

A Short Story of the Long Journey



PP21

From Minamata to Bangkok,
South Asia ,Colombo, Kathmandu, and the Global Community

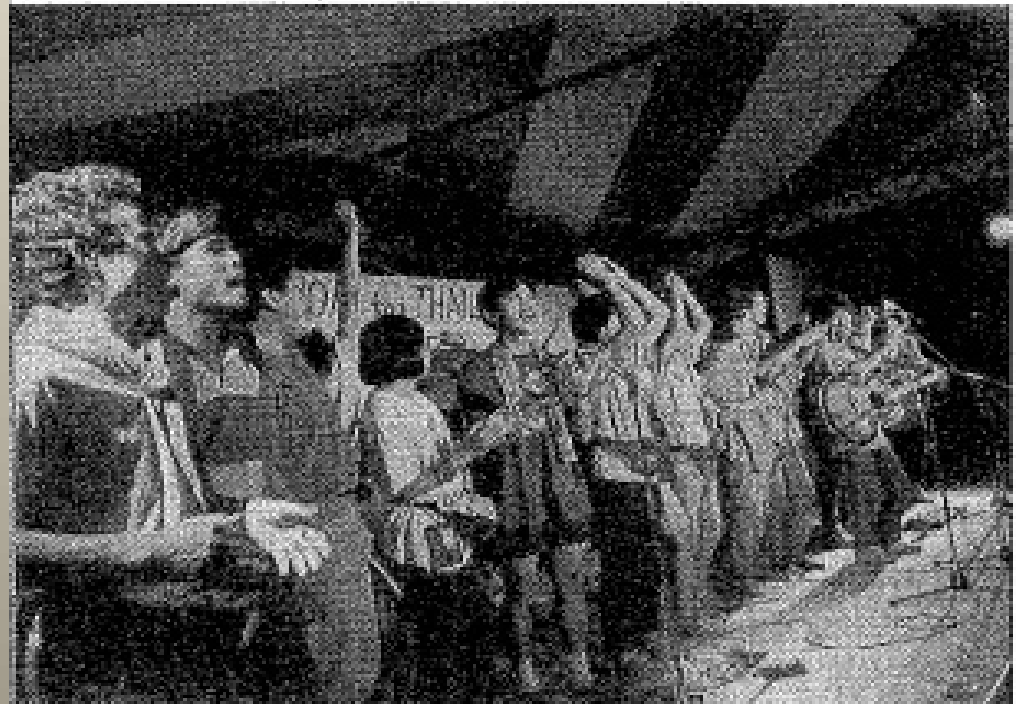
People`s Plan for the 21st Century

The People's Plan for the 21st Century (PP21)

was inaugurated in 1989. In August that year, a coalition of Japanese people's movements and action groups hosted the First PP21 program comprising of 19 international workshops, conferences, and festivals, most of them held in the midst of communities, where 360 activists from Asia, Pacific and other continents met with thousands of Japanese activists and adopted the ***Minamata Declaration.***



Cry for Justice



**The slogan at the beginning of the
20th century was progress.**

**The cry at the end of the 20th century
is survival.**

The call for the next century is hope.

PP21 FARMERS

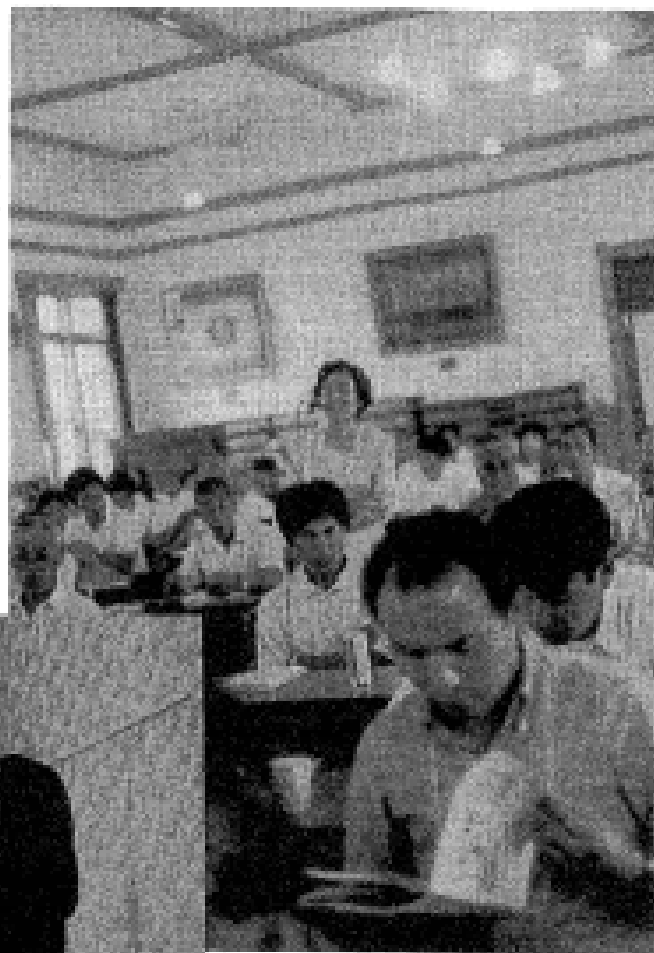
Sowing the Seed of International Solidarity

by Ohno Kazuoki





Forum on Food, Living & Agriculture, Niigata, Aug 3-7



Five Farmers' Exchange, Iwate, Aug 9-12





Farmer in Maeno, Iwate who raises flowers for Bon Season. Photo by Ken Mizer

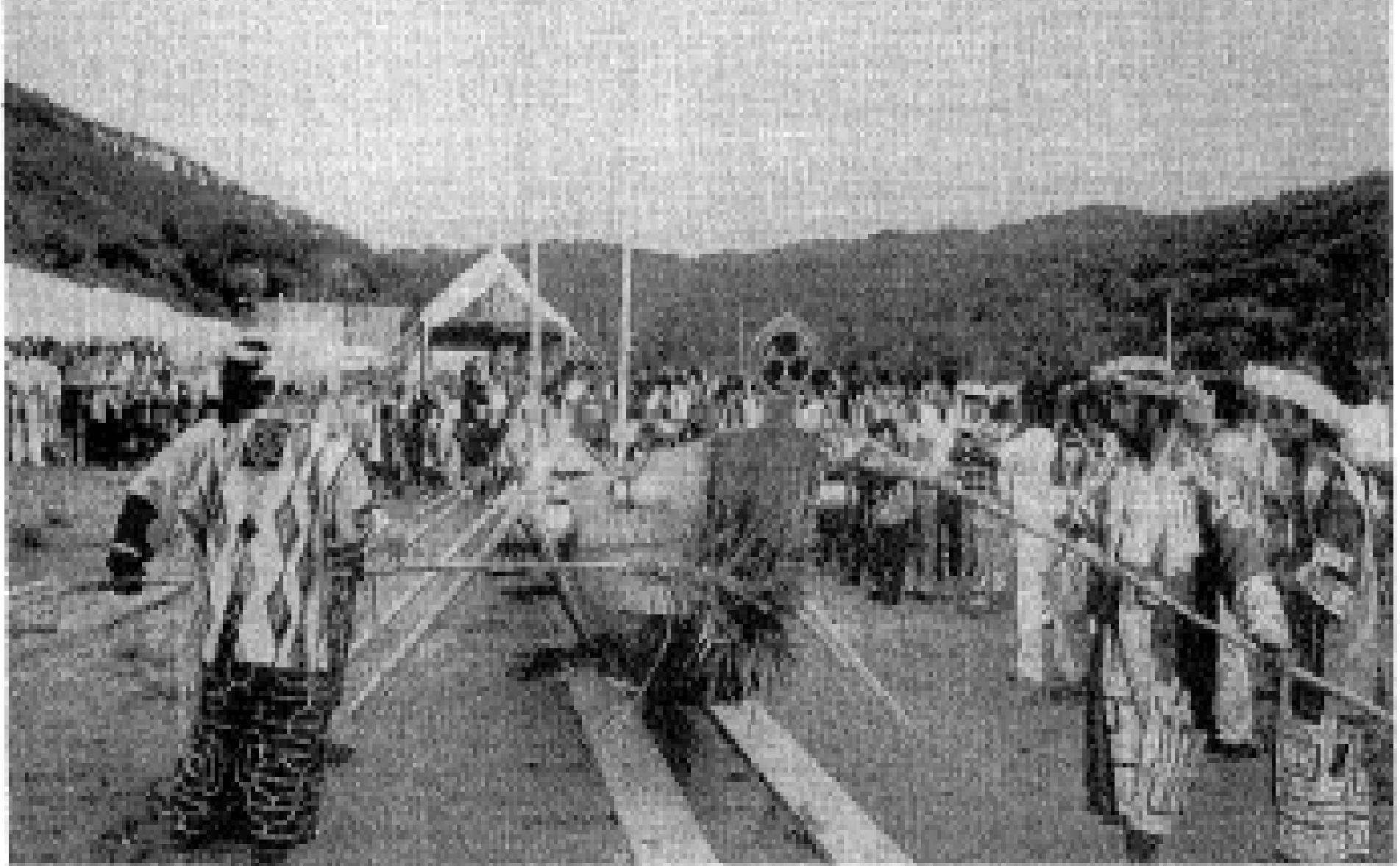


Worker at the Sado coop creamery packages yogurt. Photo by Ken Meler

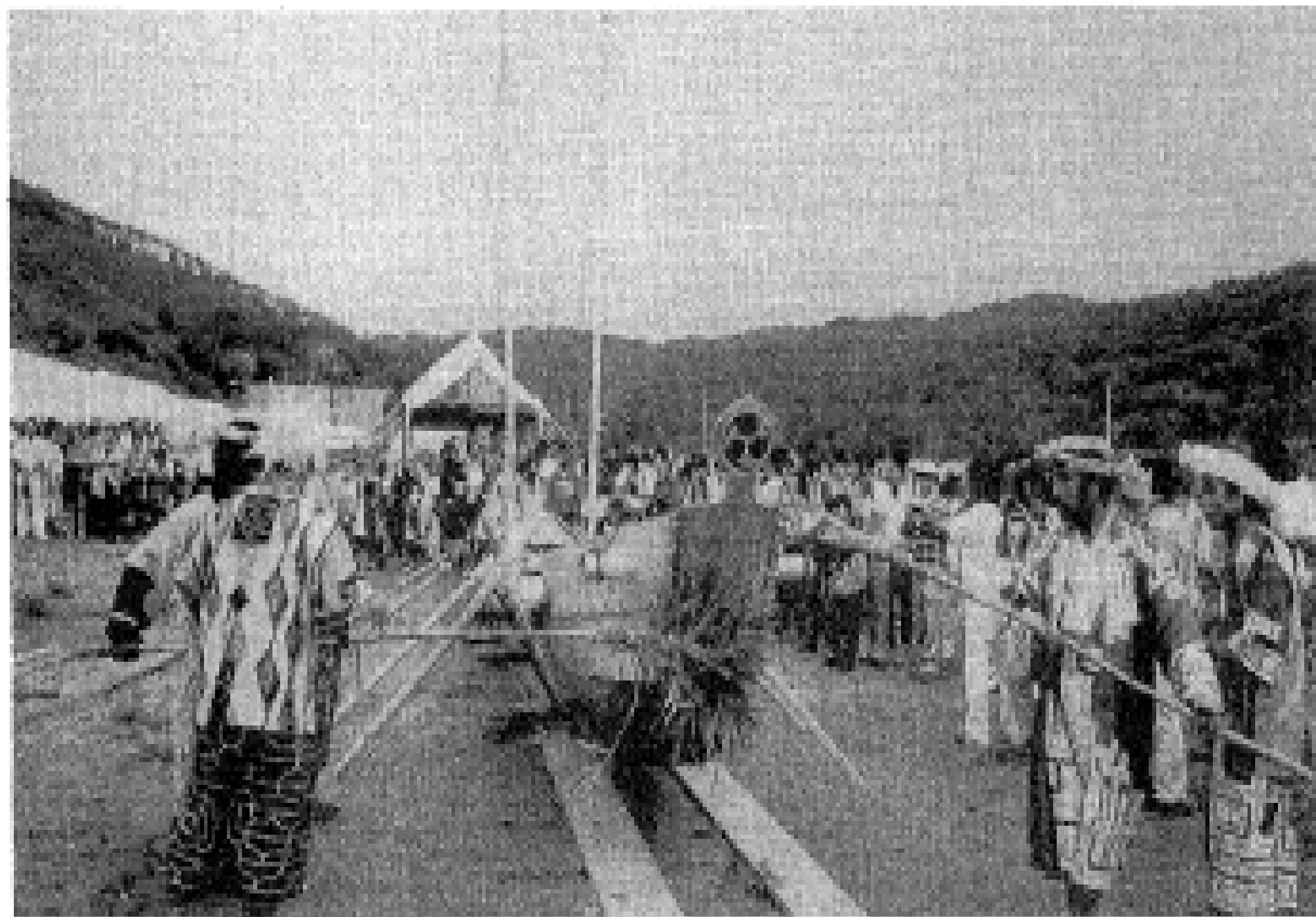


Gerald Wieffer from the Netherlands meets the Women's Association of Iida town, Yamagata. Photo by Ken Miter

Voices of the Marginalized – Indigenous Peoples



Launching Ceremony of a Boatship, Aina's windjammor.



Launching Ceremony of a Boatship, Aina's windjammer,



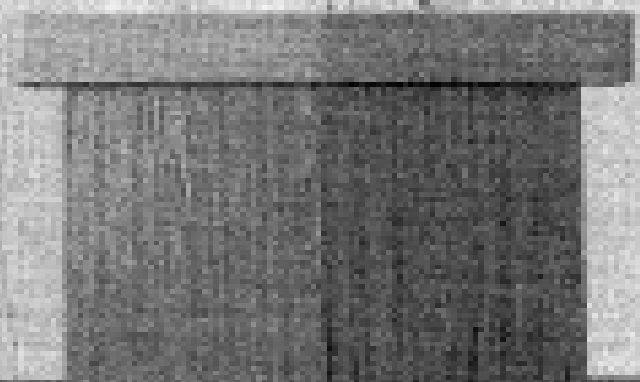
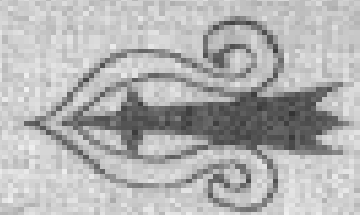
Bangara Dancing Theater, an Aboriginal group, performing at Nibutani

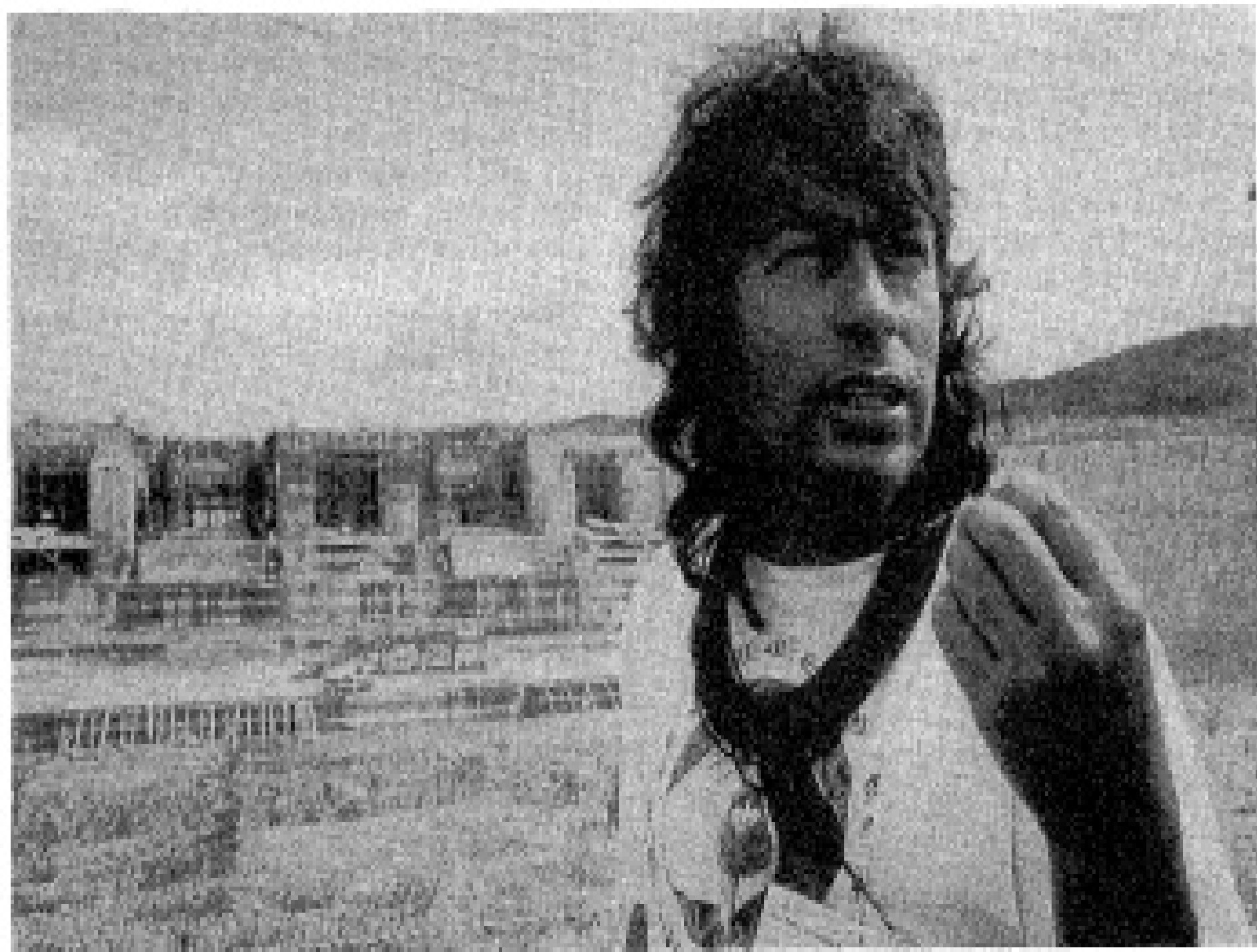


世界先住民族會議

INTERNATIONAL INDIGENOUS PEOPLES' CONFERENCE

'89.8.14

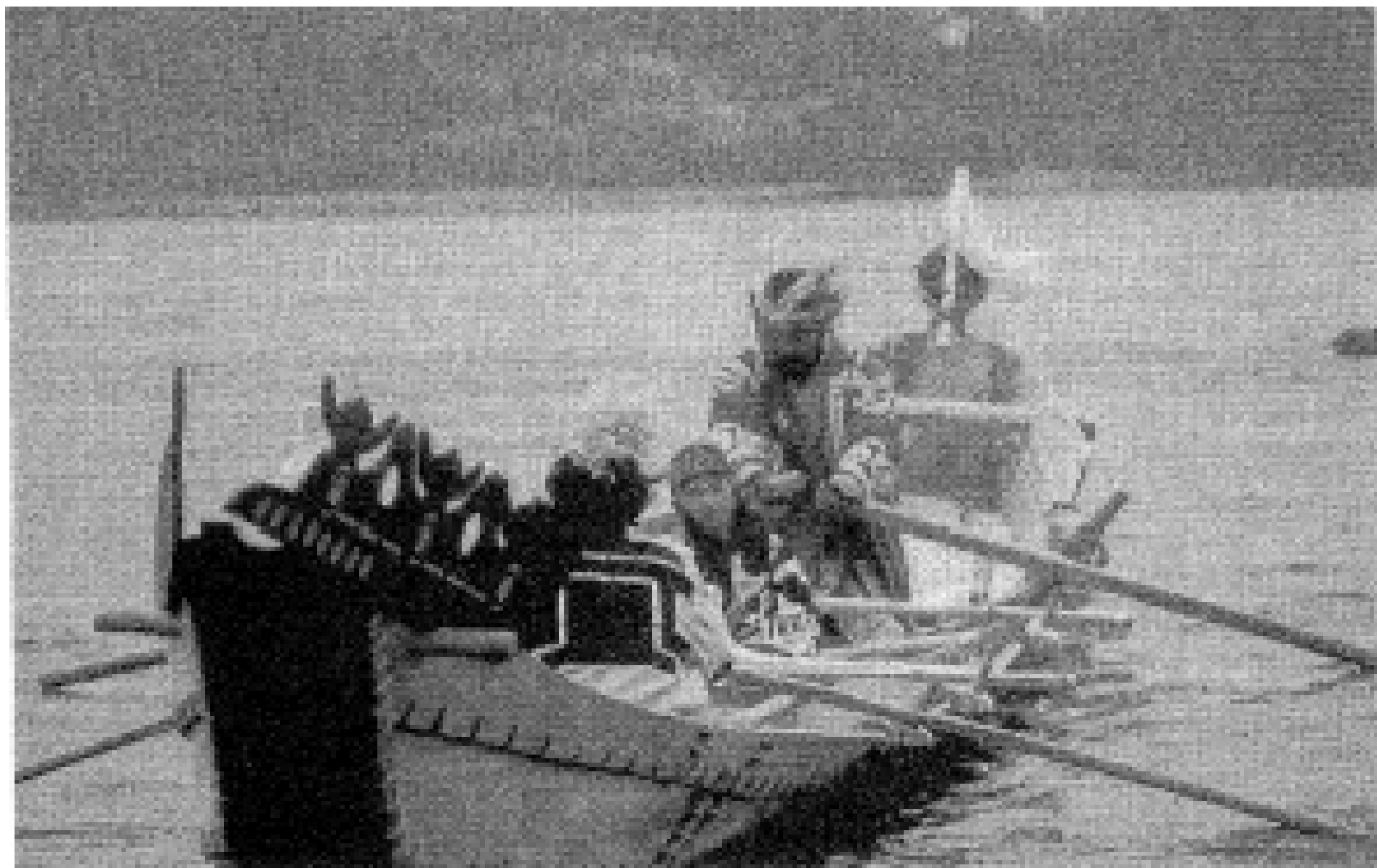






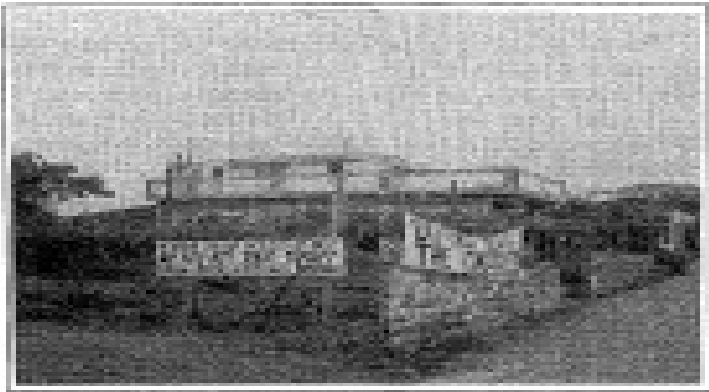


AMPO Japan-Asia Quarterly Review Vol.21 No.3-8



**“...Where the Mountains Are Not Only Mountains,
Where the Rivers Are Relatives”**

Interview on Land with Participants of the Indigenous People's



*A banner reading "Withdraw Troops from Okinawa".
Okinawa Village*

PEACE !

For Okinawa



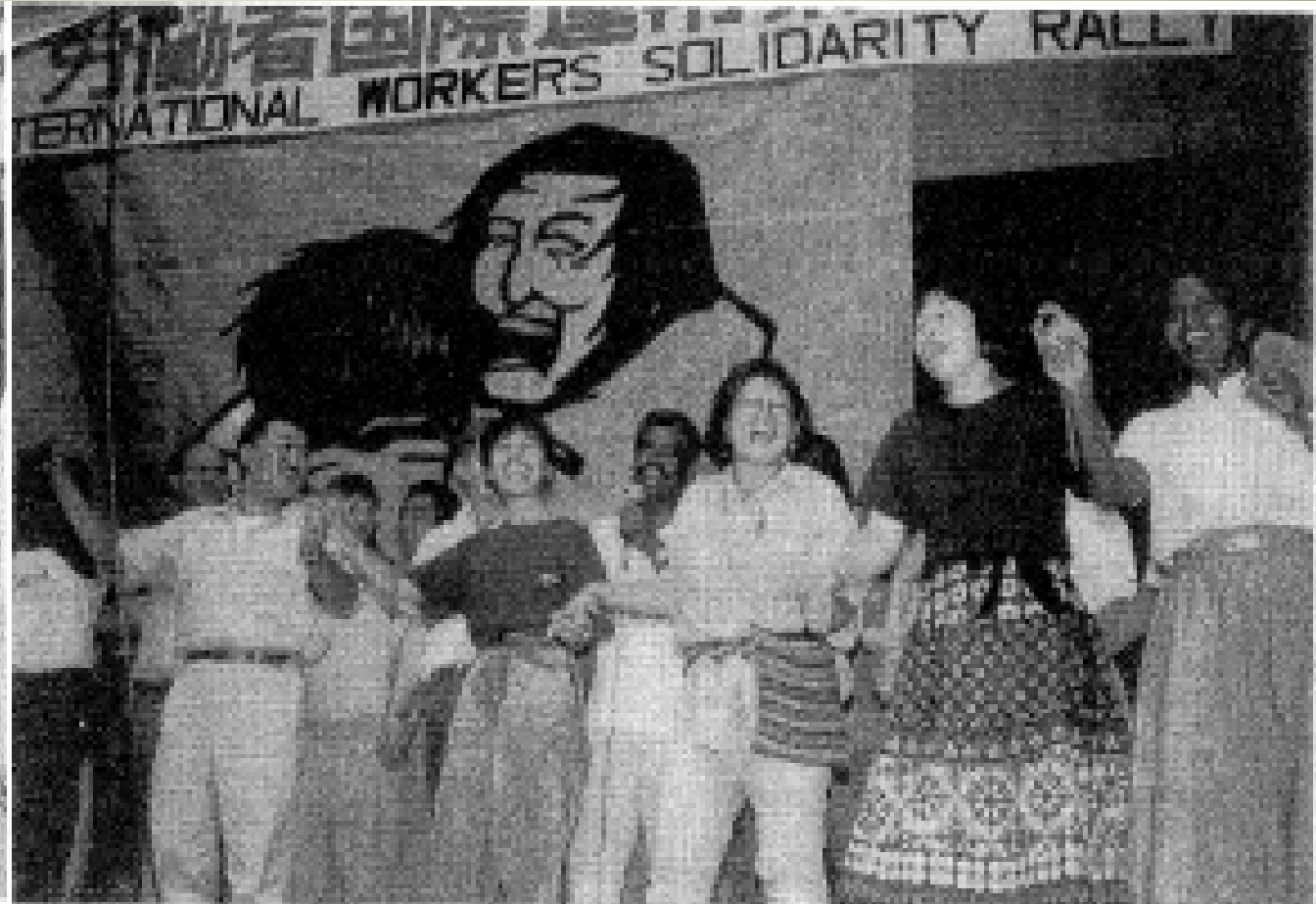


Women Speak Out !

Workers In Solidarity



*Beninese participants visiting a textile factory in Senegal,
Dakar*



Why Minamata ?



The Ugliest Face of Industrialization of the Era !

A black and white aerial photograph of Bhopal, India. The image shows a dense urban area with numerous buildings and houses. In the background, there are hills and a large industrial complex with several tall chimneys. The text "BHOPAL DISASTER" is overlaid in large, bold, white capital letters across the center of the image. Below it, the date "DECEMBER 2, 1984" is written in smaller, white capital letters.

BHOPAL DISASTER

DECEMBER 2, 1984

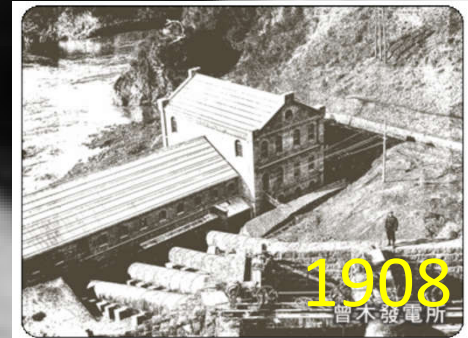


CHERNOBYL DISASTER

26 April 1986

Minamata Disaster

June 12, 1932 onwards



Road to Development ?



The National Maritime Polytechnic built with a Japanese loan and the Philippines-Japan Friendship Highway

PP21 Main Events in Minamata

Transborder Exchange From Minamata to **Janakashaba**



Visiting Minamata Disease patients.



Minamata Engineer speaking at the Minamata Gathering.



Workshop discussions in round room with app.









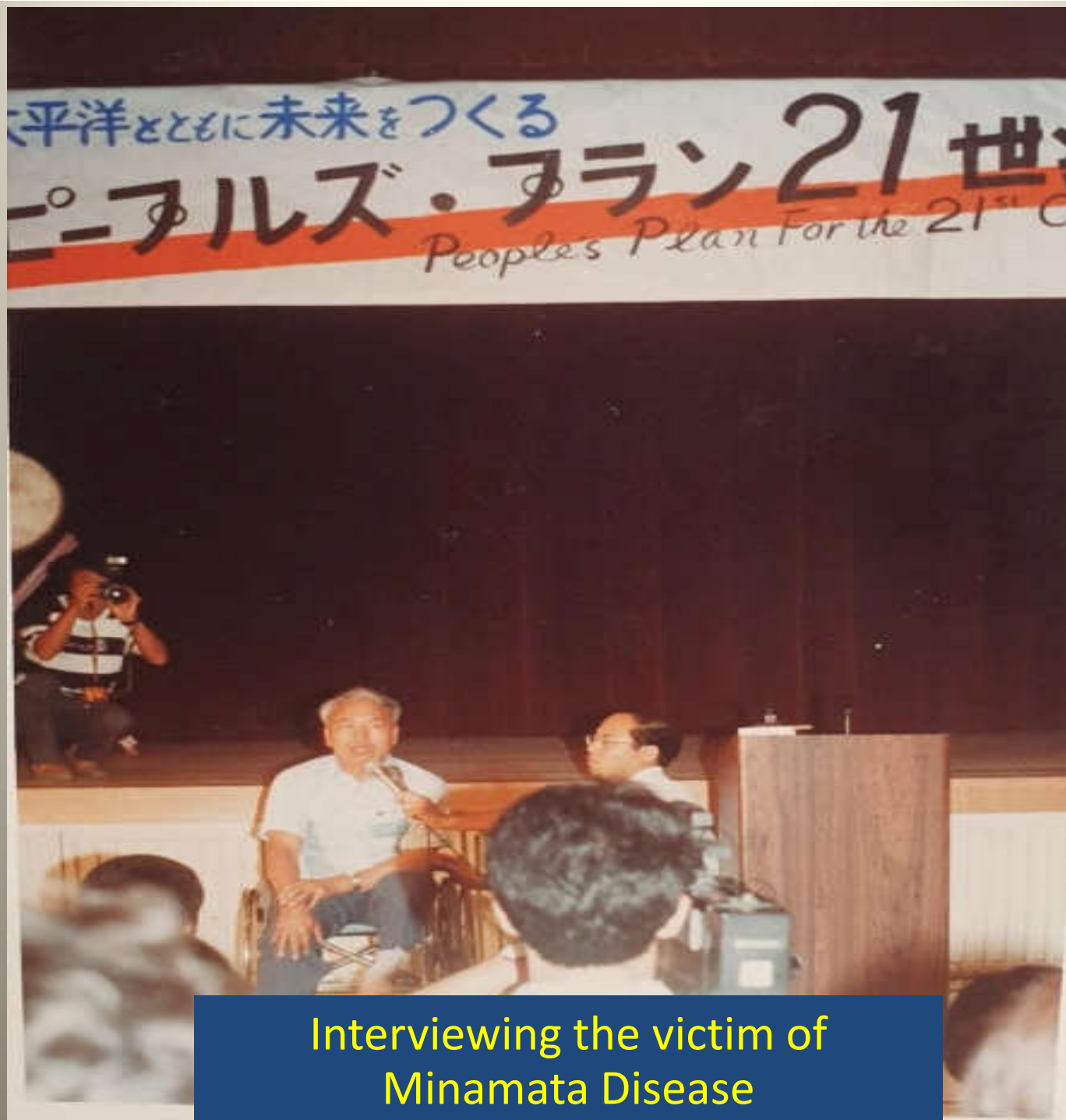












Interviewing the victim of
Minamata Disease



Plenary at PP21 Minamata





CARAVAN: A famous Pro-Democracy Musical Band from Thailand joined the Cultural Festival in Minamata.

"Janakashaba,"

**a word in the Minamata dialect,
became familiar to all PP21
participants.**

**Janakashaba means
"a world standing not like this".**

PP21

Alliance of Hope

THE MINAMATA DECLARATION

August 24, 1989, Minamata, Japan

THE MINAMATA DECLARATION

24 August 1989 – Minamata, Japan

The three disasters - Minamata, Bhopal, and Chernobyl - can be taken as benchmarks of our time. At Minamata, the industry of a capitalist country poisoned its own citizens; At Bhopal, a U.S. multinational corporation poisoned people of the South; At Chernobyl, a socialist government spilled radiation out over its land and people and beyond its borders to the whole world. There is no need here to repeat the long and mounting list of eco-catastrophes. These three tell the story: there is no place to hide.

For the indigenous peoples, disaster came with confiscation and exploitation of their lands and resources, and destruction and disruption of their way of life. For women, development has meant disempowerment of all kinds. They have been marginalized and subordinated by male religions, male science and knowledge, and male maldevelopment.

For the poor of the Third World, 'development' has meant less and less control over their own resources and lives. Their struggle to survive has become more difficult, their existence has become precarious. There has indeed been progress and development, but only for the few. Development and progress have been disastrous because they are based on an obsession with materialistic acquisition. Profit and power have emerged as the gods of this development. Development has been a project to conquer nature, rather than to live in harmony with it. Development has meant increasing centralization of power.

The more the word 'democracy' has been used, the less has been its practice. For indigenous people and for minorities, democracy has meant the tyranny of the majority. For the poor in the Third World, democracy has meant the rule of the powerful, a very small elite.

The gap between rich and poor, North and South, has been increasing. In the last two decades, more wealth and resources have been extracted from the Third World than in the entire previous century. The coming decades are likely to witness more rapid accumulation, concentration and centralization of power in the North. Debt payments, profits, royalties, capital flight, deterioration of the terms of trade are among the mechanisms of imperialist exploitation. This unjust, vulgar and ugly development has also created a South in the North, with the terrible living conditions of indigenous people, racial minorities, migrant workers, and the unemployed.

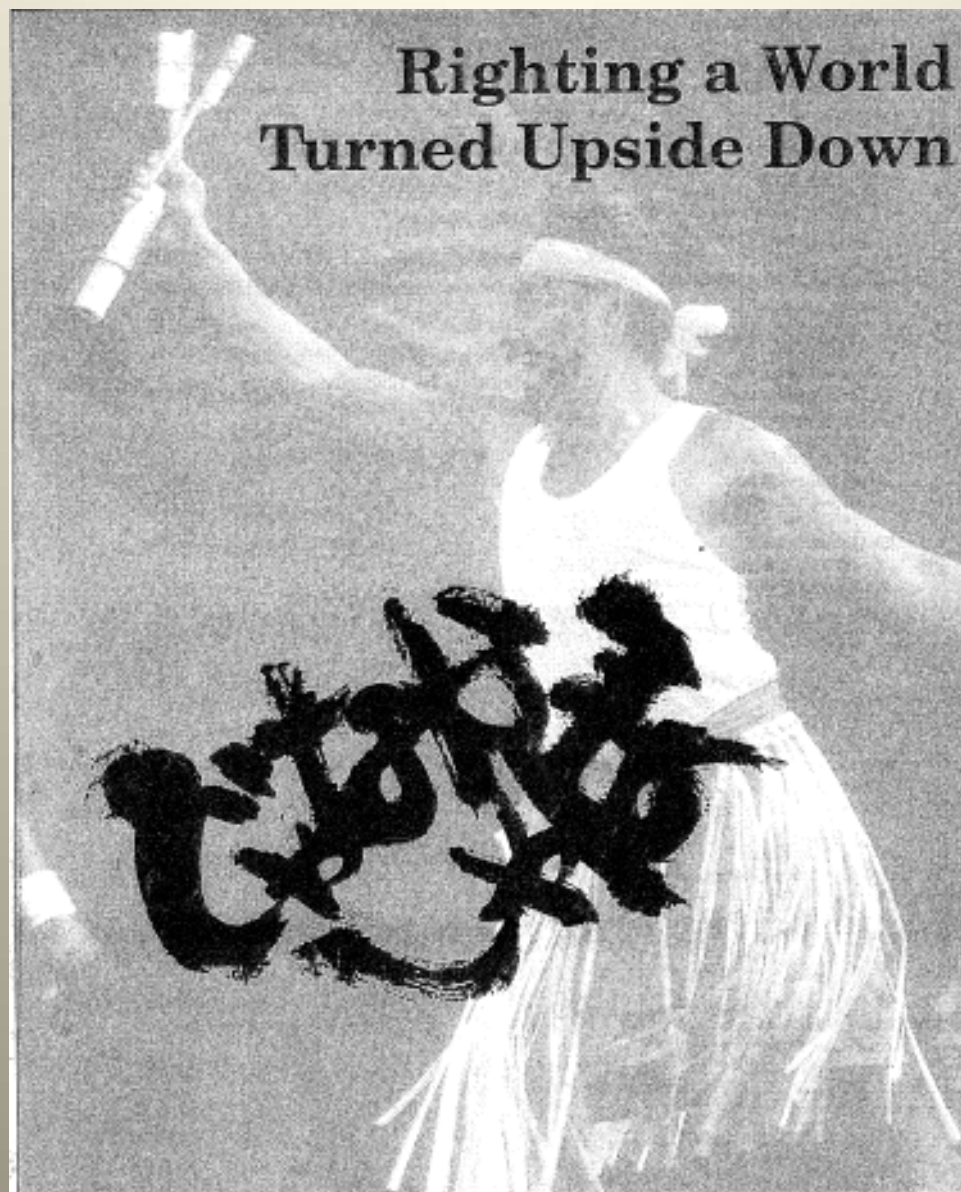
The 20th century has brought us more, and more murderous wars than at any other time in history. The technology of killing has advanced beyond the wildest imaginations of any previous era. The state, which was supposed to be our great protector, has turned out to be the greatest killer, killing not only foreigners in wars, but also killing its own citizens in unprecedented numbers.

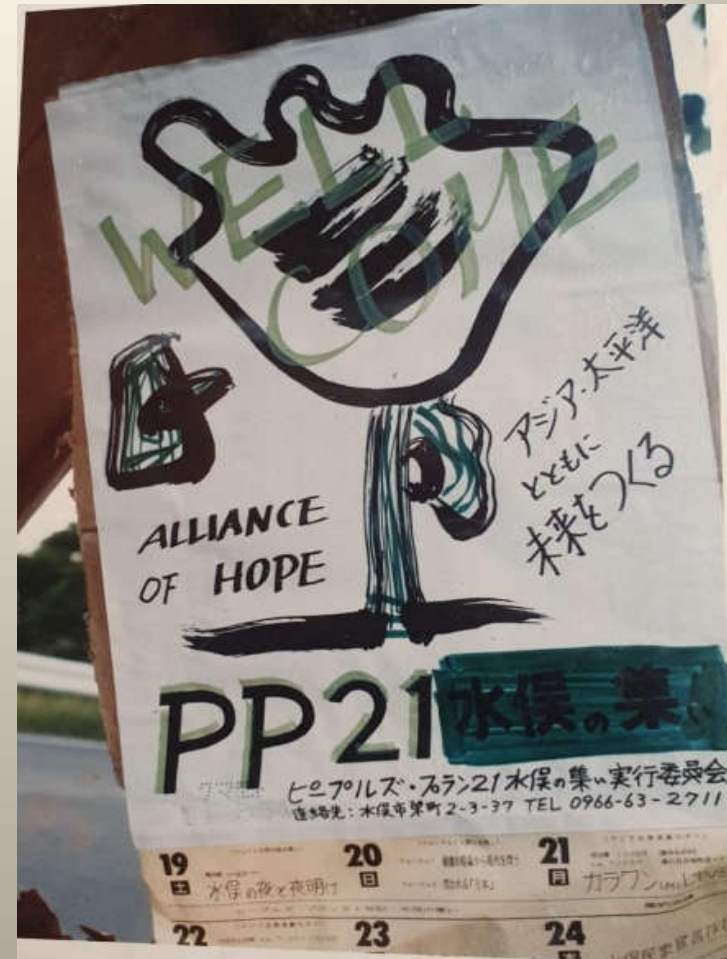
"Janakashaba," a word in the Minamata dialect, became familiar to all PP21 participants. Janakashaba means "a world standing not like this". It is a beautiful word. At Minamata rallies a new song, "Janakashababahosikayo" (we want Janakashaba) was sung. At this gathering, we talked about our aspirations for Janakashaba. Our hope is not an empty one. It is not a mirage. It is born in the midst of injustices, vices and corruption which make us cry and at times make us despair.

We clearly hear the voices of those closest to nature. We have realized that we must fight not only to restore the sanctity of human life, but of all life. We were born into a world divided into hostile groups. If we want to survive collectively, then these divisions must be overcome. We have met in Minamata and found in each other the will to overcome the structures that divide us. Here, then is our assertion: the 21st Century must not be built by these forces of degraded development, but by the forces resisting it. Only then is there hope, not otherwise. This is precisely what is being acted out before our eyes today by millions of people in the Asia-Pacific region. The major struggles of the Korean, Philippine, and Burmese people have shown explosive power. Recently, we have witnessed the rise of a new democratization movement of the Chinese people.

We have no illusions about the present condition of the peoples of the Asia-Pacific region. The ruling powers maintain themselves by dividing the people and encouraging hostility among them. The rulers not only seek to rule us, but also to manage our mutual relations, depriving us of our right to do this for ourselves. This we must reject and overcome. Transborder political action, support and solidarity campaigns across borders will gradually develop a new "people," that transcends existing divisions, especially between people living in the North and South. This is not Utopian; the actions we describe are actually going on all over the Asia-Pacific region, and all over the world. What we assert is that these transborder actions are not merely the proper responses of the people to desperate situations. Taken together, they amount to the people collectively making their own 21st century.

**Righting a World
Turned Upside Down**







From Hope To Action : The Alliance of People



A Compilation of People's Declarations, Documents
and Statement in Response to the Existing System

People's Plan for the 21st Century



PP21 Thailand 1992

Participatory Democracy
at International, Regional and National Levels

Welcoming and Blessing Dance

PEOPLE'S PLAN
for the 21st Century
6-10 December 1992 Bangkok
မူလအခြေခံအားဖြင့် လူတို့အတွက်

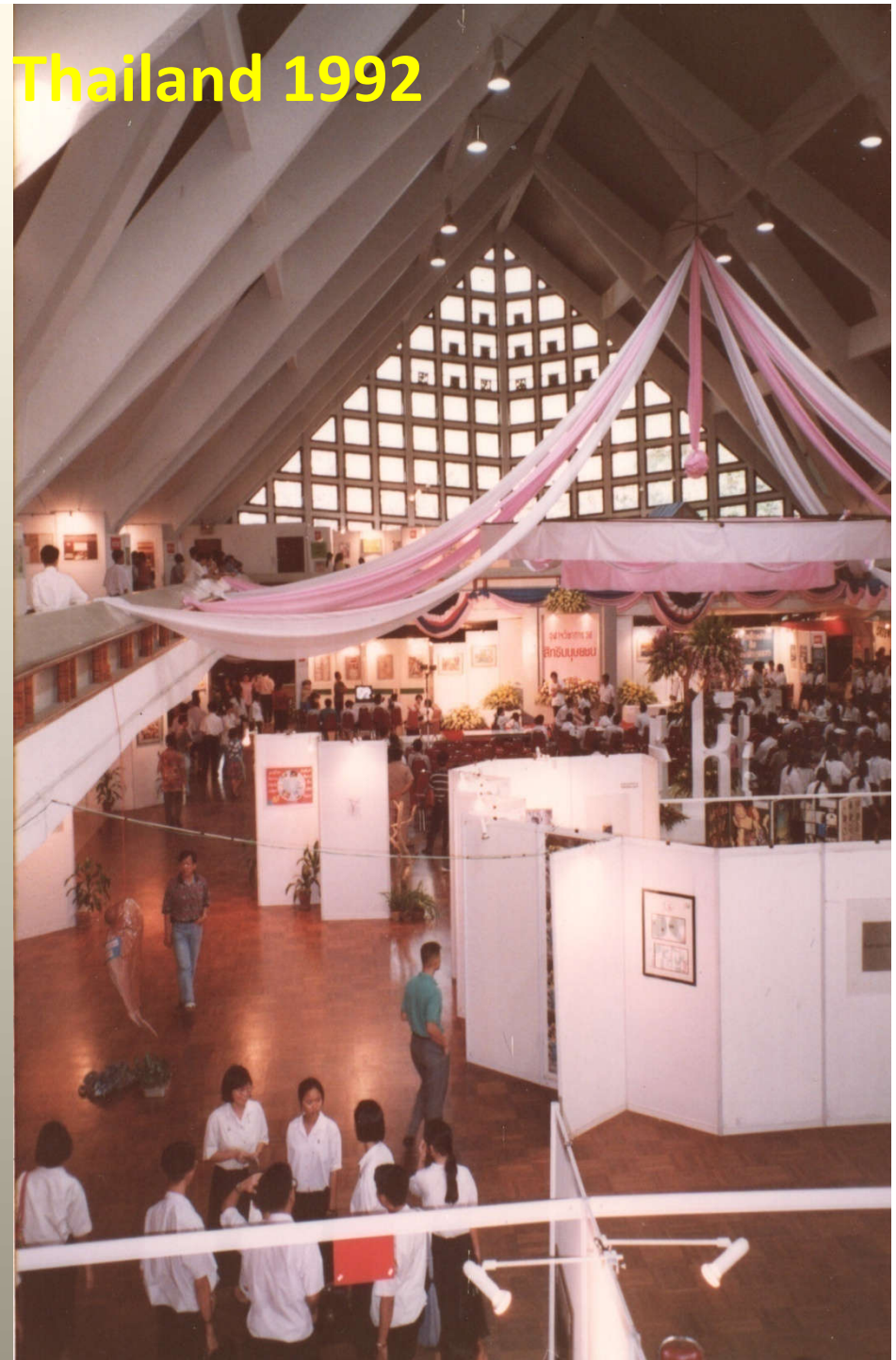


PP21 Thailand Inaugural Session



Professor Dr. Sem Pringpuangkaew, a well respect senior citizen and former Minister of Public Health, welcome the overseas participants to the PP21 gatherings at Chulalongkorn University, Bangkok in December 1992, 6 months after the bloodshed Unriings and Messore on May 17-21, 1992 in Bangkok.

Peoples` Fair at PP21 Thailand 1992



Open Space discussion



Panel at the Plenary Session



Participants from all over the region





International People Tribunal on Justice and Human Rights

Peoples Voice: A Participatory Democracy



People Participation at the Plenary



Part of the Thematic Forum





Prof. Surichai WunGaeo, represented PP21 Committee and Chulalongkorn University, the Co-host of the events









PEACE AND HUMAN RIGHTS FORUM

PEOPLE'S PLAN TO THE 21ST CENTURY
DECEMBER 2-5, 1990
CHULALONGKORN UNIVERSITY





People in Solidarity







On Street Public Action

A photograph showing a large crowd of young people, mostly women, participating in a street protest or demonstration. They are holding various signs and banners. One prominent sign in the foreground reads "ทำมาค้าขายเราคือคน... ไม่เอาทักษิณ 90%..." (We who work are people... No Thaksin 90%). Another sign says "54". A woman in the foreground holds a white sign that says "ยกเลิกประกาศ รลช. 54" (Cancel the Royal Decree 54). The participants are wearing casual clothing, some with hats. The background shows trees and a building with a spire.

Transborder Peoples Solidarity





Alliance of Hope







Call for the
Right to
Maternity Leave
is the Basic
Human Rights
and Access to
Social Welfare !

Making the People Visible
More power to the People

Rajchadamnern Pledge

THE RAJCHADAMNOEN DECLARATION

10 December 1992, Bangkok, Thailand

PP21 is taking place in Thailand in the midst of momentous global and national changes which challenge the very basis of our existence. The Soviet Union has collapsed. The international capitalist system has become more dominant. There is unprecedented global concentration of power with the United States and its allies in the Group of 7 exercising a virtual monopoly over political institutions, economic resource, military power, information, and technological products and processes. Institutions such as the IMF, the World Bank, GATT and the Asian Development Bank work together to enforce the dominance of multinational corporations in the name of the free market, totally irresponsible to the basic needs and survival of the marginalised in society. The United Nations, particularly the Security Council, has become a tool of US foreign policy as demonstrated in the Gulf War and in subsequent events.

Our confidence is not born of naiveté. Our faith in the just future of humanity is not the product of some utopian dream. In the last three years since Minamata, we have seen our struggles grow and develop. Seven months ago, unarmed people waged a battle against guns and tanks to establish democracy. The people in this country became visible on the streets of the city and in the towns in the countryside. As they challenged state power the people once again demonstrated the power of non-violent popular struggle. Through blood and tears they displayed their moral courage and their process they reasserted their inherent dignity and recovered the power that is their own.

Furthermore, democratic struggles were successfully waged in 1990 in Bangladesh and Nepal against authoritarianism and military rule. The ongoing protracted struggle of the Burmese people against the military junta cries out for justice and international support. In the Philippines, the rejection of the RP-US Military Bases Treaty on September 16, 1991, has removed a major threat to peace in the Asia-Pacific region. Each of these is a witness to the awakening of people's consciousness; a sign in our hearts in response to the injustices and the inequalities of the existing order. Each struggle demonstrates the ability of people to determine their own destiny.

This is proof of our confidence in our capacity to alter the course of history, which in turn strengthens that confidence. The significance of these struggles within the Asia-Pacific reality is that they emphasise a profound commitment to life. It is a commitment that has great meaning since Asia is the continent that has given birth to the world's major spiritual and moral tradition. At the same time these struggles also point out the relevance and significance to the traditions, cultures and values of the indigenous people of the Asia-Pacific region. Central to these traditions is a vision of life and the living inspired by justice, love and compassion. Harnessing what is essential in them demands reinterpretation of the traditions.

It is this re-interpretation which has a resonance in the struggles of the poor and the oppressed to reassert their humanity. Reasserting our humanity means destroying those unjust structures at family, community, national and international levels which de-humanise us and hold us in bondage to wealth and power. This demands a concerted effort on our part to create participatory democracy and foster genuine development. It demands strengthening of grassroots initiatives and networks, building alliances of people's organisations. It demands transborder linkages at the regional and international levels in support of people's struggles to create an ecologically sustainable, equitable and gender-just society.

Alliance building is oriented towards the long-term goals of the PP21 Alliance of Hope, namely, global people's power which will confront and prevail over the powers of this unjust and unequal world. Building such power requires us to work towards the forging of alliances of people's movements at the grassroots, local, national, regional and global levels. This alliance is based on people-to-people contacts rooted in a culture of friendship and partnership that transcends borders and sectoral and organisational concerns. This demands of us an attitude to learn from each other's struggles and strengthen the relationships and alliances already underway in our own societies. We are challenged to be open to other cultures and experiences in our efforts to link not just ideas but persons; to support and contribute rather than merely expect support; to give meaning to language and communication between peoples; and to be open to initiatives and alternatives coming from all levels. PP21 is based on the initiatives and participation of peoples and their organizations. This is the essence of our alliance-building, wherein we encourage and endorse the concrete agenda on which people's actions are based.



South Asian Initiative February 1993

An Open Discussion among
South Asian Civil Society on how to mobilize
the movement in the sub region.

First Attempt to hold PP21 in Colombo. Sri Lanka



Colombo Central bank bomb attack, which killed at least 91 people and injured 1,400 others. At least 100 people lost their eyesight by this attack. This attack had the highest number of civilian casualties and the greatest amount of explosive force deployed against a civilian target,

But after a series of explosion and the Bombing over the Central Bank of Colombo in Sri Lanka just a few months before PP21 events, the Coordinating Committee collectively decided to relocate the main forum venue to Kathmandu, Nepal instead. The people's organizations and movement in Nepal kindly agreed to host the main event in Kathmandu despite the short notice in March 1996.

PP21

**in South Asia and
Convergence
in Kathmandu,
March 1996.**



Long path to South Asia and Himalaya

Our vision projects a democratic and participatory mode of governance and functioning that goes far beyond conventional representative democracy.

THE SAGARMATA DECLARATION

March 1996 – Kathmandu, Nepal

Our vision projects a democratic and participatory mode of governance and functioning that goes far beyond conventional representative democracy. Democratization must be carried out in everyday relationships, in households between men and women as well as adults and children, at the community level as well as the national and global levels. The functioning of institutions and bureaucracies must also imbibe processes of participatory functioning. Community control of natural resources and plural systems of social organisation are important elements of our vision. The enriched concepts of human rights — indigenous peoples' rights, women's reproductive and social rights, and other collective rights, which represent the best legacies of the people's struggles, will be promoted and enhanced in this democratic process.

We approach the burning issues of peace and security from a people's perspective. We refuse to be misguided by the doctrine of the national security state, or be trapped by ethnic or religious chauvinistic cries for the exclusion of others. We seek to establish people's security.

While struggling to make the state and other institutions of power accountable to the people, we empower ourselves to begin building alternative systems of production, circulation and consumption of goods and services under people's control, and encourage the gradual emergence of people-based economic, social and cultural systems.

We shall work to build linkages for the circulation and development of people's knowledge and people's governance at all levels. In resisting and building, we work for the empowerment of ourselves. Without resistance, we cannot build our alternatives; without linking, our resistance will not be sustainable.

We demonstrate our vibrancy and commitments in our continued pledge to constantly seek and work towards building a society of peace and justice for all. While the dominant economic and political systems attempt to relegate our concerns as peripheral, we collectively reaffirm the centrality of our struggles and our visions. This centrality is rooted in our daily lives, in our living and in steering our ways through the chaotic currents stirred up in the dominant systems. This centrality is the multiplicity of our practices and responses in which lie imaginative alternatives to the dominant systems.

We will not, and need not, wait only for our elected representatives and political leaders to address and resolve the multifarious economic, political, ecological and cultural crises that we face. We will not, and need not, accept the disappearance of our forests, the dying of our rivers, the pollution of air, the degradation of our lands, the destruction of our livelihoods, and the oppression of state and non-state actors.

We celebrate as women empowering ourselves everywhere in convergences locally, nationally and globally. We have demonstrated our courage and action in fighting for gender justice, equality, dignity and other human rights, and fighting against trafficking and all forms of overt and covert violence inflicted on women. We as women struggle along with men to liberate ourselves from all forces of domination, oppression and marginalization no matter who the perpetrators are.

We celebrate as youth and children. We reaffirm our right to a decent livelihood and a space for developing our creativity. We refuse to conform to the dominant culture which attempts to homogenize us and entice us to wastefulness, selfishness and greed. We remain hopeful in the midst of unemployment. The cry of child workers resounds, compelling us to confront the misery and tragedy of all exploitative systems.

We honour our struggle as indigenous and colonised peoples for self rule, decolonisation, and the reassertion of our cultures and identities. We celebrate our perseverance and struggle against large destructive development projects that dispossess and displace us.

We struggle as traditional fishing communities in the face of unsustainable modern commercial fishing, intensive prawn cultivation, felling of mangrove forests and mining of corals. We renew our efforts against the polluting of coastal lands and lagoons, and the dumping of nuclear and industrial wastes.

We promote our many attempts as farmers to develop biologically diverse and ecologically sane agricultural systems as an alternative to the dominant thrust of multinational agribusiness to reorganise agriculture in the industrial mode — mass production of cash crops for export, standardisation of products, and vertical integration. We endeavour to strengthen and widen the practices of organic production through networks of producers.

We take courage in our manifold struggles as workers to fight unemployment, low wages, deplorable working conditions, and violations of our right to organize. We further cross-border linkages as workers to confront transnational and national corporations. We extend our solidarity to victims and survivors of industrial disasters and hazards. Together, we reject the logic of the 'free' market that drives for profits and benefits only a few.

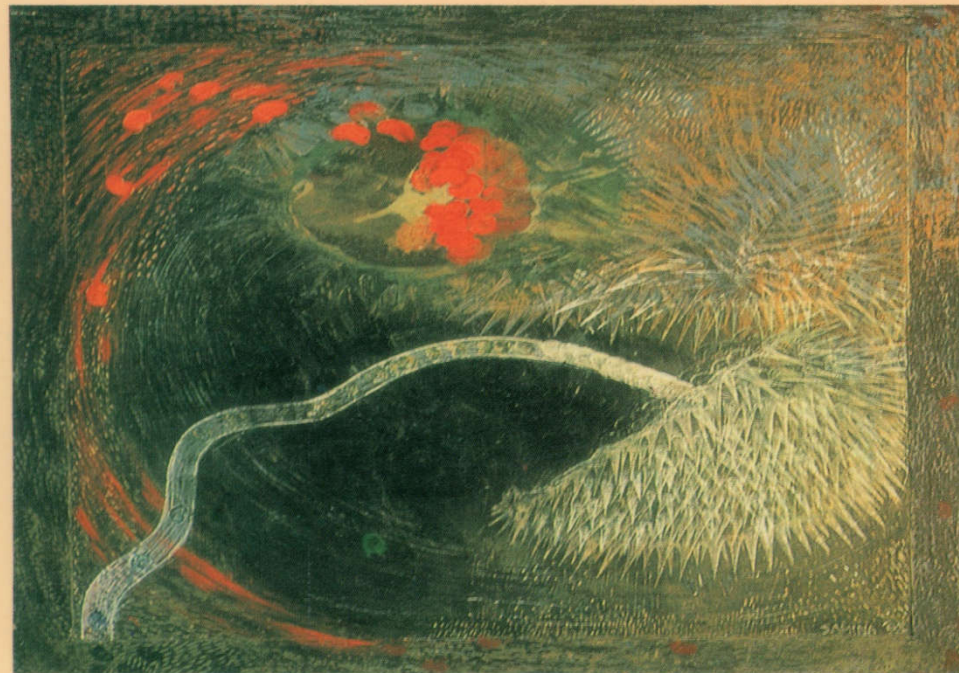
We applaud our language of protest as writers and poets in condemning the present state of the world which legitimizes coercion in the name of democracy. We struggle against forces that discriminate against religious and ethnic minorities, perpetuate gender, class, race, and caste chauvinism, protect religious bigotry and extremism, and promote consumerism. We uphold all struggles for empowerment towards a new century based on solidarity, dignity and freedom.

We celebrate the creativity and resistance of our diverse cultural traditions, art, dance, theatre and music, and the diversity of languages and cultures despite a centralizing communications system that attempts to homogenise and project a monocultural view of the world.

As we celebrate, rejoice and draw strength from our actions, our struggles, our movements, we reaffirm our hope — hope across borders and languages, cultures and thoughts. We encourage others to join us, in the hope and belief that this is not a dream to be realised in a distant future, but one that is turning into reality here and now.

SHAPING OUR FUTURE

Asia Pacific People's Convergence



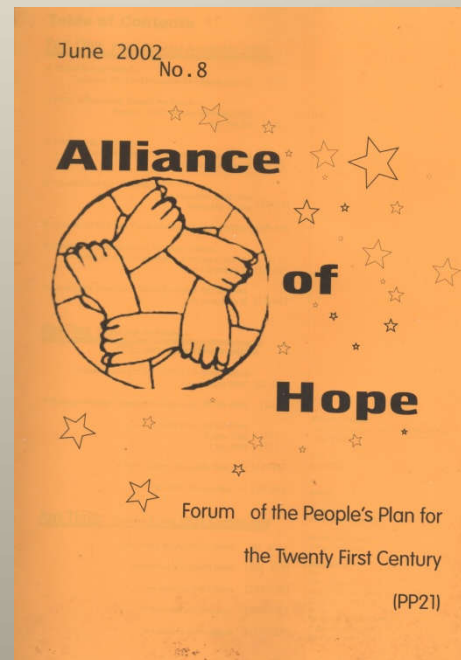
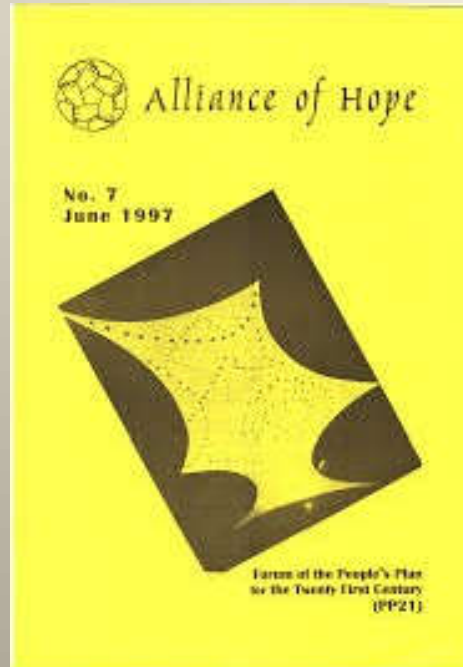
People's Plan for the 21st Century
Report of the Third Convergence since Minamata
February-March 1996
in South Asia

June 1997 on the Eve of
the Hong Kong Turnover
Evaluation Meeting
Formation of the PP21 Council

Bangkok, June 2002: Follow Up Meeting



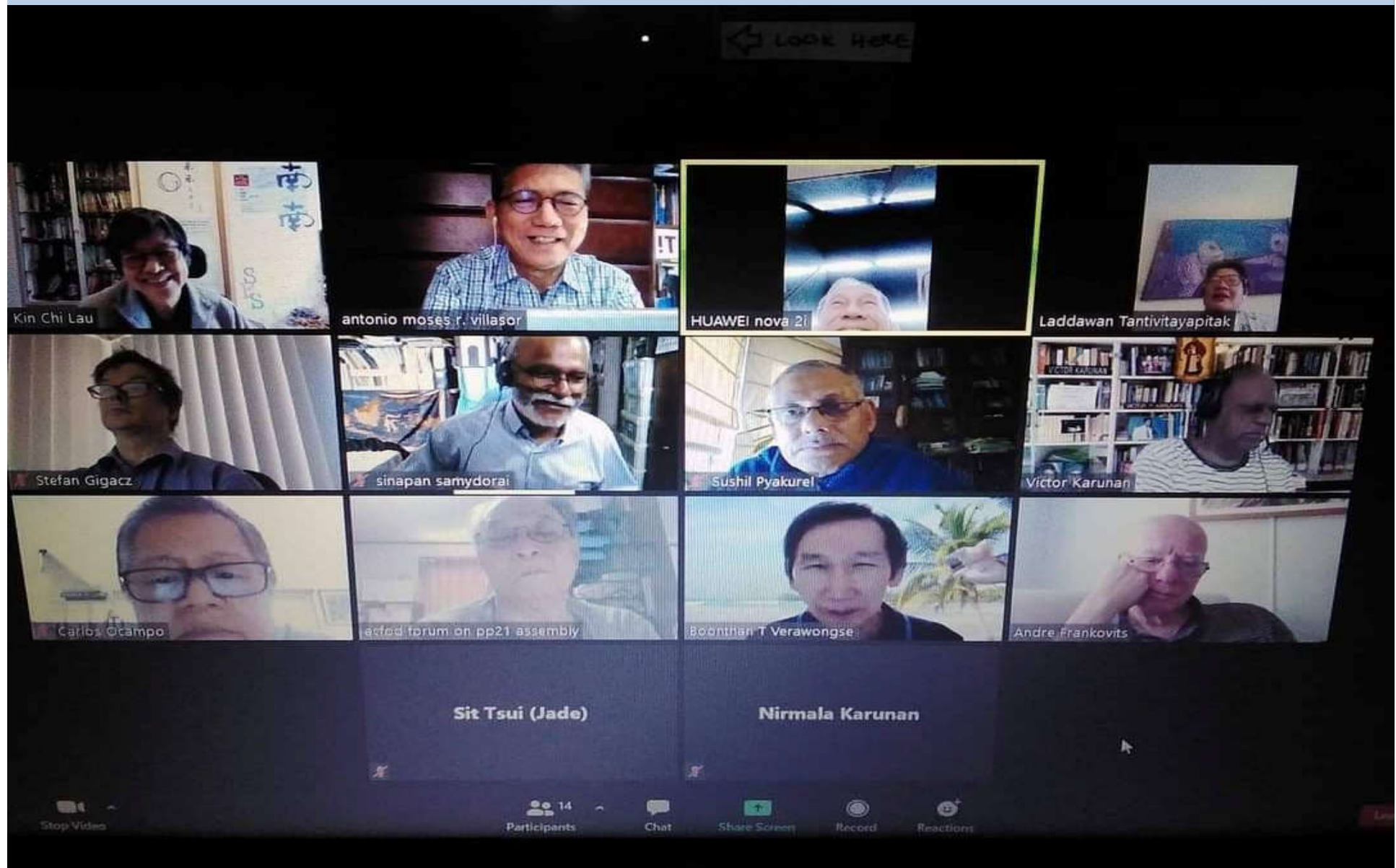
Newsletters



November 2016, Bangkok: A Relection Meeting



October 2020: Renewing Our Commitment



Victor Karunan

Boonthan T Verawongse

Sushil Pyakurel

Laddawan Tantivitaya...

Kin Chi Lau

antonio moses r. villa...

HUAWEI nova 2i

Stefan Gigacz

sinapan samyodorai

Carlos Ocampo

acfod forum on pp21 ass...

Sit Tsui (Jade)

Andre Frankovits

Nirmala Karunan

Participants (14)

Find a participant

- B Boonthan T Verawongse (Me)
- VK Victor Karunan (Host)
- AF acfod forum on pp21 assembly
- HN HUAWEI nova 2i
- SP Sushil Pyakurel
- AF Andre Frankovits
- AM antonio moses r. villasor
- CO Carlos Ocampo
- KC Kin Chi Lau
- Laddawan Tantivitayapitak
- NK Nirmala Karunan
- SS sinapan samyodorai

Invite Mute Me Raise Hand





**Parallel Workshop during the World Social Forum 2021
23 - 31 January 2021**

**PEOPLE'S PLAN FOR THE 21st CENTURY (PP21)
RENEWING OUR PLEDGE
AND RE-BUILDING THE ALLIANCE OF HOPE
“Global Peoples’ Agenda 2030”**

January 26, 2021



Workshop during World Social Forum 2021



PEOPLE'S PLAN FOR THE 21st CENTURY (PP21)
RENEWING OUR PLEDGE AND RE-BUILDING THE ALLIANCE OF HOPE
"Global People's Agenda 2030"

26 January 2021

at 2.30pm (New Delhi), 2.45 pm (Kathmandu), 4 pm (Bangkok, Jakarta) 5 pm (Hong Kong, Manila, Kuala Lumpur, Singapore)
6 pm (Tokyo, Seoul), 8 pm (Sydney), 10 pm (Auckland), 9 am (GMT/UTC), 4 am (New York), 6 am (Porto Alegre)

Speakers



Muto Ichiyo



Surichai
Wun'Gaeo



Sushil
Pyakurel



Victor
Karunan



Lau Kin Chi

Moderator



Boonthan T. Verawongse

Respondents



Khin Ohmar



Nimalka
Fernando



Robert Reid



Laddawan
Tantivitayapitak

ACFOD



Organizers:
ACFOD in cooperation with the Global University for Sustainability;
The Centre for Cultural Research and Development, Lingnan University

Registration for webinar: https://lingnan.zoom.us/webinar/register/WN_s5M8MnF1S3WPbOY98mAJsg

Guest Speakers

Professor Dr. Muto Ichiyo	Founding Member of PP21 - Japan
Professor Surichai WunGaeo	Director, Center for Peace and Conflict Study. Chulalongkorn University – Thailand PP21 - 1992 Thailand
Sushil Pyakurel	Former Human Rights Advisor to the President of Nepal PP21 - 1996 Nepal
Dr. Victor Karunan	Former Director, UNICEF Malaysia and SG of PAX ROMANA; PP21 - 1992 – Drafting Committee Member
Prof. Lau Kin Chi	Director, Centre for Cultural Research and Development of Lingnan University; Global University for Sustainability

Respondents/ Discussants

Khin Ohmar	Burma Partnership; former student leader in Burma Democracy
Nimalka Fernando	Chairperson, International Movement Against Racial Discrimination (IMADR) - Sri Lanka PP21 Initiative
Robert Reid	Former Coordinator, Asia Pacific Workers Solidarity Link (APWSL) New Zealand
Laddawan Tantivitayapitak	Secretary General, Asian Cultural Forum on Development Foundation; and Poll Watch Foundation - Thailand PP21 - 1992 Thailand

Moderator

Boonthan T. Verawongse

Secretary General, Human Rights and
Development Foundation (HRDF);
Board Member, Asian Cultural Forum on
Development (ACFOD);
PP21 - 1992 Thailand