

The Gandhi Way



Photo by Jane Thomas

Newsletter of the Gandhi Foundation

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'The Divide'

A film on the theme of inequality
at Kingsley Hall, Powis Road, Bromley-by-Bow,
London E3 3HJ

Tuesday 16 May at 7.30pm

Book your free seat at

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See also page 23

Gandhi Foundation Summer Gathering 2017

Theme: *Inspired by Gandhi*

22 July - 29 July 2017

St Christopher School, Barrington Road,
Letchworth Garden City, Hertfordshire SG6 3JZ

Further details: Summer Gathering, 2 Vale Court, Weybridge KT13 9NN
or Telephone: 01932 841135; gandhisummergathering@gmail.com

More on pages 11-12

Gandhi Foundation Annual Lecture 2017

to be given by Satish Kumar

Gandhi and Globalisation

Saturday 30 September

Time and venue in London will be available in next issue

Contents

Identity with All Life	Jane Thomas
Knowledge of the Self	Negeen Zinovieff
Our World at the Crossroads:	
A talk by Rajmohan Gandhi	Jane Sill
Review:	
Connecting with the Enemy (Sheila H Katz)	George Paxton
Obituary:	
Tom Regan – philosopher of animal rights	Rainer Ebert

Identity with All Life

Jane Thomas

I was interested recently to read that Gandhi was a keen gardener, especially in growing vegetables and fruit. *"From boyhood he loved to grow fruits. Every afternoon, coming back from his school, he carried buckets of water up on the terrace to water the plants. At the age of 36, he began to live a peasant's life on a farm. An acre of ground and some fruit trees attracted him when he was searching for a plot of land for building an ashram.* (MGM)

Gandhi often advised his son, Manilal, about the importance of giving plenty of time and care to the work. In a letter he wrote to Manilal in 1909, he said, *"Do give ample work to gardening, actual digging, hoeing, etc... Keep your tools in their respective places and absolutely clean."* Of course, he was striving to feed the vegetarian community of people in his ashram, teaching them how to be self-sufficient and not simply nurturing small private town gardens, such as most of us tend these days. All available land in the ashram was to be used to grow as much food as possible and also to use as an example to others in the wider world: He added, *"Beds in which flowers have been successfully grown are usually suitable but portions of lawns may also be dug up and used for vegetable gardening."*

I am (with more than a little embarrassment) only going to write here about my own small flower and fruit patch; I have no personal experience of community gardening or living in an ashram. However, I have found inspiration from Gandhi throughout its creation, as I have been, and still am, influenced by many of his words and beliefs throughout my adult life.

Five years ago, on the edge of a town in Central Scotland, my husband and I bought a small house with a neglected rectangle at the back (approximately 60X30 ft), of mud and shallow soil full of builders' materials: broken bricks, tangled wire, lumps of concrete, grit and gravel. It was not until I tried to dig there, to begin some kind of transformation, to create a little garden, that realisation dawned that this was not going to be an easy task. My heart sank when my spade struck large areas of metal and stone which would be difficult, if not impossible, to remove. My husband, although totally blind, managed to help at times: digging the hard ground for me on occasion (with great difficulty) and pulling out some of the large stones, which I greatly appreciated.

The first year of labour (I couldn't yet call it 'gardening') was unpleasant and consisted of moving around the plot inch by inch, digging and removing, creating large mounds of dirty brick and stone in two corners. *"Patience and perseverance, if we have them, overcome mountains of difficulties."* (MM)

I couldn't help but wonder what on earth the end result of my own efforts would be! My vision was for a garden full of life, with many tiny wild flowers, tall shrubs, a profusion of birds and interesting insects. A haven for all, not to mention a pleasant place for a retired couple like us to sit on a

sunny day! However, even if that were possible, it was still a long way off. *“You may never know what results come of your action, but if you do nothing there will be no result.”*

I carried on into the second year and managed to find someone to take away all the rubble and rubbish that had been hauled out of the ground. A neighbour gave me some soil to fill the holes I had created. Eventually I was left with my ‘blank canvas’ on which to begin my small creation. I staked out grass paths and prepared beds for fruit and herbs; scattered wildflower seeds, planted honeysuckle and clematis against the new fences, put up bird feeders. My kind cousin and neighbours gave me cuttings of shrubs and herbs. Some of them showed a keen interest in my exploits. I began to thoroughly enjoy this process and, in fact, found it very therapeutic and almost meditative at times, as I concentrated on each small task, lost in the moment. *“To forget how to dig the earth and to tend the soil is to forget ourselves.”*



All at once, things started happening: the garden (as I could now call it) started coming to life. It almost seemed magical. Certainly it was a beautiful thing to witness as the tiny leaves appeared and flourished and birds of many species became regular visitors, including siskins, long-tail tits, and the goldcrest (Britain’s smallest bird); even a pair of woodpeckers came to feed

every day from fat feeders hanging inside a pretty deutzia bush. After a while I began to recognise individuals; the robin and blackbird which followed me around the garden watching to see if I would unearth an unsuspecting worm, a shy woodpigeon hoping for a handful of seed from a bag I kept nearby. A few wary squirrels watched with interest from a distance; they would later take treats from my hand and afterwards rewarded with their own peanut feeder on the fence. *“The good man is the friend of all living things.”*

My slim expectations that year were vastly exceeded when the summer arrived and practically everything that I had planted, and nurtured lovingly, burst into flower. Tall foxgloves, English lavender, wild geraniums, and other gorgeous flowers attracted many butterflies and bees, hoverflies and beetles. The garden was now alive with countless tiny species and larger creatures — the latter becoming ever more trusting – and all of which fascinated me; I watched them closely and took photographs. *“I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such things as crawl upon earth.”* (YI29)

After that encouraging start, I am happy to say that our garden has gone from strength to strength each year. Each nurtured area has flourished from the wildlife patch to the more formal flower garden and the fruit bed, which has already borne a wealth of gooseberries and blackcurrants. I have grown tomatoes and strawberries in pots and, along with fresh green mint, chives and lemon balm, have been delicious additions in salads and cooking. This year, for the first time, we should taste our own blackberries, peas and beans. (It is very rewarding to be able to grow even just a small part of the food we eat!) The honeysuckle now rambles magnificently over the fence, bearing a mass of bee-attracting flowers throughout the summer and, along with our wild pink roses and purple buddleja, wafts intoxicating scents on the breeze.

Gandhi was a great advocate of outside activity and breathing clean fresh air. In a letter to Jamanalal Bajaj in 1932, he suggested the treatment of pure air and sunlight: *“If you can get permission to live all the twenty-four hours of the day in open air, it would be worthwhile to secure it. It would help you if you can slowly do breathing exercises in open air ... It is essential that the lungs should be supplied with the purest air the whole day and night.”* (Of course, India is rather different from Scotland where it would probably not be beneficial to our health to live outside for long, apart, perhaps, from the few warm and dry summer days and nights which we enjoy!) Even a small garden such as ours can allow many plants to filter out some of the pollutants in the air.

With the worrying decline in the bee population, I have consciously tried to grow ‘bee-friendly’ flowers; of course, I have used no pesticides or chemicals in the garden. *“There is evidence that bees and other pollinator populations are less healthy and abundant than they have been in the past. If action is not taken, pollinator declines will have serious implications for food production and the ornamental garden.”* (Royal Horticultural Society)



Gandhi was a great believer in organic gardening, free of all chemicals and pesticides, a “complete renunciation of everything that is likely to harm our fellow creatures”. (YI27)



All of us, with our own outside space, however small, can help to attract bees by planting even a packet of wildflower seeds over a small garden area or even in some plant pots. We can all make a difference! “The future depends on what you do today.” Small actions can result in large benefits. As even more land is taken by housing, agriculture and industry, our personal outdoor spaces become more valuable as a wildlife refuge.

(Wood mouse and goldfinch above)

Of course, we can all enjoy flowers of all kinds ourselves, whether in our gardens or the few we may bring indoors to arrange in vases. I read recently that Gandhi thought it was wrong to pick flowers. *“Gandhi spoke in a prayer meeting in March 1946 that, among other things, he even used to auction garlands of flowers which were presented to him. Here he confessed that he had never liked garlands of flowers. He had always held it to be cruel or wrong to pick flowers from plants. Flowers should be allowed to fall to the ground in a natural way. They then made a beautiful carpet under the trees and looked just as lovely as when they were in blossom. In his ashram people were expected not to pick flowers ... Thus was introduced the custom of presenting garlands of hand-spun yarn in the place of flowers.”* (FPG)

As I have worked in our garden, whether in the daytime sunshine or late into the evening, I have grown to love this precious space, filled with its many and varied inhabitants. I have learnt a great deal about the different species I have discovered there, from hedgehogs to the occasional woodmouse to

crows and pigeons – all are welcome and usually fed too! I have also found the insects fascinating – many of which I had never seen before, including colourful beetles and the tiny ‘micro-moths’ which can be found in most lawns! The large diversity of species give the garden its vitality.

Even the smallest garden, perhaps only a tiny area with a few plants in pots, or a balcony, can become a tranquil place where we can sit, away from work, from chores and distractions; also a quiet area of a public park can be an uplifting spot to breathe fresh air, to hear birdsong and the buzz of bees, to watch colourful butterflies flitting from flower to flower on a summer’s day. It can recharge our mental batteries, give us resilience to deal with personal problems, help us to feel less anxious. For many (including myself), this ‘connection’ to the natural world can provide a deep spiritual upliftment. “*Only living things bring living joy to the soul and must elevate it.*” (MT) For me, it is important to feel a connection to all the life around me outdoors, that I am a *part* of creation rather than *apart* from it.

Of course, we often hear that there are many physical health benefits in working outside, besides the fresh air that we breathe. There is quite a lot of exercise involved in ‘basic’ gardening as I know well! However, I think that the benefits to ourselves, although important and very welcome of course, are perhaps incidental to the acts of care and commitment that we can put into a small and thriving – even cherished – outdoor space, with all its flowers and vegetable or fruit areas. I personally think of the process as a ‘labour of love’, my small way of being able to help the natural world, the flourishing of healthy plants and flowers, and the help given to all the garden’s many welcome animal and bird visitors. “Where there is love there is life.” (MM)

Sources:

FPG (*Flowers in perspective of Gandhiji* by Prof. Dr. Yogendra Yadav 2012)

MGM (*Mahatma Gandhi : A Multifaceted Person* by Jafar Maḥmūd)

MM (*Mind of Mahatma Gandhi*, Ed. Prabhu & Rao, 1968)

MT (*Mahatma* by D.G. Tendulkar 1960)

YI27 (*Young India*, September 1927)

YI29 (*Young India*, April 1929)

[The other quotations within the text have been attributed to Gandhi but I have so far been unable to verify them]

Geoffrey and Jane Thomas worked in animal welfare and protection for many years; they are now retired but continue to campaign for human and animal rights, and peaceful reconciliation based on Gandhian principles.



Knowledge of the Self

Negeen Zinovieff

Years ago, I asked the then General Secretary of the Theosophical Society, Dr Hugh Gray “What is meant by know yourself?” he said something which satisfied my soul but not my inquisitive mind. To find out what Socrates meant when he taught his disciples to know yourself in pursuit of the truth I looked up the Gnostic writings, the scriptures about the self.

Pain and tremendous effort has been spent by philosophers of all ages and religions to uncover the way to self knowledge or self realisation. The kernel of theosophy as taught by Helena Petrovna Blavatsky is to find one’s higher self or spirit. The driving seat of a person is seen as his atman who is neither the conscious mind nor the emotional person. Blavatsky distinguishes very clearly that the driving seat of a man is either his thinking self or his feeling self and or spiritual self. She spoke in a lecture called *The Self and its Problems* in 1919: “The solution offered by the fact of self consciousness is unsatisfactory for another reason. The felt self in its totality is never an object for consciousness, there is always a background of feeling which contains more than what we at any time perceive the self”.

The “I” can never be wholly perceived in the “me”.

But to face the total truth, is to realise that the breath of God, His Light, is not the self of most people. Most of us struggle in our path to perfection with the variety of souls either the souls of deceased friends and families, or for the most perfected persons the soul of wise and knowledgeable people. Most people are not aware that the self or the soul of a person is changeable for the good. For as one progresses towards perfection and knowledge his soul becomes like the spirit of wise and knowledgeable people. Although this knowledge is rarely known and often denied, the self and the heart that pass away are quasi eternal.

Archangels have thousands of years in human kind as spirit. The human soul that survives death is semi eternal. Saints and holy people have hundreds of years of life in the spirit world. So, although we are not Adam in whom God breathed we are usually knowledgeable and more aware of God than our ordinary consciousness.

The Sufis call the Self “the cognitive heart of a person”, the realm of love. Blavatsky calls the Self Atman or the spirit of every human being. This is echoed in the Baghavad Gita which says God is the self and this self is the kernel of one’s identity.

C G Jung mentions that the Self is the light of God in one. We will come to C G Jung a bit later.

Suffice it to say that the given spirit changes usually for the better so that we are all able to reach the quasi eternal existence that the scriptures promised us. Those who believe that in the driving seat is the heart or the

unconscious realm are called Sufis. They believe that by polishing their hearts of all impurities one invites God's illumination into the heart.

To know God, is rarely possible for man. Muslims believe through the Koran which says that to know yourself is to know God.

Carl Jung reached the ultimate goal of perfection by self realisation which he taught very clearly and amply. He called the self the psychic who is in contact with the realm of the unconscious self: the heart and soul.

In the Baghavad Gita it points out that the supreme self is without a beginning, undifferentiated, deathless "though it dwells in the body it neither acts nor is touched by action". As Akasa pervades the cosmos but remains unstained, the Self can never be tainted though it dwells in every creature, the Gita claims. The Gita reminds us that some realise the "Self" within them through the practice of meditation, some by the path of wisdom, others by selfless service.

Carl Jung, who in my humble mind supersedes the knowledge of the scriptures, shows us the task that consists in integrating the unconscious together with the conscious and this he calls the "individuation process". He teaches that the archetypal image which leads from polarity to a union of the two psychic systems, consciousness and unconsciousness, through a mid-point common to both is the "Self".

Individuation, as Jung saw it, is a lifelong process. It is a search for inner spirituality through a connection of the Self, the centre of the totality of our personality: conscious and unconscious. He elaborates "for the influx of unconscious context into the realm of consciousness, the dissolution of the persona, and the reduction of the ruling power of consciousness bring with them a state of psychic balance". For this balance leads, with the help of the autonomous instinctive activity of the unconscious, to the creation a new balance provided that consciousness is able to assimilate and elaborate the contents arising from the unconsciousness. The archetypal image which leads from this clarity to a union of the two psychic systems, consciousness and the unconscious through a mid-point common to both is the Self. It is the last station on the path of individuation which Jung also calls "self realisation". Only when this point is found and integrated can one speak of a well rounded person for only then has he solved the problem of his relation to the two realms which make up everyone's life "unconsciousness and the inner reality" (*The Psychology of Jung*, Jolande Jacobi, page 127). To deepen and broaden consciousness by raising unconscious elements to consciousness is an enlightenment, a spiritual act.

Jungian psychology is helping the individual to descend consciously into the depths of his own soul to know its context and to integrate them with the consciousness. When Jung writes about the unconscious he also includes in it the realm of the spirit, when heart and soul integrate into the consciousness. Jung admits that to know the unconscious may take a life time's effort. He also believes that the easiest and most effective way of investigating the mechanism and contents of the unconscious is through

dreams and visions of which the method consists of unconscious known and unknown elements. In addition to dreams, Jung designates fantasies and visions as manifestations of the unconsciousness.

There are, says Jung, four methods of investigating the unconscious in a person – the first and simplest is the association method. The second method, symptoms of analysis, has merely a historical value. The third method, self-analysis is of greater importance as a method both of investigation and therapy. The fourth method is the analysis of the unconsciousness i.e. the heart and the realm of the spirit.

It is not possible to go deeply into Jung's notion of the Self: the consciousness and unconsciousness, the heart which represents the spirit also. The individuation process takes a good while to achieve and is not accessible to everyone, he admits.

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## Remember Fukushima

11 March 2017 was the 6<sup>th</sup> anniversary of the Great Eastern Japan Earthquake and Tsunami that caused the devastating disaster of Fukushima Daiichi Nuclear Power Plant. With more than 120,000 people still unable to return to their affected home towns, the Japanese government has cruelly started to lift evacuation orders in areas where the radiation dose people are exposed to can be as high as 20 mSv/year – 20 times the pre-disaster limit of 1 mSv/year. In doing so, the government is cutting the housing subsidy for the 'voluntary' evacuees, those who are concerned about the radiation exposure of themselves and their family members, especially children.

In order to raise awareness of the situation and the atrocious effects of nuclear energy in general, JAN (Japanese Against Nuclear) UK, Kick Nuclear and CND London Region organised a series of annual Remember Fukushima events in March. Our vigil took place in front of the Japanese Embassy in London in the evening on Friday, 10 March. On the following day we marched through central London calling for "No More Fukushima".

Remember Fukushima 2017 was concluded with a parliamentary public meeting in Westminster on Wednesday 15 March where we invited a photojournalist and activists from Japan along with several experts on nuclear issues as speakers. The photojournalist, Mr Kenji Higuchi, has documented subcontracted nuclear plant workers in Japan for more than 40 years. The workers have long been exploited under the unfair employment structure and often suffered from very severe radiation exposures even under normal operating conditions of nuclear power plants. In his words, "radiation exposure of subcontracted nuclear plant workers is a bleak reality in the modern world and the Achilles' heel of the nuclear power industry". Currently as many as 7,000 people have to work daily under high radiation exposure for decommissioning works at Fukushima Daiichi Nuclear Power Plant.

Following his speech, Ms Chieko Uozumi, the founder of a Japanese campaign group Mamademo which also supports Mr Higuchi's work, helped us see the situation in a positive manner by explaining their efforts to empower mothers

and women in Japan. In her words, “we women have the patience necessary to give birth and raise children. We can use words and phrases filled with warmth and kindness. We are determined to convey important messages in the same way as we talk to our children”. Mamademo campaigns about many issues, such as nuclear energy, radiation exposure, wars and unfair international trade deals, and made mothers all over Japan become aware that they can join protest marches peacefully and joyfully with their children.

Mamademo emphasised the importance of building solidarity through generations and internationally. We, anti-nuclear activists in London, also firmly believe that it is essential to go hand in hand with as many people on the earth as possible so that we can achieve a truly peaceful nuclear-free world some day soon.

*K M P, Member of Japanese Against Nuclear UK*



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## Inspired By Gandhi

### Gandhi Foundation Summer Gathering 2017

In the morning sessions we shall look at the influences that led Gandhi to adopt the principle of nonviolence in striving for social change. That principle was practised with some success in countries occupied by the Nazis in the Second World War. It has contributed to the independence movements of colonial states and to Civil Rights movements through people such as Nelson Mandela and Martin Luther King. There will be opportunities to learn about the writings of Gene Sharp and the history of Costa Rica, ‘the country without an army’. During the week we shall be challenged to think of ways in which Gandhian nonviolence could be used to achieve social justice and peace in a world torn apart by conflict.



### **What can you expect at the Summer School?**

The Summer School aims to provide a secure, happy and lively environment for all ages. Participants are encouraged to engage as fully as possible in the programme of activities in order to help them get the most of the week. But there is lots of flexibility according to age, capability and personal taste, and plenty of free time to pursue individual interests. It is important for the smooth running of the Summer School and the building of the community that participants commit to the short morning gathering at 9am where we share information, thanks, hopes and problems (even the most respectful group may have some!). The Summer School is fully inclusive with all meals provided – these are vegetarian or vegan and, in line with Gandhi's principles, there is no alcohol allowed during the week. Families are welcomed and special activities are run for the children during the morning sessions.

*Standard costs are from £180 for camping to £260 for a single room.*

*Further details can be obtained from the contacts on page 2.*

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## **Our World at the Crossroads**

*Jane Sill*

The talk by Professor Rajmohan Gandhi, son of Mahatma Gandhi's youngest son, Devadas, was jointly organised by 'Initiatives of Change International' of which the Professor had been a former president. Designed to 'build trust across the world's divides', Initiatives of Change is a global movement whose vision is of a 'just, peaceful and sustainable world to which everyone, responding to the call of conscience, makes their unique contribution', whose mission is to 'inspire, equip and connect people to play their part in building a better society', and whose values are 'honesty, unselfishness, love and purity of heart as practical tests for motives and daily actions'. All aims which figure prominently in Gandhi Ji's own life work. The co-organisers were Faiths Forum for London and Guerrand-Hermes Foundation for Peace.

Dr Jacqui Daukes, Partnerships Manager, for Initiatives of Change in the UK, offered a brief overview of Professor Gandhi's illustrious career as an academic, visiting Professor at the University of Illinois; a former member of the Upper House of the Indian Parliament who had led the Indian delegation to the UN Human Rights Commission in 1990 and who now has returned to politics having been elected to the Lower House; as well as being an acclaimed author of over 12 books. These include an in depth biography of his grandfather using unique material from the family archives, a biography of Ghaffar Khan, *Revenge & Reconciliation: Understanding South Asian History* and *Eight Lives: A Study of Hindu Muslim Encounter*. Professor Gandhi's life has also been committed to peace building. After studying journalism at the Scotsman in Edinburgh, he returned to India not to become a journalist like his father but to build a team tackling corruption and

communal tensions which aimed to build a 'clean, strong and united' India. As part of his campaign, Rajmohan led a 'march on wheels' from the southern tip of India to New Delhi in the north, holding rallies along the way. This culminated in he and his colleagues launching a national newsweekly entitled 'Himmat' (Urdu for 'courage') in 1964.

The event took place in the elegant lecture hall of the Institution Of Engineering & Technology in Savoy Place overseen by portraits of many of the leading lights in technological development, such as Om, Kelvin and Faraday. The audience was at full capacity and included many ambassadors, academics, journalists and people involved in modern day freedom struggles from all over the world.

Professor Gandhi divided his talk into 4 sections: the first dealt with his grandfather's links with the UK; the second, Gandhi Ji's character; the third, today's India; and finally, the way forward for 21<sup>st</sup> century Britain. Rajmohan drew parallels with his own life, relating how he also had travelled to the UK as a young man, but 2 years older than his grandfather, suggesting that young people embarked on their careers earlier in those days. Gandhi Ji's time in England helped him to 'find a sense of purpose in life', according to the Professor. It was a time on which he would reflect fondly in later years. Not only was he exposed to many new ideas and a wealth of contact with people from a variety of backgrounds, faiths and cultures, but he also forged many lifetime friendships and interests, including a close association with the active vegetarian society and theosophists who introduced him to the Bhagvad Gita as translated by Edwin Arnold, as well as his book on the Buddha, *The Light of Asia*, the Bible in which the Sermon on the Mount 'went straight to his heart', Lincoln's 2<sup>nd</sup> inaugural speech and Thomas Carlyle who wrote on the Prophet Mohammed. Thoughts gleaned from these years included 'Live by appreciation, not by comparison' and 'Live to make the other person great'. In 1947, at the age of 77, Gandhi said that 'at the age of 20 or 21, it became a dream to attain ... a state of mind [which] cannot be affected even in dire circumstances or at the moment of death'. That year, while walking in Bangladesh, he remarked how the velvet green grass there reminded him of England.

After completing his law studies at Inner Temple and returning to India for a while, Gandhi Ji moved to South Africa where Professor stated that his main work was in promoting the rights of Indian citizens living there, rather than equality for all. It was in South Africa that Gandhi Ji was to develop his strategy of satyagraha, stating that 'War demoralises those who are trained for it'. This strategy would be employed for the rest of his life. On 24<sup>th</sup> July 1947, on the eve of the great carnage in Punjab, Gandhi Ji stated that while 'outwardly we practised nonviolence against British rule, inwardly there was violence and hypocrisy'. One million people would be killed in the ensuing 3 months following partition. While strongly resisting British rule, Gandhi Ji was able to retain his respect and friendship with British people. As Professor pointed out, the Empire had delivered both good and bad things in India.

Moving on to today's India, Rajmohan spoke of the pressures facing its pluralistic and democratic values. He spoke of the dangers of intolerance and persecution of minorities. 'Many in India are troubled and we should be troubled too', he concluded.

Rajmohan then went on to speak of the remarkable mix in the UK and of the importance of taking 'time to listen patiently to each other', encouraging a spirit of forgiveness and truth telling, recalling all the small good deeds that are done each day, reminding him that 'all are our people'.

A number of wide ranging questions were asked by the audience including advice for the Libyan people; the question of universal values helping to bring cultures and peoples together; the need to control global resources, quoting the familiar slogan wrongly attributed to Gandhi Ji but which he would have endorsed, that 'there is enough for everyone's need but not their greed'; how to resolve the conflicts in Kashmir and Iraq; the danger posed by technology and robotics in reducing work possibilities; human rights in West Papua; the threat of nuclear war in the Korean peninsula; why the plight of black people in India has been largely ignored, and what is the secret of a happy life. The professor answered each question in a very measured, careful way, offering no magic solutions but rather showing a great deal of empathy and understanding of a wide range of global issues. The reliance on respectful dialogue, nonviolence and the importance of seeing the wider picture in non partisan terms, all features of Gandhi Ji's own character, revealed more than a little family resemblance derived from a rich and diverse life in its own right. One response which was perhaps at variance to his grandfather, was Rajmohan's encouragement of the use of culture and arts, particularly modern media such as film and music, as tools to engage a wider and younger audience. Fittingly, Rajmohan cited Rabindranath Tagore and particularly his 'Heaven of Freedom' as one of the texts which had most influenced his life.

\* An edited recording of Professor Gandhi's speech is available from: [www.uk.iofc.org](http://www.uk.iofc.org).

## Letters

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I enjoy my read of the GW when it comes, and this issue (no.132) I thought particularly good. It is wonderful that Jane Sill is now a part of the Executive Committee, with her strong commitments, including Climate Change (which she describes so well for the annual multifaith gathering). simple living, and her talent with photography – among I am sure other virtues. Very exciting that the World Peace Pathway has found its way to Kingsley Hall – a perfect resting place for it – I have been following its progress and fund-raising for many years. 'An Experiment in Love' taught me things about Martin Luther King that I didn't know before, and so interesting to go deeply into the word 'love' and what it means and doesn't mean. I confess I hadn't heard before of Shrimad Rajchandraji, and much enjoyed



'meeting' him through the article about him and Gandhi. Fascinating. I liked William Rhind's review of *Pax Gandhiana: The Political Philosophy of Mahatma Gandhi* by Anthony Parel: a great sentence "To the devotee of Gandhi, Parel does not shy away from presenting a Gandhi beyond the common Gandhi...." We need to hear everything there is to hear about Gandhi! And the *Selected Works of C Rajagopalachari* review told us much about what it could be like to be in jail and the boycott of the Councils – all such Gandhian overtones. Like, I am sure, many of your readers – particularly those who attend Summer Gatherings – I was so sad to hear of Arya Bhardwaj's death, and I remembered him with nostalgia, his serious discourses, and then his deeply lovely smile. So nice that his family members commented too. The little speech I made at Gerd Ledermann's funeral, couldn't do justice to such a giant of a man; I am working with Roddy Brae to produce a book made up of Gerd's writings from his adventures all over the world, from this Kindertransport man who came to the UK at the age of 11 – with any luck this should be out by end Summer, but we are exploring many different printing options.

*Denise Moll*

### **International trade or Swadeshi ?**

Throughout the debate on the UK's membership of the EU, it has seemed to me that too much emphasis is being placed on the importance of international trade in promoting prosperity for all. The most powerful forces in trade are now wielded by multinational companies which have greater economic strength than many of the countries in which they operate. Their motivation is not 'prosperity for all' but profit for themselves with minimal taxation. To the best of my knowledge, those who have forecast unemployment in the UK as a result of the end of membership of the free-trade area have never made realistic estimates of the effect of import substitution and increased exports due to the lower value of the pound.

Gandhi was, of course, a man of his time and thought in terms of national integrity rather than economic blocs but my guess is that he would have voted for the UK to leave the EU. As 'protectionism' is a dirty word throughout the West, perhaps we should call it swaraj or swadeshi.

*Graham Davey*

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### **A Project Proposal: Gandhian Principles: Acts of Citizenship and Peacebuilding** **Proponent: Dr Milja Radovic**

This project explores Gandhian principles with the aim to shed a completely new light on the "ontology of (political) acts" outside the Western traditional concepts and bring in completely new understandings of "acts of citizenship" widely and actively researched within political science, social science, international relations and law, including religious studies and policymaking. The aim of this project is to fill the gap in the existing and prevailing studies in the 'Western world', whose own aim is to shape understandings of citizenship and the very notion of citizen across the globe. What is lacking in these studies is the perspective of India: how is "citizenship" understood in India and how can Gandhian principles contribute to new understandings of act, activism, peacebuilding and peaceful religious co-existence.

Gandhian principles, traditionally understood in the “Western hemisphere” as “act of civil disobedience” requires more in-depth exploration and application in both theory and practice, as they bring forward act as selfless individual act that has the capacity to transform the society as a whole.

This project is particularly important for the Balkans and the former Yugoslavia (both India and Yugoslavia were at the time the active members of the *Non-Aligned Movement*) where in the post-conflict period the notions of belonging (citizenship as belonging and not just legal membership), peace among religious communities and acts of peacebuilding and communities are challenged. The Gandhian principles and Indian experience are of particular relevance for the ongoing struggle of the region that is striving for re-configuring and re-constituting the societies strained by self-isolation, borders and exclusion. The first stage of the project is on Gandhian principles and India and the understandings of “acts of citizenship.” The second stage is a comparative case-study of India and former Yugoslavia, with perspective of including the whole Balkans,

### Outputs:

- To construct a whole new approach to understanding “acts of citizenship” within non-Western perspectives.
- To bring the Indian experience into the global scene, both academic and public, and to revive Gandhian principles in the ongoing research and collaborations on peace-building and citizenship.
- To construct an open-access interactive library, accessible inside India, the Balkans, the UK and internationally.
- To strengthen international collaboration and international relations and collaboration between religious communities in the Balkans.

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## Review

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**Connecting with the Enemy: A Century of Palestinian-Israeli Joint Nonviolence** Sheila H Katz University of Texas Press 2016 pp.283

This is a book that is important for all who regard nonviolence as the way forward for resolving political conflicts. The author is Professor of Middle East History at Berklee College of Music, Boston, Massachusetts who has had many first-hand contacts with both Israelis and Palestinians over the last 40 years. It is quite a revelation to discover how much cooperation between the two communities has taken place during the lifetime of the state of Israel and indeed even earlier.

Palestine and Israel did not exist under the Ottoman Empire as the area was divided up into smaller districts with diverse populations of which Sunni Muslim Arabs were the largest, and the minority included Arabic-speaking Jews. Daily contact between the various religious communities was the norm. The first wave of Jewish immigrants from Europe came in 1882 following persecution particularly in Russia. The immigrants bought land from absentee landowners and often worked the land themselves. Sometimes the peasants ejected from the land reacted with violence but in other places Arabs were employed and worked alongside Jewish settlers. The majority of the Zionists however settled in the cities and actually founded the new city of Tel Aviv. Before the First World War there were efforts to bring Arabs and Jews together to develop the country jointly but this came to a halt with the war. By the end of the war the Ottoman Empire had ceased to exist and the Middle East was divided between British and French mandates.

The Balfour Declaration of 1917 sanctioned a Jewish homeland in Palestine as long as it did not “prejudice the civil and religious rights” of non-Jews. In 1921 Arab and Jewish women established a League for Arab Jewish Friendship and women of all backgrounds also protested against oppressive conditions in factories whether owned by Jews, Arabs or Christians. Other mixed unions formed to protect workers’ rights. Another development was the proposal of a binational state with Jews and Arabs in a government partnership. However as Jewish immigration continued many Jewish leaders looked to a day when they would have a majority and be able to form a government. This was not the view of Judah Magnes, founder of the Hebrew University in Jerusalem, who saw Palestine as an international land where people of diverse cultures could live in peace. Alas, in 1929 riots broke out over the status of the Western Wall in Jerusalem. Still, much cooperation between Arab and Jew continued, but with the rise of Nazism the need for a political solution became more urgent.

1936 saw pent-up tension burst into the Arab Revolt against the Jews and the British. Fighting continued until suppressed by the British in 1939. The British then drew up a White Paper offering the Arabs majority government along with a cap on Jewish immigration. In spite of everything Jew and Arab often still interacted in a friendly manner in personal relations and also cooperated in the workplace including in a large strike of Jewish and Arab workers at the Haifa Oil Refinery in 1946.

The British were in a weakened position as a result of the Second World War and their attempt to keep Jewish immigrants out of Palestine led to terrorist violence by some Jews; but the Arabs had been weakened by the Revolt and the population of Jews had increased due to Nazi persecution. In this changed situation the United Nations was formed in 1945 and the majority voted to partition Palestine into Arab and Jewish states in November 1947. But this proved to be no solution as the Palestinian Arabs were not willing to accept Jewish rule in any part of Palestine and so civil war broke out. Israel declared independence on 14 May 1948 within the 54% of the



Palestinian territory granted it by the UN and the next day five Arab countries declared war. A cease fire was achieved through the UN at the beginning of 1949 by which time the Palestine area was somewhat smaller than the territory assigned to it by the UN. The majority of Palestinians in Israel became refugees (about 750,000).

In the years that followed the partition stereotypes of Jews and Arabs hardened but individual contact and the formation of joint groups (eg The Arab-Jewish Circle for the Study and Clarification of Cultural and Social Problems) broke down barriers for some. Israel developed economically and in a relatively egalitarian direction. The Palestine Liberation Organisation was formed in 1964 to fight for an independent state but the six day war in 1967 saw further territorial gains for Israel – Gaza, the West Bank of the river Jordan and the Golan Heights. In response Palestinian terrorist actions increased and Palestinians who worked for reconciliation were sometimes threatened with death which was carried out from time to time (eg Aziz Shehadeh).

The first village established to bring Palestinians, Jews and Christians together was by an outsider, Bruno Hussar, born a Jew in Egypt he converted to Catholicism and became a priest. Settling in Israel he leased land on a hilltop which in time developed into a peace village which flourishes today – Neve Shalom/Wahat al-Salam or Oasis of Peace. Another joint organisation that sprang up in this period was The Covenant of the Sons of Shem which was primarily for children and teachers and was more social than political. At Haifa University a Jewish-Arab centre was established in 1970 which encouraged Arab scholars to join the staff.

On Yom Kippur in 1973, Egyptian and Syrian forces attacked Sinai and the Golan Heights and gained territory at first but the Israeli forces soon recovered ground although the attack had been a shock to them. In the next few years the PLO was recognised internationally as the main representative organisation of the Palestinians.

One of the mixed groups that the author herself participated in, singing and playing guitar, was a theatre troupe which travelled from village to village performing in different languages and styles. The founders were Jews from San Francisco who had become Sufis. Right-wing Likud supporters turned up to throw tomatoes at them for collaborating with the 'enemy'.

In 1977 Likud won the election and in the autumn President Sadat of Egypt flew to Jerusalem and Egypt recognised the state of Israel. This was followed by negotiations between PM Begin and Sadat in the USA at Camp David. By March of the following year the talks were near collapse when 300 officers of the Israeli Defence Forces launched Peace Now which became the largest peace movement in Israel quickly gaining 100,000 signatures. The Camp David negotiations produced a deal including the surrender of Sinai in return for a peace treaty. However the PLO regarded a bilateral deal as a betrayal of the Palestinian cause; the right-wing Jewish settlers began to build houses in the West Bank and Gaza.

In 1982 Israeli forces invaded Lebanon to attack the PLO and although the PLO was weakened militarily, awareness of the Palestinians' cause was increased. Active opposition to Government policies arose within the Israeli military. In 1983 an American psychologist Mubarak Awad who had been born in Palestine returned there to set up the Palestinian Center for the Study of Nonviolence where examples of nonviolence and reconciliation were extracted from Arabic and Muslim literature. He travelled around the West Bank with others spreading knowledge of this heritage and taking part in nonviolent actions. Although this led to him being deported the seeds he had planted grew in the coming years.

In 1984 a political party was formed in Israel which included both Palestinians and Jews and was called the Progressive List for Peace whose main aim was creation of a Palestinian state alongside Israel. It won some seats in the Knesset and opened talks with the PLO but in 1986 the Likud Party passed a law forbidding contacts between Israelis and the PLO.

Over the next 30 years many peace and human rights groups appeared, especially women's groups. Women Against the War and Mothers Against Silence were two of many. In 1984 Jewish women demonstrated at a prison against the treatment of Palestinian women prisoners. Both Palestinian and Jewish women came together in Woman to Woman to agitate for improved health care and against trafficking of women. The mid-eighties however saw the rise of ultra-orthodox groups of Jews and of Muslims who sought to restrict women's rights as well as being antagonistic to each other. Hamas the socially conservative Palestinian organisation believed that Israel must be destroyed.

The First Intifada or Arab uprising began in early 1988 and although it was sparked by killings by both sides the great bulk of the resistance was nonviolent – demonstrations flying the Palestinian flag, strikes, boycotts of Israeli goods, non-payment of taxes. Support for the Palestinians came from Israelis by Choice of whom 75 people, including babies, managed to get through road blocks to spend Shabbat in a Palestinian village. Resistance grew among young Israelis due to be conscripted and by 1989 150 had served prison sentences for refusal. An Israeli colonel brought Arabs and Jews from Galilee to organise a peace festival attended by thousands in Tel Aviv. Many sectors of society played their part and there was even a Joggers for Peace. At the end of 1988 Arafat announced that the PLO had renounced terrorism.

But Iraq's invasion of Kuwait in 1990 was a major setback for peace when Palestinians were seen on television cheering a missile attack on Tel Aviv. This was by no means a universal Palestinian reaction but serious damage was done. In the Israeli Election of 1992 the Labour party displaced Likud and Yitzhak Rabin became Prime Minister but he rejected direct talks with the PLO and deported 400 Hamas activists. Hamas began suicide bombings. Peace Now rejected its Government's approach and encouraged dialogue. Bishop Riah Abu el-Assal called for Jews, Muslims and Christians to come and renovate the Cathedral in Jerusalem which did indeed happen.

Palestinian-Israeli collaboration increased in 1993 and unofficial meetings between PLO and Israeli representatives led Rabin and Arafat to the Oslo Accords agreeing to gradual military withdrawals leading to self-government in the West Bank and Gaza. But before long extremists on both sides increased their killing. Nevertheless many joint ventures continued including a concert in Oslo of Palestinian and Israeli musicians with children singing in Arabic and Hebrew. In 1995 Rabin was assassinated by a Jew, to be succeeded by the hard-line Netanyahu as PM. Labour won the election in 1999 with Ehud Barak as PM but he did not advance peace as he allowed increased Jewish settlements. The Second Intifada, more violent than the first, began.

Many felt that the only solution was to build up as many contacts and joint organisations as possible. One of these was the Parents Circle Family Forum which brought bereaved families from both sides to talk about their losses. Save a Child's Heart was set up by Palestinian and Israeli surgeons to offer heart surgery to children in Arab countries and beyond. There was even a joint expedition to Antarctica.

By 2001 the Oslo Accords were a dead letter and Palestinians were now subject to more checkpoints and curfews and a concrete separation wall began to be built. While these made it more difficult to communicate face-to-face the growth of the internet provided a new type of communication.

When Arafat died in late 2004 the intifada had collapsed. The election that followed was boycotted by Hamas and Islamic Jihad and Mahmoud Abbas became President of the Fatah (PLO). A cease fire was signed by Sharon and Abbas and this was followed by withdrawal of Israeli forces from Gaza. In 2006 the Palestinian Authority elections brought power to Hamas in Gaza with Fatah in control in the West Bank. Hamas launched rockets on Israel and Israel responded with greater force.

One of the areas where joint collaboration continued was in agriculture. Olive oil, other food products and handicrafts were produced particularly by Palestinian women. Other collaborations involved the production of plays and films with contemporary themes, some of which won awards and international praise. A large number of joint projects were with children of all ages and both communities. As with many of the projects they could be life changing experiences for the participants. As Katz writes: "They carved out spaces where people traumatised by war and burdened by unutterable loss found a temporary safe haven in each other".

The last decade has seen a deterioration in Palestinian-Israeli relations, the Gaza conflict of 2009 being one of the most destructive for joint collaborations, and Netanyahu one of the most inflexible of Israeli Prime Ministers. This is in spite of the huge amount of joint initiatives that the author lists at the end of her book. There are around 500 of them divided into 14 categories such as Political Activism, Youth Activism, Women's Activism, Educational Activism and Research, and others covering Arts,

Science, Media, Religious, Sports, Economy and so on. The examples are interspersed throughout the text and they are impressive.

The author offers many possible reasons for the failure to reach a peaceful resolution so far. But political change is rarely a rapid process. Even in something as straightforward as, say, votes for women in Britain it took decades of campaigning. Israel/Palestine is a very complex situation with many actors interacting in diverse ways not only within the territory of 'Palestine' but beyond – several Arab countries with differing agendas and other Middle Eastern states with interests too, and the 'great powers' with historical or more recent links. And not to forget the arms trade, still regarded as a respectable business by most states in the world.

It is difficult to avoid the conclusion that the settlement of Jews in Palestine was a poorly thought out idea. (Gandhi thought they should settle only with the permission of the existing population.) But one cannot turn the clock back and everyone must recognise the permanent presence of a Jewish community there.

This book is, I think, unique in recounting in detail the numerous imaginative collaborative projects of Israelis and Palestinians that will eventually contribute to a more peaceful Middle East. Katz quotes the former Czech President Vaclav Havel: "even a purely moral act that has no hope of any immediate and visible political effect can gradually and indirectly, over time, gain in political significance".

*George Paxton*

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## **Philosopher-activist Tom Regan, pre-eminent advocate of animal rights, dead at 78**

Horried by the tragic loss of innocent human life in the then-ongoing Vietnam War, a young philosopher by the name of Tom Regan went to the university library and buried himself in books on war, violence, and human rights, determined to prove that the American involvement in the war was morally wrong. One day, he picked up Mohandas K. Gandhi's autobiography, *The Story of My Experiments with Truth*. Reading it with great care and interest, he must have come across the following lines:

"To my mind the life of a lamb is no less precious than that of a human being. I should be unwilling to take the life of a lamb for the sake of the human body. I hold that, the more helpless a creature, the more entitled it is to protection by man from the cruelty of man."

Little did he know that this literary encounter with Gandhi would change his life forever and have a lasting and profound impact on the history of moral philosophy. He asked himself, "How can I oppose the unjustified killing of human beings in Vietnam and at the same time fill my freezer with the dead body parts of innocent animals?" Shortly thereafter, in 1975, he wrote his first article on the moral status of animals. As its title, he chose



“The Moral Basis of Vegetarianism”, the same title as that of a 1959 essay by Gandhi. He argued that vegetarianism and, more generally, the idea of animal rights are not the products of excessive sentimentality they are often perceived to be, but rather “have a rational foundation”. In the decades that followed, he further developed and defended that argument in more than twenty books, hundreds of articles, and countless public lectures across the globe, and became one of the philosophical leaders of the animal rights movement. In a telling reminder that the power of ideas knows no national or cultural boundaries, he wrote later in his life: “I think it is fair to say that I would never have become an animal rights advocate if I had not read [...] [Gandhi’s] autobiography.” On Friday, February 17, Tom Regan passed away. He died of pneumonia at his home in Raleigh, North Carolina, at the age of 78.



Regan’s most notable book, *The Case for Animal Rights*, was first published in 1983, and has since been translated into several languages. It contains the most comprehensive account of his theory of animal rights and played a crucial role in establishing the intellectual respectability of the animal rights movement. With more than 400 pages of dense philosophical reasoning, it is not an easy book to read, but the basic argument is not difficult to understand: If all human beings have equal rights, as virtually everybody agrees they do, these rights must be based on a relevant similarity between them. That similarity cannot be the fact that all human beings are members of the same species, as it would be no less arbitrary to base rights on species membership than on being of a certain gender or race. Rationality, the ability to use language, and moral agency, features we like to think make us special among the animals, are not plausible candidates either. After all, there are some of us, such as young children and people with certain severe cognitive impairments, who are incapable of rational thought, language-use, and moral agency. The relevant similarity, Regan argues, is that each one of us is an experiencing subject of a life, a one-of-a-kind individual with a unique life story. But so are many non-human animals, which he explained with his characteristic eloquence at the Royal Institution of Great Britain in 1989, with an estimated audience of one million people watching the BBC live broadcast:

“The other animals humans eat, use in science, hunt, trap, and exploit in a variety of other ways have a life of their own that is of importance to them, apart from their utility to us. They are not only in the world, they

are aware of it and also of what happens to them. And what happens to them matters to them. Each has a life that fares experientially better or worse for the one whose life it is. Like us, they bring a unified psychological presence to the world. Like us, they are somebodies, not somethings. In these fundamental ways, the non-human animals in labs and on farms, for example, are the same as human beings.”

We must hence accept, on pain of inconsistency, that these animals, too, have moral rights, including the right not to be killed or made to suffer. The practical implications of this view are nothing short of radical and include, most importantly, the total abolition of the use of animals as experimental subjects and as sources of food, clothing, and entertainment.

Combining scholarly rigor and dispassionate attention to philosophical detail with the infectious passion of moral conviction, Regan was as close to the ideal of a moral philosopher as only very few others. He was also a wonderful person and one of the kindest people I ever knew. While he will be missed by many, I take comfort in knowing that his words will endure, calling on us to treat animals with the respect they are due, and continue to inspire generations to come.

**Dr. Rainer Ebert** is a Postdoctoral Research Fellow at the Department of Philosophy at the University of Johannesburg in South Africa and an Associate Fellow at the Oxford Centre for Animal Ethics. You can follow him on Twitter: @rainer\_ebert

A movie poster for the documentary film "The Divide". The poster features a large, stylized face of a person in the background, with smaller images of people in the foreground. The title "THE DIVIDE" is prominently displayed in large, bold, white letters. Above the title, it says "WHAT HAPPENS WHEN THE RICH GET RICHER?". The poster includes several accolades and festival mentions at the top, such as "Sheffield DocFest 2015", "Open City Documentary Festival - Best UK Film Nominee 2015", and "Official Selection Cork Film Festival 2015". It also mentions "A FILM BY KATHARINE ROUND" and "INSPIRED BY THE BEST-SELLING BOOK THE SPIRIT LEVEL". The text "TENDER AND AUTHORITATIVE" with five stars and "TOTAL FILM" is visible. The poster provides information about a screening at the Kingsley Hall Community Centre on Tuesday 16 May 2017, starting at 7:30 PM. It also mentions the running time (78 min), certificate (12A), and provides a website for booking free seats: www.thedividedocumentary.com. The Kingsley Hall Community Centre address is given as Powis Road, London E3 3HJ, with website www.kingsley-hall.co.uk. Finally, it notes that "3 Bees Cafe opens every Tuesday 4 - 7 PM".

Sheffield DocFest 2015  
OPEN CITY DOCUMENTARY FESTIVAL - Best UK Film Nominee 2015  
Official Selection Cork Film Festival 2015

A FILM BY KATHARINE ROUND | INSPIRED BY THE BEST-SELLING BOOK THE SPIRIT LEVEL

WHAT HAPPENS WHEN THE RICH GET RICHER?

**THE DIVIDE**

"TENDER AND AUTHORITATIVE"  
★★★★★ —TOTAL FILM

The Gandhi Foundation, F.E.E.L. and the Kingsley Hall Community groups are pleased to host the screening of the Film "The Divide" + Q&A with Christopher Hird & Katherine Round

**TUESDAY 16 May 2017 Starts 7:30 PM**

Running Time: 78 min (Cert: 12A)  
English Subtitles for the D/deaf + HOH  
Book your FREE seat at  
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 **Kingsley Hall Community Centre**  
Powis Road, London E3 3HJ  
[www.kingsley-hall.co.uk](http://www.kingsley-hall.co.uk)

3 Bees Cafe opens every Tuesday 4 - 7 PM

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## The Gandhi Way

Articles, book reviews and letters of a specifically or broadly Gandhian nature will gladly be received by the Editor. Maximum length 2000 words.

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