



JAIJAGAT 2020

ON THE MOVE FOR PEACE AND JUSTICE

THE GREEN AND WHITE BOOK: JAI JAGAT MANIFESTO

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Preface:

This Manifesto was written to try and capture some of the elements of the Jai Jagat vision. Jai Jagat emerged through scores of meetings and presentations in different localities and among people of all walks of life over the past four years. It came about when we began to distil and describe Ekta Parishad's work over the last 25 years in India of empowering marginalized communities through youth training and social action, and doing it nonviolently. We began to see that similar and different experiments, all equally interesting, were taking place elsewhere, and also having considerable social impact. It then became obvious to try and link these experiments together.

Linking diverse citizen's initiatives has gained some urgency with the compounding crises of climate change and political instability. With the acceleration of wars and conflict that are fuelling greater poverty and migration, there is an immediate need for a global movement to press for international peace. Unlike the peace movement of the 1980s, today, it is necessary to combine peace between people and nations, and also between people and the environment and the planet. The roots of this conflict do not lie in the arms buildup, nor in the proliferation of greenhouse gases alone—it is in the way we consume and produce; privilege and exclude; and love and hate. Global change requires the input of all people.

These planetary crises are also motivating people to adopt modified methods and strategies, as well as bring in attitudinal change. Mahatma Gandhi is relevant even today for his idea of *sarvodaya*, which involves imbibing the ethic of individual action that leads to 'the well-being of all'. This implies breaking some of the coils of our animalistic behaviour in favour of finding a higher plane of consciousness of our integral humanity.

The Green and White booklet refers to 'green' for recovering a balanced relationship with planet earth; and 'white' for finding ways to forward peace based on justice. But the intent is to stir courage by offering a vision. This vision is meant to give people, especially the young, a sense of their own power, and learn to express in a myriad ways, but nonviolently.

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Section I: Introduction: Two Planetary Crises

The Green and White Book came about as a response to the two planetary issues that pose the greatest existential threat to humankind: climate change, and the acceleration of wars and conflicts that are leading to mass migration and poverty. The Jai Jagat manifesto refers to these existential crises in order to refocus the imperative of social action. Human beings have never before faced a situation where our survival is being threatened; and this may well be the motivator of change.

Jai Jagat attempts to instill courage by offering a vision. This vision is meant to give people, especially the young, a sense of their own power to make changes, based on individual and collective ingenuity, rather than a dependence on large external systems that are beyond people's control. Human prowess links local action to global change, but the local action encouraged in this Manifesto is to integrate non-violence. In the case of climate, there are literally thousands of local grassroots' innovations across the globe that have been/are being developed. However, because they are small, and because nonviolence is not overtly manifest, they have not been given the required public support, and thus they have had limited impact. Assembling such diverse initiatives on a single platform may well tip the balance in favour of local action that is working to reduce the violence perpetuated on the earth's resources, and, in the process, ameliorate the climate crisis.

Similarly, Jai Jagat responds to the unleashing of force in many countries that are making human society pliant to authoritarian and centralised rule. Arms sales are at an all time high. Marginalising people from the mainstream, 'keeping people poor', promoting social divisions, and 'keeping people divided' are increasingly commonplace strategies that actually lead to a violent political economy. Such economies need weaponry, ostensibly to deter war and maintain civic peace. In reality, the stockpiling of armaments, whether conventional, nuclear, chemical or biological, only risks greater possibility of war.

Such violence occurs in many places, and is especially prevalent in developing countries. There is a stand-off between people holding onto natural resources for basic livelihoods and those who need cheap resources for a kind of development that only leads to conflict. Basic human needs should be the priority of governments, particularly if industrial development involves adverse consequences such as mass dispossession from lands, loss of remunerative prices for small farmers, contamination of water bodies, and soon. The acquisition of unlimited resources for production is in direct relation to the climate crisis. The government needs to balance development interventions in such a way that people, not profit, are the determining factor.

The vision of Jai Jagat lies in the title of this manifesto : 'green' for recovering a balanced relationship with planet earth; and 'white' for finding ways to promote peace based on justice. The Jai Jagat manifesto is meant to inspire a form of action that enables better interaction between local action and global change .

Humans are prescient beings. They sense shifts in weather patterns, and when the winds change course, signalling an impending storm, they have an innate sense of what to do in relation to the physical changes taking place. Today, climate change and more extreme weather cycles are being experienced, and there is a growing understanding of the effects of increased greenhouse gases (GHGs) in the atmosphere, and a rising temperature above 2 degrees.

As a result, people are responding by way of small, local actions. There are several experiments being undertaken everywhere in terms of what we eat, what kind of agriculture we support, what we produce, how we conserve water and energy resources, how we live together, and there are a whole host of micro-innovations to meet these needs. At the meso level, there are some experiments in the form of self-sufficient villages, transition towns, one hundred mile communities, and municipalities working on becoming sustainable, but there is little at the macro level. Like an army of fireflies, there are momentary flickers in the darkness, and although the light can be seen and there is a sense of a direction, it is still insufficient to see the path ahead.

These experiments of ‘small is beautiful’ have been evolving for over five decades and were given a fillip with the issue of climate change that was first raised in the 1980s. Simultaneously, a massive counter campaign has been building up (and with better coverage in the media) to safeguard businesses and interests that want to maintain the status quo. They profit from petroleum resources on the one hand, and a pattern of production and consumption reliant on cheap labour and cheap resources on the other. With the end of the Cold War, there was an acceleration of this model of development. Along this continuum of a counter offensive to the small, there were those who were more brazen about their profiteering, and those more discrete who worked through laws, regulations and client governments.

This has led to a large number of global conflicts and the media does not shy away from showing these gruesome theatres of war in real time. Lengthy wars become a marketplace for arms traders, backed by an extensive web of subsidiary producers of weapons systems. These are promoted by governments as contributing to the growth of the economy and as a deterrence against war. Having vast amounts of military production means that it has to be used up in order for more purchase orders to be created, so war becomes a profitable enterprise. As the technology of war becomes more sophisticated and widespread, it is difficult for local people without technical expertise to weigh in and provide different solutions. Their opinions are perceived as naïve and diffuse. Thus, there is limited scope for public discourse on peace that can challenge the economy of war.

The economy of war creates fear and this pushes a large number of people into protecting themselves with material security at the cost of others, especially if those ‘others are far away’ or ‘threats to peace’. A portion of the population is impoverished by the war economy; as a result, violence is heightened and begins to corrupt all spheres of civic life, be it commercial activities, education or politics. Ordinary people become conditioned to accept violence in their daily life and this becomes normalised. Gradually, violence erodes community sanction or democratic norms, and those with access to violent means maintain disproportionate influence.

People who lack basic security and dignity do not sit quiet. They are motivated and resolved, and join different organisations, both violent and nonviolent. Their energy is harnessed and channelised, they are able to make significant gains even in the most intractable situations. The World Social Forum movement has been one important effort to shore up nonviolent organisations where people themselves illustrated their enormous capacity to overcome overwhelming odds.

However, it has become evident that social movements that do not integrate special measures to avoid polarising the opposition are unlikely to become sustainable in the long run. Those movements that are avowedly nonviolent, because they preempt resistance in the process of building up their constituencies, have a higher probability of survival in a world that is defined by such a violent political culture.

Jai Jagat is one small initiative at bringing together social movements on the basis of nonviolence. Linking local struggles and initiatives for larger global change works more effectively when theories of opposites and binaries of power are left out of the frame. They only aggravate the same violent political culture that was meant to be reduced. Thus, more holistic approaches are needed. These are adopted because they offer workable solutions for people; they are identified in practice at the ground level before they are theorised, i.e., they are 'bottom-up'. Jai Jagat uses this approach in framing change away from the culture of violence.

Section II: Grappling with Sustainability and Equity for Achieving Peace

We cannot address the planetary crises through local action unless we grapple with the current issues of sustainability and equity, particularly in the economic sphere. Globalization has resulted from the technological advances that have lowered the costs of exchange and communication, but hides their real ecological and social costs by externalizing them. In this scenario, sustainability and equity have been sidelined. This may explain in part the reason why the UN has launched sustainable development goals (SDG), an effort to re-center sustainability and equity in development interventions.

In order to integrate sustainability and equity into local and global action, we need a goal beyond material advancement. The end goal should be a peaceful society, not besieged by conflict as a result of a few individuals or groups benefiting at the expense of the many. This is the reason why issues of peace and nonviolence have become important in social and economic choices.

In this section, we look at the issues of sustainability, equity and peace at a global level. We know that genuine action occurs in localities, communities and municipalities, but many small initiatives together have a global impact.

Sustainability

At the time of the First International Environment Conference in Stockholm in 1972, there was a recognition of limited oil resources, as also a growing awareness of adverse, man-made environmental changes taking place. By 1988, with the publication of the Brundtland Commission report, environment and development were brought together and the notion of 'sustainability' became an important benchmark that was later adopted by most governments. Climate emissions, first enforced by the Convention in 1992, and later through the Kyoto Protocol in 2005, and recently amended in the Paris Agreement in 2015.

In spite of these international conventions and protocols, the United Nations Environment Program reports that there is 'undeniable evidence that the world is speeding down an unsustainable path', and 'to avoid exceeding critical thresholds beyond which abrupt and generally irreversible changes to the life support functions of the planet could occur' (Global Environment Outlook 5: 2012).

The UN's State of Food Security and Nutrition in the World reports that:

Extreme weather events were a leading cause of global hunger rising last year, with women, babies, and old people particularly vulnerable to the worsening trend.... The number of people who suffer from hunger has been growing over the past three years, returning to levels that prevailed almost a decade ago. Equally of concern is that 22.2 percent of children under five are affected by stunting in 2017.

In the past 30 years, the new notion of 'thinking globally and acting locally'

has become prominent. To act locally is to express the autonomy of each person, group, village [and] region. To think globally is to take into account together three aspects of our-common good: the economic aspect (producing goods to satisfy human needs), the social aspect (protecting the interdependence of society and the dignity of all), and the ecological aspect (preserving the life and the biodiversity of our planet).

Etienne Godinot: Vers une économie non-violente: Compte-rendu du colloque international organisé à Bhopal (India) 2010.

Climate change is already having a significant impact on ecosystems, economies and on the lives of people. Rising average temperatures do not simply mean balmy winters. Some regions will experience more extreme heat, while others may cool slightly; flood, drought and intense summer heat could result. Violent storms and other extreme weather events result from the increased energy stored in our warming atmosphere.

As the United Nations Secretary-General's High-Level Panel of Global Sustainability stated, 'Despite the adoption of the United Nations Framework Convention on Climate Change and its Kyoto Protocol, annual global carbon dioxide emissions from fuel combustion have grown by about 38% between 1990 and 2009.'

The world's leading scientists say that to prevent dangerous levels, governments are working with policy makers to limit global warming to less than 2°C through concerted action to reduce greenhouse gas emissions. Current reports put into sharp relief how extreme weather patterns are becoming commonplace. The Paris Summit in 2015 went a long way in garnering the commitment of member states to limit their emissions. As mentioned earlier, although there have been many setbacks, and there is no visible shift at the macro level, many changes are taking place at the micro and meso levels by citizens, local governments and civil society.

The UN has more recently tried to see how to bring sustainability into international development by negotiating the SDGs in 2015 until 2030. It is paramount that in the implementation of the SDGs, the solutions should be primarily social rather than technological innovation. Without citizens all over the world taking responsibility for climate change, it will be difficult to make the necessary shifts.

In order to achieve SDGs, hopes are placed on technological innovations. It is believed that the promise of 'green growth' is that cleaner technologies will allow a shift to more sustainable modes of production and consumption, and thus reduce the ecological impacts of growth. This would allow all populations to adopt the lifestyles of the most affluent nations, without crossing the thresholds that endanger the viability of the planet and the future of human civilization.

This is an illusion. Technological progress without lifestyle changes will not deliver the kind of transformation we need; under certain conditions, it may even stimulate increased consumption, a phenomenon known as the 'rebound effect'. In contrast, the blueprints for such lifestyle changes are prepared by the social innovations developed by the poor. Produce more with fewer resources; save and avoid waste; cherish diversity as a source of resilience; rely on sharing and solidarity networks as the ultimate insurance policy against economic downturns and natural disasters: these are some of the lessons they teach, and these are the lessons we must learn.

Unlike technological innovations, social innovations cannot be fenced by intellectual property rights, and they are not handed over to users by scientists and engineers working in large firms. Instead, they are democratic. They are shared in open access. They are grown organically and have a bottom-up approach. They do not lead to centralization, but to decentralization. They do not lead to the dissemination of uniform solutions, demanding from people that they adapt to technologies that are imposed on them in the name of 'progress'; instead, social innovations promote and value the diversity of local communities, and are geared towards finding solutions that are best suited to the particular context in which they live. They do not disempower, and they do not result in new dependencies; they are empowering and promote autonomy and self-determination.

Olivier de Schutter (2018): Happiness within Boundaries (Declaration prepared for the Jai Jagat.)

2. Economic Equity

Another major issue that has arisen from globalization is decreasing economic equity in terms of current income inequality between the wealthiest and the poorest individuals. India's richest one per cent now hold 58 per cent of the country's total wealth—higher than the global figure of about 50 per cent.

A study in 2018 released by Oxfam ahead of the annual meeting of the World Economic Forum (WEF) showed that just 57 billionaires in India now have the same wealth (USD 216 billion) as that of the bottom 70 per cent population of the country. The study findings showed that in the last two decades, the richest 10 per cent of the population in China, Indonesia, Laos, India, Bangladesh and Sri Lanka have seen their share of income increase by more than 15 per cent, while the poorest 10 per cent have seen their share of income fall by more than 15 per cent.

Automation has taken over mass production. A World Bank article in July 2017 said that 'automation threatens 69 per cent of the jobs in India, while 77 per cent in China'. Technology could fundamentally disrupt the traditional economic paths of developing countries. Automation helps corporates produce more, but the question is, who will buy it?

The present development paradigm is based on 'trickle down economics', which implies that money does get to people 'in need'. In the private sector, profits are reinvested in business expansion, which is said to benefit the whole society in terms of jobs and mass consumption. For this reason, governments willingly provide subsidies and other support to large businesses, especially transnational corporations. This is highly contentious. The whole emphasis of current economic policies in developing countries is on infrastructure and urbanization, where government and business work together in partnership. This leads to development translating into more roads, bullet trains, smart cities, etc.

Years of neglect and low investment in rural areas have left villages stagnating. As a result, there is a huge outflow of marginalized persons forced to migrate because of high levels of poverty and no livelihoods. In such a scenario, essential needs like food, shelter, clothing, health and education must be met. People are capable of providing for themselves if there is an enabling environment.

Corporations put profits over people. The mantra of economic growth makes no sense if people are not able to meet their basic needs. For example, if the support policies of the government in agricultural investment and pricing threaten food security, then people's basic needs are at risk. Putting seeds and farm inputs beyond the reach of small farmers in the interests of large-scale agricultural export has led to a spate of farmer suicides and farmer unrest, which is another example of people not being able to attain basic needs.

Previously, governments were regulators, balancing interests. Now they are competing for investment for which they consistently renounce policies which would otherwise ensure people's land rights, decent wages for workers, and resources that remain in the hands of resource-dependent people. In effect, a handful of global corporate leaders, with the support of politicians, have captured the lion's share of the wealth, leaving the vast majority in a race to the bottom. With the free flow of investment, the sovereign decision-making power of nations and people have eroded.

This does not mean, however, that a different kind of globalization that is more equitable may not be possible. Societies that determine public interest through democratic institutions or elections continue to exist; *buen vivir*, a concept of decision-making that includes all community members living in harmony with each other and nature is central to many indigenous communities; *sarvodaya*, a Gandhian way of building society based on 'the well-being of all' that has been tried and tested; and the notion of common good (and commons), for the development of which, civil society has been working with communities. But these need to be mapped at an international level to ensure greater people's participation.

With the globalization of the economy, a number of issues can be settled at the global level. This brings us to the management of global public goods, which include climate, pollution, systems of fair trade, control of financial power, safety and peace, and common goods that are becoming scarce or are badly distributed—such as drinking water, marine fauna, biodiversity and other natural resources. The management of global public goods in a human economy must place common interest ahead of national interests, and take the trouble to check that the nations respect the commitments made. The institution that has the legitimacy to do this is the UNO.

Yves Berthelot et al (2017): *Paths of Human Economy*: Emerald Publishers, Chennai, India

3. Working Towards Peace through Nonviolence

Achieving peace means not only material advancement as a social goal, but also re-envisioning a different kind of economy based on local initiatives that lead societies to peace. Integrating nonviolence in development spurs on a sense of oneness and not separateness.

This requires integrating nonviolence and peace into every aspect of our development. As Gandhi said, ‘the means may be likened to a seed, and the end likened to the tree, and there is just the same inviolable connection between the means and the end as there is between the seed and the tree.’ In other words sustainability itself is not enough, equity in itself is not enough. The third element of nonviolence has to be reflected in the way we organize society. Nonviolence with the goal of peace can peace become a reality.

Section III: Jai Jagat: The Vision and Values

*The sets of actions planned for the Jai Jagat campaign are based on a threefold strategy: (i) a series of nonviolent marches (walks) from different countries that will culminate in Geneva in September 2020; (ii) an interaction between young people, and in dialogue with the UN bodies to advocate achieving genuine change through the proper implementation of the SDGs; and (iii) an eight-day forum on local initiatives in Geneva from 25 September to 3 October 2020, where people can share alternatives and best practices to further their **local actions for global change**.*

Jai Jagat’s vision is of ahimsa (nonviolence) that guides and motivates human action. Social movements are encouraged to bring people together to courageously press for agendas of change for the weakest sections of the population. At the same time, they are not meant to provoke power holders, and strive to preempt opposition as much as possible. Social movements that are nonviolent are open to dialogue wherever possible. If there is no dialogue, only demands, then struggle is justified.

The practice of nonviolence is not just for bringing about external change; it is also a way of life, and for this, one has to continually overcome one’s own inner violence. Gandhi’s use of satyagraha (translated as ‘truth force’) was to find inner power to overcome obstacles and carry out external change. Taking personal responsibility for social matters is the cornerstone of Gandhi’s vision of ahimsa, and this was based on social values that were meant to help people maintain their collective resolve in dealing with present day challenges.

All the examples [alternative development] illustrate the African saying that reminds us that, ‘however long the path to be taken the journey always begins with a first step’. On these paths we meet people who talk to each other to decide goals and means, who talk with the authorities even if they disagree with their policies, who set forth in reaction to unfair situations and in the name of shared values including the freedom to be oneself, the ability to make choices with the vision that a more supportive and equitable world is possible.

Kofi A. Annan: 2017: Quoted in Berthelot et al (2017) p.3: *The Human Economy*: Emerald Publishers, Chennai, India

Jai Jagat also aims to usher in a way of reforming institutes of education, to engage in strengthening commercial and developmental entities that are nonviolent, and building reformed institutions that govern our society. With respect to education, a nonviolent approach is expressed through experiential learning where social and individual innovation become the outcomes of learning, and where social values permeate learning so that students become responsible citizens. With the planetary crises mentioned at the start, this would make for responsible 'global' citizens.

A nonviolent economy may include production and exchange, but is not injurious to people where some benefit and others are marginalized. Rather, it is meant to fulfill basic needs (where livelihood opportunities are accessible for the largest numbers) as well as local production that is sustainable, especially in ensuring that resources are regenerated and the resource base is maintained for human survival.

Nonviolent governance is where any society has peace as its goal. An indication of such governance is whether a government has a Department of Peace in addition to the more common Department of Defense. Building a society based on peace involves mainstreaming nonviolence in all government departments, institutions and policies. Reforming institutions of education, economy and politics are key. Nonviolent governance requires deepening participatory democracy by promoting social inclusion and enabling civil society to flourish.

The word 'ahimsa' (nonviolence) connotes a type of nonviolence that is holistic and unitary. Such a concept of nonviolence is not a referent on violence (in the sense of 'not-violence'), for this does not convey its integral meaning. Just as the human emotion, 'love', cannot be defined by 'hate', so also nonviolence cannot be defined by violence. Much of the way people perceive the world around them is from the point of view of these binaries, tilted in favour of violence.

Ahimsa provides us with the possibility to reframe these binaries and to appreciate inter-relationality (with nature as well as with each other). Through self-reflection, ahimsa enables people to 'self-correct', to take self-responsible action, and, possibly, a new course of action. Nonviolence as an ethic means becoming aware of one's role in injuring others for example in exploiting another's labour for one's own benefit. Self-corrective action may mean limiting one's wants for the sake of maintaining social harmony, an attitudinal shift towards greater sharing and caring.

In situations where one is faced with a dominating attitude from others (use of their power 'over'), be it from family members, business colleagues, neighbours, friends or fellow citizens, corrective action may then include nonreactive behaviour. This needs to be accompanied with finding spaces for one's advancement, strategically pressing for change at moments of least resistance.

Binaries can be seen in thought as well as action. Appreciating the inter-relationality of ideas is important in capturing our relationship with nature and with each other.

This becomes more challenging when there are asymmetries of power; the marginalized suffer the most violence and their response is to struggle against it in various ways. Nonviolent organizing gives people one way of sustaining the struggle with a common vision. Those who advocate on behalf of the marginalized also face violence because they are on the opposite side of mainstream views. They too can become alienated or sidelined. The motivation to struggle against the mainstream is revitalized by a deep sense of inner injustice of the marginalized.

It is difficult to be motivated by negative imagery for very long. This is where 'anti' movements have a short lifespan. Nonviolence is more than tactics; it is based on a vision that is *for* something. Jai Jagat's Manifesto is to struggle for justice as a means to peace, but for that we also need the means to be nonviolent to reach this end result. As Gandhi said: 'the means may be likened to a seed, the end to a tree, and there is just the same inviolable connection between the means and the end as there is between the seed and the tree'.

The vision of a nonviolent society inspires people from across narrow divides and boundaries to sense the planet as being one family. If more and more people from across the globe develop a firm faith in nonviolence, then most urgent issues can be sorted out in peaceful and just ways. Even if formal decisions will have to be negotiated at the institutional level, social mobilization by civil society can influence these decisions and help ensure that even sudden changes in decision making are implemented in the right spirit and with the necessary urgency.

To make the system accountable, civil society needs to press for a form of development that promotes happiness and well-being for all, rather than wealth for the few. It is a form of development that places the poor and the marginalized at the centre. Unarguably, the centrality of the participation of the poor is essential both to shape this new development paradigm, and also to make it a reality. It does not, however, have to exclude elite groups for whom there are opportunities to co-identify issues, co-define, co-decide and co-implement policies, failing which the entire process can be undermined. Lasting protection of the planet requires a participatory development wherein all people are included.

Jai Jagat grew out of Ekta Parishad, a Gandhi-inspired movement that has operated for over 25 years in India

(www.ektaparishad.in). Since 2013, it has been consulting with other grassroots movements and civil society organizations in a variety of countries on the kind of actions that would bring the attention of global institutions to the 'root causes' of poverty and conflict (see www.jaijagat2020.org). An example of such interaction is of indigenous populations that are being dispossessed of their forest lands by richer and appropriating interests. Land grabbing increases economic inequality and creates social conflict, but what is more subtle is the risk of environmental destruction and climate crisis. Indigenous people's basic needs are not counter to environmental concerns; rather, they are able to find sustainable solutions to safeguard the forests.

This is an example of how forest-dependent communities can help to protect the earth's resources, both for mitigating climate change and maintaining peace.

Section IV: Sustaining a Commitment to Change

The only way that the planetary issues we speak of here can be addressed is if people sustain their commitments to change, both in their relationship with the earth and to each other. Inner change comes first and foremost, but for this change to occur, it has to be self-willed and with a positive commitment to realize peace as a social goal. ('Be the change you want to see in the world'.) A person's autonomy cannot be injurious to others.

Any transformation can be expansive, especially when a person connects it to an action that is geared to changing an unjust social situation. This leads to tremendous personal growth. Through expansive acts, personal change is cultivated to take on the power of external change with respect to the protection of all forms of life, the earth, and its life-nurturing role.

Jai Jagat's vision links individual, 'inner' transformation with larger, 'external' social change, and may be broken up into six commitments: first, a commitment to personal change; second, a commitment to protecting the life nurturing role of the earth; third, a commitment to nonviolent social action; fourth, commitment to nonviolence as a way of life; fifth, a commitment to global citizenship; and sixth, a commitment to justice, human rights and democracy.

These six commitments are focused on changing value systems, and if visualized in relation to one another, may contribute to creating a social base which will help bring about and sustain public support for urgently needed changes to resolve various pressing survival issues. At the same time, these value systems will help tremendously and in very creative ways to reduce distress in the daily lives of millions and millions of people, and this success will provide the basis for sustaining these value systems. Once these value systems reach a certain level, they will have the capacity to reduce distress in daily life, and also make it more meaningful, creative and satisfying in a deeper, different way.

In the absence of such social values as a base for public support and action, numerous technological innovations, international conferences and financial commitments, no matter how well-intentioned and even essential, are unlikely by themselves to succeed in bringing about and sustaining the changes necessary to resolve urgent issues. It is hoped, therefore, that those who want to join the campaign will adhere to these commitments.

Commitment to Personal Change

This involves the daily practice of controlling internal aggression and replacing negative judgements with positive ones wherever possible. Being open and transparent to the extent possible. Having the confidence to face adversity. Being able to self-correct behaviour. Letting non-reactive responses dominate. Learning not to dominate others. Ensuring that one's actions are not injurious to others. Struggling against violence, especially if there are asymmetrical power relations. Adapting oneself to a larger vision of peace and justice.

Commitment to Protecting the Life Nurturing Role of the Earth

Earth's life-nurturing role cannot be guaranteed and it has to be maintained and protected by human beings. The earth is not just for human beings, but for all forms of life on this planet. Human beings should find a way to develop in such a way that all forms of life are able to maintain their regenerative capacity. During the last few decades, people have demonstrated an unprecedented capacity to disrupt and destroy the very conditions on which our survival is based. This is most destructive for future generations. Hence, a commitment to protecting Earth and its life-nurturing role is needed today more than ever before.

Commitment to Nonviolent Social Action

The practice of nonviolent social action is not just for enacting external change, it is also for continually overcoming one's own inner violence. Gandhi's use of *satyagraha* (translated as 'truth force') to find inner power by which to overcome obstacles and carry out external change was both referenced on the self and on larger social conflict. This shows the interrelationship.

The commitment to nonviolent social action is to bring people together to courageously press for agendas of change for the weakest sections of population. Simultaneously, every effort must be made not to provoke those with power, but rather work to preempt opposition as much as possible. To be open to dialogue wherever possible, and if dialogue is not possible, to take up struggle.

Commitment to Nonviolence as a Way of Life

This commitment asks us to be intentionally nonviolent in thought, word and deed. Words and actions begin in thought, and thus we need to develop the discipline of examining our thoughts before speaking. Speaking nonviolently requires us to listen and respect others, even if their views are different or critical of our own. People with different perspectives on the same reality are more nonviolent when they appreciate each other's differences.

Nonviolent action can take many forms, from avoiding buying goods created in "sweat shops" to engaging in nonviolent dispute resolution. Above all, it is important to "walk the talk", to exemplify consistency in one's speech and behaviour.

Commitment to Global Citizenship

Global citizenship means linking local actions to an awareness of the issues faced by the peoples of the world. In our increasingly integrated world, we each have a responsibility for addressing global crises and for working together to bring greater sustainability, equity and peace into our relations with the earth and other human beings.

Global citizenship means making global institutions accountable to people. If financial institutions are pressing for a development, which violates basic human rights, which does not curb poverty or increases conflict, then global citizens have to resist, and press for changes. Some traditional societies like India have concepts about "the universe as family". Appealing to such concepts is a way to build societal responsibility.

Commitment to 'Universe As Family': Our world needs to be guided and motivated increasingly by the concept of universal family, meaning thereby, commitment to the welfare of the entire world without discrimination. Commitment has ordinarily been to the nation-state, or been guided by religion, region, etc. However, today, we need wider commitment—commitment to the entire universe without discriminating in any way among the people of our world. Without the development of the basic value of 'universe as family', it does not appear likely that it will be possible to solve the most pressing problems. As long as most people in the world are guided by narrower commitments, negotiations and efforts to solve the most serious problems will bear little fruit, and chances of real success are minimal, as has been proven time and again recently. On the other hand, when more and more people are guided by the concept of 'universe as family', many exciting possibilities for resolving serious global problems are opened up.

Bharat Dogra: Contribution to the Jai Jagat Manifesto.

Commitment to Justice, Human Rights and Democracy

Peace is not likely to be maintained without justice. Justice means that people's grievances and human rights are being taken into account. Where people's dignity has been stripped or their access to livelihoods taken, there is bound to be conflict. The only way to counter this is by addressing people's human rights, listening to and addressing people's grievances. Along the way, a commitment to reforming democratic institutions to make them more participatory is also necessary to deal with large planetary issues more responsibly.

Section V: Organizing for Change

In this section we look at building nonviolent social organizations. These can be groups, movements, networks or actions. Grassroots groups that are based on local social innovation and livelihoods, such as the many income-generating initiatives for women, have made a major impact in local economies in the past two decades.

Whether groups, movements, networks or actions, the link to the grassroots can be made through youth and women's engagement and leadership training. Community engagement, community leadership and community-based action are the building blocks for any 'bottom-up' change. Nonviolent social movements are especially important when there is an asymmetry of power. Also, dialogue accompanying struggle is a way to advance broader policy change. This goes hand and hand with constructive work.

Youth Engagement

For young men and women non-formal training helps them locate their inner power to stand up to the injustice they see. This is rarely achieved in formal curriculum of schools or colleges, because formal education is geared to employment and to adhering to a status quo that does not attempt to deal with deeper structural problems. By exposing young people to the challenges of marginalization and poverty on the one hand, and climate change on the other, this becomes the basis for their experiential learning.

Life and its vitality in nature and society is based on cycles of renewal and regeneration of mutuality, respect and human solidarity. The relationship between soil and society is one based on reciprocity, on the Law of Return, of giving back. The ecological Law of Return maintains the cycles of nutrients and water, and hence the basis of sustainability. For society, the Law of Return is the basis of ensuring justice, equality, democracy and peace.

However, the economic paradigm based on a linear, one-way extraction of resources and wealth from nature and society has promoted systems of production and consumption that have ruptured and torn apart these cycles, threatening the stability of the natural and social world.

V. Shiva (ed.) (2015): Terra Viva—Our Soil, Our Commons, Our Future: A New Vision for Planetary Citizenship

The youth are persuaded to take up some form of action and work towards organizing in order to advocate directly on behalf of the marginalized. In the process, they learn that many of their community are unknowingly perpetuating poverty and inequality. They have to stop defending the mainstream and concern themselves with the marginalized for a change process that is not injurious to some in order to benefit others. Rather, they can exemplify that nonviolent social change is a departure from earlier methodologies that aim at forcing change.

This changes the political culture when young people come together to understand local-to-global connections, and these become grounds for them to act differently.

Youth Training and Leadership Development

Youth training and leadership is important for organizing for change. Youth must be trained, either through formal or non-formal education, to understand the needs of the larger society, and promote grassroots-based leadership and 'bottom-up' development.

Much of the change in the example of Go-Rurban in India, is in creating new kinds of development innovations where urban bias is removed in favour of building stronger rural communities to ensure self-sufficiency in food production through small-scale farming.

Women's Training and Leadership Development

Women's training and leadership is one of the important levers for social change. The proliferation of self-help groups in many countries around the world are testament to the role of women's leadership in development. Women generally have had less mobility, but when opportunities open up for them and their families, they are likely to march ahead. They are also more comfortable with groups.

Go-Rurban in India:

This is a youth experiment in central India that brings urban and rural young people together to participate in village life for a week at a time. Often, urbanites have little exposure to rural life, and when they get a glimpse of it, they are shocked by their ignorance of their own country. The aim of these camps is to strengthen the roots as also bridge the gap between these lifestyles. This is done in the context of nonviolence and peace.

As the youth forum developed, they began to take on a greater leadership role both in India and within Asia. This has expanded through social media and gained the interest of a wide number of young people.

Go-Rurban India: <https://twitter.com/gorurban?lang=en>

Community Organizing

Community organizing among marginalized communities is meant to facilitate greater community action. Along with analyses of socio-economic problems, there was also nonviolent training. This was so people in asymmetrical power relations are able to sustain their struggle and encourage relevant stakeholders to dialogue.

Alternatiba in France:

For four months in 2018, the Alternatiba Bike Tour covered almost almost 5,800 kilometres as part of the struggle for climate justice. It was managed by young people, and was a popular mobilization organized by French civil society organizations including Alternatiba, Friends of the Earth and ANV-COP21. Forty-one partners, ranging from community and voluntary organizations to solidarity businesses, pledged support to the tour.

The tour began in Paris on 9 June and reached Bayonne on 6 October. Two hundred stops were planned on the way, in France and its neighbouring countries. The three- and four-seater bikes, emblems of the movement's collective strength, stopped in big cities such as Toulouse, Grenoble or Nantes, but also in rural areas and iconic places of resistance, to finally arrive for the huge Village des alternatives in Bayonne. They also promoted the Jai Jagat movement.

<https://alternatiba.eu/en/2017/11/alternatiba-tour-back/>

Community Acceptance:

Whether activists are insiders or outsiders, they will require the acceptance of the community (group) to undertake any kind of work. They can use different kinds of interventions to gain the trust of the local people, such as health programmes, youth groups, women's organizing, etc.

Building Community Leadership:

The goal of community leadership is to work on the kind of capacity building which will empower local people to take leadership. The youth provide them the necessary support when they need it. Community leaders need a good understanding of organizing to be able to turn 'my issue' into 'our issue', build solidarity and nonviolent responses to conflict, and be ready to face the consequences of their own action.

Preparation for Community Action:

It is important to organize the community to address their issues, be they minor or major, and to their own capacity. Empowering the community involves many steps according to the situation. Generally it is related to their motivation to take action, the extent to which people will resist, their readiness to carry through the action, and the realization that if people work together, change can be carried out. This also helps people to understand that they can help in another group's struggles.

It is important that the action remains nonviolent; but the means are also very important.

Carrying out Community Action:

This is to change the life conditions in which people live, with the knowledge that changes are to be made not only from outside, but also from within. Several steps have to be carefully formulated and understood while organizing a struggle, dialogue or constructive work.

Forum of Women of Bratunac in Bosnia:

This forum in Bosnia was a women's organization set up for those who had been displaced and later became returnees after the civil war of the early 1990s in the area bordering Serbia and Bosnia-Herzegovina. By building a cooperative to grow small fruit, particularly raspberries, this economic activity provided not only livelihood, but a way for women to bring different local ethnic groups together.

Yves Berthelot et al (2017): Paths of Human Economy: Emerald Publishers, Chennai, India

Women and Peace Tables started in Philippines

The peace tables are a unique way for women to organize. This unique idea began in Philippines and has spread to many countries. Women who create peace tables in conflict zones are poor, marginalized and subordinated, and suffer immeasurably. Women show tremendous resilience when they meet together and work on their leadership skills together. Oftentimes they are able to uplift those around them. This initiative is working closely with Jai Jagat to amplify the voices of women in pursuit of peace.

#Womenseriouslh

NAFSO:

This is an organization of fisherfolk in Sri Lanka. It was formed in response to women's difficulties after the civil war ended in Sri Lanka in 2009, as well as to find solutions to the issue of internally displaced persons returning home. By forming self-help groups that allowed them to take up small income-earning activities, they gained some economic independence and a sense of their own empowerment to deal with government, journalists and others. In the process, they learned how to mediate their situation to achieve more peace.

Building Nonviolent Social Movements

Galvanizing smaller actions into larger campaigns requires solidarity or alliance building. Foot marches are a method of linking groups. The large-scale actions carried out nonviolently are replete with different solidarity actions. One of the main ways to build solidarity is to bring in others to interact. In this way, the people within the action gain a sense of legitimacy through the people outside looking in. The solidarity was also among other social movement groups in India and outside.

Large actions are built up over time, beginning with local action and moving outwards to encompass larger forms of action. In the process, people from the grassroots learn to take on these larger actions with ease, and in a manner where they remain the leaders of the action.

The potential for clashes with state authorities increases as the action becomes more widespread, and this is where training in nonviolent responses is critical. Maintaining discipline and not allowing small incidents to derail social action requires a long-range view of what the action is trying to accomplish.

Preparation for the action is crucial. In the case of long foot marches, the preparation of the route, informing local people and gaining their participation is foremost. Also important is to let the media, political leaders and bureaucrats know about the grievances that are being brought forward with the tacit agreement that the grievances about injustice are valid.

Trustworthiness is also important. It means following through on the public statements made by the leadership. Maintaining the trustworthiness of the nonviolence of the action, and also having the flexibility to modify plans when needed is necessary.

Building Solidarity

One of the levers of change is to engage as many people as possible in any action. Often the success of social change, especially larger social change, is the degree to which solidarity is built among a large number of people that support an action.

Dialogue with the State

Gaining political acceptance is key to advance a collective struggle; it is important that the means and the action remain nonviolent. This is often referred to as the 'struggle-dialogue' process. Few politicians (in India) listen to dialogue, no matter how good the advocacy, unless people's power exists. At the same time, struggle without dialogue leaves the government without any channels for action. All dialogue in nonviolent action is framed within a policy context without compromising the principle of power residing at the grassroots.

Dialogue requires a certain amount of capacity to interact with officials, with the public, the media and political representatives. This includes linking grievances to policy processes and advocating on behalf of the constituency.

Poor People's Campaign: A National Campaign for Moral Revival

Inspired by the 50th anniversary of Martin Luther King Jr's assassination, the Poor People's Campaign emerged by uniting tens of thousands of people across the United States to challenge racism, poverty, the war economy, ecological devastation and the nation's distorted morality.

This is a movement that links many different issues that are marginalizing people, including water scarcity, pollution, effects of mining, homelessness, shortage of quality food, and access to health care and employment.

<https://www.poorpeoplescampaign.org/>

Second World March of 2019:

The Second World March is an effort to bring communities around the world together in peace. The First World March was in 2009 over four months, and managed to build constituencies of peaceful communities in 50 countries. The 2019 march plans a similar but longer tour. It will interface with the Jai Jagat march in India.

<https://www.pressenza.com/2018/11/the-2nd-world-march-for-peace-and-nonviolence-let-people-be-inspired/>

Documenting Constructive Programmes

Constructive programmes are local-level activities by various groups to achieve sustainability, equity and peace. The challenge is documenting them so that people can relate to a range of innovations. This has been done by different organizations. One among them is Vikalp Sangam, an Indian organization that has collected many cases and human stories.

'Vikalp Sangam' or 'Alternatives Confluence'

There are a multitude of grassroots and policy initiatives across India: from meeting basic needs in ecologically sensitive ways to decentralized governance and producer-consumer movements, from rethinking urban and rural spaces towards sustainability of struggles for social and economic equity.

Alternative initiatives featured on the website are practical activities, policies, processes, technologies, and concepts/frameworks. These are proposed/propagated by communities, government, civil society organizations, individuals. The main features are:

1. Ecological sustainability, including the conservation of nature (ecosystems, species, functions, cycles) and its resilience.
2. Social well-being and justice, including lives that are fulfilling and satisfactory physically, socially, culturally and spiritually, and where there is equity in socio-economic and political entitlements, benefits, rights and responsibilities.
3. Direct democracy, where decision-making starts at the smallest unit of human settlement, in which every human has the right, capacity and opportunity to take part, and builds up from this unit to larger levels of governance that are downwardly accountable.

Economic democracy, in which local communities (including producers and consumers, often combined as one) have control over the means of production, distribution, exchange, markets; where localization is a key principle; and larger trade and exchange is built on it.

<http://www.vikalpsangam.org/>

Mount Kilimanjaro Women's Walk: Dialogue with Governments on Land Rights

Thousands of women from across the African continent converged at the foot of Mount Kilimanjaro in Tanzania for a three-day action to demand land rights. Some women scaled the mountain, reaching the peak.

Uniting behind the social media campaign #Women2Kilimanjaro, the women demanded that governments implement laws and policies to reverse the barriers women face in accessing land rights, such as early marriage, poor access to information and unfair inheritance practices.

Women are responsible for 80 per cent of agricultural production in the continent, but only 1 per cent of land is owned by women, a problem going back to colonial times.

A charter was drafted that will be given to the United Nations, the African Union, and the African Rural Women Assembly for implementation of these demands. A petition was also circulated in advance of the meeting.

Section VI: Mahatma Gandhi and Jai Jagat

Jai Jagat draws its inspiration from Gandhi and the various movements that followed his death. The name ‘Jai Jagat’ (a salutation to all people) was given by Vinoba Bhave, a disciple of Gandhi; with this term he illustrated that all people are global citizens (in the sense of being part of one universal family), and from each particular location, they have the capacity to see the whole of humanity. They gain a sense of their humanness knowing that they are part of something much bigger. This may be compared to the responses people have when they look at a picture of planet earth from orbit.

Gandhi spelt out three concepts of nonviolence that are central to Jai Jagat: *satyagraha* (inner/outer struggle against violence); *swaraj* (organizing one’s affairs personally or in society); and *sarvodaya* (a sense of responsibility of being an individual part of a greater whole). What is interesting about all three of these concepts is that they apply equally to the individual self as well as the collective whole. This means that without people being able to live as autonomous individuals in communities of various kinds, it would be difficult to achieve peace.

Gandhi spent his life fighting in the Freedom Movement against the British Empire. He did not believe that an Independent India was necessarily going to remain nonviolent, and for this reason, he called for the Congress Party to be disbanded and for the leaders to return to villages to assist in the development of the country. He maintained that a strong civil society could make the state accountable, thus minimizing violence.

The *sarvodaya* movement was such a civil society, and its work over more than a generation showed that ‘bottom-up’ governance is possible, especially if leaders become workers and are close to people. This movement was a part of creating the democratic fabric as we know it today, and also for seeding nonviolence in many institutions as well as social organizations.

Nonviolence in institutions was also a result of the concept of *swaraj*. Gandhi envisaged that there was a way to organize society, including as many people as possible, that was based on a sense of autonomy and taking responsibility for oneself and others, distinct from individualism or anarchy. He laid emphasis on local self-rule, local production of goods, and building from local culture in a nonviolent manner that would not injure others. This meant that any locality was an integral part of a larger society of different localities, for which a government was necessary.

In addition to being a vision of how to organize society, *swaraj* was also a way of reforming institutions to be more responsive to the needs of people at the grassroots. For example, Vinoba Bhave worked for land reform in the 1950s and 1960s during the Bhoodan movement as a way to equalize land relations. This was part of reforming all institutions connected to rural development.

Gandhi was aware of the resistance to his ideas as they disrupted the status quo. He used the method of *satyagraha* during the Independence movement. This is based on an internal conviction that if struggle is just, then people would be willing to endure the consequences. To maintain this conviction takes internal power.

Although Gandhi’s method of *satyagraha* was used in many nonviolent freedom struggles in different parts of the world, it is an act of renunciation. While it is a way to appeal to the moral conscience of those that are the target of the struggle, regardless of the outcome, the actual struggle is the main focus. Gandhi deeply believed that nonviolent actions were a way to achieve individual liberation (*moksha*).

These three concepts constituted the political culture associated with Gandhi, and this is combined with a value framework. Gandhi believed that it is possible to find universal acceptance of common values. In the boxes below there are other viewpoints of peace.

Gandhi said of Muhammad: ‘I wanted to know the best of the life of the one who holds today an undisputed sway over the hearts of millions of humankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle.’

Section VII: Reforming Education with Nonviolence

Here we are more specifically focused on reforming education if the society is to become more nonviolent. Some focus is given to Gandhi's view of education and nonviolence and then a modern example of teacher's creating practices of nonviolence in the classroom.

If nonviolence is to become part of the formation of a child ('seeding peace'), nonviolence must be integrated within primary education, both in terms of the process of learning and the subject matter taught. Building on this learning in secondary education requires a degree of active problem solving. Service learning, found in many schools and colleges, and other community-based programmes provide the environment in which a student can see how to achieve this. Teacher education has a special place in mainstreaming peace in all schools. Higher education can bring nonviolence into different disciplines as a cross-cutting theme, and can make explicit how violence is often an unquestioned assumption. This will also raise deeper epistemological issues of how binary thinking leads to conclusions that do not promote peace and harmony. Knowledge production should be as much for learning to live peacefully as it is for making a living.

There are many techniques of conflict resolution. For instance, "Nonviolent Communication" where one removes a narrow position from an interpersonal conflict to establish a larger common interest. Nonviolent communication is also about minimizing rather than expanding conflict, for example, helping people to avoid the tendency to exaggerate a difference in order to gain a positive self-image. Mediation and arbitration techniques using a trained third party are also common, though these are useful only after both parties in a conflict have tried to take the necessary steps to make change.

While these are each potentially useful techniques, it does not mean that one is becoming more nonviolent in daily habits. This requires a more holistic approach that attends to nonviolence in thought, word and deed—and here nonviolence integrated into education from primary to post-secondary is needed.

Gandhi's Work with Students and Nai Talim education

Gandhi's selected writings on his interactions with students, especially between 1920 and 1929, were written after much of the mobilization for Independence had already taken place. Yet, such education was not meant to only strengthen the resolve of students in national universities to imagine a nonviolent freedom struggle wresting control from British rule; it entailed education for citizens to build a nonviolent society based on the principle of sarvodaya. The emphasis was not on unlimited learning, but building character to be able to stand together with those marginalized by the system.

Nai Talim education that was first conceived in 1937, combining what appeared to be two diametrically opposite interventions: introducing handicraft as the medium of instruction of primary education; and using the immediate relationships around a child to extrapolate a more generalized learning. This was an attempt to link experience with learning, in contrast to the British educational system at the time.

Being a good craftsman and mastering the technique of producing good cloth can be achieved along with expanding a generative learning process. In practical terms too, training in craft builds self-reliance and the children can learn to support themselves, in turn becoming assets for the family. In this way, they would show the value of labour, and not labour as the vocation of the poor and marginalized.

Pope Francis said: ‘Human[s] are relational beings destined to realize themselves in the context of interpersonal relationships inspired by justice and love. It is essential for its development that their dignity, their freedom and their autonomy be recognized and respected. Unfortunately the increasingly widespread scourge of exploitation of humans by humans has seriously injured their mission to build interpersonal relationships marked by respect, justice and love.’

The Dalai Lama said: ‘World peace must develop from inner peace. Peace is not just the mere absence of violence. Peace, I think is the manifestation of human compassion.’

The great Sufi poet Rumi said: ‘What comes will go. What is found will be lost again. But what you are is beyond coming and going and beyond description. You are it.’

Ramakrishna said: ‘When divine vision is attained, all appear equal and there is no division between good and bad, and high or low.’

Section VIII: Reforming the Economy with Nonviolence

This section briefly describes Gandhi’s view of economics, going on to examine alternative economies that have developed in different parts of the world. The ‘degrowth’ movement, the transition town initiatives, the social and solidarity economies, and the hundred mile communities give a picture of the possibilities in today’s world.

Gandhi was not an economist, but his economic vision was redistribution of wealth, not in terms of increasing material prosperity, but on human dignity. The three aspects of his economic thought were: (i) simplification of needs or the self-limitation of desire; (ii) a decentralized, home-based, handicraft-oriented life that is respectful of both the natural and environmental world, rather than the modes of production which are centralized, industrial and mechanical; and (iii) trusteeship or guardianship of ethics and spirituality over economics.

Gandhian economics envisages this redistribution of material wealth as way of guaranteeing human dignity. This means that private property is not absolute, but is subordinated to the common good, and an individual cannot retain and use his/her wealth for egotistic satisfaction, ignoring the interests of society. The differences in income ought to be reasonable, equitable and variable over time, with the vision of reducing discrepancies. Production should be determined by need and not by the desire for luxuries.

There is a need to distinguish the alternative economies that are coming up alongside the mainstream economy. In the former, there is an emphasis on relationships, and in the latter, it is individual human needs. In changing the development paradigm, the elements may include: (a) attaining basic needs through self-motivated work or social enterprise; (b) creating local trading networks that supplement local resource use and production; and (c) introducing ethics into economic decision-making. This does not exclude larger-scale production, but gives primacy to people’s capacities to work their own economy, reducing dependencies on large external structures.

Especially important are the often invisible livelihoods of the indigenous and other local rural communities that are based on bio-resources. The dependence on resources enables communities to grow organically, in a decentralized manner with a ‘bottom-up’ approach to decision making. Local communities are best suited to find solutions within the particular contexts in which they live.

Canadian Teachers Adapting Methods of Nonviolence in their classrooms

A group of teachers in the Edmonton (Alberta) and Peel (Ontario) school boards have come together to adapt nonviolence as a method in their classrooms. This is an opportunity for teachers to apply nonviolence in the everyday lives of the students. It is particularly important at the elementary level. This helps to reinforce children’s attitudes and habits away from social violence, and to cope with conflict on a regular basis to be able to come through challenges.

Some of the contemporary movements and initiatives that illustrate alternative economic practices are:

Degrowth is a movement that works on simplifying needs, and is based on ecological economics that maintains that overconsumption is at the root of the environmental crisis and social inequalities. The aim of the movement is to increase happiness through non-consumptive practices such as work-sharing schemes, living with a lower ecological footprint, giving more time to non-consuming activities like community building, safeguarding diminishing eco-resources, and devoting more time to those activities which enhance culture and family relations.

Transition Town Initiatives is where grassroots community projects are implemented as a means of increasing self-sufficiency and reducing the potential effects of a global economy based on fossil fuels. Initially based on a student project at a college in Kinsale in the UK it was redeveloped in the town of Totnes in 2006. Totnes was on its way to becoming a shanty town before it was recovered by the community. Transition initiatives spread to many other local communities following suit in the UK, Ireland, Canada, Australia, the US, Italy and Chile. Today there are 1,130 initiatives registered in 43 countries.

The Social and Solidarity Economy is based on the production and sale of goods and services by a broad range of organizations and enterprises. The experiment in Nicaragua, for example, brought together women in order to develop their assets. UNRIS, a UN research body, developed the idea further. These economic units include cooperatives and other forms of social enterprise, such as self-help groups, community-based organizations and associations of informal economy, workers' groups, NGOs providing services, alternative finance and currency schemes. For the most part, their objectives are sustainability and equity, and are guided 'by principles and practices of cooperation, solidarity, ethics and democratic self-management'.

Hundred Mile Communities developed in India, primarily from the experience of women organizing in Gujarat. The lack of local resources to meet basic human needs such as food, housing, clothing, healthcare, education and banking cannot stem poverty and migration. The idea of the Hundred Mile Communities was to be able to meet local needs with locally generated resources, with the goal of benefiting the local economy, the local resource base, and the local community. These communities need to be able to access their resources within a hundred-mile radius.

Section IX: Reforming Governance and Institutions with Nonviolence

After a brief review of the sarvodaya movement in India, this section discusses other worldviews from the indigenous communities of Latin America—Buen Vivir, and the notion of Ubuntu by Mandela. Direct democracy in Switzerland is highlighted, as well as the Departments of Peace in Costa Rica, Georgia and Nepal.

What is important is the nature of global forms of governance and institutions within the UN through conventions, declarations and programmes, and specifically the role of civil society in helping to formulate these policies. Reference is made to the Sustainable Development Goals and some of the proposed advocacy on behalf of Jai Jagat.

Gandhi's legacy of the sarvodaya movement that began after his death and survived for about 30 years (1948-1965) was a unique experiment in a local political economy. In this movement, a large number of sarvodaya workers throughout the country undertook khadi and village industries, education work, and rural upliftment. As a way to redistribute resources in civil society, Vinoba Bhave began the land gift movement (Bhoodan movement) in 1951, which continued till 1964. The aim was to make agriculture more equitable by collecting excess land for redistribution to the landless. This was seen as a way to enhance small-scale agriculture and to breakdown the feudal system that had been reinforced by the British. The Bhoodan movement was one of the largest efforts to transfer land assets to the poor. Although Vinoba Bhave managed to collect four million acres, only a small percentage of this was actually transferred to the marginalized poor. However, the sarvodaya movement did work towards reorganizing Indian agriculture and peasant relations nonviolently.

Just as the Gandhian way for building society based on ‘the well-being of all’ has been tried and tested, there are other experiments in different parts of the world. *Buen vivir*, a concept of decision-making that includes all community members and nature, is central to many indigenous communities. Rooted in the worldview of the Quechua peoples of the Andes, it is a way of organizing society. It is community-centred, ecologically regenerative and attentive to local culture. This is part of the Ecuadorian constitution, which reads: ‘We ... hereby decide to build a new form of public coexistence, in diversity and in harmony with nature, to achieve the good way of living.’

Ubuntu is a traditional Nguni Bantu African concept of sharing among people in society. It symbolizes humanity and open-heartedness, and it is a way of dealing with conflict through forgiveness. In *Long March to Freedom*, Mandela wrote: ‘As I walked out the door toward my freedom I knew that if I did not leave all the anger, hatred and bitterness behind I would still be in prison.’

Aspiring to reform governance structures to make them more amenable to nonviolence requires a kind of development that is participatory. Some governments have worked on decentralizing governance structures, but few have achieved a ‘bottom-up’ form of governance. Switzerland is best known for it with the concept of Direct Democracy, by which many functions of state take place at the canton level.

Costa Rica, Georgia and Nepal have Departments of Peace, showing their commitment to governance with peace. Building a society based on peace means seeing how nonviolence can be mainstreamed in all government departments, institutions and policies.

There are also some examples of nonviolent takeover of power. In the case of Armenia in March 2018, Nicol Pashyan’s party was able to come to power after several years of nonviolent marches in the country. This shows the immense possibilities of including nonviolence in all walks of life.

Civil society plays an important role in negotiating conventions and declarations, as well as helping with the implementation of agreements. They have a unique location in connecting with different people and communities, and being able to bring local opinions and innovations to the international level, keeping in mind human rights, justice and peace. The weakening of civil society in many countries over the past decade has been a loss in international policy-making and in the implementation of policies and programmes. Jai Jagat offers one such opportunity to reinvigorate action on the part of civil society with regard to the Sustainable Development Goals.

Sustainable Development Goals: A civil society perspective

On 25 September 2015, the heads of state and governments present at the UN General Assembly adopted the 2030 Development Agenda, pledging to ensure that ‘no one will be left behind’. ‘We resolve’, they stated, by 2030, ‘to end poverty and hunger everywhere; to combat inequalities within and among countries; to build peaceful, just and inclusive societies; to protect human rights and promote gender equality and the empowerment of women and girls; and to ensure the lasting protection of the planet and its natural resources. We resolve also to create conditions for sustainable, inclusive and sustained economic growth, shared prosperity and decent work for all, taking into account different levels of national development and capacities.’

The 2030 Development Agenda was prepared on the basis of a widely participatory process, in which civil society groups across the world were actively involved. The poor were consulted in shaping the new agenda. The Sustainable Development Goals are the result of a compromise between the views of governments, and the views expressed by local communities.

The new development agenda aims to help the poor. It is time to ask how the poor can help the new development agenda.

The Jai Jagat 2020 movement brings together people from all world regions. They use different languages, but they speak with a single voice. Their message is simple: we need to move towards a form of development that is nonviolent, rather than one that is extractive, and treats both humans and nature as resources to be exploited; a form of development that promotes happiness and well-being for all, rather than more wealth for the few; a form of development, finally, that places the poor and the marginalized communities in the driver's seat, rather than seeing them merely as a development ‘challenge’. The empowerment of the poor is essential both to shape this new development paradigm, and to make it a reality.

The pursuance of limitless growth at all costs is unsustainable in a planet of finite resources. We need a different model of development: a model that respects planetary boundaries and acknowledges the interdependence of humans with other species and with nature, and that does not confuse essential needs with infinite wants. The experience of the poor is essential to design such an alternative. They are expert in doing more with less, in building on social innovations, and in relying on solidarity and collaboration, not violence and competition, in achieving our collective aims.

Olivier de Schutter (2018): Happiness within Boundaries: Produced as a Declaration for the Jai Jagat

Advocacy for Jai Jagat with the UN and International Institutions

The four pillars of advocacy that are being integrated into the Jai Jagat campaign to address the SDGs are:

(1) Eradicating Poverty: This means that every individual's basic human needs are to be met. It entails an attitudinal shift in which essential needs are not to be confused with infinite wants. In the words of Gandhi: 'there is enough for everyone's needs, but not enough for anybody's greed'. An opponent may argue that the markets respond to demand through the purchasing power of the rich, that the majority of people are driven by 'catchup' mimicry of affluent lifestyles where accumulation of wealth gives economic status and political influence, and thus those with the coveted lifestyle, economic status and political influence exercise disproportionate power. Without incentives that limit one's wants, the economy cannot be sustainable, and this necessarily leads to enormous conflicts.

The framework laid out through the Jai Jagat movement is to place a higher value on the maintenance of one universal family, so that human coexistence on the planet is a priority. This means that there is greater value in people taking their own initiative in redistributing wealth among each other, rather than expecting the government alone to do that in the name of a social contract.

(2) Removing Social Discrimination: This demands respect for human rights on the basis of race, caste, gender, religion and ethnicity. This needs to be carried out within a framework of peace and justice, as exhorted by the UN. When people commit themselves to peace and nonviolence as a way of life, then cooperation takes the place of dominant competition, and the habit of mind coheres with human rights.

(3) Reversing Ecological Destruction and the Climate Crisis: The third pillar requires a change in production and consumption patterns. There is a myth that environmental degradation is a temporary price to be paid for economic growth, and once higher levels of wealth are attained, then it is (allegedly) possible to finance environmental measures to reduce ecological damage. In the absence of social values as a base of public support and action, any number of technological innovations and financial commitments, no matter how well-intentioned and even essential, are unlikely to succeed in bringing about and sustaining changes. The commitment protect all forms of life, including the earth and its regenerative capacity, is based on the social value of limiting consumption to minimum needs.

(4) Ending Conflict: It is conjectured that today, conflict in the form of war is less than it was in other periods of human history. What is neglected in this argument is the conflict that has deeply subsumed so much of human activity that it is commonplace. An ongoing arms race, the accumulation of nuclear weapons along with chemical and biological weaponry is an example. Autonomous weapons systems are a fast emerging threat. Even more difficult to discern is the indirect violence that is caused by fear, insecurity and hopelessness. Indirect violence, often the result of poverty, can become the breeding ground for direct violence. People are getting so accustomed to violence that the engagement in violent extremism is a constant concern. The way to turn this around is through a commitment to building a nonviolent society.

So, the challenge is to see a peace and justice framework in relation to the SDGs. This Manifesto has highlighted some challenges and potential opportunities for implementation.

Section X: Conclusion

The Jai Jagat Manifesto is a vision statement that cannot be easily dismissed because of the crises that we face today. The vision is the for real advancement of the people's of the world and the protection of our fragile planet, nonviolence needs to be internationally embedded in the social, economic and political spheres. It is hoped that many people find resonance with this vision in addressing the problems of climate change and conflict.

Glossary of Nonviolence

Affinity Groups	Small groups of people that come together to take up particular actions, based on a shared vision and approach.
Ahimsa or Nonviolence	There is the positive meaning of unconditional love and then there is the negative meaning of non-injury of thought, word and deed.
Ashram or Nonviolent Center	A physical center that develops people to be more nonviolent, and also to serve local people in need.
Asteya or “Non-Stealing”	A Sanskrit word meaning “non-stealing.” Gandhi described this as simply having more than one needs.
Aparigraha or “Non-Possession”	A Sanskrit word meaning “non-possession” or “non-grasping.” Gandhi taught that we should not view any possessions as “ours,” but simply that we are trustees of it.
Beloved Community	Term coined by philosopher Josiah Royce to denote an ideal community, and this was used frequently by Martin Luther King to describe a society of justice, peace and harmony, which can be achieved through nonviolence.
Boycott	A campaign of withdrawal of support from a company, government or institution that is committing an injustice, such as racial discrimination.
Bhoodan land	Land donated by landlords to poor people during period of Bhoodan movement
Bhoodan movement	Also known as Land Gift Movement, the Bhoodan Movement was a voluntary Land Reforms Movement in India started by Acharya Vinoba Bhave in 1951 at Pochampally village
Civil Disobedience	The act of openly disobeying an unjust, immoral or unconstitutional law as a matter of conscience, and accepting the consequences, including submitting to imprisonment necessary, to protest an injustice.
Civil Society	The emphasis is on the society and its self-reliance not on government.
Communitarian Values	Building values in community so that people have shared understanding and action.
Conscientious Objection	A refusal to participate in military service because of moral beliefs.
Dhan or Gift	This is when people want to gift their time as a volunteer to do service, or gift their money for a societal purpose, or gift their intelligence for a social cause.
Dharna or “Sit-in”	Method of nonviolence in which protesters sit down at the site of an injustice and refuse to move for a specified period of time or until goals are achieved.
Dialogue or Samwad	Willingness to resolve conflict through discussion, and negotiation.
Ekta (Unity)	Ekta is the Sanskrit word for ONE. Its meaning is that civil society come together and not be divided by political parties.
Empowerment	This is when power is used differently. Not to have “power over” but to have “power with”.
Ghereo Or “Surrounding Powerholders”	This is a nonviolent technique when people surround a power-holder to register a complaint.

Gift Economy	An economy where the giving is done without explicit agreement. It arises out of a sense of giving to others.
Gramdan movement	A concept of Vinoba Bhave to indicate the self-sufficiency of villages.
Gram Kosh or Village bank	Villagers contribute money periodically so as to lend to members that are in need at a minimum interest and also to those who need help during illness or starvation.
Gram Swaraj	Village self-rule was a pivotal concept in Gandhi's thinking. The fundamental concept of Gram swaraj is that every village should be its own republic.
Hind Swaraj	Book Gandhi wrote in 1909 on Self-governance of "home-rule" or self-rule and this related to Gandhi's concept for Indian independence from foreign domination.
Human Right of Dignity	The belief that the essence of human rights is a person's dignity.
Jan Adilat or People's Hearings	These are conducted in informal settings and not in Court for purposes of transmitting people's grievances or opinions.
Janadesh	Footmarch in 2007 that gave "the People's verdict" on land reform in India.
Jan Satyagraha	Footmarch in 2012 as a "struggle for justice" for people being dispossessed of their land resources.
Lok Shakti or People's Power	This is when people take the responsibility into their own hands and make government accountable. It can also be used when there is a flagrant abuse of political power by government.
Moral Suasion	Appealing to the moral beliefs of an adversary or the public to convince the adversary to change behavior or attitudes.
Negative Peace	The absence of war.
Negotiation	Process of discussing, compromising and bargaining with adversaries in good faith to secure a resolution to a conflict and achieve reconciliation among adversaries.
Non-Cooperation	Refusal to participate in activities of or cooperate with individuals, governments, institutions, policies or laws that result in violence or injustice.
Noncooperation Passivism	A philosophy based on an absolute refusal to engage in violence because it is morally wrong.
Nonviolent Communication	A methodology created by Marshal Rosenberg that is a skill-based approach used to resolve conflicts between individuals.
Nonviolent Conflict Resolution	This method is for the two parties that disagree to work out their conflict resolution. In special cases a third party can help to mediate.
Nonviolent Direct Action	Nonviolent resistance to injustice. Many forms of nonviolent direct action have been identified, including marches, boycotts, picketing, sit-ins and prayer vigils and so forth.
Nonviolent Economy	This is an economy that is built on people's needs, ethics and local action.
Nonviolent Education	This is working on a set of relationships in educational institutions that builds cooperation, a sense of self-service to the society. Drawing from Gandhi's form of Nai Talim education, it teaches children how to build societies based on nonviolence.

Nonviolent Social Movement	This is a form of building people’s power on social issues to press for policy or changes in the law.
Nonviolent Society	This is the goal of nonviolent action is that it builds a nonviolent society.
Nonviolent Struggle	This is a form of resistance that is used by those that are being oppressed by a group asserting power.
Pacifism	An opposition and a refusal to the use of violence and war on moral or ethical grounds.
Padyatra or Footmarch	A journey by foot undertaken to interact more closely with different parts of society and to galvanize supporters.
Passive Resistance	Challenging an injustice by refusing to support or cooperate with an unjust law, action or policy. The term “passive” is misleading because passive resistance includes pro-active nonviolence, such as marches, boycotts and other forms of active protest.
Peace Department	This is to show that just as there is a Ministry of Defense in every Government, it is important that there are Peace Ministries.
Peace Lens	This is a way to frame policies in development so that there avowed goal is building peaceful coexistence.
Positive Peace	Justice for all people, rather than simply the absence of war or conflict.
Personal Commitment or taking a Vow	The spiritual and psychological decision to participate in nonviolent action to eliminate an injustice. This can be done through commitment or a vow.
Peace Circles	People use peace circles in many ways for expanding peaceful relationships. It is most often used in restorative justice.
Petition or Signature Campaigns	Gathering of massive numbers of signatures in support of or opposed to a policy, proposal or law.
Purification	The cleansing of anger, selfishness and violent attitudes from the heart and soul in preparation for a nonviolent struggle.
Reconciliation	The end goal of nonviolence. Bringing together of adversaries in a spirit of community after a conflict has been resolved
Redemptive	A willingness to accept suffering without seeking revenge or retribution. When an individual or group experiences injustice and abuse for a good cause, it will help produce a greater good.
Suffering	Taking responsibilities as a task for every citizen. This prevents the government from taking all responsibility and then having the possibility to abuse power.
Responsibilities	Rather than choosing punitive justice, there is a nonviolent method of dealing with reforming the behavior of individuals that have injured others.
Restorative Justice	Offering an adversary an alternative course of action which spares them public embarrassment.
Sarvodaya or “Well-being for All”	This is seen as inclusive development.
Satyagraha or Truth Force	Hindi word for “soul force,” a term coined by Gandhi to emphasize the power of unadorned truth and love in a social struggle. This combines the Sanskrit words “satya,” meaning “truth” and “graha,” meaning to “persistently hold onto”, hence “truth force”.

Seva or Self-Service	This is being in the service for others and keeping the interests of others ahead of one's own interests.
Shanti Sena or Peace Army	Sanskrit for "Peace Army," this is a term used to describe people that diffuse conflict and help to bring a sense of calm in violent settings. It was also used as a nonviolent peacekeeping force.
Solidarity	This is one group of people assisting another group of people with their problems in good faith.
Swadeshi	A combination Sanskrit words, it means "self-rule" or "self-sufficiency. It can refer to the need to cultivate inner peace and refers to the idea of localism in production, exchange and consumption, of "thinking globally and acting locally."
Swaraj:	swaraj means self-rule, Gandhi gave it the content of an integral revolution that encompasses all spheres of life. "At the individual level swaraj is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing swadeshi or self-reliance
Teach-Ins	An organized event or series of events, including public hearings, lectures, panel discussions, theatrical presentations, showing of films, role-playing and scenario exercises and other educational techniques, to inform public about a particular issue.
Trusteeship	This is a belief there no one owns property, that we are all trustees. Gandhi and later Kumarappa taught that we should not view any possessions as "ours," but simply we have been entrusted with property and it should be used for the well-being of all.
Upvas or Fasting	Fasting or refusing to eat as a method of self-purification to be spiritually strengthened for nonviolent action, or as a protest.
Vasudhaiva Kutumbakam	A phrase meaning that "The world is one family."
Vigils	A form of protest in which individuals and groups stand, sit, walk, or pray at a site linked to an injustice or symbolically associated with principles of freedom, justice or peace.
Yatra or Pilgrimage	This conveyed spiritual journey that has been amended in Gandhian nonviolent movements to mean a journey in the interest of the poor people.