

WHAT IS NONVIOLENT ECONOMY?

“The world has enough for everyone’s need, but not enough for everyone’s greed” -M.K. Gandhi

NONVIOLENT ECOLOGY



Gandhi was not an economist, but his economic vision was the redistribution of wealth, not in terms of increasing material prosperity, but human dignity. The three aspects of his economic thought were:

- simplification of needs or the self-limitation of desire;
- a decentralized, home-based, handicraft-oriented life that is respectful of both the natural and environmental world, rather than the modes of production which are centralized, industrial, and mechanical; and
- trusteeship or guardianship of ethics and spirituality over economics.

Simplification of needs or the self-limitation of desire connotes that nonviolent economics envisages redistribution of material wealth as a way to guarantee human dignity. This means that private property is not entirely independent of the common good, and an individual does not retain the right to use his/her wealth for unlimited personal satisfaction that is extremely exploitative of others in the broader society. Production prioritizes need over the desire for luxuries. The differences in income spread ought to be reasonable, equitable and variable over time, with the vision of providing opportunities for work.

In changing the development paradigm, achieving greater nonviolence may include:

- attaining basic needs through self-motivated work or social enterprise;
- creating local trading networks that supplement local resource use and production;
- introducing ethics into economic decision-making.

This does not exclude large-scale production but gives primacy to people's capacities to work in microeconomies, reducing dependencies on large external economic structures that may limit human endeavor.

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

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

Especially important to note are the often invisible livelihoods of the indigenous and other local rural communities that are based on bio-resources.

The dependence on resources enables communities to grow organically, in a decentralized manner with a 'bottom-up' approach to decision making. Local communities are best suited to find solutions within the particular contexts in which they live.

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

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

Hundred Mile Communities were developed in India, primarily from the experience of women organizing in Gujarat. The lack of local resources to meet basic human needs such as food, housing, clothing, healthcare, education and banking is a hindrance to stemming poverty and migration. The idea of the Hundred Mile Communities was to be able to meet local needs with locally generated resources, with the goal of benefiting the local economy, the local resource base, and the local community. These communities need to be able to access their resources within a hundred-mile radius.

Jai Jagat's Vision of a Transition Economy that is Nonviolent

In the 2021 the Jai Jagat campaign is focusing on some areas for transitioning to a nonviolent economy. These are: climate mitigation, supporting land and defenders of the territories, stabilizing food security and biodiversity, developing greater access to water through regenerating water bodies, reducing forced migration, and enhancing peace through justice. These areas were put forward by the Jai Jagat network in more than 20 countries.

Climate mitigation*

Faced with the climate crisis and its devastating and diversified consequences on the planet's ecosystems and human societies, large groups of people, mainly in Europe and North America, from small towns to large cities, are organizing to demand climate justice. Especially young people are demanding to #UPROOT THE SYSTEM (Fridays for Future). To uproot the unequal and violent system.

Hand in hand, there is an international community promoting a fossil fuel non-proliferation treaty, as this is the main cause of climate emergency (80% of all carbon dioxide emissions). In addition to these global initiatives, during the several marches and mobilizations planned in -at least- Canada, USA, France, UK, it is expected to learn from interesting and unique local initiatives on agroecology programs, and sustainable people based economies.

Supporting Land & Defenders of Territories

The current economic model is largely based on extractivist practices and land grabbing, mainly in Indigenous areas. Therefore, it becomes a priority to secure and protecting land rights and collective tenure rights in order to move towards a nonviolent economy. Equal land distribution is the basis of the eradication of poverty and hunger. It is also key to protect the environment as people living on and from land are its main protectors.

In South Asia, including Nepal, Philippines, and India, there will be larger mobilizations and discussions on this cause, highlighting the central role of women and the need of

It is clear that local and indigenous communities are the first to protect the land, forests, and natural resources on and from which they live. They are the ones who have been in charge of maintaining a balance in the environment and maintaining the biodiversity of their territories. But who protects them from the constant attacks, repression, and persecution by large corporations and governments?

During these campaigns, we will hear the testimony from some communities in Latin America, South Asia and Europe, and will advocate defending the defenders.

Stabilizing Food Security & Biodiversity

In close connection with the land issues, 690 million people in the world won't eat today. There are no other species on our planet with such a degree of inequality and injustice, generated by forms of social organization. Thus, it is a duty in all respects to promote the transformation of food systems, by supporting small-scale producers, who according to the International Land Coalition, occupy 70-80 percent of farmland and produce more than 80 percent of the world's food worldwide.

Within the Jai Jagat campaign, people in Latin America, Europe, and Africa are promoting community gardens to grow food, exchange it, and connect people.

Developing Greater Access to Water by Regenerating Water Bodies

Access to safe drinking water and sanitation still remains a challenge for large groups of people in many parts of the world, but mainly in African countries. Water is also one of the resources most monopolized by large corporations, which in many cases is extracted from Indigenous territories. For the 12 days, we expect to learn about some of the struggles of these communities and to have small groups sharing their local and sustainable projects on water collection systems.

Reducing Forced Migration

A parallel process that is generated from the ecological destabilization, as well as from the lack of access to land, water, food, and basic resources for living, is the violence that millions of people are facing on the margins of the unequal and extractivist economy. Hundreds of thousands of people are forced to migrate year after year either to get out of violent conflicts, out of war; or to carve out a livelihood in the cities of northern countries. In that process of migration, a lot of people also cannot make it. Some are killed, disappeared, or co-opted by criminal groups.

In France and Italy, people are focusing on the work with refugees. They will share their experiences on the challenges of creating a sustainable and safe space for them to grow food and to get organized for future projects.

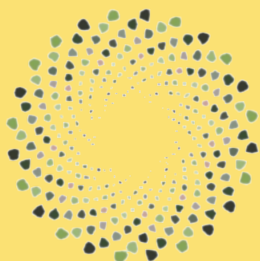
Enhancing Peace & Justice

With so many violent and armed conflicts in the world, it becomes urgent to bring nonviolent responses as a way of resisting and transforming those conflicts, which are consequences of the unequal social structure and organization. Thus, Peace, understood as a process of humanization that allows us to recognize ourselves as a unit; as a process in which we can commit ourselves to generate better living conditions for all, not only for oneself -Sarvodaya, Buen Vivir, Ubuntu-, will come from justice and equity.

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#OntheMoveforANonviolentEconomy

<https://www.jaijagatinternational.org>



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ON THE MOVE FOR JUSTICE AND PEACE