

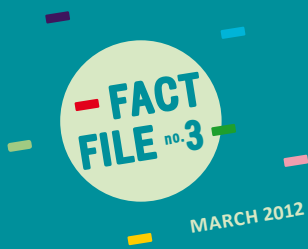
**FACT
FILE** no. 3

Emmaus International

40 YEARS OF ACTION FOR SOLIDARITY



emmaus INTERNATIONAL



CONTENTS

03 → Foreword

03 → Glossary of abbreviations

04 → THE BEGINNINGS

04 → The start of Emmaus

04 → 1949: the first community

05 → Emmaus world map in 1954

06 → 1954: winter 1954 and Abbé Pierre's appeal

08 → 1955 – 1963: Abbé Pierre's travels throughout the world

11 → 1963 – 1969: organisation of the first World Assembly

12 → 1969: first General Assembly in Berne (Switzerland)

13 → 40 YEARS OF HISTORY

13 → 1971: Founding General Assembly in Montreal (Canada)

14 → Emmaus world map in 1971

16 → 1974: General Assembly in Charenton (France)

17 → 1979: General Assembly in Århus (Denmark)

20 → 1984: General Assembly in Namur (Belgium)

21 → 1988: General Assembly in Verona (Italy)

22 → Emmaus world map in 1988

24 → 1992: General Assembly in Cologne (Germany)

26 → 1996: General Assembly at UNESCO in Paris (France)

27 → 1999: General Assembly in Orléans (France)

28 → Emmaus world map in 1999

29 → 2003: General Assembly in Ouagadougou (Burkina Faso)

33 → 2007: Death of Abbé Pierre on 22nd January

34 → 2007: General Assembly in Sarajevo (Bosnia and Herzegovina)

37 → 2012: General Assembly in Anglet (France)

38 → Appendices



Emmaus International

40 YEARS OF ACTION FOR SOLIDARITY

FOREWORD

by Jean Rousseau, President of Emmaus International

All of us remember that in most of his lectures and books, Abbé Pierre refers directly to the history of Emmaus - “what happened to us”. In this way, he wanted to remind us about the significance of unique events, often extraordinary, sometimes tragic, and their place in the life and development of our Movement. Even now, Abbé Pierre’s encounter with Georges still inspires the very dynamics of Emmaus groups all over the world.

From the beginning, at the start of the 1950s and up until the present day, Emmaus International has thus been built upon the involvement of audacious people, rising up against injustice, and upon profound meetings. We will see later how our human responses to events have impacted upon and directed our history and progressively put a face upon planet Emmaus as we know it.

The Emmaus Movement has often delved into its own history in order to better place itself in the present, hoping to shed light upon its future. It did so, for example in 1972 for its 25th anniversary on the theme of ‘Emmaus: past and future’. This is the fascinating and necessary explorative task that the following pages invite you to do, for Emmaus International’s 40th anniversary!

GLOSSARY

EI: Emmaus International

GA: General Assembly = WA: World Assembly

The Administrative Committee = the Board (from 1999 onwards)

EC: Executive Committee

RA: Regional Assembly

WC: World Council

WCPAIS: World Council for Political Action and International Solidarity

WCTNG: World Council for Training and New Generations

NGO: Non-Governmental Organisation

UN: the United Nations

The drafting committee is aware that this Fact File on Emmaus International’s 40th anniversary does not include the whole of the Movement’s history. Events, people, dates and anecdotes may have been forgotten and we apologise to readers for this. If you would like to clarify a part of this collective history, please share it on the website, www.planet-emmaus.org

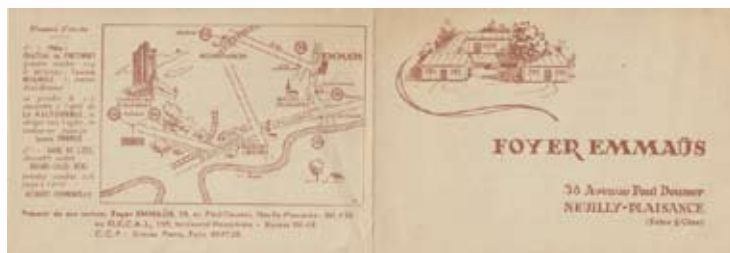
THE BEGINNINGS

Emmaus' collective history began because of a man who was able to lead dozens of men and women in France and across the world in an outpouring of solidarity and in combat against poverty.

Born on 5 August 1912 in Lyon, **Henri Grouès** began his noviciate in 1931 with Capuchin friars and was ordained a Catholic priest in August 1938. A member of the French Resistance during the Second World War against the Nazi occupation, under the secret identity of 'Abbé Pierre', in 1942 he met **Lucie Coutaz**, "a trustworthy person", with whom, a few years later, he would found the Emmaus Movement.

He was elected a member of the French Parliament in 1945 and in 1946. In 1947, he bought a house in Neuilly-Plaisance (in the suburbs of Paris) where he set up the Emmaus Youth Hostel to reconcile young Europeans. The name 'Emmaus' was not chosen by chance; it stands for hope, as according to the Bible it refers to the place the disciples of Jesus saw him come back to life on Easter Sunday.

France was struggling to recover after the war; the country lay in ruins and thousands of people were left homeless. With the help of Lucie Coutaz, Abbé Pierre received those who had been left with nothing, and set up the first Emmaus community.



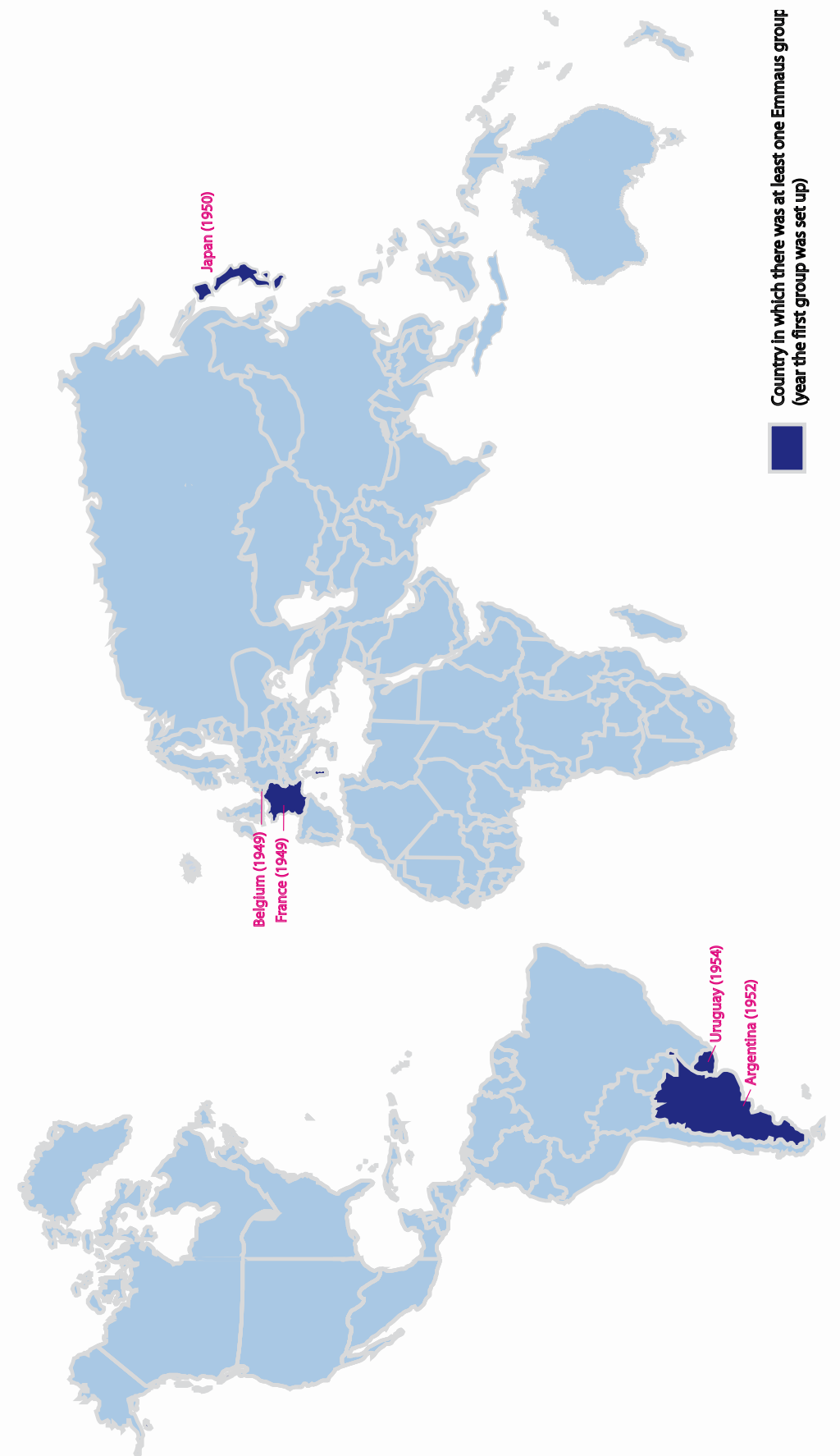
1949: THE FIRST COMMUNITY

In November 1949, called to the side of a desperate man who had tried to commit suicide, Abbé Pierre spontaneously offered "the opposite of charity" by suggesting he come to "help him help others" by building accommodation for homeless families. Georges Legay agreed to do so. Soon, other men joined him at the Emmaus house in Neuilly-Plaisance. Thus, **the first community was set up through a meeting** between "men who realised the privileged situation they were in and what their social responsibilities were in the face of injustice, and men who had no more reason to live, deciding to unite their will and action to help each other and rescue those who suffer" (Universal Manifesto).

In 1951, Abbé Pierre was not re-elected deputy. Money was short. A companion had the answer: **become rag-pickers**. From then onwards, the community lived off collecting and selling raw materials and second-hand items. Little by little, rules came into being through experience. "Never shall we accept that our subsistence depend on anything else other than our work".

This experience led to several Emmaus communities being set up in France, in Europe and in the four corners of the world, where similar actions were being taken in the face of injustice, which were set up without knowledge of Abbé Pierre or Emmaus, but which then recognised and joined the Movement.

→ Emmaus world map in 1954, 5 countries



Profile of Georges Legay – France

Georges Legay was “the first Emmaus companion”. A former convict, reprieved after 20 years for his heroism in a fire, he returned home to find his house occupied by someone else. Desperate, he attempted suicide. He later received Abbé Pierre and agreed to his suggestion. Years later, he confided, “Father, you gave me the only thing I truly needed: help others, and feel useful”.



Profile of Satoko Kitahara – Japan

Satoko Kitahara was a young Japanese woman from a wealthy family. In 1950 she converted to Catholicism and gave up her studies in pharmacology and voluntarily lived with the poverty-stricken, despised rag-pickers in the ‘city of ants’ in Tokyo, set up in the aftermath of the war by MM. Ozawa and Matsui. Through her work and determination, she received assurance from the authorities that the ‘ants’ were not driven out of the neighbourhood. In 1958, the woman the poor used to call “Maria, the Madonna of the rag-pickers” died, exhausted by tuberculosis, at the age of 28.



Profile of José Balista – Argentina

José Balista founded Emmaus in Argentina. A Jesuit priest and teacher of social sciences, he also worked as a government advisor. José Balista was an idealist and reacted pragmatically to the explosion of the slums, and in 1952 with the help of Argentine and Canadian volunteers, built small homes for low-income families. From 1963, he was one of the figures Abbé Pierre appealed to in order to prepare the General Assembly. He was vice-president of Emmaus International from 1971 to 1981. In 1976 he published a doctoral thesis in sociology, *Emmaus and Abbé Pierre: myth, utopia and charismatic influence* (School of Advanced Studies in Social Sciences, Paris). He died on 27 November 1986 in Buenos Aires.



WINTER 1954 AND ABBÉ PIERRE’S APPEAL

France was hit by a bitterly cold winter at the beginning of 1954, and **many families were struck by a lack of housing**. For months, Abbé Pierre demanded loans for emergency housing from the Parliament, but to no avail. **He made an impassioned appeal on Radio Luxembourg on 1st February 1954:** “A woman froze to death at three o’ clock in the morning last night, on the pavement on Boulevard Sébastopol, clutching the document with which, the day before yesterday, she was evicted... Every night, there are more than 2000 of them huddled up in the freezing weather, without shelter, without bread, some of them practically naked...” He called for fraternal support centres to be opened up in all French cities until the end of the winter and declared that, “Every one of us can help the ‘homeless’”. The whole of France answered his appeal, and donations flooded in - money, blankets, stoves, clothes... It was dubbed **‘the insurrection of goodness’**. Finally the French government took action, and the Parliament approved a 10 billion franc loan to immediately build 12000 emergency homes. The general public thus discovered Emmaus.



Profile of Lucie Coutaz – France

Lucie Coutaz was born in Grenoble in 1899. After five years of paralysis, she recovered in Lourdes in 1921. A union leader for the French Confederation of Christian workers, she was recommended to Abbé Pierre in 1942, and joined the French Resistance with him during the Second World War. Abbé Pierre appealed to her again in 1945 and she became his parliamentary secretary. The true co-founder of the Emmaus Movement alongside Abbé Pierre, she supported him with all of his work until she died on 16 May 1982. Appreciated for her sense of action, availability, her discretion, leadership and efficiency, for Abbé Pierre she was “the one, without whom, nothing would have been possible”.



Profile of Atanasio Sierra – Uruguay

In 1950, the Jesuit Father Atanasio Sierra was a religious studies teacher in Montevideo, Uruguay and was highly charismatic. With help from volunteers, he raised people’s awareness about the sprawling slums. In 1954, he spoke about Abbé Pierre and along with some students set up an Emmaus group that worked in the areas surrounding Montevideo. The ‘gaucho priest’, as he was known,



launched action to help children, built housing and encouraged the beneficiary population to organise itself. In 1958, he bought a plot of land on which he built a second-hand clothes shop. He died tragically in 1966 in a truck accident, when he was transporting vegetables harvested at the Emmaus farm school to the market.

1955 – 1963: ABBÉ PIERRE'S JOURNEYS AROUND THE WORLD

The winter 1954 appeal struck a chord in France and abroad. Over the period between 1955 and 1963 **Abbé Pierre was invited to visit countries all around the globe to talk about his initiative** and his work to combat extreme poverty. At a time when the number of Emmaus communities was growing in France, **he encouraged the creation of communities** in Europe (including in Finland, the Netherlands, Sweden and Italy), South America (Argentina, Brazil, Chile, Peru and Uruguay), North America (Canada and the US), Asia (South Korea and Japan) and Lebanon. He travelled to all these and many more countries, including Portugal, Austria, India, Gabon, Senegal, Germany, Rwanda and Indonesia. Abbé Pierre met with the 'great and good': Eisenhower in the US, King Mohammed V in Morocco, Nehru, Albert Schweitzer and many others.



→ 1958: international youth volunteering

From the outset, volunteers had been offering their skills and time to help the first Emmaus communities. In 1958, Abbé Pierre was invited to Sweden where the social system was so advanced that young people struggled to find any meaning in life and the country was confronted with a wave of suicides among students. Abbé Pierre invited them to **take action by becoming volunteers** working "with those who suffer" in developing countries. These volunteers were known as swallows, as just like the birds, they had to return to their home countries to talk about their experience. The first Swedish volunteers were sent to Peru and then India and would soon be followed by other young Danish, Finnish, Norwegian and a few French volunteers.



→ The *Courrier des chantiers de l'homme* (Abbé Pierre's review)

This review was founded and written by Abbé Pierre and Lucie Coutaz. Nineteen issues were published between 1959 and 1969. Unlike *Faim & Soif*, which was aimed at the general public, this review had an internal readership, "aiming to link up the various movements working worldwide, in accordance with the Emmaus community living and volunteering ethos, and in contact with Abbé Pierre's office about international volunteering." The review published news from this grouping which was not yet called Emmaus International, personal testimonies from volunteers around the world, publicised other initiatives started or supported by Abbé Pierre, and contained spiritual messages.

→ 1963: the first youth camps

The travelling Emmaus community had been criss-crossing Normandy (France) since 1956 when in summer 1962 it hosted school pupils who were on holiday. The aim was to give them a taste of the Emmaus experience - community living, the work of the rag-pickers (collection, sorting and selling goods) while reaching out to the local community and



authorities and having a desire to serve. In light of the demand, another initiative was organised in 1963 outside the community - this was the first ever youth camp. The number of participants increased dramatically over a short space of time with a large number of young people from other European countries attending. The international camps separated off from the travelling community in 1965. **They hosted several thousand young people every summer in the 1960s and 1970s.** Many communities and committees of friends were created in France and also in Ålborg in Denmark (1969), Bilbao in Spain (1978) and Bologna in Italy by people who had attended the camps. The camps proved to be a fantastic training ground for future Emmaus activists and leaders.

→ 1963: Abbé Pierre's boat sinks

In 1963, Abbé Pierre went on a tour of the Emmaus communities in Latin America. He was travelling aboard *Ciudad de Asunción* when it sank on the night of 11 July while sailing along the Río de la Plata (between Argentina and Uruguay). Abbé Pierre survived, although the world's press initially announced that he had perished. He said, "This brush with death was just as important a moment in my personal life as joining the Capuchin order and the nights spent begging and as what I called Abraham's sacrifice when I was at the clinic. It also marked a major turning point in the history and future of the Emmaus Movement."



Profile of Stephan Drechsler – Germany

Stephan Drechsler discovered Abbé Pierre in 1956 at a conference in Belgium on the development of a united Europe, following which he took part in a friendship camp for abandoned children in the country. With a small group of young Catholics from Cologne in Germany, he got involved in Emmaus' work in Belgium. The general secretary of Emmaus in Belgium helped him in return by organising a first collection of unwanted goods in Cologne on 1 March 1959, the date which marks the launch of Emmaus in Germany. A community of volunteers was created shortly afterwards.

Profile of Pepe Aravena and Óscar Pregnán – Chile

In late 1957, 3 000 families were squatting on a plot of land in La Victoria (an area of Santiago) on which they had built humble huts. Students dedicated their free time to helping them and ran cultural activities for the young people. Some of them then moved to the area. In 1959, they were visited by Abbé Pierre and discovered what Emmaus was all about. They were intrigued by what they heard and two members of Las Urracas group (meaning the magpies), Pepe Aravena and Óscar Pregnán, travelled to France to find out about the life and work of the rag-pickers. On their return in 1961, they launched the first Emmaus rag-picking community in Chile. Pepe Aravena was one of the five members of the temporary Board that arranged the first Emmaus International General Assembly in 1969.



Profile of Grégoire Haddad – Lebanon

In 1957, Grégoire Haddad, the Melkite Bishop of Beirut, founded the Social Movement with a multi-faith group of Lebanese people. Abbé Pierre delivered a lecture in Beirut in late December 1958. On his return in January, he was surprised to discover that a Christian, Muslim and a Druse had already founded an Emmaus community called L'Oasis de l'Espérance (Oasis of Hope): a strong symbol in the multi-faith context of Lebanon. Its first volunteers were from the Lebanese Social Movement. Grégoire Haddad did groundbreaking social work and was relieved of his post of bishop in 1974 for having dared to say that "The Lebanese church (...) should sell its possessions and give them to the poor." A friend of Abbé Pierre, Grégoire Haddad is one of the important figures in Emmaus' history.



Profile Pierre Ceyrac – India

Pierre Ceyrac, a French Jesuit priest, went to work in India as a missionary in 1937. He trained social workers in Chennai and was the chaplain for India's catholic students. Ceyrac was shocked by the extreme poverty and the caste system in India and devoted his life to the country's poor and specifically to the Dalits, with the encouragement of Nehru and Gandhi. In the 1960s, the first Swallows arrived in India as Emmaus volunteers and Father Ceyrac's pupils and social workers went on to found the Emmaus VCDS group with them.



Profile of Dagny Arbman – Sweden

Dagny Arbman was one of the very first members of Swallows of Sweden and was in charge of the work of the Emmaus volunteers in India. In a slum of Madras (now called Chennai), Swallows opened a crafts workshop specialising in batik dyeing and a community centre. A Swallows association was created in Chennai in 1965.



Profile of Gérard Protain – Peru

In 1959, in the Peruvian capital Lima, Gérard Protain, a French priest, was helping the Emmaus rag-pickers, who were Peruvians living in deprived areas, to work as a team and help each other. Their hard and thankless work on El Montón rubbish dump enabled them to earn a living and help even poorer people by building humble homes and nurseries for abandoned children. However, Protain's work and his political stances were not to the authorities' liking, and he was forced to leave Peru for Finland where he helped found Emmaus Helsinki.



1963 – 69: PREPARATIONS FOR THE FIRST WORLD/GENERAL ASSEMBLY

The sinking of Abbé Pierre's boat brought to light the fact that he was the only person who knew all the Emmaus groups around the world. He was also convinced of **the need to bring together all the world's groups** and so made numerous visits between 1963 and 1969 to persuade them to **create Emmaus International** and to discuss the content of a fundamental document, the future Universal Manifesto.

- On 10 May 1967, Abbé Pierre sent a letter "to all the communities, teams of volunteers and groups of friends of Emmaus around the world" in which he informed them that Jean Hossenlopp, a member of the International Secretariat of Emmaus, had been tasked with preparing a draft of a fundamental text and a Emmaus world directory. **He also announced that he was making a house available in Esteville** (near Rouen in France) as "the international secretariat's meeting place: La Halte d'Emmaüs is for everyone. The aim is for it to be everyone's home."
- On 1 December 1968, following 18 months of visits, **Abbé Pierre wrote a letter to all the world's groups in which he announced that the Movement's first international assembly would be held on 24-25 May 1969** and would be tasked with "drawing up a Universal Manifesto" and choosing the temporary Board that would lay the foundations for an international organisation. The groups were invited to express their opinions on these various plans, take part and make suggestions.

Profile of David Kirk – US

In April 1966 in New York, David Kirk (who had worked alongside Martin Luther King and Dorothy Day) and a few friends founded Emmaus House as the centre for the Movement for Change in the Church and Society. Emmaus House was located in Harlem and was an ecumenical community that espoused non-violence, rejected the Vietnam War and worked with the Black and Puerto Rican communities. Emmaus Harlem (Emmaus House) only heard about Abbé Pierre and the Emmaus Movement a few years later. The group took part in the Emmaus International World Assembly in 1971.



Profile of Guy Barbier – Finland

A French worker priest, Guy Barbier was sent to Finland to learn Russian and forge unofficial ties with Soviet Union citizens. In 1966, he met Gérard Protain in Helsinki who told him about Abbé Pierre and Emmaus' work. The ethos was in line with his desire to evangelise through action and work with the poorest people. He created Emmaus Helsinki. Students and adults joined with him to help homeless people, organise collections and run a second-hand store. He helped arrange and took part in the first General Assembly in Berne in 1969.



Profile of Elisabeth de Godzinsky – Finland

Elisabeth de Godzinsky was from a well-off background and was a true polyglot. She gradually discovered Abbé Pierre and Emmaus from 1950 onwards through her reading which chimed with the hope she had felt since World War Two (1939 – 45). In 1958, she met Abbé Pierre at the *Maison de la France* in Helsinki. She became



involved in the work of Emmaus Helsinki from the moment it was launched in 1966 and would be an unobtrusive pillar of the community for 23 years. She took part in the first General Assembly and in the drafting of the Universal Manifesto.

1969: FIRST GENERAL ASSEMBLY IN BERNE (SWITZERLAND) FROM 24 – 25 MAY

The first Emmaus International General Assembly was held in Berne at the Swiss Federal Parliament on 24 - 25 May 1969. The Assembly was led by Marcel Farine and for the first time brought together 70 Emmaus groups from 20 countries on four continents. **They adopted the Universal Manifesto*** as the Movement's founding text and it remains so today.

The second important decision taken by the Assembly was to **create a temporary committee** tasked with setting up an international Emmaus secretariat. The Assembly elected the members of the committee and defined its status. Just like the future permanent secretariat, the temporary committee had a remit to "strengthen ties uniting the various groupings, coordinate efforts and deal with any issues that arise in order to offer more effective support for those who suffer most." Finally, the assembly convened another General Assembly in 1971 so that Emmaus International could be formed as an association and adopt its statutes.

Profile of Marcel Farine, the first President of Emmaus International

Born in Switzerland in 1924, Marcel Farine joined the Swiss Post Office at the age of 21 and was actively involved in political, social and religious work. Along with his wife Thérèse, he met Abbé Pierre at his 'Extreme poverty is a judgement of the world' lecture in Berne in February 1956. He founded Emmaus Berne that same year. Marcel Farine was committed to helping the most vulnerable people in a range of settings. He founded Emmaus Switzerland – Leprosy Support in 1960 for which he criss-crossed Africa and Asia and which he headed for 37 years. His life was marked by his meetings and work with committed men and women such as Raoul Follereau and Dom Hélder Câmara. He arranged the first General Assembly and then became president of Emmaus International from 1969 to 1979 and was one of the main architects of the Movement. Marcel Farine passed away on 27 March 2008 at the age of 84.

***The Universal Manifesto** evokes the origins and symbolic nature of the organisation's name. Emmaus was founded as a result of two men **meeting** in November 1949. It lays down the Movement's 'law' ("serve first those who suffer most") and defines its major principles, its aim, method and means. The manifesto links the Movement's work to the Universal Declaration of Human Rights adopted by the United Nations and stresses its independence from any public or religious authorities. The Universal Manifesto is the basic document that each member of the Emmaus Movement must adopt and apply. *See appendix.*



40 YEARS OF HISTORY

1971: SECOND GENERAL ASSEMBLY IN MONTREAL (CANADA) FROM 2 – 4 JULY



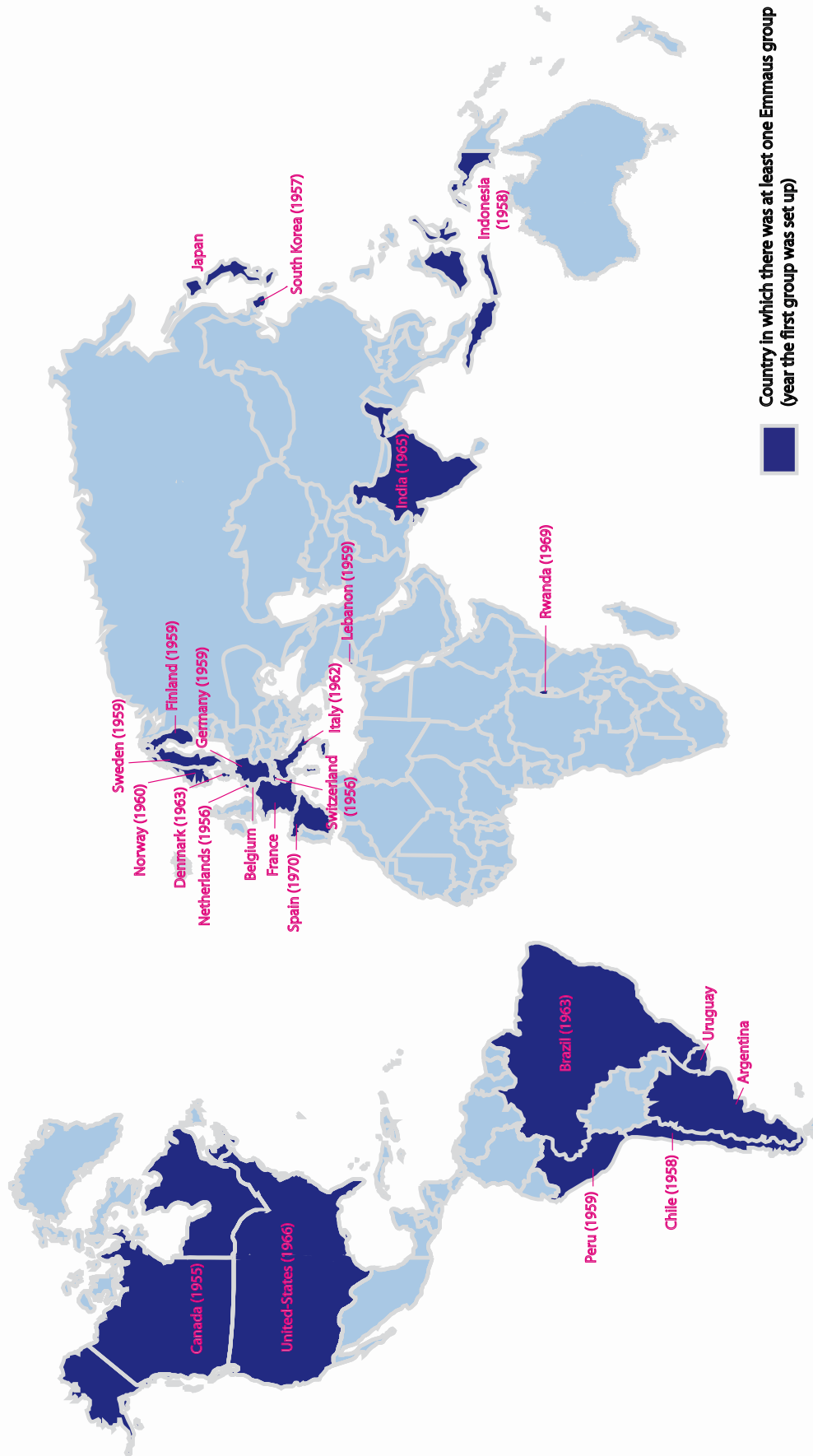
This second General Assembly was Emmaus International's founding Assembly. It adopted the statutes of "the Emmaus International association, an (...) international, non-governmental and non-profit association." The Assembly determined the geographical regions, elected the members of the Board to represent the regions and set up a permanent International Secretariat. The Executive Committee comprised three elected members: Marcel Farine, President (Switzerland), José Balista, Vice-President (Argentina), Gaëtan Raymond, General Secretary (Canada), plus Abbé Pierre, the Movement's founder and ex-officio member. The statutes were signed by 95 of the 120 organisations in attendance. These organisations had come from 20 countries on four continents. The Movement also created a publication, the *Newsletter*.

→ The 1972 Executive Committee document: the start of a reflection process to coincide with Emmaus' 25th anniversary

In late December 1972, the Executive Committee sent an extensive survey to all the member organisations in preparation for the 25th anniversary of the Emmaus Movement. **The need to define a common basis that would be acceptable to all the groups became apparent** because of the increase in the number of member groups and the sheer range of their activities. To contribute to the debate, the Committee prepared a document entitled 'Emmaus: past and future', which aimed to "interpret the Emmaus Manifesto" in order to "get to know each other better, strengthen a feeling of belonging, learn from the successes and mistakes of the past" and to provide a reminder of the "context" in which Emmaus does its work.

→ East Bengal refugee appeal

In 1971, the civil war was raging in the Pakistani province of East Bengal, which wanted to break away from West Pakistan, causing some 10 million refugees to cross the border into neighbouring India. A third world war was a distinct possibility. Abbé Pierre travelled to India with Daniel Mayer (President of the Human Rights League) on the invitation of Indira Gandhi, the prime minister of India at the time, to attend a conference that aimed to resolve the crisis. On his return, he sent a letter on 27 October 1971 to 38 000 French mayors because "local districts are the first level at which people act as citizens." **He called on them to set up twinning agreements to help the Bengali refugee camps in India.** Several committees of Friends of Emmaus responded to the appeal and joined together in the *Union des comités*



de jumelage - coopération. This grouping developed into the *Peuples Solidaires* movement, which is still active today. The initiative was also extended to Italy.

→ Emmaus International Newsletter issue 1, 1972

The first Emmaus International *Newsletter* was published in July 1972. From 1974, it was edited by the Emmaus International Information Department and **used groups' testimonies to forge links between them**. The *Newsletter* also informed them about developments in the Movement. It contained background political, economic and social articles that analysed the situation in given countries or globally and appeals (petitions, appeals for volunteers and for donations). The *Newsletter* was circulated in the Movement and was published until March 2008 (issue 143).

→ 1972: creation of the Emmaus France Liaison Committee

In 1971, **two major groupings of communities brought together most of the Emmaus communities in France** - the *Union centrale des communautés* (UCC) and the *Union des amis et compagnons d'Emmaüs* (UACE). The member communities broadly did the same sort of recycling, sorting and reselling work but differed in terms of their internal organisation, their vision of solidarity and above all their ties with Abbé Pierre. Since the split in 1956, they had lived in ignorance of each other and sometimes in outright conflict.

The 1971 Montreal General Assembly was the opportunity for their representatives to meet, with this being the first meeting for many of them. On the return flight, some of them decided to meet again in France, especially because the country was now an Emmaus International region with a representative on the Board. On their own initiative they created **the Emmaus France Liaison Committee** in 1972, which met regularly and ran several campaigns aimed at the French authorities on behalf of Emmaus.

Profile of José María Llorens – Argentina

An Argentine Jesuit worker priest, from 1958 José María Llorens fought alongside people who were living illegally on a public rubbish dump in the San Martín district of Mendoza (Argentina) to stop their huts from being demolished and then for better living conditions, dignity and the right to education. He went to live with them and helped 80 poor families form a cooperative to build homes and feed themselves. The cooperative incorporated the Emmaus Argentina National Secretariat in 1980. José María Llorens was very intuitive and told the local authorities about the unacceptable extreme poverty in which part of the population was living. Several arrests and an attempt to murder him did not silence him and instead strengthened his message.



→ 1973: appeal for the Chilean political prisoners

In the early 1970s, Emmaus Temuco in Chile was actively supporting the Mapuche indigenous communities who were fighting to recover their ancestral lands. In the immediate aftermath of General Pinochet's coup d'état on 11 September 1973, two community leaders, Carlos Melillán and Óscar Pregnán, were arrested by the army and tortured. The Emmaus International Executive Committee mobilised the groups in several countries to save these members of the Movement and issue 8 of the *Newsletter* publicised the campaign.

Wearing all of his military medals, Abbé Pierre travelled to Chile to meet with the military authorities. He only just managed to free them in exchange for them going into exile in France. The 1974 General Assembly entrusted the Emmaus International Information Centre to Carlos, Óscar and their wives.

1974: THIRD GENERAL ASSEMBLY IN CHARENTON (FRANCE) FROM 9 – 13 SEPTEMBER

The 1974 General Assembly was meant to be held in Rwanda in Africa. However, a few months before the Assembly, local fighting between Tutsis and Hutus forced the leaders of Emmaus Rwanda to cancel the event. A fallback solution was found in France.

This third Assembly coincided with Emmaus' 25th anniversary. As an extension of the 1972 survey and also due to a few internal tensions, the theme chosen for the workshops was 'Emmaus and its commitment'. The workshops reaffirmed the principle that is in the Universal Manifesto: "everyone's freedom to make their own religious, philosophical and political choices." Some groups were reminded that they must "comply with the requirements of article 7 of the Manifesto" in order to "ensure that goodwill and tendencies be united in their groups." The **Movement reiterated its complete independence from any outside ideologies**, leaving the door open to anyone who is needy. The Assembly also addressed the role and aims of the Friends of Emmaus.

The meeting divided the Movement into nine regions: Africa, North America, South America, Asia/Far East, Asia/India and Bangladesh, Middle East (Lebanon) and in Europe the Nordic countries, France and other European countries.

→ 1974–75: the first containers were sent

Since 1974, solidarity has been shown at Emmaus by groups that collect a lot of goods sending containers to groups whose economic contexts do not enable them to collect enough. The poverty experienced by victims of the Chilean dictatorship and described by the leaders of Emmaus Las Urracas who had taken refuge in France led to Emmaus Le Plessis-Tréville and Emmaus Bougival (Paris Region) sending a first load of clothing in 1974. Many containers were to follow sent by communities from a number of European countries (including Germany, Finland, the Netherlands and France) to Chile and then to other Emmaus groups in Latin America. Apart from making up shortfalls, this form of solidarity helps to generate additional resources for social initiatives in the areas concerned.

→ October 1976: the International Secretariat is transferred from Montreal to Charenton

In October 1976, the Board decided to transfer the Emmaus International Secretariat from Montreal to Charenton (in the suburbs of Paris) in order to bring it closer to most of the member groups, almost half of which were located in France and a quarter elsewhere in Europe. The Board elected Hervé Teule as the General Secretary, a role he would fulfil until 1986.

Over time the Charenton offices became too cramped to house Emmaus International's growing work and the secretariat moved in 1986 to a small house that had been purchased in Alfortville. Abbé Pierre spent several years there at the end of his life, thus keeping

in touch with the worldwide Movement. The last move came in May 2008 to Montreuil (also in the Paris region) where the headquarters of Emmaus International, Emmaus Europe and Emmaus France are now located.

→ 1978: Emmaus France national meeting

In 1977, the post of French representative on the Emmaus International Board became vacant following the departure of the representative and deputy. In early 1978, the Emmaus International Executive Committee asked the Emmaus France Liaison Committee to bring together the Emmaus groups in France to elect a representative. The Liaison Committee then organised the first national Emmaus France meeting solely for the communities on 10 - 11 June 1978. The 40 communities in attendance (out of a total of 50 in existence at that time) realised that they did not know each other and decided to forge closer ties at meetings arranged at sub-regional level, moving beyond the divide between the federations.

Profile of Lucy Poulin – US

A Carmelite sister in Maine (US), Lucy Poulin left the convent in the 1970s to work locally with women who were unemployed following a factory closure. She founded and managed a local crafts cooperative, H.O.M.E (Homeworkers Organized for More Employment), for the inhabitants of the poor rural area of Hancock. The tourist industry was increasing property speculation in this region, in which many people were homeless, so Lucy Poulin set up a group that bought plots of land and built traditional homes on them for the poorest people in society. She read about Emmaus and Abbé Pierre in a magazine article and got in touch with the Movement. H.O.M.E. became a member of Emmaus International in 1986.



1979: FOURTH GENERAL ASSEMBLY IN ÅRHUS (DENMARK) FROM 25 – 28 OCTOBER

The 1979 General Assembly was marked by the global political and economic crisis which meant that Emmaus had to contend with new challenges. Most of the meeting was devoted to discussions on the theme of 'Emmaus, one and many, many and one.' **The Emmaus**



International statutes were revised for the first time. The number of representatives on the Board from each region (elected by the regional assemblies) was raised to two if the region had over five member organisations, i.e. 14 in total, the president and vice-president were to be elected by the Board and the members of the Executive Committee could be chosen from outside the Board. The following people were immediately elected to make up the new EC alongside Abbé Pierre: Jean Wilken (Netherlands, President), José Balista (Argentina, Vice-President) and Hervé Teule (France, General Secretary). The new statutes defined the role of the nations and regions and clarified which level was the most suited to sorting out relations between groups.

Profile of Jean Wilken, the second President of Emmaus International

In 1955-6, Jean Wilken, a young Dutch nurse, volunteered at the Neuilly-Plaisance international youth hostel. He looked after visitors and sometimes worked as community leader at the neighbouring community. He was helped by a young Dutch volunteer, Elisabeth, who became his wife. On their return to Holland, they publicised Abbé Pierre's message and the Emmaus solidarity model, encouraging solidarity initiatives to be set up in 'Third World' countries. The first Emmaus community in the Netherlands opened in Haarzuilens, close to Utrecht, in 1966.



Jean Wilken represented José Balista on the Executive Committee when the latter was unable to attend between 1976-9 and consequently got to know other Emmaus groups. He was elected president of Emmaus International by the 1979 General Assembly and supported the enlargement of the Movement and the much-needed expansion of the role of the international secretariat until the end of his term of office in 1986. Jean Wilken laid the foundations for the regionalisation of Emmaus and placed the poorest countries at the forefront in the international governing bodies.

→ Adoption of the Scope and limits of Emmaus' social commitment

The conclusions of the 'Emmaus and its commitment' workshop at the 1974 GA on the need for the Emmaus groups to be religiously and politically independent caused controversy, as some members wanted to exclude groups from Emmaus International that supported political parties. The Executive Committee reworked its document in order to give the Movement a clear stance, calling it 'Scope and limits of Emmaus' social commitment'. The document was approved by the 1976 Board meeting and ratified by the 1979 GA.

It is a vital document as it further develops the ideas contained in the Universal Manifesto. It states that "this commitment implies that **Emmaus will always be in conflict with those who, consciously or unconsciously, are the cause of these sufferings**, especially national or international groups which exert an oppressive influence." It recognises that each group is entitled to "commit itself to a particular (political or religious) option" as long as it "clearly specifies in public that this is a special choice, peculiar to this group and not the commitment of the Movement as a whole." These principles are still valid today, particularly in light of Emmaus groups' increasingly diverse situations.

→ Three documents were adopted at the 1981 Board meeting

The 1981 Board meeting in The Hague (Netherlands) proved to be a real turning point, as discussions were not held solely in French for the first time. **The meeting adopted three documents** giving the different members of the Movement shared points of reference. **The documents respectively gave a definition of an Emmaus community, the role of a Committee of Friends and explained what a youth camp is** (a temporary community).

It also adopted a document entitled 'Emmaus works to support the Third World' which **set the criteria for Emmaus International and its groups' solidarity work**. Specifically, this support "should involve the local population in their development. Solidarity should favour preventive over curative action in all areas (health, education, environment, housing etc). It should prioritise initiatives that quickly lead to independence and financial self-sufficiency. The Movement's work should be non-denominational and non-partisan."

→ 1983: Emmaus International was registered as a non-profit association in France

As a result of legislation being simplified, Emmaus International was officially declared in France to be a non-profit organisation (governed by the law of 1 July 1901) and consequently acquired legal status under French law.

→ 1983, the first Board meeting outside Europe

The 1983 Board meeting was an important milestone in Emmaus International's history, as it was held for the first time outside Europe, where the majority of the member groups were based, and took place in Lima in Peru. The aim was to give members from other continents the chance to discover first hand the situation experienced by South American groups.



Profile of Martine Savarimuthu & Kousalya Seethapathy – India

The son of farm workers and a *dalit*, Martine Savarimuthu studied under Father Pierre Ceyrac in Madras (now Chennai) where he trained to become a social worker. He subsequently went on to become a lawyer. Martine devoted himself to the *dalits* (previously known as the Untouchables) and to defending their civic and social rights. He founded the Village Community Development Society (VCDS) with them, funded by Swallows from Sweden, and that was how he discovered the Emmaus Movement in 1984, with VCDS becoming a member in 1992.

Kousalya Seethapathy is from a higher caste. Her parents allowed her to go to school, which girls from her village were not allowed to do. She gained the conviction that women's independence could be achieved through education and work. She married Martine in 1977, defying tradition and her family's opposition, and was consequently excluded from her caste. In 1980, she and Martine founded VCDS, which fights for the rights of poor women and for education for children. The American Biographical Institute named her Woman of the Year in 2000 for India. Kousalya Seethapathy was elected onto the Emmaus International Executive Committee in 2007.

1984: FIFTH GENERAL ASSEMBLY IN NAMUR (BELGIUM) FROM 4 – 6 SEPTEMBER

The theme of this assembly was 'Emmaus today'. It looked at the presence and role of young people in the Movement and a new development phenomenon in so-called 'developed' countries: the 'new poor'. **The joint declaration made by the Emmaus groups from Latin America and the US**, which was read out and applauded at the GA and circulated in issue 48 of the Newsletter, **is particularly noteworthy**. Focused on working with the poor from both North and South America, they made "a joint appeal to all the countries of North and South America to avoid a policy of domination and interference in political, social and economic affairs (...) so that there is real disarmament (...) a dialogue with the Soviet Union." They all shared the same ethos: "We support the poor, justice and liberation, and we oppose all the forces that exploit, enslave, dominate and manipulate." Finally, they decided to maintain regular contact between their communities.

Profile of Albert Tévoédjrè – Benin

Born in 1929 in Porto Novo (Benin), Albert Tévoédjrè has a doctorate in economic and social sciences. Throughout his life he has held posts of great responsibility in Benin and then in a number of international organisations, notably the International Labour Organisation (ILO) in Geneva. In 1977, Tévoédjrè published *La Pauvreté, richesse des peuples* (Poverty, the wealth of mankind), a daring book that led to him being invited as guest speaker at the Emmaus International General Assembly in 1984. This proved to be the start of a long and fruitful friendship with Abbé Pierre and the Emmaus Movement and led to Emmaus being founded in Benin in 1988. Tévoédjrè returned to his country after a long time spent abroad and worked for democracy in Benin following the long dictatorship.

Profile of Rogelio Urquiza – Argentina

An Argentine Jesuit priest and university director of education following a career as a psychology lecturer, Rogelio Urquiza worked alongside Father José María Llorens to develop the district of Mendoza by the end of the 1970s. A member of the Board, he was appointed Executive Committee member for Latin America in 1983. His many visits to Europe and his involvement in the Verona GA in 1988 enabled him to see the benefits of creating an Emmaus community in the district of San Martín in Mendoza. In 1991, he became the first member of the Executive Committee from the 'Third World'. Rogelio founded and encouraged a large number of educational projects in the Latin American Emmaus groups. His vision of Emmaus is summarised by the slogan he used for the Board meeting held in Burzaco in 1991: "Our goal is for poor people to change their own lives." Rogelio passed away on 9 August 2009.

→ 1986: Creation of Emmaus France

The success of the national meetings of the Emmaus groups from France in 1978 enabled the communities to meet in sub-regions and to open up to other types of groups. The different tendencies came together, not without there being ups and downs, but the discussion process on how they could work together did progress. In 1986, 30 years after the UACE–UCC split, all of the French Emmaus groups



(communities, committees of friends and other associations) joined one organisation - Emmaus France. This new organisation became a contact for the French authorities and ran themed campaigns on behalf of all of its members.

1988 : SIXTH GENERAL ASSEMBLY IN VERONA (ITALY) FROM 21 – 23 SEPTEMBER

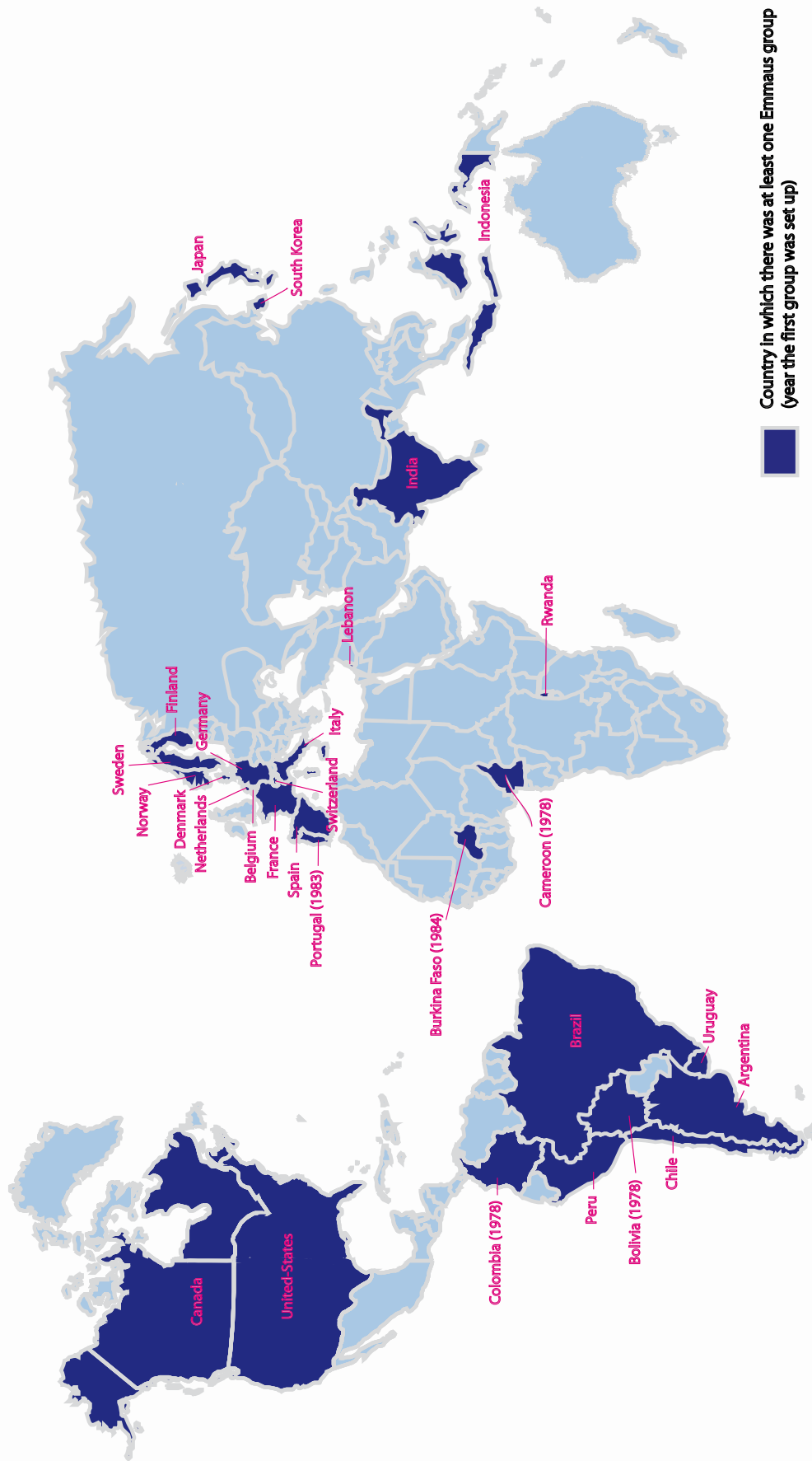
The EI General Assembly met in 1988 in Verona and debated the theme of 'What should Emmaus be doing? What change should it be targeting?' The Assembly adopted new policy directions and proposals for the whole Movement published in 1996 'in Solidaires pour la justice' (United for Justice). **It started a minor revision of the statutes**, including the addition of a chapter on the regions, defining the composition and role of the regional assemblies and representatives, increasing the size of the Executive Committee from three to five members (in addition to the founder) and adding a paragraph on the federations and the conditions they must meet to become a member of Emmaus International.

African guest participants, who had mainly come from Benin and Burkina Faso, attended the GA as observers with the idea of bringing their work closer to EI's own work.

Profile of Franco Bettoli, third President of Emmaus International

The Italian Franco Bettoli was a president who marked the history of Emmaus International. He joined the Movement in 1967 via the European youth camps scheme and was involved in them until 1972. He then used this experience to set up Emmaus Laterina close to Arezzo in Italy, along with his wife Margit from Denmark (who he met at the youth camps). A man of action with strong convictions, he worked with Abbé Pierre in 1971 to set up cooperation twinning schemes between Italy and Bangladesh and later Burkina Faso. Bettoli was elected Vice-President of Emmaus International in 1981, becoming president in 1986, and reinforced the political dimension in the regional assemblies. He made a personal commitment and got the Movement involved in a range of international campaigning issues: supporting the campaign for the return of democracy in Benin in 1990, setting up an 'Ex-Soviet block countries committee' following the fall of the Berlin Wall to coordinate support from Emmaus groups in Western Europe for the countries of the ex-Soviet block and creating the 'Bosnia Committee' to coordinate the aid provided by Emmaus groups from Italy and France in the former Yugoslavia. Franco Bettoli internationalised the Emmaus International governing bodies by arranging the first Board meeting outside Europe in 1983 in Lima (Peru) and involved solidarity beneficiary countries in decision-making. He put forward the idea of revising EI's statutes in 1994 in order to imbibe them with a more collective and political vision. This revision partially came to fruition in 2003. His time at Emmaus International "captivated, shook things up, encouraged people to surpass themselves and gave an example of striking the right balance between reflection and action." (Jean Rousseau, 8 April 2008, at Franco Bettoli's funeral).





→ Letter to the International Monetary Fund (IMF)

The Verona GA drafted a letter to the members of the IMF, who were meeting in Berlin, in which it **criticised the crippling foreign debt of countries from the world's central belt and south** and highlighted the responsibility held by countries with capitalist economies. These 'rich' countries should be able to maintain their social spending and the poor countries should limit their spending on weapons. The letter stressed **the need to bring all the countries and all the world's poor people together and involve them in decisions regarding investment** and the management of the world economic system.

→ 1988: re-launch in Africa (Benin)

By 1988 the Movement had no members in Africa following the decision taken by the Gatagara group in Rwanda to continue its work outside the framework of the Emmaus Movement. However, the ties forged between Albert Tévoédjrè and Emmaus International would enable Emmaus to relaunch in Africa. Albert Tévoédjrè met **Véronique Gnanih** (picture) and put her in contact with Emmaus so that she could set up a household waste treatment business in Porto Novo (Benin) and Emmaus Tohouè was created in 1989. At the same time, three members of the Executive Committee met Monsignor Isidore de Souza, the coadjutor bishop of Cotonou, and invited him to come and stay at an Emmaus community in France. He was won over and his faith in humankind was reinforced by the experience. **Monsignor Isidore de Souza** showered praise upon the Emmaus model at the Vatican and then in 1991 created an Emmaus farming community, Emmaus Hêvié, which is now based in Pahou. A comparable process took place in Burkina Faso. The partnership between Emmaus d'Arezzo (Italy) and the local NGOs developed, leading to two local organisations joining the Movement in 1990: the Beneb-nooma cultural and social association and the Pag-la-Yiri women's association from Zabré.

→ November 1989: first EI colloquium in Africa

Following the GA expressing its wish for Emmaus International "to open up to new groups in the world..." and based on the suggestion of the President, Franco Bettoli, the first regional meeting of Emmaus in Africa was held in Porto Novo (Benin) in November 1989. Associations from Benin, Burkina Faso and Cameroon – mainly working in rural areas and interested in joining Emmaus – and European groups were in attendance. The African associations talked about what attracted them to the Emmaus model and the other participants evoked the difficulties being experienced in Europe. The discussions focused on the idea of an alternative brand of trade using goods collected by Emmaus in the developed world (an idea that foreshadowed the container system). Albert Tévoédjrè was appointed continental advisor for Africa. Following this meeting, two organisations were created in Burkina Faso - *Solidarité et Entraide Mutuelle au Sahel* (S.E.MU.S.) and *Emmaüs Solidarité Ouaga* (ESO), both of which are now members of Emmaus International.

→ October 1990: campaign for democracy in Benin

In December 1989 Benin was a broken country with people struggling for human rights following 17 years of a Marxist-Leninist dictatorship. **Albert Tévoédjrè and Isidore de Souza took part in the 'Forces vives de la nation' conference** organised by the regime bringing together all the different socio-professional groups. The

Assembly responded to the government by proclaiming its sovereignty and made concrete proposals for a return to rule of law and a multi-party system. Isidore de Souza was elected president of the High Council of the Republic, tasked with preparing a constitutional referendum, presidential and general elections. There was no bloodshed during the process. Abbé Pierre and an EI delegation travelled to the country in October 1990 to support the Emmaus companions and friends in Benin as part of a **lobbying and information campaign on the issue of 'Overcoming fatality in Africa'**.

→ February 1991: second EI colloquium in Africa

This second meeting was marked by the involvement of Rogelio Urquiza in his role as Executive Committee member for Latin America and that of two newly created organisations (SEMUS and ESO). They firstly discussed the issue of tailored training for the African associations and the meeting then looked at technology exchanges between African organisations to encourage community development. Work emerged as a vital means of progressing towards independence. The European participants were there to "listen and understand" in order to subsequently be able to relay the information to the public in their home countries. A need for information about Emmaus and its history also became apparent at the meeting.



→ The container system was opened up to other countries and continents in the 1990s

The containers, which until that time had been sent from Europe to the groups in Latin America, were opened up to Africa following a discussion on alternative trade at the first colloquium in Africa in 1989. Between 1988 and 1994, the Emmaus International 'containers' initiative grew from an average of three containers a year to close to 20.

1992: SEVENTH GENERAL ASSEMBLY IN COLOGNE (GERMANY) FROM 1 – 4 SEPTEMBER

The Movement met in Cologne to address the theme of, 'With the poor, the builders of a socially responsible global society', **examining poverty chiefly from an economic perspective**. The assembly opened with a day dedicated to the different continents at which delegates listened to reports from each region, four years on from the Verona statutory reforms. **The Movement opened up to associations from Eastern Europe** at this assembly, having come into contact with them following the fall of the Berlin Wall in 1989.



Several of the associations were invited to attend as observers (Estonia, Poland, Czechoslovakia and the former DDR). **Ten policy areas, 10 proposals and 10 questions were ranked in order of priority and then adopted by the GA**, extending and further developing the ones adopted in 1988. The first priorities focused on developing international partnerships and getting to know each other better. Finally, commissions and committees were set up to work on general areas and specific programmes.

→ 1990s: twinning arrangements

Emmaus group-to-group partnerships and twinning agreements emerged rapidly. They were often informal and came about as a result of chance encounters. **The Cologne GA particularly encouraged international solidarity exchanges** (especially North/South) defining them as "the exchange of people, information, sharing of resources, forming collectives and alliances." It stressed the importance of the two parties having a twinning agreement providing a framework for their involvement, with the quality and not the quantity of the relationship, an ability to listen, acknowledgement of diversity, respect for needs and the friendship that grew up being of primary importance. A group-to-group exchanges guide, along with an agreement, was drafted to prevent the development of a relationship in which one party felt obligated to or dependent upon the other.



→ 1992: EI European days at the European Parliament

3 - 4 February 1992 constituted a first for Emmaus International as it arranged the 'European discussion days on a socially conscious Europe' at the European Parliament in Brussels (Belgium), drawing on the expertise of the Movement, which at that time had members in nine of the 12 countries of the European Economic Community. Jacques de Vos, Emmaus International's General Secretary, was the main architect of the discussion days. The aim was to meet and raise MEPs' awareness about the need for a Europe that goes "beyond divisions, suffering and exclusion and has an economy that benefits humankind." In a closing letter to the MEPs, the participants demanded that a three-fold European law be created: a citizens' law, a law governing non-profit associations and a solidarity law.

→ 1992: the *Terre aux humains* colloquium in Lyon (France) on 27 November

An international colloquium was held in Lyon on Abbé Pierre's 80th birthday on 27 November 1992 to discuss the premise, 'The earth is for humans'. International public figures spoke at the colloquium: Jacques Delors (President of the European Commission) on 'What future for humankind?'; Jacques Sommet (writer and philosopher) on 'Humans who are able to resist in order to save the future' and Isidore de Souza (Bishop of Cotonou) on 'The future of humankind will be built with the poor' to which different figures from the Movement responded.

→ 1992: war in Bosnia and Abbé Pierre and EI take a political stance

Emmaus had been working in Bosnia since 1992 via the active efforts of a handful of French and Italian communities to aid the local population. **In response to the war which intensified over the following years, Abbé Pierre spoke out in anger** and with Emmaus wrote an

open letter to the president of France calling on the country to bomb Serbian military facilities and to denounce the UN's inability to keep its commitment to maintain peace. His stance was heavily criticised within the Movement but for Abbé Pierre, it was part of his "realistic pacifist conscience" and came in response to the offence of "failing to assist people in danger". Several convoys were arranged up until late 1995 to transport supplies and materials to the refugees and war victims.

→ **1992: Emmaus International joined the European Anti-Poverty Network** as a trans-national organisation. The network was created to represent organisations involved in the fight against poverty and social exclusion at the European Union.

→ **1993: Emmaus International obtained ECOSOC consultative status** (UN Economic and Social Council) enabling the organisation to attend meetings as an observer and make proposals.

→ **July 1994: Assembly of the World's 'Less Powerful Peoples'** Alongside the G7 summit in Naples (Italy) in 1994, the Emmaus Movement organised an assembly / evening meeting of the World's Less Powerful Peoples, a chance to reflect, inform, challenge and make proposals. Without opposing the 'big seven' most industrialised nations, this assembly demonstrated that "less powerful peoples are seeking a positive dialogue in order to design a new world order." The 'less powerful peoples' submitted their proposals entitled 'Moving towards a new global social contract' to the members of the G7.

→ **1995: world summit for social development, organised by the UN – Copenhagen (Denmark)**

Thanks to holding ECOSOC consultative status, three members of the Board and a staff member from the Emmaus International secretariat took part in this summit and forged ties with NGOs. Emmaus International's reports on the summit and preparatory meetings were circulated to EU decision-makers and over 200 NGOs worldwide.

Profile of Selwyn Image – UK

In Cambridge (UK), volunteers were distributing soup to homeless people when one of them shouted, "we don't need food, we need work!" One of these volunteers, Selwyn Image, suddenly thought back to the 1960s and the months he spent as a volunteer at Emmaus Neuilly-Plaisance (France). He got in contact with Emmaus International and launched the first UK Emmaus community in Cambridge.



1996: EIGHTH GENERAL ASSEMBLY AT UNESCO IN PARIS (FRANCE) FROM 9 – 12 SEPTEMBER

The eighth Emmaus General Assembly was held in Paris on the theme of 'United for justice'. It adopted two new founding texts: the 'Principles and Membership Charter' and 'Solidarity Commitments'.

→ Principles and Membership Charter

This charter sets out the shared objectives covering the Movement's identity and membership of it, explains its unique character and lists the rights and obligations of Emmaus International member groups.

The charter stems from debates on admission into EI of groups without income-generating activities enabling them to become financially independent (1988 Board Meeting). At subsequent meetings, the Board discussed "basic criteria, to be set by the whole Emmaus Movement" and "local criteria" to be adapted by each region. The final version of the charter was adopted by the GA in 1996. *See appendix*

→ Solidarity commitments

This document provides clarification about the Movement's fundamental values, lists the challenges of modern-day society and proposes ways of bringing about change. It is the result of discussions held from 1994 onwards. The version adopted by the GA in 1996 was reworded to ensure greater clarity by the Board, which adopted the final draft in 1999. *See appendix*

→ The annual solidarity sale became compulsory

The 1996 General Assembly ratified a Board decision and "decided that all groups must commit to holding an annual solidarity sale to support the whole Movement." This meant that the groups had to transfer the takings from a sale to Emmaus International every year. The funds raised by the sale enabled groups' local projects to be financed. The projects were reviewed by the regions and then approved by the specially-created solidarity committee.

→ 1998: Board document on situations of injustice

At the 1998 Board meeting, the Latin American and Indian representatives stressed that **social activists and leaders of groups involved in the fight for human rights were increasingly facing threats and violence** from governments, commercial and financial companies and political parties which were trying to prevent people from consolidating their organisations. The Board approved the declaration that it had drafted on **the Emmaus Movement's duty to offer these groups moral and economic support** and also on the political stance taken and on the roll-out of tangible initiatives to strengthen their local position. *See appendix*

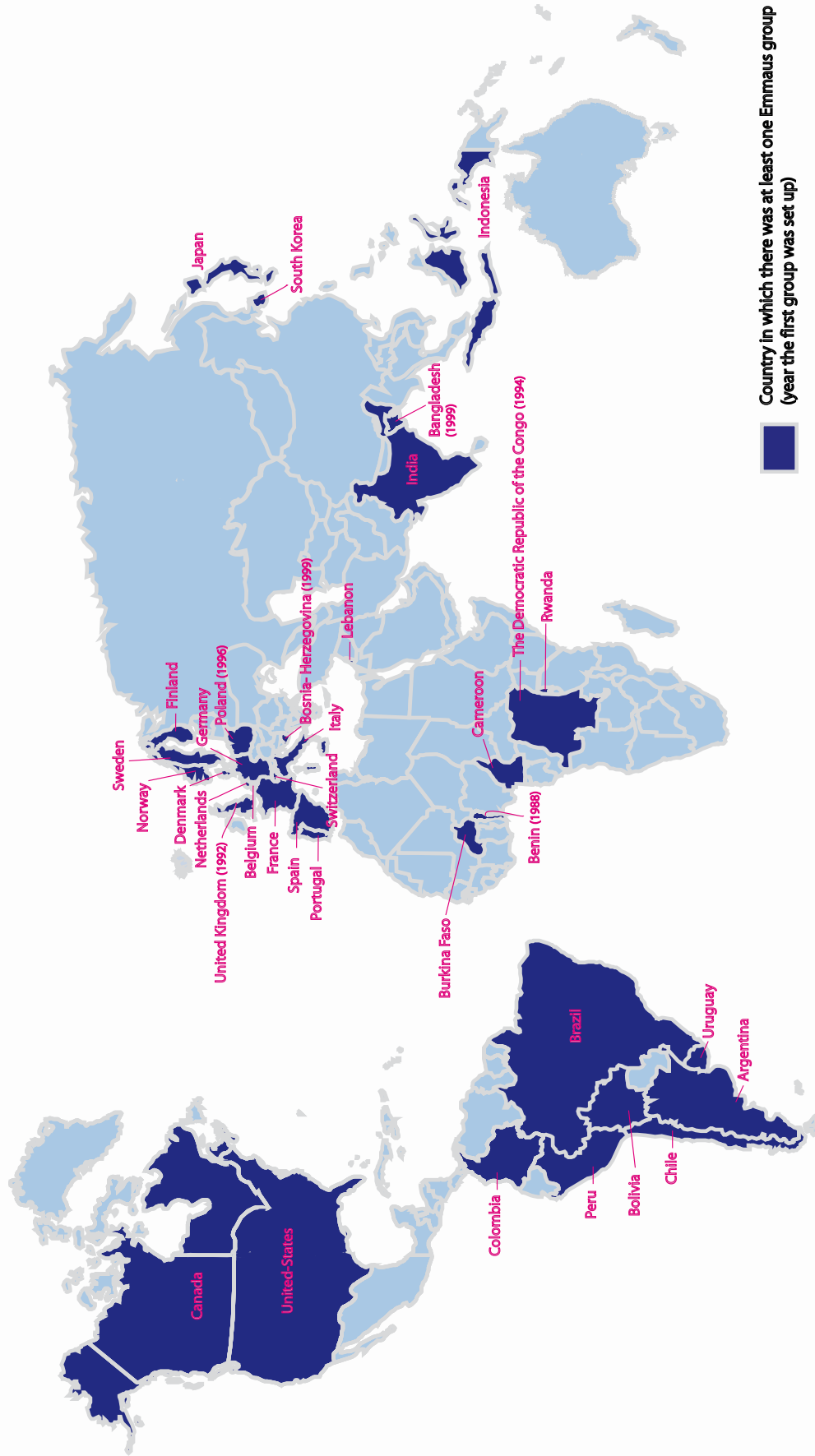
1999: NINTH ASSEMBLY IN ORLÉANS (FRANCE) FROM 24 – 25 SEPTEMBER

This General Assembly coincided with Emmaus' 50th anniversary on the theme of 'Emmaus can change the world' and was held at the dawn of the third millennium, which was synonymous with the new challenges of the struggle against exclusion. **The foundations of the Movement's future collective political action areas had been laid by the end of this Assembly** with a migration and development committee and a health committee being created. The membership dues to be paid by groups to Emmaus International were set at 1.5% of their turnover at this Assembly. The issues of the Movement's message(s) and the role of young people in Emmaus were raised.

Profile of Renzo Fior, the fourth President of Emmaus International

The Italian Renzo Fior, Emmaus International's fourth president, joined the Movement when he became leader of Emmaus Verona (Italy) in 1976. Having launched Emmaus Villafranca in 1985, he gradually took on more responsibility in the Emmaus Movement, firstly





at national, then at European and finally at international level, when he was elected president by the 1999 GA. Renzo Fior was re-elected in 2003 and over the course of his two terms of office completed the revision of Emmaus International's statutes and the restructuring of the Movement into four new regions, giving each level a role and responsibilities. His ability to listen, his patience, people-skills and desire to widen participation, particularly at Board level, left an impression. He used to sign off documents with the phrase "peace, happiness and courage".

→ 'Protesting against the globalisation of poverty'

This was the message publicised by the General Assembly to coincide with Emmaus' 50th anniversary. It called on each and every citizen around the world to take action in the following four areas: "fight for the globalisation of fraternity, fight for an economy that includes marginalised and excluded people, become an agent for a major change of mentality, fight for democracy in the world and against religious, ethnic and cultural intolerance." See appendix

2003: TENTH GENERAL ASSEMBLY IN OUAGADOUGOU (BURKINA FASO) FROM 17 – 22 NOVEMBER



The 2003 GA in Ouagadougou (Burkina Faso) proved to be particularly important in EI's history, firstly due to the choice of venue, as the Assembly was held for the very first time in a country in the developing world. In a friendly atmosphere, **the Assembly adopted the revised version of Emmaus International's statutes**, which defined the role and responsibilities of the regions and nations with decentralisation in mind.

Following workshops on 'Denouncing injustice and acting together', **the GA adopted a collective work programme for the period up to the following GA (2007) based on five premises:** 'For a fair economy', 'for a liberating awareness', 'for new responsible lifestyles and consumption methods', 'for ethical finance' and 'for a peaceful world free of violence.' The Assembly left it up to the Board and the Executive Committee to identify and implement the initiatives that would render concrete these concepts.

→ 2003: makeup of the Executive Committee

The Board meeting that followed the GA elected a new Executive Committee. For the first time, it was made up of at least one representative per continental region. The Committee had the following members: Renzo Fior (President, Italy), Koudbi Koala (Vice-President, Burkina Faso), Ulla Hoyer (Secretary, Finland), René Bettiga (Treasurer, France), Jaime Jiménez (member, Bolivia), Abbé Pierre (founder) and two co-opted members - Claude Audi (Lebanon) and Martine Vernisse (France).

→ 2004 Board meeting: major decisions applying the 2003 GA's policy guidelines

Adoption of three priority programmes

In line with the mandate given by the 2003 GA based on the observation that people are deprived of their rights all around the world and to follow up the initiatives run by the groups and/or collectively for several years, the Board implemented three joint priority action areas: ethical finance, combating human trafficking in all of its forms worldwide, and commitment to the issue of water (particularly water ownership and management). **Each of these areas aimed to establish a shared political stance in line with Emmaus' founding principles of "taking action and raising awareness", made legitimate by a pilot initiative.**

- Water

Water access is a global problem (13% of humankind has no access to water and 42% has no sanitation) affecting many Emmaus groups outside Europe. European groups, meanwhile, are affected by water privatisation. The 2003 GA's decision to work for a "fair economy" and "for new lifestyles and consumption methods" led the Board at its 2004 meeting to **select access to water and sanitation, campaigning against water privatisation and fostering good practice, as a priority work area.** The groups were therefore consulted in order to identify a potential pilot initiative and invited to implement responsible practices and run shared initiatives, for example, a referendum on water was held in Uruguay in 2005.

In 2005, the Executive Committee chose Lake Nokoué in Benin as the development site for a pilot water and sanitation access programme (for 70 000 people). The project had been put forward by Africa and was approved and set in motion by the 2006 Board meeting.

- Ethical finance

The idea of promoting 'a different kind of economy' at Emmaus is a long-standing one and has been raised at many General Assemblies (proposals were made in 1988 and 1992 on zero interest rate loans, for example). Ethical finance was established as a priority programme at 2004 Board meeting in line with the two economic policy guidelines made by the 2003 GA.

The issue of debt in the developing world was denounced by many associations and EI was involved in publishing a book on foreign debt with Committee for the Abolition Third World Debt in 2006.

The idea of creating an Emmaus Ethical Investment Fund had been in the pipeline since 2003. In 2006, EI strengthened ties with an ethical bank, Banca Popolare Etica, of which Emmaus Italy is one of the founder members. The EEF (made up of groups' financial contributions) was used as a guarantee by Banca Etica for loans extended to solidarity associations (inside and outside Emmaus).

- Migration

In the 1990s, the European communities experienced a significant increase in the number of migrants wishing to join them (documented and undocumented migrants). **In accordance with Emmaus' universal principle of offering unconditional shelter and support, the 1999 GA created a migration and development collective.** The 2003 GA adopted a policy guideline "for a peaceful world free of violence" that the 2004 Board meeting turned into a priority programme on



combating human trafficking and all forms of contemporary slavery. The Movement then launched a **campaign against human trafficking**. The Europe region became heavily involved by implementing a solidarity initiative with Estonia to combat prostitution. The Action Days in Florence in October 2005 in which associations from 25 countries took part enabled the fight against contemporary slavery to be reviewed. The action days led to five practical proposals and collective political lobbying on the issue. **Other campaigns were to follow:** a demonstration in support of the Sangatte undocumented migrants in 2006 and EI launching the Migrants not Slaves Coalition in March 2007, which fought to get the international convention on the rights of migrant workers ratified.

Other areas were discussed but were not adopted as priority programmes.

- Education

The education programme originated in Latin America in 2000 when European member groups, who were bilaterally supporting education initiatives, took part in a sixth work camp in Chile. The gathering motivated other groups to become involved in this form of solidarity in the region. A common support fund was gradually set up over the course of the meetings between America and France between 2000 and 2007. In 2004, some 20 communities took part in a project dubbed 'France and Latin America resource pooling to help children' which involved funding education projects in America based on objective resource-allocation criteria.

- Health

The Movement's involvement in access to healthcare stems from a harsh reality: a large number of people in the most deprived groups are unable to afford treatment if they fall ill. As a result of this situation, the 1999 GA set up a health committee which fell within the framework of the Movement's internal solidarity work. The committee covered urgent medical expenses from time to time, without really being organised. However, **the African Mutual Health Fund got off the ground in 2002 in Benin and Burkina Faso** with the support of the French National Committee of Friends of Emmaus. The aim at the outset was to evaluate the local groups' needs and capacities and to design a system that was "adapted to the circumstances." Health had therefore become a priority in the Movement.



→ New regional divisions

The 2003 GA had given the Board a mandate to rework the regional divisions. The 2004 Board meeting created **four regions** corresponding to the following continents: Africa, America, Asia and Europe. The councillors of Emmaus International elected by these new regions sat on the Board for the first time in 2005.

→ Creation of two World Councils: the WCTNG and WCPAIS

The Board created two working groups in 2005, known as World Councils, tasked with looking in depth at specific areas. It created the:

- World Council for Training and New Generations
- World Council for Political Action and International Solidarity

The World Council members were elected by the regions for four years and meet once a year, contributing ideas, proposals and input for decision-making to the Board. They work in coordination with the Executive Committee, International Secretariat and the regions. Each World Council can make use of expert assessment from outside the Movement.

→ 2005: organic farming training course in Bangladesh

In September 2005, a sustainable farming training course was held in Bangladesh at Thanapara Swallows Development Society. It was organised by Emmaus Asia, whose members mostly farm organically. The 50 participants came from Emmaus groups from Asia, Africa, America and the International Secretariat. They were trained by a scientist, Dipak Kumar Ghosh, who is heavily involved in organic farming in Bangladesh. The training course puts forward a general strategy for farming land combining the earth, water and forests, using organic matter instead of chemical fertilisers, with a view to becoming economically independent and ensuring the sustainability of resources.

Profile of Raihan Ali – Bangladesh

At the age of 13, Raihan Ali survived a massacre of the men in his village by the Pakistani army during the Bangladesh Liberation War in 1971. He felt that “God had spared me so that I could help the women who survived the massacre.” He started his social work in 1976 with the Thanapara association (now an EI member and founded by Swallows from Sweden) and took on increasing responsibility, becoming director in 2001.

He developed international solidarity relations (funding and exporting Fair Trade crafts to Europe and Japan), ensured that several hundred people earned a proper wage, set up microcredit and promoted women’s rights. His group is heavily involved in the campaign against arsenic in water and in organic farming training. Raihan brings hope to the village’s residents by developing a fairer micro-society on a daily basis.



→ December 2005: work camp in Madagascar

Some 50 Emmaus groups from all around the world met up in Madagascar for a work camp organised by Emmaüs Vie from Antananarivo and Emmaus Africa. They worked together to build the foundations of a new community in Andranovelona and planted fruit trees so that Emmaüs Vie could develop new activities such as organic farming. The work camp also constituted an opportunity to debate the issue of water access for all, a very topical issue in Madagascar where 4/5 of the population has no water access and lives under the poverty threshold. While water has not yet been privatised and the government seems to have rejected the idea of privatisation, the authorities were debating whether or not the service should be free: some felt that charging was necessary, whereas it would be impossible for others. Lively debate ensued between the Emmaus representatives due to the presence of a government representative and because the representatives sometimes experience very different situations

in their own countries. However, everyone acknowledged that “they shared the same fundamental objective of water access, with water being shared, public property.”

→ 22 January 2007: Abbé Pierre’s death

Henri Grouès, better known as Abbé Pierre, passed away on the morning of 22 January 2007 at Val-de-Grâce hospital in Paris. **The Emmaus Movement devoted a week of tributes to him** as did ordinary people and their political leaders who spoke of the loss of a “colossal figure” in the fight against poverty. Public figures and the general public went to pay their respects in the Val-de-Grâce hospital chapel to pay their respects before the tribute night at the Paris-Bercy concert venue on 25 January, which 3000 people from all around the world attended. The religious ceremony was held on 26 January at Notre Dame Cathedral. In accordance with his family’s wishes, **the protocol for this type of service was radically changed.** Emmaus companions from all around the world occupied the first two rows, sitting in front of the president, prime minister and ministers. The ceremony was attended by 1500 companions in the cathedral itself and followed by thousands of people who gathered on the square outside and millions of TV viewers. While acknowledging the grief people felt, Renzo Fior, the President of Emmaus International, invited people to “**continue worldwide the work started in France in 1949**”. In accordance with Abbé Pierre’s wishes, he was buried in private alongside Lucie Coutaz and Georges Legay in Esteville Cemetery in Normandy (France).



→ March 2007: reforestation work camp in Indonesia

The aims of the work camp organised by Yayasan Penghibur and the Asia Region on the island of Java (Indonesia) in March 2007 were to carry out reforestation work and discuss the key issues to which Emmaus International is committed. Some 50 participants from all four corners of the world worked together over the course of two weeks and were able to find out about Asia's specific ecological and environmental problems.



2007: ELEVENTH GENERAL ASSEMBLY IN SARAJEVO (BOSNIA-HERZEGOVINA) FROM 8 – 13 OCTOBER

The theme of the Sarajevo Assembly was 'Let's move forward together' and was **the first Emmaus International General Assembly without the Movement's founder, Abbé Pierre**. The General Assembly accepted Abbé Pierre's will which made Emmaus International his sole legatee. A resolution on 'Together in diversity in the struggle to defend human rights' and a declaration on freedom of movement were adopted. Two new priority programmes were also adopted, thus increasing the number of programmes to five for the 2007-2011 period: the America Mutual Education Fund and the African Mutual Health Fund. In a symbolic gesture, Renzo Fior, the outgoing President, handed over Abbé Pierre's walking stick to his successor, Jean Rousseau.



Profile of Jean Rousseau, the fifth President of Emmaus International

The current president of Emmaus International, Jean Rousseau already had a long Emmaus 'career' behind him when he stood for election in 2007. He has a business background but quickly switched to an area that was close to his heart, becoming an Emmaus community leader in 1980. He gradually became involved in the Movement



outside Emmaus Angers, firstly as a member of the Committee of the *Union centrale des communautés Emmaüs* (France) and then as Emmaus France president from 1996 to 2002, a period during which he set in motion the reform of Emmaus France and the regrouping of the French communities. This post gave him automatic membership of the EI Board and he therefore took part in international meetings, in drafting the 'Solidarity Commitments' and the proposed new EI statutes between 1999 and 2002. In his eyes, being an elected representative is "a form of service and commitment" and the chance to "contribute everyday experience to the working groups and decision-making bodies." His mandate has been marked by the need to "keep going" following the death of the Movement's founder, to publicise his ideas and above all to bring together the Emmaus groups around the values expressed in the founding texts. He is tasked with implementing the five priority political action areas that were approved as of 2003, with involving groups in their development and with developing decentralisation and the organisational structure that has resulted from the reform of the statutes. A tireless worker, Jean Rousseau visits all the continents in turn in order to experience the diversity and wealth of Emmaus, while still deputy leader of Emmaus Angers.

→ Progress made on the priority programmes

- Water

A collective programme

As part of the water programme, the pilot water and sanitation access initiative for 70 000 inhabitants of the Lake Nokoué area in Benin has been running since 2006. The first phase was completed in 2010 and involved the construction of several water towers, drinking fountains and latrine blocks and training for stakeholders. Phase two will end in 2015 and involves the project being rolled out to seven other sites around the lake. This



phase is mainly being funded by Emmaus groups and has also received EU funding. The project has been renamed 'Citizens in Solidarity for Water on Nokoué' (Benin).

Local initiatives worldwide

Emmaus International and its member groups lobby for public and citizen management of water and for water to be recognised as belonging to humankind. In Italy, the local Emmaus groups organised themselves in order to raise public awareness prior to a referendum on water privatisation in March 2011 and the country voted against the reform. The Asia Region is also heavily involved in this area, as all the groups run local initiatives, such as campaigning against the presence of arsenic in the water in Bangladesh. In March 2012, Emmaus International will participate in the Alternative World Water Forum (FAME) in Marseille in France.

- Ethical finance

Since the 2003 General Assembly and the launch of the partnership with Banca Popolare Etica in 2006, the Ethical Finance programme has become a priority. The programme also helps to encourage

microcredit, which is offered by several Emmaus groups around the world. In 2011, some 50 groups made Emmaus Ethical Fund deposits and five groups benefited from the guarantee offered by the fund.

- Migration

A freedom of movement declaration was adopted in 2007 following on from the numerous initiatives run since 2003 in this area. The following year **Emmaus International took part in the Bridges not Walls Campaign and a book, *A Visa for the World*, was published in 2009**. The result of the Movement's four regions working together, the book uses personal testimonies to counteract prejudices and explains Emmaus International's commitment and stance on freedom of movement. A website was also launched at the same time: **www.avisafortheworld.org**. In 2011, Emmaus International continued its campaign on freedom of movement with the aim being to raise awareness and include migrants' rights on the United Nations' agenda.



- Education

The 2007 GA marked the start of phase two of the mutual education fund. Based on the Latin American experience, debates were held on the right to education in the world and the importance of this work for the Emmaus Movement. A decision was taken to provide the America Mutual Education Fund with more support and also to make it the starting point for an international initiative that would incorporate the other regions. Following a decision taken at 2011 Board meeting, the first world education meeting was arranged by the America Education Committee in August 2011 in Uruguay.



- Health

This General Assembly confirmed the Africa Mutual Health Fund programme as a priority. The programmes in Benin and Burkina Faso got underway in 2002 and are continuing to be structured in accordance with the local contexts and the lessons learned from working with the local population. The international roll-out of the programme is now underway: a similar programme, albeit tailored to the local context, has been under development in Asia since 2009 by two local groups - Thanapara Swallows in Bangladesh and Tara Projects in India.

2011: TWELFTH GENERAL ASSEMBLY IN RECIFE (BRAZIL) FROM 10 – 17 OCTOBER – POSTPONED

→ GA postponed by the Board

A few months before the General Assembly scheduled to take place in 2011 in Recife in Brazil, the Executive Committee observed that the prerequisites for holding a World Assembly had not been met. This was a completely new situation for the Movement. Too few groups had registered and there was a major risk of a financial short-fall, so the Board decided to postpone the Assembly to enable it to take place in more favourable conditions. Another venue and date were fixed in April 2011. The General Assembly will now take place in March 2012 in Anglet (France).



→ Dakar WSF

The eleventh World Social Forum (WSF) took place from 6 - 11 February in Dakar (Senegal). The WSF enables civil society organisations from all around the world to meet in order to put forward alternatives to the current situations of injustice and economic policies in order to promote a different world. An Emmaus International delegation took part in order to present its activities and proposals, particularly with regard to citizens' management of drinking water and migrants' rights.

→ 2012: opening of the Abbé Pierre – Emmaus Centre

The aims of the Abbé Pierre – Emmaus Centre (APEC) in Esteville in France, where Abbé Pierre lived and is buried, are to publicise the life and works of Abbé Pierre worldwide and raise the public's awareness of contemporary issues. A working group bringing together

Emmaus International in its role as sole legatee, Emmaus France, Emmaüs Solidarité, the Abbé Pierre Foundation and members of the Grouès family, floated the idea in early 2008.

In April 2010, they created the Abbé Pierre – Emmaus Centre Association (APECA), tasked with steering and then managing the project. Work got underway with some of it being done by Emmaus companions and friends. The APEC was officially inaugurated on 21 January 2012. The centre is a place

of remembrance and has **450m² of exhibition space dedicated to Abbé Pierre and Emmaus**. It is also a residential community offering accommodation and support to vulnerable people.



2012: TWELFTH GENERAL ASSEMBLY IN ANGLET (FRANCE) FROM 19 – 24 MARCH

The twelfth Emmaus International General Assembly will take place in Anglet (France) from 19 – 24 March 2012. It will have the same theme as the postponed 2011 General Assembly: **'Emmaus, a credible alternative in a difficult world?'** However, the postponement of the 2011 Assembly has led to the Assembly discussion topics being reoriented with the focus being on groups belonging to the Emmaus Movement and on living together.



APPENDICES

- Scope and limits of Emmaus' social commitment
- The Universal Manifesto
- Principles and membership charter
- Solidarity commitments
- The 1998 Board document on 'Situations of injustice'
- The 1999 GA final declaration 'Against the globalisation of poverty'

SCOPE AND LIMITS OF EMMAUS'S SOCIAL COMMITMENT

Adopted by the Emmaus International Administrative Committee, Paris, October 1976
Then by Emmaus International's fourth General Assembly, Århus, October 1979

- I.
 1. Because Emmaus groups feel they are morally obliged to show their solidarity with those sectors or groups of society that are rightly considered to be marginalised, excluded or oppressed, in short, as the «most suffering members» of society;
 2. Because, in specific cases, these social groups' demands for their aspirations and needs to be fulfilled (as regards health, education, nutrition, housing and working conditions, etc.) are not dealt with by the powers that be, whether public or private, with the promptness and justice required by the seriousness and urgency of these demands;
 3. Because the aim that Emmaus has set itself «to stir people's consciences» requires that on the one hand it should stir the privileged classes to recognize where their duty lies, and on the other, should open the eyes of the needy to the injustices inflicted on them, so that both can fulfil their responsibilities with ever-greater efficiency;

II.
After due deliberation, the Administrative Committee of Emmaus International judges the moment opportune to define its position as follows:

1. As a Movement, Emmaus, as well as being «preliminary and complementary in any struggle for social justice», is devoted to the interests of the weakest members of society. Its mission consists not only in giving emergency aid, but in helping the people themselves claim their just rights, that is make «their own voice heard».
2. This commitment implies that Emmaus will always be in conflict with those who, consciously or unconsciously, are the cause of these sufferings, especially national and international groups which exert an oppressive influence.
3. Every member association of Emmaus International must determine, in the light of local conditions, whether it is opportune and how to make known the scope and limits of Emmaus's commitment, and to shape its social policy accordingly.
4. In line with its Universal Manifesto, Emmaus must found, inspire, support and aid social and popular movements defending infringed rights (see Art. 6 of the Manifesto).

The Administrative Committee of Emmaus International insists that any group which commits itself to a particular choice (which is not, of course, in contradiction to the Universal Manifesto), has a duty to clearly and publicly specify that this is an individual choice, that is unique to the group and not a commitment of the whole Movement.

THE UNIVERSAL MANIFESTO

EMMAUS, A GLOBAL MOVEMENT WORKING TO TACKLE POVERTY AND EXCLUSION: "IT IS POSSIBLE TO 'CHANGE THE WORLD', SO LONG AS WE ALL WORK TOGETHER, EACH ACCORDING TO HIS ABILITY".

Excerpt from the final Declaration of the 1989 World Assembly (Orleans, France)



universal manifesto
of the emmaus
movement

Adopted at the 1969 World Assembly (Bern, Switzerland)

Our name, "Emmaus", comes from the name of a village in Palestine where despair was transformed into hope. For all, believers and non-believers alike, this name evokes our shared conviction that only love can unite us and allow us to move forward together. The Emmaus Movement was created in November 1949 when men who had become aware of their privileged situation and social responsibilities in the face of injustice and men who no longer had any reason to live crossed paths and decided to combine forces and take action together to help each other and come to the aid of those who were suffering, in the belief that it is by saving others that you yourself are saved. To this end, the Communities were set up, working to live and give. Groups of friends and volunteers were also set up to continue the struggle in the private and public arena. **1. OUR LAW** applies to all humankind and is that on which depends any life worth living, true peace, and joy for the individual and society: "Serve those who are less fortunate before yourself". "Serve first those who suffer most". **2. OUR CONVICTION** is that respect for this law should guide any pursuit of justice and therefore peace among peoples. **3. OUR AIM** is to take action to ensure that every person, society and nation can live, have a place and be fulfilled through communication and sharing in equal dignity. **4. OUR METHOD** involves creating, supporting and coordinating a system in which everyone, by being free and respected, can meet their own needs and help each other. **5. OUR PRIMARY MEANS**, wherever possible, is the collection work that gives new value to any object and increases the potential to provide emergency relief to help those suffering most. **6. ANY OTHER MEANS** to raise awareness and meet this challenge should also be used to ensure that those suffering most are served first, by sharing their troubles and struggles – whether public or private – until the cause of each ill is eliminated. **7. OUR FREEDOM** in the accomplishment of its task Emmaus is not subordinate to any other ideal than that expressed in this Manifesto, or to any other authority than that established internally according to its own rules. It acts in conformity with the Declaration of Human Rights, adopted by the United Nations, and with the just laws of every society and nation, without political, racial, linguistic, spiritual or any other distinction. Nothing else is required of anyone wishing to participate in our action other than the acceptance of the content of this Manifesto. **8. OUR MEMBERS** This Manifesto constitutes the simple and clearly defined foundation of the Emmaus Movement. It should be adopted and applied by any group wishing to become an active member of the Movement.



EMMAUS INTERNATIONAL

A WORLD BASED ON SOLIDARITY FORGED BY THE WORK OF THE POOR AND DESTITUTE

As Abbé Pierre's sole legatee, Emmaus International is a secular solidarity movement that has been targeting the causes of exclusion since 1971. What does it fight for? Allowing the most underprivileged to take back control of their own lives by helping others. From India to Poland, via Peru or Britain, the Emmaus Movement has more than 300 member organisations in 38 countries that develop economic activities and solidarity with the poorest in society. Their activities range from combating waste by collecting and recycling second-hand goods, producing handicrafts, and organic farming to helping street children, and providing microcredit. Present in the four corners of the world, these organisations work together to combine their efforts and establish ties of solidarity. Rejecting the idea of access to fundamental rights being a privilege, Emmaus International unites its members around practical, tangible achievements and political programmes. At the heart of this commitment is the Movement's collective work on five priority programmes: access to water, access to health, ethical finance, education and migrants' rights. Through their daily work dealing with the social reality, and through their collective commitments, the Emmaus groups set an example worldwide of the viability of a society and economic model founded on solidarity and ethical values.

» TACKLING THE CAUSES OF POVERTY

As a Movement, Emmaus - as well as being "preliminary and complementary in any struggle for social justice" - is devoted to the interests of the weakest members of society; its mission consists not only in giving emergency aid, but in helping the people themselves to claim their just rights, that is: to make "their own voice heard". This commitment implies that Emmaus will always be in conflict with those who, consciously or unconsciously, are the cause of these sufferings, especially national or international groups which exert an oppressive influence. Every member organisation of Emmaus International must determine, in the light of local conditions, whether it is opportune and how to make known the scope and limits of this Emmaus's commitment, and to shape its social policy accordingly. Excerpt from the "Scope and Limits of Emmaus's Social Commitment", adopted by the 1979 World Assembly (Århus, Denmark).

EMMAUS PRINCIPLES AND MEMBERSHIP CHARTER

*Text approved by the Emmaus International General Assembly September 1996,
English revision by the Emmaus International Administrative Committee, December 1998.*

THE EMMAUS MOVEMENT

1. The Emmaus Movement is made up of different groups and communities striving continuously towards common goals while:
 - responding to differing local conditions whether social, economic, political, or cultural;
 - paying due heed to the Movement's Universal Manifesto and its Statutes and always seeking practical implementation of the General Assembly's policy decisions.
2. Our Movement draws on its own strengths to create the resources necessary for both its own development and to inspire people to take up the challenge. Emmaus is committed to the eradication of poverty and the attainment of dignity for all mankind.
3. The grass-roots groups are the decision-makers; thus the General Assembly decides what policies our Movement should follow at local, national, regional, and international level.
4. Emmaus is a non-violent Movement, which shuns violence and respects pluralism. It is free from any external authority.

THE EMMAUS PRINCIPLES

- That men and women from all walks of life meet and learn about one another, through working together, sharing common goals, combating injustice and seeking to enable the poor to build their own future:
- by solidarity through a common outlook, life and work;
 - by admitting and reaching out to any group or persons living a precarious or marginal existence, as well as those seeking a new way of life;
 - by work that provides the resources to enable the group to live as well as to help others;
 - by sharing all experience, resources and skills as well as the risks inherent in the fight for justice;
 - by a social and political commitment based on actions and aimed at denouncing and working against any kinds of injustice or oppression, and fighting for a just and humane world.

RIGHTS & OBLIGATIONS OF THE GROUPS

- Rights

1. To use the Emmaus name.
2. To participate at all levels in the Emmaus Movement: to receive information, state views, launch projects, submit ideas, and take decisions.
3. To request support from the Movement (manpower, moral, material and financial).
4. To equal respect for different cultures and customs without distinction.

- Obligations

1. To follow the Manifesto and defend the Emmaus name.
2. To take part in the life of the Movement at national, regional, and international levels; to pay dues; to ensure transparency, especially financial, in line with standards defined by Emmaus International.
3. To give human, material and financial support, and to participate in common initiatives, according to ability at local, national, regional and international levels; and to develop social actions.
4. To implement the decisions of the General Assembly and Administrative Committee as endorsed by the Executive Committee; to respect decisions taken by other regions.
5. To allow each community member to receive information, state their views, launch projects, submit ideas and take decisions.

CONDITIONS OF MEMBERSHIP

1.
 - Adoption of the Universal Manifesto
 - Adoption of the Statutes of Emmaus International and of the region.
 - Implementation of General Assembly policy decisions (See Art. 6 of EI Statutes)
2. Due respect by the group of a participatory and communal way of life both within the group and at all levels of the Movement, by enabling individual members to relate to each other according to the principles of Emmaus.
3. The development by the group of activities aimed at providing support, both within and outside the group of a human, moral, material and financial nature.
4. Transparency of the group's affairs, especially financial; being active within and, if possible, outside the Movement.
5. The group shall live off its earnings, aiming at self-sufficiency and independence. The group shall engage in an income-generating activity, which emphasises personal dignity and skills as well as self-sufficiency. Any help or donation shall be used only to develop the group or for its actions to help others. Outside financing, whether from public or private sources, should be covered by a contract relating to specific activities.

SOLIDARITY COMMITMENTS

Final version – July 1999

A STATEMENT OF OUR VALUES, OUR RESPONSES TO THE CHALLENGES OF MODERN SOCIETY AND HOW WE CAN WORK FOR CHANGE.

The world is divided by poverty and inequality. People suffer from exclusion, oppression and exploitation. At Emmaus we believe that the world must change. Ours is a worldwide movement committed to showing that it is possible to work together in harmony, sharing a life where everyone is treated equally and can live in dignity. Those who live and work at Emmaus are drawn from all walks of life and cultural backgrounds. It is this diversity that gives us our strength. We are able to share our skills and resources, to celebrate our differences and to be one Movement.

OUR CORE VALUES

These are the values by which we strive to live in Emmaus. They set the standard for our way of life together.

> SHOWING RESPECT:

- Being tolerant of other people's ways of life and their beliefs recognising that other people may have a different point of view.
- Being willing to listen to what others have to say.
- Having compassion for others and respect for their circumstances especially towards those who have suffered or are in distress.
- Respecting the skills of others and valuing their work.

> BEING OPEN AND HONEST

- In the way we live our life within the Movement.
- About how we report our finances and our activities.
- In the way we take decisions.
- By communicating properly so everyone knows what is happening and understands the decisions that are made.

> SHARING.

- Sharing and exchanging our resources and skills, being willing to receive as well as to give.
- Learning from each other.
- Fighting together against injustice, accepting the risks that may be involved.

> TAKING AND SHARING RESPONSIBILITY.

- Encouraging people to participate actively at all levels of the Movement.
- Ensuring that everybody's voice is heard.
- Ensuring that decisions are taken and implemented democratically.

TODAY'S CHALLENGE

In a world where poverty and inequality are to be found everywhere, our Communities and Groups should be living examples of our values. They should be like oases of freedom and justice where everyone's basic human rights are respected, where people are free and treated as equal. Right across the world there are countries where the poor and the powerless are oppressed and exploited. There are also many more countries in which society is just indifferent to the plight of the poor. This indifference is its own form of oppression and is just as much a challenge. As a Movement we are committed to fighting poverty and oppression and its causes wherever we are able to and our response to these challenges, both as individuals and as a Movement must reflect our core values in practical ways:

> AT BOTH A POLITICAL AND A LOCAL level there are various ways in which we can take up the challenge:

- Empowering others through working with them at grass-roots level.
- Enabling people to find their own voice and become their own advocate to fight their cause.
- Campaigning so as to expose injustice and oppression whenever we become aware of it.
- Lobbying politicians and decision makers to influence decisions and policies, whether at local, national or international level.
- Combining with other like-minded organisations to take collective action.
- > WE CAN ALSO play our part in challenging the world's economic systems, for example:
 - Running our projects and investing our resources according to Emmaus values.
 - Creating jobs rather than accumulating wealth
 - Actively supporting projects that help people to become self supporting.
 - Showing responsibility as consumers by buying goods that have been fairly traded in preference to those that have not.
 - Actively campaigning, either alone or with other organisations, against multi-nationals and other companies that exploit local labour markets or the environment.
 - Supporting the development of local credit schemes.
 - Campaigning for the cancellation of third world debt.

A VOICE FOR CHANGE

By living by its beliefs, by challenging the accepted values of society, by showing that there are fairer ways of living, Emmaus is truly a voice for change. Through the life we live, we are able to show that it is possible to break down the barriers that exist between people of different languages and cultural backgrounds, bringing them together as one Movement. In place of mistrust and misunderstanding, we substitute acceptance and tolerance, a willingness to listen and learn. This is our voice for change. There are practical ways that we can make our voice heard and play our part in making change happen.

> IMPROVING COMMUNICATION:

- Sharing knowledge and exchanging information at all levels of the Movement
- Telling the world about Emmaus and the values we live for. How, on a daily basis, we are working and living together sharing with those who are worse off than ourselves.
- Breaking down barriers that exist between people of different ages, languages and cultural backgrounds.

> RAISING AWARENESS:

- Raising peoples' awareness of the plight of the poor and of the practical things they can do to support the work of those who are fighting to end oppression and exploitation.
- Raising our own awareness by keeping up to date with current world development and being informed on issues relating to poverty, exploitation and the environment.
- Using the knowledge and experience we gain to strengthen our own work so that we are better able to argue for the rights of those for whom we are campaigning.

> EDUCATION AND TRAINING:

- Listening to those who have suffered and learning from their experiences.
- Setting up training and development programmes to encourage people to develop skills and enable them to find their voice and have confidence to speak out.
- Providing opportunities for involving young people in our work and widening their knowledge of the issues affecting the poor and the exploited.

SITUATIONS OF INJUSTICE

Emmaus International – 1998 Administrative Committee – Excerpt of decisions

Increasingly violent situations in the world are leaving their mark on the poor. Governments, companies and political parties are attempting to prevent the people from getting organised in order to free themselves from such oppression.

Many frontline leaders, social activists and sympathisers are being mentally or physically tortured, or isolated from their communities. Disinformation campaigns brand them as terrorists or enemies of the nation. This has also led to the murder of leading figures or the suppression of the Movement itself. Human rights activists are also being threatened by independent and organised crime groups in league with religious interests or involved in illicit trafficking.

When any person or group resolves to go on with their work even at the risk of their own life, it is the duty of our Movement to support them. First of all we must provide moral support, and then, if necessary, financial support, to enable them to continue their work or simply to survive. Another way of supporting is by putting pressure on local authorities.

Faced with such situations, the Movement as a whole cannot be content with making general statements but must also take concrete action. At local and regional level the Movement must take a stand and act, knowing it can count on the backing of the Movement at international level. International support will strengthen the local position and such a show of support will in turn strengthen the Movement at the international level.

The Administrative Committee unanimously adopts this declaration.

AGAINST THE 'GLOBALIZATION OF POVERTY'

A message from Emmaus International - Orleans, 25th September 1999

To mark its 50th anniversary the Emmaus Movement, during its World Assembly in the presence of Abbé Pierre, appeals to the citizens the world over to take responsibility to take action in favor of the excluded and to fight against the root causes of economic, cultural and social poverty.

> Join the struggle to unite men and women throughout the world

The globalization of the world's economy excludes a growing number of people not only in Africa, Asia or Latin America, but also in the 'rich' countries of Europe, North America and Japan. Since 1960, the gap between the richest fifth of the population and the poorest fifth has doubled.

In the face of such injustice, Emmaus has one firm conviction: world fellowship can be an antidote to the globalization of poverty. Today as our world is increasingly becoming a global village, we are ALL called upon to share in new ways, whatever our country, our beliefs or our means.

> Join the struggle for an economy that offers a place to the excluded and marginalized

It is time to recognize the ills engendered by neocapitalist practices that lead to many forms of injustice and inequality, such as economic exploitation, spoiling of the environment and the exclusion of increasing sections of society.

All over the world Emmaus is innovating with new forms of solidarity and work-sharing. It is working to promote alternative 'power bases' which, from within civil society, ensure that globalization, far from being a tool reserved for the rich, allows each man and woman, however poor, recognition and the freedom to use his or her talents, creativity and know-how to the best effect.

> Join the struggle for democracy in the world and against religious, ethnic or cultural intolerance

Poverty is not simply a matter of economics. The absence of democracy and religious, ethnic or cultural intolerance, just like material hardship, are so many diseases which sap man's dignity. Emmaus, as a lay movement founded on solidarity, calls upon each and every citizen energetically and tenaciously to stand up for the promotion of freedom of expression, and the eradication of corruption and intolerance.

> Become an instrument for change: overturn deep-rooted prejudices

Restoring human dignity, fighting against intolerance, inventing new forms of fellowship, solidarity and work-sharing, all these demand patient effort going far beyond the scope of humanitarian emergency action. They require a wholesale overturn of prejudice in all its forms. The citizens of the world, if they have the will, can become the instruments of this change. Through charities and consumer movements, business organizations, unions and political parties, wherever they live, they have the capability to exercise pressure on the authorities and force them to give the poorest their rightful place. Emmaus has a dream today: it firmly believes that it is possible to 'change the world', so long as we all work together, each according to his ability.



All about Emmaus International

→ www.emmaus-international.org

→ EMMAUS MEMBERS ONLY AREA

Username: intranet / Password: 1949

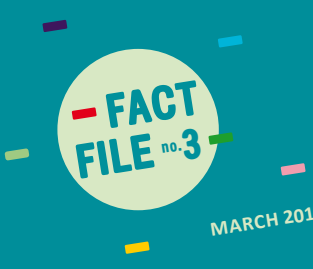


Emmaus International: a world based on solidarity built by the hard work and commitment of those living on the margins of society

→ As Abbé Pierre's sole legatee, Emmaus International is a secular solidarity movement that has been targeting the causes of exclusion since 1971. What does it fight for? Allowing the most underprivileged to take back control of their own lives by helping others. From India to Poland, via Peru or Benin, the Emmaus Movement has more than 300 member organisations in 36 countries that develop economic activities and solidarity with the poorest in society. Their activities range from combating waste by collecting and recycling secondhand goods, producing handicrafts, and organic farming to helping street children, and providing microcredit. Present in the four corners of the world, these organisations work together to combine their efforts and establish ties of solidarity.

→ Rejecting the idea of access to fundamental rights being a privilege, Emmaus International unites its members around practical, tangible achievements and political programmes. At the heart of this commitment is the Movement's collective work on five priority programmes: access to water, access to health, ethical finance, education and migrants' rights.

→ Through their daily work dealing with the social reality, and through their collective commitments, the Emmaus groups set an example worldwide of the viability of a society and economic model founded on solidarity and ethical values.



**FACT
FILE** no. 3

MARCH 2012

IN 2011, EMMAUS INTERNATIONAL CELEBRATED ITS 40TH ANNIVERSARY. The Emmaus International Movement was organised in 1971 to foster ties between local associations taking action in the four corners of the world, based on the initiative, inspired by or by joining the model founded by Abbé Pierre in 1949. Ever since then, the big Emmaus family has got together every four years for its General Assembly. Together, Emmaus groups have led campaigns for democracy in Benin and against the privatisation of water. They have petitioned members of the IMF and signed numerous politically-engaged texts in order to promote their vision of solidarity.

This Fact File No. 3, 'Emmaus International, 40 years of action for solidarity', outlines the important times that have shaped the Emmaus adventure. These pages will take you on a journey from Peru to Burkina Faso, France to the Netherlands with a stop-off in India and Lebanon, on the trail of men and women who are appalled by poverty, but who are taking action against it. A collective history to be discovered or rediscovered, to pass on values and origins, so as to build the future.

Emmaus International

47 avenue de la Résistance
93104 Montreuil Cedex | France

Tel: +33 (0)1 41 58 25 50

Fax: +33 (0)1 48 18 79 88

contact@emmaus-international.org

www.planet-emmaus.org

www.emmaus-international.org