once a week.
- ❖ Individual consultations in physics, 7 pupils once a week.
- ❖ **The Women's Club** 25 women visit regularly on Saturday. Meetings with interesting people, lectures, consultations of doctors, psychologists and lawyers, parties, sewing class, competitions, women's stories, mutual help, design, summer family camp, etc.
- ❖ **The Youth Club** 30 children and youth visit regularly. Age from 12 till 21, anybody who wants can visit the club (members of the organisation, from the district, others). The Youth Club also organises a Summer Ecological Family School, which takes place at a camp in a nearby city and attracts both mothers and their children. There are now such classes: modern dance studio, design, historical circle, brain-ring, disco, ai-ki-do, psychological training. They have their inner money, which they can earn for active participation; work or help and then they have an Auction to “buy” what they like.

Women who initially came to ARATTA for humanitarian aid to support their families teach all these activities. We work individually with all the women to ascertain their skills and desires, thus providing them an outlet to give help to others. This very successfully arrangement not only provides the many children with interesting and unique activities, but encourages personal responsibility, work ethic and self esteem in our women volunteers.

In conjunction which our goals of developing self-sufficient women, we are currently attempting to catalogue the skills and interest of all our women. This has proven to be very successful because we now know whom to contact when we need help with crafts or classes. All our women have skills and talents; however, many of them do not have self-confidence or experience, our system provides both of these important skills.

Our main motto is: “Together we can help and make the world better!”

Future

In future we plan:

- ❖ To continue the current programs.
- ❖ To make an interesting web site in the Internet about ARATTA.
- ❖ To find a better and more comfortable apartments for our Community Centre.
- ❖ To arrange a Sewing workshop (as we already have 10 sewing machines and don't have space to install them).
- ❖ To continue work in the Theatrical Studio, to involve more actors and to show new programs about the realities of our life and the ways out of difficult situations.
- ❖ To find means for a computer and to teach the staff to do all the documentation in computer verse.
- ❖ To arrange a Computer class for women and children.
- ❖ To organise tea and coffee breaks for those who visit the Centre.
- ❖ To start a circle of "Young journalists".

- ❖ To arrange regular Parental courses.
- ❖ To assist in organising of such Community Centres in the town, in the region and in the whole of Ukraine.
- ❖ To take an active part in the social life of the town and region. To participate in the working out of the social policy in the region through the foundation of the Association of public organisations of the region and through active work in the "Council of Social Partnership" (where state, business and public structures are represented and Chairman of ARATTA is a member of this Council).
- ❖ To look for new partners and friends in the country and in the world.

Chernigov Centre for children and youth

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* *Victoria Filatova visited Kofoed's School last year*

Adult learning and democracy

By Ole Meldgaard

A beloved child has many names. In Denmark, non-formal education, liberal education, folk education or popular education are all aspects of a comprehensive democratic idea that places emphasis on general mind-broadening education that in principle encompasses man's entire cultural and political environment. It rests on a solidly democratic outlook: No one can claim privileged access to the truth. Knowledge is power, and in popular education this power is shared among the people. In societies with a gap between the world outlook of the ruling class and the ordinary people there are often many social problems. The true equality of ordinary people with the well-to-do is a necessity if democratic government is really to be government by the people. Popular education is a means to ensure such equality by contributing to up-to-date learning among adults. In totalitarian societies few people, supposedly cleverer, make the decision, and people obey. In democratic societies people are involved in decision making, not only as a mark of freedom, but because of responsibility. A citizen has both rights and responsibilities in a democratic system. Democracy means participation and contribution to the society to the best of one's ability. In closed societies there is ideology; in open societies there is life long, never ending endeavour. One is never finished with learning and there is always a place to go to further one's knowledge to the betterment of society. In a democracy it is a civic duty to expand one's knowledge, to participate in public life and to be responsible for the society. Democracy is not a palm green island; it is hard work. Even old democracies never finish with democracy! If they finish they degenerate, economically, materially and spiritually. Democracy has not just to be created for the citizens, it has to be created by the citizens.*

In many countries life-long learning has been recognised as a priority of social development, and the adult education system has become a powerful tool to adapt a person to the rapidly changing world and to involve him in active social processes. Today there are more adults in organised learning in Europe, than there are children in schools. Life long learning is a precondition of not being excluded and marginalised. Man's knowledge has become an important means of production, a capital goods along with the traditional ones: Land, labour and capital. In modern production the cost of raw materials is far below the cost of innovation and

research; in electronical components, for instance, raw materials totals less than one per cent of the price. Almost all investment in electronical and medical products goes to consolidation of knowledge.

Educated people are more flexible to adapt to new patterns of life and to adjust to changing social, economic and political conditions. Participation and democratic decision making also rest with education. Non-educated people can be manipulated. They are at the mercy of every passing argument or piece of propaganda. That's why non-formal adult education should not be regarded as a luxury only for the upper class. In a society in transition, all people should have access to education, including marginalised and at risk groups, to pursue updating of qualifications, acquire new skills and competencies, develop new social competence, thus strengthening the process of democracy. However, not always is the state rich enough or capable to ensure support for democratic rights for its citizens – or maybe it doesn't want to. Then the obligation falls on NGOs and other ordinary people, who want changes, to take responsibility for adult education, because only education can be the basis of further changes and development of the society, providing social competence, democratic competence, technological competence etc. People should not wait to develop a democratic society with democratic values until society has become democratic. Nor should it wait to learn until the State finds it opportune.

It has been said, the ideal democratic education in the former communist countries has two aspects: *teaching democracy* and *democratic teaching*. Democracy is not just theory and discussion. Democracy is acting and practice, or it is nothing. Teaching democracy can take place in any society, but democratic teaching is in itself a step towards democracy and humanity. Democracy can not be created in a non-democratic way. By democratic teaching democratic ideas are conceived. Democratic teaching means selecting methods implying active involvement of learners and activating their life experiences, so that the process of learning itself becomes a school of democracy, stimulating motivation and self-learning, for instance by arranging study circles on knowledge and skills for active and practical participation in local government, education for local and regional development, ecology, social rights, health

education, small entrepreneurs, association activities, leadership training etc. The precondition for fruitful discussion and development in the study circle is openness and dialogue, it means communicative language skills and constructive exchanges of views, on which democracy is built. *Democratic teaching means teaching democracy in action.*

It should also be stressed that democratic discussions are not exercises in rhetoric. The discussion is needed to find sustainable solutions to social problems, investigating all possibilities to make the best decision.

In adult learning learners are not approached as children. They have years of experiences to gain from. On the very basic level things are different in adult learning, for instance the room is arranged differently with tables not placed in rows but in a U-shape. In the study circle, focus is shifted from teacher to learner, from subject – object to subject - subject. Man is subject in forming his education, not an object of teaching. In traditional teaching it is the teacher who has control and who directs the learning process. It is essential to the study circle, that everyone is unique and has something to offer from his life experiences. It is not just a matter of gaining advantage of the teacher's knowledge, but also to participate and to contribute and thus take responsibility for one's own learning, discovering that problems can be solved in different ways and expand a critical way of thinking and to learn by one's own investigation. The teacher has to be a good tutor more than a good lecturer. It doesn't mean the teacher is not important. In fact, he is the key to a good process, creating a stimulating atmosphere, but democratic teaching concentrates on strengthening the individual's own role in his/her education according to the principle of learning by doing, and often speaking up makes things more clear for oneself. Adult learning has a triple aspect: to enliven and enlighten the individual to create more human resources to reform the society. Adult learning is for the spirit and the intellect.

Adult learning must enter into and be integrated into society, linked to life and society as an enriching and sharing social institution, that opens up to life and enlarges it in all dimensions. The study circle must not be secluded and individualised, but develop to be an environment, a strength from within, a platform

of learning, self-reflection, consulting and dialogue. To participate in a study circle means not only to learn but also learning to learn. Learning to learn improves the thinking ability of the learners, his/her ability to process and to apply information on problems in society. The study circle is a basic element in a learning society that means education for democracy. It means, adult learning takes place as an interrelation between psychology and sociology in dynamic terms of personal development and social mobility, underlying for instance economic and political development in society. That is why adult education is also political education. The aim is to increase citizen's understanding of and influence on economic and political processes and further the development of democratic institutions. Improvement of society with freedom, independence and material and social welfare doesn't happen by chance or falls from heaven. A lot of hard work is needed in all fields of life. A developing country needs educated people, and educated people develops the country and the state. A democratic state is based on well educated people.

However, socially excluded people have often limited educational experience, and in most cases negative, resulting in low self-esteem and distorted thinking. They have strong prejudice towards education. Often they have fallen out from the educational system during their school years, and they are far away from adult education with negative emotions and unpleasant reminiscences of their school years. A way to overcome the obstacles is to organise environments and efforts that are attractive to excluded people and which meet their fundamental needs for food, clothes, hygiene and socialising activities such as sport, camps, and amusement. Educating these people must begin from a basic level where they feel cared for and experience a new way of living. Often they have no idealistic wish to learn and develop. They don't see any purpose in learning, and they are not motivated. They just want to receive help so they can survive until next time, or maybe they just want to meet other people, but education can be connected to help fulfilling the basic needs, making every moment of help and meeting a moment of education and acquiring new competencies. People's dominating values are usually tied with their personal needs, not with ideas and ideals. But even if people have quite prosaic motives these motives can be exploited to initiate a personal development. Often people don't

know what they really want; they only discover it step by step. That is why one must begin where people are. The curriculum of first grade is people's own problems and needs, their own situation, even the physical demands of their own body. They may learn to participate in solving the problems of their body by involving them in processes that make them feel good and refreshed and at the same time fulfil their most urgent needs, because the motivation to learn is based on needs. At this level learning is not an intellectual but a physical/emotional experience. The art of teaching excluded people is often to make emotional connections between basic elements of doing and enjoying, to create expectations and anticipations to be realised by people's own involvement. You cannot teach a man by words what he must experience but you can arrange processes that make him experience what you want him to learn. That learning goes beyond the skin. Almost everybody has emotional intelligence, that can be reached, more receptive and developed than their intellectual intelligence. That makes behavioural change possible.

However, excluded people often feel much anger, pain and suspicion that in itself makes it difficult to solve the "real" problems. These emotions must be eased and replaced by positive experiences before one can move to a higher level of education, solving problems. The first step in a learning process is

always the most difficult, because it involves leaving and direction into the unknown future, and grown up people feel more safe in a bad but known situation than in a promising but unknown situation, and they tend to stay where they are not to challenge the sum of their life so far. Therefore, although the first step is a small one, it is half the way because it begins a transformation process, and it must be taken carefully with the help of friends or professionals, including teachers. The first move is a question of trust and confidence, and is a greatly personal matter that involves the whole personality of the helper. Adult learning is an intellectual matter, but it is also an emotional involvement.

- ❖ "Democracy is not a reached victory, but a constant battle, that lasts forever. Democracy is not the results once reached, it is a task, that should be fulfilled many times from the very beginning. It is not the subject one could learn or could accept easily and quickly. It is the way of thinking that could be learned if one is learning it every day in one's everyday life in personal relations with family members and neighbours, and even in a wider circle – with his fellow citizens, and finally in relations with the other nations". What is democracy? 1945. Hal Kock, Danish professor of theology.

State and civil society

By Ole Meldgaard

In a state of nature, life would be “nasty, brutish, and short” Thomas Hobbes (1588-1679) wrote in *Leviathan* (1651). Before there is any government, every man desires to preserve his own liberty and is dictated by his impulses to self-preservation and dominion over others. The result is war of all against all, unbridled wills against wills, desires against desires, aversions against aversions. *Homo homini lupus*.

To escape such evils men must combine into communities and subject their wills, desires and aversions to a central authority, a Sovereign. A strong, absolute state is the only alternative to conflicts, anarchy and bloodshed. The citizens must make a covenant with each other to obey the authority and then give up all rights. Freedom favours tumults and sedition. Therefore, men must be restrained and submit their freedom to a supreme authority not limited by any qualification, law or bodies. The objectives of the Sovereign is to preserve peace and protection among people. People so united, Hobbes called a commonwealth.

Hobbes became philosopher of Absolutism, the form of government that prevailed in Europe from the 17th. century to the 19th. century. Absolutism is the first modern form of government which monopolised all power in the hands of a king. The historical background was feudalism with federations of cities and networks of landlords. The state relied on personal dependence and the goodwill of the nobles. Several rebellions were staged against the monarchs/states all over Europe. Out of all the chaos and civil wars grew a call for a strong power: One worship to God, one kingdom entirely governed, one uniformity of laws.

That description of absolutism is true in the Danish case. Denmark was a consistent absolute monarchy! That is important, to understand the Danish development to democracy and a social welfare state. The state has not been disputed, corrupted or one-sided, in the hands of a single group. It has been open to constitutional changes and political development, a tool for peasants governing and workers governing. The civil servants are loyal to the incumbent government, and even high ranking officials serve ministers of different political observations. From absolutism it has learned to administer decisions taken by the kings, later on by the people.

Recent historical research in state building processes has shown, that the modern state is a functional response to complex and specific processes in the past, not least wars. Only a well administered state could generate sufficient resources to resist rivals.

But although there were common traits among the European absolute monarchies, the economic basis varied from state to state, and the state building processes differed from each other. To describe the differences in the economic basis for the state building process in Europe there is often distinguished between an Eastern and a Western path to the modern state.

In the West, the state was based on urban bureaucracies and capitalistic and monetarized economies. The towns were relatively strong. The relations between the nobility and the state was restricted. The civil administration and the military profession were not monopolised. In the East, with enormous landmasses the bureaucracies were rooted in the agrarian and military aristocracy, and the state was based on agriculture and exploitation of the peasants. The Eastern absolutism meant the suppression of urban independence and the political supremacy of the nobility over the relatively weak towns. The nobility was incorporated directly into the military machine.

The following lines are about some traits in the development of the Danish state and the relations between state and society from the 17th. century to the democratic breakthrough in the 19th. century. Through the transformation from a strong absolutist state to a democratic state, a heritage has been left of a strong bureaucratic and legal tradition, but also a popular, liberal heritage of self organising, local solutions and individual rights. There is a strong collective, state tradition, but it is combined with a high integration between state and society through strong local governments and through interactions with organisations and popular movements.

In a historical perspective, the Danish public administration or the state was not understood as an enemy or a parasite of the people. The state was a quite rational arrangement to solve collective needs as long as it struck the golden mean and allowed private initiatives. There has been a pragmatic interplay between the state and the people, founded on a rooted sympathy for equality among people of

the nation. A lot of civil voluntary work is supported by the state without interference besides auditing the accounts. The basis is trust. The Danes don't necessarily like each other, but with the state building process they have succeeded to act as if they all belong to the same family.

Absolutism in Denmark

For more than one thousand years Denmark has been a kingdom with a marvellous dynastic continuity through the centuries in spite of political and constitutional changes. No Danish king has been assassinated since 1286, and in the romantic era the Danish essence and mythology was bound up with God, the King and the Country.

Absolutism was introduced in Denmark in 1660 when the fate of the country was at stake. Sweden had occupied most of Denmark; only Copenhagen was under Danish command, and the noble class had totally disgraced itself. The political privileges of the noble class, the "great elite" – in numbers a small but very rich group – were abolished by a coup d'état by the King Frederik the Third supported by the citizens of Copenhagen. The king and the people made a deal. For privileges given by the king, the inhabitants of the Capital fought the Swedes, and the old nobility as well.

Before the coup the almost monopolised rule of the nobility was based on the noblemen's grip on a centralised state with quite powerful institutions. The position of the monarch vis-à-vis the nobility was weak, but from 1660 until 1848 the Danish king was formally the most powerful monarch in Europe. He was the supreme lawmaker, executive and judicial power, and he was above the law. He decided on war and peace and collection of taxes, and all subjects had in principle no rights. He was guaranteed sovereign political initiative, and he held the presidency of the Supreme Court.

A number of measures were taken to underpin the new form of state to fend off the narrow class interests and influence of the noble class, and gradually the monarchs build up the military and civil apparatus with a large share of commoners. The aristocratic departmental government now became a collegiate administration divided into different government departments, and the old division into estates was replaced by a new hierarchy. In the regional administration the kings installed their own

people, and market towns came under royal government. The kings themselves were personally deeply involved in recruiting and promoting personnel for the state apparatus. A dominant group like the military was a much more separated group and more dependent on the king than in other countries, Sweden for instance. There was a kind of paternalistic relationship between the king and his officers. They had to ask the king for permission to marry, and the officers's right to borrow money was restricted. In that way the king controlled the connections between the military and other segments of society. The noblemen were a minority between one fifth and one fourth of the officers. The nobles were excluded from high military posts, and in the Kings Council they counted only a small group.

After 1660 the power of the nobles were broken. In general, the state didn't become infiltrated with all kind of personal and dynastic interests based on rank and estate or infected by rivalrous and corrupt factions of the nobility. The state was respected and was met with confidence. When the Absolutism ended in 1848 it left a public administration of meritocratic, nonpolitical appointments, the background of which often were a solid professional study in law at the University. The administration was rule-bound on laws or regulations and obedient to the current government. The state ideology stressed patriotism, professionalism, individual merit and hostility towards inherited privileges.

The state had a strong sovereignty, and the authorities had sufficient legitimacy to carry out decisions without being challenged from within the culturally relatively homogenous nation. The main menace to the Danish state was from Germany of which Schleswig-Holstein was part of the Danish Kingdom, but the tensions about the Danish south border gave rise to a feeling of national identity and belonging to a nation, its history and language which also supported the state.

Sheltered by the absolute state a lot of agricultural and other reforms took place and local movements emerged. The suppression of the noble class gave room for energetic people to unfold, and for the coming democratic development it was luckily that the popular movements had to convince the king and not an aristocratic government with selfish interests about the need for a new democratic constitution.

The class structure in Denmark was less rigid and more open than in other countries, and the political system was relatively liberal, willing to share some of the political power with new classes, for instance peasants and workers, and the change from an absolutist constitution to a democratic constitution in 1849 was peaceful, presaged by “assemblies of estates” in the 1830s. No single estate had the majority, and liberal attitudes, shared among civil/royal servants and the military, were stimulated through debates in the assemblies. Gradually changes of the constitution came under consideration.

Popular movements

Although not free and equal, the peasants in Denmark have had a comparatively higher degree of autonomy than other places. There was in Denmark a larger proportion of independent peasants and a greater tradition for peasant participation in the judicial and political life. Landowners were dependent on the peasants, as they were on them, because 90 per cent of their estate was cultivated by copyholders. A royal decree from 1682 prohibited landowners from throwing the peasants out of the farms and enclose it. At the same time, the landowners had to secure that his copyhold farms were run properly. The peasants were never deprived of the right of inheritance. The reason was simple: The king collected his taxes and got his soldiers from the peasants and not from the landowners. Widely, there were common interests between the king and the peasants, and it was not simply a waste of time for the peasants to complain to the king. One could have at least some sort of confidence in the state as a carrier of justice!

From the middle of the 18th. century prices of agricultural products were rising, but instead of intensifying the exploitation of the peasants, sweeping reforms took place. Many landowners sold their copyholds to the peasants to raise capital to modernising their manors and to invest in new techniques and new crops. Some of the Crown's land were sold, and in 1769 it was proclaimed that the future goal of Danish agriculture should be the independent peasant. The Danish peasants have always been more tied to the land than to the landowners, unlike peasants on big manors in the East.

In 1788 the adscription was abolished. Within less than a generation 30.000 peasants bought their

farms, often financed by the peasants' own savings, local money and by mortgages from the former landowners. Already from the 1750s attempts were made to modernise agriculture through education and new technology. As the first state in the world Denmark introduced compulsory schooling in 1814, and the village school did invaluable work in elevating the peasant culture.

The co-operative movement

The value of these reforms were apparent in the 1870s and 80s. Agricultural crises, caused by growing globalisation and competition from for instance Russia, the United States and Argentina hit the grain production, and the production had to shift to animal products, for instance butter, bacon and cheese. The key words of the change were specialisation, mechanisation, intensification and scientification.

The changes were followed by institutional renewals. The peasants set up associations in assurance, saving banks, co-operatives, agricultural societies, local book clubs to gain knowledge and culture and not least folk high schools that helped to emancipate the peasants. The importance of education was expressed by the leading figure in the popular educational movement, Grundtvig, with the words: “What sunshine is to the black soil, so is true education to the kinsmen of the soil”. Soon the peasants gained political influence, and the rural movements took a direct political direction. The peasants participated in local governments as well as in national politics, and democracy was translated into “rule by the people”.

In the 19th. century the co-operative became a crucial unit in Danish agriculture in slaughterhouses, dairies and in the retail and wholesale trade. The peasants owned their own land but they joined efforts in financing capital investment in refinery undertakings, thus creating a co-operative commonwealth. They combined the most extreme decentralisation in small local co-operatives with absolute centralisation in the marketing state. The medium-sized and smaller farms gained a prominent position. Within the co-operative movement the fundamental principle was “one man – one vote”, not voting by the number of cattle. The profit was shared in relation to the volume of business with the undertaking.

The old peasant societies had produced a co-operative culture that in many ways continues as an influx in the modern welfare state. The yearly planning and distribution of land for cultivation involved much co-operation and common decision making. An alderman, elected by the peasants, convened his fellows under the “village tree” from time to time to discuss such common problems as when and where to plough and harvest, which trees to mark for building or for firewood, and the cultivated fields required a uniform and simultaneous working.

A self governing tradition grew up which for centuries provided the great majority of the population with training in organisation, bargaining and democratic culture, often as a kind of consensual, tolerant and pragmatic decision making. The peasants were definitely not socialists in the political sense of the word but instinctively they recognised the social nature of man, and the peasant movements were disposed of sympathy towards social equalisation and fairness and towards co-operative solutions to social problems. The co-operative movement was not the outcome of a theory. It was prompted by practical needs and maintained by socially-minded local people. In a highly competitive society the failure of one’s neighbour may be the cause of one’s own success. The people of the co-operative movement were in a spirit of fellowship ready to share success and failures with others.

The spirit of fellowship was furthered by the folk high school which tended to awaken in the young people the sense of what the individual owes to the community, a feeling of confidence in others, and a willingness to make sacrifices for the common good. The folk high schools taught that men are not judged by the size of their talents but by the use they make

of them. The ideal of freedom with responsibility was the ethical force in the co-operative. People learned they could influence their own situation and solve economic, social, cultural and political questions.

This laid the foundation for the modern welfare state: a combination of self-rule, self-organisation, popular movements, social values and a reliable well run state. A direction from below and a direction from above have met in a type of society that has created “big government” and a no smaller civil society. The Danes have created an enormous law and circular letter machinery, but at the same time personal freedom is a holy cow, and the civil initiative is praised and supported by the politicians. This year, a charter has been adopted on interaction between public authorities and civil society in which the value of civil initiatives is recognised. Also it is decided to root out all obstacles in laws and regulations to volunteer social work. An evaluation of all existing and future legislation shall ensure against any unintentional barriers to volunteer efforts.

There is a gradual transition between the state and society, causing some confusion in the terminology of the Danish “welfare state” and “welfare society” that are used alternately. When the Danes speak about the state they imply society and vice versa – because it is all the same family.

** This article draws from Tim Knudsen’s treatise “State-building in Scandinavia: Denmark in a Nordic context”. Published in “Welfare administration in Denmark” 1991. Institute of Political Science, University of Copenhagen, page 9-105 and from Peter Manniche “Living democracy in Denmark” 1952, G.E.C. Gad, Copenhagen.*

The non-profit sector

By Ole Meldgaard

Recent years have witnessed a considerable surge of interests throughout the world in the broad range of social institutions that operate outside the confines of the market and the state. This sector is variously known as the non-profit, the voluntary, the third or the independent sector or as the civil society. This is a diverse sector covering all kinds of institutions: hospitals, universities, social institutions, environmental groups, counselling agencies, sport clubs, human rights organisations and many more. Among other things they are characterised by not returning profits to owners, they are in control of their own affairs, and they have an institutional structure. Membership is voluntary.

Not only does this set of institutions serve important human needs, it also constitute a major, and growing, economic force and a significant contributor to economic as well as social life.

In 1998 The John Hopkins University published some studies of the non-profit sector in 22 countries in Western Europe, Central and Eastern Europe, Latin America and Australia, United States, Israel and Japan. All the economic force of the non-profit sector in these 22 countries put together (even excluding religious congregations) is equivalent to the world's eighth largest economy (\$1.1 trillion). Non-profit expenditures in the 22 countries average 4.7 per cent of the GDP. Paid employment average 30 per cent of all public sector employment, 43 per cent counting the volunteer input (28 per cent of the population in the 22 countries contribute time to non-profit organisations).

Two-thirds of all non-profit employment is concentrated in education, health and social services. In Western Europe this feature is particularly marked. In Central Europe one third of the employment is in culture and recreation associations, "likely reflecting the heavy subsidization during the communist era. Indeed, they have often managed to retain their prior state assets". Also notable is business and professional associations. By contrast, health, education and social services still engage much smaller shares of the non-profit workforce. However, the social services absorb 27 per cent of the volunteer time, bringing the region close to the same share as in Netherlands and the U.K.

The non-profit sector is larger in the more developed countries than in for instance Central and Eastern Europe. In Western Europe the non-profit sector, including volunteers, account for 10.1 per cent of total employment compared with 2.4 per cent in Central Europe.

Fees and commercial income account for 47 per cent of the non-profit sector income compared to 42 per cent from public sector payments and 11 per cent from philanthropy. In Central and Eastern Europe philanthropy accounts for about a quarter of the revenue, including donations from outside the region.

The non-profit sector is a fast growing sector. In nine countries the non-profit sector outpaced the overall growth of employment 4 to 1 between 1990 and 1995. The growth of non-profit employment was especially strong in Western Europe, where social services accounted for the largest share of the growth.

The John Hopkins University describes this development as "the global associational revolution", the background of which is "crisis of the state" in virtually every part of the world and increasingly severe attack on neo-liberalism in the wake of worldwide financial crises and continuing social distress in many regions.

"Reflecting this, political leaders in many parts of the world have begun searching for alternative ways to combine the virtues of the market with the advantage of broader social protections. Because of their unique position outside the market and the state, their generally smaller scale, their connections to citizens, their flexibility, their capacity to tap private initiative in support of public purposes, and their newly rediscovered contributions to building "social capital" civil society organisations have surfaced as strategically important participants in this search for a "middle way" between sole reliance on the market and sole reliance on the state that now seems to be increasingly underway".

Self-help groups

By Ole Meldgaard

A self-help group is generally defined as an autonomous group, consisting of people with experiences of a similar life situation, run for and by the members themselves. There is no outside leader. The group is established on the basis of needs of the participants. Sharing their thoughts, feelings and experiences the members give each other mutual support and examples to overcome life problems. Reciprocity and interdependence are key words: One can not just receive, one has to give to the best of one's ability. The positive benefits depend on the participant's own motivation and contribution. The idea is that he who helps others helps himself even more by strengthening his self-confidence and self-respect and by gaining a deeper insight into his own problems. Often the groups are founded on health, social and personal issues and they are fuelled by the members' personal motivation. The "we" feeling is strong: You and I together can overcome problems!

A Norwegian definition stresses the dynamic aspect of self-help: "Self-help means to grasp our potentialities, discover our resources, accept responsibility for our life and live it in the way we ourselves decide. Self-help means starting a process of change – from being a passive recipient to becoming an active participant in one's own life".

Behind such a definition is the idea of empowerment. Active participation means to regain power over one's life, maybe not in general, but over the activities for which one takes responsibility. Empowerment is activation of resources and capacities to take control of her-and-now situations and to take individual decisions for the nearest future. Through taking control and taking decisions, the resources of empowerment may grow and expand to wider circles. A Danish survey has shown that most people's reason for participating in a self-help group is not just to get a problem solved but at the same time to gain control of their own fate, becoming active participants who can influence the course of events and processes. One does not fall into the passive client role but acts as a problem-solver. Another motive is the possibility of establishing social contacts with people being able to talk freely about their problems without any sanction from others. The feeling of being alone with one's problem disappears. Most people are motivated by a strong feeling of an urgent need for change in their life, which means openness of learning new skills.

For the last 20-25 years, interest in self-help groups has been growing, together with the general level of activity. Self-help groups cover all kind of subject areas, and all kind of people are activating themselves in the groups. There are many models for self organised self-help groups; what they have in common is that they build on the participants' own resources. The groups are working groups based on active persons' participation with the aim of helping each participant grow from the inside. In general the groups are small, local groups with an open approach to society. All are equal; no one heads the group. There is a common goal, and professional helpers only participate if asked to assist.

The first self-help groups were established in USA at the beginning of the 19th. Century to combat alcohol abuse. A broader spectrum of groups emerged from the beginning of the 20th. Century. The 1930s saw a big upswing in self-help groups, partly due to the enormous unemployment. The development accelerated in the 1960s and 1970s ranging all the way from inwardly focused groups for personal support to outwardly focused groups working for changes in external conditions.

In Denmark, self-help groups surfaced at the beginning of the 1980s. In 1995, it was estimated that there were 1.800 groups. Some of them had been initiated in connection with local self-help projects; some private organisations, consumer organisations and association of patients have set up self-help groups. Self-help groups have also been initiated by hospitals and by social services and health authorities. And some by ordinary people themselves, but supported by local authorities, either directly or by using public premises. Today, there are such groups all over the country. In average, the groups consist of 5 – 8 persons. Most often they meet twice a month, in general in a neutral place. In small groups no registration takes place (but sometimes in larger groups with hierarchy), and in general they are quite antibureaucratic.

The variations of the groups are enormous, in practice as well as in theory. They range all the way from small discussion groups about very personal problems to pressure groups working to achieve better service from the public sector. Among types of groups could be mentioned:

- ❖ Therapeutic groups focused on personal growth, working with psychological and spiritual problems, for instance grief over the death of a spouse, divorce, depression, loneliness, suicidal thoughts or serious illness.
- ❖ Advice groups, for instance how to bring up children.
- ❖ Behaviour control groups for people with weight problems or alcohol problems.
- ❖ Self-realisation groups for people trying to increase personal development.
- ❖ Life style groups, whose members typically are in a deviant situation, for example homosexuals.
- ❖ Action groups, whose members try to change an existing political situation, for instance parents with handicapped children.

Some groups have initiators and/or co-ordinators who help to run the processes in the group. Often the co-ordinators are professionals with qualification from the social, health and educational sectors, but there are many groups without professional assistance.

How to get started and develop?

A lot of groups start, and some are quickly dissolved again or people quickly start to drop out. Maybe the persons weren't the right ones for each other. The motives for joining the group can vary. It is a common experience in all that kind of groups that people looking for a new partner show up – and disappear again after having examined the market. It takes a lot of work to stabilise a group; intimacy must grow, the participants must agree on what they are going to work on, how they will work and what they expect to achieve from the group. The participants themselves choose the group they are in, and they are free to leave anytime they want. Only internal bonds keep them together, and the chemistry and social interaction must be in order among the members. Probably the best way to start is if a couple of people gets together and gradually is joined by more people with the same problem or interest. They should just concentrate on get to know each other but not yet go into depth with the problems. Many groups dissolve quickly because the expectations to the results are too high, and the

benefits are expected to occur immediately. In fact, in many cases the benefits of participation may be experienced after a three-month long period. To get some help from an experienced "self-helper" would be a great advantage in the first phase.

If the group survives this initial phase it must become aware of its own development. Will it keep the initial size and grow in depth instead of expanding with the risk of drying up for fresh impulses? If it wants to expand, how will it handle this situation? At a certain moment the group will become too large for everybody to communicate and it has to divide into more groups. It should not be a goal for a self-help group to become large with formal structures given what people find attractive to self-help groups. In fact, people joining self-help groups don't seek a group, they seek other people.

Most self-help groups will face the situation of a newcomer applying for admission to the group. In most cases a conversation takes place, either in the group or outside the group between the applicant and a co-ordinator. This first meeting is informative and/or clarifying. On the basis of the meeting both the group and the applicant decide for admission.

To promote the development of voluntary social work in Denmark (not only self-help groups but in general) a committee on Volunteer Effort was set up in 1983 by the Minister of Social Affairs. The committee consists of 29 members from voluntary organisations and from the local authorities and the Ministry of Social Affairs. The Committee is forum of debate concerning the role of voluntary work and the future of welfare state. It frequently organises seminars and conferences. The aim of the Committee is to collect information, to offer advice and guidance and make proposals to be used by national and local authorities and voluntary organisations as well. The Committee also offer guidance to the Ministry of Social Affairs concerning the voluntary social work in Denmark.

In 1992, a Volunteer Centre was established. The Centre is an independent institution under the Ministry of Social Affairs, and it has close relations with the Committee. The Centre is staffed, and it offers counselling and advice, information and documentation, training and education, evaluation and research.

To make a difference

An old man is walking along the edge of a large beach where the tide has gone out leaving tens of thousands of starfish stranded. The old man starts to pick up the starfish and carefully carries each one to the edge of the water and puts it back in and walks back up the beach for the next one. The old man is joined shortly by a younger man who has been watching him and asks what he is doing. The old man explains that unless the starfish are put back in the water they will die long before the next tide. "But look" says the younger man "there are tens of thousands of them. You aren't going to make a difference". The old man continues on his way and picks up yet another starfish from the beach and gently puts it back in the water. "There", he says, "I've made a difference to that one"

The European Social Agenda

By Ole Meldgaard

At the Nice Summit in December 2000, the heads of state and government of the 15 EU member states adopted a European Social Agenda (ESA). The agenda will serve as a framework for all EU activities in the social field for the next five years. The agenda emphasises the strong commitment of the European Union to the eradication of poverty and social exclusion in all the current member and future member states. The agenda is seen as an important new stage in the development of the social dimension of the European Union. The agenda, among other things, highlights the need to strengthen the social dimension of EU-enlargement by paying more attention to the improvement of living and working conditions in the accession countries.

At the Lisbon summit in March 2000 the European Council agreed that the European Union should have a strategic goal for the new century. This goal is to become the most competitive and dynamic knowledge-based economy in the world, capable of sustained economic growth with more and better jobs and greater social cohesion.

Following the Lisbon Summit, the French presidency developed an integrated and coherent social policy strategy. This work resulted in the European Social Agenda that was adopted at the Nice Summit.

The ESA is a wide ranging document which brings together a number of important policy areas: employment and the labour market, poverty and social exclusion, discrimination, social protection, and gender equality. The development of social policy must follow six strategic guidelines from 2001 until 2005:

- ❖ Creating more and better jobs to reduce unemployment.
- ❖ Balancing flexibility and security in the labour market.
- ❖ Fighting poverty and all forms of exclusion and discrimination
- ❖ Modernising social protection systems in the Member States.
- ❖ Promoting equality between women and men

- ❖ Strengthening the social aspects of EU enlargement.

It was decided that all existing Community instruments must be used to implement the ESA. It was also agreed that all involved in the social field have a role to play: the EU institutions, the Member States, local and regional authorities, the social partners, NGOs and businesses.

The European Council will each year look at how the Agenda is being implemented.

As concerns the fight against poverty and social exclusion the Member States must implement National Action Plans (NAPs) over a period of two years starting not later than 1 June 2001. Each country must among other things describe the national poverty situation, list concrete objectives and targets, describe policies to achieve the targets and define indicators and monitoring mechanisms capable of measuring progress. There are five common objectives for NAPs:

- ❖ Promote access to stable and good-quality jobs for all – such as by putting in place, for those in the most vulnerable groups in society, pathways towards employment, and by mobilising training policies – and by using the opportunities for integration and employment provided by the social economy.
- ❖ Promote access by all to resources, rights, goods and services – including social protection (minimum income), healthcare and other public services, and to implement policies which aim to provide access for all to decent and sanitary housing, as well as the basic services necessary to live normally having regard to local circumstances (electricity, water, heating etc.)
- ❖ Preventing the risks of exclusion – which includes to put in place policies which seeks to prevent life crises which can lead to situations of social exclusion, such as debt problems, exclusion from school and becoming homeless.
- ❖ Helping the most vulnerable – including people with disabilities, groups experiencing particular integration problems, children, and those living in particular areas – which may involve specific (or targeted) actions and policies.

- ❖ Mobilise all the relevant actors – such as by promoting the participation of people facing exclusion; by mainstreaming the fight against exclusion as an objective of all public policies at all levels (national, regional and local); and by promoting dialogue and partnership involving the social partners, NGOs and social service providers

The social aspects of the EU enlargement

The European Commission has assessed the progress made by the candidate countries in meeting the accession criteria. The assessment is positive, most countries having made remarkable progress. However, unemployment has significantly increased mostly due to the economic restructuring under way. The implementation and enforcement of the social criteria is no easy task, and progress has been slow, including in relation to developments in social dialogue. A warning is sent that social cohesion is at risk if progress is not made in this area...It is, therefore, essential, that candidate countries accelerate their efforts.

In Nice, the enlargement was seen as a challenge and an opportunity facing the European Union, especially in the social field. *The Union should resolutely support the efforts already made by the applicant countries to adjust and transform their social security systems and to encourage the establishment of a process of convergence in making progress. Not only do they face the major challenge of adjusting and changing their systems but they are*

also confronted with most of the problems that beset the existing Member States of the European Union. The prospect of enlargement therefore needs to be taken into account in all areas of social policy...

It is necessary to develop the sharing of experience and strategy with applicant States, particularly so as better to face together the challenges of full employment and the fight against exclusion; and to promote an integrated economic and social agenda consistent with the European approach in international bodies.

In preparing for enlargement, with the aim of promoting economic and social progress in the enlarged Union these guidelines should be followed:

- ❖ Organise regular exchanges of views on all aspects of social policy linked to enlargement, in conjunction with the social partners.
- ❖ Help the applicant countries to take on board the European Employment Strategy, implementation of the objectives of combating poverty and social exclusion, and strengthened co-operation on social protection.
- ❖ Support the role of the social dialogue in that context.
- ❖ Contribute to the development of the NGOs concerned in the applicant countries.

Objectives for social policy

By Ole Meldgaard

The Platform of European Social NGOs* has adopted a paper on “A social Policy for an Inclusive Europe”. The platform has agreed upon four objectives for European social policy:

- ❖ The development of an inclusive and cohesive society, built on the values of equality, solidarity, liberty, sustainable development, and justice. The vision is a Europe where each person can have access to the rights, resources, goods, services, information and opportunities they need to participate fully in all aspects of life and to make a positive contribution to society.
- ❖ The realisation of fundamental rights for all. Social policy must be based upon individual and collective fundamental rights, including political, legal, social and economic rights.
- ❖ The promotion of a society based on gender equality and equal opportunities for all, and free from all forms of discrimination and prejudice.

A society in which some groups are less valued than others is unacceptable. Social policy must have a pro-active role in eliminating inequality, discrimination and prejudice.

- ❖ The sharing of created wealth to increase the welfare of all to ensure that everyone can have a decent quality of life. Coverage of social protection systems must be universal to ensure sustainability and solidarity. Social policies must aim to eradicate social exclusion and fight discrimination through the redistribution of income and the provision of universal access to public services.

**Kofoed's School is a member of the platform through European Anti Poverty Network and through Feantsa.*

Towards a world community

By Ole Meldgaard

In March 1995 Denmark hosted the United Nations World Summit for Social Development. Attended by a large number of world leaders and representatives from non-governmental organisations, this conference adopted the Copenhagen Declaration for Social Development, a text committing governments to pursue the eradication of poverty, the promotion of full employment, and the fostering of stable, safe and just societies.

In Copenhagen, the governments sought to move economic policy beyond the objectives of growth towards a concern for equity and also to extend social policy beyond a preoccupation with welfare programmes for the vulnerable groups towards a concern for social cohesion and solidarity.

The results on policies so far have been modest. The various interests groups – nations, social groups, co-operatives and business – have not found some common ground and shared values for shaping the policies needed, and a procedure for finding this common ground. The Copenhagen vision of a society for all requires that economic and political procedures move beyond bargaining and bullying towards a shared framework of rights and obligations. But the world lacks the political institutions and the shared values that could replace a culture of competition and mistrust with a culture of co-operation and peace. This is a moral challenge. It would be imprudent to rely on a natural evolution of humanity from group to global solidarity.

To contribute to the implementation of the goals from Copenhagen and to focus on reflection and dialogue on the moral principles and political orientations required by social progress for all, the Danish government decided to hold four seminars between 1996 and 1999 attended by about 100 participants from all over the world, brought together in a joint search for principles and policies that could reflect the common good - supported by resource persons and background papers. The aim of the seminars was to bridge the gap between self-interest and solidarity, between economics and ethics.

The synthesis of the arguments from the seminars have now been collected in the book “Building a world community”, issued by the Danish Ministry of Foreign Affairs in June 2000.

Here, some of the conclusions are summarised:

- ❖ The dominant ideology that drives global capitalism has to be corrected, enriched, and in a number of instances replaced by a modern humanist political philosophy centred on the person and the common good of humanity. Necessary to the creation of a viable world community are a new form of global democracy, economies serving equitably needs and aspirations, a compassionate political culture, social forces pursuing the general interest, and institutions responsible for protecting the common good.
- ❖ The future world community needs to be democratic. As an international community, it should involve all nations. As a global community, it should implicate all citizens of the world.
- ❖ Keeping under control the dangers threatening a globalised world requires the co-operation and commitment of a maximum number of states and other institutions.
- ❖ The process of globalisation itself is in need of control, and orientation, notably in its financial and economic facets.
- ❖ Peace and co-operation will only prevail over conflicts and wars through shared values of greater scope and depth. Only strong moral values can provide a sound basis for global democracy. This humanist culture has to be fully elaborated and has to find expression in a political movement with significant force. A humane global market economy, shaped not only by competition and the drive for growth and expansion but also by participation, justice, morality and moderation is part of this overall humanist political culture. Compassion, generosity and hospitality, currently considered as “soft” and relevant only to the private realm, are to be emphasised. Solidarity, among regions and nations, among social groups between the fortunate and the poor, and between the current and future generations, was seen by the Seminars as central to a global humanist culture. This view of a different political culture is based on the conviction that ideals, even utopias, are necessary to guide political action and orient

human aspirations. To deny a role to compassion, generosity, religion and spirituality, art and conviviality, is not only mutilation of the human adventure, but lack of realism. And, of course, this sort of reductionist realism is selffulfilling. What is suppressed and denied can die. Relentless appeals to the lower tendencies of human nature and the less demanding features of social relations lead easily to collective stupor.

- ❖ A fair and peaceful world requires strong public institutions seeking the common good.
- ❖ The central message that the Copenhagen Seminars tries to convey is that a renaissance is

needed and possible, that ideas, old or new, matter and that moral values determine the quality of an economy and society, national or global. To call for compassion and love for fellow human beings is not to indulge in sentimentality. It is to stress that egoism, personal or collective, is not a virtue and cannot be the founding value of a viable world community. To insist on responsibility is to note that basic decency is a readily understandable moral attribute cutting across all cultures and that responsibility for the welfare of the community increases with wealth, talent, and power.

Spiritual counselling

By Ole Meldgaard

The objective of a Kofoed's School is to help the students to improve their physical, social and psychological conditions by calling out their inner strength. But what if the inner strength is suppressed by spiritual or religious blocking? How can a Kofoed's School help students with spiritual problems?

Everybody in social work has met people, who have somehow lost their way, who feel guilty or who take to miserable cynicism in life, and I guess most professionals know the feeling of perplexity being confronted with such problems. On the one hand you want to help relieve the anguish. On the other hand you don't know how to do it, you are afraid of being too involved in a situation that is not easy to see, and maybe you are afraid to do damage. You are caught between a feeling of moral obligation to do something and a feeling of incompetence. I think, this is a basic experience for even highly educated professionals: priests, psychiatrists, psychotherapists and social workers. They all meet people who are not pathological cases, but people who suffer from spiritual homelessness or nihilism. They suffer because they know of "something different" they cannot find or cannot believe in; they are refugees in a futile world, on the edge of Nothing, but they somehow know of a paradise lost. Now they try to

find something to correct their way.

In such cases it is as absurd to argue men, as to torture them, to find their way. A sufferer must be helped to a new experience that can replace suffering and futility from within the person.

Fundamentally, I think there are two ways to work with spiritual counselling. One way is used for centuries and is called pastoral counselling. In modern time this discipline is in family with therapy and is often used in the field between faith and mental health. Some places, it has been developed to a kind of pastoral psychotherapy given the recognition that religion and psychology function as partners within the same human psyche. The objective of pastoral psychotherapy is treatment of mental problems in a methodological systematic way.

Another way is religious communication. The religious/mythological language is probably the most profound language in the human world, a carrier of almost all that is to be said about the human existence and its before and after. The religious language is a map of a world much greater than the empirical world and with a breathtaking view. It is not just a descriptive language; it is performative and epiphany language that transcends

logical frontiers and expands the history of each individual beyond time and space. It is a language with poetical vigour and emotions attached. The religious language is a form of life or a language-game (Wittgenstein) with its own sense.

One of the great spiritual problems of today is that religious language has been played down by rational language, also in matters of ultimate concern. People in crises are left with a poor map to find a new way. By teaching, a Kofoed's School can provide the students with a new great map for the students' own endeavour to find their way and interpret their own existence. Maybe more than others, the students of a Kofoed's School need great stories to dispel melancholy and brooding.

The objective of teaching religion, Christianity or philosophy at a Kofoed's School is to give students with spiritual problems a greater map, to give them some words from that another world than their own crisis world, not to missionize, but to open up to a world that brings hope, opportunities and expectations. The most fundamental principle in spiritual counselling is to find new opportunities, where the sufferer doesn't see alternatives to the present situation. Anguish originates in a closed world with absence of new opportunities. In religious teaching, if taught well, the student enter a world of new stories about God and man, heaven and earth, eternity and time, stories that bring to the surface such questions as the problem of evil, suffering, the origin of man, the meaning of life, right and wrong, life and death, creation and destruction.

If you want to discuss existential questions with the students on the background of biblical literature, my experience is that the book of Job and the Ecclesiastes are suitable. They have a mood familiar with the students'. The books take suffering seriously. They go to the bottom of existence, but the books also have a turning point by which the light rises and the shades go down, where joy catch up with sorrow, where yes sounds stronger than no. To follow that V-shape is often a kind of mental therapy. From modern time novels and short stories by Ernest Hemingway and other writers from "the lost generation" have some of the same qualities: An unsentimental description of something that should be but is not, except as emptiness, absence and yearning. But anyhow, a man can live undefeated and feel good by small things.

Talking to the students about existential questions, it is important to find the right tone, so they are assured you know what they are talking about and they can feel you understand them. There feeling of Nothingness is true, and the existence has black holes. The teacher should let them put words on their anger and pain, and go with them as long as his own experiences reach, and then, when he feels it is the right time, light a small candle and try to create a turning point in the mood by a short story, by poetry or by music to lift the whole atmosphere, for instance playing some Mozart, Beethoven or Wagner that purify the mind.

Religion is a vital ingredient in men's various experiments in living. It is a great heritage of human civilisation in which experiences and wisdom are stored. In a person's own individual trying to understand reality it is relevant to become acquainted with religious ideas, practices, prayers and hymns, but it is important for the purpose of spiritual counselling to keep the dialog open about religious subjects. Religion in this context is not about dogmatic or church membership. It is about a better and deeper understanding of the student's own life. It is about using religion as a hermeneutic key to life understanding. If the teacher has any other agenda he should stop teaching. His job is to be an enzyme that might cause some processes of life interpretation in the student, and he must absolutely accept any refusal from the student if he doesn't think it is of any use for him.

Spiritual counselling at a Kofoed's School uses the form of teaching and dialog between teacher and students, and among the students. In teaching religion, philosophy, mythology, ethic or literature, the teacher brings fundamental questions and well-considered answers to the knowledge of the students, not as a curriculum but as something that might throw light on the existence of the student. Not all philosophy is relevant. Analytical, logical questions can be left out while moral, social and metaphysical philosophies are suitable for dialog. The best philosophers to teach are such as Socrates, Plato, the Stoics, Augustine, Pascal, Berkeley, Rousseau, Kant, Schopenhauer, Nietzsche, Kierkegaard and the existentialists. They have something to say about life and living together.

The dialog about philosophical questions is important because it gives the student a chance to put words on his own opinions, experiences and

feelings, maybe for the first time in a structured context with pro et contra that might expand the understanding of the student. By hearing his own words and by listening to refutations or precision he might better understand what he really means, thinks and feels. The dialog must be Socratic aiming at the personal development and self-knowledge of the student. The teacher must ask questions in such a way that it brings the student to reflect not only on the question but also on his own understanding of the question. In that way the teaching might have a therapeutic effect and change the way of thinking of the student.

The teaching can be chronologically, for instance "The history of philosophy"; it can be topically, for instance "The world religions" or it can be thematically, for instance "different views on free will". Which form is the best depends on the students in the class. My own experience is that the students prefer a chronological exposition.

The teaching should also be in general. It is important that the students feel they have a general view of the subject. It is easier to understand and remember a general synthetic exposition than an analytical, problematical one, that might come later. In general, it is important to finish the lesson with a conclusion and a good feeling among the students.

The teaching should be verbal. The best way is to tell or retell the old stories and read aloud central

texts. The texts must not be too long and they must have a point like this one for instance: "*Just as the sun does not wait for prayers and incantations to persuade it to rise, but shines anyway and is universally loved, so you should not wait for applause and praise in order to do good; but be a voluntary benefactor and you will be beloved like the sun*" (Epictetus). Such an apothegm gives opportunity for a good discussion.

Teaching should take place in a group of 8-10 persons. Everyone who wants to say something should have the opportunity. There are always students who are more inwardly, and if the group is smaller, the shy and silent students feel exposed and don't feel good.

The role of the teacher is to be a teacher with good inputs. He must know his subject and have a general knowledge. He doesn't need to be a specialist, but he must have so much stuff that he can fill in any vacant moment and keep the dialog going and keep the good spirit among the students. He must feed their mind with relevant stuff, all the time be attentive to the students' understanding of his teaching, and the students must not feel any waste of time. The very moment of teaching must in itself be a small optimistic experience in life.

Old and new poverty in Europe

By Ole Meldgaard

Old and new

Old poverty or new poverty! What is the difference? It basically means the same, that you are at the bottom of society or excluded from mainstream society and live on the fringe.

What then is new about poverty? The adjective new is a (weak) content definition of today's poverty. It signals a distinction between the old society and the new society as much as it is a distinction within the concept of poverty.

The difference between old and new poverty is the line. Old poverty means the line of poverty is next to starvation. New poverty means a relative socially defined line according to development, social norms and values of society. New poverty includes lack of economic necessities, social opportunities, influence, well-being, education and information as well as vulnerability to rapid social changes. Today's poor people, compared to yesterday's poor people, are better off in terms of material wealth, but in the meantime society has grown richer, more developed and more diversified. It has created new opportunities and improved the conditions of life for its citizens, and today social values are different from social values yesterday. In absolute figures the poor have become less poor, but not by any necessity compared with the relative contrast between rich and poor, between those in charge and those with no influence, and between those who do exploit their social opportunities and take their share of social values and those, who don't.

Old poverty means lack of necessary resources to survive. Poverty today is having less of means and opportunities than is considered a necessary standard for a decent and dignified living. Poverty today has continuously to do with absolute shortage of money and of life means but not less with contrast between rich and poor, and between those in the centre of society and those on the edge. It is about how people are treated and how they regard themselves, about powerlessness, exclusion and loss of social dignity. In short: when society changes, so does poverty.

Until beginning of the 20th. century the line of poverty was often the line of hunger. Spending money on a new piece of cloth or having some fun meant cutting down on food. Nothing but the most necessary and simple must be bought, first and foremost to keep the physical health. When the poor

man prayed for the daily bread he prayed for his life. Not only were people poor. The societies were poor. It took a lot of hard physical labour to wrest food from nature, and the products, measured in labour hour, were extremely expensive. To get enough food was often a day work, and there was no time left for anything else. The poor people lived a hand to mouth existence. The line between health and starvation, loss of weight, sickness and death was fine as a hair, as it still is in some countries in Asia and Africa.

This kind of physical poverty is eradicated in industrialised countries and has been so for the last 3-4 generations. Measured on the long scale of history that is an exceptional achievement.

That doesn't mean poverty is not a reality in rich countries today. But history has moved the centre of gravity from the physical to the social and the psychological area, in terms of need from satisfying primary human need to satisfying secondary more advanced need. In a developed society it takes 5 per cent of the working population to feed the whole population. The rest is set free to serve need for industrial products, service, communication, aesthetics and adventures. From beginning of history until recently it has taken all the energy of all the population to feed itself. Only a little was left for other aims.

Today's poverty, therefore, has a different area than earlier, thanks to the development of society in general. It has been moved from nature to the social and the psychological sphere. The term new poverty expresses a more sociological approach to poverty and emphasises exclusion from the economic and cultural patterns of society.

Various understandings of poverty

The concept of poverty has in the course of time been given varied definitions, but it is only within the last 200 years, that poverty has been regarded as a problem, you should address, and which could be overcome by human effort. Before that it was seen as an undisputed fact, a brutal fate, which it still is in some countries in the world. As it is said in John 12.8: You have the poor among you always.

In the Middle Ages all men were to live according to their station of life to which it has pleased God to call them. The emphasis was put on duty and

obedience in a hierarchy of status, and the privileges were carefully defined, based on protection and economic support from above in return for services and work from below. The idea of “making a living” or “the market system” had not yet been invented, and economic life and social life were one and the same thing. The economic ideal was self-sufficiency. The world was regarded as a morality affair, intended to prepare the soul for the afterlife, and the giving of alms to the poor was a Christian act. According to the gospel: To do good for the poor is to do good for Christ. In that biblical context poverty found its true meaning: It was an inherent part of God’s plan of salvation. Giving alms was a way of redeeming one’s sins, concise formulated in the Life of St. Eligius: “God could have made all men rich, but He wanted there to be poor people in this world, that the rich might be able to redeem their sins” (quoted from Bronislaw Geremek: *Poverty, a history*, 1994, p. 20).

With the growth of towns and the increase in trade in the late Middle Ages, there grew up a new class of citizenry: the burghers – artisans and merchants. They organised into guilds and won independent status as autonomous freemen. People from villages tended more and more to migrate to the cities to seek free status. More goods were being bought and sold, and more workers were being hired at money wages. The mediaeval fairs became organised markets, and goods from all over Europe came to be exchanged. All these changes tended to break down the medieval social structure and militate against the moral attitude of the scholastic world view and replace it with a materialistic view known as mercantilism. Trade and profits became the natural activities of man, and work got an independent importance. “After God, my work is the architect of my fortune”, a Danish merchant wrote over his door in the 16th. century. Success and fortune were interpreted as God’s blessing, while poverty and social collapse was ascribed to laziness and unfitness, if not a sign of perdition. The medieval co-operation between classes was replaced by competition, “and man’s natural dishonesty found new ways and possibilities” as a Danish historian wrote. It was a period of strong population growth, and the production potential couldn’t absorb all people. The welfare system and charity of the Middle Ages was abolished. Instead crowds of people took to the streets for begging – and were authorised to begging as a way of social assistance.

In cities in Europe hunger revolts broke out, and some poor ganged up and became a threat to the social order. Some of the conflicts in the industrial area were born in this period.

When you look at the context of the word poverty and poor people they were often mentioned together with cripples, limps and blind persons. This understanding of poverty was associated with pathology. One was poor, because he was poorly endowed by nature, physically or mentally, and he was therefore doomed by nature not to survive or poorly survive. The social dimension was totally excluded and social conditions were not seen as a cause to poverty. Poverty was destiny, and you could not do anything about it.

As the course of the industrial revolution and free enterprise led to ever-greater increase in the production of goods, new economic problems arose. The wealth of the new manufacturing and commercial classes increased, but the mass of workers lived in abject poverty, working long hours under severe and unsanitary conditions for wages sufficient only for an existence at the lowest standard of living.

After Renaissance and Enlightenment, science about society became more and more emancipated from the religious realm. Adam Smith (1723 – 1790) is regarded as the first economist, and he taught moral philosophy at Glasgow University. His successors in the history of economics tended more and more to be occupied by finding the laws of economic life, not in the gospel or in moral values, but in the composition of the necessary production factors: land, labour and capital – or rather in the conflict between these factors. In “Wealth of Nations” Adam Smith had concerned himself with efficiency and economic progress, but soon thinkers became concerned with more gloomy questions, that of economic inequality and poverty in the midst of plenty. One of the first questions to be answered was: Is it possible to overcome poverty? The answer was deduced from pure mathematics, and it was: No!

Poverty was seen as a result of poor nature. Some people were doomed to be poor because of lack of provisions. Nature could not produce enough food to nourish all people. Some had to die or to suffer, because people will breed faster than the increase of food. The created world is insufficient to feed its

people, and therefore nature makes a natural selection.

Robert Thomas Malthus (1766-1834) developed a devastating argument against relieving suffering of the poor. The more people there are in any particular area, the greater is increase in population. He reasoned that population must increase at least in geometric ratio, such as 2, 4, 8, 16, 32... Since the amount of arable land was limited, food to maintain the population could increase at best in an arithmetic ratio, such as 2, 4, 6, 8, 10, 12... He, therefore, concluded, that it was inevitable that population would so press on the means of subsistence, that the mass of the people would have to live at a subsistence level at which malnutrition and disease would keep the population in check. It became the central theme of the Iron Law of Wages, according to which the wages of the workers could not be permanently raised above the subsistence level, and it was used as an argument against any attempts to alleviate the prevailing conditions of poverty. Relief measures would do no good. They would merely increase the population. Any increase in the supply of food would bring an increase in the number of people to consume it. As a result, men will forever live on the verge of starvation. Mass poverty was inevitable. The horrible conditions of the poor were not the fault of the system of industrial enterprise, but the fault of the poor themselves. They were responsible for their own poverty: They simply had too many children. Not surprisingly this new science – economics – was labelled “the dismal science”.

According to David Ricardo (1772-1823) the leading problem of political economy is the distribution of wealth between the three major social classes of landlords, capitalists and workers, and he set out to examine the natural laws of how the total wealth of the nation was distributed in the shares of rent, interest and wages. Adam Smith’s view had been one of harmony of interests guaranteed by “an invisible hand”. Let individuals follow their own selfish interests, and the wealth of the nation will be most efficiently increased. Ricardo’s examination led to an opposite view: The interests of the three major social classes were in opposition. The interest of the landlord is opposed to that of the consumer and manufacturer. If wages fell, profits rose, and vice versa. Advancing wealth and productivity will bring more people, but not more land to feed these people. Land will become a scarce resource, and the

result will be an even greater rent to the landlords. An increase in profit must be paid with reduction in wages, and rising wages must be taken from profit, decreasing capital and product. If product is to prosper to secure progress, the capitalist must prosper. The victims of the system are the people at large, the workers. “Labour, like all other things, which are purchased and sold, and which may be increased or diminished in quantity, has its natural and its market price. The natural price of labour is that price which is necessary to enable the labourers, one with another, to subsist and perpetuate their race, without either increase or diminution” (Quoted from Galbraith p. 25). The life of the ordinary man was to live on the edge of starvation. Progress would enhance the wealth of those already rich, but not that of the masses.

This view became linked to the slogan of Darwin: survival of the fittest and was used as an argument against social programs and charity work, among others by Herbert Spencer (1820-1903). Poverty was seen as a necessity, since only fear of hunger and poverty inclined man to work and to exert all one’s strength. The struggle for existence means survival of the fittest. By weeding out those people of lowest development, nature secures the growth of a race that is able to act up to the conditions of existence. Misery and misfortune are not only misery and misfortune but the rungs of a ladder up which man makes his ascent. To seek to mitigate misery was to put in abeyance the fundamental arrangements by which nature ensured progress. In 1885 a social scientist wrote: “The law of the survival of the fittest was not made by man. We can only by interfering with it produce the survival of the unfittest” (Quoted from Galbraith p.51). This argument had a huge impact, and it was actually the concern behind preoccupation with eugenics in the twenties and thirties of the 20th. century, among nazis and humanists as well.

Around the beginning of the industrialisation, the social dimensions appear stronger in the understanding of what it means to be poor. The capitalist society created an abundance of wealth, but the distribution was unequal. There was a small very rich class, that accumulated wealth, but the majority of people was still poor, poor on housing, food and clothes, not to speak of any spare time and cultural activities.

This situation was the great challenge for two long bearded but mutually differing political economists: Karl Marx and Henry George. They faced the same problems, and they reacted to the same poverty explanations from Malthus and Ricardo, but they found unlike solutions. If the world had listened to the latter instead of the first, much would have been different. Karl Marx (1818-1883) agreed on the inevitability of mass poverty under the ruling class system. The capitalist class would diminish in numbers but grow richer and richer, while the future for the working class was only growing misery, oppression, exploitation and slavery. Therefore he advocated the necessity of a total revolution by the forcible overthrow of all existing social relations. Only the communist society and the dictatorship of the proletariat would create better conditions for the working class and for the poor people.

Despite all dialectical aspects there was a scurrilous, fanatic, arrogant, merciless and intolerant tone in the voice of Marx. Henry George (1839-1897) was a Christian, and he took quite another approach. He wrote with passion and hope for all mankind in a glorious future. He was born in Philadelphia. He never went to college; he left school at thirteen to ship out on the 586 ton boat bound for Australia and Calcutta, but else he had been everything: adventurer, gold prospector, worker, sailor, compositor, journalist, government bureaucrat and lecturer. He experienced the most wretched poverty. After the birth of his second son he had nothing to give his wife. He walked along the streets and stopped a man, a stranger, and asked for \$ 5. "He asked me what I wanted it for. I told him my wife was confined and that I had nothing to give her to eat. He gave me the money. If he had not, I think I was desperate enough to have killed him".

The question, why poverty exists in the midst of abundance tormented him. During a stay in New York in 1868, he was confronted with the affluence of the city, side by side with debasing poverty. This convinced him that an economic relationship existed between these two extremes. "Where wealth most abounds, there poverty is deepest; where luxury is most profuse, the gauntest want jostles it...Where the costliest churches rear the tallest spires towards heaven, there is needed a standing army of policemen; as we build new schools, we build new prisons...Where the mechanism of exchange has been perfected to the utmost, there thousands of men

are vainly trying to exchange their labour to the necessaries of life" (Quoted from "The single tax – what it is and why we urge it", Henry George 1890). Progress is like a wedge, he wrote, that is driven into society. It uplifts somebody and at the same time and in the same movement it presses others down. Therefore progress *and* poverty, which became the title of his most popular book (1879).

George vehemently rejected the traditional explanation of poverty, and he uttered harsh words against the academic economists. Political economy has been constantly invoked against every effort of the working classes to increase their wages. "The impious doctrine always preached by oppressors to oppressed – the blasphemous dogma that the Creator has condemned one portion of his creatures to lives of toil and want, while he has intended another portion to enjoy "all the fruits of the earth and the fullness thereof" – has been preached to the working classes in the name of political economy, just as the "cursed-be-Ham" clergymen used to preach the divine sanction of slavery in the name of Christianity" (George: "The study of political economy", 1877)

Henry George found the relation between progress and poverty in the observation, that the growing population, the industrial development of the country - railroads, electric light, machinery and improvement of the power of labour - and the increase of output, resulted in rising value of the land and fortunes for those who owned the land. Progress is a collective development, but the fruits of progress, the soaring rent of land, was wrongfully robbed by the land owners. These rising values were paid by the ordinary people, who needed a place to live, by the fruit of their labour. Land is absolutely necessary to a man's life. "But when you pay a man for land, what are you paying him for? You are paying for something that no man has produced; you are paying him for something that was there before man was, or for a value that was created, not by him individually, but by the community of which you are part" (Quoted from "The crime of poverty", Henry George 1885). Henry George's' point of departure was that God created the earth, and all children of God have equal right to the land and all natural products. George would not divide the land into equal pieces. What he would do was "to make the whole people the general landlord, to have what rent is paid for the use of the land to go

– not into the pockets of individual landlords – but into the treasury of the general community, where it could be used for the common benefit” (Quoted from “The land for the people”, Henry George).

On this basis George concluded, that poverty was not due to poor nature or the will of God or a necessary evil; poverty is simply a social crime! “If poverty is appointed by the power which is above us all, then it is no crime; but if poverty is unnecessary, then it is a crime for which society is responsible and for which society must suffer” (The crime of poverty). Private property in land is the robber that takes all that is left. Poverty is because of injustice, selfishness and ignorance. Poverty is unjust distribution!

Modern poverty

Thanks to improvement of tools and methods of cultivation, humanity has gradually gained more and more control over nature and thereby saved time for other purposes than growing food. The improvement took the form of steadily higher productivity and higher efficiency of output to the input. The development of the human ingenuity and its instrumental application to labour saving production means, have gradually undermined the arguments for the necessity of a big bunch of people as poor and cheap labour force to ensure the necessary production.

Parallel to that development runs a trend of democracy and equality on the political level, bolstered by public education reforms and mass communication. Societies have become more transparent, and the perspective of human passion has shifted from a transcendent endeavour to save the soul for eternity to immanent realisation of earthly needs.

People became aware of their social positions and the possibility of social mobility, not only their duties but also their rights. A lot of literature and agitation from the 19th. century takes up social problems and shows how people suffer, how parents are lying sleepless at night because they don't know how they are going to earn enough to feed their children, how frightened and seedy children grow up in miserable and damp hovels and becomes ill due to malnutrition, and this agitation succeeded in convincing people, that poverty was not natural, but political, and therefore the policy should be changed.

This change of attitude was caused by political pressure from the working class, and fear of revolution (“the spectre of Communism”). Now the political agenda had got a new theme: distribution.

To share the cake fairly, it means to get enough to eat, a decent place to live and proper clothes used to be the prime target for those who were socially conscious at that time and who fought to improve the lot of the poor. And thanks to technology, to labour unions and the political systems, the 20th. century - not least the last fifty years - has seen not only an enormous increase in wealth in the free market world, but a spreading of wealth as well, far beyond what the old social agitators imagined, so we now in these countries have overcome massive poverty and live in an abundance of richness on material equipment, experiences and culture. The working class has become the middle class. The poor majority has become the well off majority.

In many countries, in particular in Scandinavia, this development was followed by the creation of the social welfare state which aimed at not only alleviating the conditions for the poor people but to create more equal opportunities for all people. Social policy took form of general reforms lifting the whole society and financed by an expanded tax-system, that redistributed wealth but kept the right for private property. The Social Democratic Parties and their programmes of a mixed economy, with a balanced approach to private initiative and public solidarity were, seen from a social point of view, the right answers in the right time to the social challenges of the capitalist economy, to curb its worst innate excesses.

The conditions of the lower classes were gradually lifted through pragmatic but sweeping reforms. In the happy 1960s it was believed that poverty was eradicated, or that poverty was a residual phenomenon that was going to be eradicated in the near future.

Social exclusion

But in the 1980-90s a new kind of poverty has emerged and grown, and alarmed high ranking officials in for instance The European Union. Still there are extremely poor people in Europe, people who sleep rough, people whom are known by nobody and who know nobody, people who only own what they can carry in a bag. Poverty seems to

be a persistent feature in even rich societies – and to be growing with materialism and egoism.

Disparities between rich and poor people and rich and poor regions, areas and neighbourhoods have intensified as the economic development concentrated on the best equipped and best qualified parts of the work force. The impact of recent year's recession and unemployment has been disproportionately felt by the poorest and most vulnerable groups of society. Despite high standard of living and high social standard, the numbers of people with social problems are growing. It is estimated that there are about 18 million unemployed people in The European Union, and there are about 57 million poor people, about 17 pct. of the population. The poorest 10 pct. of the population receives 2.4 pct. of the total income while the richest 10 pct. enjoys 24 pct. Having a job is not by itself a guarantee against poverty. 35 pct. of households living below the poverty line comprises people in work. Concerning homelessness, about 2.5 million people are known to be homeless in The European Union.

This new poverty is called social exclusion, and this term covers a complex blend of interrelated factors: unemployment, low income, living standard, health, education, homelessness etc. Social exclusion has become the key word to a lot of social problems and to a better understanding of the dynamics of modern social problems. It refers both to processes and consequent situations. More clearly than the concept of poverty, often understood as referring exclusively to income, social exclusion also states to the multidimensional nature of the mechanisms whereby individuals and groups are excluded from taking part in the social exchange, social interactions, social rights, social integration and of identity. As an example of the new understanding of a well known phenomenon could be cited from a transnational report on homelessness in Europe which recently concluded that "solutions to the problems of homelessness are now understood to require more than the provision of shelter; complex causes require complex solutions which focus as much on the acquisition of life skills as on the provision of a home. Such reformulations are embedded in a changing conception of the problem of homelessness which has shifted the emphasis from a focus on pathology to a focus on societal issues. In this respect the notion of social exclusion has proved to be a useful vehicle for carrying forward our

understanding of homelessness and for the derivation of innovative service practices which address the issue of integration and re-integration of homeless people into the mainstream of society" ("Services for homeless people", 1999).

New poverty doesn't mean that people suffer in the old meaning of the word. Poverty is not just a question of insufficient financial resources, and the serious problem for the new poor people is not first and foremost that they are poor on basic things, even though they live below the defined poverty line of 50 pct. of the average income, but they are poor on social necessity and they are poor on control over their own life.

This kind of poverty often starts with exclusion from the labour market, and when the unemployment becomes long term, a process of social segmentation starts that includes homelessness, health problems, limited social participation or weak networks and existential problems. A study from 1994 shows that 4 out of 10 unemployed people have given up hopes of finding a job and stopped looking for employment, and the long term unemployed often develop a negative self-image. This process has also been described as being locked out of society. It means a situation involving several dimensions of deprivation and a kind of poverty built into the structure of society and not only relevant to a residual minority of the population. This not only affects the actual unemployed but also their children, who grow up in condemned and run down urban quarters and enter adulthood without having seen their parents go to work regularly. The lack of opportunity in one's own family and social environment to perceive the advantage of education, qualification, paid work and social co-operation, closes the circle of intergenerational transfer of poverty. One of the most gloomy figures in the statistic of unemployment is the rate of young people who have never had a job. They start their adulthood without any social connections to the basic elements of the society.

It seems that our societies continue to generate exclusion along with wealth. The serious implication of this phenomenon was formulated in a speech in Copenhagen some years ago by the former president of The Commission of the European Community, Jacques Delors: "The cohesion of our societies is threatened by the erosion of the social fabric, the

fact that a growing number of the people around us, our fellow citizens, are unable to take an active part in society and, finally, the loss of an overall sense of purpose”.

You may say that these people are in a situation of marginalised citizenship. They are members of the society but they don't have access to the goods and services like other people, they are deprived of the conditions of life, which ordinarily define membership of society. The perspective of this situation is a two Europe: a Europe for those people, who have work, take holidays, are well covered by the social welfare system, and a Europe for people who are unemployed or take precarious work, who are homeless or live in run down areas of the cities and who are lonely and without influence on the development.

As is often mentioned, unemployment is a key factor behind exclusion. Unemployment is not a fortuitous incident, but an integral part of the economic development. If all people are equal and have the same standard of qualifications high unemployment will tend to lower prices of labour and then again stimulate investment and creation of new jobs. But people don't have the same level of qualifications, and that is why we see that in a period of high unemployment some groups keep their high salaries and even increase their incomes. Some people have so few and poor qualifications that only a very high economic growth can bring them back to work. The term of natural unemployment has returned in a way. In the 1960s labour economists stated that full employment would be achieved with 2.5 pct. unemployment. In the 1970s this figure rose to 5 pct., and in the 1990s it is 7.5 pct. It means that there is no economic benefit in employing unemployed people without the necessary and demanded qualifications below these percentages. They are not needed to keep the economy going and expanding. In the global economy there is an increasing demand to the rate of return of investment and thereby to an increasing demand of the means of production and to the labour force. A growing number of unemployed people are not economically interesting on the present market conditions. To employ them doesn't contribute to the return. That is what it means to be excluded from the labour market.

The underlying trend is the so called dematerialisation, which means the dissociation of

economic growth from the consumption of raw materials and work in the good old sense of the word. Take butter as an example. Agricultural work in the narrow sense accounts for around one quarter of the price, while the rest corresponds to activities of research and development, inputs, feedingstuffs, genetics, stock management, distribution and storage, advertising, marketing and financial service. This process is more striking in traditional industries and even more so in high-technology industries. Some years ago The European Commission issued a paper on growth, competitiveness and employment, and they wrote: “The key elements in competitiveness that are now of greatest importance are no longer confined to the relative level of the direct costs of the various factors of production. They include in particular the quality of education and training, the efficiency of industrial organisation, the capacity to make continuous improvements in production processes, the intensity of research and development.”

Between 75 pct. and 95 pct. of firm's total wage and salary bill is now accounted for by functions linked to organisation rather than to direct production, for example information technology, engineering, training, accounting, marketing and research. Organisational capacity is thus one of the key components of a firm's competitiveness. Wealth today is essentially based on non-physical resources such as patents, software, information and symbols.

The benefit of this development is obvious: we can reduce the consumption of basic resources and energy. It is calculated, that with 50 kilo optical fibres we can now convey as many messages over the same distance as we used to do with a ton of copper, and energy consumption is 20 times less – and the price of an international telephone call has become six times less expensive between 1940 and 1970 and even ten times less expensive between 1970 and 1990.

The social impact on people's everyday of this development will be enhanced concurrently with the globalisation of the economy. Without any political regulations it is quite obvious there will be a ever-widening gap between those who reap the benefit of globalism and those who are pushed into low-skill and poorly paid jobs. An example: For many years long term unemployed and socially excluded students (clients) of Kofoed's School in Copenhagen have only been competitive in doing basic

assembling jobs, at a very low price in a kind of secondary labour market. The only competitors so far have been similar institutions. But now, one of the factories have found an even cheaper solutions – in India, where ordinary wages are lower than a symbolic pay to social clients in Denmark.

The market value of poorly qualified people is low, but human values are much more than market values, and wages are more than a cost factor for production. It is also the main source of demand for goods and services of the society.

The free market cannot solve all social problems. The free market can create wealthy societies by promoting new technologies and new skills, but strong social policies are more needed now than ever, because what is of advantage for the qualified workforce, is of disadvantage for the non qualified. There are politicians who say, that the way to solve employment problems is to dismantle the social security system and this way let supply and demand of labour meet at a level, where all people are employed, some to a very low price. It means to give up some of the most valued principles, among them solidarity and equality, equality of opportunities and equal access to social rights, that all people are born equal with equal dignity and worth, principles for which people in Europe have fought so hard for centuries, and which should be underpinned by the social policy, so that economic development goes hand in hand with solidarity and equal opportunities.

The way, that should be followed in solving the problems of social exclusion and new poverty, is the complicated one, but one governed by solidarity in a far reaching anti-exclusion programme. The Commission of The European Union has published a document entitled “Towards a Europe for all” in which it affirms that completion of the single market and the introduction of the Euro will create winners and losers by strengthening market mechanisms, but the document also calls for a fight against social exclusion. This call ought to be the agenda for the coming years, and fight against exclusion ought to be given priority of all public policies. Because of the multiple character of the problem, the strategies to fight exclusion should target a number of factors at once: unemployment, housing, health care, networking, counselling, vocational training, education and culture. The multiple character of the problem and the multiple efforts entail forging of

partnerships between governments, local authorities, NGOs and the poor and excluded people themselves. All partners in such a shared commitment should agree on a basic right against poverty and social exclusion and take the necessary measures within the framework of an overall and co-ordinated approach to the problems facing poor and excluded people.

What is needed now is to create a new political climate of understanding for this great task. It needs to be kept in mind that poverty – in all Europe - is a fundamental political question that should be addressed as such.

Summary

The article investigate the differences between new and old poverty. Old poverty means poverty next to starvation and lack of necessary resources to survive, whereas new poverty includes lack of influence, well-being, education, information and social opportunities considered necessary for a decent and dignified living. The development of societies has moved poverty from a question of nature to the social and the psychological area. The article reports various understandings of poverty, from a God willed fate in The Middle Ages to poverty as a political question in modern times. The description of new poverty is focused on underlying trends such as dematerialization and globalisation. To address and solve the problems of new poverty requires an overall and co-ordinated policy in co-operation between governments, local authorities, NGOs and the poor people themselves.

❖ *This article is an extended and edited version of a speech given in Poznan 16th. October 1999 on the day of fight against poverty, arranged by The Barka Kofoed's School.*

For further reading and references:

❖ *Robert L. Heilbroner: The worldly philosophers; New York 1972.*

❖ *John Kenneth Galbraith: The affluent society; 4th. edition, USA 1984.*

❖ *Bronislaw Geremek: Poverty, a history; Oxford, UK and Cambridge USA, 1994*

❖ *Pete Alcock: Understanding poverty; London 1993*

- ❖ *Peter Townsend: The international analysis of poverty; Great Britain 1993.*
 - ❖ *Graham Room: "New poverty" in the European Community; Great Britain 1990.*
 - ❖ *Bill Edgar, Joe Doherty and Amy Mina-Coull: Services for homeless people; Great Britain 1999.*
 - ❖ *Henry George: Progress and poverty; USA 1879.*
 - ❖ *Henry George: The crime of poverty; The study of political economy; The single tax – what it is and why we urge it. Lectures and addresses delivered by Henry George. Quotations are made from versions found on the internet <http://home5.inet.tele.dk/pma/George.htm>*
 - ❖ *European Anti Poverty Network: On modern poverty problems in the European Union information can be found on the internet: <http://www.eapn.org>*
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Making an application

By Ole Meldgaard

An application for funding should follow the guidelines for that particular funding body. If there is no guidelines, the following proposal might be useful.

First you must find out what the project should be. It is preferable to be as explicit as possible about what the project is trying to change. Then you must plan the project in all detail, and you must be clear of the capacity of your organisation, so you know what the organisation can offer. You also need to make research in the field you are going to work to meet all eventualities. When you have your idea ready and you have a clear picture of your task you can go on to find funding bodies. Be careful to find out whether the body you are applying to is relevant to your project. Pay careful attention to the criteria of the funding body and make sure you match those criteria. Be aware of distinctions of the criteria. A lot of funding goes to strengthen organisations or network to build up capacities to meet certain objectives – but not to carry out hands-on activities or core activities of the organisation. It is often a good idea to contact someone in the funding body for advice and support in preparing the application.

The following logical framework for the project can be followed:

1. Name of the project.
2. Area of activity/region, country.
3. Target group, who will benefit from the project

4. Name of the applicant, address, telephone number, fax number, e-mail address, contact person.
5. Responsible organisation. Present yourself and your organisation confidently. Describe your resources, experiences and intellectual capacity to carry out and implement the project
6. Participant organisation(s) in the project
7. Summary of the project
8. Duration of the project
9. Total budget of the project
10. Amount applied for
11. Overall aim of the project. Aim, purpose or mission are used to give a broad indication of the purpose of the project. The aim usually relates to the organisation applying and it is usually similar throughout the life of the organisation. The overall aim is the framework for the project and its objectives. The overall aim should be expressed in a few sentences.
12. Objectives usually relates to the specific project for which funding is requested, and they are more focused on clear achievements within the duration period. Objectives should make clear what will change as a result of the proposal. The objectives should be specific so that the person reading the proposal can visualise how the objectives will be achieved.
13. Project background and project justification. Under which circumstances the project has

originated, and how it will influence the needs of the target group. Details should be provided on the situation for the target group/beneficiaries.

14. Timetable. Objectives should be timed and measurable. Often the project must be divided into preparation and implementation of each activity.
15. Activity outline, when what is expected to happen
16. Role and responsibilities of all project partners.
17. Output. Describe the expected results, effects or benefits of the project.
18. Activities to achieve the objectives. The activities should relate to the objectives and should make a contribution to the change that will result from reaching the objectives. Often you must describe the methodology of the project.
19. Indicators for fulfilling the objectives to make sure they are fulfilled. Describe the indicators to measure whether and to what extent the project has achieved the envisaged results and effects (output)
20. Inputs, what it takes to run the project (for instance buildings, education, training, research, equipment, experiences, human capital, hands-on activities)
21. Preconditions, risks and measures in this regard. Describe what can make the project difficult or endanger it, for instance problems of language, communication problems and the measures you will take to counteract the problems. Describe the factors and conditions not under your direct control.

22. Project management. Describe how you will run the project, bodies, meetings, powers, information etc., so the project doesn't run out of control. Describe the sources of information.

23. Monitoring, evaluation and reporting. Describe how you will evaluate the project and who is going to do it and in what form. Describe the resources of information for evaluation.

24. Sustainability and dissemination. Describe who will finance the activities after the funding has stopped and how you will disseminate the experiences or results of your project. This point is often very important to funding bodies.

25. Budget. The demands vary, but it is a very good idea to be detailed and divide the budget into headings: salaries, equipment and supplies, service, material, travel and accommodation cost, administrative cost (keep it down, less than 5 - 7 per cent of the total budget), cost for publications, auditing, evaluation, translation etc. Often all items must be broken down into their individual components. The number of units for each component must be specified. Make clear the total budget and the total income from all sources of funding.

To be attached to the application must be statutes of the association of the applicant and all partners, copies of official registration documents, the most recent annual reports and accounts. Also attach CVs of the managing staff.

After all this work you must wait, cross your fingers and hope for the best!

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