

# The Gandhi Way

**MG Assassination**  
(Tetractys poem)  
by Leonard Dabydeen

**I  
shouted  
when I heard  
the shot rang out  
his frail hands in solemn prayer, “hey Ram”.**

**Today I mark his final 'Namaste'  
satyagraha  
no more fight  
ending  
war.**

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# **The Gandhi Foundation Ashram Experience 2018**

(aka Summer Gathering)

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## Using the Rule of Law to Prevent War

War is a crime. The International Criminal Court has just announced that it will finally treat it as a crime, sort-of, kind-of. But how can war's status as a crime effectively deter the world's leading war-maker from threatening and launching more wars, large and small ? How can laws against war actually be put to use ? How can the ICC's announcement be made into something more than a pretense ?

The Kellogg-Briand Pact made war a crime in 1928, and various atrocities became criminal charges at Nuremberg and Tokyo because they were constituent parts of that larger crime. The United Nations Charter maintained war as a crime, but limited it to 'aggressive' war, and gave immunity to any wars launched with UN approval.

The International Court of Justice (ICJ) could try the United States for attacking a country if (1) that country brought a case, and (2) the United States agreed to the process, and (3) the United States chose not to block any judgment by using its veto power at the UN Security Council. Desirable future reforms obviously include urging all UN members to accept the compulsory jurisdiction of the ICJ, and eliminating the veto. But what can be done now ?

The International Criminal Court (ICC) can try individuals for various 'war crimes', but has thus far tried only Africans, though for some time now it has claimed to be 'investigating' US crimes in Afghanistan. Although the US is not a member of the ICC, Afghanistan is. Desirable future reforms obviously include urging all nations, including the United States, to join the ICC. But what can be done now ?

The ICC has finally announced that it will prosecute individuals (such as the US president and secretary of 'defense') for the crime of 'aggression', which is to say: war. But such wars must be launched after July 17, 2018. And those who can be prosecuted for war will be only citizens of those nations that have both joined the ICC and ratified the amendment adding jurisdiction over 'aggression'. Desirable future reforms obviously include urging all nations, including the United States, to ratify the amendment on 'aggression'. But what can be done now?

The only way around these restrictions, is for the UN Security Council to refer a case to the ICC. If that happens, then the ICC can prosecute anyone in the world for the crime of war.

This means that for the force of law to have any chance of deterring the US government from threatening and launching wars, we need to persuade one or more of the fifteen nations on the UN Security Council to make clear that they will raise the matter for a vote. Five of those fifteen have veto power, and one of those five is the United States.

So, we also need nations of the world to proclaim that when the Security Council fails to refer the case, they will bring the matter before the UN General Assembly through a 'Uniting for Peace' procedure in emergency

session to override the veto. This is what was just done in December 2017 to overwhelmingly pass a resolution that the US had vetoed a resolution condemning the US naming Jerusalem the capital of Israel.

Not only do we need to jump through each of these hoops (a commitment to a Security Council vote, and a commitment to override the veto in the General Assembly) but we need to make evident beforehand that we will be certain or likely to do so.

Therefore, World Beyond War is launching this global petition to the national governments of the world asking for their public commitment to refer any war launched by any nation to the ICC with or without the Security Council.

After all, it is not only US wars that should be prosecuted as crimes, but all wars. And, in fact, it may prove necessary to prosecute junior partners of the United States in its 'coalition' wars prior to prosecuting the ring leader. The problem is not one of lack of evidence, of course, but of political will. The UK, France, Canada, Australia, or some other co-conspirator may be brought by global and internal pressure (and the ability to circumvent the UN Security Council) to submit to the rule of law prior to the United States doing so.

A key detail is this: how much organized murder and violent destruction constitutes a war ? Is a drone strike a war ? Is base expansion and a few home raids a war ? How many bombs make a war ? The answer should be any use of military force. But in the end, this question will be answered by public pressure. If we can inform people of it and persuade the nations of the world to refer it to trial, then it will be a war, and therefore a crime.

The above is being promoted by World Beyond War ([www.worldbeyondwar.org](http://www.worldbeyondwar.org))

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## Nobel Peace Prize 2017 Speeches

The Nobel Peace Prize 2017 speeches were delivered by Setsuko Thurlow and Beatrice Fihn of the International Campaign for the Abolition of Nuclear Weapons in Oslo on 10 December 2017. Setsuko Thurlow described the terrible sights she saw as a 13 year old in Hiroshima on 6 August 1945. The words below are part of the acceptance speech by Beatrice Fihn.

*No nation today boasts of being a chemical weapon state.*

*No nation argues that it is acceptable, in extreme circumstances, to use sarin nerve agent.*

*No nation proclaims the right to unleash on its enemy the plague or polio.*

*That is because international norms have been set, perceptions have been changed.*

*And now, at last, we have an unequivocal norm against nuclear weapons.*

*Monumental strides forward never begin with universal agreement.*

*With every new signatory and every passing year, this new reality will take hold.*

*This is the way forward. There is only one way to prevent the use of nuclear weapons: prohibit and eliminate them.*

*Nuclear weapons, like chemical weapons, biological weapons, cluster munitions and land mines before them, are now illegal. Their existence is immoral. Their abolishment is in our hands.*

*The end is inevitable. But will that end be the end of nuclear weapons or the end of us ? We must choose one.*

*We are a movement for rationality. For democracy. For freedom from fear.*

*We are campaigners from 468 organisations who are working to safeguard the future, and we are representative of the moral majority: the billions of people who choose life over death, who together will see the end of nuclear weapons.*

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### ***Fight Your Way***

(Tetractys poem)

by Leonard Dabydeen

**Fight**

**your way**

**to freedom**

**like Gandhiji**

**make no prison walls block your hopes and dreams.**

Leonard Dabydeen is a Guyanese-born Canadian Poet, Freelance Writer, and Human Rights Activist. He is the author of *Searching For You, A Collection of Tetractys and Fibonacci Poems*, Xlibris Publications, 2015): # 89. He is also a contributor to the Gandhi Peace Festival sponsored by the Faculties of Humanities, McMaster University ([www.humanitiesmcmaster.ca/gandhi](http://www.humanitiesmcmaster.ca/gandhi)), and lives in Brampton, Ontario, Canada.



# Peace Pilgrimage to Chile

In September 2017 Buddhist monk Reverend Nagase of the London Peace Pagoda went on a Peace Pilgrimage to Chile where he gave the following interview to Heidi Schmidlin. Victor Jara was a celebrated Chilean singer, poet, theatre director as well as a socialist and human rights campaigner. Shortly after the military coup of September 1973 he was detained, along with many others, and after torture was shot.



1. What is the thought, intention, objective that brings you to Chile ?

*Chapter 11 of the Lotus Sutra, 'The Precious Stupa', says:  
And ever wanders everywhere  
For the sake of this sutra.  
These precious words bring me to Chile.*

2. What relates the Andean mountains to the Himalayan clusters ?

*In Japan, we celebrate the Buddha's birthday on 8 April, as the Hanamatsuri (Flower Festival).  
Edmundo P. Zaldivar's composition 'El Humahuaqueño' (1943) – based on Andean folk music – was introduced to Japan by Yvette Giraud. Giraud's*

*chanson 'La fete des fleurs' (French release: 1953) was titled 'Hanamatsuri' in Japanese (1956), and it became very popular.*

*In the 1990s, when I went to India to participate in Peace Pagoda ceremonies, in New Delhi I found an image of the baby Buddha, and bought it. I thought this image of the baby Buddha should go to the Andes. I sent it to a friend living in Santiago. This is the very magical connection of the Andes and the Himalayas.*

3. How does this particular geography help or endow your spiritual path ?

*Mt. Fuji is the very symbol of Japan. The beauty of the mountain is nature's compassionate offering, bringing joy to the people. I really wish to see the Volcano Osorno. I wish to pray for the land and the people of Chile.*

4. What is the role of voyages, of being on the road, for our personal development ?

*Chanting Namumyohorengekyo, alongside beating the drum.*

5. What forces are summoned when you walk as meditation?

*Chanting Namumyohorengekyo, alongside beating the drum.*

6. Do you have a secret, a method, to overcome exhaustion ?

*Chanting Namumyohorengekyo, alongside beating the drum.*

7. What do you build inside your consciousness, or look for, with the project to walk through Santiago de Compostela and southern Chile to Osorno Volcano ? What does this volcano mean to you ?

*Chanting Namumyohorengekyo, alongside beating the drum.*

*As mentioned above, Mt. Fuji is the very symbol of Japan. The beauty of the mountain is nature's compassionate offering, bringing joy to the people. Likewise, the Volcano Osorno (photo on page 2). I wish to pray for the land and the people of Chile.*

8. How did you meet, or come to know, Victor Jara ? What does he mean to you ?

*During the Vietnam War, the Vietnamese people did not lose their smiles in their daily lives, because they knew justice was on their side. Throughout the invasion by the US – the US being the strongest war machine – the Vietnamese people's smiles stood up to American weapons. The Vietnam War proved humanity is stronger than modern weapons, and justice is stronger than violence. The great victory of Vietnam is the great history of*

*humanity.*

*I saw Victor Jara's images. He had a nice smile.*



9. Do you reckon more his politics and human engagement or his artistic contribution ?

*Victor Jara – in thought, word and deed – was one. Violence cannot rule the world. Victor Jara's parents gave him a true name. He is Victor.*

On left: Joan Jara, Victor's widow, with Rev. Nagase, who is holding a record jacket which was presented by Joan. The back cover shows a Chinese brushing ink painting of a galloping horse by a Chinese artist who was not known. Rev Nagase was able to identify it as by Xu Beihong.

*(Photo by Monica Oportot)*

**PS** by the Editor: Further to the above, a **documentary film** has recently been released concerning the embargo of military aircraft engines from the Chilean air force which were used in the 1973 coup. These arrived at the Rolls Royce factory in East Kilbride near Glasgow for repair in March 1974. But four of the engines were spotted by politically aware engineers who were shop stewards and with the support of the rest of the workforce, although not the management, no repairs were carried out and they lay in the factory for 4 years – until they disappeared. The film – *Nae Pasaran* – has been made by Felipe Bustos Sierra, the son of a Chilean refugee who settled in Belgium.



# The Gandhi Model of Journalism

*Adarsh Shukla*

Journalism is about asking questions. Credibility has been the key for this profession since inception. Now in 2018 things have changed a lot. The President of USA is bashing the media on an almost daily basis. Questions on journalism and journalists are being asked more frequently. Fake News and other corrupt practices are not under the carpet anymore. The presence of the media is almost everywhere now. Digital Media is spreading at a lightning pace. Then also journalism is losing the faith of common people across the Globe. Corporations and conglomerates have occupied the profession. Their interests have changed the idea of journalism. In the Digital Age when fake news, rumours, hatred are also well documented the credibility of journalism is at stake. Social media and fake news can play the role of rioter too. We have seen this in Britain and so many places across the globe. Truth is in danger. The world needs journalism based on truth more than ever now. Mahatma Gandhi is here to help us. The great Satyagrahi was a fantastic Journalist too. The way he used this tool of journalism is the core of this new Journalism Model.

## **“The rationality of Why determines the validity of What.”**

Let me give you the answer of ‘WHY’ we need a new model before coming to ‘WHAT’ the model is all about. I have studied Journalism at undergraduate level from University of Delhi. I studied it at post graduate level from the Indian Institute of Mass Communication. I came across numerous communication theories and models during this period. Journalism was taught to us as a noble and ‘revolutionary profession’. It gave me immense pride to know the stories of journalists like Ganesh Shankar Vidyarthi or Raja Ram Mohan Roy. The only irony was that our teachers did not have any contemporary example to give. Raja Ram Mohan Roy a great scholar died in 1833 and Ganesh Shankar Vidyarthi was killed in 1931. As a Journalism student I was inspired to work for the ‘Fourth pillar of Democracy’.

But now as a Communication professional after working in three of India’s biggest media houses and being trained under two more equally big organisations I feel betrayed. Let me explain the reasons behind it.

a) **Academical Hypocrisy:** For example if someone wants to be a doctor, he/she studies medicine. This study is essential in his/her practice as a doctor. Same with other professions be it banking, law, engineering – the list goes on. We study Journalism as a Professional course. But unfortunately in this case the study is useless in the profession as it’s not being practiced. This ‘Academical Hypocrisy’ is doing no good to the students as well as the young media professionals.

b) **Media School to Mislead us:** This academical hypocrisy is there for a reason. We are afraid to accept that the way media functions is not ethical enough to teach young minds. So the false glorification is a kind of intellectual fraud. Just to make sure that this highly profitable industry of media schools is running well. Almost every news channel and most newspapers have their own media schools which

charge too much money to sell their fraud. Quoting 100 years old examples won't help in a professional course.

c) Internal Democracy is Dead: In India, the profession of communication does not have a single strong union of journalists who can represent even half of the media professionals. The situation is no different globally either. There is no internal democracy in media organisations. Yet that profession claims to be the 'Fourth Pillar of Democracy'.

d) Big buyer = Great liar: The question of ownership is deciding the functions of any media organisation. I have attended a call at 2 am in the night from my editor to drop the story about Panama Papers as one of the names was of a very big businessman who was also 21% shareholder in that company. We have seen globally that the position of ownership is ultimately the positioning of the media organisation.

After answering the question WHY let's understand WHAT is a Gandhi Model Of Journalism. The name Gandhi has a lot to do with this model. Mohandas Karamchand Gandhi needs no introduction. A politician, lawyer, saint (popularly known as Mahatma) freedom fighter and the real solder of truth. But apart from all this he had a career as a Journalist/Editor for more than four decades. We are talking about the Journalist Gandhi. Let me be very clear that it's not Gandhian Model of Journalism, it's Gandhi Model of Journalism. Even Gandhi was against using the term Gandhian Philosophy. We are not talking about 'the father of the nation'. We are talking about the editor of *Indian Opinion* and *Young India*. How he used the tool of journalism is lighting force for us to practice journalism. We understand journalism is more than talking politics and getting advertisement.

### **“Gandhi Model Of Journalism is for the Digital Age”**

In the digital age communication is easier and faster than ever. The power and sudden emergence of this data driven revolution has allowed every single individual (who has access) to be a communicator. Even our regular conversations are documented on social media platforms and so do the hatred, rumors and online crimes too. The responsibility of a communication professional is very vital now. One way traffic can't go on now. It's not fair either. Now both sides (Journalists and Public) have the tool. A communication professional is required for connecting the dots and keeping the news flow based on truth. This can only happen by democratizing the news. This model suggests inclusion of 'Citizen Journalists' in the content creation process in the most effective way.

Let's read what Gandhi said about Journalism:

"In the very first month of *Indian Opinion*, I realized that the sole aim of journalism should be service. The newspaper press is a great power, but just as an unchained torrent of water submerges whole countrysides and devastates crops, even so an uncontrolled pen serves but to destroy. If the control is from without, it proves more poisonous than want of control. It can be profitable only when exercised from within. If this line of reasoning is correct, how many of the journals in the world would stand the test ? But who would stop those that are useless ? And who should

be the judge ? The useful and the useless must, like good and evil generally, go on together, and man must make his choice." (*An Autobiography*, Navajivan p. 211).

The only kind of Journalism he wanted:

"What is really needed to make a democracy function is not the knowledge of facts, but right education. And the true function of journalism is to educate the public mind, not to stock the public mind with wanted and unwanted impressions. A journalist has, therefore, to use his discretion, as to what to report and when. As it is, the journalists are not content to stick to the facts alone. Journalism has become the art of 'intelligent anticipation of events'." (M K Gandhi, See Tendulkar: *Mahatma*, ed. 1953, p. 247).

Objectives of the Gandhi Model of Journalism:

- a) to provide news to all the sections of society in their own language
- b) to advocate their cause
- c) to provide the information of the events happening in India
- d) to contain contributions from competent writers, experts
- e) to cover all the aspects on social, moral, intellectual issues.

## Understanding the Gandhi Model of Communication

**Journalism:** Journalism is a tool which uses different media of communication to spread correct information, right knowledge and healthy entertainment. It is a medium to serve people. Our litmus test will be as suggested by Gandhi. Whatever we do we have to ensure that we are doing something for the last man in the queue. The objective of journalism is to educate with right knowledge, to entertain with good spirit and to develop rational thinking. This model does not see journalism as a hardcore profit-making business. Too much focus on politics is sign of bad journalism.

**Journalist:** We think of a journalist as a truth seeker with a sensitive mind. His job is not just to report to the organisation. His liability is for society first, the organisation second. If he discovers injustice, it must be told loud and bold but it is also his duty to follow the story till justice is done. His job is to develop rationality in the society he is working on.

**Journalism and Satyagraha:** Satyagraha is a well defined and practiced tool by Gandhi. Satyagraha — loosely translated as 'insistence on truth', 'loyalty to the truth' or 'holding onto truth'. This model includes the tools of Satyagraha in our basic principals. We do not need to redefine what satyagraha is. A journalist is a truth seeker and he cannot go against Satyagraha. Truth, love, compassion must be in his basic character.

**Public Journalism:** In the Digital Age journalism should not be one way traffic. Mobile and Internet is accessible to common people now. This is the tool of communication today. This model believes that if media reflect society, then society must reflect in the system of news making too. This model will aim to reach the public and prepare Citizen Journalists among them. They will be our Ground reporters. Their training is the duty of the organisation. A ratio of Citizen Journalist to Professional Journalist of at least 60:40 will prevail. This means that

any organisation which follows a Gandhi Model of Journalism cannot have more Professional Journalists than Citizen Journalists.

**News Cycle:** In the Indian independence movement Gandhi made the spinning wheel a tool of Satyagraha and self dependence. This model gives the same value to the Bicycle. In the Digital Age local is global. We believe news that we are covering should be in the reach of citizen journalists. This model firmly advocates the use of bicycles by our journalists. Any news which we are covering must be within the range of a bicycle ride from the reporter who is covering. Riding a bicycle for the story will add the sweat and honesty of the reporter. This will also make the Journalist more people and environment friendly.

**Professionalism and working Ethics:** We accept Journalism as a professional and artistic craft. It is the duty of the organisation to train professionals. Professionalism can be practiced in a peaceful and inspiring environment. We do not see a point of misbehavior at any workplace. It is not allowed in this system. You have to become a Gandhi to practice Gandhi's Model of Journalism.

We are starting **Champaran Online** with these programmes:

1. Our first and foremost goal is to **reach 100 villages** and use different communication methods to ensure these villages become 100% Open Defecation free on the 100th anniversary of the Champaran Satyagraha. This will be our tribute to Gandhi.
2. **Digital School:** We believe knowledge is useless if it is not shared. Digital World has made life easy. Digital School is a platform to teach our audiences digitally. We believe, transfer of knowledge is easier in this digital world. We will be educating our readers with Video lessons about everything they need to know first and foremost. Audio books and Digital lessons will be part of this.
3. **Public Journalism:** Every village we visit, we will make sure to choose our village correspondent. By the end of this journey we will have 100 Citizen Journalists with us. We will be training them also.
4. **Self Regulation:** A yearly online survey with our audience/reader about us will be done. This survey will include questions about our working ethics, relevance, image and usefulness to the public. This yearly exercise will tell us if we are moving in the right direction.

This is Gandhi Model Of Journalism. Gandhi is for all so is the Gandhi Model Of Journalism. Anyone in the world can decide to pursue journalism by this model. We need to restore the lost faith in journalism. There is no other way than the Gandhi way.

**Adarsh Shukla** hails from the land of Champaran where Gandhi's first Satyagraha in India was held. He has worked in radio as well as paper journalism and intends to work on the Gandhi Model of Journalism for the rest of his life.



# Inter-Faith and Peace Movements

## – A Call for Co-operation

*Brian Cooper*

*There can be no world peace without peace between the world's religions.*  
Professor Hans Kung, Catholic theologian [Parliament of World Religions]

*The peace of the world needs to be prayed for by the faiths of the world.*  
Dean Edward Carpenter of Westminster Abbey [Week of Prayer for World Peace]

These oft-quoted statements encapsulate what the appalling events of September 11, 2001 grimly proclaimed: the fundamentally symbiotic relationship between the pursuit of world peace and the role of religion. The dark side of this relationship, commonly given as rationale for rejection of faith, is evidenced by e.g. Reformation-era wars of religion and current Islamic Jihadist terrorism. The role of faith in helping create a more harmonious world, with Jesus of Nazareth's peace message, the life of Mahatma Gandhi and the Dalai Lama's global peace role cited in response, is less frequently declared. This imbalance in perception needs challenging.

After fifty years in peace and reconciliation activism, and two decades in inter-faith work, I have concluded this peace-religion nexus demands both recognition as the key contemporary geo-political reality – and common cause by activists in both spheres towards a peaceful global community. The Inter-Faith Movement and Peace Movement need to acknowledge they hold much in common, their aims overlap and their ultimate goal – however differently expressed – is creating a world of peace and human unity in rich diversity.

UK's modern-era Peace Movement, originating with Crimean War-era English Free Church witness and mass anti-militarist sympathy between two World Wars, re-kindled post-1945 with anti-A Bomb activism (Campaign for Nuclear Disarmament and World Disarmament Campaign). Eminent churchmen eg. Canon John Collins (Anglican), Dr. Donald Soper (Methodist) were among its leaders, but church establishments rarely committed. The Peace Movement (in UK now comprising some 50 national bodies and many local ones – (*Housmans Peace Diary 2018*)) strives to shift nations and the global community away from violence towards a war-free world by: opposing militarism, advocating diplomacy, dialogue, peaceful conflict prevention and reconciliation processes, and helping nurture a 'culture of peace'.



The Inter-Faith Movement, launched at Chicago 1893 World Parliament of Religions and established in UK with Religions of Empire Conference (London 1924) and World Congress of Faiths (London 1936), is now a richly faceted local, national and global endeavour. It promotes contacts and gatherings of individuals and communities from different faiths to advance mutual knowledge, understanding and enrichment and positive community relations – all helping create a more harmonious society and global family. This is in essence a peace-building mission – albeit not all inter-faith activists would use that term. For although expressed in different theologies and liturgical practices, the major faiths have the ‘quest for harmony’ at their core: harmony with Nature, among the human family, with the Divine. (This was clearly affirmed by eminent scholars from all major faiths at the 1970s-1980s inter-faith conferences hosted by the Russian Orthodox Church on ‘Saving the Sacred Gift of Life from Nuclear Catastrophe’.)

Such is spirituality-driven motivation for helping create a peaceful world. Faith can impel to political engagement for peace; humanitarian concern, moral revulsion against war and violence, a particular philosophical stance, and inspiration of peace leaders like Martin Luther King or Nelson Mandela, can all motivate for pro-peace activism; the overlap and parallels between the Peace and Inter-Faith Movements are readily evident. Common aspirations must impel the two movements to work together for common peace-oriented goals: respectful toleration and cooperation of different faiths, supportive communities, cessation of strife across the globe, peace with justice for all humanity. Consequently, the engagement of spiritual resources with political and social action is key to a hopeful future.

In my experience, one vital contribution the two movements can make is reflection together on current geo-political issues and global challenges. For over a decade, I have been engaged in such endeavour through Edinburgh Inter-Faith for Peace programme of Uniting for Peace. Sparked by events expressing inter-faith responses to 9/11 and the Iraq War, it has included public occasions on such topics as Is There a Clash of Civilisations ? (West versus Islam), World Faiths for World Peace, Religion and the Arab Spring, Understanding ISIS, Globalisation, Faith and Peace, and Faith, Peace and Global Politics in the Age of President Trump. With dialogue of Christian and Muslim scholars and clergy the core of some events – several have been held at Annandale Street Mosque, central Edinburgh – the series overall has also seen the widest range of world faiths represented (events open to those of all faiths and none). Attended by peace activists and members of different faith communities, these informative and often lively occasions are supported by Edinburgh's Peace & Justice Centre and Inter-Faith Association, Universal Peace Federation and other bodies, with Edinburgh University Centre for Theology and Public Issues (CTPI) sometimes involved.

These lecture-discussion events have been complemented by the Annual Inter-Faith Occasion for World Peace, exploring theological and current global issues in a context of prayer, readings, meditation and music from many faiths. Adventist, Baha'i, Buddhist, Christian, Hindu, Jewish, Mormon, Muslim, Unification, Unitarian and Zoroastrian traditions were all present over the years.

From the Dalai Lama urging abolition of nuclear weapons to Peace Movement calls for end to Shia-Sunni conflict, the overlap and complementarity of the two movements are readily evident. Acknowledging this must lead to common action towards a more harmonious world.

A Hindu prayer used at an Edinburgh event:

*We pray for a League of Saints and a United World. Though we may seem divided by race, creed, colour, class and political prejudices, still as children of the One God we are able in our souls to feel brotherhood and world unity. May we work for a world in which every nation will play a useful part."*

Paramahansa Yogananda

*Rev. Brian Cooper is Inter-Faith Secretary of Uniting for Peace.*

## **Contemplating Jerusalem & Galilee An Interfaith Tour November 9th to 19th 2018**

Combining interfaith engagement and prayerful encounter with Jews, Christians, Muslims, Baha'is in Israel and Palestine whilst visiting the holy sites of the faiths. This tour is designed to explore diverse realities of life in this amazing place with opportunities to share in prayer, reflection and worship every day, in different locations.

The itinerary is structured for a small group of up to 20 people.

BA daytime return flights, Heathrow to Israel. *Ensuite*, full board, accommodation in beautiful Tantur Ecumenical Institute, Jerusalem, and Kibbutz Ein Gev, Galilee; all internal transport, entry fees, guides and tips included (travel insurance needed).

Cost £2,495 pp double rooms, £200 single supplement.

For booking form and information contact Denise Moll on 01932 343614 or [denise.newleaf@phonecoop.coop](mailto:denise.newleaf@phonecoop.coop). Denise is a member of The Gandhi Foundation and making her first visit to the Holy Land ! Her friend, Dr Lynne Scholefield, has been many times and knows the area well.

# A Gathering of Faiths

2018 marks the 70<sup>th</sup> anniversary of the assassination of Gandhiji at 5.17 pm as he made his way to attend a multifaith prayer meeting. It was only fitting that this year's commemoration organised by the Gandhi Foundation should take the form of a rich gathering of different faiths, each offering sacred songs and dance from their own religious heritage. The result: a vibrant and at times poignant tapestry which

gave the audience a glimpse into cultures and beliefs from across the world, linked by the common thread of a commitment to peace and human values. The evening began with a short prayer and message sent by Reverend Nagase, the resident monk at the London Peace Pagoda, whose teacher had spent time with Gandhiji at his ashram, and whose own life has been strongly influenced by his ideals. There followed a succession of amazingly talented musicians and singers representing the world's major faiths: Baha'i,



Christianity, Hinduism, Islam, Jainism, Judaism, Sufism as well as individual spiritual offerings. What was most striking was the depth of their devotion and the surprising similarity of musical tone, stretching as it did from Western Europe through the Middle East, Syria, Iran, Turkey, Palestine and on to India, using traditional instruments not normally heard in the UK, such as the Qawwali and Eastern lute. The event was hosted by the Bhavan, Indian Cultural Centre, in West London who offered a selection of their own talented dancers and musicians. An evening to remember and which everyone will be able to share as a recording was made (download details to follow). Huge thanks to all who took part, especially to Mark Hoda, Chair of the Gandhi Foundation, whose hard work made it possible.

*Jane Sill*





Photos by Joanne Topper – p16 Laura Topper & Jason Salmon  
 Above: TL - Julia Katarina, TR - Ali Arson of Alevi Federation, C - Radhika Prabhu,  
 BL - Bassel Saleh, Mohammed Saleh, Wahlid from Syria, BR - member of Baha'i Choir

## **Guyanese-Canadian initiates Gandhi scholarship at McMaster University**

*Deanna Tigani*

History will record 2017 as the year when Canada celebrated its 150th anniversary as a nation but for McMaster University ([www.mcmaster.ca](http://www.mcmaster.ca)) located in Hamilton Ontario it will also be the year when the first Mahatma Gandhi Scholarship was established in the Province. "There is need for many more" says the initiator Ramnarine Sahadeo ([ramjihindu@rogers.com](mailto:ramjihindu@rogers.com)). Sahadeo was born on island of Leguan, Guyana, and has met too many who know little or nothing about the man who has changed the world. Sahadeo's initial endowment will finance the scholarship for a few years but he wants other admirers of the Mahatma to have an opportunity to contribute in order to make it a lifetime award. Since his retirement after 34 years of active law practice, Sahadeo has researched, written, and lectured about the life of Gandhi. He has written numerous articles on the great soul and also a book entitled *Mohandas K. Gandhi, Thoughts, Words, Deeds*. However, it was his edited copy of the Bhagavad-Gita with quotes, comments and translation by Gandhi, now available on a blog at Gandhitopia.org that impressed Professor Rama Singh ([singh@mcmaster.ca](mailto:singh@mcmaster.ca)) and the suggestion of a scholarship quickly became reality. Rama Singh conceived the idea of The Mahatma Gandhi Lectures on Nonviolence and was also at the helm of the Annual Gandhi Peace Festival since its inception 25 years ago. Sahadeo has no previous relationship with the University but was attracted to a community that displayed a rare cooperation between the City of Hamilton, the Humanities Faculty of the University and the India-Canada society. More co-sponsors join each year to an event that attracts lecturers and participants globally.

The University itself has students and staff from Guyana and the Caribbean many of whom are successful in medicine, business and science and has constantly improved its global standings. This year it was ranked 66th in the world and 3rd in Canada by the Shanghai Jiao Tong Academic Ranking of World Universities.

Sahadeo hopes that the scholarship will encourage research, reward excellence and help to spread the message of peace in a world that constantly seems to be on the brink of internecine conflict. While he is always appreciative of the opportunities offered to him and so many others in his adopted country he has never forgotten his native Guyana and hopes one day that similar efforts to promote the lifestyle and universal principles practiced by the Mahatma will find more consistent and widespread support. Quite apart from the spiritual growth that can be experienced, it is also a way of reducing the excessive burdens on health, legal and social services in countries which can least afford them. More importantly the proud son of Eastern Leguan, who still longs for village life and the cultural values he inculcated as a child hopes that together we can prove Einstein wrong by ensuring that the day will never come when future generations may not believe that this soldier of peace was flesh and blood and actually walked this earth.

"Sahadeo is a rare individual", comments Rama Singh, "as unlike the first generation Indo-Canadians who tend to be mired in Gandhi-India-Pakistan controversy, this son of Guyana has a long vision and can separate the chaffs from



the kernels. His initiative was admired by Hamilton Community and I am sure his Guyanese friends would be proud of him”.

- Online donations can be made here: <https://tinyurl.com/yboqglol>  
Contact Deanna Tigani at (905) 525-9140 ext. 26505 or email at [tigani@mcmaster.ca](mailto:tigani@mcmaster.ca). Please visit [www.humanities.mcmaster.ca/gandhi](http://www.humanities.mcmaster.ca/gandhi)

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## The Genocide of the Ignored Rohingya

Restless Beings launched their research report at the UK Parliament titled *The Genocide of The Ignored Rohingya*. Detailing 96 testimonies, the report makes key recommendations to the UK and Bangladesh Governments as well as international aid agencies. The report calls on the British Government to press the United Nations Security Council to make a referral to the International Criminal Court for Crimes Against Humanity and Genocide.

There were more than 40 attendees at the Thatcher Room in Portcullis House on 7 February with a number of MPs, academics and NGOs in attendance. The event was hosted by Anne Main MP for St Albans who herself has visited the Rohingya who fled to Bangladesh in September 2017.

At the launch, authors of the report, Mabrur Ahmed, Dilraj Tiwana and Rahima Begum called on aid agencies to pay particular attention to post traumatic disorder sufferers and to pregnant mothers. The report has found that more than 10% of those interviewed showed obvious symptoms of PTSD and 80% of pregnant women interviewed belonged to households which had received no medical support. The authors also called on aid agencies to refer to the almost 700,000 Rohingya who have arrived since last August as Genocide suffers rather than refugees.

On Genocide, Mabrur Ahmed, Director of Restless Beings and author of the report said “It is quite clear that in accordance with the UN Genocide Convention 1951 and its definition of genocide, that the Rohingya who have fled to Bangladesh are undoubtedly facing a genocide”. Citing data collected from the extensive research, he continued to say “The data collected from interviews for this report shows that there has been a concerted effort to kill members of the Rohingya community, cause serious bodily and mental harm, inflict unmentionable destruction on the community, maintain an agenda of sexual gender based violence, and impose immeasurable cruelty towards children by the Burmese forces”.

The 48 page report recommends that all Governments recognise the plight of the Rohingya as Genocide as all conditions laid out by the UN Genocide Convention have been met. Furthermore, it recommends that Governments therefore make request through the UN Security Council to refer Min Aung Hlaing, the Burmese Military Chief, to the ICC for Genocide and Crimes Against Humanity. It goes on to

also recommend further Governmental pressure towards the Aung San Suu Kyi civilian Burmese Government to repeal the 1982 Citizenship Law which rules the Rohingya as stateless and not Burmese.

Rahima Begum, Director of Restless Beings and author of the report detailed a number of interviews with Rohingya arrivals. Speaking on the repatriation of the Rohingya, she said, “There are still large numbers of Rohingya not receiving adequate medical support. Security is a huge concern and traffickers have been reported in the area. The heartbreaking testimonies of the Rohingya can be heard from young to old and recount harrowing atrocities and crimes committed by the Burmese military against them”.

The report goes on to recommend that aid agencies make provisions for mental health assessment and wellness, maternal health care and camp security. “NGOs are urged to continue their efforts in the camps; a significant percentage of those interviewed had still not received adequate shelter. NGOs play a vital role in the trafficking equation – unless adequate provisions are made available, the Rohingya in their desperation will turn to voluntarily being trafficked” said Dilraj Tiwana, Restless Beings research and co-author.

The report has now been delivered to every UK Member of Parliament and the Restless Beings team will also be launching their report in Dhaka, Bangladesh in the coming days. Follow up activities and research will continue in the coming weeks and months.

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## **Global Inequality Is on the Rise – but at Vastly Different Rates across the World**

*Antonio Savoia*

Inequality is rising almost everywhere across the world – that’s the clear finding of the first ever [World Inequality Report](#). In particular, it has grown fastest in Russia, India and China – places where this was long suspected but there was little accurate data to paint a reliable picture.

Until now, it was actually very difficult to compare inequality in different regions of the world because of sparse or inconsistent data, which lacked credibility. But, attempting to overcome this gap, the new World Inequality Report is built on data collection work carried out by more than a hundred researchers located across every continent and contributing to the [World Wealth and Income Database](#).

Europe is the least unequal region of the world, having experienced a milder increase in inequality. At the bottom half of the table are Sub-Saharan Africa, Brazil and India, with the Middle East as the most unequal region.

Since 1980, the report shows that there has been rising inequality occurring at different speeds in most parts of the world. This is measured by the top 10% share of income distribution – how much of the nation’s income the top 10% of earners hold.

Places where inequality has remained stable are those where it was already at very high levels. In line with this trend, we observe that the Middle East is perhaps the most unequal region, where the top 10% of income earners have consistently captured over 60% of the nation’s income.

## **Inequality is always a concern**

Even in Europe, where it is less pronounced, equality always raises ethical concerns. For example, in Western Europe, many do not receive a real living wage, despite working hard, [often in full-time employment](#). Plus, the data shows that the top 10% of earners in Europe as a whole still hold 37% of the total national income in 2016.

Rising income inequality should be focal to public debate because it is also a factor which motivates human behaviour. It affects how we consume, save and invest. For many, it determines whether one can access the credit market [or a good school for our children](#)

This, in turn, may affect economic growth, raising the question of whether it is [economically efficient to have unequal societies](#).

Going into the details of what drives the rise in income inequality, the report shows that unequal ownership of national wealth is an important force. National wealth can be either publicly owned (for example, the value of schools, hospitals and public infrastructure) or privately owned (the value of private assets).

Since 1980, very large transfers of public to private wealth occurred in nearly all countries, whether rich or emerging. While national wealth has substantially increased, public wealth is now negative or close to zero in rich countries. In particular, the UK and the US are countries with the lowest levels of public capital.

Arguably, this limits the ability of governments to tackle inequality. Certainly, it has important implications for wealth inequality among citizens. It also indicates that national policies shaping ownership of capital have been a major factor contributing to the rise of inequality since 1980.

## **Inequality in the developing world**

Resource rich economies are [traditionally considered](#) to be prone to conflict or more authoritarian in terms of how they are governed. What this new report tells us is that some resource rich economies, such as “oil economies”, are also extremely unequal. This was often suspected because natural resources are often concentrated in the hands of a minority. Until this report, however, there was no clear evidence.

The World Inequality Report appears to show us that the Middle East region may be even more unequal than Central and South America, which have long been held up as [some of the most unequal places on Earth](#).

Another significant finding is that countries at similar stages of development have seen different patterns of rising inequality. This suggests that national policies and institutions can make the difference. The trajectories of three major emerging economies are illustrative. Russia has an abrupt increase, China a moderate pace and India a gradual one.

The comparison between Europe and the US provides an even more striking example – Western Europe remains the place with the lowest concentration of national income among the top 10% of earners.

Compared with the US, the divergence in inequality has been spectacular. While the top 1% income share was close to 10% in both regions in 1980, it rose only slightly to 12% in 2016 in Western Europe, while it shot up to 20% in the US. This might help explain the rise in populism. Those left behind grow impatient when they do not see any tangible improvement (or even a worsening) [in their living conditions](#).

It is not just important to reduce inequality to make society more fair. Equal societies are associated [with other important outcomes](#). As well as political and social stability, education, crime and financial stability may all suffer [when inequality is high](#).

With this new data at our fingertips, we can now act to learn from the policies of more equal regions and implement them to reduce inequality across the world.

[Antonio Savoia](#) – Lecturer in Development Economics, University of Manchester

This article appeared on **Transcend Media Service** on 18 December 2017

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## Gene Sharp

21 January 1928 - 28 January 2018

Gene Sharp, pioneering scholar and advocate of nonviolent action, has died in Boston, Massachusetts, at the age of 90.

As a young man he refused to be conscripted for service in the Korean War and was sentenced to nine months imprisonment. Prior to this he had studied at the University of Ohio and his MA thesis was titled *Nonviolence: A Sociological Study*, an indication of what his life's work would be. While working in a variety of jobs such as labourer and gardener and secretary to A J Muste, the foremost American pacifist, he made a study of three of Gandhi's satyagrahas – the peasants' campaign in Champaran which was Gandhi's first

in India; his Salt satyagraha for Indian independence; and his last fast in Delhi in 1948 against communal violence. These were published as *Gandhi Wields the Weapon of Moral Power*. The word 'power' in the title is significant for Sharp was later to emphasise the power of the people in withholding consent from those wielding power as the most important feature of nonviolent action.

In 1955 Sharp was invited to Britain to become Assistant Editor of Peace News and stayed till 1958. He also established links with the Institute for Social Research in Oslo. In 1965, he became a research associate at the Center for International Affairs at Harvard University, a position he held for nearly 30 years. He was also professor of political science and sociology at the University of Massachusetts-Dartmouth. In 1968 he was awarded a DPhil from Oxford University.

One of the most important works emerging from his research was published in 1973 as *The Politics of Nonviolent Action*. This was in three volumes : 1. Power and Struggle, 2. The Methods of Nonviolent Action, 3. The Dynamics of Nonviolent Action. This displayed a thoroughly systematic approach, eg in the 'Methods' he identified 198 types of action. By this time Sharp's philosophical position was less apparently Gandhian than it had been when in his 20s. He had wanted a presentation less obviously rooted in Indian culture and using Hindu language; also less based on Gandhi's belief of suffering as a means of conversion. He wanted a more explicitly universal and pragmatic nonviolence.

In 1983 Sharp founded The Albert Einstein Institution to carry forward his ideas (Einstein had supported his stand as a CO). However this was no grand well-funded establishment but mostly himself working from home with an assistant. The Institution now operates from an office in Boston with Jamila Raqib as Executive Director and a small staff. Over the years Sharp's ideas spread, not only through his writings but by meeting and lecturing interested people and groups including military officers and politicians around the world. His ideas have attracted pro-democracy and resistance groups in the Baltic states, Serbia, Burma, Egypt, Palestine, Hong Kong and elsewhere. His ideas were partly responsible for the Arab Spring beginning in Tunisia in 2011. His writings have been translated into dozens of languages and he was nominated for the Nobel Peace Prize several times and received other awards including the Right Livelihood Award in 2012.

In 2011 a documentary film on Sharp and nonviolent struggle called *How to Start a Revolution* was made by Ruaridh Arrow which won awards at film festivals. Arrow has since then completed the authorised biography of Sharp which is due to be released later this year.

Gene Sharp never married and had no children but he did leave an outstanding legacy in the field of nonviolence studies.

*George Paxton*



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The Foundation exists to spread knowledge and understanding of the life and work of Mohandas K Gandhi (1869-1948). Our most important aim is to demonstrate the continuing relevance of his insights and actions for all of us.



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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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