

## International Movement ATD Quart Monde

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*“Wherever men and women are condemned to live in extreme poverty, Human Rights are violated. To come together to ensure that these rights be respected, is our solemn duty.”*

Fr. Joseph Wresinski, Paris, Trocadero, October 17, 1987

- **A Movement that cannot accept extreme poverty**

The ATD Fourth World Movement was founded in 1957 by Fr. Joseph Wresinski, who grew up in poverty himself, and families living in a homeless camp in Noisy-le-Grand, near Paris. Families in poverty identify with Wresinski's approach, take an active role as members and help build this Movement. Others who join their refusal of poverty, have formed, over the years and alongside them, a Volunteer Corps and an international Alliance.

- **A Movement of family and social development**

It affirms the equal dignity of all human beings, no matter what their situation. Each and every family has the right to the respect of its fundamental rights so as to have a true existence among other human beings. The persistence of extreme poverty is an ongoing question, in all societies, for the building of a way of “living together” that respects all.

- **A Movement steeped in a thinking life**

Knowledge of poverty through a life shared with those in poverty, with commitment, as well as research and training, are integral parts of the Movement's action. These dynamics bring out new questions and thinking. And these are major conditions for genuinely taking into account the poorest of the poor in society.

ATD Fourth World is made of up people from all social, cultural, philosophical, religious and political backgrounds. It is an NGO with consultative status at ECOSOC, with Unesco, the ILO and the Council of Europe. du BIT et du Conseil de l'Europe.

## International Joseph Wresinski Center

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The IJWC's resources bring complementary support to:

- **Assembling and protecting documents**

Through materials that are written, audio, film, photo and other objects, the Center helps to make known the life, struggles, and thinking of those in extreme poverty, of Joseph Wresinski and the action teams of the ATD Fourth World Movement.

- **Making good use of this exceptional patrimony**

The Center works to make the materials accessible, and to circulate them while respecting the issues of privacy and confidentiality inherent in some elements.

- **Sustaining research through its Research and Training Institute**

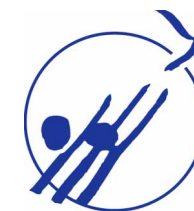
In dialogue with current thinking, the center offers support for research that takes into account the expectations of people in extreme poverty and the challenges of extreme poverty and social exclusion in today's world.



The “Revue Quart Monde,” is a quarterly review that publishes work done along the above lines. The review is a resource for people who, in their research or professions, want to look at social questions through an original approach. This approach comes from those who live in extreme poverty and those who join them in order to understand their situation and to take action with them.

Read more: [www.revuequartmonde.org](http://www.revuequartmonde.org)

Also see: [www.atd-fourthworld.org](http://www.atd-fourthworld.org), under the heading Research and Studies - International Joseph Wresinski Center



# « Campus » 2009

An encounter based on the presentation of studies and research related to extreme poverty and the commitments undertaken to put an end to it.

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**August 24 – 28, 2009**

at the International Center of the  
International Movement  
ATD Fourth World  
Pierrelaye, France, near Paris

*“The person in poverty who is not part of  
humanity's thinking will always be excluded.”*

Joseph Wresinski, 1962



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**Campus**, is the annual seminar of the Research and Training Institute of the International Joseph Wresinski Center. It offers researchers and practitioners an opportunity to share their work and their questions.



**Campus** looks to create an exchange between these research projects, the knowledge that comes from action with a commitment to overcoming poverty, and the experiential knowledge of populations in extreme poverty. When possible, people who have experienced poverty will be part of the session.

It is true that research and various approaches related to extreme poverty and social exclusion raise ethical, methodological and epistemological questions. Campus sheds light on these questions in a new way, both for the teachers-researchers and the practitioners.



Beginning in 2003, each annual **Campus** has been an opportunity to learn from one another while remaining open to the questions raised by the expectations of excluded populations themselves.

**Campus** participants, coming from quite diverse backgrounds, make for a dialogue that is both open and rooted in real life. The international nature of this seminar also contributes to the variety of the presentations.

**In 2009**, Campus will specifically involve people from Asia and North America. French, English and Chinese will be the working languages of Campus.



**Campus** is a chance to understand how the thinking of Joseph Wresinski (1917-1988) is relevant to today's issues, whether they be sociological, philosophical, historical or political.



**Campus** is held in a friendly, easy-going atmosphere. The participants are invited to stay at the international center of ATD Fourth World in Mery sur Oise, France. This facilitates informal exchanges where participants can hear about one another's work.

**In 2009**, exchanges will deal with, but not be limited to the following two areas:

- **Violence and peace: What do to about violence?**

Violence is present in a variety of social and national contexts, and human situations. It affects the lives of populations in extreme poverty. Violence raises questions: What does violence engender within the individuals and communities confronted with it? What meaning does it take on for those involved? What kind of appeals and responses does violence engender?

What about different forms of violence? What do we know of acts of resistance and peace processes? What knowledge must be developed, mobilized and shared in order to bring about useful transformations?

- **Social relations or ties: from discrimination to mutual transformation**

Does extreme poverty engender acts and discriminatory processes toward those living in extreme poverty from those around them? If so, in what way and under what circumstances do they occur?

How, in what way can extreme poverty lead to or even bring about the creation of new relationships and types of interactions (interpersonal, social, institutional)? We are referring to relations and interactions that may lead to mutual transformations which then enable us to move forward in our way of living together.