

INTERNATIONAL INITIATIVES, EKTA PARISHAD, INDIA

International Youth Program on Nonviolence

International Solidarity in Action



5th -21st September'2014

India

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INTRODUCTION

The International Youth Program on Nonviolence (IYP-NV) is a first step towards a larger dream of having a 'Border Free World'. The training was an initiative for interactive learning on nonviolence and peace. It provided a platform where the 'Peace Leader' from 14 countries participated and discussed the means to build a nonviolent society with a non violent culture and economy where everybody has right to live in a dignified manner. The IYP aimed at developing new tools for nonviolent campaigns across the world. A deeper understanding of the concept of nonviolence and its various forms built through IYP, facilitated the kick off off International Initiatives' Jai Jagat campaign. . It provided a platform to explore social, economic, political and educational and cultural aspects of nonviolent actions.

The IYP- NV was participated by social activists working on different issues and students of peace education from 14 countries name **Bangladesh, Brazil, Columbia, France, Germany, Guatemala, India, Italy, Nepal, Senegal, South Africa, Switzerland, the USA and Zimbabwe.** The group was constituted by youth peace leaders struggling for peace and justice for people in their homelands.

The International Youth Program started with developing the deeper understanding of the concept of nonviolence and various forms of nonviolent actions in social, economic, political and cultural life. It was followed by sharing of the learnings drawn from people's application of nonviolent social action in different countries that had distinct socio-economic and political contexts. The program began with six days of a participatory workshop that was organized at CESC Centre, Madurai between 5th -10th Sept'2014. International participants were also provided with an opportunity to have deeper insight of nonviolent social movements on land and forest rights in India through field visits at villages in Madhya Pradesh and interactions with youth leaders at youth training camp in Katni. IYP-NV culminated with celebration of International Peace Day celebration at Bhopal on 21st Sept'2014.

IYP is not just discussing the problems of the world but it is also an initiative to find nonviolent solutions to deal with local as well as global problems. IYP introduced nonviolence into personal life, into family and community life as well as in production and consumption.

Ms. Jill Carr Harris, Coordinator, International initiatives and Mr. P.V.Rajgopal, National President, Ekta Parishad, coordinated the International Youth Program, and this was

organized by Ekta Parishad and International Initiatives. Various subject experts on Nonviolence were also present to facilitate discussions around nonviolence in education & training, politics, economics and advocacy.

OBJECTIVES OF IYP-NV

The objectives of International Youth Program on Nonviolence can be jotted down as follows:

- Exploring the concept of NV and nonviolent actions across the world and deconstructing its social, economic, political and educational and cultural aspects.
- Sharing the learning that were drawn from various applications and its practice in different social and physical locations and its relevance to different issues.
- Creating a platform so International Initiatives as a network brings people together with nonviolence and social justice, from their diverse locations and to provide opportunities for collective action.
- Developing and demonstrating new learning tools in nonviolence.

JOINING HANDS FOR INTERNATIONAL SOLIDARITY ON NONVIOLENCE AND PEACE: HUMAN CHAIN

The international solidarity for a border free world was what International Initiatives visualized when participants carried out the 'Border Free Human Chain'. About 150 peace leaders, lead by participants from Afghanistan brought together international participants from 12 countries. They symbolically joined their hands with a blue color scarf that had the embroidered message of 'Border Free'. The participants from Afghanistan had brought these scarves with them. The blue color of the scarf symbolizes sky and is for everyone. Border free reminds us that everyone on earth has equal rights, so this raises the question why we do not have border free land and water as well where everyone can be equal and live harmoniously together free of violence and war. This human chain envisaged for the young, the building of a nonviolent, border free world without wars.

Slogans for peace and international solidarity for a nonviolent world were recited. Peace leaders from different countries gave messages of love, peace and unity. Some excerpts were as follows:

- Khan from Afghanistan: “We all lives under the same sky and we all are equal”.
- Thapa from Nepal: “All human beings are one and the same and their struggle is also the same. We are together in solidarity.”
- Gilbert from Zimbabwe: “According to United Nations, about 10,000 children die everyday because of malnutrition. Is it because of corruption, is it because of poor governance. Yes, it is. So we need to build solidarity to fight against the systems.”
- Friend from Afghanistan: “Because of the war, environment is adversely affected; scientist estimated that approximately 1000 people die every day due o global warming and related causes.”
- Sebastian from Colombia: “Military wars have resulted in 2 million deaths in Afghanistan, more than 1million people had lost their lives in Colombia, and about 96 million people lost their lives due to World War I & II. And here in India, people are dying due to terrorism and internal wars. We need to put an end to wars.”
- Faiz from Afghanistan, “We all are standing together, hand in hand as one family to end the wars in the world and with a commitment to bring peace in the world.
- Rossella from Italy: “We want all the people of the world, all the children, women, men, students, workers and all our brothers& sisters to come together and join our human chain to celebrate peace and nonviolence for a better world.”

All the peace marchers prayed together to the almighty with a Sanskrit slogan which is translated as, ‘I don’t want to rule a big kingdom, neither do I want to go to heaven, nor do I want have re-birth, all that I want to have is just a power and strength to help those who are downtrodden and in distress.’

DEMYSTIFYING DEVELOPMENT

Mr. Sharad Chandra Behar spoke on how western development grew out of science and technology and how Gandhi looked at development in a non-technological way laying emphasis on collective living, community governance and nonviolence. Focusing on the contemporary period, he advanced a simple question, ‘**Do we have actually have democracy? Which country has democracy in the real sense?**’ He illustrated that there is no perfect democracy with an example of one of the studies by Harvard University in which it was found that all the decisions in U.S Government in last 20 years were made by only 5 % of

the opinion leaders, so in effect they were advocating policy decisions that they wanted. So this study concluded that America has plutocracy, which means a state that is ruled by a limited number of rich and influential people. **If you analyze the situation in other countries, you will find similar situations existing there as well.** A very small number of people rule either directly or indirectly through influence. Social movements struggling against the state, systems, autocracy, and capitalism are forms of state power. Marx believed that if you want to change the world, you take away state's power and in the long run the state disappears. The state withers away. Marx believed that the state can never be helpful to people that are not in the elite classes. However, when communism came into power in the Soviet Union, they used state power in such a way that it did not work for the people and the state was not dismantled. So **power has its own dynamics**. Gandhiji also believed that state power can neither be denied nor bonafied.

Mr. Sharad Chandra Behar raised the very critical question in the forum, as to why all this happened? He remarked that **'all the problems are the product of the Enlightenment.'** The enlightenment resulted in rationality and reasoning. Reasoning led to science and technology. Science and technology in turn rejected spirituality, instinct, emotions, morality, traditional knowledge systems that were not proven to be true by science. Thus, in way science has taken away humanity. In the scheme of life, rationality has been very important for human existence but when rationality was given the status of God, it becomes hyper-rationality and is dangerous. Science and technology controlled and colonized the whole world. The colonization of the mind gave birth to a uniform mind-set. All of us are the product of liberalism, and neo-liberalism which in turn promoted individualism. Individuality endorses materialism leading to the promotion of Darwinism, which further fomented capitalism. Capitalism and communism have resulted in hyper-rationality that created turbulence. From such unrest came struggle movements.

Rationality rejects morality and values and morality cannot be quantified. Three moral values that have gained prominence are: liberty, equality and fraternity. Mr. Behar argued that, it is packet of lies given to people, because these values are never realized. Can equality and liberty coexist? People talk about political equality and liberty but when it comes to free trade (economic freedom), they are in contradiction. In India, there is less social and economic than political democracy. Where capitalism exists, equality can only be maintained at the cost of liberty.

When we talk of development, we always talk of materialistic development but there is also simultaneous struggle for justice. Modern civilization is based on exploitation and violence,

which eliminates moral values. Gandhiji started struggling against modern civilization as evidenced by his book 'Hind Swaraj' written in 1909 in which he strongly criticized western industrialization. Highlighting its violent nature, he found faults in all the major institutions, professions and premises on which it rests on. At the same time he did accept and imbibe many of the values of liberalism – liberty, equality and justice.

We need to think about alternatives to colonization of mind, abuse of humanity. Knowledge civilization is the only sustainable alternative. Mr. Behar emphasized that people should think about these issues and find ways to interlink them with struggles in different countries and with contemporary issues.

UNDERSTANDING NONVIOLENCE IN TERMS OF ITS POLITICAL, SOCIAL, ECONOMIC & CULTURAL DIMENSIONS

INTRODUCTION TO GANDHI & NONVIOLENCE IN INDIA

Dr. Jeyapragasam, IGINP

Dr. S. Jeyapragasam is one of the great Gandhian scholars of our times. He is based in Madurai, South India and edits a quarterly journal called Ahimsa, out of the International Gandhian Institute for Nonviolence and Peace, IGINP.

In his talk at the IYP, Jeyapragasam started with the thought that **'life is an open ended system' inculcating the learning from the past, acting in the present and moving towards the future.** He said that Gandhiji used to live in present but had a great vision for the future. He pointed out that there are three levels of humanity: there are those at the animal instinct level, those that are at the human and some who manage to accelerate to the super-human level. Buddha and Gandhi are very good examples of those that have taken human possibility to the superhuman level. Given that the world is in a critical condition, we need people at that level.

Dr. Jeyapragasam remarked that **Gandhiji was a maker of history on nonviolence.** He pointed out three anecdotes related to it. First, when J.P. Kriplani met Gandhi, he said to Gandhi that there is no evidence of nonviolence in the history; Gandhi told him that my purpose is

making new history. Secondly, Gandhi never called himself as Mahatma. But once while writing a resolution for All India Congress Committee, he wrote that “the Congress Party authorizes Mahatma Gandhi to do such and such”.... When Sarojini Naidu objected to it, his response was interesting, for he requested God to forgive him, and had tears in his eyes. But he was very much aware of the fact that he was a Mahatma. Thirdly, once a correspondent asked him: “Are you trying to create a new religion?” He causally replied that it is more than creating a new religion, he had something to share with humanity. That self-esteem, self-confidence and self-awareness was important for promoting nonviolence.

Dr. Jeyapragasam oriented international participants about some key concept of Gandhi. The very first concept he talked about was ‘**Sarvodaya and Antyodaya**’. Sarvodaya means “welfare of all at all” means the maximum happiness to all people. While Antyodaya means “welfare has to be extended to the last first”. **From ‘majority rule democracy’ to ‘total inclusion’ and ‘participation of all’** implies lifting up the last person and facilitating the most marginalized people to advance. Monarchy, plutocracy, dictatorship have been tried, now the revolutionary step of sarvodaya needs to be tested. If one country is problematic, peace of whole world is disrupted. Gandhi made a revolutionary re-interpretation of Bhagavad Gita to suit his concept of beyond dualism. Though it seems to be idealistic yet there is no other way for human survival in this nuclear age. In earlier philosophies, there was a system of rewards for good and punishment for evil doing. Jesus Christ made a revolutionary step towards forgiving the enemy, and reconciling for the liberation of all. So Sarvodaya is in this tradition, where we have to act together as one body.

Then Dr. Jeyapragasam discussed five levels of human existence: a) physical existence as the human body including the life force as one’s breath; b) mental; c) affective and feelings; d) conscienceness; and e) soul or spirit. But in traditional Indian system one level that is less stressed is the inter-relational between human beings. He cited the holistic quality of nature and how Gandhi saw the force of love as the base for intra-human relationship.

Then, Dr. Jeyapragasam discussed the concept of Ahimsa (Nonviolence) in terms of four key dimensions:

1. **Non-Killing:** Non-killing nonviolence is not just avoiding direct killing but it also prevents indirect non-killing. He pointed out that the arms industry which is a multibillion dollar industry, is basically aimed at annihilating people. Non-killing goes beyond vegetarianism. Non-killing is a check to structural violence.

2. **Nonviolent action:** It includes art and science of peaceful resolution of conflicts. Gandhi made an important contribution in promoting constructive nonviolent works and the adoption of nonviolent lifestyle. Nonviolent direct action or satyagraha as an alternative way to war and violence, Gandhi's focus was on development of the nonviolent economy, and a politics, culture, science and technology free of violence.
3. **Love:** Kindness, compassion, reconciliation, and forgivingness are not only concerning behavior to others but also to oneself.
4. **Nonviolent ethics and values:** Gandhi made the greatest contribution in putting together Ahimsa (NV) with Satya (truth). Possession is a problem, so he preached Aparigraha (non-possession). Self control, self-reliance, carrying out one's duties and responsibilities is basic to Gandhian ethics.

In conclusion, Dr. Jeyapragasam discussed nonviolence in India. Under the leadership of Gandhi, India used nonviolent action during India's freedom struggle. But when India became free, it lost historical the opportunity of setting up nonviolent development model to demonstrate to the world community that there is a better way. Instead because of communal violence, India was divided and inherited the British system of governance. But then Nehru's foreign policies of Non-alignment, (Panchsheel) including the limiting of the defense expenditure were good efforts in this direction. Vinoba Bhave's Bhudhan movement was revolutionary and resulted in the transfer of 4.2 million acres of land to landless people. This mapped onto another important historical event which was Jayaprakash Narayan's call for total revolution. Nonviolence was used during Emergency to repair democracy. Even nonviolent actions in the form of strikes, protest are remarkable feats of noncooperation by common ordinary people. The experiments like Shanti Sena (Peace Army) has made sizeable contribution. Although this seminar like many other forms of peace education are going on but the responses are still relatively weak, compared to the pervasive violence in the society.

Shailey from the US asked: "who is the Antyodaya or the last person?" Dr. Jeyapragasam responded that what is meant by the last or most marginalized person is dependent on the context or the situation. It can be different persons in different countries. Marcelo wanted to know more about the spiritual values. In terms of nonviolent mobilization, how can we motivate people for nonviolent behavior and good values at the same time? Basically, we are good people, so it is very easy to work intuitively but in the case of higher values, it is a difficult task for it requires special efforts to move upwards. It is easy to become a leader to cater to people's basic instincts (self interest) but to transform people towards new spiritual

values and link them forward to the future, is not so easy. But we need not be very negative, because there are many good things that are going on in the world. Jesus Christ is a very good example of this. Jesus was left alone, deserted by his own disciples, but the amount of support/popularity he got was important. Because we are addressing history, immediate results may not be visible but can have impact in the long run.

WOMEN AND NONVIOLENCE

Brazil

Gabriela spoke on the main issues regarding women's rights in Brazil beginning with the inadequate representation in the decision-making bodies. At present only 9 percent women are in the National Congress. Before the elections, various political parties made promises for at least 30% candidates will be women but it never turns into reality.

There is a widespread belief in Brazil that women are more careful in respecting nature while doing agriculture, not using GM seeds/foods, and taking up the informal economy wherever possible. Yet still, the gender parity is a big challenge in Brazil. So all the feminist organizations are coming together for a national gathering and foot marching in August 2015 so as to have the opportunity of negotiating with the President of Brazil. In all the action processes, planning, and building relationships are nonviolent. This is part of the leadership development among women and is part of women's empowerment. Economic autonomy of women is a priority in our work with village women.

Guatemala

Marivel spoke about women facing huge discrimination in Guatemala and the importance of working for their political, social, economic and ecological empowerment. In practice, women don't have rights. They need to be educated to become aware and to gain empowerment for fighting for their rights. Inequality has resulted in violence against women on a large-scale especially in terms of domestic violence.

Nepal

Lakshmi and Ranjana spoke about the dowry system in Nepal as one of the leading causes of violence against women. Women don't have access to land and property rights. Discrimination is prevalent even in the upbringing of female children. Boys are sent to expensive schools but there is little education for girls. Merely 19% women have access to

land rights and this too in urban areas. But women share the responsibility for farming. As a result of this, women's empowerment has been central to the National Land Rights Forum. In Nepal, 35,000 women are successfully running cooperatives, owned and managed by the women themselves.

India

Even today, girls are facing discrimination right from the childhood in the way they are brought up and in their schooling. During marriage, if they don't bring desired dowry, they are treated in inhumane manner. Domestic violence for dowry is very high. The sex ratio for girl children is declining in the country and even educated women face discrimination at their work place, and not given preference, promotions etc. Facing lots of problems even at higher positions like in judicial systems. In spite of the various rights and entitlements, it is difficult to bring gender parity.

South Africa

Roya spoke of the emancipation of women as essential for bringing equity and equality in the process of the development of our civilization. On no grounds, inequalities can be justified. Global peace can be attained only through promoting equality between men and women.

Italy

Rossella spoke about how the problem of violence against women needs to be prioritized by international institutions like the UN.

U.S.A

Shailey spoke about every woman facing violence in her life and this indicates that violence is endemic in our society and that unless we change the system of power that is perpetuating this inequality, it is difficult to bring about change. In this regard, it is important to develop leadership among women at the grassroots level.

India

Pushapanath reflected that in many societies the birth of boy is being celebrated. Boys grow up differently. Considering that boys are very energetic, and become the opinion makers, it is very important to deal with man and their masculinity. We need to work with boys as they face lot of peer pressure.

EDUCATION FOR NV SOCIAL CHANGE

Dr. Pankajam

Dr. Pankajam, Vice Chancellor, Gandhi Gram University, Madurai started the discussion with a quote of Mother Teresa that, “We do not need guns to bring peace, we need love and compassion.” **Violence, discrimination and exclusion should not be looked into isolation; they are intertwined having a common root causes** We can seek common solutions by creating an enabling environment for dialogue and discussions through a process of education which is long lasting without pain and agony. **We need a value based transformation of human behavior and find solutions**

Dr. Pankajam stressed that education of a child begins at home. If a child doesn't receive a conducive environment at home, then the child exhibits violence and tendencies of destruction. But if a child grows up with love and compassion, the same is reflected in his/her behavior in later life. Education is not what a student gets in school. But **a whole society comprises what teaches and makes a child learn**. Everyone is a role model of children. Mother is the first teacher for a child and then comes father, and grandparents. Family is the first institution for child's learning. In a family, the first role model for girl is her mother and for boys is his father. It begins from the individual level, then from the society to peer groups, from teachers. Family member play a vital role in inculcating the values of peace and nonviolence through living together, accepting and tolerating each other, the habit of sharing and understanding the each other's feelings, and they learn to be together in peace. An integral part of values and skill-based education in a non-cognitive way touches the heart, and is an entry point for learning. A nonviolent method of education is transformational. In classrooms we test the students for cognitive level of understanding and not through how much affective learning exists. In educational institutions to inculcate value-based systems, non-cognitive ways of learning need to be used actively. Good communication, positive learning environment in the institution will promote a feeling of nonviolence among learners. Society should look into how we can plan a curriculum in schools and to ensure teachers should be trained properly.

Education today is materialist in nature. Consequently, survival of fittest has justified aggressiveness and violence. **Students are restless**. Today, there is no relation between students and teachers. So for a nonviolent education, we need to have a paradigm shift in which a new set of moral values and spiritual values system to be regarded as key human development. We need to build strong networking between different institutions to remove

confusions. We need to focus on creating good partnerships between parents and institutions. **Responsive Tutor-Ward system for more personalized learning system is required. Creating an enabling environment for intercultural dialogues and mutual respect is a way to strengthen nonviolence** as this approach ultimately results in society with more love and compassion for each other.

During the discussion, a number of questions were raised to understand the concept of nonviolent education. The first question looked at the present school system and to see whether it was sufficient. Dr. Pankajam responded that education should touch the heart of the child and not only the brain. We need to promote an educational system that creates capacities to mediate and dialogue to solve problems.

The challenge is to see how a society based on a nonviolent education system can be promoted? How does the culture of peace get built as a part of education system? It is fundamental to have an appropriate curriculum. Dr. Pankajam has developed a curriculum in peace education for students at the graduate level. While in school, it is taught as a subject. Nonviolence is an integral component of education, and should be inbuilt in all subjects yet at present it is being taught in a statistical manner. It should be included in teacher's training curriculum as well. One example of it is seen in Madhya Pradesh where under ICDS program, parents corners meeting are organized on a monthly basis where they not only have oral discussion but demonstrations are also integral part of it.

How does communication and games can help to inculcate nonviolence? At primary school level, there are sharing of play toys, food etc. Sharing as activities teaches children about the joy of sharing, love and compassion.

The power and influence is the heart of education industry. How we can change these? Life is a cycle. Society is materialistic. The current educational system promotes materialistic society. But to come out of it, it is not education in school that will help but making the student learn by re-organizing whole society. Martin Luther, Mandela, and Gandhi are role models for changing the society.

At the end, the key messages of Dr. Pankajam were summarized by Mr. Rajgopal P.V as follows:

- Reorganizing entire society to create enabling environment for dialogue.
- Needs a radical shift in our education system
- Look into the opportunities in our informal system of education

- Challenge will be our capacities to reach out the communities with these messages and our speed and commitment to do this.
- Becoming a role model for Nonviolence.

TRAINING PEOPLE IN NONVIOLENCE IN RURAL SCENARIOS

Dr. William Baskaran

Speaking on the training people in nonviolence, Dr. Baskaran first of all highlighted some real and immediate threats to humanity in the globalized world. The first burning issue concerning every one of us is climate change. He pointed out that the issue of climate change is not only affecting relations between the governments of different nations but it is also affecting many communities. He remarked that **next world war may well be fought over water supply**. Other immediate threats include increasing violence and ethnic/political conflicts; poverty and marginalization of a large number of people in the world; increasing scarcity of natural resources and last but not least, global militarization.

Dr. Baskaran reflected on the issue of why this is happening? He responded that it is because of the impact of globalization. Instead of an international order, there is an increasing trend of multi-national. **Along with the materialistic, consumerist tendency there is also increasing tendency for consumption, and people are forced to work more and their freedom has been reduced.** Another determinant includes birth of liberal democracy, which is putting an end to ideological government. **Political decisions are not being made by the people but by corporations.** Universalization of everything – be it communication systems, culture, technology, production units, markets etc. **are ultimately penetrating the economy exploiting the marginalized and leaving the society culturally, socially & politically fragmented**



To start with the concept of training on nonviolence, Dr. Baskaran started with a few quotations from Gandhi like “Nonviolence is a plant of slow growth. It grows imperceptibly, but surely.” These quotations helped the participants to

understand the need of NV training.

There are four stages of experiential training model:

1. Experience : To undergo an experience conducive to learning
2. Reflection: An opportunity to consider the feelings and thought that arose during experience
3. Generalization: The identification of patterns and formulation of concepts
4. Application: The testing of the new conceptual framework through experience.

Dr. Baskaran said that to understand nonviolence, we need to understand three major forms of violence:

1. Direct Violence: Killing, destruction of property, injury, war, genocide, murder etc. that are visible forms of violence.
2. Structural Violence: That which is an invisible form of violence but more dangerous which includes misery, hunger, repression, eroding human values etc. The violence is built into structures. People killed in war (direct violence) are much less visible than people killed due to structural violence. Corporate and few powerful people are controlling government and are governing through structural violence.
3. Cultural Violence: Those aspects of culture that can be used to justify or legitimate direct or structural violence.

So such a situation of violence, nonviolent training offers practical benefits to grassroots movements and activists to confront fear and support each other and, gain consensus on effective and ineffective behavior and to teach practical skills for NV actions.

Dr. Baskaran also oriented international participants about four different approaches of nonviolent actions including: 1) Principled, and more focused values and principles; 2) Pragmatic, and more practical in approach; 3) Eclectic, a flexible approach; and 4) Integrated approach, combining all of the above.

Nonviolent training should focus not only on theoretical aspects but should be inculcated in thought, behavior, lifestyle, inter-personal relations, social actions and policy making.

He also gave examples of nonviolent trainings in India in the form of Shanti Sena (peace brigades), Bhodan movement of Vinoba, Total Revolution of Jaya Prakash Narayan and others. In conclusion, Dr. Baskaran emphasized putting more conscious efforts on dealing with structural forms of violence and for this nonviolent training has to be more interesting

for the young to take seriously. He also remarked that if one raises issues occasionally, it will not work; continuous efforts are required to make the government respond to structural violence. We have to assert nonviolence through peace education.

One of the participants asked whether there is so much violence during war-time between two countries, sometimes violent actions are justified. Dr. William Baskaran responded that international issues need to be seen in terms of how global communities are reacting and we need to preempt violence wherever possible. .

SOME CONCEPT OF NONVIOLENT FORMATION

Rajgopal P.V

Mr. Rajgopal P.V built the perspective on organizing youth for nonviolent action. He gave his views on some concepts on nonviolent formation in the context to Ekta Parishad's initiatives in India.

While reflecting on tools used in India while training youth, the very first thing that needs to be done is addressing conflict. First people need to understand conflict all around in the context of social, economic and political life. In a struggle for rights, there is an **immense need to build solidarity with the marginalized communities** Rajaji highlighted the importance of anticipating the chance of violence in a nonviolent struggle. He pointed out that often struggle begins nonviolently and gets converted to violence unless vigilance rests with the team.

He referred to Gandhi as stating that need versus greed. "There is enough for everyone's need but not for anyone's greed." And so we need to think of the weakest and poorest while contemplating any actions.

Mr. Rajgopal pointed out that in a world full of greed, **conflict is inevitable; but nonviolence is a choice**. But it is not sufficient just to opt for nonviolence. We should be aware of using this powerful tool. In a situation of conflict, there is lot of anger amongst people because of power politics, poverty, hunger, corruption etc. What needs to be known is how to deal with people's anger? **Anger should be seen as positive force, providing people with opportunities for positive actions**

But then he remarked that nonviolence **should not only remain limited to the action level, it should become an integral part of thinking, speaking and action.** It is a gradual process of applying nonviolence in life, starting from the individual, to family, and then to community level. We should also apply nonviolence while producing and consuming even the smallest of things. He gave an example for coco-cola. When you drink a bottle of coco-cola, can you think of how one bottle is made..? And how much violence is used in producing it? How many people lost their drinking water because people consume coco cola. Slowly one relates this to everything they buy. He gave another example that after Bhopal Gas Tragedy, many people stopped buying ever-ready batteries. Try to connect, how it is produced, how it brings violence to people so that there is a gradual process to apply nonviolence in one's life.

During the process of nonviolent formation, we should always keep in mind that nonviolent actions work for the wellbeing of all. Gandhi use to say no one as you enemy but think of welfare of all and through such **action they are transformative.** If people need to be liberated from poverty, people also need to be liberated from their habit of accumulation and exploitation. We need to think, is our action transformative for others as well. Rajagopal gave an example of transformative action that, once when Gandhi was brought to court, the judge stood up, out of his respect for Gandhi. Nonviolent trainers should use it more and more in their trainings and they need to understand initially that there will be lots of resistance initially, but slowly people will get used to it.



Nonviolence should not remain confined between people. It should also percolate from people to nature as well in the sense of not destroying the natural resource base and radically shifting agriculture towards small-scale organic farming. Also nonviolent should not leave people passive; rather they should become actively nonviolent. Nonviolence should be applied to every aspect of life. How we can introduce NV in politics, into our social relations, into our educational systems and how do we create a nonviolent economy..? Nonviolence can be brought into every subject and into every sphere of life. In India we are using four pillars of nonviolent actions, that is, the power of poor, the power of youth, the power of solidarity, and the power of nonviolence. This aims at transforming others who may not be

directly involved in social actions but they give their support in the form of labour, time, resources, intellectual capacities, and so forth. Mr. Rajagopal concluded his discourse by saying that **if people are not indifferent, the world can be different.**

Marcelo from Brazil asked that 'if transformation takes time but you don't have that time, how would one deal in such a situation?' Mr. Rajagopal gave an example that many times journalists do not support your action during the initial stages but when you make them understand the issue they start supporting you. You need to have clear understanding of what you want to transform. In every person, there is a special corner in his/her heart, and you need to touch that. You need to put special efforts into that communication.. The kind of resistance that you may observe on the first day will not remain the same at the end of the struggle. **Resistance doesn't mean to close all the opportunities for dialogue.** You need to understand that you are not dealing with enemy. Slowly noncooperation will transform violence. **It may be that we will not be able to transform everyone but we try to do it with as many people as possible.**

Bruno raised that nowadays the use of pesticides, GM seeds have increased extensively in agriculture. How do you see concept of nonviolence in agriculture. Mr. Rajagopal responded that recently there was a statement by the Agricultural Minister of India, that now we will not allow fertilizers, and they are about to amend the laws on the use of fertilizers. It was because of their realization of how it is spoiling the soil, impacting negatively on people's health at large, that they are changing the policy. This realization that violent agriculture will be violent means that it is possible that there is a growing realization that **promoting a violent economy will destroy nature completely.** In India, people have not moved much towards nonviolent agriculture but there is growing realization that it is violent to nature. For example, in the state of Kerala, larger number of farmers have recently shifted to organic farming.

Gabriela pointed out that conflict is inevitable but you need to choose nonviolence. But how do you connect complex questions of conflict and power relations? If you have the power of poor, and the power of youth, does that generate change..?. We often have notion that the poor are powerless and fighting a powerful class of people. So



we need to generate inner power to match the power we are dealing with, especially the State's power. In the long-run we often feel that State power is more powerful than People's power. This notion needs to be changed. Why this is happening because people are not willing to use their power. They always wanted to be at the receiving end. So the government comes out with a number of schemes/ subsidies to keep the people busy. Social movements are not able to help people to stand on their own. So we need to understand people's power and make them realize about their power.

NONVIOLENT RESPONSE TO VIOLENCE IN INDIA

Mr. Ramesh Sharma

Mr. Ramesh Sharma, initiated the discussion on the nonviolent responses to violence in India with a simple question that 'if one is organizing a big demonstration in any part of the world, who do think are your supports and who all are the non supporters to it'...?

In response, long lists of non-supporters came out mainly including police, media, bureaucrats, industrialist, politicians etc. Mr. Sharma remarked that to start nonviolent demonstration, we **start with the people who disagree with us** like police. We don't consider anyone as enemy. **In Gandhian dictionary, there is no word like enemy.** So we **start a dialogue with our opponents** because we are not fighting against them but protesting against the State. You have to dialogue with people like the police, bus owners, train drivers, and transport unions because these are people who could indirectly support the campaign. When we inform police, they directly report it to State authorities, which actually help us to build pressure on the government. **Calibrate your nonviolent campaign and advocacy strategies in a mathematical way to achieve 100 percent** because during negotiation you have to



compromise/reduce your 100% to come upon an agreement with the state at some level. Negotiation is just one step for campaign.

How to use democratic space? **By developing alternative vision/ solution which is very important.** If you challenge the State because of their violent behavior that particular legislation / rule is not functional, then

you also need to give alternative solution to achieve some success. In India, some very important legislation has been passed in India during the last 10-12 years due to long struggle of people's movements. So we need to be very patient.

One of the key questions raised on starting a dialogue with the police/ state authorities led Mr. Ramesh Sharma to respond that one needs to get the support from the police and start a dialogue with them, so therefore it is important to inform the police in the proper way. **Don't hide facts from police/ authorities, but share the right information with them.** He gave an example that before Janadesh 2007, about 25,000 people wrote letters to the Prime Minister informing him that they



were coming to meet him. Blocking the national highway is an offence, but walking together on the national highway is not an offence.

Ardo gave an example from his own country, Senegal where they had decided to organize a cattle march to protest against the state's appropriation of pasture lands and for this they had informed to the State in advance. But

the government refused to give permission. What can we do in such a situation?

Mr. Ramesh pointed out that considering local context is very essential. Also **innovations are very important in social campaign**. Also focusing only on one action is not sufficient for the success of the campaign; he reiterated that people have to be prepared with alternative strategies and actions to give their message.

INTERNATIONAL INITIATIVES OF EKTA PARISHAD

Ms. Jill Carr Harris, Coordinator, International Initiatives discussed Ekta Parishad's actions at the international level between Nov'2012 to June'2014 for promoting nonviolence and peace building. She asserted that it was an initiative to bring peace leaders together across the

world. **It's an initiative to bring people into dialogue in such a manner that it is bottom-up in its approach.**

While introducing Ekta Parishad to the international participants, she said that it organized training camps for youths to help them to identify their problems and issues. **It took 10-12 years for them to identify what their basic problems were.** Finally in a meeting in 1996, Ekta Parishad came up with the agenda of 'Jal, Jungle and Jamin' (land, forest and water) because people were struggling for land and livelihood. Next year in 2015, Ekta Parishad will celebrate 25 years of struggle. Ekta Parishad started its journey by mobilizing people from village to village and grew into a mass organization. **International initiatives provide a platform to share the learning of EP's struggle with others, and to learn from the rich experience of the other country groups.** During the visit to different countries, it was found that if people want to build global movement using a bottom-up approach, it is necessary to



train a large number of people in different parts of the world, who can raise these grievances and **bring them together and build people's power.** So it is a big agenda that people all over the world could come together to struggle against the policies of State governments and poor governance.

A series of activities has been taken up under this International Initiatives (II) between Nov'2014 to June'2015:

- Worked with CSOs/ Social Movements in 9 countries (Senegal, Nepal, Brazil, Colombia, Peru, Nicaragua, Nepal, Canada, France and Georgia) on land, food, farming issues on the one hand and nonviolent responses on the other.
- Developed a NV training program at Coady Institute (Canada) that can be used in different situations.
- Many initiatives have been taken up to bring universities and its students into the campaign.

Now the efforts are being made to come in collaborations for proposed Jai Jagat 2020 Campaign on the issues on land, forest and water resources; sharing Indian experiences of Jan

Satyagraha; transferring the techniques for nonviolent trainings and developing strategies for dialogue with the State.

Jill also shared the details of different activities taken up as for example, an international conference and youth resistance against bio-fuels in Senegal; visiting areas of palm plantations for bi-fuel in Colombia (a country in which 6 million people have been displaced within a ten year period) and some of whom are now reclaiming their lands; or the, trainings on nonviolence in Nicaragua, Nepal, and Georgia.

So slowly by going out to different countries, we are getting connected with the people across the world and have developed deeper understanding of their issues however **unless we use a bottom up approach, it is difficult to sustain any kind of global movement.**

SHARING DIFFERENT COUNTRIES PROSPECTIVE ON NV

With an objective to share different countries perspectives on nonviolence, participants from various countries gave brief presentations on the social, political and economic situation of their countries. It was helpful to understand their movements/campaign in a better way in the light of the country contexts.

LATIN AMERICAN COUNTRIES

Participants from Brazil, Colombia, Guatemala were present and share the existing situation in their country.

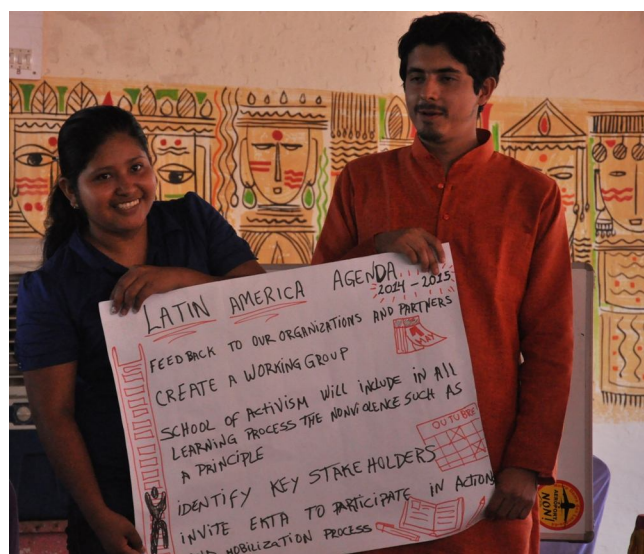
Guatemala

Since the 1980s, Guatemala, the most populous country in Central America with a population of 15.5 million, has continued its transition from centuries of mostly autocratic rule toward representative government. A democratic constitution was adopted in 1985, and a democratically elected government was inaugurated in 1986. A violent 36-year civil war ended in 1996. The country is still living with this violent legacy in almost every aspect of life. Currently, it is considered one of the most insecure countries in the world.

Demand for bio-fuels has resulted in the diversion of land from subsistence agriculture to sugar cane and African Palm plantations. Much of the land is owned by large landlords. Small-scale farmers in Guatemala are also at a disadvantage due to unclear property rights. When the government allocates land to large-scale enterprises, farmers without clear title can be pushed off their land. Organizations are struggling for the land rights of the small farmers but the government has very rigid attitude towards them.

Colombia

Colombia has 2 million indigenous people and has about 5 million Afro-descendent population. Violence is one of, if not the, most important obstacle to development in Colombia. It destroys human, physical,



social, and natural capital, making it difficult to create wealth and compromising the quality of life. Colombia has endured a 40-year, protracted civil conflict between leftist armed insurgents and national oligarchies controlling the state apparatus. Colombian democracy is characterized by a bipartisan struggle between the liberal and conservative parties representing factionalized elite interests. Democracy is a big lie because it is always one of the two political parties which remains in power.

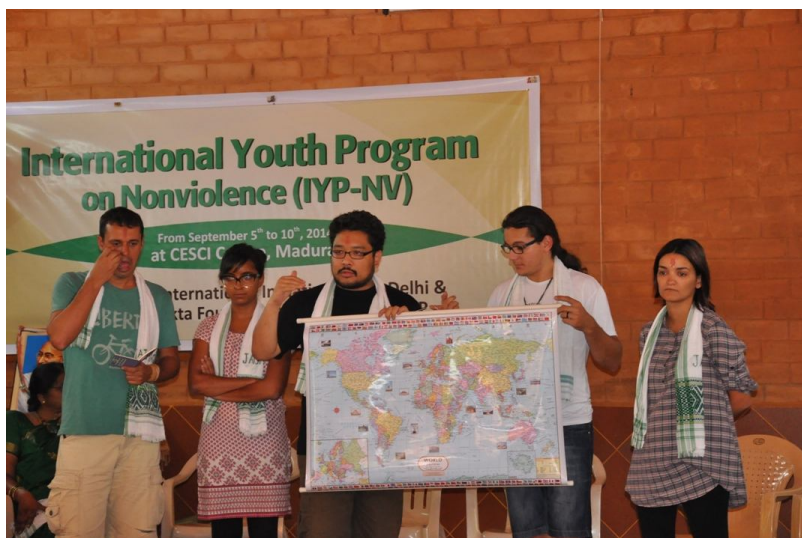
The main cause of armed conflict is economic interest, distribution of land and exploitation of natural resources and also agro-fuels. Conflicts between economic interests are a big challenge. In North Colombia, extraction of natural resources, mining on a large-scale is the cause of concern. The cultivation, production, and distribution of illegal narcotics in Colombia have also had a profound impact on deforestation and loss of biodiversity in the country.

Enforcing social movements is a big challenge in Colombia fighting for socio-economic equality and land rights of the poor. Peace initiatives are going on but people don't want to be recognized as supporting particular regime and try to present their neutral identity. Armed conflicts have provided opportunities to bring solidarity into social movements and peace processes. The Government is now started negotiating with social movements in humanitarian zones. The current President is trying for restitution of land to the people has not yet succeed due to the onerous judicial processes.

Over 1,500 civil society organizations have created a new political movement in Colombia. Grassroots organizations from the most conflicted rural zones, as well as national trade unions, student groups, leading peace activists and many more, have declared the formation of the Patriotic March, a new social and political actor giving voice to the concerns of some of the most marginalized sections of Colombian society. At the forefront is the promotion of a negotiated solution to the armed and social conflict in Colombia and, directly related, the need for agrarian reform, a radical change in economic policy, and respect for the right of all Colombians to health, education and work opportunities. One organization central to the development of the Patriotic March has been the ACVC peasant farmer organization that represents 30,000 local farmers of Colombia.

Brazil

Brazil is the fifth largest and most populous nation in the world. It is a continent in the Latin American continent. Brazil has a lot of ethnic and racial diversity comprising of Afro-



significantly

descendents, and people from many countries. Spanish is the most spoken language. Catholicism is the country's predominant faith. However, in the last ten years Protestantism, particularly Pentecostal and/or Evangelical Protestantism, has spread in Brazil, while the proportion of Catholics has dropped

A country has young history, about 500 years after Portuguese colonization. Brazil has military rule between 1964-1985, which has affected generations and also the Brazilian model of development. The development model of Brazil is quite similar to U.S.A.

Brazil has a population of about 200 million. People have migrated to cities. About 82% of population are living in cities and not in rural areas. And this happened in a short duration of 40 years. Brazil has a lot of land, but it is not with the peasants. It is mostly owned by corporations, which are having lot of political influence in the country.

Brazil has lots of social movements fighting against the systems. One of the biggest of such social movements is the landless people's movement. Young generation doesn't have faith in political parties and existing forms of representative government because they are mostly governed by corporate and capitalists.

Recently in June 2013, there was armed riots in Brazil where about 3 million people were on the streets protesting against corruption, police brutality, poor public services and government spending 18 billion dollars on the World Cup. The protests began against rising bus fares to pay for World Cup stadiums and then it targeted all government corruption. Such a massive mass movement has not taken place for the last 20 years. It is important because young generations are coming back to the streets and to activism. But it is big challenge to work with them for nonviolent trainings.

A part of young generation has lost their political reference about left and right wing politics. Also the role of media is not very clear in Brazil. The media is trying to manage social movements to protect special interests. Democracy with regard to the media is a big question

in Brazil because all the major media houses in Brazil are in the hands of 6 major corporate houses.

The existence of racial democracy in Brazil is a myth because country is having hidden apartheid. The country doesn't have blacks and indigenous people's representation in the national congress, in universities etc. Also there are merely 9 % women in national congress. This has adversely affected the life of the women in Brazil. Here women don't have their own control over reproductive rights due to influence of conservative power. Violence against women is another critical issue in Brazil.

AFRICAN COUNTRIES

Representing Senegal, Zimbabwe and South Africa presented their views

Senegal

Senegal is a small country in West Africa located in the sub-Saharan region. Senegal is called a land of teranga which means country of hospitality. Our national theme is 'lion of teranga'. Senegal covers a land area of almost 197,000 square kilometers (76,000 square miles), and has an estimated population of about 13 million. Senegal is a republic with a presidency. The current President is Macky Sall, elected in March 2012.

The country got its independence in 1960. Previously it was under French colonial rule. Almost 99% population is Muslim. But Muslims live in peace. Muslims and Christians live harmoniously together. People don't go for strikes in the country. Socialist Party (PS) is the Senegal's principal political party, which remained in power for about 40 years. Its domination of political life came to an end in March 2000, when Abdoulaye Wade, the leader of the Senegalese Democratic Party (PDS) and leader of the opposition for more than 25 years, won the presidency. In 2011, Wade attempted to amend the Constitution which would have allowed him to run for another term in office. The current president is Macky Sall, was popularly elected in March 2012 without any violence.

Young people of Senegal have organized social movement called 'Yanama' which means "it's enough". Land Grabbing is a big challenge in Senegal. In a region, some companies have grabbed more than 44,000 square kilometers of land to exploit minerals. But now the President is trying to bring in some land reforms.

Casamance is located in the southern part of Senegal where vegetable cultivation is the main economic activity. The people of Casamance are struggling for their independence from Senegal. But actually, it was influence by arms-dealers, that are trying to pit people against each other. Casamance is an integral part of Senegal.

Zimbabwe

Zimbabwe, a landlocked country in south-central Africa, is slightly smaller than California. Zimbabwe looks like a tea pot. Zimbabwe has 16 official languages. Zimbabwe's total population is 12.97 million. Land issues have re-emerged as the main issue for the ruling party around 1997. Despite the existence of a "willing-buyer-willing-seller" land reform programs since the 1980s, white Zimbabweans continue to hold about 70% of the most arable land. Zimbabwe is a republic with a Presidential system of government. The semi-presidential system was done away with the adoption of a new constitution after a referendum in March 2013. Lots of conflict is going on, which is mostly structural in nature.



The main objectives of Southern African Development Community (SADCC) is trying to achieve economic development, peace and security, and growth, alleviating poverty, enhancing the standard and quality of life of the peoples of Southern Africa, and supporting the socially disadvantaged through regional integration.

South Africa

South Africa has a population of about 50 million, of which almost 60% people are young. The country is having 11 official languages. Population is not homogenous, having 8-9 different ethnic groups. Seven out of ten are of African origin and one out of ten is of Indian origin. There is huge discrimination between European and other groups. There is so much of violence in the country, and the country being highly capitalist in nature.

South Africa has the 7th highest per capita income in Africa, although poverty and inequality remain widespread, with about a quarter of the population unemployed and living

on less than US\$1 a day. One hundred million per have recently entered into middle class which promotes the capitalist market. While many blacks have risen to middle or upper classes, the overall unemployment rate of blacks has worsened between 1994 and 2003.\. Poverty among whites, previously rare, has increased.

South Africa is in apartheid hangover, as there is new consciousness among the people around the fact that there is political democracy in the country but not the social and economic democracy.

Nelson Mandela was first black African President of Republic of South Africa. When most of the people wanted to go for armed conflict in the country, Nelson Mandla chose to go with Nonviolence. He believed that we have to go for good decisions in favor of the people, which is democratic elections in the country. . His government focused on dismantling the legacy of apartheid through tackling institutionalized racism, poverty and inequality , and fostering racial reconciliation.

U.S.A

The US is often presumed as a very developed, rich prosperous country. But in reality, poverty is in midst of the country and there is huge polarization of wealth with 1% of population accumulating 43% wealth. About 46 million people are poor, according to official poverty rate or 15%. Significantly, one in five children is surviving below poverty line. Hunger is prevalent at wide scale. The number of homeless is also increasing. Job insecurity and unemployment resulting in declining trends of tax collection and deficit budgeting affecting government expenditure on social safety nets is prevalent. As a result, privatization is increasing and people are forced to pay heavy bills for water, electricity supply etc, losing their homes resulting in breakdown of families. There has been a consistent decline in standard of living for decades.

The country accounts for 37% of global military spending, being the world's foremost economic and military power. The third most populous nation in the world, after China and India. Here are 52 metropolitan areas with populations greater than one million. The country has 11.2 million illegal immigrants. With a birth rate of 13 per 1,000, 35% below the world average. About 82% of Americans live in urban areas. According to a 2014 survey, 78.5% of adults identified themselves as Christian.

Poverty Initiatives is organizing poor for better access of welfare benefits, forming union of homeless people in NV manner. It aims at transforming whole society, organizing people in groups, holding dialogues and building people's power.

ASIAN COUNTRIES

Views were being shared by the participants from Bangladesh and Nepal

Bangladesh

Bangladesh is the world's eighth most populous country, with over 160 million people and among the most densely populated countries. About 70% people lives in rural areas and are mostly dependent on agriculture. It is one of the world's leading exporters of textiles and garments.

In 1985, entire area got flooded by overflowing river and the people were forced to leave and took shelters on road sides. It took about 15 years to overcome the losses. And now land grabbers are using their power and influence to grab more than 300 acres of land. All the farmers united and protested in a peaceful manner. As a result, an inquiry probed into the situation, headed by Police Commissioner but the inquiry ended due to political influences of the land grabbers. Then with the support of CSOs, people approached the High Court. As a consequence, false charges were made against the farmers by the land grabbers.

Nepal

Nepal is a small land locked country in South Asia just having a population of 26 million. Recently it has come out of civil war with Maoist for 10 years. About 17,000 people were killed. Also the number of social movements made significant contribution for the abolition of monarchy.

About 5% people are holding 36% of fertile land. Community Self Reliance Centre (CSRC) started working to promote cheap irrigation facilities to farmers but they were not interested as half of the produce is taken away by landowners. So CSRC shifted its focus to bring land rights to the cultivators.

EUROPEAN COUNTRIES

Represented by participants from Italy, Germany and France

Italy

Italy is located in Southern Europe. In Italy, about 20% of young population is jobless and are forced to migrate to other countries for better opportunities. Almost, 90% of them are migrating to USA where they suffered exploitation and discrimination. However, at the same time, Italy is also receiving lots of immigrants from other countries like Serbia, Libya etc. And the country is investing lot of their resources on these immigrants to support them. Italy is facing economy deficit.

The political choice of the population is quite limited. Huge structural violence along with physical violence is common. But one positive aspect is that young people are going back to rural areas to practice agriculture. The land mafia is also rising up rapidly.

France

Formal education is quite good in Europe, however schools don't promote creativity among children. They are good in promoting social engineering for brain drain from the country. Unemployment has reached a new record high: almost 3.35 million out of work in France. Corruption is bit more systemic in the country. People don't have power to influence the State. About 80% farmers are in possession of less than 2% of land. Small farmers are struggling for survival. People are desperate to improve the conditions, standard of living and education system. Need to organize them in nonviolent manner.

Germany

With 82.3 million inhabitants (of which 42.0 million are women) Germany has the largest population of any EU member state. 89% of the population lives in cities and suburbs. Agriculture sector contributes 0.9% of GDP. About 2.5% population produces 90% of total production. Almost 70% population is in service sector.

Some key issues include global warming, investment in nuclear energy, GM foods. Immigration and high rate of employment has an adverse effect on economy. Birth rate is very low in Germany with just 1.4, people are concerned that who will work in future.

GROUP DISCUSSION AND PRESENTATION ON NONVIOLENCE

EDUCATION AND TRAINING FOR NONVIOLENCE CULTURE

- Land learning centers (LLC) in Nepal is an excellent example for education and training of people in nonviolence. In LLC, all men and women come together at village centre for discussing their local issues and developing strategies for community based solutions to that. It provides opportunities for education and training communities on nonviolent practices. It results in decreasing domestic violence and empowering communities especially women. It explains how we can convert institutions to create learning spaces.
- Learning should be continuous, constant and experiential in nature. It should be participatory and respect.
- School of Activism in Brazil is another example of nonviolent direct actions. Believing that it is very difficult to introduce NV as principles, involved in direct action for training on Nonviolence. It is often considered that nonviolence is a passive behavior but actually it is not so. Need to demonstrate examples of non violent struggle.
- Just talking about nonviolence will not suffice. We need to think, speak and act in nonviolent manner. We need to build connections between the people. We need to reflect on structural violence present in the society. Current practices in mainstream education system are not inclusive in nature.
- Our concern is that how education can become instrument for social change. For this, we need to have radical shift in our approach to education. Need to accelerate the process of social transformation.



NONVIOLENT ECONOMY

- Nonviolent economy is an alternative to existing economies of the world for sustainable economic development promoting economic solidarity.
- It can be called alternative economy/ sustainable economy or solidarity economy.
- Such nonviolent economy originally based on relations between ecology, environment and human beings.
- In any economy, State, Non State actors, Pvt/MNCs, CSOs and Communities are the main actors which constitute circle of need as well as source of violence.

- If the influence of Pvt/MNCs is very large, then the size of HR will be very small.
- If Non-State power & influence growing and also its numbers, then the confrontationist with State increases and will be ambivalent with CSOs.
- But in a desirable model for nonviolent economy, welfare state is built on peoples/community relations where people are more powerful.
- Desired nonviolent economy aims to promote cooperation in place of cut throat competition. It will be close to the nature, placing importance to conserve and reuse energy.
- But the most important point to be taken into account is that we should not become the systems so created. We should be ready to understand / recognize the need of change in the system from time to time.)
- A nonviolent economy should have freedom to make economic decisions, on exploitative conditions, equitable returns, promotes overall human growth, free from debt creation and should have people's control over determining economic systems.

NONVIOLENCE AND ADVOCACY

- The key concerning issues for nonviolent advocacy is that people's movements are very diverse in nature and are not much organized. People's movements are not united.
- State is considered to be the centre of all power.
- Communication forms the very basis of all advocacy actions.
- Four different kinds or level of advocacy are Media, Political, Bureaucracy and Legal.
- In a nonviolent society, leadership should be promoted among those, whose issue is in question. Leaders owe the responsibility of all difficult tasks in non violent advocacy while in a violent advocacy, leader always given most easy task to perform.
- Advocacy may result into encounter between state and people's movement because of threat of ideological co-option, decaying democratic institutions and most importantly because of silence of judiciary.
- Nonviolent advocacy provides a voice to voiceless and unheard people and is a response to un-answered ethics of inter-generational equity.

FIELD VISIT

Field visit was strategically designed to provide pragmatic learning opportunities to the international participants to observe closely the practice of nonviolence in education & training, nonviolence in culture and nonviolent economy. To experience the nonviolent economy, a short field trip was planned to view some micro enterprises supported by CESC center at Madurai. Along with this, three days of field trip was planned in central India at Ekta Parishad's working areas in Madhya Pradesh. For the participants were divided into four groups and visited four locations. They were: Bhopal, Katni, Gwalior and Jhansi respectively where they had an interactions with the community leaders. The impressions are given below.

SHARING OF LEARNINGS FROM FIELD TRIP

Group 1 : Bhopal Group

- ❖ Women's groups emerged very strongly in the community. It was a magical experience to look into the eyes of women speaking confidently. The way they danced in the presence of community, showed the level of their empowerment.
- ❖ Division of work between men and women clearly defined.
- ❖ Meetings of villagers organized regularly, at least once in a month to discuss the land rights and other local issues and to work out campaign's action plan.
- ❖ In one of the village, birth of a girl child is celebrated like a festival by the village government was an exemplary example of women welfare at village government level. Creating culture of values and respecting girls. Gender Equity forms the basis of non violent society.
- ❖ Functioning of local government i.e. village government, was quite impressive. Women are seen as political subjects and participate actively in the functioning of panchayat. Public hearings are organized at local level and issues so raised were taken to district level.



- ❖ In Nepal, government is displacing the community from the forest, but here in India people are united struggling for their land rights. People are enthusiastically participating in nonviolent movement in a very peaceful manner. Women are also leading the campaign.
- ❖ Community radio (CGNet) initiated at community level to raise the issues of the people and finding solutions to them is an example of democratic means of communication. It helps to initiate discussion on common problems. It's an initiative to make unheard voices being heard.
- ❖ Concept of Grain bank helps to promote local solutions to ensure food security of the people.

Group 2: Katni Group

- ❖ Identity of organization is very strong in the field. Its like an umbrella under which



people are living together and practicing nonviolence. Passion that people have in the grassroots is really important for any campaign.

- ❖ Every women of Ekta Mahila Manch is a nonviolent activist with strong leadership skills.

- ❖ Ekta Parishad's

membership is not just adding numbers but it makes people to understand the issue. Discipline among the members is incredible which is found missing in other campaigns.

- ❖ Use of traditional media like folk songs, folk dance is very tools to mobilize community and save their traditional culture.
- ❖ Magic of one (Re.1 and 1 handful of food grain per day) is innovative practice for resource mobilization at local level.
- ❖ Seed exchange with the farmers. Bruno brought some seeds from Brazil which he gave to farmers in India during field visit and took their seeds to Brazil. Such small efforts will help to connect the society across countries borders.

- ❖ We are not just taking seeds with us but we our self converting into the seeds of nonviolence and will work for disseminating the seeds of nonviolence throughout the world.

Group 3: Jhansi Group

- ❖ Regular meetings of Ekta village unit with self motivation are important to keep the movement alive.
- ❖ Everyone is participating including every woman, men, youths, elderly persons and even children. It helps to build strong understanding of the issue at grassroots and transfer of leadership from one generation to other.
- ❖ Women are empowered and want to grasp the opportunity to speak first.
- ❖ Mass massaging through folk dance and songs.
- ❖ People from different village are coming together for cluster level meetings to discuss their common issues. So people not only understood their own issues but can also learn from experiences in other villages.
- ❖ Marginalized community living in small houses but having big solidarity for campaign.
- ❖ Alcohol is being banned in 9 villages and 50 villages are about to ban it. This has become possible because of invincible efforts of women groups.
- ❖ Inter-personnel relationship between the communities reflects the culture of nonviolence.
- ❖ Members of Ekta are well informed. People are clear about next one year agenda for the campaign. They have even started preparations for Jai Jagat 20-20 campaign.

Group 4 : Gwalior Group

- ❖ Although government is trying to displace tribal communities from the forest but they are not ready to leave their possession and struggling united for it.
- ❖ Forest committees were not very cooperative but the association of the people with Ekta Parishad persuaded them not intervene.
- ❖ Enthusiastic and trained community leaders developing strong network for collective efforts.
- ❖ Along with agricultural land rights issue, people are also struggling for homestead land rights.
- ❖ Land is not just a source of their livelihood, but it is their motherland and their identity. People have dreams that their children can also have their ancestral land.

- ❖ Poor have more power than rich. Poor can sit together, which usually rich do not.
- ❖ Friends from Afghan said that women are not free in our country. Here in India, we have realized that if women are provided equal opportunities, they can change whole society.
- ❖ Gandhiji said that India lives in village but here we have also seen that changes come from the villages

YOUTH TRAINING CAMP, KATNI

Five days youth training camp held at Katni provided a platform to the international participants to have closer interactions with the grassroots leaders who are actually working with the community to mobilize and organize local people for their land rights and practicing nonviolent life style. They were also able to observe the Ekta Parishad's training on use of nonviolent tools for community mobilization and advocacy.

Youth training camp at Katni in Madhya Pradesh began with the introduction of the participants. Welcome session was also addressed by three very active village women leaders.

Mr. Rajgopal.P.V while briefing the objectives of the youth training camp said that it is for the first time, we are organizing international youth camp. The objective is to spread the message of nonviolence throughout the world. During the international youth program at Madurai, collective efforts were made to look into the various forms of violence at home, in the community, in the society, in the country and in the world as a whole. It's not only about violence with human beings but also about violence to nature by human beings through destruction of nature. Understanding various forms of violence is important to prevent existing violence and to create enabling environment for violence free society. Some of the MLAs (Member of State Legislative Assembly) from different political parties who are supporting to raise the



grassroots issues at State legislature also walked into youth camp.

During the first day, friends from different countries have shared their learning from field visit at Bhopal, Katni, Jhansi and Gwalior in their respective groups. Sharing of field visit experience was like an eagle's eye overview of the field interventions at grassroots. It helps the youth leaders to work future strategies of actions for desirable outcomes. On the other hand, international participants were able to get responses from the community leaders about their field observations. It was a two way learning forum.

At the evening a beautiful mime was presented by two active youth leaders from Ekta Parishad. Mime as a theatrical medium or as a performance art, involving miming, or the acting out a story through body motions, without use of speech. Mime is a powerful tool to give a message and to initiate a dialogue with the community on particular issue. After mime, participants were asked to give their observations about the theme of the mime. Various diverse opinions emerged which can be jotted down as follows:

- Wild struggle for power
- Present scenario of political parties in India.
- Politicians greeting people only during elections consider people as fools. Want to serve their own ends and not worried about people's issues.
- Politicians make every possible effort for tempting people and if nothing works, they even get into promoting violence in the society.
- Using all means for power and position, but when common masses come together situation can change.
- Struggle for capturing natural resources.

Mime helped to understand that basic problems of the world are almost similar in nature, though the scale may be different. Fundamental principles for nonviolent solutions will remain the same.

USE OF TRAINING METHODOLOGY

Field coordinators and community leaders of Ekta Parishad presented various innovative training methodologies for training grassroots workers and volunteers on mobilization skills and creating enabling environment for nonviolent struggle for land rights of the most marginalized. Region-wise presentations were made. Training methodologies mainly includes learning games, role plays, mime, folk music, pictorial presentations, slogans, storytelling, success story sharing etc.

Presentations assisted international friends to understand how different training methodologies are being used innovatively in different regions to mobilize people in nonviolent manner. Use of folk songs and nonviolent slogans are most widely accepted tools in different regions. Such presentations also provide opportunities to learn from each other; how the best practices in one region can be replicated in other socio-cultural context.

INTERNATIONAL MOBILIZATION FOR JAI JAGAT 2020

In context to Jai Jagat 2020 March, international participants presented their regional plans as how there were going to mobilize support for the Jai Jagat 20-20 campaign in their own country and the region. Based on the learning drawn from field visit observation regarding preparations for campaign and presentations of training methodology, various countries have presented the tentative plans for mobilizing support for the aforesaid campaign. Strategic plans from different countries show their commitment to come together in solidarity for developing a violence free society.



Presentations from Nepal & Bangladesh

Nepal & Bangladesh volunteers started with a beautiful pictorial presentation symbolizing that in next 6 years i.e by the year 2020, Jai Jagat will be hoisted at Mount Everest. For bringing jai jagat campaign to its peak, youth leaders from Nepal and Bangladesh are planning to organize series of activities in their own country. They had presented plans for initial 18 months. In the first six months, efforts will be made to plant the seeds of nonviolence in the society, then in the next six months focus will be on educating people on nonviolence and last six months will be dedicated on nonviolent direct actions. Following activities will be included:

- Writing a Report on India visit
- Planning a youth camp
- Developing theme song in their local language for JJ2020

- Promote various cultural programs to raise awareness
- Developing communication material on NV
- Wall paintings on the streets
- Compilation of success stories on nonviolent actions
- Theater training to volunteers
- Organizing dialogues/ round table conferences/ consultations/meetings/ public hearings.
- SMS/ writing letters to policy planners and decision-makers.
- Take up training on NV.
- Building NV within Community Development programs.
- Organizing rallies/ peaceful protests/ foot march using NV.
- Mobilization of mass media on different NV campaigns.

Nepal team is working with organization which has more than 80,000 direct members and about 0.4 million other supports and are working in the culture of people's based campaigns. Similarly in Bangladesh, ActionAid is working with 26 partners organizations around for thematic areas. Thus mobilizing people's participation for JJ 2020 will be ensured using existing structures.

Mobilization Plans of Latin American Countries

Brazil, Guatemala and Colombia presented common issues and plans for mobilizing community support for jai jagat campaign. All three countries have very strong social movement using nonviolent means but following different approaches. All having different socio-political and cultural contexts. The concept of nonviolence is deep rooted in India but it is a very concept in Latin America.

A working group will be created for finalizing mobilization plan for Latin America. Along with this, School of Activism in Brazil will include nonviolence principles in all the learning process. Key stakeholders/supporters for Jai Jagat campaign will be identified and representatives of Ekta Parishad will also be invited to participate in nonviolent action and mobilization activities.

In next one year following other activities will be undertaken in context to JJ 2020 Campaign:

- Internal meeting and dialogues: Guatemala: Codeca; Brasil: MPA, CMN, MMTRNE, Escola de Ativismo & Colombia: CINEP/Programa por la paz

- Setting up a Regional Working Group (online meetings) including: Colombia, Guatemala and Brazil.
- Online meeting International Initiatives (I-I) + Latin American Regional Working Group (RWG).
- RWG online meeting: Colombia, Guatemala, Brazil, Nicaragua and Honduras.
- Stakeholders Survey Map to get is prepared for Jai Jagat 2020 campaign.
- Online Meeting with I-I to show results of map & RWG meeting.
- RWG online meeting: Preparations for Margaridas' March.
- I-I sends delegation to Women's March in Brazil.

Mobilization Plan of Afghanistan

Afghan peace volunteers are definitely stood in solidarity with Ekta Parishad's initiative. But as war is still on in the country, they need to discuss it with other CSOs in their country before coming out with final plan. For in the first six months, they will have dialogues, meetings and workshop with CSOs. Then in next months, they will move to all 34 provinces to educate people and discuss the issues with the diplomats.

At present, three types of wars are going on in the country (1) Socio-economic war (2) Environmental war (3) Military war. In Afghanistan also, 99 percent population is oppressed by 1 percent rich and influential people. In 2020 or before, focus will be on addressing these three wars. 99 % oppressed people will be mobilized to form border free human chain.

Five areas of work in this direction will be:

- Self and community's realization of nonviolence
- Addressing socio-economic wars by promoting transparency, microenterprises, handicraft and micro loans
- Environmental protection by planting more and more trees
- Ending Military Wars by promoting peace messages
- Promotion of Education

Mobilization Plans of Europe and South Africa

‘A journey of thousands miles begins with a single step’. With this thought in mind friends from Europe and South Africa developed their mobilization plans of JJ 2020 Campaign. Initial one year will be dedicated to preparations. Like identification of key issues and its root causes; identifying common goals and vision of nonviolent society; identifying key stakeholders and then making connections between problems and common solutions to them.



Mobilization Plans for Africa

- Establishing Peace clubs, NV meeting.
- Holding a regional training in Africa.
- Encouraging NV in community development.
- Bringing together more youth volunteers.
- Take up social media campaign on NV.
- Promote events on NV.
- Mobilizing the civil society to talk more about NV.

Mobilization Plans for Europe

- Establishing Peace clubs.
- Celebrating international day of NV and other related cultural events.
- Encourage theater and in- school activities.
- Encouraging voluntary community services.
- Holding film nights on NV.
- Encourishing students to participate and organize flash mobs, debates, human chains, make a new friend everyday, events with T-shirt embossed with NV messages.
- Take up social media campaign.
- Attending meetings/conferences/workshops with CSOs.
- National/ Regional/International Youth camps on NV, national marches, human chains, listening days, the meal program etc.

Mobilization Plans for U.S.A

The participants from U.S.A also shared their mobilization plan for JJ 2020 which broadly includes following activities:

- Participation on the International Steering Committee for Jai Jagat 2020
- Jill Carr-Harris' participation in the November 15, 2014 Kairos gathering around the Right to Water, including introducing Jill to leaders in MWRO, IVAW, and others.
- Meet with ESCR-net to hear more about their history with EP
- Working towards a gathering of global social movement groups in 2017 at Highlander
- Developing Case Study around Ekta Parishad's work in India
- Finding an opportunity to bring Dir. Irfan Engineer to UTS for a Kairos event, symposium, etc., perhaps around Islam or India
- Follow up with contacts from CSSS:
 - Asian Muslim Action Network (AMAN)
 - Farid Esack (South Africa)
 - Chandra Muzaffar (Malaysia)
 - Peace for Life (Philippines) – global network of Christians uniting with Muslims against the war on terror

Concluding Discussion at Youth Training Camp, Katni

While concluding the youth camp at Katni, a joint session was planned where participants of IYP and field coordinators/ community leaders from Ekta Parishad had interactions with each other and received responses to their queries. This aims to bring continued support to each other's intervention even after getting apart. First of all, IYP friends put their queries to Indian group, which can be broadly jotted down as follows:

Nils from Germany said that Youth Camp, Katni was really important for us as it had planted seeds of NV in us. ***So how can we remain connected in next 6 years for Jai Jagat 2020? How we can get updates about India's action plan on regular basis? Can means like community radio can be used for regular interactions among Indian groups themselves?***

Mritunjay responded that we can definitely remain connected using modern technologies for communication. We can develop a page on facebook/ twitter for our international initiatives. We will also try to communicate our grassroots' work at international level.

We also have regular updates and newsletter at Ekta Parishad's website. We also need to develop concrete plan for regular sharing from both sides.

Aneesh said that CGNet and other online communications means do not reach into rural areas in India. So we look for alternative strategies like regular meetings at regional and national levels. For international participants, we can have skype calls in a small group.

Afghan group responded that in Afghanistan, we communicate to about 30 countries in a month through Skype conference call, and the same strategy can be used here.

Gilbert from Zimbabwe asked that how we are going to convey peace messages to children. Whether you will give training to children to become activists/ campaigners as all cannot become activist?

In Orissa, we have approached schools to convey peace messages to children. During Janadesh 2007 and Jansatyagrah 2012, number of children participated enthusiastically, when the marchers arrived in their villages. So we will try to continue to have interactive sessions with children in schools in a learn and fun methods using educational games/activities.

Rajkali said that we don't want everyone to be activist because we are working for peace. The objective of educating children through peace message to motivate them to adopt nonviolent life style in diverse ways like organic farming, non possession, preventing gender discrimination etc.

Roya from South Africa raised a question on empowerment of women. She said that we have unity but we also want equality and justice in the society. So how women will work to empower themselves?

Women are the nucleus of every society. For empowerment, they need to be educated through evening schools, developing their own groups to harmony among themselves and overcome their personal discrepancies. Ekta Parishad is also working to promote leadership skills in women. Women should be made aware about her own rights. Change will come when there is attitudinal shift in women herself. Also need to change the mentality of men.

Queries of Indian Group to International Friends

What are the common issues in your opinion that brought us together?

Shaliendra responded that problems brought us together. We all are facing common issues like land grabbing, marginalization of poor, discrimination etc. Ekta Parishad has provided opportunities to discuss common problems of the world on the same platform.

Marcelo added that many different issues like poverty, land rights, struggle for dignity brought us together. We are struggling against existing model of development. We all want to have nonviolent model of development where every individual has right to dignified life.

In context to your field observation, what are your recommendations for empowerment of women?

Roya pointed out that men and women are like two wings of bird. Each wings needs to be equally strong, so that bird can fly high. It does not mean each one is same but need to provide equal opportunities with equity.

Gabriela stressed that men are not an enemy of women but have different situation as brought up differently in society. Women should not struggle to take the position of men but should empower herself to create their own space.

Ranjana from Nepal added that women need to get united in their struggle for equal rights and this they need to overcome gossiping and leg pulling.

In spite of lot of international dialogues, arms trade is flourishing. We all believe in nonviolence, how you consider modern technology development?

We cannot resist technology development. But we should be aware about use of technology. We are happy to see human resistance against mechanization. We need to build global initiatives around it.

FINAL DEBRIEFING

The experience was important for International Initiatives to fine-tune its training methodology; overall it was felt by all to be a good experience with evident areas for improvement. One of the reflective learning was that many of those selected as participants were at different stages in their own nonviolent practice and therefore there was a variety of learning needs that made curriculum planning challenging.

In follow up, the South Asians (Bangladesh and Nepal) were interested in pursuing nonviolence in the process of taking up the land issue (as were the representatives from

Senegal and Colombia). Those from Brazil, Guatemala, Europe, South Africa and Afghanistan were more interested in the peace and nonviolence in education, research or action not specifically linked to land.

The final recommendations of the youth participants were split into those interested in: networking around nonviolence in general; and those wanting to collaborate on the Jai Jagat campaign. This two-pronged follow up satisfied the participants and they put forward a list of different follow up actions.

I. What were the learnings?

1. Nonviolence is a special theme for those returning to **Afghanistan** and after the team's return they intend to do more with the media and with villagers. There also needs to be more engagement of girls and women. It is clear that struggle has more power if it is the poor standing up for their own problems.
2. Those from **Nepal** spoke about taking the NV tools back into the programs in Nepal and creating a booklet that will help to link NV action with land rights, which will be used in the training. They want to put a special emphasis on children. They also mentioned how internalizing nonviolence into one's daily life and practice.

The plan for the **Nepal** group is to use animation and theatre for the next six months to lay the seeds. National networking and consultation of CSOs around Jai Jagat is important. The advocacy can be based on the Manifesto as it is defined in Nepal. For the Nepal 2015 March there will be use of the media both electronic and radio and they are thinking of creating lots of stories on nonviolence for publication.

The **Nepal representative** said that in Madurai and Katni I learned many things. The sharing was limited because to language and translation. What was clear about NV was that it was simple. NV education cannot be completed, it is lifelong. Using the arts is one way to reach children, semi-literate women and youth.

3. The **Brazilian team** talked about how important the village visits had been in their overall training; and how they were going to take many of these practices back to the villages in Brazil. Also they mentioned that they learned a lot about Gandhi and the language, but getting to know the experience of women and seeing them as

protagonists in India fighting for gender equality was an important part of the experience.

Brazil still has large-scale poverty and inequality and it has led to violence. It is important that everyone work on NV and that it is mainstreamed through all social movement's thought. It is important to bring a "wow" moment (transformative nonviolence) to children as a way of changing society.

One of the follow up plans for the **Brazilian team** was to create a glossary of terms related to nonviolence so that people could relate to this way of acting. Gandhi does not have a presence in a country like Brazil. There is a plan to do an international training in Brazil to bring their own people together and to find indigenous nonviolent leaders.

The **Brazilian friends** said that much of the strength for change comes from peasants and small farmers. Only through global action will current problems change in our society. The tools of education and mobilization have to be in the hands of the people. One friend from Brazil commented that what was heard in the classroom was seen in the village. The village is where the action takes place and was an important experience. "NV is not only a tool, it is a way of social change".

4. The **Senegal representative** talked about this being "the best experience of my life". One of the most important aspects was the sharing of other country experiences. Also the way EP worked in the villages (in Jhansi) was amazing. He spoke about "peace is like a tree, you need to keep watering it".
5. The **Zimbabwe representative** spoke about how humbled he had been by the work of Ekta Parishad and the leadership. He understood better how NV requires preparation and building of capacities. The whole issue of NV economy is practical concept for Africa. This would address the crisis in agriculture in Zimbabwe as well raise the issue of local governance systems.
6. The **Bangladesh friends** spoke about their not using the word "nonviolence" but the methodology used in India was very useful. They spoke about how nonviolence needs to be incorporated into the self, the organization, the networks with which people work as well as in the community. Bangladesh friends spoke about building up 5000

landless farmers, 5000 women and 5000 urban youth. This will be part of larger effort of building south Asian exchange and cooperation. For doing more advocacy in SAARC or nationally evidence is required based on good data collection.

Bangladesh friend said that NV is strong where it is embedded in the family and community. When women are united then it is generally stronger. NV action is done by diverse players but there is a common social vision. The field visit provided a sense of how poor people have power and how people's power is essential for NV. In reflecting on the political and economic violence in Bangladesh, it is challenging to implement this but there is no doubt that more training would help.

7. Representative from **Italy** spoke about how NV principles require flexibility and patience and how they are based on a broader vision. She made the point that the goal does not justify the means, and the means in themselves are important. NV allows us to cross the limits of our own contradictions. It is clearer vision what can be done. Power of people has been reflected in the struggle stories from the village. What was good about the workshop according to the **representative from Germany**, was that NV was modeled. It gave an opportunity to see from the point of view from "the other".
8. Friend from **Guatemala** and **Colombia** spoke about the importance of turning anger into constructive action.

II. What were some of the challenges and how to improve in the next training...?

Suggestions from them were in creating a course design which caters to all persons. Because some of the participants were further ahead than others, the selection was important. The inter-country interactions were very helpful.

On the whole people mentioned the exceptional care taken by organizers on all parts of the training.

There a number of suggestions to make the training better in future. These were:

- There were too many lectures and the style of training could have been more participatory. The discussions that were going on sometimes got cut off prematurely. In these cases it would be good to schedule an extra half-an-hour to allow for fuller discussions.

- More time could have been dedicated to being with and interacting with, the Indian participants.
- There need not have been a separation of dining venues between Indian and Foreign participants.
- The translation needed to be improved to get the best out of the experience. Some people because of language could not participate fully
- Things should have been reviewed two or three times in order to gain fuller understanding.
- The activities were too many without sufficient time to digest the information presented. It was suggested that in future there are days off so people can rest. Also nights should be left free.
- The actual travel logistics, which were sometimes challenging, were not a problem.
- Some of the events outside EP were not easy because they had corporate in attendance and this was against the ideology of some of the participants. The group appreciated that it may have been a strategy of EP to cultivate middle class support in these situations, but it is important in future to let people decide whether they want to participate in such activities or not. More information needs to be provided in advance. In this way there would be no problem of divergent interests in the group.
- The training was a couple of days too long.
- It would be good to send more information before the training concerning the agenda, timings and details so people can prepare.
- Especially to tell people about the diet so that people can compensate for allergies.
- Hold the evaluation early on (mid-training) so that modifications could be made to the course design if people found they were having some difficulties.

III. How do we stay in contact? What do we next?

- Create a facebook page for IYP-NV (closed) created by David
- There are three websites: International Initiatives, Ekta Parishad, Ekta Europe that can be used.
- Ahimsa Journal to put online and connect to I-I / EP websites. This could be part of a platform with the course material on NV.
- Use EP newsletter for communicating updates on IYP-NV.
- Jai Jagat 2020 Facebook created by Aneesh (closed)
- For International Initiatives to get a translation facility for documents.
- Have a SKYPE Conference facility: Check out Global days of listening.org
- There could be smaller groups of interaction based on bilateral sharing.

- Work on more exchanges i.e. in South Asia.
- Creation of Peace Clubs linked by IPC (SAPA) Coordination by Nils.
- Organize another international training program in 2015/16 in Latin America or Africa.

Other suggestions

- More work with the media and with villagers in Afghanistan. There also needs to be more engagement of girls and women.
- Those from Nepal are planning to create a booklet that will help to link NV action with land rights, special emphasis on children.
- The plan for the Nepal group is to use animation and theatre for the next six months to lay the seeds of the Jai Jagat campaign.
- 2015 March in Nepal there will be use of the media both electronic and radio and they are thinking of creating lots of stories on nonviolence for publication.
- Undertake National networking and consultation of CSOs around Jai Jagat is important. The advocacy can be based on the Manifesto as it is defined in Nepal.
- NV mainstreamed through all social movement's thought in Brazil. It is important to bring a "wow" moment (transformative nonviolence) to children as a way of changing society.
- Create a glossary of terms related to nonviolence so that people could relate to this way of acting.
- Only through global action (like a Jai Jagat campaign) will current problems be altered in our society. The tools of education and mobilization have to be in the hands of the people at the grassroots.
- NV requires preparation and building of capacities. The whole issue of NV economy is a practical concept for Africa. This would address the crisis in agriculture as well raise the issue of local governance systems.
- Bangladesh friends spoke about building up 5000 landless farmers, 5000 women and 5000 urban youth. **Bangladesh friend** said that NV is strong where it is embedded in the family and community. When women are united then it is generally stronger.
- Power of people to be reflected in more struggle stories from the village.

CELEBRATING INTERNATIONAL DAY OF PEACE

International youth program on nonviolence concluded at Gandhi Bhawan, Bhopal with an oath for internalization of concept and principles of nonviolence. By holding traditional Indian lamp (Diya) in their hands, all the participants of IYP recited the message that:

Nonviolence is not only a tool, but a way to achieve social change for the whole of humanity. It does not mean passivity or inaction. We have many challenges in all continents we represent that we need urgent attention and action. Aside from direct violence being rife, we have discovered that structural and cultural violence, albeit less visible, is the cause of gross social injustice towards humanity. Today we commemorate International Day of Peace, but we need is a step further towards lasting peace every day. Reflecting on our learning over the past two weeks, in training, with field activists and at a youth training camp, we wish to emphasize that peace can be linked to a tree that needs to be watered with dedication, commitment, truthfulness and sacrifice. Our next step is to take this spirit of nonviolent social action and organization to our countries, campaigns and lives.

At the end, all marched together with a lamp in their hands to Gandhi prayer hall where everybody observed two minutes of silence for peace in the world.

PARTICIPANTS OF INTERNATIONAL YOUTH PROGRAM

SNo	Name	Organization	Country
1	Apurba Razzaq Hossain	Community Development Asociation	Bangladesh
2	Dhritabrata Sen (Liton)	ActionAid	Bangladesh
3	Bruno Pilon	Movimento Dos Pequenos Agricultores	Brazil
4	Marcelo Marquesini	Escula D Activism	Brazil
5	Andre Takahashi		Brazil
6	Emanuela Marinho	Comunicadora Social da Casa da Mulher do Nordeste	Brazil
7	Gabriala	MMTR-NE	Brazil
8	Sebastian	CINEP- ILC	Colombia
9	Bato Francies		France
10	Thibault (Tebu)		France
11	Nils Reubke		Germany
12	Marivel Joj Garcia	CODECA (international land rights Coalition, Latin America)	Guatemala
13	Rossella Bianco	IBO	Italy
14	Purna Bahadur Sunar	National Land Rights Forum	Nepal
15	Shree Laxmi Shrestha	National Land Rights Forum	Nepal
16	Kumar Thapa	Community Self Rliance Centre	Nepal
17	Ranjana Tamand	National Land Rights Forum	Nepal
18	Shaliendra Rai	Community Self Rliance Centre	Nepal
19	Elhadji Sambar Sow (Ardo Sow)	Les Domaines du Ardo	Senegal
20	Roya Varjavandi	University of KwaZulu Natal	South Africa
21	Kewin Baumann	Cewas	Switzerland
22	Shaily Barnes	Poverty Initiatives	U.SA
23	Denial Jones	Poverty Initiatives	U.SA
24	Gilbert Tinashe Zvaita	University of KwaZulu Natal	Zimbabew
25	Jill Carr Harris	International Initiatives	India
26	Rajgopal P.V.	Ekta Parishad	India
27	Vijay Bhartiya	South Asia Peace Alliance	India
28	Sharad Chandr Behar	Educationist and Former Chief Secretary, Govt. of Madhya Pradesh	India
29	Puspnath		India
30	Seema Jain	Independent Consultant	India
31	Aneesh Kumar	Ekta Parishad	India
32	Ajay Choudhary	Ekta Parishad	India
33	Ramesh Sharma	Ekta Parishad	India
34	Krishna Kumar	Bodhi Ashram	India
35	Vinod Singh	Ekta Parishad	India