Chapter 7
Nonviolent Culture and Way of Earning

Culture
Culture in a layman words is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts and many other routine phenomenon. Sanskar can be explained as the self reproductive quality, faculty of impression, one of the 24 qualities or gun as recognized by Vais-eshikas; it is of three kinds: - emotions, intensity and steadiness.¹ In 1871 anthropologist Edward b. Tylor define culture as that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.² Hoebel describes culture as an integrated system of learned behavior patterns which are characteristic of the members of a society and which are not a result of biological inheritance.³ Culture therefore exists where ever there are human associations and interactions.

The most important characteristic of a culture is that it is a learned behavior, not a biological gain from ancestor. Any person can be a part of any culture by learning and following its belief, customs etc. This is very positive aspect in terms of sustainable development. By learning and understanding the culture of different groups, one can find out the problems and difficulties faced by the particular culture and hence can consider that while forming policies and plans. Another important characteristic is that it is a shared concept. It does not evolve from the individual’s wish but from the consensus of group. Culture is dynamic in nature i.e. it changes with the pace of time. For e.g. in Rajasthan there was culture of child marriages but with the passage of time it is slowly vanishing and a new culture of female education is developing. Maine, Henry summer gave ancient law, its connection with the early history of society and its relation to moral ideas.⁴ Hence these characteristics of culture allowed a society to hold the best of old traditions and adopt the new things as and when needed.

Way of Earning
Earning is necessary for the survival and sufficient earning is needed to fulfill some extra desires above the basic requirements. But today’s economic aim has shifted from social welfare to monetary supremacy. The objective of modern economics is not peace; nor is nonviolence; its goal is only economic prosperity. In order to fulfill the objective of pervasive prosperity, it also
expects that desires, needs and production are expanded, and as a consequence thereof, it is expected that greed would be promoted. The expanding greed presupposes expanded needs which call for expanding production. This in turn requires higher economic growth. In this context, peace and nonviolence are relegated to a secondary position. The greed of accumulating more and more wealth and in the shortest time motivates person to adopt the illegal and corrupt practices. Way of earning here refers to how, from which source, from which activity the money is earned. The subject matter of both sustainable development and economics is human action. Economy deals with the money and satisfaction of present wants while sustainable development takes care of satisfaction of present as well as future needs. If person want to fulfill his basic requirements, he will not required excessive money but on other hand if his desire is to lead luxurious life, there will always be shortage of money for him despite he being millionaire or billionaire. There are more chances to adopt the illegal means of earning for satisfying the luxurious needs. Hence way of earning is directly related to the consumption pattern and satisfaction of the person. The crux of discussing this point here is if the source of earning is right and ethical, it will results in less illegal activities, less funding to violence, less hoarding, less black money and a peaceful mind. Gurudev Tulsi in one of his song had said: “sudh sadhya ke liye matra sudh sadhan ho, sayam maya jivan ho”. It means that for attaining the pure aim, source used for attaining that aim should also be pure. It means that if I want to donate some money, it should be derived from work or legitimate sources, not from any theft, robbery or fraud etc.

According to Gandhi economics should not be isolated from morality for “that economics is untrue which ignores or disregards moral values”. True economics stands for social justice; it promotes the good of all equally including the weakest, and is indispensable for decent life. To quote Gandhi, “A nonviolent system of government is clearly impossible so long as the wide gulf between the rich and the hungry millions persists”. To bridge the gulf, Gandhi suggested that the haves or the rich should hold their possessions, beyond the fundamental minimum necessities of life, in trust for the community. This is his well-known “trusteeship” doctrine, which is essential to his economic policy.

**Effect of Culture and Earning on Life Style**

Culture is the first learning centre of a person. Cultural values, beliefs, perceptions and habits mould the human nature to a great extent. Culture teaches how to express the feelings in a
particular way. It teaches the basic habits at the initial stage of development of man. For e.g. as
per Jain culture during fasting, water or a limited food as per direction should be taken before
sunset and after sunrise while in Islam culture during fasting, food is to be taken after moon rise
and before sunrise. Hence each culture has its own virtue which can be identical or differ from
others.

Adolf Bastian in the 19th century give the doctrine termed “the psychic unity of man”. This
means that although individuals differ in their emotional and intellectual tendencies and
capacities, all human populations have equivalent capacities for culture. Regardless of their
genes or their physical appearance, people can learn any cultural tradition. This doctrine tells
that people from different culture can socially interact and transmit ideas to each other. Hence
culture gave the independence of learning new innovations, ideas habit along with some
limitations as per their values and beliefs. The best instance of doctrine of the psychic unity of
man is Joseph Campbell’s most identifiable, most quoted sayings. It was his admonition to
"follow your bliss", which he derived from the Upanishads. It says; “now, I came to this idea of
bliss because in Sanskrit, which is the great spiritual language of the world, there are three terms
that represent the brink, the jumping-off place to the ocean of transcendence: sat-chit-ananda.
The word "sat" means being. "chit" means consciousness. "Ananda" means bliss or rapture. I
thought, "I don't know whether my consciousness is proper consciousness or not; I don't know
whether what I know of my being is my proper being or not; but I do know where my rapture is.
So let me hang on to rapture, and that will bring me both my consciousness and my being. I think
it worked".

Culture builds the basic life style of person and group. It has the flexibility to change with time,
to adopt new values, tradition from other culture. It has both positive and negative edges; a
positive culture tends to be nurturing, democratic and progressive. When a culture is in positive
mode it nurtures and values the contributions of its members; as a result ideas grow and
flourish. A positive culture is flexible to change and adapts to meet the needs of its members in a
dynamic and constantly changing world. With the combined energy of all its members, a
positive culture can actively pursue the challenges of the future. A negative culture tends to be
oppressive and destructive. Its member’s tries to exploit each other, person to person conflicts
arises, suppress the creativity, promotes narrow thinking and hidden selfishness which can be
detrimental to the health society. Hence culture being an integral part of human socialization
processes affects the lifestyle of a person and of a group in terms of the values, visions, beliefs and habits. International Federation of Red Cross and Red Crescent societies in its IRFC strategy 2020 have defined a culture of nonviolence as one of its three aims. In their document, they mention that violence, discrimination and exclusion cause suffering for millions of people across the world today. Born out of fear, ignorance and mistrust, these factors undermine safety, health and human potential. The promotion of a culture of nonviolence and peace (CNV+P) is not just about the absence of war. It is not an end or final goal, but a process. It is about creating an enabling environment for dialogue and discussion and finding solutions to problems and tensions, without fear of violence, through a process in which everyone is valued and able to participate. Going even further, the promotion of a CNV+P is about prevention and minimization, as much as possible, of the sources of tension. In Tattvartha sutra, it is said that violence, falsehood and so on are the universal sources of sufferings. The perpetrator of these acts harms both self and others. This very cause of suffering as described in Tattvartha sutra 1800 years before is now recognised by IRFC in their document in 2011 to establish the peace. An important duty of the nonviolent state would be to give education to the people. But this education should be such as to make “men of us” and “enable us to do our duty”. Peace according to Gandhi must naturally reign supreme in a world reared on the right type of education and self-discipline.

IRFC in his report mention statistics of violence and its impact at economic and social level. Local and national economies are impacted through multi-sector direct costs: health, justice, education, social services, public safety, child welfare, treatment and rehabilitation. Indirect costs reflect the long-term consequences of violence: special education, mental health, substance abuse, teen pregnancy, welfare services, homelessness, addictions, and criminal behaviour. These costs may also include inferred costs of lost productivity associated with injury, imprisonment, unemployment, stress leave, or death.

**Facts and Figures:**

Below are some facts and figure which reflects the effect of violence:-

- Each day, 4,200 people die from violence (1.6 million a year), more than 90 per cent of them in low and middle-income countries.
Approximately 2,300 die from suicide, 1,500 from interpersonal violence and 400 from collective violence.

Violence is among the leading causes of death for people aged 15 to 44 years worldwide, accounting for about 14 per cent of deaths among males and 7 per cent of deaths among females.

Children who live with domestic violence are at increased risk of behavioral problems and emotional trauma, and mental health difficulties in adult life.

Some 750 million people face socio-economic discrimination or disadvantage because of their cultural identities.

A 10 per cent reduction in the levels of violence in Central American countries that have the highest murder rates could boost annual economic growth per capita to 1 per cent of GDP.

To overcome this issue steps need to be taken at global level. Following options can be evaluated:-

1. The international society should be a voluntary organization of states for the common good in which every nation should be willing to sacrifice itself for all.
2. All disputes between nations should be settled peacefully and amicably by such methods as negotiation, mediation and arbitration.
3. There may be a small international police force to keep order in the absence of universal belief in nonviolence.

Thus the idea is to build for enduring world peace from bottom upwards by two steps or stages. Firstly, there is the discipline and training of the individual which may slightly precede other efforts towards peace. Secondly, there should be a transformation and reconstruction of the political and socio-economic structure of the nations along nonviolent lines.¹³

**NV Ways of Culture and Way of Earning as per Jainism in social, economical, environmental and moral aspects**

Culture is the glue that binds our communities, organizations, groups and families together and earning is the medium through which livelihood of family runs. Both of them are highly affected
by the environment of violence or nonviolence. Nonviolence is abstaining from violence to varying degrees. Acharya Umasvati gives the following definition of violence in Tattvartha sutra:

“Prammata yogaat praan vyaparopanam himsha”. 

It means violence is obstruction of life processes (of self and of others) effected by lack of conscientiousness. United nation too believed that the culture of peace and nonviolence is the commitment to peace-building, mediation, conflict prevention and resolution, peace education, education for nonviolence, tolerance, acceptance, mutual respect, intercultural and interfaith dialogue and reconciliation. The international organization of Gandhi’s conception has the following characteristics:-

1. The individual and the nations composing the world should be predominantly nonviolent.
2. All the nations of the world should be fully independent. There can be no place in such a world for colonialism, imperialism and race-hatred.
3. The distinction of big and small should be obliterated and every nation should feel as tall as the tallest.
4. It should be based on the general disarmament. Failing that, some one nation, at least, should take the initiative and give a lead to the rest of the world.

Nonviolent ways of culture refers to the culture which is free of violence, promotes co-operation rather than competition, solidarity for mutual support and dialogues, respects all life forms and their dignity, respects other cultures and above all peaceful co-existence of all. It is culture where everybody satisfies their basic needs of food, clothing shelter and education. Nonviolent ways of earning refers to the earning which is ethical, fair, prohibits unnecessary violence, avoids fraudulent practices, doesn’t exploit human, animal and natural resources and practices morality in all economic transactions. Negative peace is where there is an absence of behavioral violence, but where relations are unpeaceful. It may marked by structural violence. Positive peace is defined in terms of harmonious relations between parties that are conducive to mutual development, growth and attainment of goal.

Culture plays a very important role in defining the actions. The need for Nonviolent Culture is very essential for sustainable development because it is required to achieve and maintain the Ecological balance. Following equation gives the strength to the need for nonviolent culture from the Peace Theory. It defines as:

| Culture | Cosmology | Deep Culture with deep ideologies |
Jainism explored the cause of violence and then suggested the various codes of conducts. In Acharanga Sutra, it is said that life is dear to all beings. The person longing for life stores up things to perpetuate cruel acts of violence. Thus the longing for life turns into a spring of karma. For the purpose of getting rid of various kinds of physical and mental suffering, a person indulges in various acts of violence. Such indulgence is the fountain-head of worldly activity. This is the whirlpool of suffering. Further Mahavira says - deeply reflecting and observing that happiness is dear to all, (and so) to all mobile beings, immobile beings, souls and living substances, unhappiness is unpleasant, dreadful and painful. Thus I say Jainism not only treat every living being at equal level but also adopt practices to resolve the causes of violence through various codes of conduct.

Jainism has following five vows which is the foundation of nonviolence cultural life style:

1. **Nonviolence (Ahimsa)** - means not obstructing the life processes of self or of any other living being. This embodies the principle of freedom and equality of all living beings.

2. **Truth (Satya)** - means always speaking the truth and supporting what is true according to our own perception and experience.

3. **Non-stealing (Acharya)** - entails not taking anything which does not belong to us, accepting only our fair share, and, being honest in business dealings.

4. **Purity of body and mind (Brahmacharya)** - which entails total celibacy for monks and nuns, and, partial celibacy - no premarital or extramarital sexual activity for lay persons.

5. **Non-possessiveness (Aparigraha)** -This entails limiting our material possessions and desires.

These vows help us minimize all violence, physical and mental, direct and indirect, intentional and unintentional, which we are apt to commit through the activities of body, speech and mind. Thus it helps in creating a terror free, progressive, trustful environment where every man has a right to fulfill basic needs without involving in violent activities.

**Jainism Seeds of Culture**
Jainism follow unique culture of forgiveness which allow to shed all hatred, ego, superiority, jealous feeling and promote the culture of friendliness and harmony. In Saman Suttam, it is uttered - I forgive all living beings and may all living beings forgive me with cherished feeling of friendship towards all and enmity towards none. The important aspect of this forgiveness concept is it is asked from the purest heart without any greed or passion or pressure.

\[ Khammami savvajivanam, savve jiva khamantu me. \]
\[ Mittu me savvabhudesu, veram majjaham na kena vi. \]
\[ ai kimci pamaenam, na sutthu bhe vattiyam mae puvvim. \]
\[ Tam me khameni aham, nissallo nikkasao a. \]

In context to environment, the global ecological crisis cannot be solved until spiritual relationship is established between humanity as the whole and its natural environment. Jainism has been staunch protector of nature since inception of the Jain faith. Tattvarthasutra, says Parasparopagraho Jivanam mean the function of souls is to help one another. The religion of nature, Jainism paves the way to understanding nature's utility and the essential nature of plants, worms, animals, and all sorts of creatures that have their own importance for maintaining ecological balance. Further to this, the below basic tenets of Jainism respects the existence and independence of all creatures:

“Savve Pana Na Hantavva, Save Pana Na Pariggahetvva”

Above statement states that:

1) Injure no creatures
2) Do not command any creature;
3) Do not own any creature; and
4) Do not employ one as the servant

Jainism accepts that the entire world, including plants, trees, birds, animals, water, and so forth, is possessed of life. We are to treat others, as we want to be treated, and this refers not only to other people but also to the entirety of our planet. Jainism does so philosophically by accepting the principle of the interdependent existence of nature and animals. Hence Jainism has very
deep consciousness regarding the nature and expects its followers to respect the land and its natural beauty.

**Nonviolent Way of Earning**

To Mahavira, the question of satisfaction and comfort was secondary; the question of peace was primary. When peace is primary, the purity of means also gains supremacy. Mahavira introduced a vital concept: the denial of livelihood. There should not be any denial of food and water. Means of livelihood need to be provided. Even the psychoanalysts and biologists admit that the search for food is a fundamental instinct. Freud has accepted only two instincts, e.g., the instinct of life and instinct of death. Mahavira says that while thinking about economic development, the following points should be definitely considered:

1. Ahimsa and purity of means
2. Non erosion of moral values
3. Limits of self interest

Jain view of economics says that economic development should be achieved through ethical means where the frequency of violence should be less. Any unjust means like theft, robbery, frauds, scam etc. are not regarded as the proper source of earning in Jain philosophy. Bhagwan Mahavira said nobody can object to economic development in society, but this should not be done by just any means. It should be achieved with ahimsa (nonviolence) and with good and ethical means.

Mahavira prescribed guidelines for a societal person in context to the prevailing occupation which was mainly agriculture. He gave five principles for purity of means in relation to production:

1. Do not put anybody in bondage
2. Do not kill
3. Do not mutilate
4. Do not overload
5. Do not ignore or belittle devotion.

Jain Religion focuses on not giving pain to others for our own way of earning. For earning more if we are bothering others and making the other person/ person unhappy, uncomfortable by
giving pain then it’s a sin. It is not the right way of earning. As stated above, as much as possible one should restrain himself from giving troubles to others for one’s own earning. Things don’t end here, even giving or taking bribe is equivalent to sin as it give rise to imbalance, dishonesty and other negative culture starts cultivating in the society. Chanakya wrote, “It is possible that the fish living in water may start flying in the sky, but it is not possible that the employees serving the state may not take bribe”. As rightly said by the great Economist, it is very difficult that people don’t take pride and moves from their ethics. Jain Religion Answers this concern also by laying code of conducts. Mahavira prescribed a number of principles for ethical conduct of business:

1. Do not weigh or measure fraudulently
2. Do not show one thing and give something else.
3. Do not embezzle what is given in trust.

In the context to society, limitation of cravings has two defining features- fairness and compassion. To use fair means of accumulating wealth, to draw a definite limit to accumulation of wealth and to observe restraint in individual consumption are the primary principles on which the principle of limitation of cravings is postulated. This does not mean a vow that advocates complete divorce from wealth.

It depends on various factors which decide the limits of an individual whether he is satisfy by earning 100 Rs or by Earning 100, 00,000 Rs. In deciding these criteria, culture plays a very important role. As it is the culture around which a person’s grows, up bring themselves and thus that effects the thought process, which is directly rebated with the satisfaction level and which impacts the person’s way of behavior and his way of earning. Mahavira maintained that no rules can be prescribes for the limitation of earning or accumulation of wealth. It is possible that someone may fix the higher limits, Mahavira circumscribed the maximum on two sides:

The first control: The right means in the process of earning wealth
The Second Control: The limitation of personal consumption

Even Jain religion has strictly mentioned few businesses which are prohibited for making them as their source of earning. It is clearly stated that if any one choose that source of earning which is prohibited then resultant it going to impact the entire world, as it going to impact the environment negatively which will resultant into an imbalance sustainable development.
Following are the detail of the work that is being prohibited by the Jain religion with lieu to protect the environment and maintain the sustainability development for the environment and the world. Following are the fourteen professions are strictly restricted for a Jaina lay follower:\n
1. Fire related
2. Forest related
3. Leather related
4. Transport related with animals
5. Crackles, bomb related item
6. Elephant tooth Related
7. Alcohol related
8. Butter, honey, fat of animal etc
9. Poison related
10. Slaves and animal related
11. Til etc related
12. Porking hole in human body , animals etc
13. Fire in forest on grasses to burn them

Jain philosophy prominently deals with use of resources, its equitable distribution to all and in constraining the requirements. These principles help in maintaining the economic progress with less flow of unethical money in system which means less funding to terrorism, in social context ethical earning will decrease the corruption and increase the peace of mind. Peace of mind will increase the harmony in family and then in society at broader level. Limit of consumption will save the resources and wastage to greater extend. It will also reduce the black marketing, hoarding, adulteration and inflated pricing which will result in availability of resources in optimum quantity at optimum price to public.

**Summarize**

Sustainable development perquisites require peaceful, harmonically social environment liaison with fulfillment of basic needs of current and future generation. Jainism tries to shape the attitude toward nature by prescribing humane and nonviolent approaches to everyday behavior. Jainism inspired its followers to safeguard the ecological perspective. Jain philosophy’s nonviolent ways
of culture and way of earning are the crucial practices which can help in moving the direction of sustainable development. They take into consideration the fulfillment of the needs with economic progress in the environment of peace, social harmony, equity with respecting all forms of life including nature. Thus we can see that how culture impacts the person’s life style and the way of earning. So to maintain the balance of sustainability development one has to focus and maintain the positive culture and right way of earning.


9 ‘The Red Cross Red Crescent Approach to Promoting a Culture of Nonviolence and Peace’, International Federation of Red Cross and Red Crescent Societies, Geneva, 2011, p.3-4.


17 Ibid, p. 255.


19 Ibid, 2.74.


22 *Tattvarthasutra*, Edt. Acharya Mahapragya, Jain Vishwa Bharti, Ladnun, p.5.21,


24 *Vyakhya Prajnapti* (Bhagavatisutra), Edt. Acharya Mahaprajna, Jain Vishwa Bharti, Ladnun, p.2.2.5.6-7.


27 Ibid, p.28-29.

28 Ibid, p.34.
