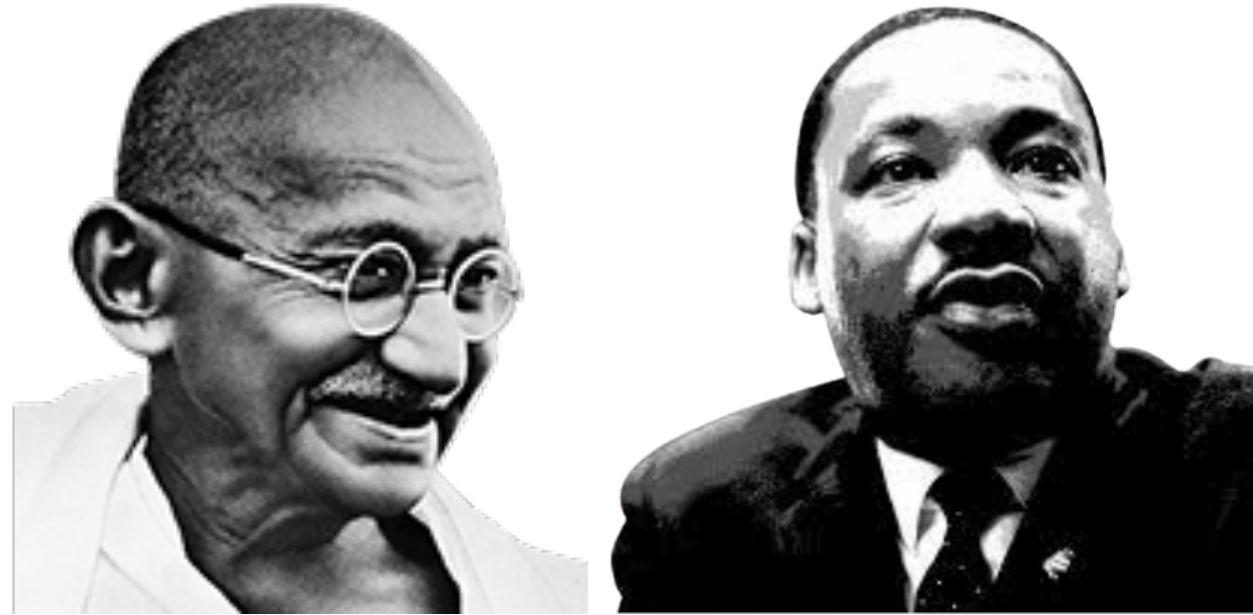


THE
TURNING
POINT
SUMMIT
2022



The Turning Point Summit 2022

Celebrating the International Day of Non-Violence
& Gandhi Jayanti

Hosted by The World House Project - Youth Working Group & The Dais

2nd to 7th October 2022

Youth Declaration on Nonviolence and Peace

3rd October 2022

Preamble

‘Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that.’ Martin Luther King Jr.

Recognition of the inherent violence and discrimination on the basis of human rights is through education and only through education can we start to build the foundation of freedom, justice and peace in the world

Indeed, we the youth generation believe in the religion of love. We believe in tolerance. We believe in mutual respect of each others identity rights. We believe in promoting a culture of empathy towards each others needs and we believe in the effort of understanding the particularities of the challenges that certain groups or minorities might face due to different racial, ethnic, national, religious or social backgrounds.

Furthermore, we believe in a society-including the digital environment where youth have effective protection against antisocial behaviours. We believe in designed policies that focus on the wellbeing of youth and foster their potential of being true leaders and ambassadors of change.

The tradition of nonviolence can be traced back to ancient Taoist, Buddhist, and Jewish scriptures, as well as the philosophy of the New Testament and some of the resistance movements against the imperial edicts of Rome, it is mainly in the past one-hundred years that it has become an integral force in shaping peoples lives and the political directions of their societies.

At a time when humankind is confronted with clashes of national interest, religious fundamentalisms, and ethnic and racial prejudices, non-violence can be a well-trusted means of laying the groundwork for a new cosmopolitics.

Non-violence is the greatest force at the disposal of humankind. It is the mightiest weapon devised by the ingenuity of Man, Mahatma Gandhi said. Nonviolent resistance (NVR), or nonviolent action, is the practice of achieving goals such as social change through symbolic protests, civil disobedience, economic or political noncooperation, satyagraha, or other methods while refraining from violence and the threat of violence.

Thus the youth can bring a change in the violence that exists in the world by sticking to a declaration that articulates the understanding of nonviolence in the context of world politics, and by appreciating the historical perspective and principles of nonviolence.

Definitions

- **Democracy:** Democracy is a form of government in which the people have the authority to deliberate and decide legislation, or to choose governing officials to do so.
- **Nonviolence (principled or pragmatic)** means minimizing violence (physical, mental, structural, cultural); it entails being coherent or developing respectful relations between individuals in the society
- **The principle of non-violence also known as non-violent resistance** rejects the use of physical violence in order to achieve social or political change.
- **Micro Level Nonviolence:** On the micro-level we have to learn personal nonviolence. This includes specific attitudes, perceptions, communication styles, and behaviors. A good example for micro-level nonviolence education is peer mediation among youth in school
- **Meso Level Non violence:** On the meso-level we have to learn social nonviolence. This deals with discrimination and promotes respect between local groups, be it ethnic, linguistic, or religious groups. For example local or regional reconciliation in post conflict situations can be seen as meso-level nonviolence education.
- **Macro Level Non Violence:** On the macro-level we have to learn political nonviolence. This means we have to analyze intra- and international conflicts including civil wars and develop their civilian nonviolent resolution like in civic education in schools
- **Politics (from Greek: politik)** is the set of activities that are associated with making decisions in groups, or other forms of power relations among individuals, such as the distribution of resources or status. World politics, on the other hand, names both the discipline that studies the political and economic patterns of the world and the field that is being studied. At the centre of that field are the different processes of political globalization in relation to questions of social power. At the core of it, world politics examines important public issues such as justice, governmental policy, citizen rights, voting, legislatures, political parties, and international relations and governments.
- **Education** means constructing knowledge, habits and skills as well as developing personality or respectful relations amongst individuals in the society.
- **Educational Institutions:** An educational institution is a place where people of different ages gain an education, including preschools, childcare, primary-elementary schools, secondary-high schools, and universities.

Definitions

- **Informal Education:** Informal education is a general term for education that can occur outside of a structured curriculum. Informal education encompasses student interests within a curriculum in a regular classroom, but is not limited to that setting
- **Formal Education:** Formal education refers to the structured education system that runs from primary (and in some countries from nursery) school to university, and includes specialized programmes for vocational, technical and professional training.
- **Compulsory Education:** Compulsory education refers to a period of education that is required of all people and is imposed by the government.
- **Voluntary Education:** Voluntary education programs. Continuing, adult, or postsecondary education programs of study that Service members elect to participate in during their off-duty time, and that are available to other members of the military community.
- **Education Curriculum:** Curriculum is a standards-based sequence of planned experiences where students practice and achieve proficiency in content and applied learning skills.

Principles

Global Politics

Some relevant interlocking principles of active nonviolence explain why nonviolence works in the context of contemporary global politics:

- Active nonviolence - choosing means that are consistent with our ends. Opposing violence by employing violence ourselves simply adds to the sum total of violence. Even when violence appears to ~succeed in the short run, in the long run, it often leads to revenge and counter-violence, thus perpetuating the age-old cycle of violence.
- Active nonviolence distinguishes between the act and the actor. Resisting the temptation to dehumanise our opponents avoids making enemies unnecessarily. The more we show respect for other people as human beings — even when expressing our vehement opposition to what they do — the greater the likelihood of them changing their behaviour, or even joining us, such as when insiders become "whistle-blowers."
- Active nonviolence seeks inclusive solutions. This principle does not mean compromising with injustice, exploitation, or violence, it simply means taking into consideration the legitimate needs of our opponents, and trying to find ways to accommodate them without surrendering our own - or others' - equally legitimate needs or objectives.
- Active nonviolence rejects both retaliation and flight. Refusing to flee or fight — the expected responses to conflict or violence — can cause our opponents to reassess the situation and reconsider their options. Standing our ground without returning violence for violence and without backing down, is the "third way" of active nonviolence.
- Active nonviolence choose openness, transparency, and truthfulness. This principle is not absolute. Sometimes, secrecy may be necessary in order to safeguard the lives of others. In most situations, however, secrecy and deceit are not only unnecessary, but they are also likely to have highly counter-productive consequences for our organisations, our work, and our relationships.
- Active nonviolence transforms our anger, rather than lets it transform us. Righteous anger in the face of violence, injustice, exploitation, brutality, and indifference is not only understandable, but healthy. The question is how we deal with our anger — through nonviolence we can transform our anger into a positive force for constructive action.
- Active nonviolence exercises power by withdrawing cooperation. The authority that power-holders wield is dependent on the continued cooperation of those with whom they wield power. When this cooperation is withdrawn — when people exercise their own power by refusing to cooperate — power holders lose the source of their power, and the powerless become empowered.

Principles

Education

- The process of education promotes peace, social justice, respect for human rights and the acceptance of responsibility.
- To educate someone is to be highly educated in ourselves, which can develop into a sort of mindful training about peace (instant gratification).
- Avoid confrontations and provide conflict resolutions at both the individual and societal levels for peaceful co-existence based on equality, tolerance and social justice.
- Nonviolence as an effective way of dealing with conflict needs thinking (including lateral thinking), resourcefulness, vision, planning, patience and commitment.
- Non-violence helps shift the trend of 'violence on violence' by educating people about empathy and mindfulness even between people with completely different stances.
- Education for peace is education for cooperation, for caring and sharing, for the use of nonviolence in conflict-solving but an education that fosters competition, conquest, aggression and violence is an education for war.
- Finally, education teaches us that the journey of acquiring non-violence is long and vast, which is true in learning about non-violence and peace. Being educated can take time but putting things you learn every day into action is where the fight begins.
- Embedding the principles of Mahatma Gandhi and Martin Luther King into the education system will be quite useful in fuelling this movement to promote peace and non-violence. Some of their principles are:
 - Non-violence seeks to defeat injustice, not people.
 - Nonviolence holds that voluntary suffering can educate and transform.
 - The nonviolent resister has deep faith that justice will eventually win.
 - The complete unity and integrity of body, mind and soul in the individual human being.

Principles

- Satyagraha (Sanskrit, meaning "Truth-force") was a term coined by Mahatma Gandhi to express his philosophy that non-violence is a power that can transform adversaries into friends and resolve issues of injustice and oppression. Satyagraha was one of Gandhi's famous principles where he believed peaceful protests induced positive change rather than violence.
- Unearned suffering is redemptive and has tremendous educational and transforming possibilities.

Religion

- Governments, public authorities and public institutions at the national, as well as officials, should have a special responsibility to refrain from statements promoting or inciting to religious hatred.
- Media representatives should uphold the upmost standards of ethics in journalism, including regarding in the non-traditional media publications on social media platforms. The journalist's social responsibility should include ensuring an objective picture of reality referring to religion and refrain from harmful portretizations or stereotypes that promote or incite religious hatred. In this regard, the journalist's social responsibility should also be extended to media outlets, engaging in this regard the commitment to ensure an accurate people's right to true information. Media outlets should take responsibility into content moderation, regarding the rhetoric of religious hatred, thus supporting freedom of speech in a democracy orientated toward the respect of each other's dignity, religion, culture, identity.
- Youth should be engaged in the decision making process and consulted on the challenges the youth face due to different racial, ethnic, national level, religious or social backgrounds. A special set of line of actions should be undertake by authorities in order to ensure effective protection of youth, as a vulnerable group, against religious hatred and all forms of intolerance. Authorities should create a strategy that is orientated toward building religious stigma for youth belonging to certain religions, and design policies that address a healthful coexistence, taking into account the danger that hate represents for the wellbeing of youth and the impact of the potential damage that can occur from hate related traumas or acts of violence.
- All youth and children should have the opportunity to develop in an educational system where our differences be them based on: different racial, ethnic, national, religious or social backgrounds, represent our strength. In this regard, a special attention should be given to the role that Religious education can have for improving adolescent mental health.
- Society should be educated towards understanding the social-cultural system of designated behaviors and practices, in various religion. We strongly believe that part of preventing conflict escalation is represented by fostering and nurturing an open debate that has as a core mission the desire to understand and respect each other's differences.

Principles

Technology and Civil Society

- In trying to learn how to better connect to the ideas of peace and non-violence, there can be an interesting, hopeful future, working towards more open public policies, with community surveillance and data collection technology practices.
- These ideas can help everyday community work towards open, participatory, community democracy by allowing for all parts of a community to have a more equal, responsible, sustainable role with their local government. And from these practices create a better clarity, organization, and efficiency for local government, itself.
- The ideas of working towards open democracy, can naturally lead to our better human reasoning and ideas of peace and openness, before war and its secrecy, as how to consider & resolve issues.
- These are concepts that also work, as civil rights and civil protections ideas, that should not be feared, as difficult or troublemaking, But as the ways human beings, living within a society, can comprehend, and see things, more organized and objectively.
- Good civil rights and civil protection understandings - especially within a system of checks and balances - should be considered as good minded, sustainable, community ideas. And should be, a part of, an important set of skills, to teach within local school systems of this country.
- Yet speaking about, or teaching these ideas, is often considered as fearful practices. And that will teach anger and disruption, compared to the safer concepts of corporate representational democracy. There can be ways to address these concerns.
- How local everyday persons, individually and together - can have good guidelines, and legal precedents, to better, openly negotiate, with their local government, using shared concepts, of open democracy and civil protections, as ideas of community sustainability, And before the needs, of corporate profit, war, and the prison/ military industrial complex. Along with the continual use, of opacity, obfuscation, and national security secrecy, as how to address, community issues.

Principles

- Concepts of peace and non-violence can help develop good practices for everyday persons as ways to organize and introduce better human ideals. And in how to not harm within local government, and community decision making.
- It can be an important goal, that by finding good ways, to develop these ideas, across the country, and to work to understand and address, uniqueness of each local community - this can collectively lead to important changes, of more open democracy, better reasoning, and a renewed dedication, to the ideas of peace, non-violence, and to not harm, at the national and international level.

History

In modern history, the example of the Indian independence struggle had a huge influence on subsequent movements against colonialism and racial discrimination, especially in Africa and the USA, and generated initial research into what makes nonviolent resistance effective. Over sixty years later, nonviolent activists are still ‘experimenting with truth’ — many movements have adopted methods of nonviolent resistance, and research on what makes nonviolent action effective is flourishing.

The style of nonviolent resistance varies a lot according to context. Since the term ‘people power’ was coined when the Marcos regime in the Philippines was toppled in 1986, and especially since the downfall of Milosevic in Serbia in 2000, some observers have talked about an ‘action template’ for popular nonviolent action overthrowing a corrupt and authoritarian regime trying to win ‘elections’ by force and fraud. There are of course similarities between the downfall of Milosevic and ‘people power’ actions elsewhere. Indeed, some of the Serbs who used nonviolence creatively against Milosevic have helped to advise and train groups in similar circumstances. However, circumstances vary and each movement has to analyse, what will work for them.

Predominantly nonviolent forms of protest, influenced by differing national contexts, played an important role in replacing authoritarian or military regimes in South Korea and Taiwan in the 1980s, and in Thailand in 1992. Mass mobilisation may sometimes lead to temporary rather than lasting success; in Nepal, the impressive movement to curb the king’s arbitrary power and create a parliamentary government in 1990 had to be repeated in 2006, to bring back the parliamentary system. The experience of popular nonviolent resistance can create a basis for revived rebellion. Nonviolent protest — framed in terms of achieving limited goals — was widely adopted in the former Soviet bloc from the 1970s, where activists were acutely aware of the danger of Soviet military intervention. The most impressive protests occurred in Poland, where by the 1970s intellectuals and workers made common causes, and major strikes won economic concessions. The Solidarity movement that began in the Gdansk shipyard in 1980 gained support from all sectors of society and sympathy from some in the Communist Party apparatus, but despite its ‘self-limiting’ demands for free trade unions was seen as a threat by the Soviet leadership, leading to martial law in December 1981. For a while, the Solidarity organisation went underground and promoted low-key forms of resistance such as election boycotts. More overt resistance was carried out by smaller groups, which promoted imaginative and often witty demonstrations (mainly by students and young people) in the later 1980s, and used links to western peace groups and media to provide some protection against regime oppression. Then, as Gorbachev’s ‘perestroika’ inside the USSR created new pressures for change across Eastern Europe, a revived Solidarity negotiated with the Communist Party and won elections in June 1989. Where regimes were intransigent, as, in East Germany and Czechoslovakia, nonviolent rebellion from below (and Moscow’s support for change) led to the dismantling of the Berlin Wall and the ‘Velvet Revolution’. The East European revolutions of 1989 encouraged internal dissent inside the USSR — especially in the Baltic republics where the protest had already begun and where popular nonviolent resistance complemented demands from newly nationalist governments to achieve independence in 1990-91. The rapid changes in East Europe also had repercussions in Sub-Saharan Africa, where between 1988 and 1993 action from below in the form of boycotts, strikes and mass demonstrations (combined with western economic and political pressure) led to the ending of autocratic one-party regimes in Malawi and Zambia and in parts of Francophone Africa, where Benin led the way. However, some significant movements, for example against President Moi in Kenya and the ‘villes mortes’ campaign in Cameroon, did not manage to oust their presidents at the time; and other, temporarily successful campaigns, were reversed. The most sustained movement for democratic equality in Africa was the resistance to apartheid, which took nonviolent forms up to 1960. The African National Congress then rejected nonviolence and created an armed wing — Umkhonto we Sizwe (‘the Spear of the Nation’) — which initially intended (according to Mandela) to minimise harm to individuals and maximise damage to the infrastructure of the regime. After the 1976 Soweto school children’s uprising, mass trade, and community-based resistance developed in the 1980s with some violent aspects but fundamentally using strikes, boycotts, and other nonviolent methods.

History

Education

A man's mind stretched by education may never return to its original dimensions'

Education is the medium by which a person gets empowered to do what is right, to know what is wrong, and act when necessary. In the context of non-violence, education is something which plays a vital role in a person's understanding, as well as his actions regarding non-violence.

When talking about the history of nonviolence and education the contributions of three important educators cannot be withdrawn.

Gene Sharp

Gene Sharp is the person who is credited for giving us the understanding of physical non-violence, he was the founder of the Albert Einstein Institution, a non-profit organization dedicated to advancing the study of nonviolent action, he had the belief that any power structure relies upon the subjects' obedience to the orders of the ruler(s), and that the subjects themselves had the power to change their circumstances, he was a firm believer that pragmatic, strategically planned nonviolent struggle can be made highly effective for application in conflicts to lift oppression and as a substitute for violence, he was someone who effectively proved that strategic use of non-violence can be way more powerful than violence in any form.

Mahatma Gandhi

Mahatma Gandhi was a visionary who always stood by and taught the ways of nonviolence and proved that when used correctly is a powerful tool to bring upon positive peace. He taught the ways of nonviolence and instilled in people's hearts the need for nonviolence, it is because of Mahatma Gandhi that the Indian struggle for freedom turned out to be a success, he considered violence a clumsy weapon which created more problems than it solved and left a trail of hatred and bitterness in which genuine reconciliation was almost impossible. He started educating about nonviolence in South Africa and gradually went on to educate the world and become a prominent figure in the context of educating about nonviolence. His definition of nonviolence was based upon the spiritual need for it, he believed it to be a weapon of the strong, as it is quite easy to raise arms in times of distress, but it takes courage to endure and focus on the future trying to shape it rather than change the now.

Martin Luther King Jr

Dr. Martin Luther King Jr. is the person who is credited with bringing reform, and ultimately ending the toxic reign of cultural non-violence among African Americans, he always believed in the powers of peace, and stated "We adopt the means of nonviolence because our end is a community at peace with itself". He also provided the example of a world house which essentially tells us that the entire world is a house and that we ourselves are responsible for maintaining our house, he was a great orator and made some of the most inspiring speeches of the 20th century talking about how it was through the use of non-violence and peace that people could actually move forward as a community with no one left behind. His works in educating youth and promoting nonviolence with peace have led to a better future for the entirety of the world.

History

When it comes to the history of education among non-violence it can certainly be inferred that we have had some great mentors and educators which effectively helped in clarifying the different forms and understanding of nonviolence, it should also be seen that if not for the people getting educated about non violence we would have been a society in shambles all at each others necks not settling on a long term solution ever, if not for the education that we as a whole received in our past would we have been able to get to where we are now and overcome the vast differences that mankind had built for itself. It should serve as an example that education, when accepted and understood, holds the power to change any person, and it is through the change of an individual that we can finally start to change as a community.

Technology and Civil Society

After more than a decade, the era of 9.11. war, and its secrecy, was simply keeping the United States, away from their better civil practices, and human reasoning - for ourselves, and for our local communities.

By 2014, with the help of the UN, the ACLU, and others - guidelines, organizational examples, and legal precedents, had developed, in states like California and Massachusetts. And that, community surveillance technology, data collection, and the overall, community process - can again work towards, more open, shared, accountable policies, practices, and goals.

With new guidelines, and state legal precedents, from the ACLU, the UN, and others, everyday community, can again, be allowed, a more equal role, with their local govt. And in deciding, if technology is appropriate, for a community. And from this, everyday public, can have a more clear, open role, in what the actual policies, will be about, in managing of this tech. and data collection, within a community.