

Call for Participation: Lokavidya Jan Andolan (People's Knowledge Movement) First International Conference, 12-14 November, 2011

诚邀参加：Lokavidya Jan Andolan (人民知识运动) 第一届国际研讨会, 12-14 November, 2011

Vidya Ashram (www.vidyaashram.org) invites you to participate in the First International Conference of the Lokavidya Jan Andolan to be held on 12-14 November, 2011, in Vidya Ashram, Sarnath, Varanasi, India. We will also be holding an online preparatory dialog from 1st July to 31st August. We invite you to participate in this dialog as well. More details will be available soon at this blogspot. You can also write to vidyaashram@gmail.com for latest information. PDF versions of this document are available in [English](#), [Spanish](#), [French](#) and [Italian](#).

Vidya Ashram (www.vidyaashram.org) 诚邀您参加第一届 Lokavidya Jan Andolan 国际研讨会。会议定于 12-14 November, 2011，在 Vidya Ashram, Sarnath, Varanasi, India 召开。我们还将于 7 月 1 日至 8 月 31 日举办一场在线预备对话，同样欢迎您的参与。我们将在这个 blogspot 上提供更多详细信息，您也可以写信至 vidyaashram@gmail.com for 索取最新资料，我们提供这份信息的 [English](#), [Spanish](#), [French](#) and [Italian](#) 版本

SOCIAL MOVEMENTS AND THE KNOWLEDGE STANDPOINT

社会运动以及知识立场

In India displacement of people from their land, their houses and their work has emerged as the single largest concern of the social movements. Movements of peasants against forced acquisition of land and for remunerative prices, movements of adivasis (indigenous people) and local communities for local control of natural resources and against ecological and environmental destruction, movements of slum dwellers for civic and social facilities, and the movements of hawkers and artisans against systematic demolition of the local markets and inroads by the corporations and the global market, have all converged to become a single movement against displacement and eviction, though managed and organized separately. Those trying to organize these people are struggling to find pathways to confront the ruling dispensation.

在印度，人民从他们自己的土地、房屋以及工作中被迁移的情况已经成为社会运动最大的关注点。农民反对强制征收土地和货币补偿的运动、Adivasis（原住民）和地方社区关于地方自然资源自治以及反对环境生态破坏的运动、贫民窟居民争取民用及社会设施的运动、连同小商贩及手艺人反对全球化市场企业对于当地原生市场的系统性的破坏，所有这些运动汇集成为一个虽则独立组织和管理却又统一的，反对迁移和驱逐的社会运动。这些运动的组织者正努力寻找一条道路来对抗统治地位的意志。

All these people, the displaced, the communities they belong to, have never gone to college and live by the knowledge they possess, called lokavidya, which they have acquired from elders, from peers, in the community, at the site of work, through experiments and by their own genius. Displacement alters the conditions of their life in such a way that lokavidya is no more able to serve their life needs and thus turns them

into sources of cheap labour. It is this severance of lokavidya from their lives, which needs to be fought at all costs. In fact lokavidya, that is people's knowledge, skills, ways of thinking, values, methods of organization, aesthetic and ethical sensibilities, in short, their world of knowledge as a part of their own world, is the main source of their strength. Lokavidya is also what is common to this multitude, which is at the receiving end. It is important to understand that the emancipatory pathways today traverse through the world of knowledge. The Lokavidya standpoint is the people's standpoint in the Age of Information.

所有这些被迁移的人们以及他们所属的社群从未接受过高等教育，他们依靠自己掌握的知识生存，这种知识称为 lokavidya，传承自长者或是同伴，来自于社会、工地，通过实践和民间的智慧所创造。而强加给他们的迁移使生存环境发生极大的改变，以至于 lokavidya 不再能帮助他们从容应对生活，迫使他们贬为廉价劳动力。因此需要不惜一切代价所对抗的正是这种 lokavidya 与生活的割裂。事实上，lokavidya 作为群众的知识、技能、思维方式、价值观、组织方式、审美和伦理倾向，简而言之，作为与他们自己的世界密不可分的知识集合，正是他们力量的源泉。

LOKAVIDYA-KNOWLEDGE CLAIM

LOKAVIDYA—知识的权利主张

Peasants and indigenous people the world over are in a new mood of assertion. Expressing, articulating and representing in ways that are their own, these people are staking a claim to their inalienable right to live by their own knowledge, values and belief systems and acquire knowledge that they deem fit for them. Asia, Africa, South America, everywhere a new kind of turmoil is in the making, promising to produce a new unity of the oppressed and the dispossessed, this time based on what is common in their understanding of the world around them, in their relationship with nature, namely based on lokavidya.

当今世界的农民和原住民正有一种新的情结，藉由他们自己独特的表达方式，这些人们强烈地主张一种无法褫夺的权利，即依赖他们自己的知识、价值和信仰所生存，并且获取他们自己需要的知识的权利。在亚洲、在非洲、在南美，到处涌现出新运动的浪潮，在被压抑和被剥夺的人之间形成的全新联合体呼之欲出，而这次是基于他们共同的对周遭世界的理解，基于他们独特的同自然的关系之上，也就是基于 lokavidya。

This means that peasants and adivasis, artisans and women, pavement retailers and workers need to stake a claim for lokavidya. This is not a claim for survival, this is a claim to build a new world. They need to claim that a radical challenge to capital and commercialization of knowledge can be posed only by lokavidya. They need to also claim that only lokavidya provides the knowledge bases for a society based on truth, on social and economic equality. We need to understand that until these claims are staked we shall remain prisoners of our preconceived notions of radical social change, without effect. Such a lokavidya-knowledge claim can give birth to a new imagination, new thought in the realms of economics, society, politics and culture. The process of giving shape to such claims is the process of Lokavidya Jan Andolan.

这意味着农民和原住民、手工艺人和妇女、小建材业主和工人们必须主张 lokavidya 的权利。这不是一种对生存的主张，这是一个对建设新世界的主张。只有通过 lokavidya 才能对现有的被资本化和商业化的知识发起根本性的挑战。他们还需要主张，只有 lokavidya 才能够为社会提供建立在真实、在社会及经济平等基础上的知识体系。我们也需要明白，在这一主张实现之前我们都是被灌输了对社会转变先入为主的概念的囚徒。这种对 lokavidya-知识的主张将在经济、社会、政治和文化领域带来全新的想象和理念。成全这个主张的过程就是 Lokavidya Jan Andolan。

LOKAVIDYA JAN ANDOLAN (LJA)

The global economic and ecological crises have exposed the thought and institutions that have enriched a few by making the majority starve and by bringing nature to the brink of destruction. Lokavidya Jan Andolan is a knowledge movement of this majority, that is of those people, who have been dubbed as the ignorant masses by the science establishments, the universities and the modern state. The idea that there is a sea of knowledge outside the university is not alien to most people in the world. Knowledge is widely spread in society and the idea that knowledge is widely spread, has a very wide spread too. That is, people know and they know that they know. And yet neither these people nor the knowledge they possess have dignity in society. Their knowledge has no economic returns, so people are poor. It has no respect in the public domain, so people are culturally marginal. It has no clear relation with peoples' organizations, therefore people are politically irrelevant. There is a need for a political movement, a space where people can mobilize on the basis of their knowledge. This movement is the Lokavidya Jan Andolan.

全球经济金融危机将统治世界思想和体制暴露无疑，这种体制使得少数人富裕，而代价是大多数人的饥饿以及自然界的濒临崩溃。LJA 正是属于这多数人的知识运动，这些人往往被科学机构命名为无知的多数。事实上世上大多数人都明白，学术象牙塔之外另有知识的汪洋，知识散布在社会的各个角落，而这一认识也同样广泛散布。人们知道，并且他们知道自己知道，然而人民同他们的知识在这个社会中并没有地位。他们的知识无法带来经济回报，因此人民始终贫穷；它在公共领域无法得到尊重，因此人民在文化上处于边缘；它同社会的组织结构没有明确的关联，因此人民与政治绝缘。我们需要一种政治运动，一个空间，在这里人民可以通过他们自己的知识被动员起来，这个运动就是 LJA。

The conference is an attempt to bring together the organizers of the movements of peasants and artisans, indigenous peoples and small trades-people, women and youth on a knowledge platform, which is a platform of their knowledge, lokavidya. It is from this platform that the claim can be staked that it is in lokavidya that the solution lies.

这次会议就是这样一种尝试，希望能够将农民、手工匠人、原住民、小业主、及妇女儿童运动的组织者们联合在一个知识平台上，一个他们自己的知识——lokavidya 的平台。通过这个平台，我们主张解决之道就在 lokavidya。

KNOWLEDGE MOVEMENTS WORLDWIDE

世界性的知识运动

The world is witnessing a new kind of movement, a people's knowledge movement with entirely new political imaginations. The ideas of lokavidya in India, Rights of Mother Earth in Bolivia, Rights of Nature in Ecuador, Food Sovereignty by the International Peasants Movement Via Campesina, and Cognitive Capitalism and the idea of Knowledge Liberation in Europe and America are indications of a churning hitherto unknown to political debates. There is an insistence in all these that people are knowledgeable and that their knowledge and beliefs are not inferior in any way to knowledge doled out in the name of science. There is an understanding that the damage done to people and nature over the past centuries, which is multiplied manifold in this digital era of the New Empire, is correctable only by those who have not been fully subsumed into the systems of modern knowledge. Lokavidya Jan Andolan argues that these and all such struggles worldwide constitute a new fraternity of struggles, building a worldwide knowledge movement of the people, a movement of people's knowledge, a movement of knowledge in society.

世界正在见证一种新的运动，一种人民的知识运动，代表着全新的政治创见。印度的 lokavidya、玻利维亚的地球母亲权利运动、厄瓜多尔的自然的权利运动、世界农民运动的食物主权运动、认知资本主义以及欧美的知识解放运动昭示着一种政治辩论中前所未见的全新的转折。所有这些运动都坚信人民是有认知能力的，并且他们的知识和信仰绝不逊色于任何以科学名义传播的知识。现在有一种认识，即过去数世纪以来对于人民和自然所造成的损害，尤其在当今数字化的新帝国时代被成百上千倍放大，只有通过那些没有被归简于现代知识体系中的人来纠正。LJA 认为这些世界范围内的斗争形成了一种新的革命感情，建立了一个世界范围内的人民运动，一种人民知识的运动，一种社会知识的运动。

THE FIRST INTERNATIONAL CONFERENCE OF LOKAVIDYA JAN ANDOLAN

VENUE: Vidya Ashram, Sarnath, Varanasi, India DATES: November 12-14, 2011

SESSIONS: The first two days of the conference will have three thematic sessions, namely

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The idea of lokavidya and people's knowledge movement, The struggles that underline and make space for such an idea and The strategy and organization of the Lokavidya Jan Andolan

The third day will be devoted to the role and place of language, art, media and philosophy in the Lokavidya Jan Andolan. Those not working with the idea of lokavidya will also get ample time to articulate their views on the idea and practice of a people's knowledge movement.

Participants are expected to make their own arrangements for travel to Varanasi. Vidya Ashram will take care of local lodging and boarding.

You can also contact the following people for more information.

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We look forward to seeing you in Varanasi.

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