Chapter 6

Nonviolent Communication

Sustainability is about fostering participation - with dialogue, cooperation and communication. For an effective implementation of plans and policies, a comprehensive exchange of ideas and opinions both among people themselves and also from external experts and resource persons, strong interpersonal rapport and sharing of information (communication) is needed. Sustainable development involves the mutual interaction of man, society and environment. Interaction is said to be precise when the interactor and respondent understand the subject matter in common context. The process of transferring/sharing/informing is called communication and through which it communicated, it is called means of communication. Hence communication is one of the main pillars on which sustainable development progress. Without communication, it is same like living on mars.

Communication plays a very important role and in that nonviolent communication is the bedrock for sustainable development. As it is the communication through which we transmit the message in right direction to the right person on right place and right time. If we look back on history clearly communicated and design strategy has laid a very positive impact on its implementation of the strategy. In the united nation university program on peace and global transformation, it contained five main components which was very clearly stated and explained to the related groups:-

a) Conflict over natural resources
b) Security, vulnerability and violence
c) Human rights in a changing pluralistic world
d) Role of the state in peace and global transformation
e) Science and technology in militarization and transformation.¹

Before discussing more about the communication and in that nonviolent communication let first understand what does the word communication stands for.
What is Communication?

Communication is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behavior. It is the meaningful exchange of information between two or a group of living creatures.\(^2\)

Another definition of communication is “any act by which one person gives to or receives from other person information about that person’s needs, desires, perceptions, knowledge, or affective states. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or non-linguistic forms, and may occur through spoken or other modes.\(^3\)

While the definition of communication vary according to theoretical frames of reference employed and stress placed upon certain aspects of the total process, they all include 5 fundamental factor:- a initiator, a recipient, a mode, a message and an effect. Simply expressed, the communication process begins when a message is conceived by a sender.\(^4\)

Communication is thus a process by which meaning is assigned and conveyed in an attempt to create shared understanding. This process, which requires a vast repertoire of skills in interpersonal processing, listening, observing, speaking, questioning, analyzing, gestures, and evaluating, enables collaboration and cooperation.\(^5\)

Following is the communication Model suggested by Andersh ,Staals and Bostom in 1969 \(^6\) which clearly states the process of communication from sender end to receive ends that how it gets stimulates, hear and then translates and the understands the message.
Types of Communication

The major types of communications are: verbal, nonverbal and digital communications.

1. **Verbal Communication**

Verbal communication is an act of conveying messages, ideas, or feelings through the use of mouth. It can also employ visual aids and non-verbal elements to support the conveyance of meaning. Traditional verbal communication includes speeches, presentations, discussions, and aspects of interpersonal communication.

2. **Nonverbal Communication**

Nonverbal communication is the process of communicating through sending and receiving wordless messages. Such messages can be communicated through gesture, body language or posture; facial expression and eye contact, object communication such as clothing, hairstyles or even architecture, or symbols and infographics, as well as through an aggregate of the above, such as behavioral communication. Nonverbal
communication plays a key role in every person's day to day life, from employment to romantic engagements.

Other communication channels such as telegraphy fit into this category, whereby signals travel from person to person by an alternative means. These signals can in themselves be representative of words, objects or merely be state projections. There are three major parts in human face to face communication which are body language, voice tonality, and words. According to the research:

- 55% of impact is determined by body language; postures, gestures, and eye contact,
- 38% by the tone of voice, and
- 7% by the content or the words used in the communication process.\(^7\)

Although the exact percentage of influence may differ from variables such as the listener and the speaker, communication as a whole strives for the same goal and thus, in some cases, can be universal. System of signals, such as voice sounds, intonations or pitch, gestures or written symbols which communicate thoughts or feelings.
3. Digital Communication

Today in the age of information and communication technology (henceforth ICT), the communication culture got another hi-teach tool – digital communication. Digital communication is the electronic way to exchange information. It is defined as electronic transmission of information that has been encoded digitally (as for storage and processing by computers). It is capable of very high speeds; suitable for transmission of images or voice or video as well as data. Digital communication is the hybrid of both verbal and non-verbal communication as it contains both texts and images/graphics.

Effect of Communication

Paul J. Meyer had said that “communication – the human connection – is the key to personal and career success”. Communication generally and mass communication in particular has a great deal to serve a diversity of purposes of human being. It affects every aspects of life including thoughts, life style, relationships, learning, views, opinion etc.

Chinese proverb clearly states the importance of communication; “trouble comes from mouth”. Lack of communication affects the whole personality of the human being-personal, professional and social life. It may result in confusion, misunderstandings and frozen emotions. The effects of poor communication in an organization can damage ones chances to further their self in that organization. At social front, ineffective communication causes conflicts and worsens relation ship people respond more to the attitude of the messenger than to his or her status as a professional or authority. People tend to disregard information given by a recognized expert if he shows a lack of caring or empathy. By showing commitment to a listener’s well-being and by appearing honest, non-experts may influence listeners far more than an expert who disregards the emotional side of communication.
Digital communication is gradually undermining this traditional approach: “most of the ways in which we make meanings, most of our communications to other people, are not directly human and expressive, but interactions in one way or another worked through commodities and commodity relations: tv, radio, film, magazines, music, commercial dance, style, fashion, commercial leisure venues. These are major realignments”.

The increasingly mediated and digitalized essence of culture has opened up the world both geographically and socially for multi-level communications. In a mediated culture, it can be difficult for young people to discern whose representations are closest to the truth, which representations to believe, and which images matter. This is partly because the emergence of digitalized communication and the commoditization of culture have significantly altered the conditions under which life and culture are experienced.

Discourse on the digital divide has produced what is known as the participation hypothesis, according to which ICT influence the involvement of young people. First, the new opportunities for participation created by ICT may strengthen the civic engagement of those youth who are already active in this respect. Second, ICT may serve to mobilize young people not previously interested in any form of political or social engagement. Similarly, young people who do not read newspapers or follow the news on television may be attracted by the opportunity to participate in societal debate through the Internet.
Some have expressed their concern that reducing human contact to calls and messages transmitted through the mobile phone may foster a sense of insecurity in children and young people. Research undertaken recently by the J. Suoranta and H. Lehtimäki indicates that one-third of 8- to 10-year-olds perceive their parents as too busy. Pekka Tarjanne has examined the digital divide and the position of young people in the changing world. According to Tarjanne, ICT have created a new realm of opportunity, but only for the lucky few. This new world has opened up “to the individual’s fortunate enough to be able to access these technologies”. Tarjanne states that “the impact of the information revolution touches all of society, and the revolution is being led by the young adults of the world, on both sides of the digital divide. Young adults from developing countries are increasingly realizing the wonders of foreign cultures and customs”.

ICT is effective in many different ways. ICT based interaction between young people is common. Communication between friends and strangers may occur using real names or pseudonyms (virtual personalities or net identities), or anonymously. Young people often use ICT for identity development; some, for example, establish, maintain or join fan clubs on the internet. ICT provides very interactive platform for education. “It is argued that computers bring about new forms of learning which transcend the limitations of older methods, particularly ‘linear’ methods such as print and television. And it is children who are seen to be most responsive to these new approaches: the computer somehow releases their natural creativity and desire to learn, which are apparently blocked and frustrated by old-fashioned methods”.

In her case study of Japan, Yasuko Minoura sheds light on social consequence of mobile communication: “the mobile phone has blurred the distinction between ‘at home’ and ‘not at home’, and parents seem to be under the comforting illusion that their children, who are still connected via the mobile, are always ‘at home’. Minoura believes that this development threatens to render the relationships between parents and children entirely placeless and to demolish the familial social bonds that are continually constructed in the joys and sorrows, quarrels and happy moments experienced in face-to-face interaction.
In the likely event that new technologies constitute the dominant forces of tomorrow, “it is up to critical theorists and activists to illuminate their nature and effects, to demonstrate the threats to democracy and freedom, and to seize opportunities for progressive education and democratization”.

A strategy for sustainable development involves a long-term process of change. Capacity to manage this process is required at the individual, institutional and systemic levels. To be effective, a strategy needs to be participatory and interactive. Representatives of government, civil society and the private sector should be enabled to get to know each other, discuss challenges and perspectives, identify problems and needs, agree new objectives and roles, make transitions towards these ends, and are kept up-to-date on progress and problems, and correct course when needed. These tasks depend critically on awareness, trust, coordination and mechanisms for dialogue. Conversely, misunderstanding and unrealistic expectations make a coordinated approach to sustainable development very difficult. In a world where all initiatives have to compete for attention, the strategy needs to be presented as an attractive initiative with clear opportunities and clear limits, to excite relevant stakeholder input and to ensure public support for its implementation.

Effective communication is the principal vehicle for the above tasks. It is no wonder that it has been called the ‘lifeblood’ of a strategy. Indeed, without clear two-way communication, engaging all key stakeholders, a strategy will not succeed because cooperation and collaboration which depend on it are compromised. A shared understanding that communication to influence behavioral change is a slow process (it needs time to gestate). It requires a judicious balance between longer-term commitment to social interaction and learning, and communications activities with more immediate impacts.
Nonviolent Ways of Communication

Nonviolence in communication means to express gracefully without hurting/insulting other’s sentiment and to respect the other’s thoughts. Use of nonviolence in the communication is the nonviolent ways of communication. In Arun Gandhi’s word, nonviolence means allowing the positive within you to emerge. Be dominated by the love, respect, understanding, appreciation, compassion, and concern for other rather that self-centered and selfish, greedy, hateful, prejudiced, suspicious and aggressive attitude that dominate our thinking. Marshall B. Rosenberg defines the heart of nonviolent communication as “what I want in my life is compassion, a flow between myself and others based on a mutual giving from the heart”.

Lots of thinkers and scholars worked in the field of nonviolent life style and prescribe the contents and ways to communicate in nonviolent style. In context to Jainism, the basis of any ethical code of conduct is non-violence. The important definition however relating to moral code of conduct is given in Dasvaikalika churni as "saccham anuvaghayagam parassa vayanam"—words not hurting others is truth. Thus truth is all that do not hurts others and also us. Prof. Dayanand Bhargav in his thesis mentions the following points that can be noted as regards the conception of satyam in Jainism.

i. Satyam refers to an ethical principle rather than to abstract metaphysical entity as brahman.
ii. Mere statement of fact is not truth unless is motivated by beneficial intensions.
iii. Truth is subservient to non-violence.

There is strong correlation between truth and nonviolence. It has been worked out by professor O.J. Harvay's research at the University of Colorado, that the relationship between language and violence is the subject of psychology; he took random samples of pieces of literature from many countries over the worlds that classify and judge people. This study shows a high correction between the frequency use of such words and incidences of violence. In Jainism we therefore, find that canons advice to pay attention on careful, speech that consists in sinless utterance. Especially for an ascetic it is
pointed out that, do not speak ill of someone. Do not speak in harsh tone or in harsh language. Do not use the language that hurts or causes harm to someone. Also do not utter words that are detrimental to religious order. In corresponding to all these negation there are also positive modes, which can be used if and when required. In scriptures especially in the seventh chapter of Dasvaikalika sutra, there are the modes of speech which are negated, are supplemented with a positive pattern of speech that can be used if required. Thus it seems very necessary to replace the negative mode by a positive one, in the absence of which one cannot know the nonviolent communication skill.

These sort of similar ideas are discussed by Marshall B. Rosenberg. He developed process of nonviolent communication (NVC hence forth) in the 1960s. He in his NVC mentions to use positive action language saying that there can be difficulties in only identifying what one don't want to say or should not say without clarifying what one want to, or should say. He gives his own painful experience as when he opened his mouth words tumbled out in all the ways he had been so determined to avoid because of not clarifying what he wanted to say.

There is no single specific human view who can claim to represent absolute truth because of his limitation of knowledge. Each has its own unique thinking capability. There exist infinite angles to think over subject and a common can’t think all the aspects in wholeness. Anekantavada is one of the most important and fundamental doctrines of Jainism. It refers to the principles of pluralism and multiplicity of viewpoints, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth.19

Anekantavada encourages its adherents to consider the views and beliefs of their rivals and opposing parties. However, Anekantavada is simply not about compromise between competing ideas, as it is about finding the hidden elements of shared truth between such ideas.20 Anekantavada is not about denying the truth; rather truth is acknowledged as an ultimate spiritual goal.21
Burch writes, "Jain logic is intellectual ahimsa. Just as a right-acting person respects the life of all beings, so a right-thinking person acknowledges the validity of all judgments. This means recognizing all aspects of reality, not merely one or some aspects, as is done in non-Jain philosophies".  

Its practice is more than our daily food. Rightly taken food sustains the body; rightly practiced nonviolence sustains the soul.

**NV Ways of Communication as per Jainism in social, economical, environmental and moral aspects**

Jainism considers communication not only of human being to human being but it all takes into account the communication with animals and plants kingdom also.

Man is a social person. He has to communicate with various types of people to cater his need as well to understand the other’s view. One of the most robust findings in the sociological literature is the positive effect of communication on cooperation and trust. When individuals are able to communicate, cooperation increases significantly. In various Jainism scriptures, details are available about how to speak, what to and what not to speak while communicating. Some of main points to be are -

(a) **Address:** - Generally everyone address a person first. There are some prohibited styles of address used for women and men. It mentions very clearly that one should not use offending words of address as "o fool! O slave, o dog" etc. If at all one has to address men or women he should observe his attributes and should call him by his popular name or clan name or any other suitable term of address once or more keeping in mind its merits and demerits.

(b) **Straightforward Truth:** - The Jain scripture Acharanga sutra states that seeing a diseased person, one should not address thus: "he has got boils or leprosy. His hand, foot, nose, ear or lip is affected". So does the Dasvaikalika sutra states that an ascetic
who wishes well for all should not say some one as "one eyed, impotent, sick and thief '.
Even if he is truly so because these are prohibited styles of languages. It can make one
feel insulted, poor, weak, lower and so should use other styles. We find similar ideas in
NVC where it has been said that "the effects of negative labels such as "lazy and stupid"
etc. May be more obvious, even a positive or an apparently neutral label such as calling
a cook as "cook" limits our perception of the totality of another person’s being. Therefore it can be said that negative address are necessarily required for an ascetic to be
abandoned but even some of the positive addresses irrespective of being true are still
prohibited.

(c) Statements Made Under Illusions: - The single biggest problem in communication
is the illusion that it has taken place. George Bernard Shaw. There should be no any sort
of utterance for things or beings that are illusive, as it is asked not to speak of things
under illusion. For instance seeing a girl in the boy's dress and she because of having
certain resemblance of a boy, if one calls her as a boy also attracts karmas, so what to
say of white false. Therefore one should be certain about things before commencing any
statement.

(d) Harsh and Provocative Language: - One should not use harsh and provocative
language. Harsh is that which hurts. One should also avoid mass hurting (gurubhoo-
ovaghaini). This term has been analyzed by Agastya simha in his churni as follows:

- That which hurts elders and gurus.
- That which hurts people of high states.
- That which causes, harm to a large number of beings, just like statement that
  provokes war. Therefore words hurting are to be abandoned. Along with this an
  ascetic should also avoid using of language that inspires aversion and provokes
  immediate anger.

(e) Insulting and Criticizing Language: - A mendicant should not insult others. It is
clearly mentioned 'no heelay' means to belittle; to put someone to shame by reminding
about his vices and shortcomings, no kinsaeijja means to insult or slander, to put someone
to shame again and again. Among many reasons, one of the main reason of insulting is feeling of superiority for oneself. Canons also emphasize not to criticize any one at one’s back.

(f) **Judging and Analyzing Others**: - Human has a common tendency of judging and analyzing others from his point of view. It includes blaming, insulting, putting-downwards, labels, criticizing, commenting, comparing and many more. And in doing so, concern centers on who "is" what. This judgmental and analyzing activity traps us in a world of ideas about rightness and wrongness. One should move beyond judgement like Rumi. The poet Rumi once wrote, "Out beyond ideas of wrongdoing and right-doing, there is a field. I'll meet you there". Preston Ni tells use of certain types of “you” language, such as “you are, you should, you people” as one of the charteristics of ineffective communication. Directives are statements that either pass negative judgement, or order another person around.

Few of the examples of judgments and comments:

(i) Giving judgments and comments of the mundane activities such as saying good constructed, good cooked, nicely robbed, good riddance, deserved loosing wealth, beautiful etc. Are sinful (savadya) and therefore should be given up. We find that telling something in the below mentioned fashion are also not permitted–

1. It is good that he has constructed this large house.
2. He has one good by cooking this medicated oil.
3. That rogue deserved his wealth being stolen.
4. That villainous slanderer died a good riddance.
5. That egotist deserved losing all his wealth.
6. She is beautiful! How nice if she get married.

(g) **Merriment and Fun**: - One should not indulge in merriment and hilarity and should show disinterest in evil or erotic conversation also should not make fun of anybody. But should be engrossed in self study i.e. to read, to question, to repeat or memorize, to contemplate and to elaborate.
In fact, an introvert person should only use language, which he has perfected with experience, which is not ambiguous, which is correct and candid, and which can be spoken fearlessly without stammering and with brevity in normal voice.

In case of human beings caution is required to avoid bitterness of words, for bitter words launched at someone enter through the ears and reach the mind to provoke bitter feelings.

**In Economic Activity -**

In case of business dealings, person should speak cautiously. He should never comments as follows:

1. This is the best
2. This is very costly
3. This is unique
4. This has no parallel
5. This is not for sale
6. This has many qualities
7. It is impossible to tell its qualities
8. This is dirty thing.

In case of trading comments such as:

1. You have done a good thing by buying these provisions, as they are cheap,
2. Good that you have sold these goods at suitable profit.
3. Buy these because its prices will rise.
4. Sell this because the prices are going to fall.

All the above judgments made regarding mundane activities obviously, are to be given up. In fact making judgments itself is a form of life-alienating mode of speech. A man of ripe judgment should utter no such positive assertions, e.g. it is certain that it will rain, or
it is not certain, etc. The employing of language in this manner is all to avoid the occasion of sins.

**In Environmental Aspect**

Like human beings, plants and animals too have their own ways of communication. Human being is having vocabulary which contains the various words but other living organisms also have communication vocabulary but it contain very few words.

**Negative Action Language**

As in the case of human person so in the case of animals, birds and reptiles should never utter it (any animal, bird or reptile) is plump or it is voracious or it is fit to be killed or is fit to be cooked For instance he should not say cows are ready to be milked or calf is ready to be castrated or to be yoked to a cast. He is supposed to refrain from saying all these because they are fore-bearers of pain to other beings.

**Positive Action Language**

This above mentioned judgments made of animal kingdom can be said otherwise as, this animal is complete in all respect, healthy, youthful, satiated or it is huge. These cows are heavy with milk, this calf is mature for the one to be castrated or it is small, old, agile or strong etc.

**In Case of Plant Kingdom**

In case of plant kingdom too, an ascetic should not utter as-these trees are suitable for making, vessels, plough and their accessories, oil crushes, wheel-hubs, tool-stands for gold smiths for furniture. Instead, if required can say-they are very good quality trees, there are tall, well rounded, well spread, lush with numerous branches and beautiful.

In case of crops grown, in the field he should not use the terms as these ears are ripe, these are still green, these are ready to be harvested; these are ready to be roasted, these are ready to be compressed and cooked. Instead can comment-these seeds have sprouted,
they have become plants; they are now stable, have grown, not yet flowered, the ears are out, now they are seed bearing ears.

**Moral Aspect**

Here, I have not discussed the types of speech. There is a detail explanation of it in Pannava sutra. All that can be concluded is one should practice restrain in speech. He should not speak of all seen and heard even if it is true because one who is ever indulgent in discipline and protecting the six classes of beings should learn all the qualities and errors of language.²⁹

Using falsity is error in language. Therefore falsehood in speech is necessarily to be abandoned. Acharya Amritchandra²⁴ gives a very good classification of falsehood into four which is completely to be abandoned.

(i) Denial of the existence of a thing with reference to its position, time and nature, for eg. to say–"Deva Datta is not here" (When he is Present).

(ii) Asserting the existence of a non-existent thing with reference to its position, time and nature for eg. to say–"Picher is here" (when it is not actually there).

(iii) Representing a thing as something else as, when a horse is said to be a cow.

(iv) (a) Reprehensible speech (garhita), such as backbitting, harsh, unbecoming, nonsensical, or otherwise uncanonical.

(b) Sinful (svadya) speech makes another engage in piercing, cutting, beating, ploughing, trading, stealing, etc; it is all sinful because it leads to destruction of life.

(c) Hurtful (apriya), which causes uneasiness, fear, pain, hostility, grief, quarrel or anguish of mind to another person.

So it can be said that in nonviolent speech one should aim at moderation rather than exaggeration, esteem rather than denigration, at distinction rather than vulgarity of expression. In fact the language should be balanced and expressive of the sacred truth.
We find the importance of these modes of speech for common men in their day to day life.

The second vow of truth practiced without committing any fault's pertaining to it, is practically tantamount to complete conformity with the principles of morality enforced by the Indian penal code. Example is given in below table.

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Substance of the section</th>
<th>Section</th>
<th>The equivalent vow</th>
</tr>
</thead>
<tbody>
<tr>
<td>IX</td>
<td>Offences Committed by public Servant</td>
<td>161-171</td>
<td>The faults of satya and achaurya vows</td>
</tr>
<tr>
<td>XI</td>
<td>False statements etc.</td>
<td>191-229</td>
<td>Anrit, mithyopadesa, and Virudharajyati karmatyaga</td>
</tr>
<tr>
<td>XIX</td>
<td>Regarding failure to perform Service</td>
<td>490-492</td>
<td>The satya vow</td>
</tr>
<tr>
<td>XXI</td>
<td>Defamation</td>
<td>499-502</td>
<td>The satya vow</td>
</tr>
<tr>
<td>XXII</td>
<td>Intimidation</td>
<td>503-510</td>
<td>The satya vow and rahobhabhyakyatanatbaga</td>
</tr>
</tbody>
</table>

The practice of truth in this way constitutes the core of morality and is sign of good society. Here we have discussed the modes of speech which one should give up and also that should be followed. In fact it is required to be more careful in all the acts we performs and so in speech too. The ultimate aim of this practice is also to develop caution so that one can avoid the occasion of sins.
Reference


5 Communication: The Office of Superintendent of Public Instruction, Washington.


16 Dasvaikalika Churni of Jindas Mahattar, Shri Risabdevji Kesarimalji, Swetamber Sanstha, Ratlam, 1933, p.11.

17 Bhargav, Dayanand, Jain Ethics, Motilal Banarsidas, Delhi, 1968, p. l 16.


21 Ibid, p. 176.


26 http://www.psychologytoday.com/blog/communication-success/201205/are-you-poor-Communicator-how-improve.

27 Lalwani, Kastur chand, Dasvaikalika Sutra, V.7, Motilal Banarsidass, Delhi, p. 41-42.

28 Ibid, p.43.