

PLATFORM AND PROFILE FOR THE KARIBU FOUNDATION



This policy document gives a presentation of the Karibu Foundation (see our statutes §3). Our vision, identity and values form the foundation's ideological platform and profile.

The policy document is supplemented by the foundation's current strategy plan and annual plan. These constitute the foundation's management tools.

1. NAME AND AIMS

The name of the foundation is Karibu, which means "welcome" in Swahili.

Karibu has grown out of a spirituality, a practical, faith-based commitment and a critical and analytic understanding of power and domination in the world. The aims of Karibu are therefore to provide financial and strategic support to agencies that use analytical insight, moral courage and strategic clarity in their struggle to create a just world – a world that combines human solidarity, responsibility towards local communities, respect for individual and collective rights, social and economic justice, compassion, an acknowledgement of the sacredness and integrity of all life and a profound awareness of our collective responsibility for coming generations and their living conditions.

In addition to providing financial support, Karibu will participate in strategic processes, assist in building alliances and collaboration platforms, and will serve as a channel for communicating analyses and alternatives from a South perspective.

Karibu's purpose is therefore:

- To provide financial support to organizations and networks in the South working for a just world
- To strategically cooperate with these organizations and networks, support network-building processes, and convey the thoughts and experiences of our partners to various arenas in the North

2. VISION

The Karibu Foundation acknowledges the need to support grassroots processes that can resist dominance and oppression, and can develop alternative societies that improve life. The foundation's vision is therefore to contribute to alternative voices from the South, connected to questions of global justice, coming forward and being heard (Statutes §3 – Vision).

The encounter with human suffering and injustice in the world challenges us to act. Systems institutions and economic capacity concentrate power unjustly in the rich part of the world. In the

South, where people are especially affected and must bear the cost of this concentration of unjust power, there are many churches, grassroots organisations and social analysts that committed to building up alliances and institutions that can counterbalance the North's unjust dominance. They make a strong and critical contribution to promoting the development of societies and local communities that

- are genuinely inclusive and participatory (political, social and cultural justice)
- are focussed on correcting the uneven balance of power and filling the gap between rich and poor – within nations and between nations (economic justice)
- acknowledge humanity's dependence on nature and encourage ecologically sustainable development models.

The Karibu Foundation will develop relationships with such groups in the South in order to assist in:

- providing human, professional and economic resources to enable them to continue their struggle for justice
- providing support to networks and initiatives that work for deeper analysis, stronger representation and improved capacity for advocacy
- establishing meeting points and joint approaches between groups in the South and groups in the North to form global alliances in the struggle for justice.

3. BASIS AND IDENTITY

The Karibu Foundation has developed its activities in response to the suffering and injustice in the world. Contemporary political and economic structures have not brought justice and equality, but have preserved and increased the oppression and suffering that people in many parts of the world experience. Karibu is one of many civil society organisations that aims to change this injustice.

Karibu's activities are also motivated by a desire to live out the Christian faith in a globalised world. Through its connections with church communities for many years, Karibu has seen its task as one of contributing to establishing networks and partnership with faith based grass root communities in the South that have a focus on social, political and economic transformation. In this task, Karibu has an open, critical and supplementary relationship to Christian communities in the North. Karibu's mandate is not based on membership or on an established, institutionally owned ideology or analysis. Karibu continuously develops its profile and its priorities on the basis of the challenges and needs presented by its partners.

Karibu's partners are particularly:

- established, long-term partners in a number of countries in the South
- new partners in the form of church-related organisations in the South who address challenges with new, transformative approaches
- strategic alliances in Norway that provide increased and new opportunities for introducing South perspectives into the Norwegian/North reality.

a) Faith-based involvement

Karibu has a clear, historical basis in church based networks in Norway and in the South. Its activities spring from the belief that all people are surrounded by God's care and that we are called to make the love of God visible in the world. It has therefore been natural for Karibu to seek for and strengthen co-operation with church based organisations as the arena for its efforts to increase mobilisation for justice. This does not exclude, but rather encourages, a radical readiness to make alliances and work together with people of all faiths and all communities that struggle for a world without dominance, hegemony and imperialism. Karibu cooperates with institutions and social movements that – with a global perspective and motivated by a bridge-building spirituality– seek to establish one universal society based on equality and justice, and that acknowledge and promote freedom for cultural and religious diversity.

b) View of humanity

Karibu's view of humanity is based on the belief that every human being is created in the image of God and therefore has inviolable dignity. All human beings are created with the same rights and the same responsibility to build secure communities and a just world. Karibu has therefore worked with and for those who are denied the possibility that others enjoy of expressing themselves. In our world today, this requires efforts directed towards both empowering individuals and communities, and also struggling against structures and concentrations of power in the world which contribute to maintaining injustice and oppression.

c) Partnership

Karibu has entered into a number of partnerships that have contributed to setting the agenda for the foundation. Karibu does not wish to institutionalise these partnerships in a way that would create dependency, limit the opportunities in Karibu for new agenda setting, or reduce flexibility for co-operating and building alliances with other and new networks. Karibu's partners have clearly confirmed that social movements and institutions in the South, critically challenging and confronting North dominance, have increased difficulties in getting access to financial resources and identifying channels for being heard. Karibu has contributed to creating opportunities for development and self-expression for a number of groups from the South that focus on the suffering that is caused to individuals and communities by the unjust distribution of power in the world. Platforms for cooperation between groups that have a systemic analysis and critique in the South have been included in Karibu's partner portfolio, without the foundation feeling itself bound to identify with all the viewpoints and analyses that these groups have presented. Karibu's cooperation with its partners has been motivated by a desire to contribute to giving a broad, critical network of social movement in the South the opportunity to be heard.

4. GLOBALISATION AND DOMINATION

Over the past years, the world has developed more and more in a unipolar direction, in which the dominant power in the North has constantly fallen for the temptation of hegemony, with no responsibility for the victims and with no respect for diversity or for local or national self-determination. This can be seen in the way in which economic agreements, conditions for international development, the regulation of trade and investments, and military and security alliances always

preserve the North's interests and need for domination, economic growth and ideological and cultural control. With the political changes in the 1980s and 1990s, the tension between East and West was brought to an end, but this has further weakened the possibilities for countries in the South to find political allies in order to resist political and economic domination. Many people in the South today regard the world as an empire ruled by the North, with an increasingly complex structure of political, economic and military power, which determines living conditions in different parts of the world. In this view, they regard international institutions and instruments (such as the World Bank, IMF, WTO and military alliances and treaties) as means to preserve the North's economic and political interests. Many believe that it is only a matter of rhetoric when the war against terror is presented as a defence of democracy and liberty. They feel that this rhetoric is in sharp contrast to the globalisation that the North leads, and that threatens their sovereignty and self-determination.

Present day political and economic structures have not furthered justice and equality, but have preserved and increased the oppression and suffering of many people in different parts of the world. The cost of this is borne primarily by nations and individuals in the South. Those who are already the most vulnerable and poorest are those who are worst affected by the efforts of the rich to secure and strengthen their own privileges and short-term profit.

In this situation, it is not surprising that many poor nations are critical to the existing international trade and finance regimes. Many popular movements are also engaged in analysing and exposing how these institutions do not serve the interests of poor nations, but rather of the rich nations. Mass gatherings for important concerns such as fair trade and debt cancellation, as well as an intensified debate on economic globalisation, indicate that grass root organisations are increasingly aware of the high-level political processes and decisions involved. Increased focus on global warming also places consumerism, economic imbalance and the financing of global environmental measures more firmly on the agenda.

Many social movements and churches work for alternatives to what they feel is the present day hegemonic model, with a profit-orientated economic globalisation controlled by the North and embedded in a complex structure of political, economic and military power.

5. VALUES

The Karibu Foundation wishes to preserve certain basic values in its organisational concept and its co-operation with partners in the South. These are values that will be reflected in Karibu's specific priorities and in its operational models.

These values are

Transparency- transparency has for a long time been an important concept in development co-operation between the North and the South. This has largely been a demand from the North to secure full insight into the decision-making processes, economic dispositions and operational organisation of their partners in the South. For Karibu, it is important to have transparency in communicating with, learning from and interacting with partners and networks both in the North and

the South. Karibu will try to be transparent in its own decision-making and deliberations, and be open for objections and critical comments.

Mutuality- mutuality challenges Karibu to reciprocal interaction with its partners, and to break with the traditional donor-recipient culture. Karibu will participate with its partners in the development of programmes and networks, and will invite its partners to reflect on Karibu's profile, priorities and activities. When this seems natural, and when its partners challenge it to do so, Karibu will be a channel for communicating the interests and viewpoints of its partners in the South to its own context in Norway, and in international contexts where Norway is represented.

Complementarity- for Karibu, complementarity means contributing to preventing its partners from developing dependence on and bonding to Karibu. It is undesirable to create a "Karibu network" where partners become dependent upon financial support from Karibu. Karibu will seek to participate in programmes and networks together with other agents and funding partners.

Flexibility- flexibility has been and is one of Karibu's working methods. As an independent, private foundation, Karibu can participate in programmes and networks without having to take into account governmental regulations or preferences from sponsor groups. This gives Karibu the possibility of quick response, involvement in programmes with less guarantee of measurable results, and participation in testing out new approaches to intervention. It also gives Karibu the challenge of responding to critical situations affecting its partners, but also the responsibility of contributing to sustainability for new projects that the foundation is involved in.

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