

REPORT

Third International Dialogue on
ECONOMICS OF NON-VIOLENCE

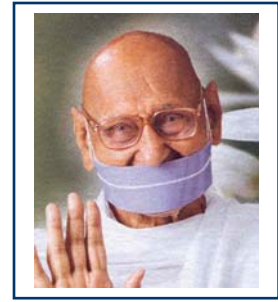
November 13-14, 2008

Jaipur, Rajasthan



International Centre for Economics of Non-violence &
Sustainability [I C E N S]
Jaipur, Rajasthan, India

FOREWORD



We are living under extraordinary times at present. There is a queer confluence of terrorism, fanaticism, falsehood, hatred and reactive violence at all levels – global, regional, national and even local levels. Family conflicts and bickerings are a common sight. Human patience & tolerance has already been exhausted, rather over – harvested, and, hence, needs a fairly long time to replenish. As the patience-lines and non-violence lines remain freezed and choked today, they need to be de-freezed and cleared by imparting training to the people to practise truth, non-violence and control of consumption in daily life and human behaviour.

I believe that the main problem facing mankind today is how to avoid two extremes – that of ‘*excesses*’ on the one hand, and ‘*shortages*’ on the other. Some eat too much, while others get to eat too little. The remedy lies in striking a balance between these two extremes. Self-restraint and contentment provide the answer. Our entire behaviour should be inspired and guided by ethical tenets. In the absence of this approach, we can’t avoid conflicts in society.

The Third International Dialogue on “*Economics of Non-violence*” held in November, 2008 at Jaipur, has tried to indicate direction for proceeding towards building a suitable structure of “*Relative Economics*” for which ICENS will continue to make ceaseless efforts, and a detailed blueprint of Relative and Sustainable Development would emerge in future, which is essential for the survival of mankind.

- Acharya Mahapragya

New Hope from the Third International Dialogue on 'Relative and Sustained Growth'

The International Centre for Economics of Non-violence and Sustainability (ICENS) has been engaged in the pursuit of an alternative model of development, which would lead to a secure and safer world for mankind. Three International Conferences have been organized at New Delhi (2005), Udaipur (2007) and Jaipur (2008) respectively, in which eminent thinkers from India and abroad have tried to grapple with the problem of hunger and violence to find a viable and workable solution to save mankind from impending dislocations and disasters. We had the blessings and guidance of Acharya Mahapragyaji all the time to guide our deliberations in this regard.

In the Third International Dialogue at Jaipur in November 2008, our thinking took some concrete direction and shape, and there was a consensus that an alternative model of development could be built on the solid foundation of 'Relative Economics', which eliminates all sorts of gaps in economic life such as inequalities of income, consumption, savings and

investments in society, and helps us in our march towards a sustainable world economic order.

Two points of emphasis as the outcome of the conference are to be noted here – firstly, for equitable growth, countries should be democratic, secular, plural, highly patient in their behaviour and must be supportive of an open society. Therefore, countries that are undemocratic or authoritarian, theocratic, singular, impatient and closed in nature, are a curse for humanity. Second, the conflict between man and the state, between man and man, between man and nature, and finally within man himself – should be resolved, as was pointed out by Dr. Ashish Bose from IEG, New Delhi.

ICENS, Jaipur is actively engaged in developing a comprehensive model of New Economics, that will bring lasting solutions for the problems facing humanity at present, for which we solicit the cooperation of all academicians, administrators and thinkers. There is a ray of hope that on the basis of our ongoing discussions and deliberations, we would be able to present a detailed blueprint of New Economic order based on efficiency, equity and ethics, guided by Acharya Mahapragyaji at every step.

Ashok Bapna
Director-ICENS

INTRODUCTION

IILM Academy of Higher Learning, Jaipur in collaboration with International Center for Economics of Non-Violence and Sustainability (ICENS), Jain Vishwa Bharti, Ladnun, ANUVIBHA, Jaipur, Society for International Development (SID) and National HRD Network, Jaipur Chapter organized the **3rd International Dialogue** on ‘**Economics of Non-Violence**’ during November 13-14, 2008, at Anuvibha Kendra, Malviya Nagar, Jaipur under the patronage of **H.H. Acharya Mahapragya**.

The **objective** of the conference was to **promote ethical values & human centric growth** with a special focus on ‘Relative Economics’ to eliminate poverty and violence and bring in peace and harmony all over the world. The significance of non-violence has increased with the increasing cult of violence. The principle of relative economics is developed on Lord Mahavira’s two basic principles of ‘*Aparigraha*’ (non-possession) and ‘Ahimsa’ (non-violence).

Dr. Ashok Bapna while introducing the theme of Third International Dialogue said that the concept of ‘Economics of Non Violence’ is based on ‘*Economics of Mahavira*’ as propounded by H.H. Acharya Mahapragya. The present economic recession is an ample proof of the erosion of the

system of economics that is in operation all over the world. He said that we have to think deep over the causes of why our economy is crumbling today and why millions of people are thrown out of jobs. He said that the basic concept of the economic model that HH Acharya Mahapragya has developed is based on limiting wants without affecting production, consumption and other economic aspects. If the basic human values like non-violence, peace, purity of mind, self-restraint propounded by Lord Mahavira are integrated with the modern economic principles, it will bring about a big change in production, distribution and consumption. It will also result in the fulfilment of the primary needs of the poor and the weaker sections of society. He said as we could not refrain completely from worldly possessions, we should limit our desires and needs.

PROCEEDINGS

(1st Day: Thursday, November 13, 2008)

INAUGURAL SESSION

The **Inaugural Session** on 13th November 2008 began with presentations from **Mr. Rajendra Kumar Bardiya**, *President, Mahapragya Pravaas Vyavastha Samiti, Jaipur*, **Dr. S.L. Gandhi**, *President, Anuvrat Global Organization*, **Prof. L.N. Nathuramka** (*Economist*), **Prof. Ashish Bose** (*Demographer*), **Bernard E. Meyer** (USA), **Margaret Teggin** (U.K.) and **Kanakprabha**, *Jain Sadhvi*. The **chief guest** of the session was **H.E. Shri Shiv Charan Mathur**, *Governor of Assam*. The **guest of honour** was **H.E. Shri. Nawal Kishore Sharma**, *Governor of Gujarat*.



Distinguished Guests on Dais

The tone of the conference was set by '*Mangalacharan*' by **Muni Neeraj**. The underlying theme of '*Mangalacharan*' was to find an answer as to how to make our lives happy in a society where human values have been eroded and people hanker after money only. In his recital, he spoke about our unlimited desires, culture of watching TV, and addictions of various kinds



Muni Neeraj

depletion of ozone layer in the atmosphere. He said that politics and religion are dividing human beings, roots of our cultural values are being cut by modern education and corruption has become the order of the day. He suggested that the answer could be found by limiting our desires, controlling eating habits, a sense of sacrifice (*tyaag*), and detachment (*vairagya*).

This was followed by *Saraswati Vandana* by Umita, Priyanka, Nidhi and Anushree, students of PGDM, IILM – Academy of Higher Learning, Jaipur.

Mr. Rajendra Kumar Bardiya, *President, Mahapragya Pravaas Vyavastha Samiti, Jaipur*, welcomed all the distinguished delegates for sparing their valuable time for the conference. He said that the esteemed presence of so many dignitaries in the programme signifies their concern towards socio-economic development and crime free & happy society, where everyone could live in a harmonious manner. He hoped that in this two-day conference healthy discussion on the subject would be possible and with the blessings of **H.H. Acharya Mahapragya**, some concrete outcomes and directions would emerge on the new concept of 'Relative Economics'.



Rajendra Baradiya

This was followed **Dr. S.L. Gandhi**, who said that the modern economic system is based on the concept that there is no limit to anything i.e. sky is the limit in sharp contradiction to what *Lord Mahavira* said - there should be

limit to our desires. He said that there would be sustainability when we integrate moral and spiritual values into the economic system, which means a businessman should be fair enough, honest and stick to what he has declared in the market. Dr. Gandhi read an important statement of HH Acharya Mahapragya in this context – ‘If economics merely continues to remain the economics of utility, it will not be possible to remove social disparities’.



Dr. S.L. Gandhi

“If an individual could limit one’s desires, he would pave the way for a sustainable society” – H.H. Acharya Mahapragya.

This was followed by screening of the **film** on Alternative Economics & Economics of Non-Violence – “**Beacon of Hope**” which is based on the last two international dialogues held at Delhi (Dec. 2005) and Udaipur (Nov. 2007). It highlights the importance of Relative Economics.

While sharing HH Acharya Mahapragya’s vision of Relative Economics,



Prof. Nathuramka

Prof. L.N. Nathuramka, *Eminent Economist*, said that we need to explore an economic model based on *Gandhian* and Jain principles. He said that since the publication of the book “Economics of Mahavira” by HH Acharya Mahapragya, there has been constant thinking on the issue as to whether our economic growth is in the right direction and could solve our problems, if not, then why ? The main issue on which he focused his attention was that there is a need to

understand the underlying causes of the problem of “*Economics of Financial Tsunami*” or recession. He said that the main cause of economic recession is a conflict between Monetarism and Humanism. The solution could lie in giving more importance to human values, human ideology, and human concerns in place of monetary concerns only.

“The main cause of Economic Recession is the conflict between monetarism and humanism. The solution could be obtained by giving importance to human values.” – Prof. L.N. Nathuramka.

He said that we are working to find out an economic model on the concept of “Relative Economics” given by HH Acharya Mahapragya which will lead to the goal of sustainable development.

Yuvaacharya Mahashramanji said that in the philosophical world there is



Yuvaacharya

a concept of God, but the existence of a supreme power in the materialistic world is a subject of controversy. He said money is the God of materialistic world as it fulfills all the human needs relating to food, water, residence, etc. He suggested that riches should have their foundation in three values – ethics in earnings, limits in consumption and

practice of non-attachment towards money.

“Lot of economic problems can be solved if two main human values of Honesty & Compassion are inculcated in our unconscious mind.” – Yuvaacharya Mahashramanji.

Prof. Ashish Bose said that to understand the concept of Economics of Non-violence, we have to understand economics of violence. We should understand what are the types of violence, methods of violence and measures to prevent violence in the society. In this, three parties are involved, one is saints of all religions, second, strict laws to be enacted by the government, and the third is civil society, that is, what people say. He said that all three should work with each other for progress. He also praised the spirit of ‘*Mangalacharan*’ which gives us an answer as to how to make our lives happy.



Prof. Ashish Bose

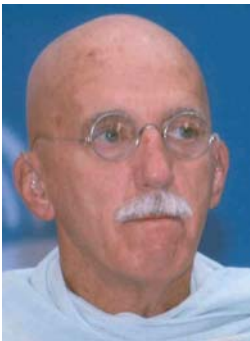
“Our main concern should not just be to increase Gross National Product (GNP), but to increase Gross National Happiness (GNH)” – Prof. Ashish Bose.

He said that it is wrong to think that more money leads to more happiness. We can see that there is economic recession all over the world because of the American style of consumerism. Hence our focus should be on the psychology of happiness. He said the main categories of violence apart from terrorism, which Delhi Police have recorded in 2007 are robbery or burglary accounting for 20% of the killings, sudden provocation for 15% of the killings, such as from road-conflicts, next is fashion of illicit relations accounting for 12% killings, property disputes 8% killings; dowry, family disputes and personal enmity are some of the other causes. He said that another area of concern is terrorism which is also an economic problem resulting from frustration among the youth in the age group of 20-25 years who face the prospects of unemployment.

***“The main cause of terrorism is unemployment.” –
Prof. Ashish Bose.***

He also quoted an instance which shows how terrorism is looked at as a big industry in Jammu & Kashmir (J&K) which requires deployment of the Army, CRPF and Police which brings Rs. 10,000 crore into the state’s economy. So, he urged that terrorism should not be looked at as unrelated to economics.

Bernard E. Meyer, a noted Economist from USA, shared his thoughts on



Bernard E. Meyer

the lines of Mahatma Gandhi. He gave two meanings of the spinning wheel – first, it represents the dignity of human labour, i.e., every work is important to the society and second, it stands for Non-violence. He said that Psychology and science of socio-neuron Biology where the brain could be scanned could be used to understand

the social problems.

This was followed by the release of **two reports** by the Chief Guest, **H.E. Shri Shiv Charan Mathur**, *Governor of Assam*. The **first report** was on “**2nd International Dialogue on Economics of Non-Violence: Cultural Values and Ethics**” held in Nov. 2007 at Udaipur, Rajasthan. The **second report** pertained to “**Jaipur Dialogues 2008 on Economics of Non-Violence**”. The report ‘Jaipur Dialogues 2008’ has captured the view-points of many scholars from various disciplines on the theme of Relative Economics. The six dialogues were held at Anuvibha Kendra, Jaipur under the chairmanship of H.H. Acharya Mahapragya.

H.H. Acharya Mahapragya, while addressing the gathering, said that



Acharya Mahapragya

today's era is very progressive and hence everywhere development is the main issue of discussion and economics is at the core or the nucleus and hence we should analyze what are the disadvantages and benefits of the current economic model. He said on the one side there is huge development in the form of multistoried buildings, big industries and human beings are planning to reach the different planets and even plots are being sold there, but on the other side there has been great erosion of ethical values and moral character, and great rise in corruption, in this economic era which has never been seen before. He said that there has been violence, unethical practices, limitation of good character and corruption in the past eras also, but now these have increased so much that it could not be compared with previous eras. The reason why this has happened is that Keynesian model only focused on economic development rather than on ethical development. He said that everything is relative as every human action affects others, only our existence can be considered absolute, hence we should always talk in relative terms. He said that he doesn't want to change the current economic model as big cities, tall buildings, big industries are necessary to support the current population, but we need to add relative approach based on ethics and moral values. He said that every year we see that the number of millionaires increases, but we don't look into the fact that there are millions in the category of those suffering from starvation. We see that people can't even fulfill their basic needs so how could we say that development is taking place. Hence, we have used the word "relative economics". He said that using the word

‘alternative’ in place of ‘relative’ is altogether different; as alternative is used when we are don’t have a choice in the system, but relative means we want to change the existing system. Hence, it is very essential that we just do not teach about scientific and mental development, but also teach about spirituality, happiness, character building, etc. for total personality development. He finally concluded by remarking that we want to destroy the outcome but we are not destroying the cause. If we want to stop crime or want to eliminate it, the government has to take sufficient measures and gear up the police, CRPF, etc. He said that it is impossible to eliminate outcome (*Parinam*) without eliminating the causes (*Pravrati* or tendency). We are not paying attention to the roots; we are only looking at the leaves and branches of the tree.

“*We are mistaken in eliminating outcome (Parinam) without eliminating the causes (Pravrati).*” – **H.H. Acharya Mahapragya.**

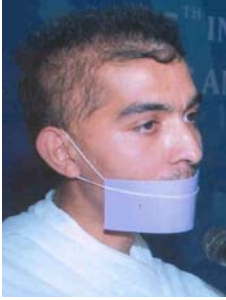
So we should identify the root causes of the problems of violence, terrorism etc., if we want to eliminate them.

Then **Margaret Teggin** from **U.K.**, *renowned social scientist*, shared her views on the theme. She said that security is the best gift that we get by practising non-violence. She wished for universal peace which could be achieved by non-violent practices.



Margaret Teggin

Muni Akshay Prakash, while sharing his thoughts, said that in Hindi there are two words – lovely (*priya*) & beneficial (*hit*). He said that there are some



Muni Akshay Prakash

things that we like, but they are not beneficial, and there are others that are beneficial but we don't like them. But there might be some things that we like and are beneficial too. He said that in the current economics there are two theories – capitalism and communism. Both are based on materialism. He said that according to Keynes achieving targets is important, and it is not the time to look at human values. But Acharya Mahapragya says that money might be important but it is not always true that money leads to happiness.

“Essential services (suvidha), along with mental peace (shanti) & happiness (sukh) all these three things can be achieved through relative economics.” – Muni Akshay Prakash.

There are four important issues that need to be tackled by present economics – first, remove poverty, second, prevent the increase in population, third, protect and improve environment, and fourth, remove unemployment. In modern economics, three important points are to be analyzed, first, essential requirements which if fulfilled give little happiness, but if they are not achieved, they may lead us towards much sadness, the second is *suvidha* (services) which gives more happiness but if not fulfilled leads to the sadness, and the third is *vilasita* which gives, lot of happiness and if a person is not addicted to them, there is no sadness. So, by considering all the above points, Relative Economics could be summarized as fulfilment of essential requirements of life without *vilasita*, fulfilment of basic needs of the people, using the wealth in an ethical manner, spiritual development and developing the capability of giving (*visarjan*) to the needy people.

Then **chief guest** of the session **H.E. Shri Shiv Charan Mathur**, *Governor of Assam*, addressed the gathering. He said that non-violence is a very important subject and needs to be discussed everywhere. He said that though there has been a lot of growth, but we are not looking into the problems which are generated through the current economic model. He recommended that Acharya Mahapragya's model based on relative economics should be incorporated in the educational system for bringing about social change. He said that terrorism is spreading all over the world, including Assam, which could only be checked when there is attitudinal change in public thinking and they can see that terrorism is not the right approach to solve problems. He hoped that these types of conferences would find a path to end terrorism in future.



Shiv Charan Mathur

At this juncture, Rajkumar Bardiya, Pannalalji and Naresh Mehta were felicitated for their outstanding contributions to the social cause, by the **chief guest, H.E. Shri Shiv Charan Mathur**, *Governor of Assam*.

After that, mementos and literature including the book *The Family & The Nation*, written by Acharya Mahapragya and former President Dr. APJ Kalam were presented to **H.E. Pandit Nawal Kishore Sharma**, *Governor of Gujarat* and **H.E. Shri Shiv Charan Mathur**, *Governor of Assam* on behalf of Acharya Mahapragya Prawas Vyawastha Samiti. Mementos and literature were also presented to **Prof. Ashish Bose, Prof. Ashok Bapna, Mr. Bernard E. Meyer, Margaret Teggin, Dr. SL Gandhi and to LN Nathuramka**.

Prof. Ved Prakash, of IILM – Academy of Higher Learning, Jaipur, while summing up the session said that the gap between the rich & the poor could be bridged by the economics of non-violence. He said that the discussion has been very stimulating and is the culmination of two earlier International conferences at Delhi and Udaipur and seven dialogues under the patronage of HH Acharya Mahapragya and this will result in the formulation of the concept of economics of non-violence. In the end, he proposed a formal vote of thanks to the august gathering.

“If people could be trained in violence, there is no reason why they can’t be trained in non-violence.” –
Prof. Ved Prakash.

FIRST PLENARY SESSION

The First Plenary Session was chaired by **Prof. Ashish Bose** and the key presentation was made by **Prof. L.N. Nathuramka**. The discussants were **Yaduvendra Mathur**, *Secretary Planning, Govt. of Rajasthan* and **Prof. Udai Pareek**, *Management Expert*. The discussion was followed by reflections by international delegates.



Yaduvendra Mathur

Yaduvendra Mathur: The first issue that he raised was that the whole search for alternative model of development has to be viewed in today’s context of the global impact in the last two-three months.

“There is a need to reengineer the entire model of economics, as we are witnessing a global recession.” – Yaduvendra Mathur.

The current Indian model is market capitalist economy or private economy, as from 1991 onwards, private enterprises have been given a dominating and commanding role in Indian economy, but in India we haven't ignored the public sector altogether. In fact we are evolving a pattern, in the context of dialogue of non-violence, how private and public investments could be made in a harmonious manner.

“1 % drop or slippage in global growth rate leads to 20 million people falling back into poverty as per World Bank report.” –Yaduvendra Mathur.

We need growth with equity and we have to decide how public investments could be made along with private investments.

The second point that he raised was that of fiscal deficit issue of the country that might reach 9% of the GDP, which is same as it was in 1991. Mere liberalization cannot be regarded as a panacea for economic ills in India. We have to build these issues in a holistic model.

“Greed is a major cause of violence. Possessions are important, but possessiveness is not. Jainism teaches us the concept of non-possessiveness (aparigraha). Can non-violent economics be positioned on possessions vs. possessiveness? The young students of IILM could germinate a few more ideas in this context.” – Yaduvendra Mathur.

Mr. Mathur also raised the point of sustainable development and said that sustainability in development means that future generations don't have to pay the cost of our present day generation's consumption.

Prof. Ashish Bose, while chairing the session, complimented Mr. Mathur for his crucial presentation and the important points he raised. He then invited **Prof. Udai Pareek** to comment on the subject.

Prof. Pareek said that we need to understand globalization in detail as it has given advantages, but also led to a lot of miseries. The gap between the poor and the rich, and also the gap between the richer nations and poorer nations, has increased due to globalization.



Prof. Udai Pareek

“Globalization goes against the alternative ways of doing things; it allows only one way of doing things that every one should follow.” – Udai Pareek.

He also reaffirmed that we need to understand the reasons for violence. One major reason is unemployment, resulting from more and more mechanization & acceptance of western model. Another important issue that he raised was the balance of power at the macro and micro level. He said that we should move towards equity of power in the world. This could be achieved by adopting new alternative model of economics of non-violence.

Prof. Ashish Bose then invited comments from the floor.



Dr. Panekar

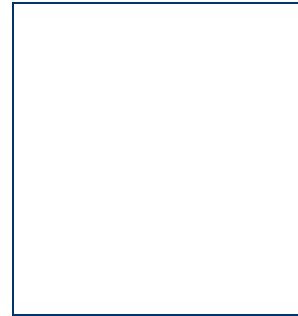
Dr. Panekar, an independent thinker, speaker, writer and experimenter of developmental alternatives, said that we want to liberate ourselves from untruth and violence.

“In the economic sense untruth means speculation for satisfying the wants that are created. Truth is creativity and productivity for the needs of the people.” – Dr. Panekar, an independent thinker.

Violence is hatred and war within and outside the country. Non-violence is love and goodwill for earth. He said that we are led to a state of untruth and violence from fear about insecurity. What we need is fearlessness which will bring security. He also desired people to practise truth and non-violence by doing ‘*Sadhna*’ of self-reliance. **Mr. Satish Kumar**, student of IILM, said that we should focus on sustainability and non-dependability on others. **Dr. Ved Prakash**, Professor IILM – AHL, said that if we want to change the present model we have to change our attitude of greed and exploitation.

“There is no system of Economics that could be enforced on the people; all the economic models evolve on the basis of our attitude and perception towards life.” – Prof. Ved Prakash.

Greed may be because of fear, insecurity and jealousy. He said that life is always lived in relation to others and herein comes the model of relative economics. **Ms. Shivani Bothra** said that to transform our heart from the attitude of greed we need to have camps in every college, institute, organization, etc.



Professor **L.N. Nathuramka**, the author of the conference paper, while reacting to the points raised by the discussants, made the following observations:

- (i) Fiscal deficit as a ratio of GDP was kept at a level of 2.5% in 2008-09 (BE), but due to off-budget expenditures on debt-waiver and debt-relief to farmers, additional salary and other payments to Government employees as per the recommendations of the Sixth Pay Commission and heavy subsidy burden under sectors like food, fuel and fertilizers, the revised fiscal deficit of the centre and the states would not be less than 9% of the GDP in 2008-09, which would put a lot of strain on the finances of the centre.
- (ii) Regarding the inter-generational equity question, the concept of sustainable development presumes that the present generation should utilize existing economic resources in a manner so that the interests of future

generations are not adversely affected. Thus, inter-generational equity is an essential part of sustainable and stable development of society.

(iii) Inclusive development is the path that leads to the goal of sustainable development.

At the end of the session, **Dr. Ashok Bapna**, *Director IILM – AHL*, thanked



Dr. Ashok Bapna

all the participants for their intellectual inputs. He said that economics of non-violence is an important subject as it touches the entire gamut of life. It is an economic system that centres in non-violence and envisions a sustainable world free from hunger, poverty and violence, where there is no divide between the rich and the poor, where compassion and cooperation are the accepted norms, righteousness of the heart forms the foundation of peace and harmony. He said that the economists, social scientists, psychologists and philosophers and all those who think about society have to prepare an action plan that could be put into practice for the benefit of humanity.

2nd Day: Friday, November 14, 2008

SECOND PLENARY SESSION

The Second Plenary Session was chaired by **Prof. Yogesh Atal**, *Eminent Social Scientist*, and the discussants were **Shramani Pratibha Pragma**, *Jain Sadhvi*, **Dr. Praneet Kumar** *COO, Fortis-Escort Hospital, Jaipur*, **Prof. Dayanand Bhargava**, *Eminent Vedantic Scholar*, followed by open discussion.

Dr. Praneet Kumar, *COO Fortis-Escort Hospital, Jaipur*, while initiating



Dr. Praneet Kumar

the discussion said that one word that is important is inclusiveness which is very difficult to obtain. He said that when we see there is still female feticide, gender discrimination etc. prevailing in the society, how could we talk about inclusiveness of resources on the global level.

“Inclusiveness in the allocation of resources is not available in a unit like family, how do we take this forward and talk about spreading this into communities, nations or the global perspective.” – Dr. Praneet Kumar.

The second point that he raised was that of education. The question that needs to be asked is whether we are really imparting education. In the current educational system, what we are churning out is neo-literates, who could read, who could write, and talk about the subject, but if we ask them

what is the spirit and essence behind the context or the subject they are at a loss and seen to have no grip on the subject. Again education plays a role in understanding the context of the environment. How do we make this economic development sustainable? He said that he still believes that to bring inclusiveness in economy each one of us has to practise it, and then only we could change the bigger picture.

Prof. Yogesh Atal, *Eminent Social Scientist* while chairing the session, raised some questions on relative economics. He said that we should clearly and conceptually define the nomenclature of the economics of non violence. One meaning could be using the economic theories and economic principles and economic methodologies in the investigation of non-violence. Other meaning could focus on sustainable development and inclusiveness. We have to find an answer to that.



Prof. Yogesh Atal

“There could be several causes (‘Pravrati’ or tendency) for an outcome (‘Parinam’) and similarly the same cause could create different kinds of consequences.” – Yogesh Atal.

In the world of planning and development, we have focused more on growth, but not on development. He questioned whether we are talking about replacement of a developmental strategy or replacement of a discipline called economics. Until we are conceptually clear, it would be hard to develop an alternative model of economic development and incorporate it in

an inclusive fashion. These are some of the crucial questions that need to be addressed.

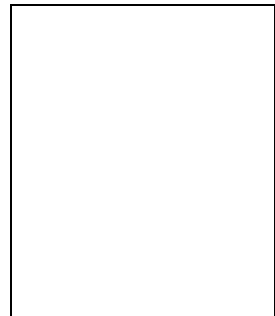
He then invited **Prof. Dayanand Bhargava**, *Eminent Vedantic Scholar*, to



Prof. Bhargava

share his views. Prof. Bhargava said the topic of discussion has two parts – Economics and Non-violence. He said that there are three views for analyzing this problem. The first view is of economists who talk in the language of mathematics and statistics and for them the important point is that if we talk about non-violence in economics, what would be the statistical changes in the development of individual man, country or globally. The second view is that of ethics (*'naitikta'*) based on non-violence (*'ahimsa'*) which raises the question as to why we do not choose ethical behaviour. This needs to be answered by moralists. The third view is based on spiritualism, through which we could get energy to follow the path of non-violence.

Then, **Shramani Pratibha Pragyaji** shared her views on non-violence. She stressed on the importance of rural or grass-root development and understanding the dreams and aspirations of rural masses. She told about the centre for non-violence or '*Ahimsa Prashikshan Kendra*', which is working for change of heart through practical training in non-violence.



Then Prof. Yogesh invited **Yuvaacharya Mahashramanji** to speak on the subject. Yuvacharyaji spoke about the benefits of *ahimsa* and *naitikta*. He said that there is a view based on the theory of *Karma* which says if we do wrong things then we have to face wrong consequences. Another theory is

based on the fact that the society is one and if one part of the society is happy and the other is unhappy, how could the complete society be happy. Hence in totality there would be no gain.

Prof. Nathuramka said that he did not find any gap between relative economics and inclusive economics, but if there were any gaps, they could be eliminated. In the 11th FYP 2007-11, we find emphasis on high growth and inclusive growth. The second important point that he raised was that sustainable development involves both relative or inclusive growth and balanced development.

Prof. Atal then concluded the session and thanked all the discussants.

In the evening a cultural programme was hosted by the **Indian Council for Cultural Relations (ICCR)** at *Rangayan, Jawahar Kala Kendra, Jaipur*. The performances included Rajasthani song and dance performances.



THIRD PLENARY SESSION

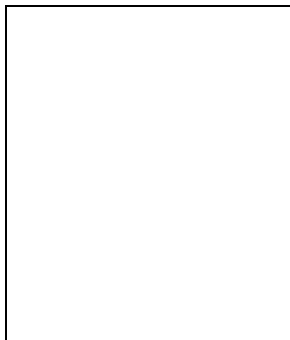
The Third Plenary Session was chaired by **Dr. N.K. Jain**, *Vice Chancellor, University of Rajasthan*. The key presentation was made by **Prof. V.S. Vyas**, *Eminent Economist*, and the discussants were **Dr. S.L. Bapna**, *Management Expert*, **R.L. Bajpai**, *Social Scientist*, **Bajrang Jain**, *Management Expert* and **Samuel Mawunganidze**, *Chief, UNICEF Rajasthan*.

Prof. V.S. Vyas, initiated the discussion by stating that now we have to develop an alternative which is sustainable in nature. He said that we should find the reasons for anomalies in the present system, like global meltdown etc. One reason could be greed or it could be deficiency of human capital and social capital. He also hoped that written declaration in this regard would reach larger mass of the people.



Prof. V.S. Vyas

Thereafter, Dr. N.K. Jain, while chairing the session, requested **Dr. R.L. Bajpai** to **present the draft of 'Jaipur Declaration'**. Dr. Bajpai said that



this declaration will throw light on a new economic order and he read out the various points of the declaration, which contained the following points: Materialistic development is unethical and unequal, and not universal, the current economic recession and resulting crisis is ample proof of that. There is a need to

develop a new equitable and humane economic order. Growth is essential for development, but without causing conflicts-regional, economic and

social. Growth should be based on triple bottom line People-Planet-Profit (PPP), consisting of social, environmental, economic development and sustainability. The **key change in economic concept is shift from maximization of profit, earning and wealth to maximization of human welfare**. Principles of morality and ethics do impact the human behaviour and hence they should be incorporated in training and educational system. Basic principles of ‘aparigraha’ or non-possessiveness, ‘anekant’ or respecting the views of others, ‘ahimsa’ or non-violence and ‘anuvrata’ are the building blocks of economics of non-violence. Development should focus on minimum needs of the people and efforts should be made to eliminate hunger from the masses. Instead of developing an alternative model, emphasis should be laid on developing a model based on relative economics, relative to character, relative to hunger and relative to development. For solving the problem of loss of character and decline in morality levels, emphasis should be given on the root cause of the problem. It all **aims at creating a new economic order in which human beings come in the centre of all activities**.

This was followed by open discussion. **Bajrang Jain** express his concerns about fixing of responsibilities and implementing the declaration.



Bajrang Jain

Mr. Samuel Mawunganidze, Chief, UNICEF Rajasthan said that we have to understand the issue of demand and supply. He said corporate and business houses should also look into the



Mr. Samuel

problems of the state, as in Rajasthan there are about 15 large scale industries with massive investments and huge profits in them.

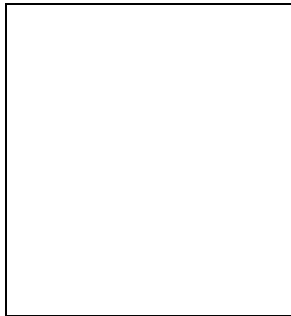
Prof. Ashish Bose said that '*bhrashtachar*' or corruption is widespread in the country from top to bottom. He said that the central issue in development is poverty and corruption is number one factor. The second factor is that of incompetent politicians, and the third is that society as a whole is not awakened enough to tackle these problems. He said that Acharya Mahapragya has played an important role in giving spiritual inputs for solving various human problems.

Dr. Ashok Bapna said that series of International Dialogues from Delhi to Udaipur and Jaipur have given new rays of light in the darkness prevailing in the society. While speaking on the implementation, he said that now we have to work towards the development of a new model of Economics which Acharya Mahapragyaji names as 'Relative Economics' which could be implemented at the micro-level. If the model is successful it will be implemented at the macro-level translating the vision of Acharya Mahapragya's universal, equitable and humane economic order.

VALEDICTORY SESSION

The last session started with *Saraswati Vandana* by IILM Students – Umita, Nidhi and Priyanka.

Mr. S. Shyam Prasad, *Associate Dean, IILM-AHL* expressed his deep



satisfaction over the outcome of the conference and said that the discussions were very relevant and we discussed them at the right time and at the right place.

He said that the economics of non-violence has emanated from India, the land of spiritual leaders, and a

lot of contribution has been made by Acharya Mahapragya in this respect.

He said that we have analyzed the problem both from economic and social angles and this will help in understanding the subject and ultimately help in attaining gross national happiness.

Mr. Bhuvneshwar Prasad from **Nepal** was invited to make his

observations about the conference. He said that this conference has given us insight into what should be done

for the benefit of mankind. He said that Nepal has gone through tough times in the last ten years and has lost more

than ten thousand lives at the hands of '*Maoists*'. He said that the concept of non-violence should be taught to our

political leaders, who are committed to their own interests and welfare.

There is no alternative to non-violence and to implement this concept we have to go through the grassroots to the lowest group of people, where the main problem lies.



Bhuvneshwar Prasad

Ms. Carol Bruce from U.K., while sharing her observations, she said that



Carol Bruce

she had not only been observing the statements of the conference, but also the body-language of all the experts who shared their knowledge and experience with us. She insisted that all the participants should share their knowledge wherever they go in the world. She said that it is goodwill that will transform the world and from within the heart of each individual, it could reach into the heart of everybody and thus transform them and create a new civilization.

Prof. V.S. Vyas was then requested to share his views. He said that many important suggestions have come up in this conference.

“We should identify who is responsible for what. There is role for the state, role for the market (good, bad or indifferent) and a role for the civil society. We should start thinking on what role has to be assigned to whom.” – Prof. V.S. Vyas.

We now have to take a step forward and make the alternative model more implementable. The second thing that he highlighted was that we should go beyond the narrow domain of economics to solve our problems.

Sharing her observations on the conference, Ms. **Margaret Teggin** from **United Kingdom** (U.K.) said that this conference has successfully integrated economics with spirituality.

Prof. Ashish Bose said that this conference was worth attending as many new ideas have germinated here. He identified three types of conflicts – one between man and nature, for example, earthquakes etc, second, between man and man, such as terrorism, and third, which is most important, is between man and himself (*‘dwand’*). Quoting Bhagwad Gita, he said: “**You are your enemy; you are your own friend**”. So the main conflict is between man and his inner consciousness.

“There are three types of dialogues – one is ‘bhayanak’ or portraying things in a horrible form. The second is ‘rochak’ or interesting; In between is ‘yatharth’ or true information. All of us should remain with ‘yatharth’ which could be developed through clear thinking.” –
Prof. Ashish Bose.

Prof. Yogesh Atal said that one of the problems of economic development is that we have focused on wealth and not on poverty. He also reiterated the fact that there is need to understand the *‘Pravrati’* or tendency in order to control *‘Parinam’* or outcomes. Lastly, he urged the students of IILM to study the concept of alternative economics.

Dr. Ashok Bapna, Director, ICENS & IILM–AHL said that in the conference we started from macro economic view and now we have reached the micro-level. He said that we have yet to give a formal look to the theme of Relative Economics. This conference will start a process of intervention into the problems of the state of Rajasthan.

Yuvaacharya Mahashramanji finally gave his blessings and concluded the conference. He said that two instincts '*Kaam*' (desire) and '*Krodh*' (Anger) should be controlled, so that a man could live pious and peaceful life. These are the main causes of violence and terrorism. Economics of non-violence can take place if desires and consumption are brought under control. He hoped that Jaipur Declaration will give a direction to economics of non-violence. May the dream of H.H. Acharya Mahapragya take a concrete shape.

In the end, **Mr. Sunmeet Banerjee**, Faculty IILM–AHL, proposed a formal vote of thanks.

Ms. Jyoti Bajpai, Faculty, IILM–AHL, Jaipur compered the programme. **Mr. Sudhir Upadhyay**, Faculty, IILM–AHL, coordinated the programme and **Mr. Susmit Jain**, Management Expert was the rapporteur.

JAIPUR DECLARATION

November 14, 2008

The Third International Dialogue on Economics of Non-violence was held at Jaipur (India) on November 13 and 14, 2008. It deliberated on the global existence of unending disparities (economic, regional, social, etc.) and looked at policies, economic programmes and growing concerns for reduction in poverty, which is accompanied by violence, erosion in human, moral and spiritual values.

It was felt that the Delhi (2005) and Udaipur (2007) Declarations, which preceded this conference needed reconsideration/reaffirmation based on the current dialogue and hence this Declaration by participants (both physical and conceptual) and interested activists. The blueprint for an action plan and a roadmap for practical implementation, must be drawn by the concerned activists, thinkers and all stakeholders. It must be achieved through interaction, cumulative experience and both local characteristics and local parameters, while always keeping in mind the ideal of making economics more 'humane'.

1. At the root of surging anomalies and disparities, is unending desire and greed. These erode ethical approaches and moral values. Accumulation by even a few, will obstruct distribution & fruits of growth in any society. Poverty is basically economic, but it encompasses human capital in terms of education, health, etc. and the solution lies in human capital's proper use.
2. A sea change in economic and social concepts is warranted to make a shift in focus from 'profit/wealth' to 'human welfare'. There is an assumption that economic growth is essential, but it should never be at the cost of social and environmental degradations and it

should happen without causing conflicts (regional, economic and social).

3. The age-old basic concept of 'Vasudhaiv Kutumbkam' (Universal Brotherhood) should precede the dominance of 'I', 'Me' and 'My'. As a first step, it requires concern, compassion and care for all human beings.
4. The principles of morality, ethics and righteousness do impact the human behaviour and thinking. 'Human Values' should be an essential part of all education, training modules and spiritual discourses.
5. Basic tenets of 'Aparigraha' (non-accumulation), 'Anekant' (respecting the views of others), 'Ahimsa' (Non-violence) and 'Anuvratas' are the building blocks for Relative Economics.
6. Development should focus on meeting the basic minimum human needs and 'quality' (not the standard) of life.
7. Quest for a new economic order should focus on 'Relative Economics' specific to regions, mankind and character so that gaps and differences of all kinds are eliminated in due course.
8. Any action plan for implementation has to begin with 'self', and progressively include family, and society. Every human-being is a stakeholder in this journey.
9. A formal research centre needs to be established to chart out action plans, demarcate responsibilities for implementation, overseeing the journey and mid-term course corrections. A definite time-frame can be laid down only after a concrete action plan becomes operative.

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