

ABOUT THE FUTURE

“A new civilisation is emerging in our lives, and blind men everywhere are trying to suppress it. The new civilisation brings with it changed ways of working, loving and living; and beyond all this an altered consciousness as well... Most people... conceive of tomorrow as a mere extension of today, forgetting that trends no matter how seemingly powerful, do not merely continue in a linear fashion. They reach the tipping points at which they explode into a new phenomenon.”

Alvin Toffler, *The Third Wave*

“The future is not some place we are going, but one we are creating. The paths are not to be found, but made. And the activity of making them changes both the maker and the destination.”

John H. Schaar

“As for the future, your task is not to foresee it, but to enable it.”

Antoine de Saint-Exupery

“In all that we do ...we represent future generations because the decisions we make today affect the well-being of all persons who come after us and the integrity and robustness of the planet they will inherit.”

Edith Brown Weiss

“It is no longer possible to believe that any political or economic reform or scientific advance could solve the life and death problems of the industrial society. They lie too deep in the heart and soul of every one of us.”

E.P. Schumacher, *Small is Beautiful*

THE RIGHT LIVELIHOOD WAY: *A Sourcebook for Changemakers*



Compiled by
Anwar Fazal & Lakshmi Menon

**Right Livelihood College
&
International People's Agroecology Multiversity (IPAM)**



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Right Livelihood College (RLC)

C/o RLC Global Secretariat,

Walter Flex Str. 3,

53113 Bonn, Germany

Tel: +49(0)228/73-4907

Fax: +49 (0) 228/73-1972

Email: anwar.fazal@gmail.com / college@rightlivelihood.com

Website: www.rightlivelihood.org/college

&

International People's Agroecology Multiversity (IPAM)

C/o PAN International Asia Pacific

P.O. Box 1170

10850 George Town

Penang, Malaysia

Tel: +604-657 0271 / +604-656 0381 • Fax: +604-658 3960

Email: ipam@panap.net

Website: www.ipamglobal.org

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Who is Disabled?

by
Tony Wong*

If you fail to see the person but only the disability then,
who is blind?

If you cannot hear your brother's cry for justice,
who is deaf?

If you do not communicate with your sister but separate her from you,
who is disabled?

If your heart and your mind do not reach out to your neighbour,
who has the mental handicap?

If you do not stand up for the rights of all persons,
who is the cripple?

Your attitude towards persons with disabilities may be our biggest handicap,
and yours too.

* Note: Author Tony Wong, a Jamaican, became paraplegic following an accident in 1978.
He has been active ever since internationally on behalf of disabled people.

I

INTRODUCTION – THE RIGHT LIVELIHOOD WAY

“The idea of ‘right livelihood’ is an ancient one. It embodies the principle that each person should follow an honest occupation, which fully respects other people and the natural world. It means being responsible for the consequences of our actions and taking only a fair share of the earth’s resources.”

- The Right Livelihood Foundation

We live in a world sadly dominated by the trinity of “badness” – the culture of violence, of manipulation and of waste. People everywhere are rising against this badness – a phenomenon that Paul Hawken calls “Blessed Unrest”. We see springs of action, candles of hope, sparks of courage that are making a difference. There is a trinity of “goodness” that gives a vision of (a) balance and harmony, (b) the culture of stewardship of Mother Earth and, (c) accountability for the future. This book hopes to share and spread these ideas and suggest actions to make them happen.

Sins against Humanity

The essence of making the difference is embodied in the concept of “Right Livelihood” – ethical and caring way of living. It is also to stay away from actions that are irresponsible and makes the world ‘bad’. The late Mahatma Gandhi is attributed to having warned us about the “seven social sins” against humanity. I have expanded them to eleven by adding four more (numbers 8 to 11) as follows:

1. Politics without Principles
2. Wealth without Work
3. Enjoyment without Conscience
4. Knowledge without Character
5. Business without Morality
6. Science without Humanity
7. Religion without Compassion
8. Rights without Responsibilities
9. Power without Accountability
10. Development without Sustainability
11. Laws without Justice.

Each of the eleven issues is a clarion call for vigorous and deep action “For a Better World – The Right Livelihood Way”.

The Panchasila of Right Livelihood

This sourcebook attempts to share with changemakers, information, wisdom and actions that we hope will inform, inspire and ignite the future we need. Justice and sustainability are the pillars to a culture of happiness which will blossom and glow with the spirit of vibrancy, empathy, creativity and productivity.

I have developed those values into a five-point framework for Right Livelihood. I call it the “Panchasila” (five principles in the Sanskrit language) of the Right Livelihood Way and it involves the following:



1. Social Justice
2. Ecological Sustainability
3. Community Participation
4. Economic Productivity
5. Cultural Vibrancy.

The materials in this sourcebook are using the above framework in its compilation and sharing of field experiences and stories of people and issues.

This Sourcebook will always be a dynamic work in progress, growing with the ideas of the community of changemakers. Creativity and practicability for organisations will be the aim in ways that are needed and helpful. It's about people, places, passions, about books, field stations and good practices. It's about getting things done with inspiration from those who are already doing it. It is to help you to tell those who say it cannot be done to get out of the way – people are already doing it!

Spreading the Message

It is therefore to stimulate a proliferation of civil society changemakers through sharing the great ideas and actions already there and to generate more of five platforms that are essential for innovative change.

1. Hubs
2. Incubators
3. Catalysts
4. Multipliers
5. Accelerators.

We share models of these especially in the section on Multiversities.

The Power of Five

How do we make changes? What are the operating principles that I have called “galactic” organising?

I have proposed the “Power of five” or what I call the “Panchasila of Power”. They are as follows:

1. The Power of “One” – never underestimate the power of one individual as an incubator and catalyst; little actions by little people in little places can change the world. Everyone has the possibility to be a “miracle worker”.
2. The Power of “Many” – build on the power of alliances and networks of people; link with the gender, ecology, justice, workers, health and many other movements and create the strength of family and community.
3. The Power of “Halo” – draw from our spiritual traditions and global international legal instruments. Make them real on the ground and make them work for us.
4. The Power of “Information” – access to good research and creative communication skills is central and we have to make the internet work for us like never before.
5. The Power of “Success” – every victory, however small, must be celebrated; share it and remember it. Good work inspires more good work.

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I am also particularly grateful to the following: (a) Lakshmi Menon, my coauthor, for sharing again her amazing talent in making sourcebooks, (b) Dr. Timmi Tillmann and Dr. Maruja Salas, a couple who have made the process of community planning called “Visualisation in Participatory Programmes” (VIPP), a global movement for empowerment, (c) Sarojeni Rengam, Director of Pesticide Action Network – Asia Pacific (PANAP) for supporting this venture and giving a grant for its compilation and printing and, (d) my personal assistant, R. Valen Raj Kumaran, who diligently assisted in the compilation and logistics.

I would like to conclude with a poem by a great Sufi thinker, Hazrat Inayat Khan:

I asked for strength
and God gave me difficulties to make me strong.
I asked for wisdom
and God gave me problems to learn to solve.
I asked for prosperity
and God gave me a brain and brawn to work.
I asked for courage
and God gave me dangers to overcome.
I asked for love
and God gave me people to help.
I asked for favours
and God gave me opportunities.
I received nothing I wanted.
I received everything I needed.

Live the Right Livelihood Way. Make a better world for all.

Write to us with your ideas for including more information, inspiration and initiative.

Anwar Fazal,
Director, Right Livelihood College (RLC)
President Emeritus, International People’s Agroecology Multiversity (IPAM)
5 June 2016
World Environment Day.

II

MULTIVERSITIES: 55 INSPIRATIONAL RESOURCES

This is a compilation of 55 diverse initiatives, local and global, that are emerging as living libraries, inspirational nodes, super networks, brave advocates and new learning institutions that need to be better known. They are public interest hubs, catalysts, innovators, multipliers and accelerators – five platforms which are critical for social movements to become impactful. The multiversities listed here work in creative ways addressing various challenges, finding appropriate solutions and making a difference, Serving as lighthouses for changemakers for a better world – more peaceful, more just and sustainable, their work will certainly inspire others and ignite action.

1. Ashoka Innovators for the Public

Founded by Bill Drayton in 1980, Ashoka is the largest network of social entrepreneurs with nearly 3,000 Ashoka Fellows in 70 countries, providing start-up financing, professional support services, and connections to a global network across the business and social sectors, and a platform for people dedicated to changing the world. Ashoka's mission has evolved beyond catalysing individual entrepreneurs to enabling an "everyone a changemaker" world. This means equipping more people – including young people, with the skill-set and a connection to purpose so that they can contribute ideas and effectively solve problems at whatever scale is needed in their family, community, city, workplace, field, industry, country. Ashoka believes that anyone can learn and apply the critical skills of empathy, team work, leadership and changemaking to be successful in the modern world. Ashoka's strategic initiatives focus on setting in motion the people, resources and ecosystems that will bring about a social revolution where everyone contributes to change for the good of all.

Website: www.ashoka.org

2. Avaaz .org – The World in Action

Avaaz — meaning "voice" in several European, Middle Eastern and Asian languages, was launched in 2007 with a simple democratic mission: organise citizens of all nations to close the gap between the world we have and the world most people everywhere want. Avaaz is a global web movement to bring people-powered politics to decision making everywhere. Avaaz empowers millions of people from all walks of life to take action on pressing global, regional and national issues, from corruption and poverty to conflict and climate change. Its model of internet organising allows thousands of individual efforts, however small, to be rapidly combined into a powerful collective force. The Avaaz community campaigns in 15 languages, served by a core team on six continents and thousands of volunteers. Its actions involve: signing petitions, funding media campaigns and direct actions, emailing, calling and lobbying governments, and organising "offline" protests and events — to ensure that the views and values of the world's people inform the decisions that affect us all.

Website: <http://www.avaaz.org>

3. Barefoot College

Established in 1972 in Rajasthan, India, the Barefoot College is a non-government organisation that has been providing basic services and solutions to problems in rural communities, with the objective of making them self-sufficient and sustainable. The Barefoot College has adopted the Gandhian ideas into its lifestyle and work ethics, holding it true and relevant universally even in the 21st Century. It adopts a new approach and understanding of social work and community development by using the local skills to achieve people-centric and participatory development that is sustainable. It has demystified technologies and decentralised their uses by transferring the access, control, management and ownership of sophisticated technologies to rural men and women, who can barely read and write. The 'Barefoot approach' is really a simple message that can easily be replicated by the poor and for the poor in neglected and underprivileged communities anywhere in the world. Thus, the demystified and decentralised 'barefoot approach' of community management, control and ownership has demonstrated the power of simple solutions.

Website: <http://www.barefootcollege.org/>

4. Better World Links

Better World Links (BWL) is a unique resource and powerful tool for people who want to make this world a better place. It is a non-profit website providing an easy-to-use, comprehensive internet directory of over 110,000 well-organised links (internet addresses) to help users make informed decisions and affect positive differences in this world on peace, human rights, environment, social justice, sustainability, conflict regions, military, culture, health, economics, globalisation, politics, media, women, men, youth, education, and religion. Better World Links includes only links which are up-to-date, informative and independent, balanced, honest and for the common good, violence-free, environment friendly and socially compatible, non-commercial or non-profit-making and not racist nor sexist. An update takes place in real-time with every new link added by users.

Website: <http://www.betterworldlinks.org>

5. Bija Vidyapeeth (Earth University)

Bija Vidyapeeth (Earth University) was set up by the Research Foundation for Science, Technology and Ecology (RFSTE)/Navdanya as a learning centre, and is located at the Navdanya Biodiversity Conservation Farm in Doon Valley, Uttarakhand in north India. Navdanya, started in 1984, is a participatory research initiative founded by scientist/environmentalist and the 1993 Right Livelihood laureate, Vandana Shiva. Navdanya is a network of seed keepers and organic producers, spread across 17 states in India, and has created a biodiversity sanctuary for birds, butterflies, insects and soil microorganisms, through saving more than 1500 varieties of seeds and trees.

Bija Vidyapeeth offers insights into the tenets of sustainability and deep democracy through interactions with the foremost intellectuals and sustainable communities in an ambiance that reinvigorates our vital link with nature, promotes contemplation, enquiry and dynamic action. Self-organised courses for colleges, universities and organisations can come to Bija Vidyapeeth and use the space and facilities by organising their own workshops. At Bija Vidyapeeth, participants reach their full human potential when they use their heads, hearts and hands to learn at a deeper, more holistic level.

Website: www.navdanya.org/earth-university

6. Biomimicry Institute

The Biomimicry Institute is a non-profit organisation that promotes the study and imitation of nature's remarkably efficient designs, bringing together scientists, engineers, architects and innovators who can use those models to create sustainable

technologies. It was founded in 2005 by science writer and consultant, Janine Benyus, in response to overwhelming interest in the subject following the publication of her book, *Biomimicry: Innovation Inspired by Nature*.

The Biomimicry Institute offers short-term workshops and two-year certificate courses in biomimicry for professionals, and helps to develop and share biomimicry-related curricula used in a range of educational venues, from K-12 classrooms to universities, as well as in non-formal settings such as zoos and museums. The Institute does not conduct its own research; rather, it serves as a clearinghouse and resource for those who do. Biomimicry (from bios, meaning life, and mimesis, meaning to imitate) is a new discipline that studies nature's best ideas and then imitates these designs and processes to solve human problems; an "innovation inspired by nature."

Website: <http://www.biomimicryinstitute.org/>

7. Blessed Unrest

The Blessed Unrest is a worldwide movement for social and environmental change. It is made up of organisations, non-profit groups and community organisations dedicated to many different causes; students, volunteers, monks, businessmen, farmers, poets, biologists, indigenous people, artists, and refugees are all part of it. According to Paul Hawken, author of *Blessed Unrest: how the largest movement in the world came into being and why no one saw it coming*, this diverse movement can be viewed as 'humanity's immune response' to toxins like political corruption, social injustice and environmental pollution. According to Hawken, "this movement's key contribution is the rejection of one big idea in order to offer in its place thousands of practical and useful ones. Instead of isms, it offers processes, concerns and compassion. The movement demonstrates a pliable, resonant and generous side of humanity. It does not aim for the utopian ... but is eminently pragmatic."

Paul Hawken is an environmentalist, entrepreneur and author and his thesis grew out of his observations and experience in working with environmental and social issues across the globe.

Website: www.blessedunrest.com/

8. Brain Pickings

From BBC World Service comes 60 Second Idea to Improve the World — a podcast inviting global thought leaders to propose simple, radical ideas for the betterment of humanity, followed by a short discussion in a forum of equally esteemed guests. Brain Pickings, a brain child of Maria Popova, is a human-powered discovery engine for interestingness, a subjective lens on what matters in the world and why, bringing you things you didn't know you were interested in — until you are. Founded in 2006 as a humble e-mail digest and eventually brought online, the site was included in the Library of Congress permanent web archive in 2012.

The core ethos behind Brain Pickings is that creativity is a combinatorial force: It's ability to tap into the mental pool of resources — ideas, insights, knowledge, inspiration — they have accumulated over the years just by being present and alive and awake to the world, and to combine them in extraordinary new ways. Brain Pickings, advertisement-free and supported by readers, is a cross-disciplinary pool of pieces spanning art, design, science, technology, philosophy, history, politics, psychology, sociology, ecology, anthropology.

Website: <http://www.brainpickings.org/index.php/2010/10/05/bbc-60-second-ideas-to-improve-the-world/>

9. Buy Nothing Day

Buy Nothing Day (BND) is an international day of protest against consumerism. The idea of the Buy Nothing Day challenges consumer culture by asking us to refrain from shopping for a day. It is a global stand off from consumerism; anyone can take part provided they spend a day without spending money. Buy Nothing Day is a

people's initiative; an opportunity to make a commitment to consuming less, recycling more and challenging corporations to clean up and be fair. It was founded in Vancouver by artist Ted Dave and subsequently promoted by Adbusters magazine, based in Canada. The first Buy Nothing Day was organised in Canada in September 1992 "as a day for society to examine the issue of over-consumption. The BND campaigns have grown into an international event celebrated in more than 65 nations. The idea of BND is to make people think about what and how much they buy impacts the environment and developing countries. Buy Nothing Day is an opportunity to promote independent shops, businesses and the local community; to get beyond the supermarkets and make commitment to local and support your independent shops and businesses.

Website: www.buynothingday.org

10. Charter for Compassion

The Charter for Compassion, launched on November 12, 2009, grew from contributions of more than 150,000 people from 180 countries, and was crafted into a succinct, 312-word pledge that allows room for all faiths by a panel of leading religious scholars. More than 100,000 people have pledged to uphold it. Its mission is to build a global movement that brings the Charter for Compassion to life. The Charter for Compassion International provides an umbrella for people to engage in collaborative partnerships worldwide with a mission to bring to life the principles articulated in the Charter for Compassion through concrete, practical action in a myriad of sectors. It works to establish and sustain cultures of compassion locally and globally through diverse initiatives—education, cities, business, religious and spiritual communities, and the arts. It supplies resources, information and communication platforms to help create and support compassionate communities, institutions, and networks of all types that are dedicated to becoming compassionate presences in the world. The Charter for Compassion has 99 Peace Partners.

Website: <http://charterforcompassion.org>

11. Citizens International

Citizens International, established in 2003 in Penang, Malaysia, is a global initiative which seeks to analyse the causes of increased militarisation and to work towards an environment of peace and international security including the preservation of social justice, ecology and sustainable development and traditional knowledge systems. CI believes that peoples' activism on these issues globally is essential to arrest the world's rapid slide towards militarisation of land, seas space; wasteful production of armaments; irreparable destruction of our environment and ecology; war and poverty and pestilence for global majority. CI fosters awareness, activism and advocacy on issues that are central to the stability and wellbeing of humanity.

Website: <http://www.citizens-international.org/>

12. Creative Defiance

Arts and graphics are powerful tools in social movements and have been used rather effectively in various campaigns, especially since the 1970s. They are evocative, striking and persuasive. Chaz Maviyane-Davies, a Zimbabwean artist, has made significant artistic contribution to several social and development issues, such as consumerism, health, nutrition, social responsibility, the environment and human rights. He has written, directed and produced films. Describing Maviyane-Davies' work as a 'Graphic Agitation', *Phaidon UK* says that he "...uses graphic design as a force for social development and change..... Also represents an important attempt to find a graphic voice relevant to the black community... provides the ideological revolution with a visual revolution..." He is presently Professor of Design at the Massachusetts College of Art in Boston. He is currently writing a book about his work, *Creative Defiance*.

Website: <http://www.maviyane.com/>

13. Culture of Peace News Network

The Culture of Peace News Network (CPNN) is a project of the Global Movement for a Culture of Peace, initiated by the United Nations, where readers exchange information about events, experiences, books, music, and web news that promote a culture of peace. It is a self-sustaining network in which the readers are invited to write a news report and contribute to its discussion, and eventually to become a reporter. The initial UN resolution in 1997 called for a “transformation from a culture of war and violence to a culture of peace and non-violence.” The Programme of Action on a Culture of Peace was adopted in 1999, on which CPNN is based.

As part of its programme of action to involve people at a local level, UNESCO circulated the Manifesto 2000 drafted by Nobel Peace laureates on the basis of the UN resolutions, which was signed during the International Year for a Culture of Peace by 75 million people, pledging to work for a culture of peace “in my daily life, in my family, my work, my community, my country and my region.” The mobilisation around the Manifesto was the first step in the development of a global movement for a culture of peace. In its 2009 culture of peace resolution, the UN General Assembly has singled out the importance for the global movement of the mass media in general and the Culture of Peace News Network in particular, calling for the expansion of CPNN as a global network of Internet sites in many languages.

Website: <http://cpnn-world.org/>

14. Earth Charter Initiative

The Earth Charter Initiative is the global network that embraces, uses and integrates the Earth Charter principles. Its mission is to participate in the transition to sustainable ways of living and a global society founded on a shared ethical framework that includes respect and care for the community of life, ecological integrity, universal human rights, respect for diversity, economic justice, democracy, and a culture of peace. One of the main strategic objectives of ECI is to promote development of a global network of Earth Charter supporters and activists with the collaboration of advisors, affiliates, partner organisations, and task forces, and to create and disseminate high quality communications and educational materials to different target groups.

The Earth Charter is centrally concerned with the transition to sustainable ways of living and sustainable human development. While ecological integrity is one major theme, the Earth Charter recognises that the goals of ecological protection, the eradication of poverty, equitable economic development, respect for human rights, democracy, and peace are interdependent and indivisible. It provides a new, inclusive, integrated ethical framework to guide the transition to a sustainable future. The Earth Charter is a product of a decade-long, world-wide cross cultural dialogue on common goals and shared values. The Earth Charter project began as a United Nations initiative, but it was carried forward and completed by a global civil society initiative. The Earth Charter was finalised and then launched as a people’s charter in 2000 by the Earth Charter Commission, an independent international entity. The drafting of the Earth Charter involved the most inclusive and participatory process ever associated with the creation of an international declaration. This process is the primary source of its legitimacy as a guiding ethical framework. The legitimacy of the document has been further enhanced by its endorsement by over 4,500 organisations, including many governments and international organisations.

Website: www.earthcharter.org

15. Earth Institute – Columbia University

The Earth Institute at Columbia University in New York was established in 1995 to help guide the world onto a path toward sustainability. The Institute comprises more than 30 research centres and some 850 scientists, post-doctoral fellows, staff and students. By blending scientific research and education the institute creates practical solutions for problems in public health, poverty, energy, ecosystems, climate, natural

hazards and urbanisation. Earth Institute experts work hand-in-hand with academia, corporations, government agencies, nonprofits and individuals. They advise national governments and the United Nations on issues related to sustainable development and the Millennium Development Goals. They are educating the next generation of leaders in basic sciences and sustainable development. In collaboration with Columbia University departments and schools, the Earth Institute offers undergraduate, master's and doctoral programmes in environmental science and sustainable development. The Earth Institute offers working professionals an opportunity to earn certificates that complement their work, in sustainability analytics, conservation and environmental sustainability, amongst others. It also offers custom-designed executive education programmes.

Website: www.earth.columbia.edu

16. The Economics of Happiness

The Economics of Happiness is a 68-minute film produced by Helena Norberg-Hodge and co-directed by Steven Gorelick, John Page, and Helena Norberg. It offers a big-picture analysis of globalisation, and a powerful message of hope for the future with practical solutions. The Economics of Happiness describes a world moving simultaneously in two opposing directions. On the one hand, an unholy alliance of governments and big business continues to promote globalisation and the consolidation of corporate power. At the same time, people all over the world are resisting those policies, demanding a re-regulation of trade and finance and they are starting to forge a very different future. Communities are coming together to rebuild more human scale, ecological economies based on a new paradigm – an economics of localisation. The film shows how globalisation breeds cultural self-rejection, competition and divisiveness; how it structurally promotes the growth of slums and urban sprawl; how it is decimating democracy. The film connects the dots between climate change, global economic instability and our own personal suffering – stress, loneliness, depression.

Website: <http://www.theeconomicsofhappiness.org/>

17. Empathy Library

The Empathy Library is a digital treasure house to share inspiring books and films to spark a global empathy revolution. It was founded by Roman Krznaric who wanted to create a place where anybody anywhere in the world could find the best resources for helping us escape from the narrow confines of our own experiences and enter the realities of different cultures, generations, and lives. It is what he refers to in his new book *Empathy: A Handbook for Revolution* as “armchair empathy” which is a kind of travel you can do from the comfort of your own home. The library is full of recommended books to read (fiction, non-fiction and children's books) and great films to watch (from feature films to documentaries and video shorts). Their common thread is the power to deepen our empathy – to help us step into the shoes of other people and look at the world through their perspectives. The Empathy Library does not contain items to borrow or view; there are reviews and ratings of over 100 books. The Empathy Library is designed to provide a host of ideas for reading groups, film clubs, and empathy projects in community organisations and workplaces. Ultimately, the aim of the library is to create an online community resource for the planet's empathic thinkers and activists. It allows us to engage in imaginative journeys than can both change ourselves and the societies we live.

Website: www.empathylibrary.com

18. Eradicating Ecocide Global Initiative

Ecocide is the extensive damage to, destruction of or loss of ecosystem(s) of a given territory, whether by human agency or by other causes, to such an extent that peaceful enjoyment by the inhabitants of that territory has been or will be severely diminished. In April 2010, Polly Higgins, Ecocide law expert, proposed to the UN

that Ecocide be implemented as the fifth Crime against Peace. By creating a crime of Ecocide, the enforcement of a global primary duty (to stop activities that cause significant harm) ensures that all subsequent decisions are made whereby people and planet are put first. By criminalising Ecocide at an international level, a global duty of care is created. The vision of the Eradicating Ecocide Global Initiative is of a world that has ended the era of Ecocide; a world where peace exists and people and planet are put first. Its mission is to seed the required drafting for others to take forward a law of Ecocide, to be fully implemented by all nations by 2020. The law of Ecocide, called the Earth law ensures the governance and accountability of corporate and governmental decision-making so that people and planet are put first.

Website: <http://eradicatingecocide.com/>

19. Festival Internacional de Poesía de Medellín (International Poetry Festival of Medellín)

The International Poetry Festival of Medellín, Columbia, which received the Right Livelihood Award in 2006, is one of the largest and most prestigious poetry festivals in the world. It started in 1991 as a protest against the political violence and criminal gang wars prevailing in Colombia and especially in Medellín. The poetry festival arose from a proposal to overthrow the wall of terror and fear imposed by the internal feuds in the country, and it helped people re-establish a cultural life and reclaim their city. The motto of the Festival is “Por una paz más activa que todas las guerras” — For a peace which is more active than all wars. During the 10 days of the annual Festival in Medellín, there are public readings of poetry in the streets, in parks, residential areas, at the university and libraries, in theatres, cooperatives, schools and cultural centres, restaurants, malls, subway stations, factories, churches and even in prisons. Up to 200,000 people come to listen to the 100 poetry readings. In 2012, the number of poets who have read at the Festival had grown to 1200 from 160 countries. In 2003, the Festival brought together the first Global Conference on Poetry for Peace in Colombia, which passed a declaration about the political situation in Colombia. CAPP has also campaigned for the democratisation of the country. In 2013 they helped develop a Global Campaign for Peace in Colombia, in cooperation with the World Poetry Movement which had been set up in Medellín.

Website: <http://www.festivaldepoesiademedellin.org/>

20. Findhorn Foundation

Founded in 1962 in Scotland, the Findhorn Foundation is a spiritual community, eco-village and an international centre for holistic education which aims to inspire and encourage transformation in human consciousness, to help create a positive future for humanity and our planet. It offers experiential learning and a holistic leadership programme. The Foundation aims to inspire and encourage transformation in human consciousness, to help create a positive future for humanity and our planet. It offers experiential learning and a holistic leadership programme, and a variety of workshops and courses in spiritual and personal growth, holistic leadership, community development, eco-village, the arts and healing. The Findhorn Ecovillage looks at sustainability not only in environmental terms, but also in social, economic and spiritual terms. The ecovillage model is a conscious response to the extremely complex problem of how to transform our human settlements into full-featured sustainable communities, harmlessly integrated into the natural environment. The Findhorn Foundation is a founder member of Global Eco-village Network (GEN) and is also an active member of GEN – Europe.

Website: www.findhorn.org

21. Gawharshad Institute of Higher Education

Gawharshad Institute of Higher Education (GIoHE) was established in August 2010 as a non-profit private university in Afghanistan. It was founded by Dr. Sima Samar (2012 Right Livelihood laureate), a prominent human rights activist and the general

director of Afghanistan's Independent Human Rights Commission. The mission of the GIOHE is to prepare competent and committed leaders for future of Afghanistan who will respect and promote universal values of human rights and principles of an open society through an educational programme that has fully incorporated these values. Tolerance, civic responsibility, and critical thinking have special place in GIOHE's learning environment. As part of its mission to create greater space and opportunity for women, GIOHE has established a Women Empowerment Centre, which organises capacity building programmes for women and helps sponsor women's education. The department has played a considerable role in ensuring women's participation in the academic life of GIOHE. The academic programme at GIOHE is in the fields of political science, political sociology, economic planning, as well as leadership and administration in education.

Website: <http://gawharshad.edu.af/>

22. Global Alliance for the Rights of Nature

The Global Alliance for the Rights of Nature (the "Alliance") is a network of organisations and individuals committed to the universal adoption and implementation of legal systems that recognise, respect and enforce "Rights of Nature". The Alliance's objective is to encourage the recognition and effective implementation of Rights of Nature through the creation of a world network of individuals and organisations. The Global Alliance also aims to become a platform to share the experience and expertise of its Founding Members. The Global Alliance will become a key actor to promote actions and help the implementation of Rights of Nature in Ecuador and other countries around the world that follow this good example. The Alliance seeks to inform and educate about the transformational potential of truly considering Nature a subject of rights, a someone that is protected and cared for, and not an object, a something, that can be exploited and destroyed.

Website: www.therightsofnature.org

23. Gono Bishwabidyalay (Peoples University)

Gono Bishwabidyalay or the People's University, founded by Dr. Zafrullah Chowdhury (1992 Right Livelihood laureate) in Bangladesh, aims to serve as a link between the 'modern' and 'traditional' sectors of the society and economy, guided respectively by established science and by the people's experience and knowledge. The People's University was established in 1998 to provide high quality education and foster the national and global development process through the creation of a centre of excellence. Gono Bishwabidyalay is accredited by the University Grants commission (UGC) and approved by the Ministry of Education, Government of Bangladesh. Gono Bishwabidyalay, sponsored by Gonoshasthaya Kendra, is now operating its academic and administrating activity on its permanent campus at Nalam, Savar, Dhaka. It offers degree courses in arts, science, medicine and business administration. This university is popular for its non-smoking rule for students, teachers and staff.

Gonoshasthaya Kendra (Peoples Health Centre) emerged from the field hospital of Bangladesh Liberation War in, 1971. Gonoshasthaya Kendra's overall strategy is to use primary health care as an entry point to work with the people, for the people, to develop a self-reliant, equitable and a socially-just society.

Website: <http://www.gkbd.org/>

index2f0c.html?option=com_content&view=article&id=134:gono-bishwabidyalay-&catid=14:gkbd&Itemid=160#

24. Green Schools Programme, Centre for Science and Environment (CSE)

The Centre for Science and Environment in New Delhi, India initiated the Green Schools Programme (GSP) which is an 'inspection' or 'survey' of the school done by its students on its environmental practices called environmental auditing with awards for schools. The audit is done with the help of a manual, *How Green is my*

School? A Do-it-yourself Manual, which is a step-by-step guide on how to conduct an environmental audit in the school. Schools register for the GSP process, and their students and staff are trained to carry out the audit. The GSP aims to motivate the schools to first gather the requisite knowledge and information about their school and its neighbourhood on five different parameters – water, air, land, energy and waste, and then use this knowledge to manage and use their resources sustainably. CSE has also been recognising the efforts of the students and their schools bi-annual awards for their performance. Award categories include Green Schools award, Gobar Times Best Students Team award, Green Teachers Team award and awards for the top 20 green schools.

Even schools in remote rural areas have been taking part in GSP and also winning awards.

Website: www.cseindia.org

25. Heliopolis University for Sustainable Development

The Heliopolis University for Sustainable Development (HU) was founded in Egypt by the 2003 Right Livelihood laureate, Ibrahim Abouleish. It is committed to finding answers to challenges — climate change, resource scarcity, population growth and extreme poverty, with sustainable development as its overall guiding principle. HU aims to provide a high quality and challenging educational and research experience in which students can develop both personally and intellectually. The HU educational programme equips students with a set of personal transferable skills and key ethical values that will enable them either to be competitive in the job market or set up or manage their own enterprises, all with a view to contributing to their community. In 2012, HU started its first courses in the areas of pharmacy, engineering, and economics and business administration. HU has adopted the “Project Competence Degree” concept, whose crowning feature is the intertwining of theory with business needs.

Website: <http://hu.edu.eg/node/9>

26. International People’s Agroecology Multiversity (IPAM)

Initiated in 2013, IPAM is a grassroots-oriented, network-based alternative institution of learning for a sustainable future based at the office of Pesticide Action Network Asia-Pacific (PAN-AP) in Malaysia. It is part of a global movement to promote genuine sustainable agriculture through the principles and practice of agro-ecology as an alternative to corporate/industrial agriculture and farming approaches that harm Mother Earth and the futures of the generations to come. It aims to promote biodiversity-based ecological agriculture and related issues particularly in relation to land, agrochemicals, food cultures, food sovereignty, gender equity, and community empowerment. IPAM facilitates exposure and experiential learning through its field-learning sites which include farmers’ fields, training sites of civil society organisations and institutions as well as a virtual, alternative and innovative learning opportunities and processes provided by a network of farmer practitioners, partner institutions, collaborating institutions, educators, facilitators and farmer-based learning sites. IPAM also offers both online courses and exchanges as well as hands-on experiences, immersion, integration and sharing in field-learning sites, all directed at promoting agro-ecological orientation and practices (both as short-term responses and long-term solutions) within the context of a people’s movement for a sustainable future.

Website: <http://www.panap.net/>

27. International Peoples Health University (IPHU)

The International People’s Health University (IPHU) is the main educational and research programme of the People’s Health Movement. The People’s Health Movement (PHM), formed after the first People’s Health Assembly in Bangladesh in 2000, is a network of organisations and activists in over 90 countries working

across a range of issues but with a particular focus on primary health care (PHC) and the social, economic and political determinants of health.

IPHU was created to support and strengthen the people's health movement as an organisation and as a network of organisations and activists, particularly from Third World countries. IPHU is committed to supporting research into the pathways to better health; including health system development and addressing the structural determinant of health. IPHU sees primary health care as a critical strategy for improving health care, addressing the social determinants at the national, regional and global levels; in partnership with the communities whose health is at stake. With its focus on building the capacity of the broader people's movement towards health for all, IPHU works in partnership with local universities and popular health movements to provide short courses for health activists.

Website: <http://www.iphu.org/>

28. ISIS Academy

Established in 1992 by Alan Atkisson, ISIS Academy offers an array of Master Classes and professional development services in sustainability and change. Its core purpose is to help accelerate sustainable development, in all its forms, by helping people become more effective at making change, and to assist them in developing the personal qualities to inspire, motivate and lead others. ISIS Academy combines tools, experience, and content expertise which are ideally suited to helping participants to develop the additional skills and attributes. They need these skills to effectively initiate, motivate, and lead sustainability change efforts – and to sustain the process of change itself. Underlying all ISIS Academy courses is the “ISIS Method”, a sequenced and collaborative approach to tackling sustainability challenges in a systemic way. “ISIS” stands for Indicators, Systems, Innovation, and Strategy, the four stages in the processes of learning and planning for sustainability.

Website: www.isisacademy.com

29. KaosPilot - International School of New Business Design and Social Innovation

The Kaospilots, founded by Uffe Elbek in 1991 in Denmark, grew out of the cultural and social youth organisation, the Frontrunners (www.frontloberne.dk) in response to the emerging need for a new type of education that could help young people navigate the changing reality of the late 20th century. Its roots are in activism culture and its inspirations come from the Bauhaus, the cooperative movement, beatnik culture and the folk high school tradition. The Kaospilots was conceived as an arena into which people could bring their ambitions, strengths and weaknesses, and find unique support for their professional and personal development. In its early years it focused on project management and the cultural sector, today it has evolved to focus more broadly on leadership and entrepreneurship. The Kaospilots offers educational programmes in the fields of leadership, new business design, process design and project design for challenges in business, society and organisations. The programme focuses on personal development, value-based entrepreneurship, creativity and social innovation. It provides space and a place where potential changemakers can develop the knowledge, skills, attitudes and competencies they need to fulfill their values and visions.

Website: www.kaospilot.dk

30. New Economics Foundation (NEF)

New Economics Foundation (NEF) is the UK's leading think-tank promoting social, economic and environmental justice. NEF was founded in June 1986 by the leaders of The Other Economic Summit (TOES) with the aim of working for a “new model of wealth creation based on equality, diversity and economic stability”. NEF was designed as a permanent secretariat for TOES, but has since developed

into one of the largest think-tanks in the UK and one of the leading organisations in the world developing an economy which puts people and the planet first.

NEF's primary purpose is to transform the economy so that it works for people and the planet. Its mission is to kick-start the move to a new economy through big ideas and fresh thinking. They do this through high quality, ground-breaking research that shows what is wrong with the current economy and how it can be better, demonstrating the power of their ideas by putting them into action. NEF's programmes include work on well-being, its own kinds of measurement and evaluation, sustainable local regeneration, its own forms of finance and business models, sustainable public services, and the economics of climate change. The foundation's work on sustainability indicators, which measures aspects of life and environment, indicated the connection between economic growth and sustainability.

Website: www.neweconomics.org

31. The Midwest Academy

Founded in 1973 by Heather Booth, the Midwest Academy in Chicago, USA is a national training institute committed to advancing the struggle for social, economic, and racial justice. It advances the movements for social change by teaching a strategic, rigorous, results-oriented approach to social action and organisation building. The Academy provides training (introductory and advanced level) and consulting, equipping organisers, leaders, and their organisations to think and act strategically to win justice for all. The Midwest Academy teaches an organising philosophy, methods and skills that enable ordinary people to actively participate in the democratic process. Courses and consulting services are designed for progressive organisations and coalitions that utilise civic engagement activities to build citizen power at all levels of our democracy. It emphasises creativity, adaptability, use of technology, and critical thinking skills to prepare students for the evolving workforce. The Academy's programme was premised on building a network across many different kinds of organisations in which activists could share their experiences, develop relationships, and shape a vision not bound by the limitations of any one form of organising.

Website: www.midwestacademy.com

32. One Billion Rising

One Billion Rising (OBR) is a world-wide annual campaign launched on 14 February 2013, when one billion people in 207 countries rose to demand an end to violence against women and girls. The "billion" refers to the UN statistic that one in three women will be raped or beaten in their lifetime. The campaign was initiated by the playwright and activist, Eve Ensler and her organisation, V-Day. The OBR campaign is a global call to women, men, and youth around the world to gather safely on 14 February and demand justice — at public gathering places and in their own homes where women deserve to feel safe but too often do not. It is a call to survivors to break the silence and release their stories – politically, spiritually, outrageously – through art, dance, marches, ritual, song, spoken word, testimonies and whatever way feels right. The One Billion Rising for Justice campaign is a recognition that we cannot end violence against women without ending all intersecting forms of oppression and injustice: poverty, racism, homophobia, war, the plunder of the environment, capitalism, imperialism, and patriarchy. The OBR campaign is coordinated by activists around the world who are engaging their communities and highlighting their local contexts within the campaign. One Billion Rising for Justice will continue to leverage the strength of V-Day's activist network and all participating groups to escalate efforts and create change, calling on women and men everywhere to rise in defiance and in celebration, showing the world the strength of global solidarity and the power of art to educate, transform, and inspire.

Website: www.onebillionrising.org

33. Penang Global Ethic Project

The Penang Global Ethic Project, officially launched in February 2006 in Penang, Malaysia, promotes the concepts of 'World Religions – Universal Peace – Global Ethic' by identifying them with Penang's traditions of religious tolerance and diversity. The term Global Ethic refers to a set of common moral values and ethical standards which are shared by the different faiths and cultures on Earth. These common moral values and ethical standards constitute a humane ethic, or the ethic of humanity. At the root of this fundamental consensus of values, standards and attitudes is a simple but very profound principle: the Golden Rule. The Golden Rule is the most fundamental common ethical denominator of all religious and non-religious belief systems on Earth with a simple message: Treat others as you would like to be treated. The Project has identified a Street of Harmony – Jalan Masjid Kapitan Keling and Lebuhraya Cannon where there is an Anglican church, a Chinese Buddhist temple, a Hindu temple, an Indian mosque, a Malay mosque as well as Chinese Confucian and Taoist temples all along the same street. This is a special place where people of all nations, ages, religions and ethnic backgrounds can learn about traditions of peaceful religious co-existence. The Penang Global Ethic Project serves to remind us all of the importance of understanding and recognising faiths and cultures different from ours. Understanding and acceptance, not mere tolerance, is the key to everlasting peace among humankind.

Website: <http://www.globolethicpenang.net/>

34. People's Open Access Educational Initiative: Peoples-uni

The People's Open Access Educational Initiative: Peoples-uni was registered in January 2007 in United Kingdom with a mission to contribute to improvements in the health of populations in low- to middle-income countries by building public health capacity via e-learning at very low cost. Two of its main objectives are: to utilise a 'social model' of capacity building, with volunteer academic and support staff and Open Educational Resources available through the Internet, using a collaborative approach and modern Information and Communication Technology; to provide education that meets identified competences which help with the evidence based practice of Public Health and are action oriented, to assist in tackling major health problems facing the populations in which the students work. Its individual course module development and delivery teams have involved more than 250 volunteers from more than 40 different countries. Peoples-uni's strategic partner is the UK Royal Society for Public Health which has accredited the Peoples-uni programme. This endorsement is a powerful recognition of the standard of the Peoples-uni modular programmes and the certificate and diploma awards from the Peoples-uni.

Website: <http://www.peoples-uni.org>

35. Right Livelihood Award Foundation

The Right Livelihood Award Foundation was established in 1980 in Sweden by the journalist and professional philatelist, Jakob von Uexkull who felt that the Nobel Prize categories were too narrow in scope and too concentrated on the interests of the industrialised countries to be an adequate answer to the challenges now facing humanity. Popularly known as the "Alternative Nobel Prize", the Right Livelihood Award is widely recognised as the world's premier award for personal courage and social transformation. It honours and supports people who offer workable solutions to the most urgent challenges of our time.

The purpose of the Right Livelihood Awards is to promote scientific research, education, public understanding and practical activities which contribute to a global ecological balance, and are aimed at eliminating material and spiritual poverty, and contribute to lasting peace and justice in the world. With the inauguration of the Right Livelihood College in 2009, the Foundation also furthered its work in capacity building and in making the Right Livelihood laureates' knowledge more accessible.

Website: www.rightlivelihood.org

36. School for Wellbeing Studies and Research

The School for Wellbeing, founded in 2009, is based at the Department of Political Science, Chulalongkorn University, in Bangkok, Thailand. It offers a creative learning space for a diversity of stakeholders inducing cross-cultural studies in happiness, well-being and quality of life. The 1995 Right Livelihood laureate, Sulak Sivaraksa is one of the facilitators at the School for Wellbeing. The School is an independent think tank that analyses and supports the research in policy development and social movements of human well-being issues. It organises public dialogues, debate, seminars, conferences and an annual Summer Course, and aims to provide a learning space for studies and an evidence-based research platform. The School was the result of the follow-up process to the 3rd international conference on Gross National Happiness (GNH) held in Thailand, 2007. Before the School for Wellbeing took off, a round-table on measuring progress of societies was held together with OECD. This led to a separate National Progress Index programme supported by Thai Health Foundation and still underway. The School for Wellbeing was founded together with the Sathirakoses Nagapradipa Foundation, Thailand and the Centre for Bhutan Studies, Bhutan.

Website: <http://www.schoolforwellbeing.org/>

37. Schumacher College

Schumacher College - Transformative Learning for Sustainable Living is a unique international educational institution, which provides individuals and groups from across the world with the opportunity to learn on numerous levels about subjects relating to environmental and social sustainability. Set on the vibrant Dartington Hall Estate in the south west of England, the College seeks to offer a positive educational space which integrates the concerns of governments, NGOs, businesses and individuals. Through a range of educational activities, participants are encouraged to consider some of the most urgent challenges of sustainability and to take responsibility for delivering effective solutions in their own working and personal environments. Participants, teachers and staff work together to combine and learn from diverse experiences and knowledge. The context of individual and group learning provides a powerful platform for deep and holistic engagement with transformative learning for sustainable living. The College offers full time, part time M.Sc. and PG Certification courses. Its core programmes are: Economics for Transition, Sustainable Horticulture and Food Production, Holistic Science, Ecological Design Thinking.

Since 2012, it has started the World-Wide-Learning programme with courses that integrate cutting edge interactive e-learning technology with facilitated residential intensives to integrate both a high academic standard and deep experience learning.

Website: <http://www.schumachercollege.org.uk>

38. ServiceSpace

ServiceSpace is an all-volunteer-run organisation that leverages technology to inspire greater volunteerism. It's a space to explore our own relationship with service and our interconnection with the rest of the world. ServiceSpace allows our inherent generosity to blossom out into small acts of service for the community around us. It's a space to learn how outer change is closely tied to our own inner transformation. It's about changing ourselves, to change the world.

ServiceSpace was conceived by volunteers, was built by volunteers, and is run by volunteers — all for the benefit of volunteers. Founded in 1999, ServiceSpace was originally started to help non-profit groups with technical services and it has now become an umbrella for many generosity-driven projects. The expanded ServiceSpace platform allows people to stay connected with others interested in service, participate in service opportunities through any of its dozen projects, and organise their own local service event using its tools.

Website: <http://www.servicespace.org/a>

39. Shikshantar - The People's Institute for Rethinking Education and Development

Shikshantar: the Peoples' Institute for Rethinking Education and Development, founded in September 1998 in Udaipur, India, is an organic learning community, video and library resource centre, and an applied research institute working in the areas of lifelong societal learning and just and balanced living for the 21st century. Shikshanter is involved in collecting, analysing, contextualising, synthesising and sharing the best research on human learning and alternatives to development from around the world. The research seeks to explore the intersections between human potential and human learning processes; local knowledge systems and cultural creativity; conscientisation and empowerment; appropriation of information and communication technologies; and wisdom, human dignity, spirituality and meaning-making systems. This research is applied to experimenting with and documenting new methodologies, policy frameworks and models of education. Shikshanter believes that communities must engage in new modes of lifelong societal learning which grow from a larger understanding of and respect for human potential and human dignity, dynamic learning processes and relationships, pluralistic identities and cultural contexts, the human spirit and its connection to the web of life. It is necessary to engage in processes of trans-disciplinary reflection, dialogue, vision-building and experimentation in order to provoke, challenge and dismantle factory-schooling, and, to construct and connect new open learning communities.

Website: <http://www.swaraj.org/shikshantar/>

40. Simplicity Institute

The Simplicity Institute is a non-profit education and research centre dedicated to advancing the Simplicity Movement. Directing its critique toward consumerist and growth-obsessed economies, its defining objective is to show that lifestyles of reduced and restrained consumption are a necessary and desirable part of any transition to a just, sustainable, and flourishing human community. The Simplicity Institute aims to promote this vision of the good life and help build a new society based on material sufficiency. The Simplicity Institute seeks to facilitate the rapid transition towards sustainable societies by providing educational tools and resources to help mainstream the idea that 'simpler lifestyles' provide a high quality alternative to consumer capitalist society. The mission of the Simplicity Institute is to address the multi-faceted problem of overconsumption which lies at the heart of many of the social, economic, and ecological crises, and under consumption by the vast majority who are oppressed by material deprivation. The Institute seeks to advance the Simplicity Movement as a viable alternative to consumer capitalist society. This is achieved through four main activities: education, collaboration, organisation, and research.

Website: <http://simplicityinstitute.org/>

41. Slow Food Movement

Slow Food is a global, grassroots organisation linking the pleasure of good food with a commitment to local communities and the environment. Slow Food was started in 1986 by Carlo Petrini with a forerunner organisation, Arcigola, to resist the opening of a McDonald's (fast food restaurant) near the Spanish Steps in Rome. Since its beginnings, Slow Food has grown into a global movement involving millions of people, in over 160 countries as well as a network of 2000 food communities who practise small-scale and sustainable production of quality foods. The aim of Slow Food is to prevent disappearance of local food cultures and traditions, counteract the rise of fast life and combat people's dwindling interest in the food they eat, where it comes from and how our food choices affect the world around us. It believes in the concept of neo-gastronomy – recognition of the strong connections between plate, planet, people and culture. Slow Food opposes the standardisation of taste and culture, and the unrestrained power of the food industry multinationals and industrial agriculture.

Website: www.slowfood.com

42. Spirituality & Practice - Resources for Spiritual Journeys

Spirituality & Practice (S&P), founded by Frederic and Mary Ann Brussat in 2006, is a multi-faith and inter-spiritual website, devoted to resources for spiritual journeys. The site's name reflects a basic understanding: spirituality and practice are the two places where all the world's religions and spiritual paths come together. While respecting the differences among traditions, S&P celebrates what they share in common. S&P affirms interconnectedness and oneness as the true nature of reality and acknowledges the active presence of Spirit in all aspects of everyday life. It believes in the power and potential of the Internet to create, support and sustain individual and group spiritual practice. It focuses upon personal and cultural resources that are expressive of the quest for meaning and purpose, wholeness and healing, commitment and community, contemplation and social activism. The mission of Spirituality & Practice is to serve people of all the world's religions and spiritual paths and those with no tradition through its website: SpiritualityandPractice.com.

Website: <http://www.spiritualityandpractice.com/>

43. Story of Stuff

The Story of Stuff is a community of 500,000 changemakers worldwide, working to build a healthier and just planet. It believes that together it's possible to create a society based on better not more, sharing not selfishness, community not division. You can be inspired by sharing its movies, participating in its study programmes, and taking part in its campaigns on the issues you care about. In December 2007, Annie Leonard and her friends at Free Range Studios put up a 20-minute movie, *The Story of Stuff* about the way we make, use, and throw away Stuff on the internet, unleashing a torrent of pent-up demand for honest conversation about the impacts of our consumer-crazed culture on people and the planet. As a result of the overwhelming response, Leonard founded the "The Story of Stuff Project" in 2008 to provide more information and ways to get involved. Since then, the project has released a best-selling book, co-creating a high school-level educational curricula called *Buy, Use, Toss*, developed a study programme for faith communities, and launched a hope-filled podcast series called *The Good Stuff* that chronicles the efforts of everyday changemakers. The Story of Stuff has also begun a collaborative pursuit of Solutions with the nearly 500,000 worldwide members of its community.

Website: <http://storyofstuff.org/>

44. Sustainability Institute

The Sustainability Institute was established in South Africa in 1999 by Eve Annecke and Mark Swilling. It provides a space for people to explore an approach to creating a more equitable society that lives in a way that sustains rather than destroys the eco-system within which all society is embedded. The focus has been combining practice with theory in a way that integrates ecology and equity in support of a sustainable South Africa, with special reference to ways of reducing and eradicating poverty. The Sustainability Institute forms part of the wider Lynedoch EcoVillage. This is an emerging ecologically designed socially-mixed community built around a learning precinct, the heart of which is the Lynedoch pre- and primary school attended by 450 children who come mainly from the families of farmworkers.

Learning for Sustainability (LFS), established in 2008 in partnership with the Sustainability Institute, is a fully accredited service provider and operates as a fully-fledged registered Further Education and Training College. LFS is built on the values of contributing towards community transformation through the integration of ecological learning; equity with a specific focus on social justice and poverty eradication.

The Sustainable Community Development Programme (SCD) aims to create resilient communities, who can sustain their livelihoods through community empowerment, participation and activism. SCD offers an accredited level 4 Community Development qualification.

Website: www.sustainabilityinstitute.net

45. TED (Technology, Entertainment and Design)

TED is a nonprofit devoted to spreading ideas, usually in the form of short, powerful talks (18 minutes or less). TED began in 1984 as a conference where Technology, Entertainment and Design converged, and covers almost all topics — from science to business to global issues — in more than 100 languages. Independently-run TEDx events help share ideas in communities around the world. TED is a global community, welcoming people from every discipline and culture who seek a deeper understanding of the world. TED believes in the power of ideas to change attitudes, lives and, ultimately, the world. TED.com has a clearinghouse of free knowledge from the world's most inspired thinkers — and a community of curious souls to engage with ideas and each other, both online and at TED and TEDx events around the world, all year long. TED is now owned by the Sapling Foundation, a private nonprofit foundation and Chris Anderson is its Curator. The goal of the Sapling Foundation is to foster the spread of great ideas in the belief that there is no greater force for changing the world than a powerful idea.

Website: <http://www.ted.com/>

46. Third World Network

Third World Network (TWN) is an independent non-profit, international network of organisations and individuals involved in issues relating to development, developing countries and North-South affairs. Formed in November 1984 in Penang, Malaysia to strengthen cooperation among development and environment groups in the South, TWN's objectives are to deepen the understanding of the development dilemmas and challenges facing developing countries and to contribute to policy changes in pursuit of just, equitable and ecologically sustainable development. TWN conducts research on economic, social and environmental issues pertaining to the South; publishes books and magazines; organises and participates in conferences, seminars and workshops; and provides a platform representing broadly Third World interests and perspectives at international fora, such as United Nations agencies, conferences and processes, WTO, the World Bank and IMF. TWN's International Secretariat is in Penang (Malaysia) with offices in Kuala Lumpur (Malaysia) and Geneva (Switzerland). The Latin America Regional Secretariat is located in Montevideo (Uruguay) and the African Regional Secretariat is in Accra (Ghana).

Website: <http://www.twinside.org.sg/>

47. Transcend Peace University

TRANSCEND is a Peace Development Environment Network with the aim to bring about a more peaceful world by using action, education/training, dissemination and research. TRANSCEND International was incorporated in August 1993 by the 1987 Right Livelihood laureate Johan Galtung and Fumiko Nishimura as a conflict mediation organisation. It has more than 400 scholars-practitioners from over 60 countries as members. Registered in Hawaii, it is a timely experiment in promoting peace by peaceful means throughout the world. It connects autonomous individuals and academic and research centers from all over the world with a focus on peace by peaceful means, development by developmental means and environment by eco-consistent means. More concretely, TRANSCEND practices mediation and peace-building around the world, with Manuals, a Code of Conduct, and Perspectives with diagnosis, prognosis and therapy for conflicts. The mission statement defines four pillars: To bring about a more peaceful world by using action, education/training, dissemination and research to handle conflicts with empathy, nonviolence and creativity, and media. It is on this basis, that members of "Transcend" strive to handle conflicts with constructive empathy, concrete non-violent means and creativity for mutually-beneficial outcomes.

Website: <https://www.transcend.org/tpu/>

48. Transition Towns Movement

The Transition Network was founded as a UK charity in 2006 -2007. A key concept within transition is the idea of a community-visioned, community-designed and community-implemented plan to proactively transition the community away from fossil fuels. The term “community” in this context includes all the key players — local people, local institutions, local agencies and the local council. The movement is an example of socio-economic localisation. These communities have started up projects in areas of food, transport, energy, education, housing, waste, arts, etc. as small-scale local responses to the global challenges of climate change, economic hardship and shrinking supplies of cheap energy. Together, these small-scale responses make up something much bigger, and help show the way forward for governments, business and the rest of us. The main aim of the project generally, and echoed by the towns locally, is to raise awareness of sustainable living and build local ecological resilience in the near future. Communities are encouraged to seek out methods for reducing energy usage as well as reducing their reliance on long supply chains that are totally dependent on fossil fuels for essential items. Over 1100 initiatives in 43 countries have been registered on the Transition Network website.

Website: <http://www.transitionnetwork.org/>

49. United Nations Days of Action

The United Nations observances contribute to the achievement of the purposes of the UN Charter and promote awareness of and action on important political, social, cultural, humanitarian or human rights issues. They provide a useful means for the promotion of international and national action and stimulate interest in United Nations activities and programmes. For international years and decades the UN Secretary General takes action to establish the preparatory process, evaluation and follow-up procedures. The majority of observances have been established by the UN General Assembly and some have been designated by UN specialised agencies. The first international day to be approved by the UN General Assembly was in 1950: Human Rights Day — to be observed on 10 December. The first international week was proclaimed in 1978 — the week starting 24 October (the day of the founding of the UN) — as a week devoted to fostering the objectives of disarmament (Disarmament Week). The first international year was proclaimed in 1959 — the World Refugee Year. The first UN decade was the United Nations Development Decade designated by the General Assembly in 1961.

Website: <http://www.un.org/en/events/observances/>

50. University for Peace

Headquartered in Costa Rica, the United Nations-mandated University for Peace was established in December 1980 as a Treaty Organisation by the UN General Assembly. As determined in the Charter of the University, the mission of the University for Peace is: “to provide humanity with an international institution of higher education for peace with the aim of promoting among all human beings the spirit of understanding, tolerance and peaceful coexistence, to stimulate cooperation among peoples and to help lessen obstacles and threats to world peace and progress, in keeping with the noble aspirations proclaimed in the Charter of the United Nations.” To ensure academic freedom, the University was established under its own Charter, approved by the General Assembly. It has allowed the University to move rapidly and to innovate, focusing its new, rigorous academic programme on the fundamental causes of conflict through a multidisciplinary, multicultural-oriented approach. The vision of UPEACE is to become a network of collaborating UPEACE centres and activities in different regions, guided from its headquarters in Costa Rica and cooperating with a large number of universities, NGOs and other partners on education and research for peace. UPEACE offers 11 masters’ programmes within three academic departments: 1) Environment and Development; 2) International Law, Human Rights and Gender; and 3) Peace and Conflict Studies.

Website: <http://www.upeace.org/>

51. Weeramantry Centre for Peace Education and Research

The Weeramantry Centre for Peace Education and Research, founded by the 2007 Right Livelihood laureate, Judge Christopher Weeramantry, is based in Sri Lanka and focuses on carrying out practical, educational and research projects with the aim of achieving universal understanding towards building a culture of peace. The Centre has done considerable work on Cross Cultural Understanding. Much of it is based on the work of Judge Weeramantry who has written on the principal religions, extracting from their common core of central teachings the great values which all people treasure such as human dignity, the human family, the peaceful settlement of disputes, the avoidance of war, assistance to those in distress.

Peace Studies is one of the three pillars of the structure of the Centre. The Centre explores peace studies from numerous perspectives and aims at reaching all levels of society. The Centre's programme also covers the peaceful resolution of disputes, conciliation, arbitration, mediation, equitable sharing of resources, the peace-related teachings of the major religions, fairness in contract and the spread of notions of Equality and Freedom. The Centre aims to raise awareness on International Law and simplify it so that its basic principles can be accessible to the public even school children.

Website: <http://www.wicper.org/>

52. Wendell Berry's 17 Rules for Sustainable Communities

Wendell Berry is an American poet, novelist, essayist, philosopher and farmer in Kentucky. He is a strong defender of family, rural communities, and traditional family farms. These underlying principles could be described as 'the preservation of ecological diversity and integrity, and the renewal, on sound cultural and ecological principles, of local economies and local communities.' Wendell Berry has developed 17 rules for the healthy functioning of sustainable local communities. [See: 17 Rules for Sustainable Communities by Wendell Berry].

In *The Art of the Commonplace: The Agrarian Essays of Wendell Berry*, he says "A proper community, we should remember also, is a commonwealth: a place, a resource, an economy. It answers the needs, practical as well as social and spiritual, of its members - among them the need to need one another. The answer to the present alignment of political power with wealth is the restoration of the identity of community and economy. (pg. 63, "Racism and the Economy")

Website: <http://howtomakeadifferencenow.blogspot.com/2010/06/wendell-berrys-17-rules-for-sustainable.htm>

53. World Future Council

The World Future Council (WFC) envisions a sustainable, just and peaceful future where universal rights are respected, and aims to be an ethical voice for the needs of future life and to pass on a healthy planet and just societies to our children and grandchildren. It has deep commitment to Future Generations, promising to do everything in its power to help sustain life on the Earth with all its beauty and diversity for future generations and to work for comprehensive peace between people and countries. To identify holistic solutions on a wide range of issues and to enable the application of these solutions, WFC has created programmes on: 1) Peace and disarmament, 2) Climate and energy, 3) Future justice, 4) Sustainable economics, and 5) Sustainable ecosystems. The World Future Council Foundation is a registered charitable foundation in Hamburg, Germany where the head office is located, and offices in Geneva, London and Johannesburg.

Website: <http://www.worldfuturecouncil.org/>

54. World Social Forum

The World Social Forum (WSF) developed as a response of the growing international movement to neo-liberal globalisation. The World Social Forum is “...an open meeting place for reflective thinking, democratic debate of ideas, formulation of proposals, free exchange of experiences and inter-linking for effective action, by groups and movements of civil society that are opposed to neo-liberalism and to domination of the world by capital and any form of imperialism, and are committed to building a society centred on the human person”. The Charter of Principles was established so as to guarantee the WSF as a permanent space and process for seeking the construction of alternatives of a worldwide nature. The World Social Forum is usually held in January to mark an opposition to the World Economic Forum in Davos, Switzerland. NGOs, academics, development thinkers and social activists come together at WSF to promote their alternative answers to world economic problems.

The first edition of the WSF was organised in Porto Alegre, Brazil, from January 25 to 30, 2001. At the WSF 2001, approximately 20,000 people from 117 countries attended. The WSF 2004 in Mumbai, India marked a major step in the global advance of the WSF process and saw the participation of over 100,000 delegates. The WSF process has grown over the years and is able to attract increasingly larger participation from across the globe. As a part of the WSF process of expansion at the world level, a number of regional and thematic forums have been organised since 2002.

Website: <http://www.wsfindia.org/>

55. YES! Magazine

Yes! Magazine reframes the biggest problems of our time in terms of their solutions. Online and in print, it outlines a path forward with in-depth analysis, tools for citizen engagement, and stories about real people working for a better world. Today's world is not the one we want—climate change, financial collapse, poverty, and war leave many feeling overwhelmed and hopeless. *YES! Magazine* empowers people with the vision and tools to create a healthy planet and vibrant communities by: Reframing issues and outlining a path forward; giving a voice to the people who are making change; Offering resources to use and pass along. It contains inspiring news, striking images, and powerful quotes. Located at Bainbridge Island, Washington, USA, the *YES! Magazine* is printed on 100 per cent post-consumer waste, chlorine-free paper and advertisement-free.

Website: <http://www.yesmagazine.org/about/about-yes>

III

PROJECTS OF HOPE: 155 RIGHT LIVELIHOOD CHAMPIONS

“In a world that is increasingly violent, wasteful and manipulative, every effort at developing islands of integrity, wells of hope and sparks of action must be welcomed, multiplied and linked.”

– Anwar Fazal

Projects of Hope” provides in a chronological order, a brief description about the work of the Right Livelihood laureates who are champions in addressing challenges like environmental pollution, nuclear war, abuse of basic human rights, poverty, over-consumption and spiritual poverty, and providing practical solutions.

This list also contains a statement by the Right Livelihood Foundation regarding what the award was given for. The Right Livelihood Awards were first given in 1980, and currently, there are 167 laureates from 62 countries.

2015

1. Tony de Brum & the People of the Marshall Islands (Marshall Islands)

Honorary Award “.....in recognition of their vision and courage to take legal action against the nuclear powers for failing to honour their disarmament obligations under the Nuclear Non-Proliferation Treaty and customary international law.”

Tony de Brum as Foreign Minister of the Marshall Islands, filed lawsuits against all nine nuclear weapons states in the International Court of Justice in 2014, seeking to hold them to account for their failure to abide by the provisions of the Nuclear Non-Proliferation Treaty (NPT) and customary international law. As architect of the Majuro Declaration for Climate Leadership, adopted in September 2013, Tony de Brum has also been instrumental in securing the commitment of Pacific Island States to adopt concrete measures to combat climate change.

2. Sheila Watt-Cloutier (Canada)

“...For her lifelong work to protect the Inuit of the Arctic and defend their right to maintain their livelihoods and culture, which are acutely threatened by climate change.”

Sheila Watt-Cloutier is one of the most outstanding advocates for the economic, social and cultural rights of the Inuit of the Arctic. As an elected representative of her people, administrator and advocate, Watt-Cloutier significantly contributed to an overhaul of the education system in Nunavik in Northern Quebec to make it more effective in meeting the needs of Inuit communities.. Through her advocacy, she has shifted the discourse around climate change by establishing how unchecked greenhouse gas emissions violate the collective human rights of the Inuit.



3. Kasha Jacqueline Nabagesera, Uganda

“...for her courage and persistence, despite violence and intimidation, in working for the right of LGBTI people to a life free from prejudice and persecution.”

Kasha Jacqueline Nabagesera has shed light on human rights violations, and has successfully used the judicial system to advance LGBTI rights. Despite violence and intimidation, she fearlessly campaigned against repressive laws, using a range of creative and innovative tools to continue breaking myths and stereotypes surrounding LGBTI people in Uganda and elsewhere.

4. Gino Strada / EMERGENCY, Italy

“...for his great humanity and skill in providing outstanding medical and surgical services to the victims of conflict and injustice, while fearlessly addressing the causes of war.”

From Afghanistan to Sudan, EMERGENCY, the organisation that Gino Strada, an Italian surgeon, co-founded in 1994, runs over 60 hospitals, clinics and first aid posts, often in collaboration with local governments and operating with the aim of transferring medical knowledge and expertise to local health service professionals. Strada and EMERGENCY have also campaigned forcefully against the Italian military involvement in the wars in Afghanistan and Iraq, and in a campaign that resulted in Italy banning the production and use of antipersonnel landmines in 1997.

2014

5. Edward Snowden, USA

Joint Honorary Award “... For his courage and skill in revealing the unprecedented extent of state surveillance violating basic democratic processes and constitutional rights.”

Edward Snowden is an American technologist, and former CIA officer and NSA contractor. When he discovered classified evidence the U.S. government was, contrary to its public statements, secretly operating a global system of mass surveillance in violation of human rights standards and international law, he revealed it to the press, an act for which his home country is pursuing him on criminal charges. His actions have precipitated an intense global debate on privacy and surveillance.

6. Alan Rusbridger, UK

Joint Honorary Award “... For building a global media organisation dedicated to responsible journalism in the public interest, undaunted by the challenges of exposing corporate and government malpractices.”

Alan Charles Rusbridger is a British journalist, author and editor of the Guardian, who has been setting benchmarks in journalism for many years. During his editorship the paper has fought a number of high-profile battles over libel and press freedom, including cases involving Wikileaks and the News of the World phone hacking scandal. In 2013, Rusbridger played a leading role in publishing the surveillance revelations of Edward Snowden, persisting in this endeavour in the face of fierce government pressure.

7. Asma Jahangir, Pakistan

“...For defending, protecting and promoting human rights in Pakistan and more widely, often in very difficult and complex situations and at great personal risk.”

Asma Jahangir, Pakistan’s leading human rights lawyer for three decades, has shown incredible courage in defending the most vulnerable Pakistanis – women, children, religious minorities and the poor. Having founded the first legal aid centre in

Pakistan in 1986, Jahangir has courageously taken on very complicated cases and won. She made history when she was elected as the first female President of the Supreme Court Bar Association of Pakistan in 2010.

8. Basil Fernando / AHRC, Hong Kong SAR, China

“... For his tireless and outstanding work to support and document the implementation of human rights in Asia.”

Basil Fernando, a leading Asian human rights defender, and the Asian Human Rights Commission (AHRC) have developed one of the world’s most sophisticated “Urgent Appeals” systems. Through its Human Rights School and training initiatives, the AHRC has educated countless lawyers and activists on the principles of fair trial and the rule of law, thereby greatly advancing an Asian movement working towards the realisation of human rights for all.

9. Bill McKibben / 350.org, USA

“...for mobilising growing popular support in the USA and around the world for strong action to counter the threat of global climate change.”

Bill McKibben, one of the world’s leading environmentalists, initiated and built the first planet-wide, grassroots climate change movement. With the organisation 350.org at its core, this movement has spread awareness and mobilised political support for urgent action to mitigate the climate crisis that is already unfolding.

2013

10. Paul Walker, USA

“...For working tirelessly to rid the world of chemical weapons.”

Dr. Paul Walker is one of the most effective advocates for the abolition of chemical weapons. His leadership has helped to safely and verifiably eliminate more than 55,000 metric tons of chemical weapons from six declared national arsenals.

11. Raji Sourani, Palestine

“...For his unwavering dedication to the rule of law and human rights under exceptionally difficult circumstances.”

As the most prominent human rights lawyer based in the Gaza Strip, Raji Sourani established the Palestinian Centre for Human Rights to document and investigate human rights violations committed in the Occupied Territories, and has defended countless victims before Israeli courts.

12. Denis Mukwege, Democratic Republic of Congo

“...For his courageous work healing women survivors of war-time sexual violence and speaking up about its root causes.”

Dr. Denis Mukweg, a gynaecologist has treated tens of thousands of rape victims in the war-torn region of Kivu in the Democratic Republic of Congo (DRC). Despite attacks on his life, Denis Mukwege speaks up tirelessly to raise awareness about the realities of the Congolese war and its grave, lasting consequences for girls and women.

13. Hans Herren / Biovision Foundation, Switzerland

“...For his expertise and pioneering work in promoting a safe, secure and sustainable global food supply”.

One of the world’s leading experts on biological pest control and sustainable agriculture, Dr Hans R. Herren is helping farmers in Africa to combat hunger, poverty and disease through ecologically sound agriculture with his Swiss-based Biovision Foundation.

14. Hayrettin Karaca, Turkey

Honorary Award “...For a lifetime of tireless advocacy and support for the protection and stewardship of our natural world, combining successful entrepreneurship with effective environmental activism.”

Considered the grandfather of the Turkish environmental movement, Hayrettin Karaca is a leading educator and activist for environmental protection in Turkey. The environmental foundation TEMA, which he co-founded, is now a nation-wide-movement to protect soil and natural habitats.

15. Sima Samar, Afghanistan

“...For her longstanding and courageous dedication to human rights, especially the rights of women, in one of the most complex and dangerous regions in the world.”

Sima Samar is a doctor for the poor, an educator of the marginalised and defender of the human rights of all in Afghanistan. She has operated more than 100 schools, a university, and 15 clinics and hospitals dedicated to providing education and healthcare, particularly focusing on women and girls. She served in the Interim Administration of Afghanistan and established the first-ever Ministry of Women’s Affairs. Since 2004, she has chaired the Afghanistan Independent Human Rights Commission that holds human rights violators accountable, a commitment that has put her own life at great risk.

16. Gene Sharp, USA

“For developing and articulating the core principles and strategies of nonviolent resistance and supporting their practical implementation in conflict areas around the world.”

Gene Sharp is the world’s foremost expert on nonviolent revolution and has been described as the “Machiavelli of nonviolence”. In a lifetime of academic work, he has established nonviolent action and people power as a successful means of political change.

17. Campaign Against Arms Trade (CAAT), UK

“...For their innovative and effective campaigning against the global trade in arms.”

The Campaign Against Arms Trade (CAAT) has since 1974 worked tirelessly to end UK arms exports by increasing public awareness of the arms trade and relentless advocacy. CAAT has exposed the corruption, hypocrisy and lethal consequences around this trade and has been instrumental in holding the UK government and arms companies to account for the same.

18. Huang Ming, China

Honorary Award “... For his outstanding success in the development and mass deployment of cutting edge technologies for harnessing solar energy, thereby showing how dynamic emerging economies can contribute to resolving the global crisis of anthropogenic climate change.”

Huang Ming is a visionary, dedicated, and passionate entrepreneur and changemaker in the field of solar thermal energy. He set up the Solar Valley in Dezhou as a national and global example for solar as a realistic alternative to fossil and nuclear energy and rising CO₂ emissions. In 2005, Huang Ming was instrumental in getting the Renewable Energy Law passed in China, thus building a strong case for his country to take a leading role in preventing growing climate chaos.

19. Jacqueline Moudeina, Chad

“...For her tireless efforts at great personal risk to win justice for the victims of the former dictatorship in Chad and to increase awareness and observance of human rights in Africa.”

Jacqueline Moudeina is a lawyer who works fearlessly to bring the former Chadian dictator Hissène Habré to justice making sure that those who committed crimes do not go unpunished. With her commitment to justice as prerequisite for reconciliation and her dedication to intervene from the grassroots level up to international jurisdiction, she has made a prominent and crucial contribution to winning respect for human rights in Africa.

20. GRAIN, International

“...For their worldwide work to protect the livelihoods and rights of farming communities and to expose the massive purchases of farmland in developing countries by foreign financial interests.”

GRAIN is an international non-profit organisation that works to support small farmers and movements in their struggles for community-controlled and biodiversity-based food systems. In recent years, GRAIN has been at the forefront of documenting, and denouncing, the rapidly accelerating phenomenon of land grabbing.

21. Ina May Gaskin, USA

“For her whole life’s work teaching and advocating safe, woman-centred childbirth methods that best promote the physical and mental health of mother and child.”

Called “the most famous midwife in the world”, Gaskin combines scientific evidence and analysis with her own broad experience in exercising natural medicine. Gaskin is a role model for midwives who still dare to think in different paths, trying to implement more humane obstetrics in their countries, and providing women with the chance to choose the way of giving birth that seems right for them.

2010

22. Nnimmo Bassey, Nigeria

“...for revealing the full ecological and human horrors of oil production and for his inspired work to strengthen the environmental movement in Nigeria and globally.”

Nnimmo Bassey is one of Africa’s leading advocates and campaigners for the environment and human rights. Bassey has stood up against the practices of multinational corporations in his country and the environmental devastation they leave behind destroying the lives and ignoring the rights of the local population.

23. Erwin Kräutler, Brazil

“...for a lifetime of work for the human and environmental rights of indigenous peoples and for his tireless efforts to save the Amazon forest from destruction.”

Erwin Kräutler, a Catholic Bishop motivated by liberation theology, is one of Brazil’s most important defenders of and advocates for the rights of indigenous peoples. He also plays an important role in opposing one of South America’s largest and most controversial energy projects: the Belo Monte dam.

24. Shrikrishna Upadhyay / SAPPROS, Nepal

“...for demonstrating over many years the power of community mobilisation to address the multiple causes of poverty even when threatened by political violence and instability.”

Shrikrishna Upadhyay is a Nepalese development practitioner who has empowered more than a million people in rural Nepal to work for the improvement of their living conditions. A strong advocate of local self-governance, he has demonstrated that poverty can be eradicated if the poor are mobilised and organised.

25. Physicians for Human Rights – Israel

“...for their indomitable spirit in working for the right to health for all people in Israel and Palestine.”

Physicians for Human Rights-Israel (PHRI) is an organisation of Israeli and Palestinian that lobbies the state of Israel, demanding that all residents of Israel and Palestine get the same access and right to health care regardless their legal status, nationality, ethnicity or faith. PHRI also provides health services to those residents of Israel and the occupied Palestinian territory who otherwise would not receive proper health care.

2009

26. David Suzuki, Canada

“for his lifetime advocacy of the socially responsible use of science, and for his massive contribution to raising awareness about the perils of climate change and building public support for policies to address it.”

David Suzuki is a brilliant scientist and communicator about science. Through his books and broadcasts he has stressed the dangers, as well as the benefits, of scientific research and technological development. He has campaigned for social responsibility in science and about the grave threat to humanity of climate change and about how it can be reduced.

27. René Ngongo, Democratic Republic of Congo

“...for his courage in confronting the forces that are destroying the Congo’s rainforests and building political support for their conservation and sustainable use.”

Since 1994, including through the civil war from 1996-2002, René Ngongo has engaged, at great personal risk, in popular campaigning, political advocacy and practical initiatives to confront the destroyers of the Congo rainforest and help create the political conditions that could halt its destruction and bring about its conservation and sustainable use.

28. Alyn Ware, New Zealand

“...for his effective and creative advocacy and initiatives over two decades to further peace education and to rid the world of nuclear weapons.”

Alyn Ware is one of the world’s most effective peace workers, who has led key initiatives for peace education and nuclear abolition in New Zealand and internationally through Parliamentarians for Nuclear Non-proliferation and Disarmament.

29. Catherine Hamlin, Ethiopia

“...for her fifty years dedicated to treating obstetric fistula patients, thereby restoring the health, hope and dignity of thousands of Africa’s poorest women.”

Catherine Hamlin came to Ethiopia from Australia in 1959 to work as an obstetrician and gynecologist at a hospital in Addis Ababa. With her husband Reginald she pioneered the surgical treatment of obstetric fistula. The Hamlins built their own hospital in Addis, where women are treated free of charge. The facilities include reception hostels for the women, who come from all over the country, and a rehabilitation centre for the badly injured. They have also established regional centres to make the treatment more widely accessible and a midwifery school to help prevent obstetric fistula occurring in the first place.

2008

30. Krishnammal Jagannathan, LAFTI, India

“...for two long lifetimes of work dedicated to realising in practice the Gandhian

vision of social justice and sustainable human development, for which they have been referred to as 'India's soul'."

Krishnammal Jagannathan and Sankaralingam Jagannathan are two lifelong activists for social justice, and for sustainable human development, serving the needs of Dalits, landless and those threatened by the greed of landlords and multinational corporations.

31. Amy Goodman, USA

"...for developing an innovative model of truly independent political journalism that brings to millions of people the alternative voices that are often excluded by mainstream media."

In 1996 Amy Goodman launched the daily one-hour news broadcast "Democracy Now!" which seeks to give voice to the voiceless. It provides hard-hitting, independent, breaking coverage of war and peace, US domestic and foreign policy and struggles for social, racial, economic, gender and environmental justice in the USA and abroad.

32. Asha Hagi Elmi, Somalia

"...for continuing to lead at great personal risk the female participation in the peace and reconciliation process in her war-ravaged country."

At great personal risk, Asha Hagi has fought for women to have a voice in the decisions that affect them. She has mobilized women in the cause of peace across clan and political divides and continues to play a vital role in mediating across warring clans in the on-going peace process.

33. Monika Hauser, Germany

"...for her tireless commitment to working with women who have experienced the most horrific sexual violence in some of the most dangerous countries in the world, and campaigning for them to receive social recognition and compensation."

Monika Hauser is the founder of Medica Mondiale, which works to prevent and punish sexual violence against women and girls in wartime and to assist the survivors. Hauser and her colleagues have helped over 70,000 traumatised women and girls in war and post-war crisis zones in Bosnia and Herzegovina, Kosovo, DR Congo, Liberia and Afghanistan, often despite great risks to their own security.

2007

34. Christopher Weeramantry, Sri Lanka

"...for his lifetime of groundbreaking work to strengthen and expand the rule of international law."

Christopher Weeramantry is a world-renowned legal scholar and a former Vice-President of the International Court of Justice, who has played a crucial role in strengthening and expanding the rule of international law; he used it to address current global challenges such as the continued threat of nuclear weapons, the protection of human rights and the protection of the environment.

35. Dekha Ibrahim Abdi, Kenya

"... for showing in diverse ethnic and cultural situations how religious and other differences can be reconciled, even after violent conflict, and knitted together through a cooperative process that leads to peace and development."

A global peacemaker from rural Kenya, Dekha Ibrahim Abdi engaged in peace work and conflict resolution in many of the world's most divided countries. Her comprehensive methodology combined grassroots activism, a soft but uncompromising leadership, and a spiritual motivation drawing on the teachings of Islam.

36. Percy and Louise Schmeiser, Canada

“... for their courage in defending biodiversity and farmers’ rights, and challenging the environmental and moral perversity of current interpretations of patent laws.”

With their fight against Monsanto’s abusive marketing practices, Percy and Louise Schmeiser have given the world a wake-up call about the dangers to farmers and biodiversity everywhere from the growing dominance and market aggression of companies engaged in the genetic engineering of crops.

37. Grameen Shakti, Bangladesh

“... for bringing sustainable light and power to thousands of Bangladeshi villages, promoting health, education and productivity.”

Grameen Shakti was created in 1996 to promote and supply renewable energy technology at an affordable rate to rural households of Bangladesh and has shown that solar energy applications can be scaled up massively and rapidly to provide an affordable and climate-friendly energy option for the rural poor.

2006

38. Francisco (‘Chico’) Whitaker Ferreira, Brazil

Honorary Award “...for a lifetime’s dedicated work for social justice that has strengthened democracy in Brazil and helped give birth to the World Social Forum, showing that ‘another world is possible’.”

Francisco (‘Chico’) Whitaker Ferreira has worked for democracy and against corruption throughout his life, both at home and in exile. He is one of the key people behind the burgeoning World Social Forum.

39. Daniel Ellsberg, USA

“...for putting peace and truth first, at considerable personal risk, and dedicating his life to inspiring others to follow his example.”

Daniel Ellsberg is a former Pentagon official, who followed his conscience and leaked secret information about the US government lies on the war in Vietnam - the so-called Pentagon papers. Ellsberg has ever since campaigned for peace and encouraged others to speak truth to power.

40. Ruth Manorama, India

“...for her commitment over decades to achieving equality for Dalit women, building effective and committed women’s organisations and working for their rights at national and international levels.”

Ruth Manorama is India’s most effective organiser of Dalit women, belonging to the ‘scheduled castes’ sometimes also called ‘untouchables’.

41. Festival Internacional de Poesía de Medellín, Columbia

“for showing how creativity, beauty, free expression and community can flourish amongst and overcome even deeply entrenched fear and violence.”

The International Poetry Festival of Medellín is one of the largest and most prestigious poetry festivals in the world. It started in 1991, when Medellín was one of the most dangerous and violent cities in the world. Through poetry readings in the streets, people have reclaimed their city.

2005

42. Francisco Toledo. Mexico

Honorary Award “... for devoting himself and his art to the protection and enhancement of the heritage, environment and community life of his native Oaxaca.”

For more than twenty years, Francisco Toledo, a Zapotec, has been concerned with the well-being of the Oaxacan community and has devoted much of his wealth to this purpose. He is an untiring promoter, sponsor and disseminator of the cultural values of his native state, turning its main town into a dynamic centre for the visual arts and literature.

43. Maude Barlow, Canada

Joint Award “...for their exemplary and longstanding worldwide work for trade justice and the recognition of the fundamental human right to water.”

In 1985, Marlow founded the Council of Canadians, Canada’s largest citizens’ advocacy organisation, which works to safeguard Canada’s universal social security system and its water and energy heritage, where she has served as the elected chairperson since 1988. It has also been a leading voice in the international search for a more just and sustainable trade system and through its Blue Planet Project, fights for the universal right to water.

44. Tony Clarke, Canada

Joint Award “...for their exemplary and longstanding worldwide work for trade justice and the recognition of the fundamental human right to water.”

Both Maude Barlow and Tony Clarke are long-term activists on trade and justice issues, now with a special focus on water. Together, they played a key role in building opposition to, and defeating, the Multilateral Agreement on Investment (MAI) and in campaigning against the World Trade Organisation (WTO)’s free-trade agenda, especially at Seattle (1999) and Cancun (2003). They have also been important innovators in crossborder organising, shown in their work against the MAI and WTO; in creating democratic models of organising and in bringing new issues to the forefront of the movement, as with NAFTA, the MAI and water and in developing credible alternatives.

45. Roy Sesana/First People of the Kalahari, Botswana

“...for resolute resistance against eviction from their ancestral lands, and for upholding the right to their traditional way of life.”

Roy Sesana is also known as Tobee Tcori - his Bushman name. He is a leader of the Gana, Gwi and Bakgalagadi ‘Bushman’. As such, he is one of their most eloquent spokespeople. He spent a few years as a labourer in South Africa before returning to the central Kalahari in 1971, to train as a traditional healer.

46. Irene Fernandez, Malaysia

“... for her outstanding and courageous work to stop violence against women and abuses of migrant and poor workers.”

Irene Fernandez was a Malaysian campaigner for the rights of the poorest: migrant workers, farm workers, domestic workers, prostitutes and AIDS sufferers. She continued working, even when a conviction and year’s prison sentence hung over her head on the trumped-up charge of “maliciously publishing false news”.

2004

47. Swami Agnivesh, India

Joint Honorary Award “...for promoting over many years in South Asia the values of religious and communal co-existence, tolerance and mutual understanding.”

Swami Agnivesh gained law and business management degrees, became a lecturer in Calcutta and for a while also practised law. In 1968 he became a full-time worker of the Arya Samaj, a Hindu reformist movement, and two years later became a sanyasi, renouncing worldly possessions and becoming, in the process, Swami Agnivesh. He has worked on a number of social issues, including child and bonded

labour, inclusion of “untouchables” in Indian religious society, women’s rights, and religious tolerance and reconciliation.

48. Asghar Ali Engineer, India

Joint Honorary Award “...for promoting over many years in South Asia the values of religious and communal co-existence, tolerance and mutual understanding.”

Asghar Ali Engineer founded the Centre for Study of Society and Secularism (CSSS) in 1992, to spread the spirit of communal harmony, to study problems in the area and organise interfaith dialogues. To this end, CSSS undertakes research, organizes seminars, conducts training and mass awareness programmes, and publishes books and pamphlets and networks with other organisations.

49. Memorial, Russia

“...for showing, in traumatic times, the importance of understanding the historical roots of human rights abuse, to secure respect for them in the future.”

Memorial is the short name of the international volunteer public organisation “MEMORIAL Historical, Educational, Human Rights and Charitable Society”. It was founded at the end of the 1980s as a result of a major movement in October 1988, which took the form of Initiative Groups appearing in Moscow, St. Petersburg and other cities.

50. Bianca Jagger, Nicaragua

“...for her dedicated commitment and campaigning for human rights, social justice and environmental protection.”

Bianca Jagger is a Nicaraguan-born social and human rights advocate. She studied political science in France at the Paris Institute of Political Studies. She has worked to promote and protect human rights across the globe, participating in fact-finding missions, advocating for victims of war and poverty, and calling for greater environmental protection.

51. Raúl Montenegro, Argentina

“...for his outstanding work with local communities and indigenous people to protect the environment and natural resources.”

Raúl Montenegro was the principal founder of FUNAM (Environment Defence Foundation) in 1982, and has been its President since 1995. Since 1980, Montenegro has been involved in a range and number of environmental activities, which include: anti-nuclear, national parks, disposal of toxic waste, pollution by chemicals and high-voltage power lines, forests, wildlife and biodiversity, water, environment, environment education and legislation.

2003

52. David Lange, New Zealand

Honorary Award “...for his steadfast work over many years for a world free of nuclear weapons.”

David Lange was a New Zealand lawyer and politician, internationally well-known for his lifelong commitment to a world free of nuclear weapons; former New Zealand Prime Minister, he brought the case of his country to the attention of the world’s public opinion, opposing the US nuclear policy and becoming the champion of peace groups around the world.

53. Walden Bello, Philippines

Joint Award “...for his outstanding efforts in educating civil society about the effects of corporate globalisation, and how alternatives to it can be implemented.”

Walden Bello is one of the leading critics of the current model of economic

globalisation, combining the roles of intellectual and activist. As a human rights and peace campaigner, academic, environmentalist and journalist, and through a combination of courage as a dissident, with an extraordinary breadth of published output and personal charisma, he has made a major contribution to the international case against corporate-driven globalisation.

54. Nicanor Perlas, Philippines

Joint Award “...for his outstanding efforts in educating civil society about the effects of corporate globalisation, and how alternatives to it can be implemented.”

Nicanor Perlas is a Filipino activist, editor and publisher of the internet-based news and analysis service TruthForce! and founder of the Centre for Alternative Development Initiatives (CADI). He has been running campaigns against nuclear power plants and pesticides, becoming one of the Philippines’ environmental leaders. During the late 1990s, Perlas’ focus has almost exclusively been on social movements and their power to change the world, educating civil society about the effects of corporate globalisation.

55. Citizens’ Coalition for Economic Justice (CCEJ), South Korea

“...for its rigorous wide-ranging reform programme, based on economic and social justice, accountability and reconciliation with North Korea.”

The CCEJ is a Korean citizens’ movement working for economic justice, environmental protection, democratic and social development and reunification of the divided Korean peninsula. Founded in 1989, it was Korea’s first fully-fledged citizens’ organization and is now one of its most influential. It has 35,000 members and 35 local branches, and its work is carried out by about 50 staff nationwide, with the guidance and support of about 150 specialists who serve on the 17 subcommittees of the Policy Research Committee. The subcommittees cover subjects such as Banking, Local Autonomy, Finance and Taxation and Welfare.

56. Dr. Ibrahim Abouleish, Egypt

“...for a 21st century business model which combines commercial success with social and cultural development.

Egyptian Dr. Ibrahim Abouleish started his career in pharmaceutical research and in 1977 he founded SEKEM, a comprehensive development initiative to address the country’s crumbling health, educational and cultural preservation capacities. Over the years, SEKEM has broadened its scope, also becoming the first entity to develop biodynamic farming methods in Egypt. It contributed to the comprehensive development of Egyptian society, Dr. Abouleish has introduced a business model which combines commercial success with social and cultural development.

2002

57. Martin Green, Australia

Honorary Award “...for his dedication and outstanding success in the harnessing of solar energy, the key technological challenge of our age.”

Martin Green was born in Brisbane and completed his PhD on a Commonwealth Scholarship at McMaster University in Canada, where he specialised in solar energy. In 1974, at the University of New South Wales, he initiated the Solar Photovoltaics Group which soon worked on the development of silicon solar cells.

58. Centre Jeunes Kamenge (CJK), Burundi

“...for their exemplary courage and compassion in overcoming ethnic divisions during civil war so that young people can live and build a peaceful future together.”

Socio-political difficulties inherited from the past with long standing ethnic tensions and nine years of civil war in Burundi have brought fear among people

and many, many deaths. The impoverished northern neighbourhoods of the town of Bujumbura have experienced their share of these atrocities, plus other problems particularly common to youth in such towns: alcoholism, drug abuse, prostitution, AIDS, unemployment, criminality and general hopelessness. This is the context of the work of the Centre Jeunes Kamenge (CJK).

59. Kvinna Till Kvinna, Sweden

“...for its successes in addressing ethnic hatred by helping war-torn women to be the major agents of peace-building and reconciliation.”

The Kvinna till Kvinna Foundation has a broad agenda within the areas of women's rights and peace. The Foundation strengthens the organisation of women in conflict regions by collaborating with women's organisations and supporting their work to promote women's rights and peace.

60. Martín Almada, Paraguay

“...for his outstanding courage in bringing torturers to justice, and promoting democracy, human rights and sustainable development.”

Together with his first wife, Professor Celestina Perez de Almada, he founded the Instituto “Juan Baptista Alberdi” in his home town of San Lorenzo to promote conscientisation and cooperative development, which was violently suppressed under the dictatorship of General Stroessner in 1974. He wrote his book, *Paraguay: la Carcel Olvidada, el Pais Exiliado*, about his experiences in prison, which was published in 1978, having an enormous impact in international human rights circles. During his exile, he campaigned relentlessly on human rights issues.

2001

61. José Antonio Abreu, Venezuela

“...for achieving a unique cultural renaissance, bringing the joys of music to countless disadvantaged children and communities.”

In 1975, José Antonio Abreu founded National System of Children and Youth Orchestras of Venezuela, which uses music education to help kids from impoverished circumstances achieve their full potential and learn values that favor their growth.

62. Uri and Rachel Avnery/Gush Shalom, Israel.

“...for their unwavering conviction, in the midst of violence, that peace can only be achieved through justice and reconciliation.”

Peace activists Uri and Rachel Avnery are two of the main founders of Gush Shalom, a peace movement that saw the light in Israel in 1993. The movement has been campaigning against the further extension of Israeli Settlements in the Occupied Territories and also against the continuing demolition of Arab houses. Among others, it advocates for the Israeli withdrawal from all the Occupied Territories, the recognition of the PLO as the Palestinians' representative and their right to establish their own independent state.

63. Leonardo Boff, Brazil

“...for his inspiring insights and practical work to help people realise the links between human spirituality, social justice and environmental stewardship.”

Leonardo Boff, Brazilian theologian and priest, was one of the founders of Liberation Theology. Silenced twice by the Vatican, he is still active as a lay priest in poor communities, helping people find a vision that encompasses social justice, human spirituality and most recently also ecology. His work can be seen in “comunidades de base” or ‘Base Christian Communities’ and also found in the more than 70 books he has written.

64. Trident Ploughshares (TP), United Kingdom

“...for providing a practical model of principled, transparent and non-violent direct action dedicated to ridding the world of nuclear weapons.”

Trident Ploughshares (TP) is a non-violent, direct campaign aiming at disarming the UK Trident nuclear weapons system. It starts from the premise that this system is not only immoral, but also illegal. Officially founded in 1998, it requested not just the immediate removal of British Trident submarines, but also that Britain and its NATO allies worked together to free Europe from all the tactical nuclear weapons on its territory.

2000

65. Tewelde Berhan, Ethiopia

“...for his exemplary work to safeguard biodiversity and the traditional rights of farmers and communities to their genetic resources.”

Tewelde Berhan was instrumental in securing recommendations from the Organisation of African Unity (OAU), encouraging African countries to develop and implement community rights, a common position on Trade-Related Aspects of Intellectual Property Rights (TRIPS) and a clear stance against patents on life. Berhan also guided the drafting of the OAU model legislation for community rights, which is now used as the common basis for all African countries.

66. Munir, Indonesia

“...for his courage and dedication in fighting for human rights and the civilian control of the military in Indonesia.”

Munir was born in 1965 and was active on human rights issues even as a law student. After obtaining a law degree from Brawijaya University, he worked for the East Java Branch of the Indonesian Legal Aid Foundation (YLBHI), and during the 1990s was legal counsel for a number of victims of official violence and repression. He then led YLBHI's operational division.

67. Birsal Lemke, Turkey

“...for her long-standing struggle to protect her country from the devastation of cyanide-based gold mining.”

From 1987-90, Birsal Lemke was a Board member of the Green Party in Turkey. In 1990 she founded the Citizens' Initiative HAYIR (No) against gold-mining projects.

68. Wes Jackson/The Land Institute, USA

“...for his single-minded commitment to developing an agriculture that is both highly productive and truly ecologically sustainable.”

The Land Institute (TLI) is a private, non-profit organisation established in rural Kansas in 1976. Wes Jackson, geneticist-agronomist, was its co-founder, abandoning academic life to pursue his vision of a natural farming system based on perennial crops.

1999

69. Hermann Scheer, Germany

Honorary Award “...for his indefatigable work for the promotion of solar energy worldwide.”

Hermann Scheer, founder of EUROSOLAR, the European Association for Solar Energy, promoted the development of solar energy worldwide, starting from the premise that the main obstacle to an economic system entirely based on renewable energy is mainly political.

70. Juan Garcés, Spain

“...for his long-standing efforts to end the impunity of dictators.”

Spanish lawyer, Juan Garcés became Salvador Allende’s personal adviser, the only one still alive after the military coup of 1973. Garcés was forced to leave the country and went to France, where he wrote a number of books and articles about the Allende years, most famously *Allende and the Chilean Experience* (1976) and *Democracy and counter revolution* (1975). He returned to Spain after the fall of Franco. He spent a considerable amount of energy and money in taking forward the Pinochet case first and the Franco case afterwards, struggling against unaccountability and in crimes against humanity and showing that it is possible to end the impunity of dictators.

71. Consolidation of the Amazon Region (COAMA), Columbia

“...for showing how indigenous people can improve their livelihood, sustain their culture and conserve their rainforests.”

The Consolidation of the Amazon Region (COAMA) is a group of Colombian NGOs struggling for the recognition of indigenous rights and their crucial role in the conservation of the world’s tropical rainforests.

72. Grupo de Agricultura Orgánica (GAO), Cuba

“...for showing that organic agriculture is a key to both environmental sustainability and food security.”

The Grupo de Agricultura Orgánica (GAO) was founded in Cuba at a time when the country was facing its most serious food crisis since the revolution. The solution that GAO developed was based on the use of organic farming systems, leading to a permanent transformation of Cuban agriculture.

1998

73. International Baby Food Action Network (IBFAN)

“...for its committed and effective campaigning in support of breastfeeding.”

The International Baby Food Action Network (IBFAN) is a network of organisations and activists founded in 1979 has 200 affiliates in more than 100 countries and is the oldest single issue network in the world. It addresses infant feeding and health issues with a common aim: improving breast feeding rates, reducing dependence on industrial artificial milk products and protecting women’s and families’ freedom of choice based on full, unbiased information and support, free from commercial influences.

74. Samuel Epstein, USA

“...for his exemplary life of scholarship wedded to activism on behalf of humanity.”

Samuel Epstein has emerged as a leading international authority on the causes and prevention of cancer by identifying and preventing avoidable exposures to carcinogens in consumer products, air, water and the work place, on which he has conducted extensive basic and applied scientific research.

75. Juan Pablo Orrego, Chile

“...for his personal courage, self-sacrifice and perseverance in working for sustainable development in Chile.”

Juan Pablo Orrego was born in 1949, and has a Masters in Environmental Studies (1986). At a younger age he was a composer and singer in a popular urban folklore group. The Grupo de Acción por el Biobío (GABB) which Juan Pablo Orrego helped establish in 1991, campaigned to stop the construction of six dams in the Biobío River in southern Chile, one of South America’s most spectacular rivers and of great ecological significance. Its watershed is also home to the Pehuenche indigenous people, numbering about 10,000.

76. Katarina Kruhonja, Croatia

Joint Award “...for their dedication to a long-term process of peace-building and reconciliation in the Balkans.”

Katarina is one of the founders of the Centre for Peace, Non-Violence and Human Rights in Osijek in the East Slavonia region of Croatia. She is a physician and was the nationally recognized senior specialist in nuclear medicine in Osijek hospital.

77. Vesna Terselic, Croatia

Joint Award “...for their dedication to a long-term process of peace-building and reconciliation in the Balkans.”

Vesna Terselic was largely responsible for founding the Croatian Anti-War Campaign (ARK) in 1991 and has been for some years its National Coordinator, and she became intensively involved with environmental issues.

1997

78. Joseph Ki-Zerbo, Burkina Faso

“...for a lifetime of scholarship and activism that has identified the key principles and processes by which Africans can create a better future.”

Joseph Ki-Zerbo focused his work on endogenous development, founding the Centre d'Études pur le Développement Africain (CEDA). One of his main goals was inspiring other Africans to pursue development projects which integrated ecological preservation, social praxis and cultural identity.

79. Jinzaburo Takagi, Japan

Joint Award “...for serving to alert the world to the unparalleled dangers of plutonium to human life.”

After working for the nuclear industry, Jinzaburo Takagi put his energy and knowledge at the service of environment protection, with special emphasis on the fight against the nuclear threat, topic on which he extensively wrote. His advocacy activity contributed to the recent scale-down of Japan's plutonium programme, while abroad he helped other Asian NGOs to get correct scientific information on the risks and environmental implications of nuclear energy.

80. Mycle Schneider, France

Joint Award “...for serving to alert the world to the unparalleled dangers of plutonium to human life.”

Mycle Schneider set up WISE-Paris in 1983, as the French connection of the World Information Service on Energy (WISE) International. From 1990, it worked independently.

81. Michael Succow, Germany

“...for his commitment to safeguard natural eco-systems and areas of outstanding natural value for future generations.”

Michael Succow has dedicated his life to nature conservation issues at home and abroad, and has also been very active in promoting scientific research, ecological education, so as to create environmental NGOs in the relevant areas and to ensure the full participation of the local population.

82. Cindy Duehring, USA

“...for putting her personal tragedy at the service of humanity by helping others understand and combat the risks posed by toxic chemicals.”

Severely poisoned by a gross misapplication of pesticides in her apartment, Cindy Duehring intensively campaigned for the rights of chemically injured people, raising awareness on the effect of chemicals on human health.

83. Herman Daly, USA

Honorary Award “...for defining a path of ecological economics that integrates the key elements of ethics, quality of life, environment and community.”

Herman Daly was one of the key figures in the foundation of the International Society for Ecological Economics (ISEE) and served as Associate Editor of its journal *Ecological Economics*. Daly’s professional concerns have been two: the relationship of the economy and the environment, and the relationship of the economy to ethics.

84. The Committee of Soldiers’ Mothers of Russia (CSMR), Russia

“...for their courage in upholding the common humanity of Russians and Chechens and opposing the militarism and violence in Chechnya.”

CSMR was founded in 1989 and officially registered the same year by 300 mothers of soldiers, whose initial aim was to campaign for their sons to return home early from military service in order to resume their studies. They succeeded in bringing home nearly 180,000 young men for this purpose.

85. Kerala Sastra Sahitya Parishad (KSSP), India

“...for its major contribution to a model of development rooted in social justice and popular participation.”

The foundation of KSSP, which literally means Science Writers’ Forum of Kerala, can be traced back to that of a Science Literary Forum in 1957 by a group of concerned activists and science writers. KSSP, established in 1962 has become a movement for the mass dissemination of science in Kerala.

86. George Vithoulkas, Greece

“...for his outstanding contribution to the revival of homeopathic knowledge and the training of homeopaths to the highest standards.”

George Vithoulkas is promoting homeopathic medicine through the Center of Homeopathic Medicine and the International Academy for Classical Homeopathy on the Greek island of Alonissos, its purpose being to provide post-graduate training for health practitioners from all over the world.

87. András Biró/The Hungarian Foundation for Self-Reliance, Hungary

“...for their resolute defence of Hungary’s Roma (gypsy) minority and effective efforts to aid their self-development.”

The Hungarian Foundation for Self-Reliance (HFSR), the English name of *Autonómia Alapítvány*, founded in 1990 by András Biró, works with the goal of reinforcing the overall process of democratisation in Hungary by supporting activities concerned with (i) the environment, minority rights and the promotion of civil society and democratic processes at the grassroots level.

88. The Serb Civic Council, Bosnia-Herzegovina

“...for maintaining their support for a humane, multi-ethnic, democratic Bosnia-Herzegovina.”

Since its creation in 1994, the Serb Civic Council (SCC) has conducted an intense struggle in order to achieve peace by political means, safeguard a united and multi-cultural Bosnia-Herzegovina, grant the observance of parliamentary, plural democracy, as well as the respect for human rights and ethnic equality. Its Declaration of Peace also aims at the full implementation of the right of all displaced and expelled citizens to return to their homes and the punishment of all war criminals. Because of its activism, members of the SCC have been specifically targeted for assassination by snipers.

89. Carmel Budiardjo, United Kingdom

“...for holding the Indonesian government accountable for its actions and upholding the universality of fundamental human rights.”

A British citizen married to an Indonesian government official, Carmel Budiardjo was imprisoned without a trial for opposing the Suharto government. She went into exile, founding in London TAPOL, an Indonesian human rights campaign. TAPOL has advocated for the release of political prisoners and also for those students arrested in 1974 and 1978; TAPOL’s activities include the struggle against economic aid and arms exports to Indonesia, as well as human rights abuses such as press censorship.

90. Sulak Sivaraksa, Thailand

“...for his vision, activism and spiritual commitment in the quest for a development process that is rooted in democracy, justice and cultural integrity.”

Sulak Sivaraksa played a leading role in the mobilisation of Thai civil society, and created a string of social welfare and development organisations; his activities also include the proposal of alternatives to consumerism; concern for democracy, human rights and accountable government; the support of Burmese refugees in Thailand.

1994

91. Astrid Lindgren, Sweden

Honorary Award “...for her unique authorship dedicated to the rights of children and respect for their individuality.”

Astrid Lindgren is Sweden’s best-known author. Her children’s books, Pippi Longstocking, one of the most loved, has been translated into 60 languages. For generations of children all over the world, the books of Astrid Lindgren have expressed a world of loving relationships and soaring spirits of empowerment and freedom, as well as closeness to nature.

92. SERVOL (Service Volunteered for All), Trinidad

“...for fostering spiritual values, co-operation and family responsibility in building society.”

SERVOL helped many communities to set up economic, educational and cultural projects. Over the next five years, while more of such projects blossomed, SERVOL developed the important new concept of the Life Centre.

93. Hannumappa R. Sudarshan / VGKK, India

“...for showing how tribal culture can contribute to a process that secures the basic rights and fundamental needs of indigenous people and conserves their environment.”

H. Sudarshan, a medical practitioner, chose to work with poor communities among Soliga people in B.R. Hills. He founded the Vivekananda Girijana Kalyana Kendra (VGKK) in 1981 which has blossomed into a sustainable tribal development program. VGKK’s long standing work on health has achieved such results among the 20,000 people served.

94. Ken Saro-Wiwa / Movement for the Survival of the Ogoni People, Nigeria

“...for their exemplary courage in striving non-violently for the civil, economic and environmental rights of their people.”

Ken Saro Wiwa (1941-1995) was a member of the Ogoni tribe of some 500,000 people, living in densely populated Ogoniland in south-eastern Nigeria. He studied at the University of Ibadan and in 1973 began to write books and articles and produced television programmes. He wrote 27 books and in 1994 received the Fonlon-Nichols Award for excellence in creative writing.

95. Arna Mer-Khamis, Israel

“...for passionate commitment to the defence and education of the children of Palestine.”

Arna Mer-Khamis, teacher and founder of the organisation Care and Learning, developed creative teaching ways. Her life was characterised by campaigning for peace and justice acting and speaking out uncompromisingly for the rights of the Palestinian people.

96. Organisation of Rural Associations for Progress (ORAP), Zimbabwe

“...for building a remarkable grassroots movement and motivating its million members to follow their own path of human development.”

The Organisation of Rural Associations for Progress (ORAP) works on the basis that rural people are underdeveloped because they have been dispossessed of their culture, traditional knowledge, language and way of life, and of a voice in the structures that control and determine their lives. In seeking to reverse this condition, ORAP has laid great stress on its own need to be democratic and participatory with regard to its members, and autonomous and in control of its priorities with regard to outside donors.

97. Vandana Shiva, India

“...for placing women and ecology at the heart of modern development discourse.”

Globally well-known intellectual and activist, Vandana Shiva is committed to people-centered, participatory processes; support to grassroots networks; women rights and ecology. Author of numerous important books and articles, Vandana Shiva campaigns against genetic engineering and the negative impact of globalisation, advocating for the crucial importance of preserving and celebrating biodiversity.

98. Mary and Carrie Dann of the Western Shoshone Nation, USA

“...for exemplary courage and perseverance in asserting the rights of indigenous people to their land.”

The sisters Mary and Carrie Dann firmly campaigned to assert the rights of their indigenous people, the Western Shoshone Nation. They committed themselves to the political and legal battle to retain their ancestral lands, threatened, among others, by nuclear tests carried out by the US. The Dann sisters also dedicated themselves to preserve the traditional way of life of the Shoshone people, fighting against repeated attempts by the Bureau of Land Management to impound their livestock.

99. Kylätoiminta / Finnish Village Action, Finland

Honorary Award “...for showing a dynamic path to rural regeneration, decentralisation and popular empowerment.”

During the 1960s and early 1970s, Finland experienced rural depopulation. By 1974, however, there were first signs of a modest rural revival, which, in 1976, came to the attention of Lauri Hautamäki’s project of Action Research, to evaluate the potential for revitalisation of rural communities. The new ideas of the project (e.g. “concrete utopias”) was very successful and the number of Village Committees rose from 50 to 2,000 during 1977-1985. In 2009, there were about 4,000 villages in Finland, almost all of them with their own Village Committee to co-ordinate the development work of the village.

100. Zafrullah Chowdhury / Gonoshasthaya Kendra, Bangladesh

“...for its outstanding record of promotion of health and human development.”

Gonoshasthaya Kendra (GK, The People’s Health Centre) was established in 1972 by Dr Zafrullah Chowdhury and some medical colleagues. From the beginning GK emphasised independent, self-reliant and people-orientated development. Working originally in the health field it has expanded to include education, nutrition, agriculture, employment generation, production of basic medicines and women’s emancipation.

101. Helen Mack Chang, Guatemala

“...for her personal courage and persistence in seeking justice and an end to the impunity of political murderers.”

Through her struggle for justice and human rights, Helen has become a symbol of the struggle against political crimes impunity and is admired for her brave and persistent efforts to promote justice and human rights.

102. John Gofman, USA

Joint Award with Alla Yaroshinskaya “...for his pioneering work in exposing the health effects of low-level radiation.”

John Gofman did pioneering work on the chemistry of lipoproteins and their relationship with heart disease received several medical awards. His goals were to demystify this field of research, so that people were not dependent on estimates sponsored by governments.

103. Alla Yaroshinskaya, Russia

Joint Award with John Gofman “...for revealing, against official opposition and persecution, the extent of the damaging effects of the Chernobyl disaster on local people.”

Alla Yaroshinskaya investigated the radiation contamination from the Chernobyl accident in April 1986 and continued her campaign for full disclosure of the Chernobyl contamination

1991

104. Edward Goldsmith, United Kingdom

Honorary Award “...for his uncompromising critique of industrialism and promotion of environmentally sustainable and socially just alternatives to it.”

For more than four decades, Edward Goldsmith was at the forefront of efforts both to warn about the scale and seriousness of environmental destruction and to present proposals to reverse it. His principal vehicle was the magazine *The Ecologist*, which was founded in 1969, with Goldsmith as Editor.

105. Medha Patkar and Baba Amte / Narmada Bachao Andolan, India

“...for their inspired opposition to the disastrous Narmada Valley dams project and their promotion of alternatives designed to benefit the poor and the environment.”

Baba Amte was one of India’s most respected social and moral leaders, while Medha Patkar, a graduate in social work, is one of the initiators of the Save the Narmada Movement (Narmada Bachao Andolan, NBA). NBA has mobilised itself against the disastrous Narmada Valley dams project - the epitome of unsustainable development, both for its huge ecological impact and the displacement of about a million people that it caused - shifting the political focus to the promotion of alternatives designed to benefit the poor and the environment.

106. Marie-Thérèse and Bengt Danielsson, Polynesia

Joint Award “...for exposing the tragic results of and advocating an end to French nuclear colonialism.”

Marie-Thérèse and Bengt Danielsson published numerous scientific studies on Polynesia, including a six-volume history of the islands and popular books. In addition to their anthropological and scientific work, the Danielssons ceaselessly sought to expose and campaign against French nuclear colonialism, with its widely destructive social and environmental impacts.

107. Senator Jeton Anjain / The Rongelap People, Marshall Islands

Joint Award “...for their steadfast struggle against United States nuclear policy in support of their right to live on an unpolluted Rongelap island.”

Senator Jeton Anjain engaged himself in a steadfast struggle against the United States nuclear policy in support of Rongelap island’s inhabitants. People on the island had been exposed to more than two-thousand times today’s maximum permissible one-year dose and then evacuated. Told by the US government that it was safe to return, they instead continued to experience health problems characteristic of radiation exposure. Anjain sought to persuade officials to transfer his people to a safer environment and commission independent tests on the island, lobbying the US Congress and keeping the issue alive.

108. Movimento dos Trabalhadores Rurais sem Terra (MST), Brazil

Joint Award “...for winning land for landless families and helping them to farm it sustainably.”

The Movimento dos Trabalhadores Rurais sem Terra (MST) works in defense of Brazilian landless families. Brazil has the most inequitable distribution of land ownership in the world, with a high infant mortality rate, millions of street children and situations akin to slavery in the countryside. MST members work under the slogan ‘Occupy, Resist, Produce’ and they organise the landless to challenge this situation, putting themselves at great personal risk, since torture, death, threats and intimidation are commonplace.

109. Comissão Pastoral da Terra (CPT), Brazil

Joint Award “...for their dedicated campaigning for social justice and the observance of human rights for small farmers and the landless in Brazil.”

The Comissão Pastoral da Terra (CPT) has distinguished itself for its struggle in the name of social justice and human rights in the Brazilian countryside. CPT offers advice and support to small farmers and the landless, addressing the problems of unjust land distribution and violence. Its members contribute to the building of a real democracy through genuine land reform, respect of the environment and help the peasants organise themselves to get their voice heard. Liberation theology is a key inspiration for CPT, but its staff work on an ecumenical basis.

1990

110. Alice Tepper Marlin, USA

Honorary Award “...for showing the direction in which the Western economy must develop to promote the well-being of humanity.”

In 1968, a pension fund in Boston, Massachusetts, asked a young securities analyst, Alice Tepper Marlin, to compile a ‘Peace Portfolio’ of corporations with the least involvement in supplying the war in Vietnam. Alice Tepper Marlin found that such information was not readily available, even from the corporations themselves. When her report was completed, more than 600 other church and community groups around the United States asked for the information. Six months later, Alice Tepper Marlin founded the Council on Economic Priorities, CEP, where she served as its President and CEO for 33 years.

111. Bernard Lédéa Ouédraogo, Burkina Faso.

“...for strengthening peasant self-help movements all over West Africa.”

Ouédraogo succeeded in transforming the traditional Naam groups into modern social structures by means of dynamic local leadership and activity; maintenance of traditional values; proscription of any sort of social, ethnic, political or religious discrimination and training and motivation generated from within the group.

The activities of the Naam groups include growing, building, manufacturing and trading. As of 1999, they had created 235 cereal banks, 115 mills, 22 dams and about 300 wells. In addition they have established 17 credit banks and constructed six cellars in Yatenga for preserving the 1,000 tons of potatoes they grow each year. They grew to 6,480 groups all over Burkina Faso – almost half of them women’s groups – with a membership of 300,000.

112. Felicia Langer, Israel

“...for the exemplary courage of her advocacy for the basic rights of the Palestinian people.”

For 22 years, Felicia Langer single-mindedly fought a system of Israeli lawlessness, administered in particular through military courts. Her accounts of the treatment of her Palestinian clients by the Israeli military make chilling reading: systematic and widespread torture, sometimes culminating in death; confessions extracted under duress; routine violation of the international laws against deportation and collective punishments, such as demolition of the homes of those who ‘confessed’ to crimes, thereby rendering their whole families homeless.

113. Asociación de Trabajadores Campesinos del Carare (ATCC), Colombia

“...for its outstanding commitment to peace, family and community in the midst of the most senseless violence.”

In 1965 Communist guerrillas first established a presence in the Carare region of Colombia. By 1987 over 500 peasants had been killed and, in a fateful meeting with military and paramilitary leaders, the peasants were given four options: side with the military, side with the guerrillas, leave the region or die. Those peasants who had sought to stay independent of the violence chose a fifth option: to organise non-violently for peace and development. And so the ATCC was born, with the slogan ‘for the right to life, peace and work’.

1989

114. Seikatsu Club Consumers’ Cooperative, Japan

Honorary Award “...for creating the most successful, sustainable model of production and consumption in the industrialised world.”

The Seikatsu Club Consumers’ Cooperative (SCCC) of Japan is a unique organisation of its kind, combining formidable business and professional skills with strict social and ecological principles and a vision of a community- and people-centred economy that provides a radical alternative to both socialist and capitalist industrialisation.

115. Melaku Worede, Ethiopia

“...for preserving Ethiopia’s genetic wealth by building one of the finest seed conservation centres in the world.”

Melaku Worede succeeded in creating the world’s premier genetic conservation systems, storing in only a few years, a considerable amount of Ethiopia’s genetic wealth.

116. Aklilu Lemma, Ethiopia

Joint Award “...for discovering and campaigning relentlessly for an affordable preventative against bilharzia.”

Aklilu Lemma discovered a natural treatment against bilharzia, also known as schistosomiasis, a debilitating and eventually fatal illness, and developed an affordable preventative, i.e. cheap, locally-controllable means of eradicating a disease that, after malaria, is the second greatest scourge in the Third World.

117. Legesse Wolde-Yohannes, Ethiopia

Joint Award “...for discovering and campaigning relentlessly for an affordable preventative against bilharzia.”

Legesse Wolde-Yohannes joined the research work of doctor Aklilu Lemma in 1974 and intensively contributed to the study of the suds taken from the fruit of a common African plant, the endod or soapberry, providing an affordable solution to an eventually fatal illness.

118. Survival, International

“...for working with tribal peoples to secure their rights, livelihood and self-determination.”

Survival was founded in 1969 to help tribal peoples to exercise their rights to survival and self-determination; to ensure that the interests of tribal peoples are properly presented in all decisions affecting their future; to secure for tribal peoples the ownership and use of adequate land and other resources and to seek recognition of their rights over traditional land.

1988

119. Inge Genefke / Rehabilitation and Research Centre for Torture Victims, Denmark

Honorary Award “...for helping those whose lives have been shattered by torture to regain their health and personality.”

Dr Inge Genefke formed the first Amnesty International medical group in Denmark to research the destructive influence of torture on the victim's physical and psychological health which resulted in the establishment of the Rehabilitation and Research Centre for Torture Victims (RCT) in Copenhagen, with Dr Genefke as medical director. It works for the treatment and rehabilitation of torture victims.

120. José Lutzenberger, Brazil

“...for his contribution to protecting the natural environment in Brazil and worldwide.”

Known in Brazil as the father of the environmental movement, José Lutzenberger led a successful campaign against pesticides and for organic farming. His work in this field made him an acknowledged expert on soil science and organic fertilisers as well as plant health.

121. John F. Charlewood Turner, UK

“...for championing the rights of people to build, manage and sustain their own shelter and communities.”

John F C Turner has been involved for 40 years in developing the theory, practice and tools for self-managed home and neighbourhood building - in Peru, the United States and the United Kingdom.

122. Sahabat Alam Malaysia-Sarawak (SAM), Malaysia

“...for their exemplary struggle to save the tropical forests of Sarawak.”

The Sarawak office of Sahabat Alam Malaysia (SAM - the Friends of the Earth organisation in Malaysia) has been involved since 1986 with the native people of Sarawak in a desperate struggle against logging in the province. The logging is systematically destroying the culture and livelihood of the area's native inhabitants, including the Kelabit, Kayan and Penan peoples.

1987

123. Johan Galtung, Norway

Honorary Award “... for his systematic and multidisciplinary study of the conditions which can lead to peace.”

He has had an international academic career spanning 40 years, five continents and published 70 books and more than 1,000 published monographs. In 1993, Johan Galtung founded TRANSCEND, a network for Peace and Development, which is now running Transcend Peace University.

124. The Chipko Movement, India

“...for its dedication to the conservation, restoration and ecologically-sound use of India’s natural resources.”

The Chipko Movement is the Gandhian method of satyagraha or non-violence resistance to the destruction of forests spread throughout India and became organised.

125. Hans-Peter Dürr, Germany

“...for his profound critique of the strategic defence initiative (SDI) and his work to convert high technology to peaceful uses.”

Hans-Peter has spoken and demonstrated against nuclear energy and initiated study groups at various universities on “soft” energy issues and community energy plans. He has also become very concerned about economic, ecological and Third World questions. In 1986, he proposed a World Peace Initiative (WPI), to solve the problems of the environment, world poverty and economic justice, as well as problems of peace itself.

126. Frances Moore Lappé / Institute for Food and Development Policy, USA

“...for revealing the political and economic causes of world hunger and how citizens can help to remedy them.”

Frances Moore Lappé, co-founder of the Institute for Food and Development Policy, has tackled the political and economic roots of world hunger. Her studies focus on why hunger is caused not by a scarcity of food but rather a scarcity of democracy and on why free-market myths need to be countered.

127. Mordechai Vanunu, Israel

“...for his courage and self-sacrifice in revealing the extent of Israel’s nuclear weapons programme.”

Mordechai Vanunu, a supporter of the Palestinian cause, has shown uncommon courage in revealing the extent of Israel’s nuclear weapons programme, paying a high personal price for his decision to tell the truth.

1986

128. Robert Jungk, Austria

Honorary Award “...for struggling indefatigably on behalf of peace, sane alternatives for the future and ecological awareness.”

Robert Jungk was born in 1913 in Berlin. During the 1950s he began to explore the themes which dominated the rest of his life: the future, peace and anti-nuclear activity. His first book was entitled *The Future Has Already Begun*, and in 1953 he founded the first Institute for Research into the Future.

129. Rosalie Bertell, Canada

Joint Award “...for raising public awareness about the destruction of the biosphere and human gene pool, especially by low-level radiation.”

Working in the field of environmental health since 1970, Rosalie Bertell started a programme of medical assistance to the people of the Marshall Islands, as well as in Bhopal, India. She works by preference on behalf of indigenous peoples and citizen groups most severely affected by militarism and pollution.

130. Alice Stewart, UK

Joint Award “...for bringing to light in the face of official opposition the real dangers of low-level radiation.”

Stewart conducted research and surveys of increasing cancer among children, at the nuclear industry in USA, A bomb, A-Bomb Casualty Commission data, all of which revealed the adverse effects on health.

131. Helena Norberg-Hodge / Ladakh Ecological Development Group, India

“...for preserving the traditional culture and values of Ladakh against the onslaught of tourism and development.”

Helena Norberg-Hodge founded the Ladakh Project in 1978 as a development model based on Ladakh’s own values and its human-scale economy.

132. Evaristo Nugkuag Ikanan, Peru.

“...for organising to protect the rights of the Indians of the Amazon basin.”

Evaristo Nugkuag Ikanan has devoted himself to organising the indigenous Aguaruna people of Peru of the Amazon Basin in order to uphold their human, civil, economic and political rights, developing alternative methods of land protection, human development, health care and education.

1985

133. Theo van Boven, Netherlands

Honorary Award “...for speaking out on human rights abuse without fear or favour in the international community.”

Theo van Boven dedicated his life to the protection of human rights and he supports the idea that concern for human rights should not be a marginal activity within the UN system, but a consistent work against gross violations should rather become the core element of development strategies on all levels.

134. Cary Fowler, Norway

Joint Award “...for working to save the world’s genetic plant heritage.”

Cary Fowler has been active in the field of plant genetic resources, moved by the goal of preserving genetic diversity. His path crossed with Pat Mooney’s and together they inaugurated a long-lasting, international series of educational activities, contributing to shape policies on genetic conservation. Among his achievements there is the establishment of seed banks.

135. Pat Mooney, Canada

Joint Award “...for working to save the world’s genetic plant heritage.”

Pat Mooney has more than four decades experience working in international civil society, first addressing aid and development issues and then focusing on food, agriculture and commodity trade. Mooney’s more recent work has focused on geoengineering, nanotechnology, synthetic biology and global governance of these technologies as well as corporate involvement in their development.

136. Lokayan, India

“...for linking and strengthening local groups working to protect civil liberties, women’s rights and the environment.”

Lokayan is a dialogue for the consolidation of democracy, for exploring the

possibilities and principles of coherence within the explosion of democratic assertions, for equity and people's control over natural resources, women's empowerment, cultural plurality, health and well-being for all.

137. Janos Vargha / Duna Kör, Hungary

"...for working under unusually difficult circumstances to preserve the river Danube, a vital part of Hungary's environment."

János Vargha, an environmental activist, biologist and founder of the movement Duna Kör, has actively campaigned against the expensive Gabčíkovo-Nagymaros dam complex to preserve the river Danube and the ecosystem around it, as well as guarantee its inhabitants access to drinking water supplies.

1984

138. Imane Khalifeh, Lebanon

Honorary Award "...for inspiring and organising the Beirut peace movement."

Imane Khalifeh organised a peace march, at which the silent majority of Lebanese, who were against the war, could express their protest and revulsion over the nine years of death and destruction, through which they had been forced to live.

139. Ela Bhatt / Self-Employed Women's Association, India

"...for helping home-based producers to organise for their welfare and self-respect.

Ela Bhatt, a lawyer set up the Self-Employed Women's Association (SEWA) in 1972. Within three years SEWA had 7,000 members and was registered as a trade union with the government. By December 1995, its members numbered 218,700, making it the largest single union in India.

140. Winefreda Geonzon / FREE LAVA, Philippines

"...for giving assistance to prisoners and aiding their rehabilitation."

Winefreda Geonzon setup the Free Legal Assistance Volunteers Association (FREELAVA) as a legal aid office for victims of human rights violations, prisoners who could not afford lawyers to act for them and people whose cases had implications for social justice.

141. Wangari Maathai, Kenya

"...for converting the Kenyan ecological debate into mass action for reforestation."

Wangari Muta Maathai was active in the National Council of Women of Kenya from 1976 and as its chairperson, she introduced the idea of planting trees with the people and developed it into a broad-based, grassroots organization designed to conserve the environment and improve women's quality of life.

1983

142. Leopold Kohr, Austria

Honorary Award ...for his early inspiration of the movement for a human scale."

Leopold Kohr was a leading thinker, a philosophical anarchist and an international university professor, who originated and firmly developed the concept of the human scale and the idea of a return to life in small communities, local level, to find solutions to those problems affecting the whole mankind.

143. High Chief Ibedul Gibbons and the people of Belau, Palau

"...for upholding the democratic, constitutional right of their island to remain nuclear-free."

High Chief Ibedul Gibbons has played a major role in supporting his island's struggle against the presence of USA nuclear weapons on their territory, and to preserve the

values enshrined in Belau's constitution, providing valid help in resisting both internal and external pressures while facing difficult personal conflict.

144. Amory and Hunter Lovins, USA

"...for pioneering soft energy paths for global security."

Hunter and Amory Lovins worked together as analysts, lecturers and consultants on energy, resource and security policy in over 50 countries during 1979-2002.

145. Manfred Max-Neef, Chile

"...for revitalising small and medium-sized communities through 'Barefoot Economics'."

Better known as the "barefoot economist", Manfred Max-Neef advocated a development alternative with the principle of practising "economics as if people matter", working for the reorientation of "development" "in terms of stimulating local self-reliance and satisfying fundamental human needs.

1982

146. Erik Dammann/The Future in Our Hands, Norway

Honorary Award "...for challenging Western values and lifestyles in order to promote a more responsible attitude to the environment and the third world."

Erik Dammann established the Future in Our Hands Movement in 1974 to promote political, personal and social change towards a more just and conserving society. The Movement grew during the 1970s to have over 25,000 members and a considerable political influence.

147. Anwar Fazal, Malaysia

"...for fighting for the rights of consumers and helping them to do the same."

Anwar Fazal galvanised the international consumer movement, founding a number of global networks, which he called "a new wave of the consumer movement".

148. Petra Kelly, Germany

"...for forging and implementing a new vision uniting ecological concerns with disarmament, social justice and human rights.

Petra Karin Kelly, was one of the founders of Die Grünen in 1979, the German Green Party, which she described as 'a non-violent ecological and basic-democratic anti-war coalition of parliamentary and extra-parliamentary grassroots oriented forces'.

149. Participatory Institute for Development Alternatives (PIDA), Sri Lanka

"...for developing exemplary processes of self-reliant, participatory development among the poor in Asia."

PIDA is a non-governmental development organisation, which was established in 1980 for the purpose of initiating and promoting grassroots participatory development processes in Sri Lanka.

150. George Trevelyan, UK

"...for educating the adult spirit to a new non-materialistic vision of human nature."

Sir George Trevelyan Bt (1906-1996) was an educational pioneer, a founding father of the New Age movement, furniture maker and visionary - a man with a mission to teach enlightenment in what he saw as a world of chaos and tumult.

151. Mike Cooley, UK

“...for designing and promoting the theory and practice of human-centred, socially useful production.”

Mike Cooley is an innovator in the field of human-centred, socially useful production and he has established networks which linked community groups, universities and polytechnics, with the goal of developing ecologically desirable products and systems, particularly for the disabled and disadvantaged.

152. Bill Mollison, Australia

“...for developing and promoting the theory and practice of permaculture.”

Bill Mollison is the founder of The Permaculture Institute in Tasmania, whose activities in the field of education have inspired permanent institutes worldwide, spreading his message well beyond the Tasmanian borders; many countries now have adopted permaculture as a sustainable land-use ethic.

153. Patrick van Rensburg, South Africa

“...for developing replicable educational models for the third world majority.”

Patrick van Rensburg is a pioneer of alternative education systems propagating the concept and practice of education with production in several forms, starting from the premise that a better approach to education is a cornerstone of community development.

154. Hassan Fathy, Egypt

“...for developing an ‘Architecture for the Poor’.”

Dr. Hassan Fathy, born in Alexandria in 1900, became one of the outstanding architects of his generation in Africa, demonstrating that it is possible to build for the poor and teaching people to build for themselves.

155. Stephen Gaskin / Plenty International, USA.

“...for caring, sharing and acting with and on behalf of those in need at home and abroad.”

Stephen Gaskin founded PLENTY in 1974, an international agency for relief, development, environment, education and human rights on the principle that all people are members of the human family and that, if we protect and share the abundance of the earth, there is plenty for everyone.

IV

DOING THE RIGHT LIVELIHOOD WAY

The Right Livelihood Way is an ethical and caring way of living. The Right Livelihood Way is based on the five principles or Pancasila:

- I. Social Justice
- II. Ecological Sustainability
- III. Cultural Vibrancy
- IV. Economic Productivity
- V. Community Participation.

Using these five principles, the Right Livelihood (RL) laureates have shown us the way to bring about a change to make the world a better place. The inspiring work of RL laureates embodying these principles are good practices that need to be noted and duplicated.

I. Social Justice – Social justice is based on the concept of human rights and equality. Citizens need to act with social responsibility, with concern and sensitivity to the impact of their actions on other citizens, in particular, in relation to disadvantaged groups in the community and in relation to the economic and social realities prevailing.

The works of Right Livelihood laureates Sima Samar from Afghanistan and Raji Sourani from Palestine epitomise the principle of social justice.

1. Raji Sourani received the 2013 Right Livelihood Award for “...for his unwavering dedication to the rule of law and human rights under exceptionally difficult circumstances”.
2. Sima Samar in 2012 “...for her longstanding and courageous dedication to human rights, especially the rights of women, in one of the most complex and dangerous regions in the world.”

II. Ecological Sustainability – Ecological sustainability, according to Paul Hawken is “about stabilising the currently disruptive relationship between earth’s two most complex systems—human culture and the living world.” There is need for a heightened sensitivity to the impact of our decisions on the physical environment, which must be developed in a harmonious way, promoting conservation, and we must fight against the degradation of this most critical factor of improving the real quality of life for the present and the future.

The 1995 Right Livelihood laureate, Sulak Sivaraksa, Thailand and IPAM/PANAP have translated the concepts of ecological sustainability into everyday living.

1. Sulak Sivaraksa -Thai NGO, Sathirakoses-Nagapradeepa Foundation “...for his vision, activism and spiritual commitment in the quest for a development process that is rooted in democracy, justice and cultural integrity.

2. Agro-ecology –International People’s Agroecology Multiversity (IPAM) / Pesticide Action Network Asia Pacific (PANAP), Malaysia.

III. Cultural Vibrancy – Cultural vibrancy is a holistic approach to long-term quality of life in unique and creative ways that allows people to participate and contribute in building vibrant communities. Based on a deep respect for diversity, it builds a platform for communities to share their knowledge of ecological, physical, mental and spiritual richness.

Right Livelihood laureates International Poetry Festival of Medellin, Colombia and Jose Antonio Abreu of Venezuela have integrated diversity with peace and community building in unique and creative ways.

1. International Poetry Festival of Medellin, Columbia in 2006, “for showing how creativity, beauty, free expression and community can flourish amongst and overcome even deeply entrenched fear and violence.”
2. José Antonio Abreu, Venezuela in 2001 -“...for achieving a unique cultural renaissance, bringing the joys of music to countless disadvantaged children and communities.

IV. Economic Productivity – Any kind of economic production should go beyond profits. It must be economically viable, environmentally sound and socially responsible, while addressing human needs. It should ensure ethical business and fair trade practices.

Right Livelihood laureates Manfred Max-Neef of Chile with his Human Scale Development Model and Sekem/Ibrahim Abouleish, Egypt have shown how economic productivity can be combined viably with ecological and ethical principles.

1. Manfred Max-Neef, Chile in 1983 “...for revitalising small and medium-sized communities through ‘Barefoot Economics’.”
2. Sekem / Ibrahim Abouleish, Egypt in 2003 “...for a 21st century business model which combines commercial success with social and cultural development.

V. Community Participation – The best and most effective action is through cooperative efforts with the formation of citizen’s groups who together, can have the strength and influence to ensure that they achieve their goal.

Two examples of good and effective practices of community participation documented here are:

1. Shrikrishna Upadhyay / SAPPROS (Nepal) - Right Livelihood laureate in 2010 “...for demonstrating over many years the power of community mobilisation to address the multiple causes of poverty even when threatened by political violence and instability.”
2. Visualisation in Participatory Programmes (VIPP) - a people-centred methodology for conducting group events in educational and communication programmes. VIPP allows creative combination of different visualised approaches which emphasise the importance of people’s participation in solving development problems.

The ten works, presented here, serve as learning modules for promoting and multiplying successful solutions to urgent global problems.

I. Social Justice

Social Justice – is based on the concept of human rights and equality. Citizens need to act with social responsibility, with concern and sensitivity to the impact of their actions on other citizens, in particular, in relation to disadvantaged groups in the community and in relation to the economic and social realities prevailing.

1. Raji Sourani, Palestine: Sourani's work of defending human rights under the occupation is exemplary

Raji Sourani was born in Gaza in 1953 and studied law at Beirut and Alexandria universities, receiving his degree from the latter in 1977 and became dedicated to working on human rights cases. He is widely recognised for his effective defence of Palestinians before Israeli Military Courts.

Sourani's dedicated work towards justice for victims of human rights violations posed a challenge to the Israeli administration. In 1979, he was imprisoned by Israel for his political activities, and was tortured during his three-year sentence in Gaza prison. While held in administrative detention in 1988, Sourani was declared an Amnesty International Prisoner of Conscience. From 1977 to 1990, he was prohibited from leaving Palestine.

Raji Sourani was concerned that the 1993 Oslo Peace Accords did not mention human rights. The Oslo accords failed to address the essential elements of the Palestinian question — the right to self-determination, the right to an independent Palestinian state with its capital in Jerusalem, the right of return for Palestinian refugees and the removal of Israeli settlements from the Occupied Palestinian Territories (OPT).

Sourani's subsequent criticism of the new Palestinian Authority's formation of State Security Courts and its use of several of the same suppressive laws applied by Israeli authorities led to him becoming the Palestinian Authority's first ever political prisoner in 1995. He says: "I had thought that struggling against the occupation was the most difficult thing but I discovered that I was naïve. Struggling against your own authority for respect for democracy, the rule of law, and human rights is much more complicated and difficult."

After his release, Sourani founded the Palestinian Centre for Human Rights (PCHR) in 1995, where he continues to serve as Director. PCHR's founding principles are to:

- Protect human rights and promote the rule of law in accordance with international standards.
- Create and develop democratic institutions and an active civil society, while promoting democratic culture within Palestinian society.
- Support all the efforts aimed at enabling the Palestinian people to exercise its inalienable rights in regard to self-determination and independence in accordance with international law and UN resolutions.

PCHR became the key human rights organisation in Palestine, carrying out essential work monitoring and documenting human rights violations, and providing legal assistance to victims of these violations. PCHR also organises workshops, conferences and trainings in the Gaza Strip, and its weekly reports and press releases are an invaluable source of information for civil society groups operating in the area.

Strategies: PCHR strongly believes that any political solution to the Palestinian question not based on human rights is neither just nor sustainable. It continues, through monitoring, reporting and advocacy, to demand of Palestinian authorities and the international community that the highest level of protection is given to Palestinians, leading to Palestinian self-determination and independence in accordance with international law and UN resolutions. It is committed to monitoring de facto Palestinian authority's observance of international human rights norms and democratic practices.

The work of PCHR is conducted through documentation and investigation of human rights violations, provision of legal aid and counseling for both individuals and groups, and preparation of research articles relevant to such issues as the human rights situation and the rule of law. The Centre also provides comments on Palestinian Draft Laws and urges the adoption of legislation that incorporates international human rights standards and basic democratic principles.

When all attempts for national remedies fail, Raji Sourani is innovative in using the concept of universal jurisdiction – a legal principle that allows states or international courts to claim criminal jurisdiction over someone accused of serious crimes outside their territory – to bring cases against high ranking Israeli officials accused of war crimes and crimes against humanity. In partnership with lawyers in European countries, Sourani has brought cases under universal jurisdiction in the UK and Spain against alleged Israeli war criminals. Whilst trials have yet to materialise, these cases have had a significant measure of success: for example, due to Sourani's efforts, a London Chief Magistrate issued an arrest warrant against a retired Israeli Major General, Doron Almog, for grave breaches of the Geneva Conventions. Fearing arrest, Almog returned immediately to Tel Aviv after his plane landed in London on 11 September 2005.

In order to bring about peace in Palestine, Raji Sourani believes in a two-state solution to the Israeli-Palestinian conflict. He has maintained good relationships with Israeli lawyers, academics and human rights activists since the 1980s, facilitating their visits to refugee camps in the Gaza Strip. Sourani regrets Israel's closing of the Gaza Strip, which he believes is a deliberate effort to prevent dialogue and exchanges between Israelis and Gazans. Sourani prioritises reconciliation between the West Bank and Gaza, and believes that his role vis-à-vis the peace process is to enhance democracy and the rule of law in the Palestinian context.

Promoting human rights in the Middle East: Raji Sourani has been able to inspire, motivate and empower human rights defenders across the Middle East both by example and through concrete programmes, interventions and trainings. Since April 2012, he has served as President of the Arab Organisation for Human Rights (AOHR). Under Sourani's leadership, the AOHR lobbied the Arab League in 2004 to make amendments to the Arab Charter for Human Rights to bring it in line with international human rights standards, achieving partial success. Currently, the AOHR is engaged in discussions with the League regarding reforms. In addition, Sourani facilitated the Arab League Fact Finding Mission to Gaza after "Operation Cast Lead" in 2009.

Raji Sourani believes that his duty is to continue to promote the rule of law in the Arab world, and ensure that the spaces that have opened up for human rights work, thanks to the "Arab Spring", are fully utilised. To this end, the PCHR has established close working relationships with civil society organisations and provided practical and theoretical knowledge to human rights defenders from Syria, Egypt, Yemen and Libya, with the aim of strengthening civil society in those countries. Following these trainings, two new human rights NGOs were established in Yemen. Sourani was also part of the first team of human rights monitors who went to Libya after the fall of Colonel Qaddafi, where he was able to persuade the new Libyan government to investigate the disappearances of human rights defenders.

Internationally, Sourani has actively worked with the UN and its various Special Rapporteurs, the EU, the Quartet on the Middle East, the International Committee of the Red Cross (ICRC) and the International Criminal Court (ICC), making oral and written submissions on the human rights situation in Palestine. PCHR has lobbied the Palestinian Authority to sign the Rome Statute of the ICC, to bring cases of human rights violations in Palestine before the Court. PCHR has consultative and affiliate status with a number of Arab, European and United Nations' organisations.

Raji Sourani received the 2013 Right Livelihood Award "...for his unwavering dedication to the rule of law and human rights under exceptionally difficult

circumstances.” It is noteworthy that Felicia Langer (Right Livelihood Award 1990) defended Sourani before the Israeli military courts when he was imprisoned for his human rights work in the 1980s.

Source:

1. <http://www.rightlivelihood.org/sourani.html>
2. <http://pchgaza.org/en/>
3. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014.

2. Dr Sima Samar, Afghanistan

Dr Sima Samar’s work in the field of health, education, human rights and gender justice in Afghanistan embodies the Pancasila principle of social justice.

Samar, born in 1957, graduated from Kabul University Medical College in 1982. She practised medicine at a government hospital in Kabul, but after a few months, was forced to flee for her safety to her native Jaghori where she provided medical treatment to patients throughout the remote areas of Central Afghanistan.

Health: In 1984, Dr Samar worked as a doctor at the refugee branch of the Mission Hospital in Quetta, Pakistan, and distressed by the total lack of health care facilities for Afghan refugee women, she started a hospital for Afghan refugee women and children in Quetta.

She established the Shuhada Organisation in 1989 in Afghanistan which operates 12 clinics and three hospitals in Afghanistan, all dedicated to the provision of health care to the Afghan population and particularly to women and girls. In addition, the Shuhada Organisation runs nursing, community health work and traditional birth attendant training programmes and reproductive health education projects.

Education: During the Taliban regime, Shuhada’s schools in Central Afghanistan were among the few academic girls’ primary schools; the organisation’s girls’ high schools were the only high schools that girls were able to attend in the country. In 2012, the Shuhada Organisation also operated 71 schools for girls and boys in Afghanistan and 34 schools for Afghan refugees in Quetta, Pakistan.

Shuhada Organisation also ran underground home school classes for girls in Kabul. Following the collapse of the Taliban, these home school classes became the basis for two schools for girls that now teach more than 3,000 students and were handed over to the government.

In addition, the Shuhada Organisation runs English and computer courses, and income generation and adult literacy programmes for women in Afghanistan and Pakistan. The Shuhada Organisation also has established shelters for vulnerable women, which provide a safe living and learning environment for women who have no guardians, are at risk from violence, are poor, and are not able to earn a living. The goal is to provide them not only with shelter and food, but also with opportunities for education and training so that they can have better lives and eventually be able to support themselves.

From 1989-2011, Shuhada’s health programmes have benefited over 3.3 million people, its education programmes 176,000, and its vocational training 6,000 people. It has also given human rights trainings to 220,000 people.

Women’s rights and Human rights: In 2001 Dr. Samar served as the Deputy Chair and Minister of Women’s Affairs for the Interim Administration of Afghanistan from December 2001 until June 2002. She was one of only two women cabinet ministers in the transition government. She then was elected as the vice-chair of the Emergency Loya Jirga in 2003.

During the Interim Administration, Dr. Samar established the first-ever Afghanistan Ministry of Women’s Affairs. Under her leadership, the Ministry began advocacy, training and service programmes to help restore the rights of women and to improve

their economic, political, legal and social status. Among other accomplishments, the Ministry won the right of women government employees to return to their jobs and to keep their seniority after maternity leave, secured the representation of women as 11 per cent of the Loya Jirga delegates, oversaw the re-entry of girls to schools, and launched a women's rights legal department.

Dr. Samar was appointed the first chairperson of the Afghanistan Independent Human Rights Commission (AIHRC) set up in 2002 and constitutionalised in 2004. Since its inception, the AIHRC has reported on pressing challenges including issues of civilian casualties, the realisation of economic and social rights and the status of women. One of the most important reports that the AIHRC has published is 'Call for Justice' which examines past human rights crimes and abuses in Afghanistan. AIHRC's focus has been to strengthen the rule of law and end a culture of impunity. Because of her relentless calls for accountability for human rights violations of the past and the present, Samar is an anathema to many of the human rights violators who hold office in Afghanistan today. Having received several death threats as a result of persevering in her work, Samar is accompanied by bodyguards in Afghanistan.

Samar also served as the United Nations' Special Rapporteur for the Situation of Human Rights for Sudan from 2005-2009.

Higher Education: Fervently believing that education is the key to socio-economic development and sustaining civil society, Dr. Sima Samar established the Gawharshad Institute of Higher Education (GIoHE) in 2010. The mission of GIoHE, a private, non-profit university, is to prepare competent and committed leaders for future of Afghanistan who will learn to respect and promote universal values of human rights and principles of an open society through an educational program that has fully incorporated these values.

The institute aims to be the leading research and teaching community where it can prepare competent leaders and workforce for the future of Afghanistan. Moreover, GIoHE has a distinct policy giving priority to women in academic life. Tolerance, civic responsibility, and critical thinking have special place in GIoHE's learning environment.

The university's long-term objectives are:

- Improving, consistently, the quality of higher education in Afghanistan
- Introducing a standardised and validated model of education
- Comprehensively developing the institute
- Establishing a close tie with other national and international universities

The academic programme at GIoHE is in the fields of political science, political sociology, economic planning, as well as leadership and administration in education. In order to fulfill the students' educational needs, GIoHE also provides the students with needs-based training in English language and electronic communications.

GIoHE gives special priority to providing space and opportunities for women, poor and marginalised students through tuition subsidies and scholarships.

Women Empowerment Centre (WEC): In order to enhance women's status in Afghan society, GIoHE aimed to create an enabling environment for women to actively take part in every social, political, and economic spheres of life in Afghanistan. Towards this end, GIoHE established the Women Empowerment Centre (WEC) in March 2011. Its aim is to develop a sustainable model for women and gender studies programs in Afghanistan, and to become a leadership centre for Afghan women.

WEC provides extra-curricular capacity building opportunities for female students to learn essential skills for their chosen careers and helps sponsor women's education. WEC has played a considerable role in ensuring women's participation in the academic life of GIoHE. It has also the highest rate of female enrollment in the country with about 38 per cent of female students.

WEC conducts the following courses and activities at GIoHE:

- English and Computer Skills classes for female students to help them perform better and to equip them with skills that will assist them in getting employment.
- Non-academic courses to raise the awareness of the students on women's rights and violence against women. These short term training programs include workshops, seminars and competition programs.
- Gender and Women's Studies course in 2012. This initiative will assist WEC with creating the base for the gender studies department in the near future.
- Consultation center for female students where they can share concerns about their educational and personal life and seek assistance from Gawharshad counselors.
- Internship programmes for GIHE for female students to gain work experience.
- Networking and building linkages for Gawharshad at national and international levels. In 2013, a cooperation MOU was signed with UTS, the University of Technology Sydney in Australia.

Sima Samar received the 2012 Right Livelihood Award "...for her longstanding and courageous dedication to human rights, especially the rights of women, in one of the most complex and dangerous regions in the world."

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3. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014

II. Ecological Sustainability

Ecological sustainability – Ecological sustainability, according to Paul Hawken is “about stabilising the currently disruptive relationship between earth’s two most complex systems—human culture and the living world.” There is need for a heightened sensitivity to the impact of our decisions on the physical environment, which must be developed in a harmonious way, promoting conservation, and we must fight against the degradation of this most critical factor of improving the real quality of life for the present and the future.

1. Sulak Sivaraksa/Sathirakoses-Nagapradeepa Foundation, Thailand

Sulak Sivaraksa has translated the concepts of ecological sustainability into everyday living. He promotes a development model which has ethical and spiritual dimension, which is economically and ecologically sustainable. Sulak Sivaraksa received the 1995 Right Livelihood Award “...for his vision, activism and spiritual commitment in the quest for a development process that is rooted in democracy, justice and cultural integrity.”

Sivaraksa’s way of living is best captured in his Acceptance speech of the 1995 Right Livelihood Award:

“...Right Livelihood itself is a Buddhist term, a key element in the Noble Eightfold Path, or Middle way, the Buddha taught, as a way for all of us to transcend greed, hatred and delusion - or at least to lessen them. The stages on the Path are Right View; Right Intention; Right Speech; Right Action; Right Livelihood; Right Efforts; Right Mindfulness and Right Concentration. Right Livelihood means a livelihood which is non-exploitative to the self or others and, as a Buddhist, I am happy to be recognised as one who tries to lead this kind of life.”

Sulak Sivaraksa, born in 1933 and educated in Britain, became a lecturer at the Thammasat and Chulalongkorn universities in Thailand in 1961. In 1963, he founded the Social Science Review, which soon became the most influential publication in Thailand. According to several testimonies, the Review played a crucial role in student awareness that led to the overthrow of the military regime in 1973.

Sulak Sivaraksa is an advocate for social and political change in Thailand, as well as on a global scale with concern for democracy, human rights and accountable government. Recently, he has given support to Burmese refugees in Thailand, being largely responsible for the famous Jungle University for fleeing Burmese students.

Organisations: Sulak Sivaraksa played a leading role in the mobilisation of Thai civil society. He founded the indigenous NGO movement through several social welfare and development organisations rooted in different aspects of Thai society.

These organisations have two principal visions:

- a) A rejection of western consumerist models of development in favour of an approach growing out of Thai (or, more generally, indigenous) culture; and
- b) An emphasis on the importance of the spiritual and religious dimension of human life, rooted in his own deep Buddhist sensibility, which he calls buddhism with a small ‘b’, rejecting all flamboyant and shallow rituals and emphasis on titles.

Through his organisations, Sulak Sivaraksa seeks to create social change and build a moral and ethical world from a Buddhist perspective. He is the founder and director of the Thai NGO, Sathirakoses-Nagapradeepa Foundation (SNF), named after two authorities on Thai culture, Sathirakoses (Phya Anuman Rajadhon) and Nagapradeepa (Phra Saraprasoet).

Founded in 1968, SNF is guided by a spiritual, environmental, and activist vision. It is the umbrella foundation for several sister organisations that have continued to struggle at the grassroots, national, regional and international levels for freedom, human rights, traditional cultural integrity, social justice and environmental protection. Members of SNF believe that inner change (personal development) and

outer change (political, economic, and structural changes) must go hand in hand to bring about a transformation of society. The SNF network is working to cultivate the seeds of peace and to lay the foundation for meaningful social change. Its project School for Wellbeing is part of the wider Gross National Happiness movement and is also a lead partner in the Towards Organic Asia movement, building a wider collaboration among producers, markets and consumers across the Asian region.

SNF's sister organisations are:

- Thai Inter-religious Commission on Development (TICD)
- International Network of Engaged Buddhists (INEB)
- Spirit in Education Movement (SEM)
- Wongsanit Ashram
- Santi-Pracha Dammha Institute (SPDI)
- Suan Ngen Mee Ma Company

Sulak Sivaraksa also developed new initiatives: 1) an international network on 'Alternatives to Consumerism' - aiming to record sustainable alternatives to the Western consumer model with different spiritual motivations. 2) Spirit in Education Movement (SEM) for developing an alternative approach to mainstream education. SEM was founded in 1995, under the auspices of the Foundation, with the Right Livelihood Award money. SEM works on education grounded in spirituality, which supports people to serve each other and society.

He established the Thai Inter-religious Commission for Development (TICD). The Asian Cultural Forum on Development (ACFOD), a regional non-governmental organisation promoting the integral development, was initiated in 1975 and Sulak was appointed its chairperson and later the editor of its newsletter, *Asia Action*. In 1982, Sulak established the Thai Development Support Committee as a way to coordinate other non-governmental organisations in order to better tackle large problems that they could not tackle alone.

Publications: Sulak Sivaraksa is also a publisher and the author of over a hundred books and monographs in both Thai and English on politics, religion, morality, ethics and peace. His autobiography, *Loyalty Demands Dissent* gives his views on the relationship between religion, society, and politics; and he suggests changes in Buddhism that he believes are necessary for it to apply to the modern world.

In *Seeds of Peace: A Buddhist Vision for Renewing Society*, Sulak presents mindfulness, tolerance, and interconnectedness in a way that makes them applicable not only to the individual, but to entire communities. In its chapter, "Buddhism with a Small 'b'" he calls for a religion that is not institutionalised or concerned with ritual, myth and culture. Sulak feels that these dimensions of religion lead to chauvinism and prejudice, so he believes humans must step away from these and focus on the basic teachings of the Buddha. Sulak Sivaraksa says in *Seeds of Peace*, "The use of market values and technology as a social barometer has devalued the worth of individuals, rendered irrelevant the quality of their lives, and stunted their creativity."

In a chapter on Buddhist solutions to global conflict in *Conflict, Culture, Change: Engaged Buddhism in a Globalising World*, Sulak Sivaraksa explains the principle of nonviolence in the teachings of Buddhism - that nonviolence, or ahimsa, does not mean non-action. For example, if a person sees a violent act and does not attempt to prevent it, this can be considered an act of violence because the bystander is not acting with compassion. He applies the Buddhist principle of nonviolence as a call for action against social injustice, defining a strategy to bringing about long-term peace to the world: peacemaking, peacekeeping and peace building.

Religion and social change: Sulak Sivaraksa is known in the West as one of the fathers of International Network of Engaged Buddhists (INEB), which, in 1987 was established by leading Buddhists like the 14th Dalai Lama, the Vietnamese monk and peace-activist Thich Nhat Hanh and the Theravada Bhikkhu Maha Ghosananda.

Sulak Sivaraksa initiated the socially-engaged Buddhism which advocates religion as a means of reform. Stating that “Religion is at the heart of social change, and social change is the essence of religion.” He advocates environmental protection and environmentally sustainable ways of life through the use of Buddhist principles. Sivaraksa calls for the “value of simplicity,” and connects this with the Buddhist idea of “the freedom from attachment to physical and sensual pleasure.” Sivaraksa chooses to highlight the universal and rational aspects of Buddhism and eschews ritualism and mythology in order to make Buddhism more applicable to contemporary global issues. By presenting Buddhism in this fashion, people of all faiths can relate to, and interpret his work in a universally spiritual light. He makes it clear in his work that all religions should be tolerated and respected.

Inter-religious dialogue: An important aspect of Sivaraksa Sulak’s work as an engaged Buddhist is his focus on inter-religious dialogue. His concern for social change as a religious matter moved him to found the Coordinating Group for Religion and Society (CGRS) in 1976, which included Buddhist men, but also students, women, Catholics, Muslims and Protestants. While many had religious backgrounds, Sulak has stressed the fact that they were all just people who were coming together to discuss social change. Sulak established a relationship with the World Council of Churches (WCC). He states “the idea that one religion is better than the other simply doesn’t exist,” and this introspection needs to be done in society by people of all faiths.

Source:

1. <http://www.rightlivelihood.org/sulak.html>
2. https://en.wikipedia.org/wiki/Sulak_Sivaraksa
3. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014

2. International People’s Agroecology Multiversity (IPAM)

Agroecology as practised by the International People’s Agroecology Multiversity (IPAM) is a fine example of the Pancasila principle “ecological sustainability”.

IPAM, launched in 2016, after three years of consultation and research, is part of a global movement to promote genuine sustainable agriculture through the principles and practice of agro-ecology. It aims to promote biodiversity-based ecological agriculture and related issues particularly in relation to land, agrochemicals, food cultures, food sovereignty, gender equity, and community empowerment.

IPAM is a research-learning-action being realised as a blended institution, offering comprehensive and innovative solution with clear focus on small food producers, food sovereignty, ecological and social justice.

The multiversity is (i) people, community and grassroots-based, (ii) decentralised and network-governed, (iii) highly sensitive to local agroecologies and agricultures, (iii) focused on promoting people-to-people engagement. It is designed with the vision of promoting sustainable agricultural futures within the Asia and the Pacific agro-cultural regions.

IPAM facilitates exposure and experiential learning through its field-learning sites which include farmers’ fields, training sites of civil society organisations and institutions as well as a virtual, alternative and innovative learning opportunities and processes provided by a network of farmer practitioners, partner institutions, collaborating institutions, educators, facilitators and farmer-based learning sites. IPAM will offer both online courses and exchanges as well as hands-on experiences, integration and sharing in field-learning sites, all directed at promoting agro-ecological orientation and practices (both as short-term responses and long-term solutions) within the context of a people’s movement for a sustainable future.

The IPAM programme is aimed at small food producers including farmers, agricultural workers, rural women, indigenous peoples, network partners, researchers, writers, government officials, policy makers, NGOs, students and youth. IPAM is an initiative of the Pesticide Action Network-Asia Pacific (PANAP). There have been many efforts on agroecology, but PANAP's unique social history and experience make this solution unique in significant ways.

About PANAP

PANAP is well known for its 30 years of activism and strategy towards a pesticide-free and sustainable world. It has made major contributions to strengthening biodiversity-based ecological agriculture or agroecology in many localities in Asia and the Pacific. It has built strength for sustainable agriculture through partnerships, networks and collaborations. It focuses and supports at the practical and policy levels, the most vulnerable in the agriculture sector, specifically small food producers. It is committed to empowering women within the agroecological and sustainable agriculture movement.

Its contribution is immense and IPAM is a natural manifestation of that strength for the future. IPAM's strength is based on the work and people that PANAP has nurtured and developed in the past 30 years.

Across Asia and the Pacific, PANAP is supported by its network and strategic alliances with diversity of experts, expertise, and knowledge (traditional, local, contextual and scientific). It has 102 active partners, networked across Asia and the Pacific. Various ecological regions, crops and different and specific local conditions offer a variety of expertise and initiatives that will contribute and enrich the formation and the research cum learning cum action work of IPAM. IPAM is essentially a decentralised institution, drawing its strength from networked intelligence benefitting from diversity. Thus IPAM as a blended institution promoting agroecology is unique in its conception and growth.

IPAM Communities

IPAM is nurtured by a number of communities. These communities are formed from a variety of constituencies of people, experiences and expertise. It is IPAM's belief that such a rich foundation is needed to fulfill its mandate as an innovative people's institution promoting the cause of agroecology, sustainable agriculture and sustainable livelihood. The following communities will be formed by IPAM comprising elders, agro-youths, media professionals, scientists (physical/social), parliamentarians, policy experts, campaigners, funders, opinion leaders.

IPAM collaborators are like-minded organisations and institutions that PANAP works with:

- i. **Organisations:** PANAP is already associated with about 400 organisations in different areas of work, promoting sustainable futures for all. In further strengthening this, IPAM is working on Memorandum of Understanding (MOUs) with selected organisations that will support its work.
- ii. **Universities:** IPAM is also in the process working towards creating collaborative spaces between government and private universities and institutes through the IPAM research-learning-action platform to encourage agroecologically and agro-culturally sensitive cross border engagements. This effort is also to create a bank of "learning enablers" (lecturers) and work out alternative certifications, particularly for young people who need it to build a career oriented to sustainable livelihood.

IPAM Solution as Portal Software: The work of coordination and collaboration the distributed Field Learning Sites of IPAM for research or learning or action will be achieved onsite in actual meetings and it will also be achieved through a portal software online. The portal will consist of the following inter-dependent and inter-related platforms: Knowledge platform, Research Platform, Community Building Platform, Community Action Platform, Learning Platform and Governance Platform.

Main Features of IPAM

With its divisional focus on research and action, community mobilisation for sustainable agriculture, and learning and training, IPAM has the following two critical features:

1) Primary Institutional Structure, and 2) Three Inter-dependant Critical Focuses: Research, Learning and Action.

1. Primary Institutional Structure: IPAM will be made up of “Field Learning Sites” (FLS) and a portal core that supports sharing, collaboration and coordination.

The Field Learning Sites (FLS), or campus, will be composed of two types:

- Learning or training centers located in various agroecological/agro-cultural zones and regions where structured training sessions will be held (on agroecology and related areas, as courses and long term needs or as urgent responses to immediate needs).
- Agroecology exposure learning site generally for social exposure, involvement and acquaintance with agroecological realities and activities.

These sites are for learners, specialised groups including serious cultural tourists, youth and children. The sites will be “owned” or “managed” by partners of PANAP, or their collaborators (like-minded organisations working on areas related to agroecology).

IPAM’s main effort in relation to this decentralised institutionalisation process is careful identification, active documentation, and coordination between the learning sites and actively encouraging their collaboration in the areas of research, learning and action.

2. Three Inter-dependant Critical Focuses: Research, Learning and Action

- a) Research for Agroecology: Research and action covering scientific, action research, and participatory research on agroecological zones, crops and climate, institutions, culture and practice.
- b) Learning for Agroecology: Community-based learning, action-based learning, unlearning approach, imparting teaching and learning through innovative and radical pedagogies, unconferencing approaches to large scale learning and dialogue, synchronous-asynchronous learning processes, people-to-people learning as well as online learning.
- c) Action for Agroecology: Support for communities under threat due to loss of land and livelihoods, culture and biodiversity. Community-building and mobilisation for agroecology, sustainable agriculture, sustainable livelihood, and sustainable futures, use of collaboration, alerts, campaigns, unconferencing, networks and alternative institution building.

Stakeholders

IPAM’s stakeholder groups allow its development as a people-oriented multiversity. Promoting the orientation and practice of agroecology, these groups will enrich guidance, monitoring, management and development of IPAM.

The stakeholders include: learners of IPAM who come from small producers, students and other professional groups; collaborators who are like-minded organisations, universities, or institutes that promote the cause of agroecology; and PANAP partners here refer to the 108 partners who are already working closely with PANAP in supporting biodiversity-based ecological agriculture (or agroecology) activities in Asia and the Pacific.

What is Agroecology?

Agroecology is the science behind sustainable agriculture. It is the science of applying ecological concepts and principles to the design and management of sustainable agroecosystems. It includes the study of the ecological processes in farming systems and examination of the role of and impacts on farmers, who are themselves recognised to be an inseparable, integral part of the agroecosystem.

Agroecological farming supports the multifunctional dimensions of agriculture, which include not only food, jobs and economic well-being, but also culture, social and environmental benefits. Taking account of agriculture's multi-functionality, agroecology measures sustainability in terms of social, environmental and economic impacts.

Agroecology combines scientific inquiry with indigenous and community-based experimentation, emphasising technology and innovations that are knowledge-intensive, low cost and readily adaptable by small and medium-scale producers. These methods are considered likely to advance social equity, sustainability and agricultural productivity over the long term.

Agroecological farming encourages the cultivation of resilience and maintenance of healthy ecosystem function over reliance on external inputs such as synthetic chemical pesticides, fertilisers and fossil fuels that can have high energy, environmental and health costs. The approach is thus well suited to withstanding environmental and economic stresses posed by climate change, shifting pest pressures and volatility in petroleum and commodity prices.

The International Assessment of Agricultural Knowledge, Science and Technology for Development (IAASTD) report provides policy options for how agricultural knowledge, science and technology can reduce hunger and poverty, improve rural livelihoods and human health, and facilitate equitable and environmentally, socially and economically sustainable development.

The Assessment was conducted by over 400 scientists and development experts from more than 80 countries. It was sponsored by five United Nations agencies, the World Bank and the Global Environment Facility. The IAASTD findings were approved at an intergovernmental Plenary in April 2008.

Source: Pesticide Action Network Asia Pacific (PAN AP) (www.panap.net)

III. Cultural Vibrancy

Cultural vibrancy is a holistic approach to long-term quality of life in unique and creative ways that allows people to participate and contribute in building vibrant communities. Based on a deep respect for diversity, it builds a platform for communities to share their knowledge of ecological, physical, mental and spiritual richness.

Right Livelihood laureates International Poetry Festival of Medellín, Colombia and Jose Antonio Abreu of Venezuela have integrated diversity with peace and community building in unique and creative ways.

1. Festival Internacional de Poesía de Medellín or International Poetry Festival, Colombia

The International Poetry Festival of Medellín in Colombia is one of the largest and most prestigious poetry festivals in the world. It started in 1991 as a protest against the political violence and crime in Colombia. Through poetry readings in the streets, people have reclaimed their city. The motto of the Festival is “Por una paz más activa que todas las guerras” — For a peace which is more active than all wars.

The International Poetry Festival received the Right Livelihood Award in 2006, “for showing how creativity, beauty, free expression and community can flourish amongst and overcome even deeply entrenched fear and violence.”

Background: Medellín was one of the most dangerous and violent cities in the world. Political violence and crime were rampant in Colombia and especially in Medellín. In the early 1990s, Medellín was ruled by fear, political terror, drug kingpins and criminal gang wars. Some 100 people could be murdered on a weekend. After 8 p.m., the city was usually dead due to a curfew imposed by the paramilitary forces.

Poetry against Terror: The idea of the poetry festival was quite simple: by organising poetry readings in the streets, people slowly overcame their fear and began to attend the poetry readings. A few nights of successful readings gave them courage and people started attending in large numbers. It was very effective as it helped people re-establish a cultural life and reclaim their city.

Initiator Fernando Rendón says: “It seems a difficult task to find flourishing and tranquil decades in our country in the last 150 years, but the decade of the nineties was particularly sombre and mournful. [...] The festival arose from a proposal to overthrow the wall of terror and fear imposed by the internal feuds of our country”. It was an attempt “to create through poetry an atmosphere that without ignoring the spiral of death and the inertial strength of hate could put a little light in this sombre scene.”

The International Poetry Festival of Medellín was organised for the first time in 1991 by 13 people connected with the literature magazine Prometeo, which was founded in 1982 and has published 83 issues, 14 books of poetry and a CD ROM with poems and biographies of 216 poets from 113 countries. The main inspiration came from the editors of Prometeo, the poets Fernando Rendón and Angela Garcia.

Rendón was born in 1951 in Medellín. He worked as poet, editor and journalist and was the founder of Prometeo. He said “Colombia is the victim of a terrorist complot, and poetry is the universal language that deciphers the riddle. The terrorism is state-sponsored, and poetry is the dream and the answer to the eternal challenge of a magnificent people.” Fernando Rendón.

The organisation responsible for both Prometeo and the Festival is the Corporation of Art and Poetry Prometeo (CAPP). CAPP has also initiated projects which include a TV documentary series entitled *Tiempo de Poesía*, an International Poetry School, poetry-appreciation workshops under its Gulliver project for children in the poor neighbourhoods of Medellín. CAPP has created cooperated actions of Latin American Poetry festivals, and also created the Itinerant Poetry Festival of Africa; edited in Spanish and English the Colombian poetry web page of Poetry International of Rotterdam and set up the unique worldwide poetry anthology on the internet, and organised other such initiatives.

The Poetry Festival

During the 10 days of the annual Festival in Medellín there are public readings of poetry in the streets, in parks, residential areas, at the university and libraries, in theatres, cooperatives, schools and cultural centres, restaurants, malls, subway stations, factories, churches and even in prisons. Each year, some 70 poets from up to 55 countries participate actively in the festival. Up to 200,000 people come to listen to the 100 poetry readings.

The Festival has brought much positive international attention to Medellín, and it has invited many foreign poets: Until 2008, 843 poets from 143 countries have read their poems in more than 60 languages and dialects during the 1106 public readings in 33 Colombian cities. In 2012, the numbers of poets who have read at the Festival had grown to 1200 from 160 countries.

In 2011 the World Poetry Movement was founded in the context of the World Gathering of Directors from 37 International Poetry Festivals, held in Medellín.

The 25th Festival, held on July 11-18, 2015, revealed how essential this event has become for the life of a community that has shown great proofs of resistance in the face of a tough reality imposing conflict and violence. The opening of the Festival at the Parque de los deseos was attended by 6000 people and 120 poetry readings were held. The Festival took place in closed and open-air venues, both in the city of Medellín and its suburbs and districts of its Metropolitan Area. There were also readings in conference halls in four Colombian cities.

Fernando Rendón said, “The Festival has the conviction that culture has to play a fundamental role in any process of development. It has the certainty that arts and poetry will contribute decisively to the up-surgings of a new humanity, a new human society.”

Campaign for Democracy: In 2003, the Festival brought together the first Global Conference on Poetry for Peace in Colombia, which passed a declaration about the political situation in Colombia.

CAPP has also campaigned for the democratisation of the country by disseminating a letter signed by 188 poets and writers, 282 artists and hundreds of other Colombian professionals, and 138 poets from 82 countries.

In 2013 a Global Campaign for Peace in Colombia was launched in cooperation with the World Poetry Movement with the participation of nearly 230 organisations and 1240 poets from 134 nations from all continents.

The Poetry Festival has also participated in the Committee of National Meeting of Artists and Intellectuals “to promote a process of unity of action between Colombian poets, artists and intellectuals in the struggle for freedom of creation, expression and mobilisation, and for the full democratisation of our authoritarian and intolerant country.”

Summit for Peace: CAPP organised the I World Poetry Summit for Peace in Colombia in 2003 with the participation of Colombian and foreign poets, human rights NGOs, and ministers of culture from the Latin American region. In this context, CAPP “will maintain its efforts, as a way of opposition to barbarism and of looking into alternative routes of democratic and pacific resistance to the extreme violence that strikes our country, seeking the strengthening and defense of the fundamental rights of the Colombian people: the right to live, the right to have liberty of expression, the right of meeting and the right to create, contributing in this way to the structural creation of a country for the dream and for life.”

The II World Poetry Summit for Peace and Reconciliation in Colombia was held in July with participants from several countries who included poets, human rights defenders, academics, political scientists, environmentalists and cultural promoters. The Summit proposed an essential issue for the Havana peace dialogues: poetry, art and culture as rebuilders of a culture wounded by war. The themes of the Summit for Peace and Reconciliation included:

- The tasks of poetry and art in the creation of peace for a new language and culture;
- Poetry and art: the defense of the earth and of living beings; and
- Poetry and the realisable impossible: global actions for transforming life.

Recognition from Columbian Government: In 1993, after the celebration of the III International Poetry Festival of Medellín, and taking into account the importance that the event was gaining, the Municipal Council, approved unanimously a grant for the Festival, with an annual support of thirty million pesos, which was increased in 1997.

In 2002, the Festival was included in the Municipal Development Plan of the Mayoralty of Medellín.

In March 2009, the Constitutional Court of Colombia declared the International Poetry Festival of Medellín as cultural heritage of the nation.

“Through poetry one can conjure the drive of death and gain access to the vision of a superior world, in which peaceful coexistence is possible. This thought has supported the existence of the International Poetry Festival of Medellín during two decades, as an organic part of a society that demands it as banner of its imagination.”

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

Source:

1. <http://www.festivaldepoesiademedellin.org/>
2. http://www.rightlivelihood.org/laureates_detail.html?laureate=64
3. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014

2. Jose Antonio Abreu, Venezuela

By teaching disadvantaged children music, Jose Antonio Abreu of Venezuela has helped them achieve their creative potential. His innovative music programme has helped children achieve successful career integrated with values of compassion, harmony and peace.

Jose Antonio Abreu, born in Venezuela in 1939, is an economist, musician, and also a Deputy in the Venezuelan Congress. In 1975, he founded the National Symphony Youth Orchestra (NSYO) to help Venezuelan kids take part in classical music, which has transformed thousands of kids’ lives in Venezuela. Abreu’s musical system, El Sistema, uses music education to help kids from impoverished circumstances achieve their full potential and learn values that favor their growth. The talented musicians have become a source of national pride having achieved major international careers in music. After 30 years, El Sistema is a nationwide organisation of 102 youth orchestras, 55 children’s orchestras, and 270 music centers — and close to 250,000 young musicians. The idea has also spread to other countries.

FESNOJIV

The success of the National System of Youth Orchestra (NSYO) under Abreu’s direction led to the establishment of youth orchestras in other Venezuelan states under the auspices of a State Foundation, the Fundación del Estado para el Sistema Nacional de las Orquestas Juveniles e Infantiles de Venezuela, (FESNOJIV) or the National System of Youth and Children Symphony Orchestras of Venezuela.

The Venezuelan government began fully financing Abreu’s orchestra after it succeeded at “International Festival of Youth Orchestras” in 1976 in Aberdeen, Scotland. From the beginning, El Sistema fell under the dominion of social-services ministries, not the ministry of culture, which has strategically helped it to survive.

FESNOJIV, popularly known as El Sistema (“the system”) is committed to social

development through an innovative and hope-instilling music education program. It teaches orchestral instruments to Venezuelan children from poor and crowded barrios. The programme is known for rescuing young people in extremely impoverished circumstances from the environment of drug abuse and crime into which they would likely otherwise be drawn. It adopted the motto Social Action for Music.

The vision of El Sistema according to its founder, Abreu is that “Music has to be recognised as an agent of social development, in the highest sense because it transmits the highest values – solidarity, harmony, mutual compassion. Its mission is to systematise music education and to promote the collective practice of music through symphony orchestras and choruses in order to help children and youngsters to achieve their full potential and to acquire values that favor their growth and have a positive impact on their lives in society.

El Sistema has grown rapidly to involve 110,000 Venezuelans, grouped in 120 youth orchestras, 60 children’s orchestras and a network of choirs, with musical training starting from the age of two. FESNOJIV has nearly 1,000 staff spread through the 75 ‘orchestral cells’ around the country. It conducts workshops in which children learn to build and repair instruments, special programmes for children with disabilities or learning difficulties, and specialist centres or institutes for phonology, audiovisuals and higher musical education.

An important product of El Sistema is the Simon Bolivar Symphony Orchestra. In the mid-1990s, Abreu formed the National Children’s Youth Orchestra, and many young musicians graduated from it to the Simón Bolívar which grew considerably in size.

The Teresa Carreño Youth Orchestra, named after the Venezuelan pianist, started international touring in 2010 with appearances at the Beethoven Fest in Bonn and later in Vienna, Berlin, Amsterdam, Madrid, and London. Other new youth orchestras include the Caracas Symphony Youth Orchestra and National Children’s Orchestra.

Rationale: According to Abreu, it is important to focus on music as “its aim goes beyond artistic expression; the objective of the Sistema is to place itself in the global context of the politics of Participation, Integration, Prevention, Education and Saving the young.” Abreu believes that an orchestra is first and foremost about togetherness, a place where children learn to listen to each other and to respect one another.

In his acceptance speech of the Right Livelihood Award in 2001, Abreu explains that “an orchestra is much more than a mere artistic structure. For the young playing music together is a way of deeply interacting with one other, evoking a devotion to excellence, the discipline of working together and the interdependence between sections, voices and instruments. This is the way the orchestral community, through its musical message, approaches that complex equilibrium of multiple, dynamic and subtle values.

“This is why the youth and child orchestras and choirs are so valuable as a means of integrating young people in a social life based upon solidarity, as well as being an instrument promoting personal fulfillment.

“This shows how useful and important the work of the orchestras is in the formation of the character; it stimulates the mind and senses, helping the participant develop his or her intellectual capabilities and powers of expression.”

The orchestras have had a substantial social impact in the communities in which they are active, legitimising and promoting music throughout the community and leading to something of a musical and cultural renaissance. Studies have also shown that the young people involved in the orchestras perform better in other areas of academic and social life.

The System puts forward a special programme, with a national scope, designed for the many of physically and mentally challenged juveniles and children, aiming at treatment and rehabilitation through the use of methods and techniques of modern

musical therapy. The System is taking on a great number of abandoned children, which involves concern with their education, rehabilitation and return to their families.

It also provides further education for the young in a special field, namely the manufacturing and repair of musical instruments, aiming at the development of a national network of small businesses manufacturing instruments for the national and regional markets.

The project's importance to society is visible mainly in three spheres: the personal-social sphere, the family sphere and the community sphere contributing to the children's spiritual, moral, intellectual and emotional development. It helps to create a positive self-image, a strong self-esteem and a sense of confidence. The System is directed by a set of ethical principles, a process in which the student is actively participating; creating, playing, listening, co-operating. As a consequence the music, and all that it brings with it in relation to personal development, the interaction within the family and the community spirit, is spontaneous and forms a natural part of life.

International growth of Sistema

In 2009 Jose Abreu made a TED wish "I wish you would help create and document a special training program for at least 50 gifted young musicians, passionate for their art and for social justice, and dedicated to developing El Sistema in the US and in other countries." He won the TED prize which led to the Sistema Fellows Program, a year-long post-graduate certificate initiative at the New England Conservatory (NEC) with 50 graduate fellows. The five-year fellowship program, offered master classes, workshops, internships and residencies that developed fellows' skills to help them build El Sistema programs in the U.S.A. and internationally.

It has created the Sistema Fellowship Resource Center, dedicated to the ongoing training of the program's alumni. The Fellowship has also allowed for cross-cultural exchanges between the US and Venezuela, with the El Sistema program counterparts in both countries talking to each other and working together to ensure the program's sustainability.

El Sistema has spread to other countries such as Canada, Germany, Portugal, Sweden and United Kingdom.

"Music has to be recognised as an ... agent of social development in the highest sense, because it transmits the highest values — solidarity, harmony, mutual compassion. And it has the ability to unite an entire community and to express sublime feelings." — José Antonio Abreu.

Source:

1. http://www.rightlivelihood.org/laureates_detail.html?laureate=88
2. <http://fesnojivallixon.blogspot.in/>
3. https://www.ted.com/speakers/jose_antonio_abreu
4. <https://www.ted.com/participate/ted-prize/prize-winning-wishes/sistema-fellows-program>
5. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014

IV. Economic Productivity

Economic Productivity – Any kind of economic production should go beyond profits. It must be economically viable, environmentally sound and socially responsible, while addressing human needs. It should ensure ethical business and fair trade practices.

1. Human Scale Development Model by A. Manfred Max-Neef, Chile

Artur Manfred Max-Neef (84), a Chilean economist and environmentalist, is known mainly for his human development model based on stimulating local self-reliance to satisfy fundamental human needs as an alternative to the conventional mechanistic and top-down models of development which, he says, have contributed to poverty, debt and ecological disasters for Third World communities.

After teaching economics in a number of US and Latin American universities in the early phase of his career, Max-Neef worked on development projects in Latin America for the Pan-American Union, the UN Food and Agriculture Organisation and the International Labour Office, and on the problem of development in the Third World. During this period, he travelled and lived with the poor in South America to understand poverty by experiencing the reality of their situation. From this experience and the understanding of poverty that he gained arose his practice of “barefoot economics” — economics as practised by an economist who understands poverty by experiencing the reality of people’s situation and hence also “economics as if people matter” — and later the concept of Human Scale Development, a new development paradigm based on a revaluation of human needs. (These are discussed in his publications, *From the Outside Looking In: Experiences in Barefoot Economics*, 1981, and *Human Scale Development*, 1987.)

“Economists study and analyse poverty in their nice offices, have all the statistics, make all the models, and are convinced that they know everything about poverty”, he says. “But they don’t understand poverty. That’s the big problem, that’s why poverty is still there. When you live with the poor, you begin to learn that in that environment there are different values, different principles. And that changed my life as an economist completely. I invented a language that is coherent with those situations and conditions.”¹

In 1981, Max-Neef set up the Centre for Development Alternatives (CEPAUR) in Chile, dedicated to the reorientation of development to stimulate local self-reliance in satisfying fundamental human needs. Human Scale Development is defined as “focused and based on the satisfaction of fundamental human needs, on the generation of growing levels of self-reliance, and on the construction of organic articulations of people with nature and technology, of global processes with local activity, of the personal with the social, of planning with autonomy, and of civil society with the state.”² CEPAUR researches new tools, strategies and evaluative techniques to support such development of small- and medium-sized urban and rural communities.

Max-Neef and his colleagues developed a taxonomy of human needs and a process by which communities can identify their “wealths” and “poverties” according to how their fundamental human needs are satisfied. They classify human needs into two categories: existential (having, doing, being) and axiological (values) and the things needed to satisfy them are not necessarily dependent upon. This classification demonstrates the interaction of, on the one hand, the needs of Being, Having, Doing and Inter-acting; and, on the other hand, the needs of Subsistence, Protection, Affection, Understanding, Participation, Creation, Leisure, Identity and Freedom. Thus, food and shelter must not be seen as needs, but as satisfiers of the fundamental need for Subsistence. In much the same way, education (either formal or informal), study, investigation, early stimulation and meditation are satisfiers of the need for

¹ From an interview with Max Neef by Amy Goodman at the 30th Anniversary of the Right Livelihood Awards in 2010 in Bonn, Germany. http://www.democracynow.org/2010/11/26/chilean_economist_manfred_max_neef_on

² Max-Neef, M., Elizalde, A. and Hopenhayn, M. *Human Scale Development: Conception, Application and Further Reflections*. New York: Apex Press, 1987.

Understanding. The curative systems, preventive systems and health schemes in general are satisfiers of the need for Protection.

It is necessary to distinguish between “needs and satisfiers”. Human needs are seen as few, finite and classifiable (as distinct from the conventional notion of “wants” which are infinite and insatiable). Human needs are constant through all human cultures and across historical time periods. What changes over time and between cultures is the way these needs are satisfied.

Satisfiers can be inhibitors or destroyers, pseudo-satisfiers, and singular or synergic satisfiers. Certain satisfiers, promoted as satisfying a particular need, in fact inhibit or destroy the possibility of satisfying other needs: for example, the arms race, while ostensibly satisfying the need for protection, destroys subsistence, participation, affection and freedom; formal democracy, which is supposed to meet the need for participation often disempowers and alienates; commercial television, while used to satisfy the need for recreation, interferes with understanding, creativity and identity. One can find these examples everywhere. Synergic satisfiers, on the other hand, not only satisfy one particular need but also lead to satisfaction in other areas – for example, breast-feeding, self-managed production, popular education, democratic community organisations, preventive medicine, meditation and educational games.

From these dimensions, a 36-cell matrix is developed which can be filled with examples of satisfiers for those needs. These needs should be understood as a system – that is, they are interrelated and interactive. There is no hierarchy of needs; there is no one-to-one correspondence between needs and satisfiers. A satisfier may contribute simultaneously to the satisfaction of different needs, or conversely, a need may require various satisfiers in order to be met. Not even these relations are fixed. They may vary according to time, place and circumstance. For example, a mother breast-feeding her baby is simultaneously satisfying the infant’s needs for Subsistence, Protection, Affection and Identity.

Fundamental Human Needs	Being (qualities)	Having (things)	Doing (actions)	Interacting (settings)
subsistence	physical and mental health	food, shelter, work	feed, clothe, rest, work	living environment, social setting
protection	care, adaptability, autonomy	social security, health systems, work	co-operate, plan, take care of, help	social environment, dwelling
affection	respect, sense of humour, generosity, sensuality	friendships, family, relationships with nature	share, take care of, make love, express emotions	privacy, intimate spaces of togetherness
understanding	critical, capacity, curiosity, intuition	literature, teachers, policies, educational	analyse, study, meditate, investigate	schools, families, universities, communities
participation	receptiveness, dedication, sense of humour	responsibilities, duties, work, rights	cooperate, dissent, express opinions	associations, parties, churches, neighbourhoods
leisure	imagination, tranquillity, spontaneity	games, parties, peace of mind	day-dream, remember, relax, have fun	landscapes, intimate spaces, places to be alone
creation	imagination, boldness, inventiveness, curiosity	abilities, skills, work, techniques	invent, build, design, work, compose, interpret	spaces for expression, workshops, audiences
identity	sense of belonging, self-esteem, consistency	language, religions, work, customs, values, norms	get to know oneself, grow, commit oneself	places one belongs to, everyday settings
freedom	autonomy, passion, self-esteem, open-mindedness	equal rights	dissent, choose, run risks, develop, awareness	anywhere

This model helps to explain many of the problems arising from a dependence on mechanistic economics and to gain insights “into the key problems that impede the actualisation of fundamental human needs in a society or community” needed for a paradigm shift that incorporates systemic principles.

Development geared to the satisfaction of fundamental human needs can only emanate directly from the actions, expectations and creative and critical awareness of the people themselves. Instead of being the traditional objects of development, people must take a leading role in development. The difference of Human Scale Development with respect to the prevailing development styles lies in considering the aims of development as components of the process itself. This way, the realisation of needs becomes, instead of a goal, the motor of development itself, which gives everyone the possibility of experiencing that development from its very outset.

This may lead to healthy, self-reliant and participative development, capable of creating the foundations for a social order within which economic growth, solidarity and the growth of all men and women as whole persons can be reconciled.

Excerpts from Manfred Max-Neef’s Acceptance Speech of the Right Livelihood Award (9 December 1983)

Three decades in which a technocratic, mechanistic and top-down development paradigm has been predominant have produced a kind of global crisis that has no precedent in history. The characteristics of the crisis, as it affects the Third World, can be synthesised in terms of a disturbing paradox: that the utmost absurdity may be — and in most cases already is — that the economic benefits accruing from the dominant development model are used in the solution of those acute problems and contradictions created by the same development model. In short, a self-defeating process: the serpent devouring its own tail.

In almost any Third World country, we may grossly divide the population into two main groups. First are those people who are directly or indirectly linked to a “development strategy” and, second those, most often the majority, who are left to design their own “survival strategy”. The fact that both groups still coexist the world over and that the latter group is increasing is indisputable should be proof enough that the mechanistic possibilities of the so-called “trickle-down effect”, originally attributed to global development models, did not work.

The accumulated experience and frustrations have allowed for an alternative development paradigm to surface. Generally identified as the bottom-up approach or process ... where the overriding goals of development and equity might truly converge. Yet we must be careful because, at this point, we are standing at a crossroads. If the orthodox paradigm generated development without equity, the new one should escape the risk of turning into a promoter of equity without development. It should be kept in mind that paradigms can be dangerous, especially if they become “fashionable”. Slogans must not replace facts and evidence, and emotions must not overrun the hard work necessary to construct a solid and coherent humanistic theory.

All those of us - and we are many indeed - who have put their efforts in the search for more humane development alternatives, share common goals and common philosophical principles. Yet we still don’t share a common language. The construction of that language [emphasis added] through solid theoretical contributions based - and only based - on our concrete experiences, is one of the great tasks we must yet fulfill.

We have become so fascinated with numbers and so obsessed with quantifiers in our ludicrous effort to construct a value-free economic development theory that in our over-enthusiasm we no longer realise that we have turned logic upside-down. In fact, instead of learning how to interpret what is really important, we

grant importance to that which can be measured. We should not be surprised, therefore, that probably nothing is more important than income which, according to our development language, is the measure of measures. If our language knows how to measure income better than most quantifiers, we should venerate such a quantifier above many other considerations. Development is measured by income, well-being becomes a function of income, inflation is income wrongly generated and unemployment is income not generated. Just like that, all cut and dried.

The fact that many of us insist that development is something more, that well-being implies some transcendental things, and that unemployment is many tragedies with names and faces, anguish and pain, seems to have no echo in systems whose discourse is based on the assumed solidity and strength of abstract and dehumanised statistics. In trying to enrich and improve our language we become the victims of a hostile environment in which the impoverished language is the language of power, greed and domination.

No matter how hostile the environment in which we are working is, we must never cease to insist that development is about people and not about objects. That the aim of development must be neither “producerism” nor consumerism but the satisfaction of fundamental human needs.

Source:

1. Manfred Max-Neef, Antonio Elizalde, & Martín Hopenhayn. with the cooperation of. Felipe Herrera, Hugo Zemelman, Jorge Jatobá, Luis Weinstein (1989). “Human Scale Development: An Option for the Future.” *Development Dialogue: A Journal of International Development Cooperation*. 1989, 1, 7-80. http://www.daghammarskjold.se/wp-content/uploads/1989/05/89_1.pdf
2. Development and human needs - Manfred Max-Neef. <http://www.alastairmcintosh.com/general/resources/2007-Manfred-Max-Neef-Fundamental-Human-Needs.pdf>
3. Max-Neef, M., Elizalde, A. and Hopenhayn, M. Human Scale Development: Conception, Application and Further Reflections. New York: Apex Press, 1987.
4. <http://thepretenders-hdpe.blogspot.in/2012/10/manfred-max-neef-and-human-scale.html>
5. <http://www.rainforestinfo.org.au/background/maxneef.htm>

2. SEKEM/Ibrahim Abouleish, Egypt

Ibrahim Abouleish (born 1937 in Egypt) graduated in Chemical Engineering from the Technical University of Graz, Austria, from 1956-1961, and did doctorate in medical science from the University of Graz, Austria in 1969. He worked in pharmaceutical research, taking on the position as Head of Division for pharmaceutical research until 1977.

In 1975, on a visit to Egypt, he was overwhelmed by the country’s pressing problems in overpopulation, environmental degradation, inadequate education and health care, increasing agricultural costs. It was to address these interrelated problems that Abouleish returned to Egypt in 1977, and established a comprehensive development initiative, SEKEM.

In his acceptance speech of the 2003 Right Livelihood Award, Dr Abouleish said: “It was my wish for this [SEKEM] initiative to embody itself as a community; a community in which people from all walks of life, from all nations and cultures, from all vocations and age groups, could work together, learning from one another and helping each other, sounding as one in a symphony of harmony and peace.”

Over the years, SEKEM has built a thriving social and cultural base to address Egypt’s crumbling health, educational and cultural preservation capacities.

About SEKEM

Taking its name from the hieroglyphic transcription meaning “vitality of the sun”, SEKEM was the first entity to develop biodynamic farming methods in Egypt. These methods are based on the premise that organic cultivation improves agrobiodiversity and does not produce any unusable waste. All products of the system can be either sold or re-used in cultivation, thereby creating a sustainable process.

SEKEM established the Egyptian Biodynamic Association (EBDA), a non-governmental, non-profit organisation which provides training and consultancy to all the farmers in Egypt enabling them to apply the organic and biodynamic agricultural method and getting the necessary certifications. Until today the EBDA has succeeded in facilitating the conversion of more than 200 farms with over 7,000 acres to biodynamic farming from Aswan to Alexandria. Through its research, EBDA was the first in the world to supervise the cultivation and harvesting of biodynamic cotton in 1991. One direct result of this achievement probably was a landmark reduction in the use of synthetic pesticides sprayed by airplane by 90 percent, from over 35,000 tons per year due to the stoppage of crop dusting by airplane.

Various companies have been established in the field of agriculture and cattle management, phytopharmaceuticals, Organic textiles and clothes and Organic food and beverages (market leader in Egypt).

In 1990 SEKEM facilitated the establishment of the Center of Organic Agriculture in Egypt (COAE) as an independent regulatory and certification body, according and adhering to DEMETER guidelines and the European Regulations for Organic Agriculture.

Dr. Ibrahim Abouleish founded companies within the SEKEM Group for medicinal herbs, natural pharmaceuticals, Biodynamic cultivation of all crops in Egypt, packing fresh fruits and vegetables, production of processed organic foodstuff, organic textiles, organic seedlings, for facilitating sustainable industrial development and for Land Reclamation.

SEKEM has founded various institutions based on the Three-Fold order of economic, social and cultural life, striving to inspire, aid and develop their natural and human resources. The SEKEM Holding Company comprising eight companies and multiple project-based initiatives, each responsible for an aspect of SEKEM’s business value proposition, the Egyptian SEKEM Development Foundation (SDF), responsible for all cultural aspects, and the Cooperative of SEKEM Employees (CSE), responsible for human resource development. Working together, they have created a modern corporation based on innovative agricultural products and a responsibility towards society and environmental sustainability.

SEKEM’s overall goal is sustainable development for its community, its surrounding areas and for Egypt, and conducting fair and respectful business/trading deals. It is also about serving opportunities, equality, cultural and societal development and knowledge sharing, striving to help increase the living standards in all its dimensions of suppliers and all people involved.

SEKEM has established reliable links with European and U.S. customers in the export trade. Moreover, 55 per cent of its sales are domestic - an essential element for SEKEM’s long-term sustainability. Today, 1,800 people work in SEKEM. Through cooperation on projects with sister organisations in Germany and the Netherlands, SEKEM has received support from institutions such as the European Commission, Ford Foundation, USAID, and the Acumen Fund.

Social impact

The SEKEM Development Foundation (SDF) is SEKEM’s way of reaching out beyond its commercial activity in pursuit of its goal to contribute to “the comprehensive development of Egyptian society”. It employs approximately 200 people in four main domains of activity:

- A kindergarten, primary, secondary school and community school for the poor;
- A work-and-education program for children from disadvantaged families;

- A Medical Center providing modern medical services and an outreach program;
- The Heliopolis Academy for Sustainable Development.

In 2012, SEKEM co-founded the non-profit “Heliopolis University” to address the challenges of the future – such as climate change, resource scarcity, population growth, extreme poverty, food security – need innovative, problem-solving solutions. The Heliopolis University, declared sustainable development to be its overall guiding principle. It offers undergraduate degrees in science and technology and the arts. Other recent developments include new commercial and educational activities in the field of renewable energy generation, specifically photovoltaic energy, and work on a new vocational training course in the field of solar engineering.

Dr. Ibrahim Abouleish was elected as one of the distinguished Social Entrepreneurs by the Schwab Foundation. Being a Muslim, he also emphasises the consistency of SEKEM’s approach with Islam: “All the different aspects of the company, whether the cultural ones or the economic ones, have been developed out of Islam. We believe that it is possible to derive guiding principles for everything from pedagogies, to the arts, to economics from Islam.”

In his acceptance speech of the 2003 Right Livelihood Award, Abouleish said: “Economic life within Sekem’s group of companies begins on a practical level by healing the soil through the application of biodynamic farming methods. Through this method we have raw materials at our disposal and are able to develop and manufacture natural medicine and a wide range of other products, adhering to the highest possible quality standards, which conform to the true needs of our consumers. In partnership with our close friends and colleagues in Europe, and our local partners in trade, we strive to market our products, employing what we call the “Economics of Love.

“To ensure that the democratic rights and values for our co-workers are adequately implemented, we founded the “Cooperative of Sekem Employees”, which addresses all questions concerning civil society in the workplace. It is our objective here that all members of the Sekem community will grow towards taking responsibility for society.”

“Sustainable Development is one of the most important challenges to man and it means the creation of living conditions today which will still allow future generations to live with dignity.” Dr. Ibrahim Abouleish.

Source:

1. <http://www.rightlivelihood.org/sekem.html>
2. <http://www.sekem.com>
3. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014

V. Community Participation

Community Participation - the best and most effective action is through cooperative efforts through the formation of citizen's groups who together, can have the strength and influence to ensure that they achieve their goal.

1. Shrikrishna Upadhyay / SAPPROS, Nepal

Shrikrishna Upadhyay is a Nepalese development practitioner who has empowered more than a million people in rural Nepal to work for the improvement of their living conditions. Through his work with different organisations, he has demonstrated that poverty can be eradicated if the poor are mobilised and organised. A strong advocate of local self-governance, Upadhyay has strengthened Nepalese communities despite the violent political conflict in the country. In 2010, he received the Right Livelihood Award for “demonstrating over many years the power of community mobilisation to address the multiple causes of poverty even when threatened by political violence and instability.”

As chairman of the board and general manager of the Agricultural Development Bank of Nepal (1982–1990) and as a member of the National Planning Commission of Nepal (1990–1993), Upadhyay came to the conclusion that top-down development does not work. Thus in 1975, he helped initiate the Small Farmer Development Programme (SFDP) which yielded substantial achievements in the fields of micro credit, low-cost drinking water supply schemes, tree planting, training and literacy through social mobilisation.

In 1991, Upadhyay initiated SAPPROS (Support Activities for Poor Producers of Nepal) which works in the poorest areas of a very poor country: 31 percent of the population live in absolute poverty, according to government figures. SAPPROS' strategy is to develop grassroots-level institutions that are self-sufficient, replicable and enable the poor people to self-govern and manage community affairs.

SAPPROS' achievements

Working in 12 districts of Nepal, SAPPROS had by 2010 formed 2,434 Savings and Credit Groups, and 273 Cooperatives with a membership of 1.3 million of whom about 40 per cent are women.

Under SAPPROS' programmes, the following infrastructure has been installed by the villagers over the years:

- Water systems (474 for drinking water, 383 for irrigation, 327 tanks, 477 tube wells, 536 sprinklers, 19 cycle pumps and 672 other irrigation systems).
- 323 km of rural roads, 519 mule and 384 foot trails, 17 suspension bridges and 60 wooden bridges.
- 109 health posts, 582 schools and 50 community buildings were either built or rehabilitated.

In addition, from 1991–2010, SAPPROS has helped communities manage 67 community forests covering 2,620 hectares; and install 3,600 latrines, 105 cooling stores, 102 photovoltaic and 50 biogas systems.

In all these projects, SAPPROS provides funds but the community also contributes funds or labour or both. Because of this, under SAPPROS' schemes, these installations often cost much less than conventional development cooperation projects. In total, SAPPROS has now worked with 235,000 households.

How SAPPROS works

When working in a new village, SAPPROS first discusses with the participants their way of living and helps them identify positive and negative traditions. Next, they help the villagers analyse the root causes of poverty by conducting a “village survey”. SAPPROS asks the villagers to identify their resources like water, land, forests, as well as their economic and social status. By asking who is rich and who is poor in the village and why this is the case, collecting data becomes an awareness-raising process. Based on this survey, the villagers choose among them one or more social

mobilisers (local catalysts) who organise the implementation of their ideas. SAPPROS advises the villagers on different technical solutions, provides training to the local mobilisers and helps mobilise funding.

SAPPROS has developed manuals for user-groups covering topics such as irrigation, drinking water, forestry and rural roads. The manuals have been used for training by many other NGOs and have also been utilised by international agencies, such as the UN Development Programme. It has also published a Social Mobilisation Manual, which explains social mobilisation for development.

The most remarkable fact about SAPPROS is that it has been able to conduct this work despite the political instability in Nepal. During the Maoist insurgency, it was often the only NGO left in contested areas and had to work on a razor edge between the warring parties, but it never lost any of its staff.

Upadhyay is now actively scaling up the success of community mobilisation in Nepal through a new institution, the Poverty Alleviation Fund. Upadhyay is a board member of the fund, and the Prime Minister is its chairman. The fund is supported by IFAD (International Fund for Agricultural Development) and the World Bank, and the idea is to channel money directly to the communities, with NGOs and local governments as advisors and mobilisers, but avoiding the state bureaucracy. He hopes that the fund will soon be working in all 75 districts of Nepal, reaching almost three million people through thousands of community organisations.

Excerpts from Upadhyay's Acceptance speech of the Right Livelihood Award in 2010

“We realised that poverty reduction needed to be on the main agenda of development and had done some work at the grassroots level...”

Visiting small producers, artisans and wage earners, we realised that they not only needed financial assistance, but also technology, access to markets and above all, capacity building to manage local resources. This required building trust in the relationship with the people and to believe in their wisdom and indigenous knowledge system, subsequently supported by external interventions.

Finding the right match between local resources and external support was important, so that the communities did not become overly dependent on external support.

So, we decided to implement an Action Research Project on Social Mobilisation in a few villages of the Gorkha District in 1991. We started by training social mobilisers and group leaders in the art of building organisations for the poor. ...The mutual trust and participatory learning exercise helped us to believe in the capability of poor producers to uplift them.

Based upon the action research, we developed the social mobilisation manual using pictures because most of the people were illiterate. Later on, we made videos and used video projectors going from one village to another organising people. Since the model was based upon contradictions in the society, people understood the logic of the poor being exploited due to unequal power relations.

Once we started building separate organisations for the poor, there was considerable resistance from landlords, moneylenders, traders and local politicians.

As small producers became more self reliant and independent, the conflict came to the surface and some of our staff were even threatened. As savings increased, moneylenders were pressured to lower their interest rate. With increased economic activities, wages gradually increased. The wage laborers also benefited, resulting in reduced labour supply for landlords. The landless became tenants and started benefiting from access to new technology and a growing urban market for vegetables and horticultural products.

People were able to meet their food needs and generate some surplus for the market. They were able to send their children to school and there was demand for school buildings and suspension bridges for gaining access to these services. We were able to mobilise more and more resources and using them more effectively.

...We were able to develop a poverty reduction model which is people-based, people-driven and result oriented. This experiment increased our faith in the creativity of people.

During the [Maoist] conflict, we realised that our efforts would not be enough to heal the wounds and that people needed to be treated with compassion given the amount of hatred being generated amongst the different segments of society. Those in power had exploited the poor for too long and for that reason it was easier to galvanise the anger against the powerful class and launch a class struggle on Marxist principles.

We strongly believe in a harmony model where the poor are treated with equality and justice to enable them to be effective citizens in society. We believe in building democracy from the grassroots with community organisations acting as the primary school of democracy.

We needed a strong structure in the form of a multi-sectoral fund which could support community initiatives directly without going through the bureaucracy. It took almost 12 years of struggle and advocacy to convince the rulers that such a fund was necessary and finally the Poverty Alleviation Fund was set up in 2004 with World Bank assistance.

Our journey to this stage has been difficult and arduous but faith and confidence in people power has kept us going and we have become more resilient.

We believe we need to forge alliances within and outside to mobilise support for the cause of the poor so that they become subjects and not objects of development.

In closing, I want to quote Nelson Mandela who said “To overcome poverty is not an act of charity; it is an act of Justice.” Therefore the time has come to do justice to the poor.”

Source:

1. <http://www.sappros.org.np/>
2. http://www.rightlivelihood.org/laureates_detail.html?laureate=46
3. Reaching Out, Touching Lives, Making a Difference – The Right Livelihood Way. Penang: Right Livelihood College, 2014

2. Visualisation in Participatory Programmes (VIPP)

VIPP means “Visualisation in Participatory Programmes” - a people-centred methodology for conducting group events, large and small, derived from over 40 years of experience in educational and communication programmes. VIPP is unique in providing a creative combination of different visualised approaches which emphasise the importance of people’s participation in solving development problems.

Those of us involved in cultural, social and economic development have encountered many group events, such as planning workshops, seminars, training sessions, and business organisational meetings that are conducted with formality where participants are required to listen to a long list of presenters and speakers. Very often the protocol of the event is given more importance than the content.

In the last decade, the computerised presentation has taken over in most events, sometimes with many words, graphs and diagrams – often overloading the audience with repetitious information. Discussion of the issues often consists of another series

of speeches with little or no feedback. There is usually not enough time for discussions because many of the presenters have exceeded their time. When chairpersons try to speed us presenters to make room for discussion, speakers often rush through at machine-gun speed to the dismay, the relief or sometimes amusement of the audience. Often a large part of the content is lost to the audience because language may not be user-friendly or the presentation methods may not be appealing. Hence the participants become bored and begin to talk among themselves, daydream or doze, or leave to do other things and return only after the presentations.

Everyone has experienced such group events, and may crave change. Yet we also know how difficult it is to break away from this approach which is derived from our educational systems. We know that it is difficult to achieve group consensus on what the key issues are on a particular subject matter and what new actions should be taken to address such issues. It is especially difficult to do this in a democratic way, respecting all viewpoints while balancing the need for professional or expert input, thus very often participatory sessions are avoided.

The manual is written for facilitators and organisers who want to improve such group events. It gives advice and ideas and outlines ways to make improvements. Based on a philosophy on trusting in the capacities and creativity of human beings, VIPP combines techniques of visualisation with methods for interactive decision making and learning. VIPP methods democratise interaction between people. Although many people may be familiar with participatory methods, VIPP is different. At the core of VIPP is a large number of visualisation techniques, including multi-coloured cards of different shapes and sizes on which participants express their main ideas in large enough letters or diagrams to be seen by the whole group as a collective memory.

By this method, everyone takes part in the process, whether it be arriving at a consensus or learning a new concept. Less talkative participants find a means of expression, while those who might normally dominate a group usually are forced to let others have their say. By visualising the group's proceedings and referring to them, the facilitator can reduce repetition and circularity in discussion while revising and clarifying existing ideas, as the need arises, or adding new ideas as the group creates them.

The Structure of the Manual

This manual is a collection of methods and experiences which will help the interested reader find ideas for the planning of forthcoming group events. It does not spell out the final and complete process, since it is expected that facilitators will take the basic methods and adapt them to their own experience, needs and circumstances, and improve the techniques by practising them. The appropriate use of VIPP will always depend on the on the situation and actors involved. Success depends a great deal on commitment to the process. The processes are dynamic and facilitators should progress with a repertoire of methods according to their own experiences, opportunities and learning pace. The pages which follow should be used, therefore, as a resource for their own experimentation and growth.

The Roots of VIPP

VIPP is a creative combination of different facilitation tools derived from two main traditions. One came from Latin America and the other from Germany. In the 1960s, Paulo Freire established an approach aimed at conscientisation of the powerless and oppressed in Brazil and Chile. The methods galvanised people to organise themselves in order to articulate their needs and defend their rights. This approach involves groups of people in an iterative process of action-reflection-action. It was adopted or adapted by many other progressive individuals and non-governmental organisations (NGOs) in many Latin American countries. During the last 40 years, various manuals and journals for adult educators and trainers have been published on the Freirian approach.

Another Latin American root of VIPP is the work of Orlando Fals Borda in Colombia, who applied the method of participatory action research (PAR). PAR was first articulated by Kurt Lewin, a German-American educator. His theory is based on the principle of experiential learning through thinking, feeling and acting. Fals Borda added to PAR political organisation of local people, allowing them to value their knowledge, wisdom and local history in the process.

However, the second main root of VIPP is actually the visualisation approach of Metaplan in Germany, which began with the work of Eberhard Schnelle and his Quickborn Team. They designed training in which decision makers and those affected by their decisions visualise their problems, needs and solutions together so as to prepare for common actions. The methods became popular in the former West Germany at a time when student protest movements rocked society and there was a general demand for more participation in decision-making processes.

In Germany, the first *Manual for Moderation Training* appeared in 1973. Since then, various scholars and trainers who consulted for German private industries and public administration have promoted such facilitation methods. There are subtle nuances, but the central characteristics of the methods is the role of a moderator or facilitator who helps groups give birth to collective ideas, which are visualised on cards and paper of different sizes, shapes and colours and placed on pin boards throughout the group process. Colleagues of Schnelle built up ComTeam and published *Moderations Methode* in German in 1980, the first comprehensive handbook on these methods.

None of these German experiences were related to overseas development work until the latter part of the 1970s, when a group of trainers at the German Foundation for International Development (DSE), headed by Carl Kohlbach, introduced Metaplan visualisation techniques in agricultural extension training for the German Technical Cooperation (GTZ). Since then, this participatory approach has become a central part of DSE (now called InWent: Capacity Building International) training courses. A group of trainers (led by Hartmut Albrecht and Rolf Suelzer) of the Institute for Agricultural Extension of the University of Hohenheim, Germany, together with Kohlbach and Gabi Ullrich, entered into a creative process of elaboration, application and evolution of training techniques. Courses for trainers entitled “Participatory Methods for Group Events” were offered in German, English, French and Spanish. Several small manuals were published as a result of these training courses. (The Metaplan visualisation technique was also adapted to another German planning method called Goal Oriented Project Planning (GOPP, or ZOPP in German), a method applied widely by GTZ and other European aid agencies. But the requirement of following a strict logical framework makes ZOPP less adaptable to different situations, especially with regard to structural and political dimensions. ZOPP is not VIPP.)

In 1991, Neil McKee, having earlier been exposed to the methods at DSE by Hermann Tillmann and Maria Angelica Salas, then from the University of Hohenheim, introduced these methods into the planning processes for social mobilisation and communication in UNICEF-supported programmes in Bangladesh. These facilitators first named the methods “Visualisation in Participatory Planning” or simply VIPP. Gradually the methods found their way into regular meetings, training and other events at various levels, and the acronym came to stand for “Visualisation in Participatory Programmes” by the time the first edition of a manual was produced in 1993. One of the key facilitators from the original Bangladesh team to take the methods forward in Asia and Africa was Nuzhat Shahzadi, a co-author of a new edition printed in 2010.

VIPP synthesises the approach of DSE, the visualisation techniques of Metaplan, and the conscientisation and empowerment approach of Freire and Fals Borda. VIPP is applicable to any situation where a group of people want to work together to analyse and plan development activities or to initiate interactive learning experiences. Its two aspects are: the humanistic and democratic philosophy

underlying VIPP, and the central role of the facilitator, who enables the generation of knowledge and encourages dialogue between people through various creative and interactive methods, including visualisation.

Some final thoughts:

Said is not yet heard.

Heard is not yet understood.

Understood is not yet approved.

Approved is not yet applied.

Dr. Hartmut Albrecht, University of Hehenheim, Germany.

How we learn

1% through taste

2% through touch

3% through smell

11% through hearing

83% through sight.

What we remember

10% of what we read

20% of what we hear

30% of what we see

50% of what we see and hear

80% of what we say

90% of what we say and do.

The above is extracted from the book “Visualisation in Participatory Programmes (VIPP) – How to Facilitate and Visualise Participatory Group Processes” by Maria Angelica Salas, Hermann J. Tillmann, Neil McKee and Nuzhat Shahzadi, published in 2010 by Southbound, Penang, Malaysia.

V

THE RIGHT LIVELIHOOD WAY: MAKING IT HAPPEN

99 Ways to Make it Happen

“99 ways to make it happen” is totally based on the six pledges of UNESCO Manifesto 2000 which were drafted by Nobel Peace Prize Laureates (www.unesco.org/manifesto2000).

These pledges constitute a global change in values, attitudes and behaviour, from a culture of war and violence to a culture of peace and non-violence into daily action. They were inspired by the General Assembly of the United Nations proclaiming the year 2000 as the International Year for the Culture of Peace.

The Right Livelihood Way is about how we live our lives; how we think, speak and behave. When we do all these with positive values, then we live a culture of Right Livelihood. It brings benefit to the self and others.

Right Livelihood is a way of being, doing and living in society that can be taught, developed, and best of all, improved upon.

Right Livelihood is living in harmony amidst diversity where and when we adopt a common platform of positive values.

Right Livelihood requires a positive dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and co-operation.

1. Respect all life

Respect the life and dignity of each human being without discrimination or prejudice. Some practical examples of living under this value:

- Respect yourself as a human being; do not abuse your body, mind with drugs etc.
- Respect yourself as a human being; give yourself a moment of peace
- Have a positive thought about yourself for at least one minute every day
- Reduce waste and negative thought about others
- Do not get angry for at least one day in a week
- Be truthful to yourself and others
- Water and talk to plants in the morning
- Give respect to others as you would like to be respected
- Be the first to wish others good morning
- Be the first to offer a smile to others
- Cultivate thinking good of others
- Respect others by not gossiping about them

- Treat your subordinates with respect by giving instructions properly
- Stand up when someone older speaks to you
- Practise good manners in front of both the junior and the senior.

2. Reject violence

Practise active non-violence, rejecting in all its forms; physical sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents. Some practical examples of living under this value:

- Have mercy for yourself; realise, but do not be hard on yourself when mistakes are made
- Stop watching violent movies
- Promise not to get irritated for at least once a week
- Do not come into anger at least during the morning
- Speak sweetly/softly/politely to reduce the force of words
- Avoid banging doors
- Handle things gently and with care
- Declare truce with your enemies. Make them your friends again
- Avoid beating children with cane/hand
- Do not cause harm to animals
- Do not cause fear to animals
- Do not cause sorrow to people; children, subordinates, maids, pupils and the elderly
- Do not threaten people
- Do not create conflict amongst friends or family
- Remove all words of violence from your vocabulary
- Enable others to share their thoughts and ideas without fear of discrimination or reprisal.

3. Share with others

Share time and material resources in spirit of generosity to put an end to exclusion, injustice and political and economic oppression. Some practical examples of living under this value:

- Share your time with others in office/family/community
- Share your material resources with others
- Share your virtues; patience love, mercy, happiness
- Share your inspiration with others so that they are inspired
- Share your responsibility with others that they become independent
- Share your enthusiasm with others
- Share your knowledge with others
- Give your cooperation to others
- Give your support to others in times of need
- Share with others by being sincere and honest
- Share good news to generate positive energy
- Share to ease burden of others
- Help others overcome their limitations or handicaps
- Share a skill or an alternative method of doing things
- Share a joke to create lightness and easiness
- Carpool to relieve transport burden on others
- Share a meal with a friend.

4. Listen to understand

Defend freedom of expression and cultural diversity, giving preference always to dialogue and listening without engaging in fanaticism, defamation and rejection of others. Some practical examples of living under this value:

- Be non-judgemental. Listen with an open mind.
- Give your attention to someone by focusing your eyes on him/her when he/she is speaking.
- When listening, put yourself in that person's shoes.
- Paraphrase the message to make sure that what you say is understood by others.
- Practise silence/solitude to enable you to listen not only to the voices but also to the feelings of others.
- Listen with patience and love and a positive mind; e.g. it will only be a win-win situation for all.
- Speak softly, speak sweetly and speak less. Listen more, so as not to impose your authority over others.
- Amidst the chaos of negativity, listen to the cry of attention and understanding.
- Some people find it difficult to express their feelings. We have to respect their right to privacy.
- Accept the fact that everyone is entitled to his/her opinion, which can also be valid.
- When someone starts doing things differently, he/she is trying to communicate something. Listen with attention.
- Be sensitive to vibrations/feelings, which sometimes can convey a message louder than words.
- Sometimes people do not mean what they say but show their feelings.
- Acknowledge someone's sharing with positive or encouraging comments
- Do not interrupt when someone is talking, unless your comment is asked for
- Be at ease and make the talker relax and at ease too before speaking. A relaxed mind speaks and absorbs better.
- Listen with your ears and understand with your heart.

5. Preserve the planet

Promote consumer behaviour that is responsible and develop practices that respect all forms of life and preserve the balance of nature on the planet. Some practical examples of living under this value:

- Refrain from open burning
- Do not cut down trees unnecessarily
- Refrain from throwing rubbish into drains/waterways/open spaces
- Reduce usage of plastic bags in supermarkets/markets/shopping malls/homes
- Collect litter along your walkway
- Conserve water, electricity; make sure fans, light, water taps are properly turned off
- Use ozone-friendly aerosols or none at all
- Recycle plastic bags/newspapers
- Cut down use of air conditioner to protect the ozone
- Do not discard used oil into sink or toilet bowl
- Reduce polluting the environment by not driving once a week, and encourage carpooling
- Use paper wisely; reuse envelopes, photocopied paper, etc.
- Use handkerchiefs instead of tissue

- Reduce noise pollution by reducing the volume of music players
- Stop smoking
- Practise silence/solitude to create a peaceful atmosphere
- Reduce usage of styrofoam which is non-biodegradable
- Plant more greens in your environment.

6. Rediscover solidarity

Contribute to the development of the community, with the full participation of women and respect for democratic principles in order to create together new forms of solidarity. Some practical examples of living under this value:

- Get to know your neighbours and share a smile with them
- Be courteous, considerate and respectful to your neighbours by reducing the volume of TV/players, speak softly during certain times, etc.
- Keep your neighbourhood clean
- Join in celebration with your neighbours during festivities
- Encourage harmony and unity in the community through sharing care, good news and wishes
- Support your community leaders in projects
- Ensure safety in the neighbourhood
- Organise a cultural night with “Peace” as the theme to instill peace-loving attitudes in children and adults
- Accept one another’s faith, customs and practices with love and understanding
- Take the lead to do something proactive and not just blame others
- Have an informal family gathering once a fortnight to share news or experiences.
- Go for a family trip or picnic once a month
- Offer to help look after your neighbours’ house when they have to be away
- In times of sorrow, make a conscious effort to be present to offer physical or emotional support
- Keep in touch with long-lost friends or loved ones just to show you still care.

LIVE THE RIGHT LIVELIHOOD WAY

Making Change – The 10 Ways*

By Anwar Fazal

THE Chinese character for the word “crisis” is made up of twin concepts - danger and opportunity. The shock waves of 11 September (known more infamously by its digital equivalent 911) are reverberating through the globe.

The collapse of the twin towers in New York has unleashed its own “twin terrors” - the brutal use of “might is right” and the rapid dismantling of universal principles of justice and peace, erosion of human rights principles and increase in racism and other hate crimes.

All this has created some despondency and even hopelessness. It is not helped by the recession and the wild terrorism of the dark side of free markets and “carpet bombing” of propaganda. Is there hope for us to climb out of this abyss?

History has shown that there is hope as long as there are thoughtful and committed people. Even if there is only one person, it can make a difference.

Is there a recipe for building this hope, thinking and commitment? Yes, there is “multiversity” in them.

My favourite was sent by a friend based on the teachings and struggles of Mahatma Gandhi.

Mahatma Gandhi’s life and death held many lessons. He advocated non violence. Yet his assertiveness, steadfastness and courage powered a revolution of change in South Asia, South Africa and the deep South of the United States of America where Nelson Mandela and Martin Luther King followed in his footsteps.

Among Gandhi’s more memorable sayings is, “In a gentle way, you can shake the world.” Here are 10 things that have been distilled by changemakers from his commitment and dreams.

The ideas are not original, nor mine, but they have helped guide many of those engaged in the lonely struggle for peace and justice.

1. Know that all significant change throughout history has occurred not because of nations, armies, governments, and certainly not committees. They happened as a result of the courage and commitment of individuals.
2. Believe that you have a unique purpose and potential in the world. Believe that you can and you will make a difference.
3. Recognise that everything you do, every step you take, every sentence you write, every word you speak or don’t speak counts. Nothing is trivial. The world may be big, but there are no small things. Everything matters.
4. You don’t have to be loud. You don’t even have to be eloquent. You don’t have to be elected. You don’t have to be particularly smart or well educated. You do, however, have to be committed.
5. Take personal responsibility. Never think that “it is not my job”. It is cop out to say, “What can I do, I’m only one person”. You don’t need everyone’s co-operation or anyone’s permission to make changes. Remember this little gem, “If it is to be, it is up to me.”
6. Don’t get caught up in the how of things. If you’re clear on what you want to change and why you want to change it, the how will come. Many significant things have been left undone because someone let the problem solving interfere with the decision making.
7. Don’t wait for things to be right in order to begin, Change is messy, Things will never be just right, Follow the advice, “Do what you can, with what you have, where you are.”

8. The genesis of change is awareness. We cannot change what we don't acknowledge. Most of the time, we aren't aware of what's wrong or what's not working. We don't see what could be. By becoming more aware, we begin the process of change.
9. Take to heart these words from Albert Einstein, arguably one of the smartest change masters who ever lived, "All meaningful and lasting change starts first in your imagination and then works its way out. Imagination is more important than knowledge."
10. In order for things to change, you have to change. We can't change others; we can only change ourselves. However, when we change, it changes everything. And in doing so, we truly can be the change we want to see in the world.

The great Sufi Bayazid had this to say about himself:

"When I was young, I was a revolutionary and all my prayers to God was -Lord, give me the energy to change the world. When I was middle aged, I realised that half my life was gone without changing a single soul, I prayed to God just let me change my family and friends, When I was an old man, I realised how foolish I have been. Now I just say my prayers - Lord, give me the grace to change myself.

If I prayed for this from the beginning, I would not have wasted my life."

So, the message is that too often, we think too much about changing humanity and too little about changing ourselves. We can overcome the twin terrors and secure it step by step, non-violently by asserting "peace by peace". And never, never forget our humanity and oneness.

* This article was published in the *New Straits Times*, Malaysia, 8 January 2002.

The Power of Networking

by
Robert Muller*

Use every letter you write
Every conversation you have
Every meeting you attend
To express your fundamental beliefs and dreams
Affirm to others the vision of the world you want.

Network through thought
Network through actions
Network through love
Network through the spirit.

You are the centre of a network
You are the centre of the world
You are a free, immensely powerful source of life and goodness

Affirm it

Spread it

Radiate it

Think day and night about it
And you will see a miracle happen:
The greatness of your own life.

In a world of big powers, media and monopolies

For billions of people
Networking is the new freedom
The new democracy
A new form of happiness.

* This powerful poem was written by the late Robert Muller, Former Assistant Secretary-General, United Nations. For more information, see www.robertmuller.org

Wendell Berry's 17 Rules for a Sustainable Community

Wendell Berry, an American poet, novelist, essayist, philosopher and farmer in Kentucky, has developed 17 rules for the healthy functioning of sustainable local communities. These underlying principles could be described as 'the preservation of ecological diversity and integrity, and the renewal, on sound cultural and ecological principles, of local economies and local communities.' For more information, see <http://www.utne.com/community/communityin17sensiblesteps.aspx>

1. Always ask of any proposed change or innovation: What will this do to our community? How will this affect our common wealth?
2. Always include local nature – the land, the water, the air, the native creatures – within the membership of the community.
3. Always ask how local needs might be supplied from local sources, including the mutual help of neighbors.
4. Always supply local needs first (and only then think of exporting products – first to nearby cities, then to others).
5. Understand the ultimate unsoundness of the industrial doctrine of 'labor saving' if that implies poor work, unemployment, or any kind of pollution or contamination.
6. Develop properly-scaled value-adding industries for local products to ensure that the community does not become merely a colony of national or global economy.
7. Develop small-scale industries and businesses to support the local farm and/or forest economy.
8. Strive to supply as much of the community's own energy as possible.
9. Strive to increase earnings (in whatever form) within the community for as long as possible before they are paid out.
10. Make sure that money paid into the local economy circulates within the community and decrease expenditures outside the community.
11. Make the community able to invest in itself by maintaining its properties, keeping itself clean (without dirtying some other place), caring for its old people, and teaching its children.
12. See that the old and young take care of one another. The young must learn from the old, not necessarily, and not always in school. There must be no institutionalised childcare and no homes for the aged. The community knows and remembers itself by the association of old and young.
13. Account for costs now conventionally hidden or externalised. Whenever possible, these must be debited against monetary income.
14. Look into the possible uses of local currency, community-funded loan programmes, systems of barter, and the like.
15. Always be aware of the economic value of neighborly acts. In our time, the costs of living are greatly increased by the loss of neighborhood, which leaves people to face their calamities alone.
16. A rural community should always be acquainted and interconnected with community-minded people in nearby towns and cities.
17. A sustainable rural economy will depend on urban consumers loyal to local products. Therefore, we are talking about an economy that will always be more cooperative than competitive.

10 Things Science Says will Make you Happy

Scientists can tell us how to be happy. Really.
Here are 10 ways, with the research to prove it.

In the last few years, psychologists and researchers have been digging up hard data on a question previously left to philosophers: What makes us happy? Researchers like the father-son team Ed Diener and Robert Biswas-Diener, Stanford psychologist Sonja Lyubomirsky, and ethicist Stephen Post have studied people all over the world to find out how things like money, attitude, culture, memory, health, altruism, and our day-to-day habits affect our well-being. The emerging field of positive psychology is bursting with new findings that suggest your actions can have a significant effect on your happiness and satisfaction with life. Here are 10 scientifically proven strategies for getting happy. For more information, see <http://www.yesmagazine.org/issues/sustainable-happiness/10-things-science-says-will-make-you>)

1. Savour Everyday Moments

Pause now and then to smell a rose or watch children at play. Study participants who took time to “savour” ordinary events that they normally hurried through, or to think back on pleasant moments from their day, “showed significant increases in happiness and reductions in depression,” says psychologist Sonja Lyubomirsky.

2. Avoid Comparisons

While keeping up with the Joneses is part of American culture, comparing ourselves with others can be damaging to happiness and self-esteem. Instead of comparing ourselves to others, focusing on our own personal achievement leads to greater satisfaction, according to Lyubomirsky.

3. Put Money Low on the List

People who put money high on their priority list are more at risk for depression, anxiety, and low self-esteem, according to researchers Tim Kasser and Richard Ryan. Their findings hold true across nations and cultures. “The more we seek satisfactions in material goods, the less we find them there,” Ryan says. “The satisfaction has a short half-life—it’s very fleeting.” Money-seekers also score lower on tests of vitality and self-actualisation.

4. Have Meaningful Goals

“People who strive for something significant, whether it’s learning a new craft or raising moral children, are far happier than those who don’t have strong dreams or aspirations,” say Ed Diener and Robert Biswas-Diener. “As humans, we actually require a sense of meaning to thrive.” Harvard’s resident happiness professor, Tal Ben-Shahar, agrees, “Happiness lies at the intersection between pleasure and meaning. Whether at work or at home, the goal is to engage in activities that are both personally significant and enjoyable.”

5. Take Initiative at Work

How happy you are at work depends in part on how much initiative you take. Researcher Amy Wrzesniewski says that when we express creativity, help others, suggest improvements, or do additional tasks on the job, we make our work more rewarding and feel more in control.

6. Make Friends, Treasure Family

Happier people tend to have good families, friends, and supportive relationships, say Diener and Biswas-Diener. But it’s not enough to be the life of the party if you’re surrounded by shallow acquaintances. “We don’t just need relationships, we need close ones” that involve understanding and caring.

7. Smile—Even When You Don't Feel Like It

It sounds simple, but it works. “Happy people ... see possibilities, opportunities, and success. When they think of the future, they are optimistic, and when they review the past, they tend to savour the high points,” say Diener and Biswas-Diener. Even if you weren't born looking at the glass as half-full, with practice, a positive outlook can become a habit.

8. Say Thank You Like You Mean It

People who keep gratitude journals on a weekly basis are healthier, more optimistic, and more likely to make progress toward achieving personal goals, according to author Robert Emmons. Research by Martin Seligman, founder of positive psychology, revealed that people who write “gratitude letters” to someone who made a difference in their lives score higher on happiness, and lower on depression—and the effect lasts for weeks.

9. Get Out and Exercise

A Duke University study shows that exercise may be just as effective as drugs in treating depression, without all the side effects and expense. Other research shows that in addition to health benefits, regular exercise offers a sense of accomplishment and opportunity for social interaction, releases feel-good endorphins, and boosts self-esteem.

10. Give It Away, Give It Away Now!

Make altruism and giving part of your life, and be purposeful about it. Researcher Stephen Post says helping a neighbour, volunteering, or donating goods and services results in a “helper's high,” and you get more health benefits than you would from exercise or quitting smoking. Listening to a friend, passing on your skills, celebrating others' successes, and forgiveness also contribute to happiness, he says. Researcher Elizabeth Dunn found that those who spend money on others reported much greater happiness than those who spend it on themselves.

International Days of Action

Most of the international days listed here are currently observed by the United Nations. New international days are established regularly. They provide a wonderful opportunity for advocacy and action as they are based on universal understanding and acceptance of the UN system and other global organisations. For more information, see <http://www.un.org/en/sections/observances/international-days/>

JANUARY

27 January

International Day of Commemoration in Memory of the Victims of the Holocaust

3rd Sunday of each January

World Religion Day

FEBRUARY

2 February

World Wetlands Day

4 February

World Cancer Day

6 February

International Day of Zero Tolerance to Female Genital Mutilation

11 February

International Day of Women and Girls in Science

13 February

World Radio Day

20 February

World Day of Social Justice

21 February

International Mother Language Day

MARCH

1 March

Zero Discrimination Day

3 March

World Wildlife Day

8 March

International Women's Day

15 March

World Consumer Rights Day

20 March

International Day of Happiness

21 March

International Day for the Elimination of Racial Discrimination

21 March

World Poetry Day

21 March

International Day of Nowruz

21 March

World Down Syndrome Day

21 March

International Day of Forests

22 March

World Water Day

23 March

World Meteorological Day

24 March

World Tuberculosis Day

24 March

International Day for the Right to the Truth concerning Gross Human Rights Violations and for the Dignity of Victims

25 March

International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade

25 March

International Day of Solidarity with Detained and Missing Staff Members

APRIL

2 April

World Autism Awareness Day

4 April

International Day for Mine Awareness and Assistance in Mine Action

6 April

International Day of Sport for Development and Peace

7 April

International Day of Reflection on the Genocide in Rwanda

7 April

World Health Day

12 April

International Day of Human Space Flight

22 April

International Mother Earth Day

23 April

World Book and Copyright Day

23 April

English Language Day

25 April

World Malaria Day

26 April

World Intellectual Property Day

28 April

World Day for Safety and Health at Work

29 April

Day of Remembrance for all Victims of Chemical Warfare

30 April

International Jazz Day

MAY

3 May

World Press Freedom Day

8-9 May

Time of Remembrance and Reconciliation for Those Who Lost Their Lives During the Second World War

9-10 May

World Migratory Bird Day

15 May

International Day of Families

17 May

World Telecommunication and Information Society Day

20 May

“Vesak”, the Day of the Full Moon

21 May

World Day for Cultural Diversity for Dialogue and Development

22 May

International Day for Biological Diversity

23 May

International Day to End Obstetric Fistula

29 May

International Day of UN Peacekeepers

31 May

World No-Tobacco Day

JUNE

1 June

Global Day of Parents

4 June

International Day of Innocent Children Victims of Aggression

5 June

World Environment Day

8 June

World Oceans Day

12 June

World Day Against Child Labour

13 June

International Albinism Awareness Day

14 June

World Blood Donor Day

15 June

World Elder Abuse Awareness Day

16 June

International Day of Family Remittances

17 June

World Day to Combat Desertification and Drought

19 June

International Day for the Elimination of Sexual Violence in Conflict

20 June

World Refugee Day

21 June

International Day of Yoga

23 June

United Nations Public Service Day

23 June

International Widows' Day

25 June

Day of the Seafarer

26 June

International Day against Drug Abuse and Illicit Trafficking

26 June

United Nations International Day in Support of Victims of Torture

JULY

2 July (first Saturday in July)

International Day of Cooperatives

11 July

World Population Day

15 July

World Youth Skills Day

18 July

Nelson Mandela International Day

28 July

World Hepatitis Day

30 July

International Day of Friendship

30 July

World Day against Trafficking in Persons

AUGUST

1st week of August

World Breastfeeding Week

9 August

International Day of the World's Indigenous Peoples

12 August

International Youth Day

19 August

World Humanitarian Day

23 August

International Day for the Remembrance of the Slave Trade and Its Abolition

29 August

International Day against Nuclear Tests

30 August

International Day of the Victims of Enforced Disappearances

SEPTEMBER

2 September

World Coconut Day

5 September

International Day of Charity

8 September

International Literacy Day

12 September

United Nations Day for South-South Cooperation

15 September

International Day of Democracy

16 September

International Day for the Preservation of the Ozone Layer

21 September

International Day of Peace

26 September

International Day for the Total Elimination of Nuclear Weapons

27 September

World Tourism Day

29 September (last Thursday of September)

World Maritime Day

OCTOBER

1 October

International Day of Older Persons

2 October

International Day of Non-Violence

3 October (first Monday in October)

World Habitat Day

5 October

World Teachers' Day

9 October

World Post Day

10 October

World Mental Health Day

11 October

International Day of the Girl Child

13 October

International Day for Disaster Reduction

15 October

International Day of Rural Women

16 October

World Food Day

17 October

International Day for the Eradication of Poverty

20 October

World Statistics Day

24 October

United Nations Day

24 October

World Development Information Day

27 October

World Day for Audiovisual Heritage

31 October

World Cities Day

NOVEMBER

2 November

International Day to End Impunity for Crimes against Journalists

5 November

World Tsunami Awareness Day

6 November

International Day for Preventing the Exploitation of the Environment in War and Armed Conflict

10 November

World Science Day for Peace and Development

14 November

World Diabetes Day

16 November

International Day for Tolerance

17 November (third Thursday in November)

World Philosophy Day

19 November

World Toilet Day

20 November

Africa Industrialisation Day

20 November

Universal Children's Day

20 November (third Sunday in November)

World Day of Remembrance for Road Traffic Victims

21 November

World Television Day

25 November

International Day for the Elimination of Violence against Women

29 November

International Day of Solidarity with the Palestinian People

DECEMBER

1 December

World AIDS Day

2 December

International Day for the Abolition of Slavery

3 December

World Bhopal Disaster Remembrance Day

3 December

International Day of Persons with Disabilities

5 December

International Volunteer Day for Economic and Social Development

5 December

World Soil Day

7 December

International Civil Aviation Day

9 December

International Day of Commemoration and Dignity of the Victims of the Crime of Genocide and of the Prevention of this Crime

9 December

International Anti-Corruption Day

10 December

Human Rights Day

11 December

International Mountain Day

18 December

International Migrants Day

20 December

International Human Solidarity Day

WINNERS AND LOSERS

(Author Unknown)

Winners have dreams
Losers have schemes.

Winners see the gains
Losers feel the pains.

Winners see the potential
Losers see the inconsequential.

Winners make it happen
Losers let it happen.

Winners see possibilities
Losers see problems.

Winners make commitments
Losers make promises.

Winners are a part of the team
Losers are apart from the team.

Winners always have a plan
Losers always have an excuse.

Winners say “Let me do it for you”
Losers say “That is not my job”.

Winners say “I must do something”
Losers say “Something must be done”.

Winners are always part of the answer
Losers are always part of the problem.

Winners see an answer for every problem
Losers see a problem for every answer.

Winners believe in Win/Win
Losers believe for them to win, someone has to lose.

Winners say “It may be difficult but it is possible”
Losers say “It may be possible but it is too difficult”.

Winners make a mistake. He says “I was wrong”
Losers make a mistake. He says “It wasn’t my fault”.



VI

OUR EARTH MATTERS

The Earth Charter Values and Principles for a Sustainable Future

The Earth Charter is an ethical framework for building a just, sustainable, and peaceful global society in the 21st century. It seeks to inspire in all people a new sense of global interdependence and shared responsibility for the well-being of the whole human family, the greater community of life, and future generations. It is a vision of hope and a call to action. For more information, see www.earthcharter.org

I. Respect and Care for the Community of Life

1. Respect Earth and life in all its diversity
2. Recognise that all beings are interdependent and every form of life has value regardless of its worth to human beings
3. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity
4. Care for the community of life with understanding, compassion, and love
5. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people
6. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good
7. Build democratic societies that are just, participatory, sustainable, and peaceful
8. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realise his or her full potential
9. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible
10. Secure Earth's bounty and beauty for present and future generations
11. Recognise that the freedom of action of each generation is qualified by the needs of future generations
12. Transmit to future generations' values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

II. Ecological Integrity

13. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life
14. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives

15. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage
16. Promote the recovery of endangered species and ecosystems
17. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms
18. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems
19. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimise depletion and cause no serious environmental damage
20. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach
21. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive
22. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm
23. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities
24. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances
25. Avoid military activities damaging to the environment
26. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being
27. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems
28. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind
29. Promote the development, adoption, and equitable transfer of environmentally sound technologies
30. Internalise the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards
31. Ensure universal access to health care that fosters reproductive health and responsible reproduction
32. Adopt lifestyles that emphasise the quality of life and material sufficiency in a finite world
33. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired
34. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations
35. Recognise and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being
36. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. Social and Economic Justice

37. Eradicate poverty as an ethical, social, and environmental imperative

38. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required
39. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves
40. Recognise the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations
41. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner
42. Promote the equitable distribution of wealth within nations and among nations
43. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt
44. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards
45. Require multinational corporations and international financial organisations to act transparently in the public good, and hold them accountable for the consequences of their activities
46. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity
47. Secure the human rights of women and girls and end all violence against them
48. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries
49. Strengthen families and ensure the safety and loving nurture of all family members
50. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities
51. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin
52. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods
53. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies
54. Protect and restore outstanding places of cultural and spiritual significance.

IV. Democracy, Nonviolence, and Peace

55. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice
56. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest
57. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organisations in decision making
58. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent
59. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm
60. Eliminate corruption in all public and private institutions

61. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively
62. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life
63. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development
64. Promote the contribution of the arts and humanities as well as the sciences in sustainability education
65. Enhance the role of the mass media in raising awareness of ecological and social challenges
66. Recognise the importance of moral and spiritual education for sustainable living.
67. Treat all living beings with respect and consideration
68. Prevent cruelty to animals kept in human societies and protect them from suffering
69. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering
70. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species
71. Promote a culture of tolerance, nonviolence, and peace
72. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations
73. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes
74. Demilitarise national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration
75. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction
76. Ensure that the use of orbital and outer space supports environmental protection and peace
77. Recognise that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

Universal Declaration of Rights of Mother Earth

From *World People's Conference on Climate Change and the Rights of Mother Earth*,
Cochabamba, Bolivia, 22 April – Earth Day 2010.

For more information, see <http://therightsofnature.org/universal-declaration/>

Preamble

We, the peoples and nations of Earth:

Considering that we are all part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny;

Gratefully acknowledging that Mother Earth is the source of life, nourishment and learning and provides everything we need to live well;

Recognising that the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change;

Convinced that in an interdependent living community it is not possible to recognise the rights of only human beings without causing an imbalance within Mother Earth;

Affirming that to guarantee human rights it is necessary to recognise and defend the rights of Mother Earth and all beings in her and that there are existing cultures, practices and laws that do so;

Conscious of the urgency of taking decisive, collective action to transform structures and systems that cause climate change and other threats to Mother Earth;

Proclaim this Universal Declaration of the Rights of Mother Earth, and call on the General Assembly of the United Nation to adopt it, as a common standard of achievement for all peoples and all nations of the world, and to the end that every individual and institution takes responsibility for promoting through teaching, education, and consciousness raising, respect for the rights recognised in this Declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and effective recognition and observance among all peoples and States in the world.

Article 1. Mother Earth

1. Mother Earth is a living being;
2. Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings;
3. Each being is defined by its relationships as an integral part of Mother Earth;
4. The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence;
5. Mother Earth and all beings are entitled to all the inherent rights recognised in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origin, use to human beings, or any other status;
6. Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist;
7. The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth.

Article 2. Inherent Rights of Mother Earth

1. Mother Earth and all beings of which she is composed have the following inherent rights:
 - a. The right to life and to exist;
 - b. The right to be respected;

- c. The right to regenerate its bio-capacity and to continue its vital cycles and processes free from human disruptions;
 - d. The right to maintain its identity and integrity as a distinct, self-regulating and interrelated being;
 - e. The right to water as a source of life;
 - f. The right to clean air;
 - g. The right to integral health;
 - h. The right to be free from contamination, pollution and toxic or radioactive waste;
 - i. The right to not have its genetic structure modified or disrupted in a manner that threatens its integrity or vital and healthy functioning;
 - j. The right to full and prompt restoration for violation of the rights recognised in this Declaration caused by human activities.
2. Each being has the right to a place and to play its role in Mother Earth for her harmonious functioning.
 3. Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings.

Article 3. Obligations of human beings to Mother Earth

1. Every human being is responsible for respecting and living in harmony with Mother Earth;
2. Human beings, all States, and all public and private institutions must:
 - a. Act in accordance with the rights and obligations recognised in this Declaration;
 - b. Recognise and promote the full implementation and enforcement of the rights and obligations recognised in this Declaration;
 - c. Promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this Declaration;
 - d. Ensure that the pursuit of human wellbeing contributes to the wellbeing of Mother Earth, now and in the future;
 - e. Establish and apply effective norms and laws for the defence, protection and conservation of the rights of Mother Earth;
 - f. Respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth;
 - g. Guarantee that the damages caused by human violations of the inherent rights recognised in this Declaration are rectified and that those responsible are held accountable for restoring the integrity and health of Mother Earth;
 - h. Empower human beings and institutions to defend the rights of Mother Earth and of all beings;
 - i. Establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the disruption of ecological cycles;
 - j. Guarantee peace and eliminate nuclear, chemical and biological weapons;
 - k. Promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs;
 - l. Promote economic systems that are in harmony with Mother Earth and in accordance with the rights recognised in this Declaration.

Article 4. Definitions

1. The term “being” includes ecosystems, natural communities, species and all other natural entities which exist as part of Mother Earth;
2. Nothing in this Declaration restricts the recognition of other inherent rights of all beings or specified beings.

Chinook Blessing
Teach us and Show us the Way
(Chinook, 18th Century)

“We call upon the earth, our planet home,
with its beautiful depths and soaring heights,
its vitality and abundance of life,
and together we ask that it
Teach us and show us the Way.

We call upon the waters that rim the earth, horizon
To horizon,
That flow in our rivers and streams,
That fall upon our gardens and fields, and we ask that they
Teach us and show us the Way.

We call upon the land which grows our food,
The nurturing soil, the fertile fields,
The abundant gardens and orchards,
And ask that they
Teach us and show us the Way.

We call upon the creatures of the fields and forests
And the seas,
Our brother and sister, the wolves and deer,
The eagles and doves, the great whales and the dolphins,
The beautiful Orca and salmon who share our Northwest home,
And ask them to
Teach us and show us the Way.

We call upon all those who have lived on this earth,
Our ancestors and our friends,
Who dreamed the best for future generations,
And upon whose lives our lives are built,
And with thanksgiving, we call upon them to
Teach us, and show the Way.
And lastly, we call upon all that we hold
most sacred,
the presence and power of the Great Spirit of love
and truth,
which flows through all the universe...
to be with us to
Teach us and show us the Way”.

Chinookan peoples include several groups of indigenous people of the Pacific Northwest in the United States speaking the Chinookan languages. In the early 19th century, the Chinookan-speaking peoples resided along the lower and middle Columbia River in present-day Oregon and Washington.

VII

INSPIRATIONAL QUOTES ON MAKING A DIFFERENCE

The Right Livelihood laureates have achieved their goal in the field of social and economic development after years of struggle. For many their journey has been arduous, some have had to undergo torture, imprisonment and even forced in to exile. Their exemplary courage and determination have demonstrated that anything is possible if one is dedicated to the cause and has the will to pursue one's dream. The Right Livelihood laureates' inspirational quotes are given here in order to motivate and encourage other changemakers.

The quotes are arranged according to themes, followed by the names of the laureates, their organisations, their country and the year they were awarded the Right Livelihood Award.

The themes, arranged in alphabetical order, are: agricultural/land rights, bio diversity, children's rights, community organising, cultural and indigenous peoples' rights, economics, energy, environment, food security, globalisation, health, housing, human rights, journalism, peace, religious/communal harmony, science & technology, sustainable human development, war, weapons and women's rights.

Agricultural/Land Rights

"The agriculture we seek will act like an ecosystem, feature material recycling and run on the contemporary sunlight of our star." – **Wes Jackson**, The Land Institute, USA, 2000.

"The common use of organic methods must be considered a permanent transformation in Cuban agriculture." – **Maria del Carmen Pérez**, Grupo de Agricultura Orgánica (GAO), Cuba, 1999.

"Land reform is the solution for the economic, social, environmental and political problems of our country. We fight in the ways we can, but land reform will not be brought about solely by Brazilian workers and Brazilian society. Land reform in Brazil also depends on international solidarity." – **Fatima Ribeiro**, Movimento dos Trabalhadores Ruraissem Terra (MST), Brazil, 1991.

"We are witness to our people's creativity in the search for alternatives and their wanting to relate lovingly to the land. Because for them land is not a piece of merchandise, but rather a place and a condition of life. We know that by attaining land our people will gain citizenship and the possibility of an alternative way of living in an alternative society." – **Jorge Marskell**, Comissão Pastoral da Terra (CPT), Brazil, 1991.



Bio Diversity

“It is our opinion that the full ramifications of allowing patents on plants and other life forms have not been fully examined. But governments from around the world have bowed to the pressure of big multinational corporations who have requested patents on life forms.” – **Percy and Louise Schmeiser**, Canada, 2007.

“Plant genetic resources are seldom “raw materials”; they are the expression of the current wisdom of farmers who have played a highly significant role in the building up of the world’s genetic resource base... As is already happening in my country, farmers and national gene banks in developing countries can work together to preserve and expand crop genetic diversity on behalf of all humanity.” – **Melaku Worede**, Ethiopia, 1989.

“To preserve genetic diversity we must engage in both conservation and politics. As the only species powerful to affect all evolution on the planet, humanity has this responsibility. If we fail, the genetic heritage of 12,000 years will disappear.” – **Cary Fowler**, Norway, 1985.

“The diversity of agriculture and human culture are bound together. In the end it is up to all of us – as governments and communities and individuals – to prize diversity.” – **Pat Mooney**, Canada, 1985.

“The primary threat to nature and people today comes from centralising and monopolising power and control. Not until diversity is made the logic of production will there be a chance for sustainability, justice and peace. Cultivating and conserving diversity is no luxury in our times: it is a survival imperative.” – **Vandana Shiva**, India, 1993.

Children’s Rights

“If I have brightened up one single sad childhood, then I have at least accomplished something in my life.” – **Astrid Lindgren**, Sweden, 1994.

“The child under military occupation is affected psychologically, emotionally and academically. So if one wants to support and strengthen these children, one has to consider them from all these aspects. The socialisation of the child is the most basic thing in its life; if you see children only as individuals, in fact you can be indirectly deepening their problems... Our principle is to serve the child: to turn the pyramid [of education and authority] upside down.” – **Arna Mer-Khamis**, Israel, 1993.

Community Organising

“The poor need to be treated as subjects and not objects of development, in order to achieve that resources are directly transferred to the organisations of the poor built through rigorous social mobilisation processes.” – **Shrikrishna Upadhyay**, SAPPROS, Nepal, 2010.

“CCEJ’s real strength, I think, lies in its spirit. Although it stresses the importance of structural reform, it fundamentally pursues reform of people’s consciousness. CCEJ attempts to motivate the good will in every one’s mind and organise it into power to bring about change in society.” – **Soh Kyung-suk**, Citizens’ Coalition for Economic Justice (CCEJ), South Korea, 2003.

“I am local, rural, communal and I find that the whole world is a community. We have made progress in asserting our local community rights globally. We shall continue to do so.” – **Tewolde Berhan**, Ethiopia, 2000.

“SERVOL is an organisation of weak, frail, ordinary, imperfect yet hope-filled and committed people, seeking to help weak, frail, ordinary, imperfect, hope-drained people become agents of attitudinal and social change in a journey which leads to total human development.” – **SERVOL** mission statement, Trinidad, 1994.

“We are delighted that our conviction that a people’s culture is an essential mobilising tool for development has received his International recognition.” – **Organisation of Rural Associations for Progress (ORAP)**, Zimbabwe, 1993.

“People entrust knowledge and techniques which are necessary to live to others and people are losing contact with each other, thereby losing knowledge and respect for their fellow humans.” – **Seikatsu Club Consumers’ Cooperative**, Japan, 1989.

“From a miserable passive acceptance of all the injustices, SEWA women, by organising themselves, have attained the courage to stand up and fight, the ability to think, act, react, manage and lead. Self-reliance is what they ultimately want. There is no development without self-reliance. But there is no route to self-reliance except by organisation.” – **Ela Bhatt**, Self-Employed Women’s Association, India, 1984.

“The more we can involve the ordinary people, who themselves then understand the processes and are able to continue with them, the greater chance we have of making sure that we create alternatives which will feed people, which will clothe people, which will house people, which will ensure their good health. All these strands of development in which they are involved are essentially the educational process.” – **Patrick van Rensburg**, South Africa, 1981.

Cultural & Indigenous Peoples’ Rights

“If we continue to allow the Arctic to melt, we lose more than the planet that has nurtured us for all of human history. We lose the wisdom required for us to sustain it.” – **Sheila Watt-Cloutier**, Canada, 2015.

“I am convinced that another world is possible, in which indigenous and poor people finally shall live in dignity and peace.” – **Bishop Erwin Kräutler**, Brazil, 2010.

“Colombia is the victim of a terrorist complot, and poetry is the universal language that deciphers the riddle. The terrorism is state-sponsored, and poetry is the dream and the answer to the eternal challenge of a magnificent people.” – **Fernando Rendón**, International Poetry Festival of Medellín, Columbia, 2006.

“Our project limits itself to raise a voice in defence of different cultures, their natural environment, and historical roots, in such a way they can live together and mutually enrich each other.” – **Francisco Toledo**, Mexico, 2005.

“We are the ancestors of our grandchildren’s children. We look after them, just as our ancestors look after us. We aren’t here for ourselves. We are here for each other and for the children of our grandchildren.” – **Roy Sesana**, First People of the Kalahari, Botswana, 2005.

“The majority of the children and juveniles belong to the groups that are most vulnerable and excluded in all of Venezuelan society. Participating in the orchestral movement has made it possible for them to set up new goals, plans, projects and dreams and at the same time it is a way of creating meaning and helping them in their day-to-day struggle for better conditions of life through the variety of opportunities that the orchestral movement offers them.” – **José Antonio Abreu**, Venezuela, 2001.

“Inter-cultural approaches are not simply combining different elements, but are ways of respecting differences and of searching together for appropriate paths.” – **Martin von Hildebrand**, Consolidation of the Amazon Region (COAMA), Columbia, 1999.

“The so-called civilised society has a lot to learn from the tribals.” – **Hannumappa Sudarshan**, Vivekananda Girijana Kalyana Kendra (VGKK), India, 1994.

“I harbour the hope that in founding the Movement for the Survival of the Ogoni People, in empowering the Ogoni people to fearlessly confront their history and their tormentors non violently, that in encouraging the Ogoni people to a belief in their ability to revitalise

their dying society, I have started a trend which will peacefully liberate many peoples in Africa and lead eventually to political and economic reform and social justice.” – **Ken Saro Wiwa**, Movement for the Survival of the Ogoni People, Nigeria, 1994.

“We, the human children of this Earth, all have our own cultures and traditions, languages, and we all like to keep them, as they identify us as one of the many kinds of peoples of the Earth. Our Mother, the earth (land) gives us all the necessities of life: it feeds us, gives us clothes, shelter and cradles us. The US Government is acting like a dictator in just taking our land. I have voiced again and again, Western Shoshone land – our Mother Earth – is not for sale.” – **Carrie Dann**, Western Shoshone Nation, USA, 1993.

“The danger for many Africans is that the erosion of our ways by the aggressive ways of others, our own values by foreign values, will destroy our sense of responsibility for solving our communities’ problems.” – **Bernard Lédéa Ouédraogo**, Burkino Faso, 1990.

“Twenty years ago we heard many predictions that there would be no Indians left in Brazil by the end of the decade. These gloomy forecasts were wholly wrong. We are now optimists – hopeful that right thinking will prevail and the destruction of tribal peoples and their environments will stop. Tribal peoples will survive against extraordinary odds – but they do need the help of concerned people throughout the world.” – **Stephen Corry**, Survival, International, 1989.

“It is the responsibility of all of us who live in the modern world to heed the call of the world’s indigenous peoples, so that a new world will come into being when all peoples can live according to human need and not according to human greed.” – **Mohamed Idris**, Sahabat Alam Malaysia-Sarawak (SAM), Malaysia, 1988.

“We are now facing a difficult situation in Peru; where there are attempts to cut back the territorial rights of the indigenous peoples, including moves to divide, fragment and privatise our communal organisations. Now more than ever, it is a matter of urgency for us to consolidate our own indigenous alternatives for development.” – **Evaristo Nugkuag Ikanan**, Peru, 1986.

Economics

“Conventional economics is inevitably destructive and unsustainable because it ignores nature’s services as “externalities”. But nature maintains the biosphere as a healthy place for animals like us. Growth is just a description of the state of a system, yet economists equate growth with progress as if growth is the very purpose of economics. So we fail to ask, “how much is enough?” “what is an economy for?”, “am I happier with all this stuff?”. Steady growth forever is an impossibility in a finite world and our world is defined by the biosphere, the zone of air, water and land where all life exists. Endless growth within the biosphere is like the goal of cancer within our body. We need to internalise the services of nature in an ecological economics system and work towards “steady state economics.” – **David Suzuki**, Canada, 2010.

“The optimal scale of the economy is smaller, the greater is the degree of complementarity between natural and man-made capital; our desire for direct experience of nature; and our estimate of both the intrinsic and instrumental value of other species. The smaller the optimal scale of the economy, the sooner its physical growth becomes uneconomic.” – **Herman E. Daly**, USA, 1996.

“Our projects in the last five years have reached out to approximately 20,000 women, children and men in the rural areas ...The systematic reimbursement of loans by our partners holds up to any international comparison. It seems that our naïve trust in and human respect for our partners has not been a bad investment.” – **András Biró**, The Hungarian Foundation for Self-Reliance (HFSR), 1995.

“Imbued with a newly influential concept, consumers have begun to embrace the simple, quiet activism of casting their economic vote conscientiously at the checkout counter, an act which can empower us all.” – **Alice Tepper Marlin**, USA, 1990.

“There are two separate languages now – the language of economics and the language of ecology, and they do not converge. The language of economics is attractive, and remains so, because it is politically appealing. It offers promises. It is precise, authoritative, aesthetically pleasing. Policy-makers apply the models, and if they don’t work there is a tendency to conclude that it is reality that is playing tricks. The assumption is not that the models are wrong but that they must be applied with greater rigour... While the many deficiencies and limitations of the theory that supports the old paradigm must be overcome (mechanistic interpretations and inadequate indicators of wellbeing, among others), a theoretical body for the new paradigm must still be constructed.” – **Manfred Max-Neef**, Chile, 1983.

Energy

“I have a dream, a common dream of the people devoting to renewable energy source around the world, that for the blue sky and white cloud of the later generations, qualified products are used to realise renewable energy substitution. I have a dream that one day throughout the whole world, renewable energy sources will take the dominant position. I have a dream that one day my entire country fellows, even the global citizens, know about solar energy and make full use of it. I have a dream that one day solar industry will be as advanced as IT industry, as mature as electric home appliances industry, and as large-scaled and automatic as automobile industry. I have a dream that one day the sky will be much bluer, the water will be more limpid; our homeland will be full of sunshine, tranquil with no war.” – **Huang Ming**, China, 2011.

“It is a fact that the future belongs to Renewable Energy Technologies. But unless this technology can reach the millions of rural people who suffer most from the energy crisis, it will not reach its full potential, and neither will the economic and social problems of the world be solved.” – **Dipal Barua**, former Managing Director, Grameen Shakti, Bangladesh, 2007.

“To me, the path to a sustainable energy future seems very obvious. We have to find a way to tap into a very small fraction of the sun’s energy to convert it to a form suitable for supplying what are in fact the relatively small additional requirements of modern life. ... I think the technological challenge can be met. It remains to be seen whether the political and organisational challenges involved in recognising and addressing the need to change from the status quo can also be met on a reasonable time scale.” – **Martin Green**, Australia, 2002.

“Renewable energies are inexhaustible. They do not destroy the environment. They are available everywhere. Their use facilitates solidarity with future generations. They secure the future of humankind.” – **Hermann Scheer**, Germany, 1999.

“The ‘soft energy path’ we foresaw in 1976 is coming true, only more so. Now, powerful new techniques for resource efficiency are spreading into many major industries. From these efforts in turn are emerging practical and profitable ways to protect the environment, create durable local economies and build real security – not at a cost but at a profit.” – **Hunter Lovins and Amory Lovins**, USA, 1983.

Environment

“The climate fight is the first timed test humanity has faced; if we don’t win quickly we won’t win at all. It’s the definition of urgent.” – **Bill McKibben**, USA, 2014.

“It is important for us all to recognise that during our short time on Mother Earth, we all must strive to leave this planet a more peaceful, just, and sustainable place for future generations to come.” – **Paul Walker**, USA, 2014.

“My wealth should not give me more rights than others.” – **Hayrettin Karaca**, Turkey, 2012.

“Growth is just a description of the state of a system, yet economists equate growth with progress as if growth is the very purpose of economics. So we fail to ask, “how much is enough?”, “what is an economy for?”, “am I happier with all this stuff?”. Steady growth forever is an impossibility in a finite world and our world is defined by the biosphere, the zone of air, water and land where all life exists. Endless growth within the biosphere is like the goal of cancer within our body. We need to internalise the services of nature in an ecological economics system and work towards “steady state economics”. – **David Suzuki**, Canada, 2009.

“The forests of the DR Congo and the Congo Basin, the planet’s second “lung” are a precious heritage that should be preserved. Those forests should not be considered merely as raw material to be exported and should neither only be seen as a carbon reservoir. Before anything else, it is a living environment, a grocery store, a pharmacy, a spiritual landmark for millions of forest communities and aboriginal peoples, those who are our forest’s main guardians. Destroying the forest means destroying lifestyles that are worth as much as others... Those extraordinary forests, with a unique biodiversity, also represent a major asset for the DRC and the entire planet when it comes to the fight against climate change. Valorising them as standing forests brings about a quarter of the answer on how to defuse the threat of climate change. But unfortunately, with 13 million hectares disappearing each year, what future are we handing over to future generations? And in the meantime, so many meetings, speeches, good intentions... It is time to act and mobilise the necessary resources in order to guarantee an ecologically responsible and socially balanced future for our forests...” – **René Ngongo**, Democratic Republic of Congo, 2009.

“Under the current model of globalisation, everything is for sale. Areas once considered our common heritage are being commodified, commercialised and privatised at an alarming rate. Today, more than ever before, the targets of this assault comprise the building blocks of life as we know it on this planet, including freshwater, the human genome, seeds and plant varieties, the air and atmosphere, the oceans and outer space. The assault on and defence of, the commons is one of the great ideological and social struggles of our times.” – **Maude Barlow and Tony Clarke**, Canada, 2005.

“The situation is extremely complex. Just the combination of the indigenous and environmental issues in one cause in Chile today is “explosive”. If you add the issues of energy policy, ENDESA’s monopoly, citizens’ participation and the imperfection of Chile’s democracy – issues which are all in question around the Biobío situation – then you will understand why the Biobío [river] cause is so important as to be called emblematic by many.” – **Juan Pablo Orrego**, Chile, 1998.

“Our task is to consider and plan for a sustainable management of all land and sea so that they carry as much as possible of the world’s genetic and ecological riches through the pressures of the next century into what we must all hope will be a stable and sustainable world beyond.” – **Michael Succow**, Germany, 1997.

“The industrial society in which we live and that we take to be normal, desirable and permanent, is in fact aberrant, destructive and necessarily short-lived. Rather than further increase our dependence upon it, we should, on the contrary, reduce such dependence and set out systematically to phase it out.” – **Edward Goldsmith**, *Ecologist*, UK, 1991.

“We in Himalaya are facing a crisis of survival due to the suicidal activities being carried out in the name of development...The monstrous Tehri dam is a symbol of this...There is need for a new and long-term policy to protect the dying Himalaya. I do not want to see the death of the most sacred river of the world – the Ganga – for short-term economic gains.” – **Sunderlal Bahuguna**, Chipko Movement, India, 1987.

“We have a special responsibility to the ecosystem of this planet. In making sure that other species survive we will be ensuring the survival of our own.” – **Wangari Maathai**, Green Belt Movement, Kenya, 1984.

“All my life we’ve been at war with nature. I just pray that we lose that war. There are no winners in that war.” – **Bill Mollison**, Australia, 1981.

Food Security

“The conversation on food and nutrition security needs to move away from costly silver bullets to affordable, realistic and tested solutions that are inclusive, link farmers’ knowledge with sustainable innovations and reconnect the consumers with the producers.” – **Hans R. Herren**, Biovision Foundation, Switzerland, 2013.

“The current industrial food system, dominated by corporate interests, is leading us further down the path of more hunger, environmental destruction, climate change and eviction of rural and indigenous communities. The alternative exists and is being fought for. Food sovereignty implies a fundamental overhaul of the global food system, putting peasant farming, ecological agriculture and local markets centre stage.” – **Henk Hobbelink**, Coordinator, GRAIN, International, 2011.

“We see frantic efforts being made to stop the [oil] spill in the USA. But in Nigeria companies largely ignore their spills, cover them up and destroy people’s livelihood and environments. The Gulf spill can be seen as a metaphor for what is happening daily in the oil fields of Nigeria and other parts of Africa.” – **Nnimmo Bassey** quoted in *The Observer*, UK, 30 May 2010, Nigeria, 2010.

“I regard our resistance as a triumph of friendship and of love of one’s native country and culture over the plans of a billionaire industry, which we would have liked to persuade to grow olives instead of mining gold.” – **Birsel Lemke**, Turkey, 2000.

“No society has fulfilled its democratic promise if people go hungry... If some go without food they have surely been deprived of all power. The existence of hunger belies the existence of democracy.” – **Frances Moore Lappé**, Institute for Food and Development Policy, USA, 1987.

Globalisation

“Globalisation has not only lost its promise but is embittering many. The forces representing human solidarity and community have no choice but to step in quickly to convince the disenfranchised masses that, as the banner of the World Social Forum in Porto Alegre proclaims, “Another world is possible!” – **Walden Bello**, Philippines, 2003.

“We must change the rules of the global economy, for it is the logic of global capitalism that is the source of the disruption of society and of the environment. The challenge is that even as we deconstruct the old, we dare to imagine and win over people to our visions and programmes for the new.” – **Irene Fernandez**, Malaysia, 2005.

Health

“War, just like deadly diseases, has to be prevented and cured. Violence is not the right medicine: it does not cure the disease, it kills the patient.” – **Gino Strada**, EMERGENCY, Italy, 2015.

“A society that places a low value on its mothers and the process of birth will suffer an array of negative repercussions for doing so. Good beginnings make a positive difference in the world, so it is worth our while to provide the best possible care for mothers and babies throughout this extraordinarily influential part of life.” – **Ina May Gaskin**, USA, 2011.

“PHRI’s main concern is to struggle against wrongs that stem from human conduct, rather than the illnesses caused by viruses or microbes.” – **Ruchama Marton**, Physicians for Human Rights-Israel (PHRI), Israel, 2010.

“Nothing can equal the gratitude of the woman, who wearied by constant pain and desperate with the realisation that her very presence is an offence to others, finds suddenly that life has been given anew and that she has once again become a citizen of the world.” – **Catherine Hamlin**, Ethiopia, 2009. She chose to quote the British fistula surgeon, Professor Chassar Moir of Oxford, who summed up the ethos of fistula treatment.

“Our experience fuels our commitment to organise together in international solidarity to end the suffering caused by bottle-feeding.” – **Ira Puspawati**, International Baby Food Action Network (IBFAN), 1998.

“We are losing the war against cancer. The prohibition of new carcinogenic products, reduction of toxins in use and right-to-know laws – these are among the legislative proposals which could reverse the cancer epidemic.” – **Samuel Epstein**, USA, 1998.

“Short-term profits can short-change our future. ...The cost of ignoring the chemical effects on human health is quietly but steadily growing ever higher, creating a dangerous risk to the very underpinnings of society.” – **Cindy Duehring**, USA, 1997.

“It is a truly satisfying experience for me to see that, 2,500 years after Hippocrates, medical doctors are coming back to a Greek island to be taught what I am convinced to be today the most advanced form of therapy.” – **George Vithoulkas**, Greece, 1996.

“We have tried to demystify medical care and decrease the control of the medical profession and instead promote the paramedic, the village level health worker, as the backbone of health care. This has led to both capability building and job creation for the poor, especially poor women, as well as putting health care within the reach of those who have not in the past had access to it.” – **Zafrullah Chowdhury**, Gonoshasthaya Kendra, Bangladesh, 1992.

“Ionising radiation may well be the most important single cause of cancer, birth defects and genetic disorders... The stakes for human health are very, very high in radiation matters. It is essential that people take no chance that conflict-of-interest is producing radiation data bases which cannot be trusted.” – **John Gofman**, USA, 1992.

“In this context it is often overlooked that the solution to the poor man’s health is close at hand.” – **Legesse Wolde-Yohannes**, Ethiopia, 1989.

“We have already doubled the level of back ground radiation today. What is the effect on human genes? That is the really important question: it won’t show up for two or three more generations.” – **Alice Stewart**, UK, 1986.

Housing

“When dwellers control the major decisions and are free to make their own contributions in the design, construction, or management of their housing, both this process and the environmental produced stimulate individual and social wellbeing. When people have no control over nor responsibility for key decisions in the housing process, on the other hand, dwelling environments may instead become a barrier to personal fulfillment and a burden on the economy.” – **John F. Charlewood Turner**, UK, 1988.

Human Rights

“I believe that through court judgments, through advocacy and through sensitising our people on the full meaning of fundamental human rights, we shall overcome. And that the day is not far when discrimination against people based on who they love will also be left behind in the wastebasket of history.” – **Kasha Jacqueline Nabagesera**, Uganda, 2015.

“There is a huge difference between legal programs, legitimate spying ... and these programs of dragnet mass surveillance that put entire populations under an all-seeing eye and save copies forever ... These programs were never about terrorism: they’re about economic spying, social control, and diplomatic manipulation. They’re about power.” – **Edward Snowden**, USA, 2014.

“Everyone is entitled to a dignified life and no society can advance unless the individuals within it are free from fear and can at least enjoy basic political rights.” – **Asma Jahangir**, Pakistan, 2014.

“People want change. People demand that their human rights are respected by their governments, not by words but by genuine improvement of the public institutions; they want justice to be something real, tangible and accessible. A wise way to deal with this is for governments to facilitate these changes. This is the only way open to end violence and achieve peace in all parts of the world. More developed countries should demonstrate more wisdom by assisting such changes and not supporting repression.” – **Basil Fernando**, AHRC, Hong Kong SAR, China, 2014.

“Hard times push us to either give up or to stand undaunted in the face of challenges. As representatives of victims, we have no right to give up. Our obligation is to face the challenges, to be dreamers in spite of the tragedy and keep the fight for justice going.” – **Raji Sourani**, Palestine, 2013.

“I believe that reconciliation should not be traded for justice and that victim of human rights violations should not again be victims for short-term political gain.” – **Sima Samar**, Afghanistan, 2012.

A future of domination, the rule of violence, and popular helplessness, is not inevitable. We now have the knowledge needed to block that sad future, if we have the will to use it.” – **Gene Sharp**, USA, 2012.

“The rights of human beings continue to be violated because the perpetrators of the most atrocious acts enjoy total impunity. The fight against impunity which I lead and which I will win by the Grace of God, is the result of my decision to take the side of those who suffer and whose cries continue to be ignored by the decision makers.” – **Jacqueline Moudeina**, Chad, 2011.

“We as Dalit women pledge ourselves to liberate all our people from continuing bondage of poverty, deprivation, suffering, gender and other discrimination.” – **Ruth Manorama**, India, 2006.

“The spirit of our work is the fight for truth and law. Attempts to comprehend the past and to find answers to present-day challenges are indispensable elements of this fight.” – **Elena Zhemkova**, Memorial, Russia, 2004.

“There is much each one of us can do to make a difference. We are at a dangerous juncture in history... We need to stand up for our principles and values, human rights, civil liberties and the rule of law. If we do not, our world will further descend into chaos.” – **Bianca Jagger**, Nicaragua, 2004.

“Impunity generates more repression and more corruption. Thus we must fight for justice, because life lies on the road to justice.” – **Martin Almada**, Paraguay, 2002.

“Human rights in the sense of human solidarity has created a new universal and equal language going beyond racial, gender, ethnic or religious boundaries. That is why we consider it a doorway to dialogue for people of all socio-cultural groups and all ideologies.” – **Munir**, Indonesia, 2000.

“It is a challenge to create and develop peaceful and civilised instruments to respect life, liberty, and the dignity of persons and people more effective.” – **Juan Garcés**, Spain, 1999.

“The Serb Civic Council will persevere on the path of struggle for democracy and human rights, in the conviction that the future of Bosnia-Herzegovina lies in peace, ethnic equality, plural democracy and human rights according to international standards.” – **Mirko Pejanovic**, The Serb Civic Council, Bosnia-Herzegovina, 1995.

“We try to keep the solidarity movement supplied with the kind of analysis that helps groups to understand the political background to repression... According to an Indonesian colleague, our TAPOL Bulletin has become part of the alternative press in Indonesia, keeping alive the torch of free expression.” – **Carmel Budiardjo**, UK, 1995.

“We are putting on trial the policy of terror in Guatemala of the past 30 years... We are not looking for reprisals but for justice... What we want is justice as proof that governmental arbitrariness will not continue; justice as a condition for the development of democratic relations free of fear and coercion.” – **Helen Mack Chang**, Guatemala, 1992.

“Because we Jews know what it is to suffer, we must not oppress others.” – **Felicia Langer**, Israel, 1990.

“The aim of torture is to destroy a person as a human being, to destroy their identity and soul. It is more evil than murder... Today we know that survivors of torture can be helped to regain their health and strength and in helping them we take the weapon from their torturers. They sought the destruction of other human beings. We have proved that they have not succeeded.” – **Inge Genefke**, Rehabilitation and Research Centre for Torture Victims, Denmark, 1988.

“We find it futile to be criticising without offering alternatives and we have proven countless times that people are by nature good. In our own work we see the beauty of reconciliation rather than making confrontation.” – **Winefreda Geonzo**, FREE LAVA, Philippines, 1984.

Journalism

“Journalism at its best is, I think, not only of benefit to humanity but essential to it.” – **Alan Rusbridger**, UK, 2014.

“I am deeply honoured to have my work and the work of my colleagues held in such high regard, it shows how important the work of bringing a truly independent voice to broadcast news and journalism really is. Independent journalism as a powerful tool for peace, for understanding. It is so important, especially during times like these, that the media hold the politicians feet to the fire... This is why I get up every morning and go to the firehouse where we broadcast every day, still as excited as my first day at Democracy Now! over 12 years ago.” – **Amy Goodman**, USA, 2008.

Peace

“The principles of peace are the same whether it be in school, at home, in the community or internationally. These are primarily about how to solve our conflicts in win-win ways, i.e., in ways that meet all peoples’ needs. My kindergarten teaching was thus good training for my international peace and disarmament work. And when I am back in the classroom, I can help students see that the ideas and approaches they are using to solve their conflicts are similar to the ideas and approaches we use at the United Nations to solve international conflicts.” – **Alyn Ware**, New Zealand, 2009.

“Asha Hagi Elmi has been working tirelessly to help restore peace and stability to her homeland. She has put all her energy into this exercise. I would like to recognise her important role which also sends the key message that Somalis can truly help their country best by working to end the killing rather than having blood on their hands.” Somalia, 2008 – **Ahmedou Ould-Abdallah**, Special Representative for the UN Secretary-General for Somalia, Jury member of the Right Livelihood Award.

“The participation in a peace process is not about the mathematics of numbers and percentages in relation to who is in majority or minority. It is about plurality, diversity, participation and ownership of all affected by the conflict.” – **Dekha Ibrahim Abdi**, Kenya, 2007.

“Colombia is the victim of a terrorist complot, and poetry is the universal language that deciphers the riddle. The terrorism is state-sponsored, and poetry is the dream and the answer to the eternal challenge of a magnificent people.” – **Fernando Rendón**, International Poetry Festival of Medellín, Columbia, 2006.

“The Centre’s goal is to embrace everyone so they can discover that differences between nations, ethnic groups, religions and social or political differences can become a richness for all in everyday lives... It is also necessary to educate, to train a new generation able to grow in respect, able to share the ideals of peace, able to work together. A new generation, a new society which will lead the country out of the horrors of war.” – **Claudio Marano**, Centre Jeunes Kamenge (CJK), Burundi, 2002.

“Ours is but a small part in a world-wide struggle for peace, justice and equality between human beings and between nations, for the preservation of our planet. It can all be summed up in one word, which both in Hebrew and in Arabic means not only peace, but also wholeness, security and wellbeing: Shalom, Salaam.” – **Uri Avnery**, Gush Shalom, Israel, 2001.

“Trident Ploughshares is based on taking power back and transforming it into processes capable of enhancing fundamental human morality. It aims to empower ordinary citizens to peacefully tear down the machinery of violence and to build up respect for fundamental human rights.” – **Angie Zelter**, Trident Ploughshares (TP), United Kingdom, 2001.

“We, as citizens or members of people’s organisations, can preserve and nourish basic principles needed for long-term efforts aimed at transforming a totalitarian and wartorn society into a democratic one.” – **Katarina Kruhonja**, Croatia, 1998.

“Do we have enough energy for a clearer commitment and decisive action? Do we have the creativity? Do we have the courage and will to act?” – **Vesna Terselic**, Croatia, 1998.

“The mothers’ love, the mothers’ aspirations to defend their children, turned very soon into conscious human rights activity... The soldiers’ mothers understood that to defend their children they have to change the State and society. Their call for human rights in all the military power structures meant a call for democracy.” – **Ida Kuklina**, Mothers of Russia (CSMR), Russia, 1996.

“Instead of accusations and denunciations over the assassination of our leaders, we have intensified our efforts to draw nearer to those who declare themselves our enemies in order to show them that, for us, no one is an enemy, no matter what acts those who wish to destroy us might commit. This is how we conceive peace and this is how we seek to create it.” – **Excelino Arizam Orlando Gaitán**, Asociación de Trabajadores Campesinos del Carare (ATCC), Colombia, 1990.

“Peace appeals to the hearts; studies to the brain. Both are needed, indeed indispensable. But equally indispensable is a valid link between brain and heart. And that, in a nutshell, is what peace studies and peace practice are all about.” – **Johan Galtung**, Norway, 1987.

“Peace in its real sense can never be achieved by military measures or technical fixes... It is high time for us to focus our attention on the real problems which are threatening all of us – in fact, life on this planet.” – **Hans-Peter Dürr**, Germany, 1987.

“The passive acceptance of and complacency with regard to the existence of nuclear weapons anywhere on earth is the disease of society today. Never in human history has there been such a threat to the very existence of mankind and to all forms of life on earth. It is not we who are opposed to nuclear arms who break the law but the governments

which have chosen to create this greatest threat to humanity. The struggle against these weapons is not only a legitimate one, it is a moral, inescapable struggle.” – **Mordechai Vanunu**, Israel, 1987.

“Alternative networks, seedbeds of a new culture, have been growing in all industrial nations during the last few decades. Their members are not waiting for the big day of sudden change. They are starting here and now to build convincing models of peaceful existence. These self-help groups not only help themselves, they give hope to many others. In an epoch of mounting crises, people who can offer possible solutions have greatly increased chances of influencing the course of events.” – **Robert Jungk**, Austria, 1986.

“I was not introducing an original thought, it was not a new idea. But it was a cry of the ‘silent majority’ voiced aloud by a people that suffered and endured nine years of ugly war.” – **Imane Khalifeh**, Lebanon, 1984.

Religious/Communal Harmony

“The unique spiritual genius of India breeds a composite culture of harmony and mutual respect... For the world order to be one of peace and justice, for the global village to be a theatre of right livelihood, it is imperative that a new and proactive spiritual vision commensurate to the challenges of the emerging world order be enunciated without delay.” – **Swami Agnivesh**, India, 2004.

“I was told by my father who was a priest that it was the basic duty of a Muslim to establish peace on earth. ... I soon came to the conclusion that it was not religion but misuse of religion and politicising of religion, which was the main cause of communal violence.” – **Asghar Ali**, Engineer, India, 2004.

“We need to resolve the mutual lack of understanding between the worlds of Islam and Christianity. There is a total unawareness on each side of the richness and inspirational value of the other and in fact a tendency, born of ignorance, to deride the other.” – **Christopher Weeramantry**, Sri Lanka, 2007.

“Right Livelihood itself is a Buddhist term, a key element in the Noble Eightfold Path, or Middle way, the Buddha taught, as a way for all of us to transcend greed, hatred and delusion or at least to lessen them.” – **Sulak Sivaraksa**, Thailand, 1995.

Science & Technology

“KSSP values human resources as the greatest promise of a nation’s future. The best test of a country’s future is the edifying impact of the classroom, the extramural attainments and the scientific temper generated in the youth.” – **P.K. Ravindran**, Kerala Sastra Sahitya Parishad (KSSP), India, 1996.

“Science and technology is not given. It was made by people like us. If it’s not doing for us what we want, we have a right and a responsibility to change it. We need a clear view of what we want for science and technology and the courage to stand up and do something about it.” – **Mike Cooley**, UK, 1981.

“How do we go from the architect/constructor system to the architect-owner/builder system? One man cannot build a house, but ten men can build ten houses very easily, even a hundred houses. We need a system that allows the traditional way of cooperation to work in our society. We must subject technology and science to the economy of the poor and penniless. We must add the aesthetic factor because the cheaper we build the more beauty we should add to respect man.” – **Hassan Fathy**, Egypt, 1981.

Sustainable Human Development

“Vinoba Bhave, by whom my husband and I were inspired said “Jai Jegath” (Long Live the World) and he was convinced this is possible by awakening of “Sthree-shakthi”

(women-power). I sincerely believe that the social, economic and spiritual crisis we are facing today in the world can be overcome through universal sisterhood and science and spirituality coming together for the good of the entire humanity!" – **Krishnammal Jagannathan**, LAFTI, India, 2008.

"There are far more people in the world than we can ever imagine who want to change things. What we need is to multiply the ways and opportunities to get together." – **Chico Whitaker Ferreira**, World Social Forum Brazil, 2006.

"If we destroy their environment and communities, we will lose the answers they have to solving our problems, and to the protection of our common future." – **Raul Montenegro**, Argentina, 2004.

"We are in fact faced with very deep spiritual social problems, which require spiritual responses from us. Ordinary, secular, materialistic answers will not do. For behind every act of social resistance and creativity is a spiritual act. Spiritual revolution must have happened first within us before we can create the new world we all long for." – **Nicanor Perlas**, Philippines, 2003.

"On the one hand there was the endeavour to find ways to heal the earth, and on the other, seeking ways to initiate progressive steps towards the development of the people." – **Ibrahim Abouleish**, SEKEM, Egypt, 2003.

"Solidarity, compassion, caring, communion and loving. Such values and inner powers can lay the foundation of a new paradigm of civilisation, the civilisation of the humanity reunited in the Common House, on the Planet Earth.... Our mission is to celebrate the greatness of Creation and connect it again to the Core where it came from and to where it will go, with care, lightness, joy, reverence and love." – **Leonardo Boff**, Brazil, 2001.

"The situation is extremely complex. Just the combination of the indigenous and environmental issues in one cause in Chile today is "explosive". If you add the issues of energy policy, ENDESA's monopoly, citizens' participation and the imperfection of Chile's democracy – issues which are all in question around the Biobío situation – then you will understand why the Biobío [river] cause is so important as to be called emblematic by many." – **Juan Pablo Orrego**, Chile, 1998.

"The Africa which the world needs is a continent able to stand up, to walk on its own feet rather than on crutches or on its head, in vacuous mimicry or escapism. It is an Africa conscious of its own past and able to keep on reinvesting this past into its present and future." – **Joseph Ki-Zerbo**, Burkina Faso, 1997.

"Participants in our Spirit in Education Movement will try to understand the ways in which prevailing economic, social and political systems contribute to suffering – and to violence and the culture of violence that surrounds us – in order to provide a countervailing force of non-violence, compassion and understanding." – **Sulak Sivaraksa**, Thailand, 1995.

"We are not willing to regard economic values as more important than the quality of life. We believe in the right of people to decide over their own lives. We are particularly happy if our movement can be an encouraging example for rural people, demonstrating that vibrant village life is not inconsistent with development." – **Tapio Mattlar** (Village Activist), Kylätoiminta/Finnish Village Action, Finland, 1992.

"If the vast majority of our population is to be fed and clothed, then a balanced vision with our own priorities in place of the Western models is a must. There is no other way but to redefine "modernity" and the goals of development, to widen it to a sustainable, just society based on harmonious, non-exploitative relationships between human beings and between people and nature." – **Medha Patkar**, Save the Narmada Movement (Narmada Bachao Andolan), 1991.

“Land reform is the solution for the economic, social, environmental and political problems of our country. We fight in the ways we can, but land reform will not be brought about solely by Brazilian workers and Brazilian society. Land reform in Brazil also depends on international solidarity.” – **Fatima Ribeiro**, Movimento dos Trabalhadores Ruraissem Terra (MST), Brazil, 1991.

“We are witness to our people’s creativity in the search for alternatives and their wanting to relate lovingly to the land. Because for them land is not a piece of merchandise, but rather a place and a condition of life. We know that by attaining land our people will gain citizenship and the possibility of an alternative way of living in an alternative society.” – **Jorge Marshell**, Comissão Pastoral da Terra (CPT), Brazil, 1991.

“We have learned the hard way that the root problems of scientific research in Africa are not only the lack of facilities and funds but also the biases of individuals and organisations in industrialised countries... I believe that the best future course for Africa is to invest in efforts to build on the endogenous capabilities of its own people.” – **Aklilu Lemma**, Ethiopia, 1989.

“A healthy civilisation can only be one that harmonises with and integrates into the totality of life, enhancing not demolishing it.” – **José Lutzenberger**, Brazil, 1988.

“When dwellers control the major decisions and are free to make their own contributions in the design, construction, or management of their housing, both this process and the environmental produced stimulate individual and social wellbeing. When people have no control over nor responsibility for key decisions in the housing process, on the other hand, dwelling environments may instead become a barrier to personal fulfillment and a burden on the economy.” – **John F. Charlewood Turner**, UK, 1988.

“Our work seeks to focus attention on the necessity of developing security for the global village, meeting its need for clean air, water, food and a healthy habitat, as well as fostering clarity of vision on cooperation and development.” – **Rosalie Bertell**, Canada, 1986.

“Throughout the world today there is a growing awareness of the failings of the Western model of development and a corresponding desire to look for more human-scale, ecological ways of living. If Ladakh now succeeds in creating for itself a future which retains the foundations of its traditional past, it will be an inspiring example of how all the various elements of an ecological future fit together.” – **Helena Norberg-Hodge**, Ladakh Ecological Development Group, India, 1986.

“Peace, development and human rights are essentially inter-related, inter-dependent and indivisible.” – **Theo Van Boven**, Netherlands, 1985.

“For us regaining power for the people, for communities, for autonomous societal forces is crucial. To that end Lokayan aims to be a ‘dialogue of the people.’” – **Rajni Kothari**, Lokayan, India, 1985.

“So let us solve the great problem of our time, the disease of excessive size and uncontrollable proportions, by going back to the alternative to both right and left – that is, to a small-scale social environment with all its potential for global pluralistic cooperation and largely unaffiliated self-sufficiency, by extending not centralised control but by decontrolling locally centred and nourished communities, each with its own institutional nucleus and a limited but strong and independent gravitational field.” – **Leopold Kohr**, Austria, 1983.

“In the same way that we today think that the slave trade and colonial exploitation were inhuman and inconceivably bestial ways of acquiring riches, there is no doubt that coming generations will think that our form of world trade and distribution of the world’s benefits were just as inconceivable and inhuman constructed.” – **Erik Dammann**, The Future in Our Hands, Norway, 1982.

“We need to create a new paradigm of development and happiness that can generate a three-dimensional peace – peace with ourselves, peace with other people and peace with mother earth. Little people doing little things in little places everywhere can change the world.” – **Anwar Fazal**, Malaysia, 1982.

“The vision I see is not only a movement of direct democracy, of self- and co-determination and non-violence, but a movement in which politics means the power to love and the power to feel united on the spaceship Earth... In a world struggling in violence and dishonesty, the further development of non-violence – not only as a philosophy but as a way of life, as a force on the streets, in the market squares, outside the missile bases, inside the chemical plants and inside the war industry – becomes one of the most urgent priorities.” – **Petra Kelly**, Germany, 1982.

“We look at development in fundamental humanistic terms as a process of overall development of people and their potential. Bringing out the creativity and the potential of the people is the means as well as the end of development.” – **Wilfred Karunaratne**, Chairman, Participatory Institute for Development Alternatives (PIDA), Sri Lanka, 1982.

“Man as a spiritual being chose to use his intellect to render matter into its smallest condition and master it. The price we had to pay was the loss of vision of the subtler worlds of being and spirit. The question now is whether we can learn creatively to handle that freedom and work with the ocean of creative life.” – **George Trevelyan**, UK, 1982.

War

“War, just like deadly diseases, has to be prevented and cured. Violence is not the right medicine: it does not cure the disease, it kills the patient.” – **Gino Strada**, EMERGENCY, Italy, 2015.

“It is urgent to prevent new US aggression. The time is now for the world to say “no” to US threats of air attack against Iran, and to the very notion of a nuclear first-use “option” by America or any other nation.” – **Daniel Ellsberg**, USA, 2006.

Weapons

“We know – in ways very few others do – why nuclear weapons must be eliminated. We may be poor, we may be brown, we may be from remote Pacific islands that many struggle to find on a map – but we should not have been ignored six decades ago anymore than we should be ignored today.” – **Tony de Brum**, Marshall Islands, 2015.

“As long as arms promotion is seen as the business of government there is no prospect of arms control.” – **Kaye Stearman**, Media Co-ordinator, CAAT, 2012.

“Our nuclear free status means that we decline to acquiesce in the strategies of nuclear deterrence. We will not turn a blind eye to them, and pretend that the weapons are no longer a threat. We will not in any way tolerate the testing of nuclear weapons, or their manufacture, or their deployment. We cannot by ourselves reduce the number of nuclear weapons in the world, but we are doing what has to be done all over the world if those weapons are one day to be eliminated.” – **David Lange**, New Zealand, 2003.

“I now think for the first time in my life that we will be able to relieve Japan and the world from the plutonium nightmare.” – **Jinzaburo Takagi**, Japan, 1997.

“Nuclear power, far from being a fatality, is a choice. ...Plutonium production and use continue. I am nevertheless confident that it is possible to stop this completely autocratic activity.” – **Mycle Schneider**, France, 1997.

“What is most important is saving every human life which is fading away, often unknowing, on the radioactive plains of the former Soviet Union.” – **Alla Yaroshinskaya**, Russia, 1992.

Women's Rights

“Where are men in this question? We can't solve this problem if men don't stand up. They must stand up and tell the men who rape: We do not accept this. If you do not rape but keep silent about rape it means that you accept it.” – **Denis Mukwege**, Democratic Republic of Congo, 2013.

“Every minute, in conflict regions worldwide, women and girls become victims of sexualised violence. We do not tire of denouncing this publicly, and to demand support, security and justice for those concerned, be it in the respective countries or on international stage. We are with the surviving women and girls with all our knowledge and solidarity so that – despite all the destructive violence they had to experience – these women have a chance to live self-determined lives in dignity.” – **Monika Hauser**, Germany, 2008.

“The question that needs to be asked is – what is the biggest obstacle facing women in this particular place, and at this very point in time? ... Women who work with questions related to health care, education, domestic violence, and trauma treatment recognise the causes of these problems. Therefore they need to have a voice in the decision making body.” – **Kerstin Grebäck**, Kvinna Till Kvinna, Sweden, 2002.

VIII

RIGHT LIVELIHOOD CLASSICS: ANNOTATED BIBLIOGRAPHY

A lot has been written about the Right Livelihood Way – of living, working, thinking, caring and taking action to bring about the necessary change. Here is a compilation of select books which are considered evergreen classics, worthy of sharing and remembering. These books are in the field of consumer movement, economics, education, environment, food security, gender issues, health, human rights, livelihoods, peace, spirituality and sustainable development.

This is a work in progress – so suggest to us anything you would like to add.

1. Baumslag, Naomi and Dia L. Michels. *Milk, Money and Madness: The culture and politics of breastfeeding*. Goa: The Other India Press, 1995.

By reviewing the history, culture, biology, and politics of breastfeeding, *Milk, Money, and Madness* provides parents and health professionals with the information they need to fully appreciate and advise about this critical life choice. The authors consider the effects of 50 years of clever marketing and advertising which have transformed this society into one where bottle feeding is the norm. The book cuts through the myths and paranoia to offer an enlightening, culturally significant look at one of the most fundamentally beautiful functions of the human experience.

2. Bertell, Rosalie. *Planet Earth - The latest weapon of war*. London: Women's Press, 2001.

This looks at the threat that weapons and war pose to the environment. It looks at how the world has been abusing the earth's natural systems, how it regulates the temperature and water supply, recycles waste and protects life; and how some of the most fundamental abuses have occurred because of the world's reliance on the military.

3. Boice, Judith L. *The Art of Daily Activism*. Oakland, CA.: Wingbow Press, 1992.

The Art of Daily Activism helps you think clearly about why and how to keep doing it, seeing past crisis and crusade. Judith Boice is a lifelong campaigner for women, peace, and the environment; she knows that creating a better world means living that world, starting right now. She provides a practical look at today's problems and possible solutions.

4. Carson, Rachel. *Silent Spring*. Boston: Houghton Mifflin, 1962.

The book documented the detrimental effects on the environment—particularly on birds—of the indiscriminate use of pesticides. Carson accused the chemical industry of spreading disinformation and public officials of accepting industry claims unquestioningly.



5. Christoforatos, Ellen. *Education in a Globalised World – Teaching Right Livelihood*. Prolog-Verlag, 2015.
This book addresses the issue of implementing the ideas of the Right Livelihood Award (popularly known as the “Alternative Nobel Prize”) in education and teaching methods of learning as part of future-oriented teacher training.
6. Derber, Charles. *People before Profit: The new globalisation in an age of terror, big money and economic crisis*. Picador, 2003.
Derber argues that only a democratic cure—begun at the grassroots level—will end global terror and economic insecurity. *People Before Profit* provides an essential understanding of our world economy as well as a practical guide for building a stable and more equitable global community.
7. Diamond, Jared. *Guns, Germs, and Steel: The fates of human societies* W.W. Norton, 2005.
First published in 1997, this book is a global account of the rise of civilisation that is also a stunning refutation of ideas of human development based on race. Diamond dismantles pernicious racial theories tracing societal differences to biological differences.
8. Ekins, Paul. *A New World Order: Grassroots movements for global change*. London: Routledge, 1992.
This book describes within a coherent theoretical framework, a broad range of initiatives and organisations working for a people-centred development process with special focus on environmental degradation, human rights abuse and poverty alleviation.
9. Elkington, John. *The Poisoned Womb*. Harmondsworth, Middlesex (England): Penguin, 1985.
The book is about the toxic environment we live in, the poisons we consume (both willingly and in ignorance), and the impacts these chemicals might have on the genetic inheritance of our children and future generations.
10. Fazal, Anwar. *Consumer Power: Anywhere, anytime, anyone*. Penang: Neo Sentuhan, 2011.
Consumer Power contains a range of selected speeches and papers by Anwar Fazal related to the consumer movement. It covers the holistic approach that characterised Anwar Fazal’s pioneering local and global work but also the diversity of issues that confront the consumer everywhere - from economics and health, to ecology and integrity. It talks of rights, responsibilities, choice and justice. It describes vision, ideas and actions to make change happen through networking, advocacy, information, capacity-building and harnessing resources in creative ways.
11. Fischer, William F. and Thomas Ponniah, eds. *Another World is Possible: World Social Forum proposals for an alternative globalisation*. London: Zed Books, 2015.
First published in 2003 as *Another World is Possible: Popular alternatives to globalisation* at the World Social Forum, the book is an original compilation of essays and proposals gathered from the first two annual meetings of the World Social Forum. This collection not only lays out the initial aims of the movement as it came together, but it also shows how they paved the way for theoretical study of new social movements and their multiple and participatory characters. Today, as brutal catastrophes worldwide affect all our lives, the new edition of *Another World Is Possible* revisits the original demands of the global solidarity movement—united in its determination to fight against the concentration of wealth, the destruction of our earth, and the proliferation of poverty and inequalities.

12. Freire, Paulo. *Pedagogy of the Oppressed*. New York: Penguin, 1972.
Radical educator Paulo Freire created an approach to emancipatory education and a lens through which to understand systems of oppression in order to transform them. He flipped mainstream pedagogy on its head by insisting that true knowledge and expertise already exist within people. They need no “deposits” of information (what Freire calls “banking education”), nor do they need leftist propaganda to convince them of their problems. What is required to transform the world is dialogue, critical questioning, love for humanity, and praxis, the synthesis of critical reflection and action. First published in Portuguese in 1968, *Pedagogy of the Oppressed* is education as a practice of freedom, which Freire contrasts with education as a practice of domination
13. Fromm, Erich. *To Have or To Be*. London: Abacus, 1979.
In this 1976 book, psychoanalyst Erich Fromm differentiates between having and being. Fromm’s thesis is that two modes of existence struggle for the spirit of humankind: the having mode, which concentrates on material possessions, power, and aggression, and is the basis of the universal evils of greed, envy, and violence; and the being mode, which is based on love, the pleasure of sharing, and in productive activity. *To Have Or to Be?* is a call for socioeconomic change to save our threatened planet.
14. Harcourt, Wendy, ed. *Women Reclaiming Sustainable Livelihoods: Spaces lost and spaces gained*. Palgrave Macmillan, 2012.
This volume highlights women’s work sustaining local economies and environments, particularly in response to the current food, fuel and climate crises. It includes women’s role in the green entrepreneurship, women’s reproductive and productive work in the care economy, and a further examination of eco feminist debates.
15. Hawken, Paul. *Blessed Unrest: How the largest movement in the world came into being and no one saw it coming*. New York: Viking/Penguin, 2007.
In his book, Paul Hawken explores the diversity of the Blessed Unrest, a worldwide movement for social and environmental change movement, its brilliant ideas, innovative strategies, and hidden history, which date back many centuries. The movement, which Hawken calls the “environmental and social justice movement” can be viewed as ‘humanity’s immune response’ to toxins like political corruption, social injustice and environmental pollution.
16. Heilbroner, Robert L. *The Worldly Philosophers: The lives, times and ideas of the great economic thinkers*. UK: Penguin Books, 2000.
The Worldly Philosophers, first published in 1953, defines the common thread linking the world’s greatest economic thinkers from Adam Smith to Malthus, from Marx to John Maynard Keynes, and explores the philosophies that motivated them. This not only enables us to see more deeply into our history, but, through understanding how a capitalist society works, also helps us to better understand our own times.
17. Hilton, Matthew. *Prosperity for All: Consumer activism in an era of globalisation*. Ithaca, NY: Cornell University Press, 2009.
In recent decades, consumer activism has responded to the challenges of affluence by helping to guide consumers through an increasingly complex and alien marketplace. In doing so, it has challenged the very meaning of consumer society and tackled some of the key economic, social, and political issues associated with the era of globalisation. *Prosperity for All* makes clear that by abandoning a more idealistic vision for consumer society we reduce consumers to little more than shoppers, and we deny the vast majority of the world’s population the fruits of affluence.

18. Hollender, Jeffrey A. *How to Make the World a Better Place: a guide to doing good*. New York: Quill William Morrow, 1990.
How to Make the World a Better Place shows how just one person can make a difference in solving global, national, and local problems. This book gives you the advice, the encouragement, the information, and the resources you need to take it.
19. Illich, Ivan. *Medical Nemesis: The expropriation of health*. New York: Pantheon Books, 1975.
Also known as “Limits to Medicine”, Illich argued that the medicalisation in recent decades of so many of life’s vicissitudes—birth and death, for example—frequently caused more harm than good and rendered many people in effect lifelong patients. He marshalled a body of statistics to show what he considered the shocking extent of post-operative side-effects and drug-induced illness in advanced industrial society.
20. Illich, Ivan. *Deschooling Society*. London: Marion Boyars Publishers, 2000.
Deschooling Society, first published in 1971, is a critical discourse on education as practised in modern economies.. Full of detail on programmes and concerns, the book gives examples of the ineffectual nature of institutionalised education. Illich posited self-directed education, supported by intentional social relations in fluid informal arrangements.
21. Illich, Ivan. *Tools of Conviviality*. New York: Harper & Row, 1973.
In this book, Illich generalised the themes that he had previously applied to the field of education: the institutionalisation of specialised knowledge, the dominant role of technocratic elites in industrial society, and the need to develop new instruments for the reconquest of practical knowledge by the average citizen.
22. Kahn, Si. *Organising: A guide for grassroots leaders*. New York: McGraw Hill, 1982.
Organising is a dynamic guide to uniting people for change and helping people work together to get things done. It describes how to influence power structures, how to become successful organisers and fundraisers, and how to effect social change through grassroots organisation and mobilisation.
23. Kaplan, Rachel, K. Ruby Blume. *Urban Homesteading: Heirloom skills for sustainable living*. Skyhorse Publishing, 2011.
Urban Homesteading is a back-to-the-land guide for urbanites who want to reduce their impact on the environment. Full of practical information, as well as inspiring stories from people already living the urban homesteading life, this colorful guide is an approachable guide to learning to live more ecologically in the city. The book embraces the core concepts of localisation, self-reliance, and sustainability.
24. Klein, Naomi. *The Shock Doctrine: The rise of disaster capitalism*. New York: Metropolitan Books, 2006.
Klein shows how the free market economic revolution has exploited moments of shock and extreme violence in order to implement its economic policies in so many parts of the world from Latin America and Eastern Europe to South Africa, Russia, and Iraq. At the core of disaster capitalism is the use of cataclysmic events to advance radical privatisation combined with the privatisation of the disaster response itself.
25. Klein, Naomi. *This Changes Everything: Capitalism vs. the climate*. New York: Simon & Schuster, 2014.
Klein explains why the climate crisis challenges us to abandon the core “free market” ideology of our time, restructure the global economy, and remake our political systems. Klein argues that the changes to our relationship with nature and one another that are required to respond to the climate crisis humanely as a catalyst to transform broken economic and cultural priorities and to heal long-festered historical wounds. And she documents the inspiring movements that have already begun this process.

26. Korten, David C. *The Great Turning: From empire to earth community*. San Francisco: Berrett-Koehler, 2007.
- In *The Great Turning* Korten argues that corporate consolidation of power is merely one manifestation of what he calls “Empire”: the organisation of society through hierarchy and violence that has largely held sway for the past 5,000 years. *The Great Turning* traces the evolution of Empire from ancient times to the present day but also tells the parallel story of the attempt to develop a democratic alternative to Empire, Korten also outlines a grassroots strategy for beginning the momentous turning toward a future of as-yet-unrealised human potential.
27. Lappe, Frances Moore. *Liberation Ecology: Reframing six disempowering ideas that keep us from aligning with nature – even our own*. Cambridge, MA: Small Planet Media, 2009.
- In *Liberation Ecology*, Frances Moore Lappé challenges the conventional wisdom of the environmental movement. She takes apart six prevailing ideas about nature and human nature that she believes rob society of the ability to create the world it wants. She then reframes these ideas in ways that energise and motivate readers to create change.
28. Lappe, Frances Moore. *Ecomind: Changing the way we think, to create the world we want*. New York: Nation Books, 2011.
- Lappe confronts accepted wisdom of environmentalism and argues that the biggest challenge to human survival is our faulty way of thinking about environmental crises that robs us of power. Lappe dismantles seven common “thought traps”—from limits to growth to the failings of democracy—that belie what we now know about nature, including our own, and offers contrasting “thought leaps” that reveal our hidden power.
29. Max-Neef, Manfred. *From the Outside Looking in: Experiences in barefoot economics*. London: Zed Books, 1992.
- A narrative of Max-Neef’s travels among the poor in South America, this book contains two Latin American case studies, ‘Horizontal Communication for Peasants’ Participation and Self-reliance’ and ‘Revitalisation of Small Cities for Self-reliance’.
30. Max-Neef, Manfred. *Human Scale Development Conception, Application and Further Reflections*. With contributions from Antonio Elizalde Martin Hopenhay. New York: Apex Press, 1991.
- This document presents a people-centred approach to development which is need-oriented, self-reliant, endogenous, ecologically sound and based on structural transformations—in areas such as rural development, health, education, science and technology (especially plant genetic resources and biotechnology), international monetary policy, information and communication, and participation. Human needs, self-reliance and organic articulations are the pillars which support human scale development and these pillars must be sustained on a solid foundation which is the creation of those conditions where people are the protagonists in their future. Human Scale Development assumes a direct and participatory democracy.
31. Menon, Lakshmi. *Healthy Documents: A sourcebook of important documents and instruments that impact on people’s health*. Penang: WABA and Peoples Health Assembly, 2001.
- This sourcebook contains resolutions, declarations and charters on health made at international meetings and also related UN instruments, such as international covenants, programmes and platforms of action which support these declarations in seven categories: 1) Medical Ethics, 2) Health Rights, 3) Public health, 4) Health and Social Development, 5) Nutrition, 6) Children’s Health, and 7) Women’s Health.

32. The O.M. Collective. *The Organiser's Manual*. New York: Bantam Books, 1972.
The book has practical suggestions for small-group and grass-roots organising -political self-education-mass education and communications-alternate community services-mass actions -legal and medical self-defense. It includes strategies for organising high schools-universities-racial groups-women-the military-labor-the professions.
33. *Our Common Future: Report of the World Commission on Environment and Development*. Oxford: Oxford University Press, 1987.
Our Common Future, also known as the Brundtland Report, targets were multilateralism and interdependence of nations in the search for a sustainable development path. It placed environmental issues firmly on the political agenda; it aimed to discuss the environment and development as one single issue.
34. Packard, Vance. *The Hidden Persuaders*. New York: David Mckay, 1957.
In *The Hidden Persuaders*, first published in 1957, Packard explores the use of consumer motivational research and other psychological techniques, including depth psychology and subliminal tactics, by advertisers to manipulate expectations and induce desire for products, particularly in the American postwar era.
35. Packard, Vance. *The Naked Society*. New York: David Mckay, 1964.
The book on privacy argues that changes in technology are encroaching on privacy and could create a society in the future with radically different privacy standards.
36. Packard, Vance. *The Waste Makers*. New York: David McKay, 1960.
This book on consumerism argues that people in the United States consume a lot more than they should and are harmed by their consumption.
37. PANAP. *Towards a Toxic Free World: people's struggle and visions for the future: statements & declarations*. Penang: Pesticide Action Network, Asia and the Pacific, 2003.
This compilation contains statements and resolutions developed through a process of consultation of PANAP's partners, and provides collective analysis and perspectives from people's movements and struggles. It charts the history of the network and focuses on pesticides issues, sustainable agriculture, women's rights, trade liberalisation and globalisation. It reflects the need for alternatives including organic agriculture and ecological agriculture and demands for people's food sovereignty and people's rights and empowerment.
38. Parker, Martin, Valerie Fournier and Patrick Reedy. *The Dictionary of Alternatives: utopianism and organisation*. London: Zed Books, 2007.
The books gives a summary of many fictional, political and social utopias and looks at the history and reality of alternative ideas and organisations. It features hundreds of entries dealing with literary utopias and political change It gives imaginative snapshot of society in all its diversity now and in the past. Part reference, part sourcebook and part polemic, the Dictionary provides a wealth of ideas for thinking about how we can live in the new century.
39. Richter, Judith. *Holding Corporations Accountable: corporate conduct, international codes and citizen action*. London: Zed Books, 2001.
40. Rifkin, Jeremy. *The Age of Access: how the shift from ownership to access is transforming capitalism*. London: Penguin, 2000.
Here is a journey into the new world of hyper-capitalism where accessing experiences becomes more important than owning things and all of life is a paid-for activity. Rifkin shows how new technologies are even eliminating concepts of 'property' and 'ownership' from our lives. He warns of a dawning era in which giant access-providing companies are profiting from every aspect of human existence, while consumers own nothing.

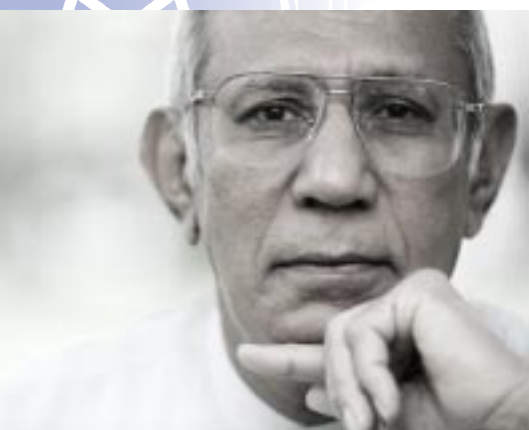
41. Sachs, Jeffrey D. *The Age of Sustainable Development*. Columbia University Press, 2015.
- Sachs presents a compelling and practical framework for how global citizens can use a holistic way forward to address the seemingly intractable worldwide problems of persistent extreme poverty, environmental degradation, and political-economic injustice: sustainable development. Sachs offers readers, students, activists, environmentalists, and policy makers the tools, metrics, and practical pathways they need to achieve Sustainable Development Goals.
42. Schlosser, Eric. *Fast Food Nation: The dark side of the all-American meal*. Boston: Mariner Books, 2012.
- First published as *Fast Food Nation: What the all-American meal is doing to the world* in 2001, this book explores the homogenisation of American culture and the impact of the fast food industry on modern-day health, economy, politics, popular culture, entertainment, and food production.
43. Schumacher, Ernst Friedrich. *Good Work*. HarperCollins Publishers, 1980.
- Emphasising such themes as the wiser use of natural resources, energy, economics, technology and science, and the nature and control of organisations, *Good Work* covers the most urgent concerns of humanity while keeping its central focus upon the human being: what individuals can actually do now to make a viable future visible in the present.
44. Schumacher, Ernst Friedrich. *Small is Beautiful: A study of economics as if people mattered*. London: Blond & Briggs, 1973.
- This book examines our modern economic system - its use of resources and impact on how we live - questioning whether they reflect what we truly care about. The revolutionary ideas are as pertinent, inspirational and thought-provoking today as when they were first published in 1973.
45. Scoones, Ian. *Sustainable Livelihoods and Rural Development*. Practical Action Publishing, 2015.
- STEPS director Ian Scoones examines the relationships between livelihoods and sustainability, and situates livelihoods analysis within a wider political economy of environmental and agrarian change. He proposes four elements of a new politics of livelihoods: interests, individuals, knowledge and ecology.
46. Seabrook, Jeremy. *The No Nonsense Guide to World Poverty*. Oxford: New Internationalist, 2007.
- Drawing on testimonies from around the world, as well as on the hard facts, Seabrook challenges the assumption that wealth overcomes poverty, and demonstrates that the opposite of “poor” is not “rich” but “self-reliant.” Appealing passionately for a shared sense of “sufficiency,” he gives verbal snapshots of people’s lives to show how poverty shifts, changes and endures in response to the growth of wealth.
47. Seabrook, Jeremy. *Pioneers of Change: Experiments in creating a humane society*. London: Zed Books, 1993.
- The fight for independent survival in the Third World is complicated by modern forms of domination. Seabrook describes how “some of the transnationals, far from creating crops that resist disease and pests, are simply modifying them so they become tolerant of their own brands of pesticide and herbicide”. With centuries-old arrogance Western civilisation has claimed universalism for its distorted values. The book’s interviewees know from first-hand experience the destructive force of the industrial culture.

48. Sharp, Gene. *The Politics of Nonviolent Action*. Part I – Power Struggle; Part II – The Methods of Nonviolent Action; Part III – The Dynamics of Nonviolent Action. Boston: Porter Sargent Publications, 1973.
- These books contain Sharp’s foundational analyses of the nature of political power, and of the methods and dynamics of nonviolent action.
49. Shiva, Vandana. *Earth Democracy: Justice, Sustainability, and Peace*. Cambridge, MA: South End Press, 2005.
- Environmental activist and physicist Vandana Shiva calls for a radical shift in the values that govern democracies, condemning the role that unrestricted capitalism has played in the destruction of environments and livelihoods. She explores genetic food engineering, culture theft, and natural resource privatisation—uncovering their links to the rising tide of fundamentalism, violence against women, and planetary death. Struggles across the world have yielded a set of principles based on inclusion, nonviolence, reclaiming the commons, and freely sharing the earth’s resources. These ideals, which Dr. Shiva calls “Earth Democracy,” serve as an urgent call to peace and as the basis for a just and sustainable future.
50. Shiva, Vandana. *Stolen Harvest: the hijacking of the global food supply*. Cambridge, MA: South End Press, 2000.
- Stolen Harvest* as a whole reads best as a collection of poignant yet separate case studies. As corporate agribusiness becomes more and more centralised, it becomes sharply apparent that genetic engineering is the technology of absolute control. Not only does the industry refuse to label genetically engineered produce in the United States, it punishes severely those who label their products as GE free.
51. Sivaraksa, Sulak. *Seeds of Peace: a Buddhist vision for renewing society*. Berkeley, CA: Parallax Press, 1992.
- With a preface by the Vietnamese Buddhist monk, teacher, author, poet and peace activist, Thich Nhat Hanh and foreword by His Holiness The Dalai Lama, *Seeds of Peace* is a critique of modern society and a proposal for a more humane and livable world. In *Seeds of Peace*, Sivaraksa draws on his study and practice of Buddhism to approach a wide range of subjects, including economic development, the environment, Japan’s role in Asia, and women in Buddhism. At once critical and compassionate, he offers intelligent and creative alternatives to the destructive patterns of living so prevalent in the world today.
52. Sivaraksa, Sulak. *The Wisdom of Sustainability: Buddhist economics for the 21st century*. London: Souvenir Press, 2011.
- Emphasising human-scale, local, sustainable alternatives to globalised industry, Sulak Sivaraksa offers a way to restructure our economy on Buddhist principles and on a basis that will promote personal development. Based on decades of thought and writing Sivaraksa outlines how measuring economic success by GDP (Gross Domestic Product) could be replaced by GNH (Gross National Happiness). It examines globalisation from a Buddhist perspective, arguing that healing the planet starts by creating sustainability at the individual and global levels.
53. Steinem, Gloria. *Outrageous Acts and Everyday Rebellions*. London: Flamingo, Fontana, 1983.
- Outrageous Acts and Everyday Rebellions* is a collection of writings on women’s issues and feminist experiences. The book has become a staple of women’s studies classes, and it gives a good overview of women’s activism and feminist theory in short, easy-to-read pieces.

54. Tévoèdjèrè, Albert. *Poverty: Wealth of mankind*. Oxford: Pergamon Press, 1979.
This work develops the apparently paradoxical thesis that “poverty can be a source of wealth for mankind”. The author defines poverty in terms of its inherent quality and universality. He also shows how dangerous it can be for developing nations to seek to imitate the forms of development of the so-called rich countries. Looking to the future, the author suggests guidelines for a new economy, based on a pattern of power which will increasingly make possible the practice of solidarity, on the basis of contractual involvement, with a view to building a new international order.
55. von Uexkull, Jakob and Herbert Giradet. *Shaping Our Future: creating the World Future Council*. Totnes, UK: Green Books for the World Future Council Initiative, 2005.
As a result of rampant materialism, consumerism and a very narrow view of the world, we have created a profoundly unsustainable civilisation, which is effectively a world without a future. The World Future Council is being set up to challenge this situation. The chapter “Making it Happen” by Jakob von Uexkull explains why the world needs a new, independent body to inject a missing ethical dimension into the conduct of national and global affairs. The key challenge is not that there is a values vacuum, but that widely agreed values are not being acted on.
56. Waterman, Peter. *The Old Internationalism and the New: A reader in labour, new social movements and internationalism*. The Hague: International Labour Education, Research and Information Foundation, 1988.
57. Watts, Meriel & Stephanie Williamson. *Replacing Chemicals with Biology: Phasing out highly hazardous pesticides with agroecology*. Pesticide Action Network International, 2015.
The book was written to address the concerns of policy makers around the world who are faced with the need to replace the use of highly hazardous pesticides with safer and sustainable alternatives.

(This is a work in progress. Please share with us ideas of books you feel should be included. Email us the details of the books to anwar.fazal@gmail.com)

About the Compilers



Anwar Fazal is a leading international civil society activist in areas of consumer, health environment, human rights and social ethics. He began his activism 55 years ago in 1961 as a student activist and was elected President of the National Union of Malaysian Students. In 1969 he founded the Consumers Association of Penang (CAP) and was the President of the International Organisation of Consumers Unions (IOCU) from 1978-1984, the youngest and first President from the 'third world'. He galvanised the international consumer movement, founding a number of global networks, which he called 'a new wave of the consumer movement' which included, Consumer Interpol - a global citizen alert system on hazardous products, processes and wastes, International Baby Food Action Network (IBFAN), Health Action International (HAI), Pesticides Action Network (PAN) and World Alliance for Breastfeeding Action (WABA). He is also active with issues

relating to peace, interfaith dialogue, urban governance, migrant workers' rights, toxic contaminants, and corruption and integrity. He was awarded the Right Livelihood Award, popularly called the "Alternative Nobel Prize" in 1982. He also received the United Nations Environment Program (UNEP) "Global 500" honour and the Gandhi-King-Ikeda Community Builders Award in 2006 and Honorary Doctorates in Law and Philosophy from the National University of Malaysia and the University of Science, Malaysia respectively.

Anwar is currently the Director of the Right Livelihood College, which was established in January 2009, as a pioneering university-changemakers collaborative, and has a campus in every continent of the world and Chairperson of the International People's Agroecology Multiversity (IPAM) and Think City, an urban rejuvenation initiative.



Lakshmi Menon is a trained librarian and has been involved in documentation of development issues for over 30 years. She has pioneered a classification system with a feminist perspective and assists civil society groups in appropriate information management. With information dissemination as her commitment, she has compiled and edited several publications on a wide range of development issues, among them are, *Understanding Urbanisation: a Sourcebook* (Bombay/KL: YUVA/AP2000-UNDP, 1998), *Assessing Gender Training: a Report and Handbook* (Kuala Lumpur: APDC, 2000), *Healthy Documents: a Sourcebook of important documents and instruments that impact on peoples' health* (Penang: WABA/People's Health Movement, 2001), *The Breastfeeding Movement: a Sourcebook* (Penang: WABA, 2003), *Consumer Power, Anywhere, Anytime, Anyone* by Anwar Fazal (Penang: Neo Sentuhan/Right Livelihood College 2011).

Based in Mumbai, India, Lakshmi is involved in the consumer, health and women's movements.

About the Partners

Right Livelihood College (RLC)



The Right Livelihood College (RLC) is a global capacity building initiative of the Right Livelihood Award Foundation. Founded in 2009, the RLC aims to make the knowledge of the Right Livelihood laureates accessible to all. By linking young scholars, academics and civil society organisations with the Laureates, RLC hopes to make their “winning ideas” succeed and multiply.

RLC does this through promotion of education, research, public understanding and practical activities which:

- Contribute to a global ecological balance.
- Are aimed at eliminating material and spiritual poverty.
- Contribute to lasting peace and justice in the world.

RLC had its inauguration in Universiti Sains Malaysia (USM) in Penang, Malaysia, on 8th January 2009 and USM served as the inaugural Global Secretariat from 2009 to 2014. Currently, the Global Secretariat is based at the Centre for Development Research (ZEF) at the University of Bonn, Germany (www.rlc-bonn.de).

Today, RLC has eight campuses, in order of establishment, as follows; Lund University (Sweden), University of Bonn (Germany), Addis Ababa University (Ethiopia), University of Port Harcourt (Nigeria), Universidad Austral de Chile (Chile), University of California Santa Cruz (USA), Tata Institute of Social Sciences (India), and National University of Cordoba (Argentina). For more information, see www.rightlivelihood.org/college.

International People's Agroecology Multiversity (IPAM)



IPAM is a global platform for a new way of thinking about food security, food sovereignty and agriculture. It operates through global portals with field stations as their anchors of learning.

IPAM is an initiative of Pesticide Action Network Asia Pacific (PANAP) is one of five regional centres of Pesticide Action Network (PAN), a global network dedicated to the elimination of harm upon humans and the environment by pesticide use, and to promote sustainable biodiversity-based ecological agriculture. PAN's vision is a society that is truly democratic, equal, just, culturally diverse, and based on food sovereignty, and environmental sustainability.

PAN is linked to more than 150 groups in 18 countries in the Asia-Pacific region and has links with about 400 other regional and global civil society and grassroots organisations. Its major programmes and campaigns in recent years include five major areas, Food Sovereignty and Ecological Agriculture Programme, Women in Agriculture Programme, Pesticides Programme, Save Our Rice Campaign, and Information and Education Outreach. For more information, see www.ipamglobal.org

The Right Livelihood Way: a Sourcebook for Changemakers

is a compilation of inspiring materials on the ethical and caring way of living. The *Sourcebook* documents 10 initiatives embodying the five principles or Pancasila which are good practices that need to be shared and duplicated.

The *Sourcebook* also contains multiversities - 55 inspirational initiatives, and 155 Projects of Hope by Right Livelihood laureates and their inspirational quotes on making a difference.

The *Sourcebook* gives examples of how to make the right livelihood way happen with 99 actions, 10 ways of making change, power of networking, rules to build a sustainable community, things to make you happy and international days of action. Ensuring that our earth matters, it includes a charter, a declaration and a poem to protect and save Mother earth.

The *Sourcebook* also includes an annotated bibliography of classics on right livelihood ways and actions.

This *Sourcebook* will help motivate changemakers to take similar action which will make a difference, and bring about a change for a better world.

