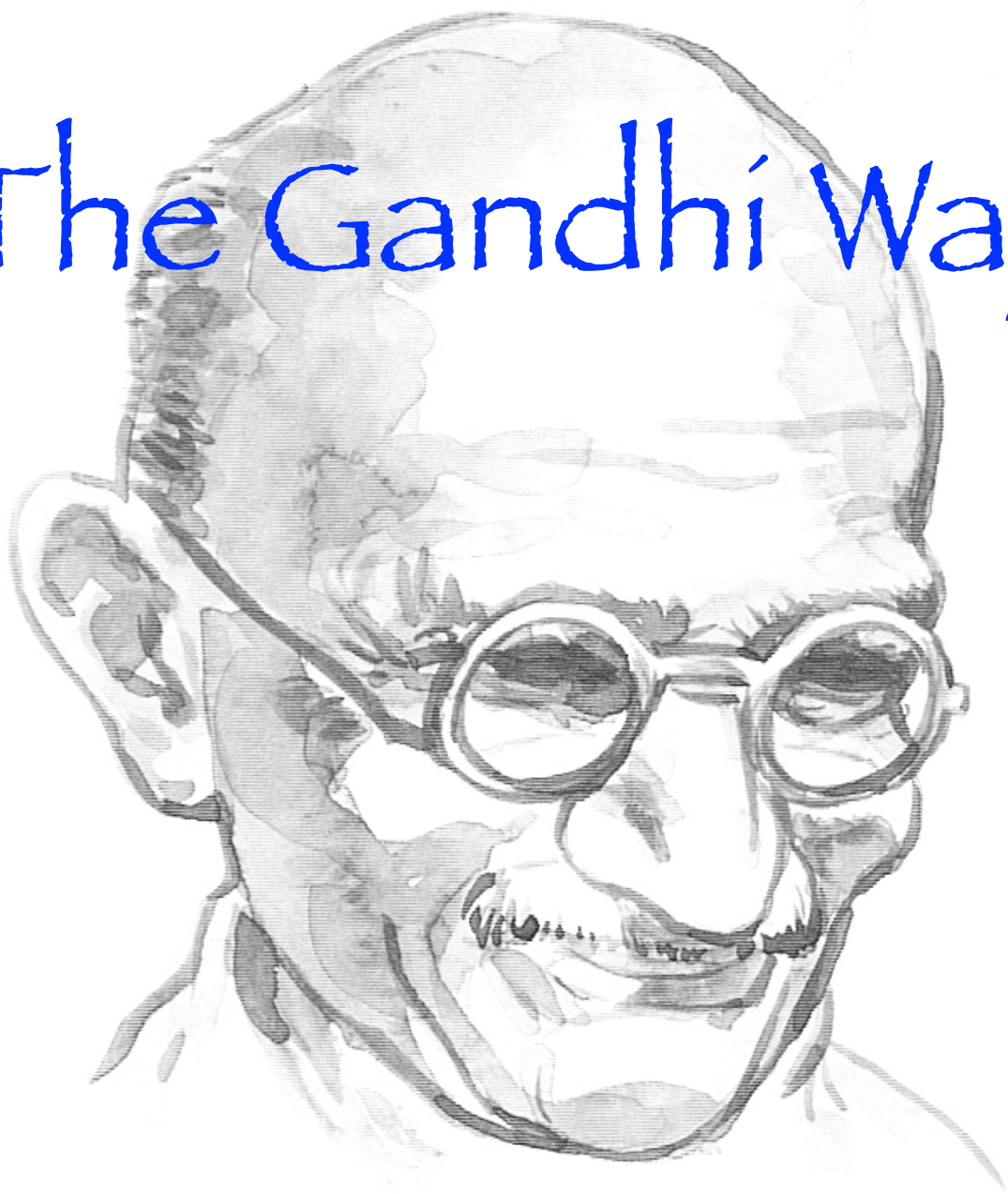


The Gandhi Way



Newsletter of the Gandhi Foundation

No.153 Autumn 2022

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Gandhi Foundation AGM

Saturday 17 September 2022 online at 3pm

There will be a short business meeting followed by a presentation by Jo Salter of Khadi London who promote the development of textiles using Natural Fibres

Join Zoom Meeting

<https://us02web.zoom.us/j/82833499872?pwd=UTA4V3RGY0JMcmNvMStOMFZVeIFCZz09>

Meeting ID: 828 3349 9872

Passcode: 014468

The Khadi Exhibition on 1 October at Kingsley Hall has been cancelled

GF Annual Lecture 2022

Thursday 27 October 5 - 7pm

in the House of Lords (Committee Room 2A)

Dr Alexandre Christoyannopoulos

***Peacefully preventing and stopping war:
some challenges to conventional wisdom***

The meeting will be chaired by Lord Navnit Dholakia

Please register here for in person attendance:

<https://www.eventbrite.com/e/gandhi-foundation-annual-lecture-2022-tickets-398784062867> More details on page 20

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Sarojini Naidu on Gandhi

Sarojini Naidu played a prominent role in the Indian Independence Movement and took part in the Salt Satyagraha as well as accompanying Gandhi to London for the 1931 Round Table Conference. She was well known as a poet and also entered Government when India achieved independence. She composed these words a few months before Gandhi's assassination.



With Christ he shares the great gospel that love is the fulfilling of the law. With the great Muhammad he shares the gospel of brotherhood of man, equality of man and oneness of man. With Lord Buddha he shares the great evangel that the duty of life is not self-seeking but to seek the truth, no matter at what sacrifice. With the great poets of the world, he shares the ecstasy of the vision that the future of man is great, that the future of man can never be destroyed, that all sin will destroy itself, but that love and humanity, must endure, grow and reach the stars. Therefore, today, a broken world ruined by wars and hatred, a broken world seeking for a new civilisation honours the name of Mahatma Gandhi.

In himself, he is nothing. There are men of learning, greater than his, and there are men of wealth and power, and men of fame, but who is there that combines in one frail body the supreme qualities of virtue enshrined in him: courage indomitable, faith invincible, and compassion that embraces the entire world? This transcendental love of humanity that recognises no limitations of race, no barriers of country but gives to all, like a shining sun, the same abundance of love, understanding and service. Every day – today and yesterday and tomorrow – every day is the same story of the miracle of Gandhi in our own age.

Who said that the age of miracles is past? How should the age of miracles be past while there is a such superb example of embodied miracle in our midst? He was born like other men, he will die like other men, but unlike them he will live through the beautiful gospel he has enunciated, that hatred cannot be conquered by hatred, the sword cannot be conquered by the sword, that power cannot be exploited over the weak and the fallen, that the gospel of nonviolence which is the most dynamic and the most creative gospel of power in the world, is the only true foundation of a new civilisation, yet to be built.

The above is from the Introduction to *The Moral and Political Writings of Mahatma Gandhi* Volume 1 by Raghavan Iyer (OUP 1986)

Dental Project in Sierra Leone

The Gandhi Foundation made a charitable donation to a dental project being set-up in Sierra Leone.

Sohair & Omar Hayat are Friends of the GF (Omar is a Trustee) and went to Sierra Leone in April 2022. Sohair is a dentist and a certified trainer and works for a practice in London, which started a small dental charity (Smile Again Dentistry) to provide dental procedures in Sierra Leone (SL). SL was chosen as it is one of the poorest countries in the world and there are virtually no dental facilities accessible to the rural population, resulting in people developing chronic infections, significantly impacting their health and livelihood. These chronic infections can be prevented through early basic intervention. We aim to precisely do this so that minor problems can be resolved before chronic conditions develop.

The team were able to establish two local urgent dental care and training centre for the population and continued training three locals in dental procedures. These trainees are being certified by the medical board in SL and are already providing some dental care to the local population. They are in touch with the team, now back in the UK, to further their training. This has the benefit of developing longer-term locally sourced dental treatment and giving the trainees an income stream to continue the clinics.

The ambition for the project is to replicate the 2 clinics, now set-up, in other towns, so that dental hygiene clinics are available to most of the rural poor. A further aim of the project is to perform out-reach programs in schools, via the local clinics, so that dental problems can be remedied before chronic problems develop and also to teach basic oral hygiene techniques. This is a project that will take several years to complete.

All the UK dentists involved in this charity provided their expertise free of charge, and all expenses associated with personal travel and living were also paid for by the dentists. Charity donation money was only used to directly assist the local population through supply of equipment and drugs.

We hope the Gandhi Foundation and Friends will continue to support this project and one day be able to see basic dental clinics available to all the rural poor in Sierra Leone.

Donations can be given by cheque to 'The Gandhi Foundation' sent to the editor at G Paxton, 2/1, 87 Barrington Drive, Glasgow G4 9ES, or the website below –

https://www.gofundme.com/f/urgent-dental-care-training-clinic?utm_source=customer&utm_medium=copy_link_all&utm_campaign=m_pd+share-sheet



Teaching trainees



Taking patient records



Trainees operating clinic





Sohair Hayat at hospital



Daily river crossing



Clinic on island

Patients have given permission for their pictures to be shown to raise awareness and increase the help that is currently being afforded. Nevertheless, we have hidden their identity.

The Origins of the Milton Keynes Peace Pagoda

NA MU MYO HO REN GE KYO

Following the Great Fire of Chicago in 1871, the reconstruction plans for the city by the famous American architect Frank Lloyd Wright and others envisaged a new garden city. Lloyd Wright, in particular, was influenced by John Ruskin and gave direction to the plans for a garden city.

The British citizen Ebenezer Howard, working in America, was inspired by the redevelopment of Chicago along the lines of a garden city, and wrote a book on new city planning titled *To-morrow: Peaceful Path to Real Reform*. In it, Howard used the following quotation from John Ruskin's *Unto This Last* as an epigraph:

No scene is continually and untiringly loved, but one rich by joyful human labour; smooth in field; fair in garden; full in orchard; trim, sweet and frequent in homestead; ringing with voices of vivid existence. No air is sweet that is silent; it is only sweet when full of low currents of under sound – triplets of birds, and murmur and chirp of insects, and deep-toned words of men, and wayward trebles of childhood. As the art of life is learned, it will be found at last that all lovely things are also necessary – the wild flower by the wayside, as well as the tended corn; and the wild birds and creatures of the forest, as well as the tended cattle; because man doth not live by bread only, but also by the desert manna; by every wondrous word and unknowable work of God.



England saw the development of many garden cities, including Letchworth, Welwyn and others.

On 25 Feb. 1978, the inauguration of the Sri Pada Peace Pagoda in Sri Lanka was attended by a British architect, Tom Hancock. Returning to England, Hancock was inspired to establish a Peace Pagoda in the new city of Milton Keynes. On 21 Sept. 1980, led by the Founder-Preceptor of the Nipponzan Myohoji Buddhist Order, The Most Venerable Nichidatsu Fujii, the Milton Keynes Peace Pagoda was inaugurated. (Photo of pagoda by Indigo)

It was the first Peace Pagoda in the Western Hemisphere.

Bhikkhu Gyoro Nagase, London Peace Pagoda

Further Notices

An Appeal – one way of increasing the number of **Friends of The GF** is through distributing our **introductory leaflet**. If you are able to distribute any quantity of these – from one upwards! – ask the editor (contacts on back cover).

Email addresses – if you have an email address which the GF does not have but you would like to be notified of events between issues of *The Gandhi Way* please send a request to be added to this list: gpaxton@phonecoop.coop

It is also possible to receive the newsletter by email attachment rather than in paper form. If you wish this please contact the editor as above.

A beautifully produced **Memorial Booklet to John Rowley** can be obtained from the GF. Send your request to the Editor of *The Gandhi Way* with your postal address.

UK Asian Film Festival – this is an annual 10 day film festival which screens South Asian films nation wide. *Tongues on Fire* is a not-for-profit organisation run by volunteers which will celebrate 25 years in 2023. It has recently been showing the film **Ahimsa**, a documentary on Gandhi and nonviolence which has been highly praised. See review on page 10.

Website at www.ukaff.com

Reviews

The National Theatre in London staged a play 'The Father and the Assassin' during the months of May and June 2022 in the Olivier theatre.



The play is written by Anupama Chandrasekhar, an Indian playwright and screenwriter based in Chennai. Her work has been seen in India, Europe and North America. She became the first International Playwright-in-Residence at the National Theatre Studio. Anupama Chandrasekhar, the director Indhu Rubasingham and set designer Rajha Shakiry have created a play that will leave a deep impression on many minds.

The title raised a question in some people's minds. Father? Whose father? Who was the assassin? What was the motivation behind that assassination? Those who had some information felt that the life and work of Gandhi is known globally and his assassination is discussed in every corner of the world; but we hardly know about the assassin and his motives except that he was a radical Hindu. So, quite a number of viewers were eager to discover the other side of the coin.

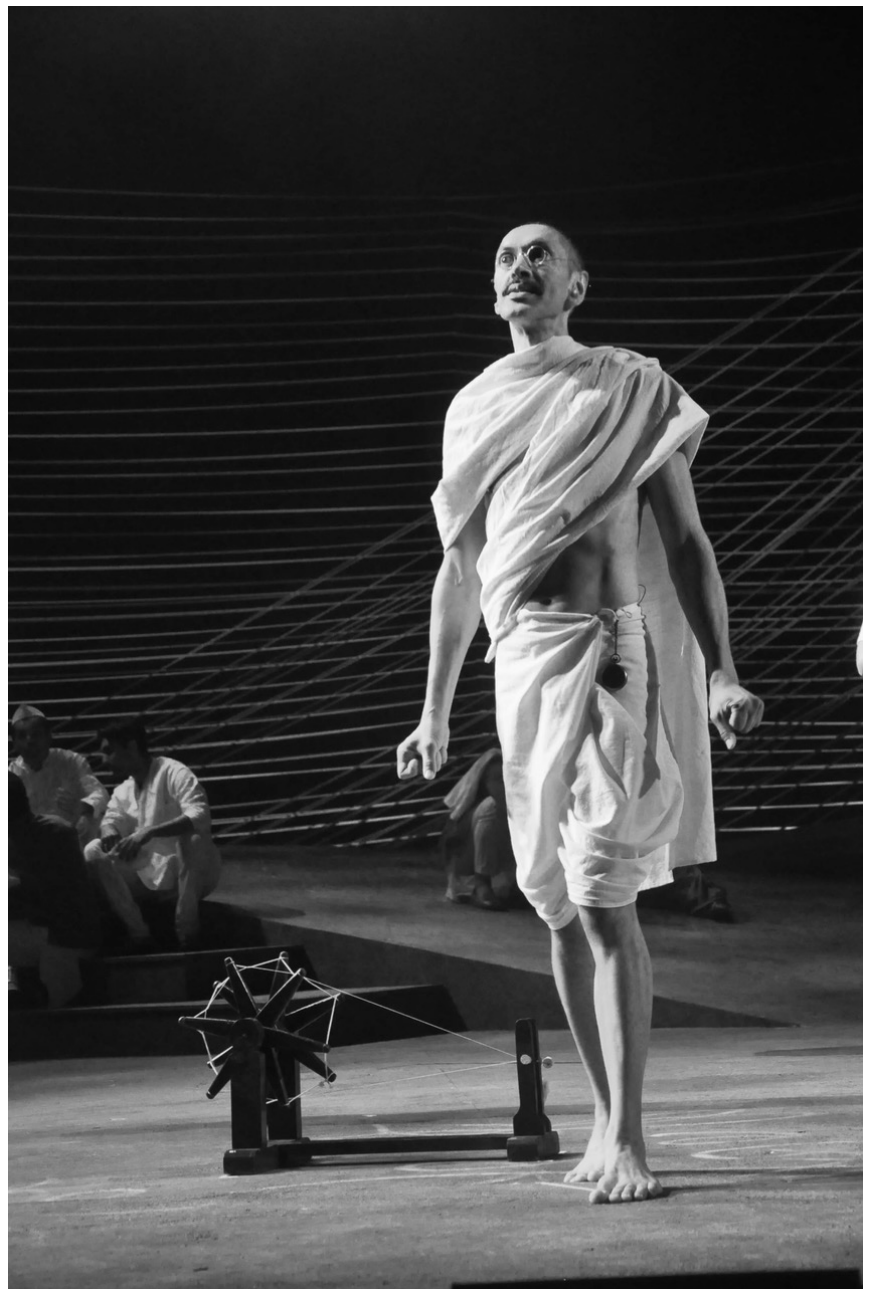
The play begins with the assassin Godse's monologue. He explained why he committed such a crime. He also challenged the audience by saying, "At the end of this play, you will erect my statues and even worship me." Perhaps that line indicates the present situation in India and to certain extent other parts of the world too.

This is a story of Godse from his birth to the day of his execution. Gandhi's entry into Indian politics, his struggles for independence and earning fame as Father of the Nation intersects the tumultuous life of Godse. Balance was kept between the truth, history and fiction regarding British rule, India's independence movement and the assassin's life story, yet through the

dialogues between the national leaders Nehru, Sardar Patel, Jinnah, and Godse himself the history is narrated.

As a young boy Godse was attracted by Gandhi's movement and he joined the non-cooperation movement in 1920. But he became a devout follower of Vinayak Savarkar after passing many hurdles in proving his loyalty to Savarkar's organisation and his capability to execute planned actions. The purpose of the play is to take the audience on a journey of Godse's life from a boy raised as a girl due to his parents' superstitions, lacking self worth as a teenager and angry young man who failed to belong to any occupational or political group. At that point he finds his place in the plot to remove Gandhi from his dominant position in the eyes of most Indians in order to establish a Hindu nation.

It is well known that Gandhi did not have time to communicate with his assassin, but near the end of the play there is a long dialogue between the assassin and the one who was assassinated. Perhaps the playwright wanted the audience to imagine what if that dialogue did take place. The audience is drawn into an expression of raw emotions from both main characters: Gandhi pleading for Godse to engage in conversation, to try to understand what he stands for and control his hatred; while Godse, raging in anger, explaining how Gandhi is making him feel belittled by displaying his virtues in such a nonviolent manner. At the end, Godse tries to convince the audience that he has done the world a favour by killing Gandhi since he diluted the Hindu religion by reading the Bible, the Quran and the Bhagvad Geeta and by favouring Muslims in India.



Paul Bazely as Gandhi

His argument of giving Gandhi a death fit for a Mahatma, for otherwise he would have died as a crippled old man, might have convinced some viewers.

The costumes and stage props were provided by the UK based organisation 'Where Does It Come From', and 'Khadi London' in collaboration with various Khadi producing institutions in India. The impact of simple and appropriate costumes, especially created woven landscape together with the actor playing Gandhi spinning the big wheel was very effective. Considerable time and effort was spent on the lighting, make-up and sound effects. Each and every character's acting was phenomenal. Three outstanding roles were that of Vimla, Godse and Gandhi. Godse's outbursts while talking to his parents and Gandhi, and the sight of old Gandhi's bent shadow with his stick and alone, would bring tears to anyone who has humanity left in their heart.

The playwright Anupama Chandrasekhar seems to have left the decision to the audience whether to justify Godse's act of assassination of one of the world's most iconic persons because of his troubled childhood and series of events leading to his radicalisation or to conclude that no matter what happened in his personal life, his perception of Gandhi's ideologies and actions were mis-conceived and therefore his act of killing the Mahatma cannot be justified.

After the applause died down, a thin line of hope lingered in the air; a wish that people all over the world would understand what destructive effect radicalisation can have on not only an individual, but on a group of people, on a nation and in fact on the whole world.

The last words of Gandhi, "Hey Rama", did not ring in the theatre, perhaps drowned in the three thunderous booms of the bullets.

Asha Buch

For more information on organisations working towards creating equal and just society here are some links to follow.

Metta Centre for Nonviolence based in the USA

<https://www.mettacenter.org>

Three organisations based in the UK

<https://khadi.london>

<https://wheredoesitcomefrom.co.uk>

<https://actionvillageindia.org.uk>

Organisations in India

<https://moralfibre-fabrics.com>

<https://www.khamir.org>

<https://udyogbharti.org>

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**How God Becomes Real**, T M Luhrmann, Princeton University Press, £25.00 ISBN: 978-0-691-16446-5.

The voice impelling St. Francis to rebuild the Church, and young Bernadette's visions of the Virgin Mary, were extra-normal faith experiences within Roman Catholic culture; not dissimilar occurrences are recorded across other religious traditions. Further, countless reports of blissful "oneness with the Divine (or universe)" experiences are attested as intensely real, across the religious spectrum. Faithful devotees of church, mosque or temple, see such events as faith-affirming rarities, not the norm. They know the hallowed means to seek encounter with the Divine is regular devotional practice: by prayer, worship and other spiritually-directed actions they believe and expect the Divine will 'speak' to them.

This realm of human experience of 'the Other' is fascinatingly examined by US anthropologist and psychologist Tanya M. Luhrmann of Stanford University. She explored "why religious practices are more powerful than religious beliefs", by research among US, African and Indian evangelicals, Afro-American Catholics, Santeria initiates, occult devotees in London and other groups. She concludes none behave as if God or spirits exist objectively, but rather their 'presence' depends on regular collective faith practices in special places, often deemed sacred. (Yet she omits to consider how cathedrals, temples and other dedicated spiritual environments evoke awe and wonder, offering "glimpses of the Divine".) Believers construct "faith frames" to handle the disconnect between visible world realities and invisible spiritual realms: worship and beliefs ground people's faith identities.

Language and spiritually-informed imagination are significant, eg. "walking with God" discourse at Horizon Christian Fellowship, southern California, and "mental images" at Vineyard Church Fellowship, Chicago. At both, and in charismatic evangelicalism generally, God is 'known' as 'present' through the Bible, via significant texts and passages.

Cultural context matters: evangelicals in secular America find God 'speaking' to them more difficult than their Ghanaian counterparts: even modernising Africa retains deep sense of "the spiritual forces that permeate the material world" (p.87). Research in Chennai convinced the author that Asian faith experience is much closer to the African than American. Yet "knowing God", "hearing God's voice", "sensing the Divine" and similar summaries of intimations of the Holy, appear a universal faith reality, experienced in the "in-between" – that domain between the conscious mind and everyday world. This confirms that while the author concludes worshippers make great efforts "to create a world in which invisible others can become intensely present", such 'others' – God, however defined – have an uncanny habit of breaking into everyday reality as "Beyond in the midst", as a sudden unexpected presence, an intimation of eternity, a moment of transcendent joy.

This insightful, challenging study, to be commended for its richly researched scholarship, throws fascinating light on how people fashion and express their faith practice and experience. However, it omits to address such deep questions as what impels believers to sacrifice themselves *in extremis*, and whether mystical experiences ‘prove’ the existence of the Divine reality.

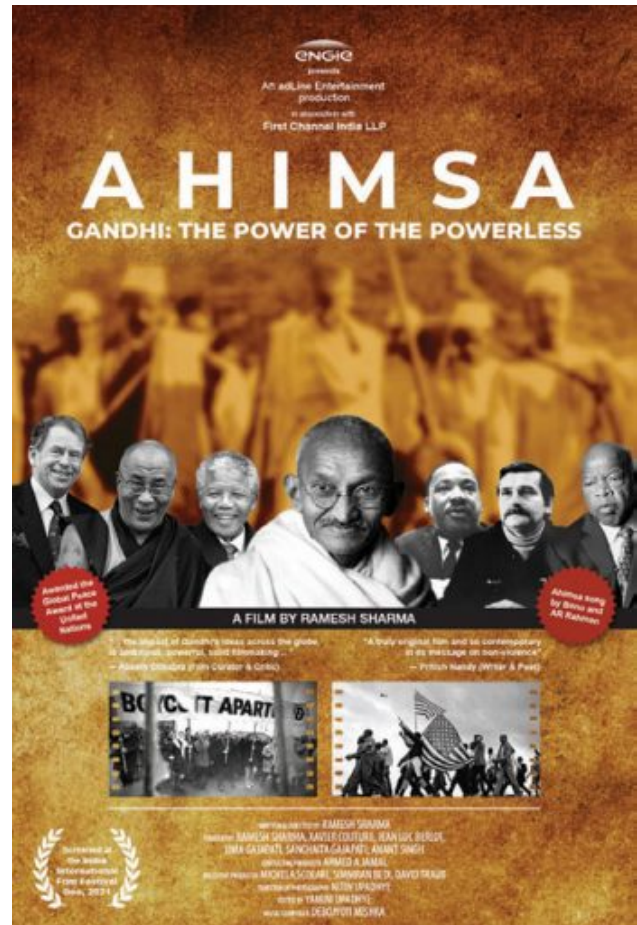
*Rev Brian Cooper, Inter-Faith Secretary, Uniting for Peace*

**Ahimsa** Film written, produced and directed by Ramesh Sharma.

A powerful, beautifully crafted film, containing live footage of Gandhi Ji juxtaposed with footage of some of the many leaders and movements he inspired such as Martin Luther King Jr, the Civil Rights Movement in the USA, the Solidarity campaign in Poland, the Velvet Revolution in Czechoslovakia and the anti-apartheid struggle in South Africa, spearheaded by Nelson Mandela. In this way, the film explores the power of nonviolence and how it remains ever more relevant today. The film is interspersed with dialogue clips from respected scholars, biographers and members of Mahatma Gandhi's family including his granddaughter and grandson, as well as well known figures such as HH Dalai Lama, former Polish President Lech Walesa, US Civil Rights activists such as Congressman John Lewis and Rev James Lawson. Interspersed are inspirational songs and rare archival footage and photographs. The result: a compelling and inspirational film which brings the nonviolent message of Gandhi Ji as a means of enacting social change and fighting injustice to a 21st century audience. As many remarked after the inaugural showing in June, the film should be widely available and shown in schools and colleges as part of the national curriculum. Highly recommended.

<https://www.rameshfilms.com/ahimsa.php>

As Martin Luther King Jr says in the film, “The choice is no longer between violence and non-violence. It is between non-violence and non-existence”.



## **Godric Bader 1923-2022**

Godric Bader, Life President of the Scott Bader Commonwealth and a Patron of the Gandhi Foundation, died at his home at Felmersham on 7 July 2022.

Godric's father, Ernest, came from Switzerland to London to work in 1912. He met Dora Scott whom he married and then took British citizenship. He became involved in business and in 1921 opened an office as an agent for a Swiss manufacturer of celluloid using the name Scott Bader & Co which later moved into manufacturing, of resins. During the Second World War the company moved from London to Wollaston, Northamptonshire.

With the coming of another war Godric became liable for military service which he refused to participate in but accepted alternative nonviolent service. As a conscientious objector he did some work on the land and then was permitted to join the Friends Ambulance Service. He served as an orderly in hospitals in the UK.

Post-war, Ernest took the bold decision to gift the flourishing company to its employees and set up a charitable trust, The Scott Bader Commonwealth. Godric became involved in the company and went to the USA in 1953 to learn about the products that the factory would make and also studied American management styles. He became Managing Director of Scott Bader in 1957 and Chairman in 1966. When the Common Ownership Act was passed by Parliament in 1976 the first certificate was awarded to Scott Bader. It had by this time established operations in some other countries, eg France and Ireland, and others were to follow. Another unusual feature of the company from its establishment as common ownership was that a proportion of its yearly profits were to be given to charity. Nor was any military work to be undertaken.

Godric's parents were strongly attracted to Quakerism and Godric attended Saffron Walden Quaker School. He joined the Society itself during the war. Throughout his life he regarded war as stupid as well as unchristian. The family, including Godric's first wife, were active in CND from its beginning in 1958. This included the local branch in Northamptonshire. They joined the second Aldermaston March in 1959 and at that Godric got to know the well known black American pacifist, Quaker, and colleague of Martin Luther King, Bayard Rustin.





Godric receiving the GF Peace Award from Bhikhu Parekh (also Anne Atkinson-Clark)

It was natural that with Godric's profound concern for peace and economic justice that he was attracted to the personality and philosophy of Mohandas Gandhi. Thus in 1984 when a society was formed to spread knowledge of Gandhi in this country that he became involved and volunteered to be a Trustee and later a Patron of the organisation. Much later he was nominated to receive the International Peace Award of the Gandhi Foundation in recognition of his lifelong pursuit of a war-free world and his practical development of trusteeship in business.

Godric received the Award in 2014 from Lord Parekh in the House of Lords. In his speech of acceptance Godric said:

‘Above all I am delighted that the Scott Bader Commonwealth, receiving primary recognition, is being acknowledged as a living, working, example, for nearly 70 years, of a struggle to build and demonstrate a viable basis for making a truly democratic and worthwhile working life, whether in our lab,

factory or office, particularly one that fundamentally endeavours to live out the 1651 words of the Quaker George Fox “to live in the virtue of that life and power that takes away the occasion of war”, and obviously too, of Gandhi's life, an example of living the kind of life that builds – creates – peace between people in the world, showing that resort to war has no place in the way we all want to live on and enjoy our unique planet.’

*Godric's widow, Anne Atkinson-Clark, says that there will be a Quaker Memorial Meeting at 2.30pm on 10 September at The Scott Bader Commonwealth Office, Wollaston, Wellingborough.*

From Diana Schumacher:

I first met Godric in the late 1980s through my late father-in-law, the unorthodox economist/philosopher Dr E F Schumacher. Schumacher was an external trustee of the Scott Bader Commonwealth. I remember he always returned from the monthly trustees' meetings enthused by the innovative thinking and what he believed would be a revolutionary model for industry.

In 1951 the Bader family decided to create a completely novel and more equitable model for industry by giving their company over to the workers.



Employees would now become co-owners, shareholders and fellow trustees.

Thus was created the Scott Bader Commonwealth (common-in-wealth), and all employees agreed to work according to a set of shared values and equitable principles. The family firmly believed that this was a step towards building a fairer and more peaceful future in which each individual throughout the entire company was treated with the same dignity and respect. It also guaranteed commitment and greater long term stability by ensuring that the company could not be taken over by outside corporate interests. The company was also

pioneering in always trying to ensure that all the materials and equipment used in its processes were environmentally and ethically resourced.

In later years, Godric had some difficulty in trying to maintain all these high ethical standards as new generations of trustees took over the running of the Commonwealth. Godric was a true Gandhian and aimed to bring Gandhian principles into all his thinking and business dealings. He wanted to “be the change we want to see in the world” by bringing this thinking into every aspect of the company. A wise, thoughtful, peace loving Quaker, Godric became a much valued trustee of the Gandhi Foundation and will be greatly missed by us all.

## **Bruce Kent 1930-2022**

So many tributes have flooded in following the recent passing of Bruce Kent, a testament to Bruce's long and tireless work for peace. At his funeral, his wife spoke eloquently of the many and diverse projects with which Bruce had been involved, most notably of his dedicated support of Pax Christi, CND and the Movement for the Abolition of War. Bruce also gave his generous support and time to the Gandhi Foundation, appearing at many events over the years, including a panel discussion which took place in 2019, ‘Gandhian Voice in Our World Today: nonviolent resolution of conflict’ hosted by Brahma Kumaris. (See photos below) Bruce’s great energy and commitment were legendary. As the Archbishop of Liverpool said in his funeral address, while Bruce may have formally left the priesthood to be able to devote himself more fully to his peace work, his vocation was able to be expressed even more powerfully as a result. Bruce will be missed by all those who enjoyed his support and strong and fearless voice in the pursuit of the goals to which he had so steadfastly dedicated his life.

Bruce's funeral was live streamed to enable his many friends and colleagues, worldwide, to be able to take part. The full recording is available. CND’s website has a photographic tribute to him.

*Undiscovered Ends*, Bruce's autobiography, is highly recommended. The son of a Presbyterian father and a Catholic mother with Irish and French roots, both Canadians, the biography traces his life from early childhood and evacuation to Canada in the early part of the war where he attended a Protestant day school, his return to a Catholic boarding school in the UK, through his solo exploration on a bike through France and Spain before receiving his call-up papers and a period of national service. Bruce trained in Belfast before being sent to the Royal Tank Regiment near Aldershot where he stayed for 2 years, training as a wireless instructor. But, as Bruce explained, his “conviction of vocation and destiny was powerful and lasting” and he joined Brasenose College, Oxford, before attending the ‘Priest Factory’,



aka St Edmund's College, Ware. Bruce's first appointment was as a parish priest in London before being handpicked as Archbishop John Heenan's 'batman'. The appointment took Bruce around the world, including visits to India and Russia. Bruce then applied to work abroad in Africa or Asia in response to a Papal call, but instead was given the task of supporting students as Chaplain to London University. More life experience ensued in his work offering practical as well as pastoral support. Bruce's horizons were broadened yet again when he accepted an offer to join a Joint Church Aid visit to Biafra and later to visit Calcutta on behalf of War on Want. Following a difficult time after his father's death, and being more and more drawn to working full time for Pax Christi, Bruce took time out, leaving his work as College Chaplain where he had given so much of his time and energy. He bought a return ticket to the US and a Greyhound bus ticket. His travels took him all round the country, including Washington where he met with a group called the Centre for Creative Non-Violence which based its work on supporting the hungry and homeless. On his return to the UK, and no longer with his church lodgings, he was kindly given space by the Prior of St Dominic's, Hampstead, where he could stay and use as home for the nascent Pax Christi. Thus began a new chapter in Bruce's life and further travels around the world, becoming more involved in campaigning organisations such as Campaign Against the Arms Trade and charities such as CAFOD.

The Second Vatican Council which declared that "any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their populations is a crime against God and man himself" struck a strong chord with Bruce who joined CND in its condemnation of Polaris missiles. Bruce conducted an 'exorcism' at Faslane in 1973 attracting the attention of the media as well as Church authorities. A choice had to be made. Bruce decided sadly to leave the priesthood, at least formally, in order to devote himself more fully to his work with the peace movement and the promotion of human rights, exposing the influence of the highly lucrative arms trade and injustices so often covered up by governments and mainstream media. Bruce would become a familiar figure on Peace Walks, including those organised by followers of the Most Venerable Nichidatsu Fujii, the Japanese Buddhist monk who had spent time with Gandhi Ji as a young man and who was committed to the abolition of all nuclear weapons, creating a network of Peace Pagodas worldwide. Over the years, Bruce would meet and share actions and panel discussions with many well known human right activists worldwide, including Jesse Jackson and Bishop Desmond Tutu. His strong and steady presence at CND and other peace events will be sorely missed, so too his humour and humanity. The last event he took part in was

just a couple of weeks before his passing. But the energy and commitment which he inspired will carry on.

*Jane Sill*



## The GF Annual Lecture 2022

Our Lecturer, Dr Alexandre Christoyannopoulos, is Reader in Politics and International Relations at Loughborough University. He has a particular interest in the religion and politics of Tolstoy.

His title is ***Peacefully preventing and stopping war: some challenges to conventional wisdom***. He describes his theme as follows:



Today's conventional wisdom is that the best we've got when it comes to preventing and stopping war is the Just War Tradition and its associated framework of international law and institutions (the UN Charter and the Geneva and Hague conventions). Yet these conventional tools keep proving insufficient. In this lecture, three factors which might explain these insufficiencies and point beyond our current setup will be explored: the widely-shared yet increasingly questionable assumption that violence can be an effective instrument to achieve political ends; the deep institutional dynamics which incentivise a chronic

slide towards systemic militarism; and the very structural foundation of our international order.

It is possible that the lecture will be online as well as in Westminster. If this is so, information for accessing it will be sent by email later.

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**The GF Peace Award for 2022** will be presented to **Action Village India** later in the year. AVI supports Indian partner organisations who work alongside villagers in some of the most remote parts of rural India so they can improve their lives, livelihoods and resilience.

AVI works towards an India which is just, fair and inclusive, where all people regardless of gender, ethnicity, caste or belief can benefit from the country's economic development and lift themselves out of poverty.

AVI supports six partner organisations in India who work with marginalised people living in rural areas, combating poverty and social injustices.

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## Animals are Sentient – Official

The UK Government has officially passed the Animal Welfare (Sentience) Bill. This means that animals will once again be legally recognised as sentient but for the first time ever decapod crustaceans and cephalopods will become legally recognised as sentient.

This is a huge win not only for animals, but in particular decapod crustaceans and cephalopods who were previously not regarded as sentient and thus were not given any protection under animal welfare legislation. The legislation has now been extended to include decapod crustaceans (crabs, lobsters and crayfish) and cephalopods (octopus, squid, cuttlefish and nautilus).



## Empathy in chimpanzees

It is human nature to want to help others when they are wounded or sick. But is it 'chimp nature' ? Findings published recently in the journal *Current Biology* would suggest so.

Back in 2019, scientists in the west African nation of Gabon noticed a female chimpanzee named Suzee applying a squashed insect to a wound on the foot of her teenage son. This intriguing behaviour was observed 19 more times over the next 15 months, adding fuel to the theory that animals are capable of selfless acts.

The scientists aren't sure what type of insect the chimpanzees use for healing in this way but some bugs are known to contain soothing, anti-inflammatory substances.

Simone Pika, co-author of the study, told Agence France-Presse: "It takes lot of trust to put an insect in an open wound. They seem to understand that if you do this to me with this insect, then my wound gets better. It's amazing."

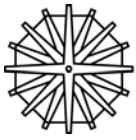
Transcend 14/2/22 *Positive News*

## More of Jane Thomas's nature photos









# The Gandhi Foundation

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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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