



**PTM-mundubat's  
philosophical  
principles**

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## PTM-MUNDUBAT'S RAISON D'ÊTRE

PTM-mundubat was created in 1988 thanks to the solidarity of a group of men and women from various social realities with the aim of supporting democratic socio-political processes in countries and regions in the South. Accompanying vulnerable people in places in conflict were the first actions carried out by our NGOD. The idea of solidarity as our founding principle has evolved and has turned more coherent, to the extent that it is now understood as an effort towards global justice, which means loyalty to all mankind and to their rights, which are indivisible. Thus, solidarity cannot be negotiated and becomes a daily obligation and commitment which impels us to be more efficient.

PTM-mundubat totally identifies with humanist thinking, which places impoverished and suffering people first. This is precisely the sense or *raison d'être* of our organisation: being at the service of communities and peoples who, sunk in poverty, hope to improve and transform their way of life. In practice, this means fighting against all forms of human exploitation and oppression, accompanying and supporting local and global social processes which oppose neoliberalism, the violation of human rights and antidemocratic governments and which struggle to give birth to a new economic, social and political reality which will be fairer for everybody.

When we carry out this accompaniment, we are fully aware of our limited resources and we know that we are just a small part of this global movement which, conventionally and in a provisional way, will be called "*alterglobalisation*" and which, as a whole, represents a moral and political rebellion against the current unfair world order.

PTM-mundubat, its philosophy, takes on and fully endorses the concept of the Brazilian pedagogue Paulo Freire, who says that we must fight for achieving *the possible dream*. *The dream*, that is, what is not but we wish it were, which is represented as a new society to be built on the basis of equality, justice, freedom, participatory democracy, universal solidarity. *The dream* as the need and the right to believe in a better life, as an ambition and a hope for something new. *Possible*, that is, with our feet firmly on the ground facing reality, making objective diagnoses and devising feasible strategies. This is the tension which must not be given up: being realistic and knowing exactly what we can do as well as conveying a subjective world which encourages us to deploy bravery and renewal in the field of co-operation and to make a modest but enthusiastic contribution to the social movement for *another possible world*.

## ETHICAL-POLITICAL PRINCIPLES

### 1. Solidarity and the universalisation of rights

The starting point of the solidarity we share and defend is the conviction that all human beings are subjects of rights. What is at stake? Something essential. Something so fundamental that it constitutes the foundation of our own conception of humanity: the idea that "all people are born free and equal in dignity and rights". If this foundation collapses, so does all the regulatory and institutional framework on which the civilizatory building we have called democracy rises. Without this foundation, our societies can only be considered to be "modern" in the sense of technological progress, since, if an inhumane society is that in which some of its members can be spared, these are dreadful times. Therefore, we can say that the current economic system, as denounced by Ernesto Sabato "has legitimated silent death". This system shows an apparent concern for the victims' fate, but in reality it keeps excluding most human beings.

As opposed to this reality, we seek the civilisation of solidarity based on the extension and the enjoyment of economic, social and cultural rights. We think that the longing for what is fair cannot be realised in the individual, but only in the human community. Solidarity as strength, as the driving force for a new humanity, is humanism expressed as criticism and construction which can only develop from the true opposition to all types of oppression. Thus, solidarity is the ultimate moral question, a plural global space brought together by the idea of fraternity and justice. It is a permanent tension, a humanist core imbued with the wish for happiness.

### 2. Solidarity as a respectful encounter of civilisations and cultures: paradigm of Another possible world

We long for solidarity as a universal ideal, an encounter of cultures. This means rejecting any imposition and developing respectful dialogical relations with the peoples from the South. We reject all plans to transfer development models into the countries in which we are present, as well as the values which characterise our consumer society. Our co-operation must be a tool at the service of the strategies defined by the communities and peoples themselves, in keeping with their needs and objectives. Therefore we are talking about *developments linked to culture* and not about a univocal idea of development.

However, this does not mean we do not consider human rights as universal values which must be preserved by all cultures, peoples and governments. Thus, for example, the right to life, to dignity, as an ethical option, as opposed to a world which refuses life, constitutes a basic pillar on which links with the peoples from the South and with their organisations can be established. From this point of view, we intend to facilitate exchanges between social agents from the North and from the South for the construction of common agendas in the fight for the globalisation of all the rights for all the people.

We must approach the peoples from the South with a learning attitude. Far from any eurocentric temptation, we want to share horizontal relations, to join synergies, to bring efforts together from plurality. We are driven by the feeling of unity in diversity, of an association of different equals in order to attain sustainable human development objectives, to achieve common goals for peoples who have their own cultures, languages and customs. Thus, we think of dignity as the enrichment of peoples' local community life, as well as the exchange of a humanity heading for a global community.

All this compels us to join the social movements and agents in the North with realism and determination so as to achieve common strategies of reciprocal co-operation with the peoples in the South.

### **3. The principle of justice as opposed to paternalistic donation and aid ideas; our conception of the fight against poverty**

We do not conceive poverty as an ill which only affects those who suffer it, but as a fact which concerns all human beings. The economic liberalisation processes and the formation of global markets bring about greater social gaps at a universal scale, whose consequences affect in the first place the victims and, to a different extent, all the women and men in the world. Another evil effect of the neoliberal processes is the specific consequences for women, whose most traditional and conservative roles have been reinforced and they are the victims of the so-called "feminisation of poverty phenomenon".

Our raison d'être is directly linked to the fight against structural poverty. This fight leads to a continuous reflection in order to identify its causes in a world in which technological advances theoretically enable the eradication of chronic poverty and misery. We find the source of global injustice in the prevailing economic model. Modifying this man-made model would be possible if there were a joint will by governments, international bodies, political parties, businesspeople, social organisations and citizens. It is not a matter of aid policies to mitigate the effects of structural adjustment plans and/or the unfair distribution of local and global wealth; it is a matter of bringing equity and development plans together. Equity urgently requires redistributive tax policies at a local level and the cancellation of foreign debt as well as the application of charges on financial operations at a global scale.

We must not identify poverty only from income indicators, but also in keeping with the rates regarding death, literacy, health, human rights and violence, improvement opportunities and culture, dignity, gender equity, that is, from an integral diagnosis. We consider the poverty of the majorities in the world as a serious violation of Human Rights; as an immoral fact which points to a greedy majority; as a source of disturbance and a threat to world peace, to demographic balance, to the environment; as a cause of ungovernable mass migrations. In this regard, we think that the objectives of the Millennium Summit are praiseworthy, but we denounce the little commitment by governments and international bodies.

We particularly point to the feminisation of poverty as a fact in view of which a specific commitment must be shown.

### **4. Principle of resistance against neoliberalism and the policies which destroy communities, peoples and persons.**

Neoliberal globalisation represents a unilateral and sectarian approach and practice. It implies new deregulated markets as well as new rules and regulations with greater privatisation and liberalisation, and those who benefit most are the multinational companies which control the world production and commercialisation. This globalisation involves the expansion of the market forces, by obtaining a greater control of the goods and operating without the obstacles which the public intervention entails. But it is also a process of a political and cultural nature, by which national policies are becoming less and less important in favour of international policies, whose decisions are made in centres of power far away from the citizens. In practice, this means that a substantial part of the decisions which affect the Earth's inhabitants are made out of their own country without their being able to have any influence.

In Southern countries, the expansion of neoliberalism has tragic consequences on people's lives. On many occasions the first of them is the flagrant violation of Human Rights, the political and ethnical repression of many of the peoples and communities we accompany by certain governments. The ideology which places the supremacy of the market above any individual subordinates individual and collective rights, which do not have an equivalent and cannot be replaced, to those legal conceptions which favour commercial concepts. The people in the South do not have the access by right to services which are basic for their lives. This reality is becoming increasingly tragic to the extent that the State reduces its social dimension and behaves as an instrument at the service of the national elites' economy and of transnational capital. The State still plays an important role, but the values deriving from it are not political, but economic.

The destruction of the social structure, particularly in the countryside; the downfall of peasant agriculture; the privatisation of natural resources; the dismantling of small and medium rural and urban economies; the increase in exclusion and poverty derived from structural adjustment policies; the burden of the reproductive role of women to the detriment of their personal, political, economic and social empowerment, are some of the effects of global neoliberalism.

In view of all this we think that the ethical principle of resistance is a moral and social duty. To defend popular urban and rural economies. To preserve the rights of indigenous peoples and their cultures. To make the social claims of the majorities prevail. To promote a new model of society characterised by economic solidarity; political democracy; social justice; ecological sustainability and the equitable distribution of opportunities and benefits amongst men and women. A model in which ethics will be a one of the regulatory elements for societies.

### 5. Support to popular movements in their fight for social justice and freedom

Our organisation recognises the importance of Humanitarian and Emergency Aid. We are aware of the enormous importance of assisting people who lack everything and also have the right to live. In a world under neoliberal predominance, there are many millions of *surplus people, the have-nots*, who, despite not being at present active subjects for social change –due to their living conditions– also deserve a response from solidarity. However, we consider that the eradication of poverty, the victory over famine and epidemics, the victory of life over death, require a new global order, and also social change in each country; therefore, we are committed to social change, to social transformation as the core idea on which all our actions are based. At the beginning of the 21st Century, we can see in the Southern countries in which we work an unbearable growing gap between a privileged minority who monopolises the economic power, and an impoverished, alienated, excluded, exploited minority. In this regard, human security, as a universal aspiration, requires that everybody can exercise all the economic, social, cultural rights in an individual and collective way.

Moreover, the issue of Human Rights in the Southern countries is becoming a radical problem of life fighting against death. On many occasions the defence of the human rights which the Northern countries can pay for **themselves**, requires at the same time **the systematic and necessary violation** of the same rights in the Southern countries, which have to suffer the economic crises the system involves. And this is done while invoking a strange type of “legality” or “preservation of democracy”. Therefore we intend to intensify our commitment in favour of the defence and universalisation of Human Rights, in a world in which, as E. Galeano wrote, *“the immense majority of humanity enjoys only the rights to see, hear and remain silent”*.

We think that working for social change implies encouraging and reinforcing those popular organisations which demand rights, propose new rules of the game in the economic and social sphere and promote a participatory democracy. Thus, each co-operation project must be a spur which sets the organisational processes of communities and sectors in motion. A structured society, with more people belonging to community, neighbourhood, sectoral, union or women's associations, is in a better position to press governments and political parties, as well as to make alternative proposals and self-manage their own processes.

In this regard, our vocation does not end with the support to the empowerment of the projects by their intended recipients, but extends to a willingness to accompany social movements of local, national or international character, in their effort to modify social and political conditions. Thus, our commitment intends to be aimed at the popular majorities, at another development and another better democracy.

## 6. Equality of men and women

If we want a fairer society for everybody we must carry out a gender analysis, both in our organisation and in the co-operation to which we are committed. We seek, through a process, the parity of men and women at the various levels of responsibility in our organisation, because it is fair and because we understand that this provides a broader and richer view both of our environment and of the various realities, aspirations, dreams, fights, needs and interests of ALL the people with which we work, made up of both men and women.

We are aware of women's subordinate relation as a consequence of the analysis of the relations between men and women in certain situations and considering other factors such as their belonging to a social, ethnical, age group, etc. This implies that women's needs are not analysed in isolation but form an integral part of an analysis of gender relations at home, at work, in the community, in the institutions and in politics, and therefore they are set within non-patriarchal power relations.

We accept that occasionally women and men, from the South and from the North, who share a single reality, can have different points of view or priorities with regard to their needs and interests; we accept this conflict and understand that it is necessary to create the appropriate discussion channels so that everybody can be heard and can have decision-making power, leaving patriarchal systems behind when defining, prioritising and making decisions.

We defend gender equity and women's empowerment as a right, and we also have an ethical commitment with women's and/or feminist organisations in the South, which has sometimes been overlooked, giving priority to other causes which are not less fair.

Therefore, we work in favour of gender parity in our organisation and its decision-making bodies as well as women's empowerment as necessary instruments to create a fairer society.

## 7. Changing the North for a new world order: being part of the *alterglobalisation* movement

The North itself is the space where the greatest confrontations must take place in order to modify the current world order. It must be said that we live well in the rich North because we have historically and collectively drained the South –the commercial rules prevailing in North-South relations; the eagerness shown by the North to gain the control of natural resources, even by means of wars; foreign debt as a domination instrument; these are some examples of the plundering which is still going on–. The more cornered the rich world feels, the lesser the possibility for the air to flow throughout its lungs. The North defends its privileged status, knowing that its life model is unfeasible at a global scale. But as the writer Eduardo Galeano says: "We are what we do and especially what we do to change what we are". Changing what we are is our challenge: extending solidarity requires constructing civilian societies with a solidarity culture. Encouraging in the North a stronger social body imbued with human values.

Due to all this we undertake to carry on with our work in the heart of our society in order to encourage the citizens' critical view of what is taking place: the advance of inequality and of exclusion at a world level but particularly in the unfair North-South relations. We must contribute to extending citizens' unease caused by the actions of the large companies and financial centres in the North and also of our governments, encouraging the action of social movements which demand a radical change in their policies. We do need to stop the march of a war neoliberalism which does not hesitate to use military violence to gain the control of strategic resources.

We have a commitment aimed at the training of young people and people in general including the political, social, cultural and pedagogical dimension which, starting from the analysis of the global reality, promotes local and international solidarity ideas, values and attitudes, and leads to involvement and commitment for a transforming action. To this end, by raising awareness and educating, we try to provide criteria for the analysis of reality, encour-

raging critical thinking and offering participation channels in the sphere of solidarity. Particularly, we must make an effort to promote the direct participation of social agents (university, schools, health centres, trade unions, associations of workers, farmers, residents, women, young people, associations connected with *alter-globalisation*, solidarity, ecology, antimilitarism...) in exchange projects with their peers in the South, by promoting meetings, forums, workshops, in order to stimulate a deployment of collaboration agendas, consortiums, twinnings, exchanges, etc, thus extending horizontal and mutual solidarity, causing solidarity to expand throughout the social structure and promoting the idea that solidarity means getting directly involved, rather than providing money.

But all this will not be enough, if our awareness and education efforts do not patiently search for ways to turn a solidarity model which gives priority to the rights of the impoverished in the South over the interests of the citizens in the North into something politically correct. Our educational programmes must depict a solidarity model with a negative effect on the life model of the Northern countries and demand **supportive austerity** as something reasonable, since our development model cannot be universalised.

Finally, the defence of Human Rights is also a priority in the North. Death penalty, persecutions for the cause of conscience, racism and xenophobia, gender violence, increasing militarism and the curtailment of rights are some expressions which must be eradicated.

## PRINCIPLES FOR OUR CO-OPERATION

### 1. The impoverished people and the empowerment principle

PTM-Mundubat carries out development co-operation having the prominent role of the intended recipients and of the local organisations which represent them as a principle. The appropriation of the projects and programmes by the communities, sectors and organisations involved constitutes a basic and at the same time decisive condition, from the beginning of their identification to the end of their implementation. This essential criterion leaves us in a subordinate place. But it is important to clarify a few points:

Empowerment does not mean transferring the responsibility for coming out of their poverty to the impoverished people. Their prominent role must by no means be understood as exempting the State from its responsibilities. Empowerment, according to our approach, does not either mean burdening the impoverished people, and especially women, with the sustainability of basic services which are the responsibility of the public institutions. This is why we conceive development co-operation in parallel to the reinforcement of social organisations which demand the implementation of social measures from the political authorities.

When empowerment is understood correctly, it is a basic tool; a necessary condition for the deployment of popular economic, social and political strategies constructed from below. In practice, this leads to our accepting a criterion which we deem important: we try to work with those impoverished sectors which are aware of the need to get organised and place the efforts for their own survival within a general effort of the popular sectors in a country to transform society.

### 2. Principle of association with the local partners

The so-called counterparts or local partners –NGOs, communities, sectoral organisations, co-operatives, town councils, women's organisations...– are the allies with which we plan sectoral and national strategies. We establish with them a non-hierarchical relation between equals, sharing diagnoses and acting in agreement, always respecting the local organisations' initiative.

Preferably, we try to construct stable and strong spaces with local social organisations which show a reciprocal interest. With these organisations we try to draw up and consolidate far-reaching strategies, in such a way that co-operation instruments serve in a coherent way for the promotion of social processes. This procedure represents the parties' wish to go beyond a string of projects, establishing multidimensional parameters (social, economic, political, cultural dimension, mainstreaming) for the development of integral strategies.

From this approach, solidarity reaches a concretion of organisation-relation of alliances which turns us into accomplices within a project, leaving behind the classic view-relation based on the asymmetry of the giver over the recipient. This approach can be set within a new international conception of solidarity and global responsibility beyond borders.

### 3. The impulse to social processes

Our co-operation intends to encourage and strengthen social processes, either of a local-territorial character, or of a sectoral nature, or movements such as women's organisations. The concept *social process* has in this case a multidimensional character which covers all the facets of life.

Projects and programmes which are isolated from each other and from the environment, no matter how good their internal logic may be, are insufficient to achieve really transforming impacts. It is necessary that each action forms part of a vision and of practical dynamics led

by local people and organisations. It is in joining synergies, in complementing actions and actors, where we find the multiplying effects which co-operation needs in order to reach sustainable human development quotas. This way the project dynamics which respond to a limited and deficient vision must be replaced with the process dynamics which enable to act within a far-reaching strategy.

Participation in social processes helps us to better understand the appropriateness of the co-operation development we carry out, the need to draw up new projects and programmes which respond in an adequate way to territorial and sectoral challenges, and the advisability of consolidating alliances which enable us to be more efficient and achieve better impacts. It also calls for a diligent effort to bring about the gathering of local people so as to work with them in a structured way.

#### 4. Development as internal construction

The co-operation principles described take us to the principle that sustainable human development is basically an **internal construction**, not the result of international aid or of the intervention of multinationals and global markets. It is a process which requires genuine collaboration between the State and the local communities which assume responsibilities within the framework of reciprocity. This is what we call Participatory Endogenous Development, which places the popular, social and supportive economy in the centre of our intervention, which is not a technique, but rather a policy.

This approach to development as internal construction has several dimensions which, when combined, are one of the main elements in the fight against poverty: a social dimension particularly expressed in the revitalisation of the civilian society; a human dimension represented in the improvement of education, health, employment, women's situation and position; an environmental dimension which materialises in the rating of the environment as a development asset; an economic dimension as an impulse to the popular, social and supportive economy; a democratic dimension reinforcing the local power and the active and equitable participation of men and women in the decision-making spheres.

All this involves an effort to support groups and communities which work for economic and life alternatives; supporting self-management and community organisations; backing local institutions which promote a participatory democracy; supporting projects and actions for the careful management of the environment; promoting programmes which favour the individual and collective promotion of women. With regard to this last point, in keeping with what has already been stated in our philosophical-moral principles on the equality of men and women, we fully accept the Gender and Development approach as a basic and decisive pillar of our view of development.

Development as internal construction leads to our defining the Territory (local, regional) as the space par excellence; a decisive actor which becomes the main subject and in which the endogenous capacities come together.

#### 5. Gender in Development

*"In truth, to go for a walk with one's eyes open is enough to demonstrate that humanity is divided into two classes of individuals, whose clothes, faces, bodies, smiles, gaits, interests, and occupations are manifestly different. Perhaps these differences are superficial; perhaps they are destined to disappear. What is certain is that they do most obviously exist".* Simone de Beauvoir.

In our societies there are men and women, and assuming that their needs and interests are the same implies an error of conception which may lead, if we are not alert, to our co-operation being mainly aimed at half the population, excluding women from it.

The various development models which have been proposed from the 50s to the present have

considered women's participation in the development of their communities in a different way, from the invisibilisation we notice in the welfare development approach, which considers that what is good for the father of the family is good for all its members, to the efficiency approach in the 80s, which saw women as a free and efficient resource which could palliate the consequences of the thinning or elimination of the social policies corresponding to the State.

The Gender and Development trend (GAD) appeared in the 90s and replaced the marginality and vulnerability conception which was granted to women in the previous development approaches -set within the WID (Women in Development) trend- and it is committed to women's empowerment, understood as a process by which women, individual and collectively, become aware of how power relations operate in their lives and gain self-confidence and the strength necessary to change gender inequalities at home, at work, as well as the social and political structure of the societies in which they live. It is not a process from above, since power is not granted but conquered, and it does not only affect women, since men play an essential role insofar as it is a change that affects everybody, and the resulting conflict must be assumed because it is necessary that some lose power so that others can gain it, or the other way round, depending on the spheres we analyse (for example responsibilities at home versus political responsibilities).

PTM-mundubat, reasserts their commitment to the GAD approach and to women's empowerment as an essential element for fairer development and intends to accompany processes which make this empowerment possible, by making women's struggles visible, involving men in these processes and avoiding a victimist and passive image of Southern women.

## 6. Democracy in all the dimensions of life

In recent years much attention has been paid to political democracy processes as guarantors of the rule of law, of individual and collective, political and civil rights. We are concerned about the fact that, in most of the countries in which we intervene, democracies are fragile, minimalist and uncertain. Their fragility is parallel to the very high concentration of power and an enormous social polarisation due to which we can talk about very vulnerable societies lacking cohesion and massive exclusion and marginalisation realities.

We know that there is a long distance between the democratic ideals which are proclaimed and the practical realities. In this context development co-operation itself suffers due to not finding the socio-political *habitat* which is ideal for its sustainability and for the co-ordinated action between civilian society and State. This is why we conceive our activities not only as economic actions, but also as an approach to the social construction of new democratic modes which will open broad participation spaces for the society. Sustainable human development finds better endogenous possibilities and greater co-ordinated social strength within the participatory democracy. Therefore, it is a matter of going beyond formal democracy to, in Xavier Gorostiaga's words, give rise to a new *social contract* in which public policies are aimed at the better distribution of wealth and at the socialisation of politics.

In keeping with what is stated above, we understand governance as good government, not as mere public order or social peace imposed by the deployment of neoliberal plans. In fact, the neoliberal logic aims at weakening the social dimension of the State, discrediting public matters, and it is a fact that it tries to turn NGOs, by transferring resources, into the new service managers which have historically been defined as corresponding to the State. We do not share this approach at all. We consider that development co-operation must fight to rescue the State with social and progressive policies, with democratic quality. In this regard we establish the principle of State, communities, local organisations and international NGOs joining synergies around sustainable human development strategies to fight structural poverty, from the premise of complementary and different responsibilities and not under the privatisation logic.

Democracy is inseparable from indivisible Human Rights. They form part of our principles which are also linked to co-operation. In this regard, as a clearer specification and simulta-

neous extension of Human Rights, we undertake Economic, Social and Cultural Rights (ESCR) as a permanent agenda for our action. We work from the non-negotiable criterion that Southern people as well as Northern people are subjects of rights and consequently, they must be complied with by governments and inter-governmental bodies.

## PRINCIPLES FOR OUR MANAGEMENT

### **1. Principle of moral legitimacy**

It deals with the importance of keeping a constant watch on PTM-mundubat's faithfulness to its principles and to the ethics assumed by the co-ordinating committees and NGOD alliances of which we form part. It also deals with the importance of taking into account the criticisms and opinions which may come from society and social organisations with regard to the possible denaturalisation of our *raison d'être*, particularly those from the South. Moral legitimacy implies a permanent plebiscite, a value to be daily renewed from practices loyal to our general principles and those principles related to our co-operation.

### **2. Principle of independence**

It compels us to take rigorous care of our sovereignty with regard to the making of decisions and not to be mere executors of the donors' strategies or plans. It impels us to be Independent from institutions, political parties, religious denominations and interest groups and to act in keeping with our collective conscience, our knowledge, our ideals and practical options. In a practical way, independence requires a diversification of our funding sources so that we can preserve it and avoid being the object of co-option. It also means a tension in favour of enlarging our social basis in order to increase our critical flow and our private funds.

### **3. Principle of gender equity**

It involves internalising and establishing commitments, from the individual to the collective, mainstreaming gender equity, both in our internal structure and in the work we carry out. And for this mainstreaming to be effective and so that it is not only confined to the language or the speech but reaches all those who make up the organisation and all those with whom we work in the South in order to achieve a better society, A GENDER POLICY will be approved with specific commitments which will ensure the aforementioned mainstreaming.

### **4. Transparency**

It means total accountability for all our actions and arrangements, subjecting them to periodical assessments. It also means providing permanent, stable participation mechanisms for all the members of the NGOD. Moreover, it requires the periodical publication of the economic movements and of all our actions in order to inform the public, institutions, social movements and other NGODs.

### **5. Quality and efficiency**

It means a permanent tension and exercising some procedures in order to achieve technically good and socially appropriate results. Quality means improvement, training processes, meticulousness. Efficiency deals with the need to achieve the expected results in all our actions with limited resources. Both qualities require our being audited by the intended recipients, by our partner organisations and entities, by the institutions and by our own internal mechanisms of control.

## **6. Democratic culture**

As a result of the way we see the world and social and co-operation action, the values of democratic culture must be present in the internal life of our organisation. PTM-mundubat undertakes to generate and deploy the procedural instruments for consultation, deliberation, decision-making and control which are essential for the said culture to be present in the daily exercise of its work at all the levels in which it is organised and structured.