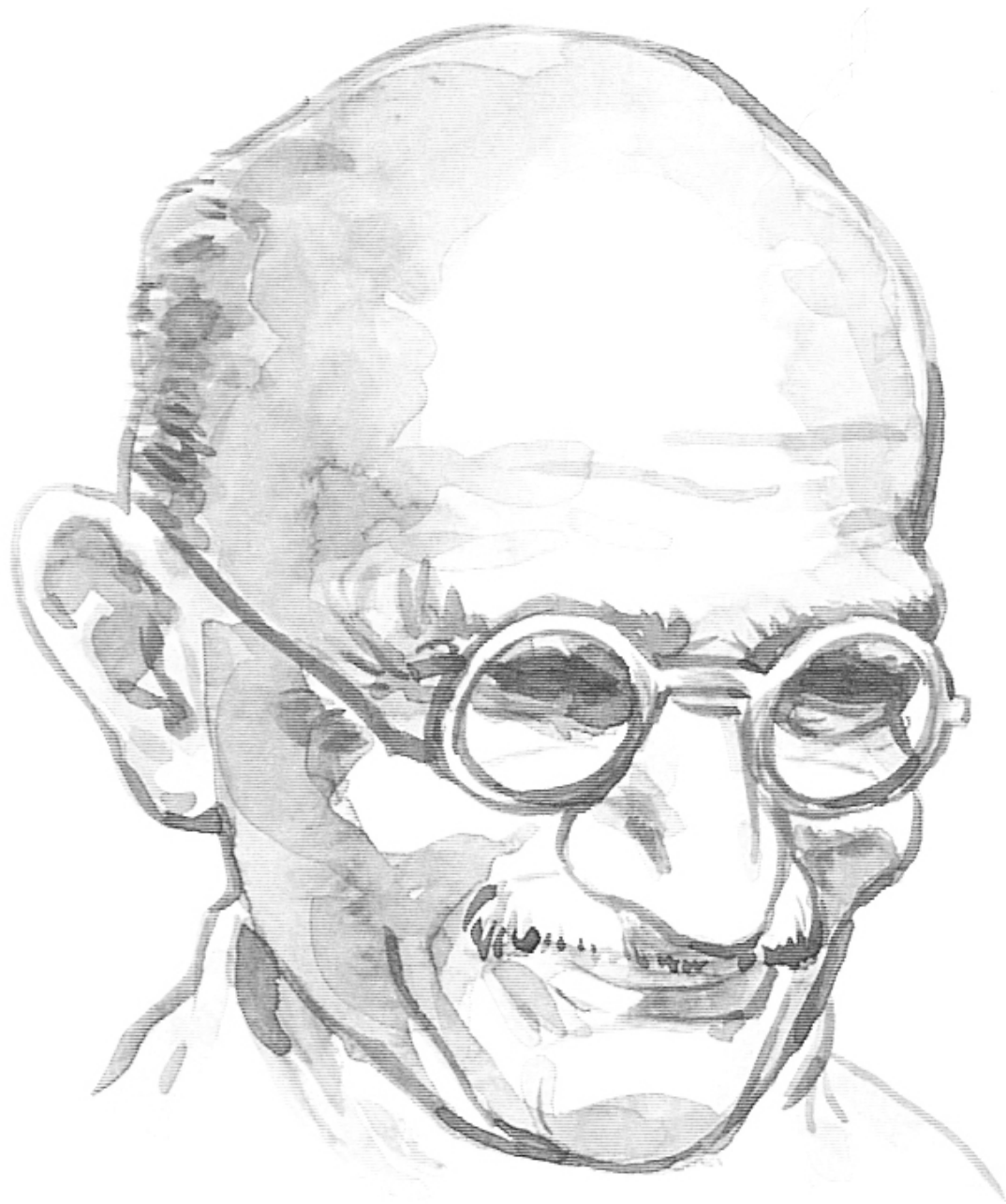


The Gandhi Way



Newsletter of the Gandhi Foundation
No.162 Winter 2024-25 ISSN 1462-9674

Gandhi Foundation Multifaith Celebration 2025

Protecting the Flame of Peace

Saturday 8 February 2025 at 3pm

Golders Green Unitarian Church, 31 1/2 Hoop Lane, London NW11 8BS

Music and interfaith readings and prayers

There will be an opportunity to light a candle in remembrance

Light refreshments will be offered at the end. All welcome.

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Friends of the Gandhi Foundation are invited to the AGM on Zoom  
on Saturday 25 January at 10.15 am

[https://us02web.zoom.us/j/87008593304?](https://us02web.zoom.us/j/87008593304?pwd=YWf7ubbxAYdaebHG4IXCgMbrEAS7a7.1)

[pwd=YWf7ubbxAYdaebHG4IXCgMbrEAS7a7.1](https://us02web.zoom.us/j/87008593304?pwd=YWf7ubbxAYdaebHG4IXCgMbrEAS7a7.1)

Meeting ID: 870 0859 3304

Passcode: 431084



'IN A GENTLE WAY YOU CAN SHAKE THE WORLD'  
2 October 2024 Tavistock Square, London

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# Open Day at Kingsley Hall

*Jane Sill*

Kingsley Hall opened its doors to the general public on 26<sup>th</sup> October for the first Open Day since before lockdowns. Visitors were welcomed as they entered through the warm café space. There many paused to appreciate a hot cuppa and the delicious hot food and home made cakes and soups while chatting with a group of local quilters who have been meeting regularly at the Hall for many years. The beautiful display of home made quilts and other items for sale at very reasonable prices seemed an appropriate intro to the main Hall where Asha Buch from Khadi London gave demonstrations of spinning and answering the many questions from a very attentive and interested audience. One local Sylheti mother had popped in with her young daughter having noticed a poster advertising the event. Her daughter who couldn't stay still for more than a few moments stayed entranced for over half an hour, enjoying the relaxing hum from the ever spinning wheel. Connections were made and Asha hopes to lead further workshops for local schools in the Hall where they can learn not only about the art of spinning but also the ethos which the charkha represents, symbolic of what is still so very relevant in today's world in terms of self sufficiency, energy conservation and also learning practical transferrable skills.



A chronological time line of events in the form of photos, newspaper articles and personal recollections was beautifully presented by Sharon, the Chair of Kingsley Hall Trustees, along with her team of local helpers, many of them from the Patchwork Group. The collection gave a window into the pioneering work of the Lester sisters and their remarkable and tireless social engagement at a time before the welfare system. Muriel Lester had heard of Gandhi and travelled to India to visit him at his Wardha ashram where she gave Gandhi an open invitation to visit Kingsley Hall whenever he visited London. This invitation was accepted in Autumn 1931 when Gandhi stayed there while attending the Round Table Conference. One of the most remarkable exhibits of the display had only come to light in the weeks prior to the Open Day. A lady called Susan Newton whose family now lives in Nottingham had seen the event advertised on social media and got in touch to say that her father, John Bosanquet, who lived closeby in Bruce Road used to go to the Hall to illustrate the YMCA magazine and also to play table tennis. John met Gandhi during his stay and was praised for his artistic skill. When asked why he used a pencil rather than colour paint, John explained that his family could not afford the additional cost. After Gandhi left, Muriel Lester presented John with a box of oil paints which had been given by Gandhi for him. As Susan explained in her message, this story became part of her family history and was often repeated by her father who went on to become a fine oil painter. Susan sent a photo of her father and also of 3 of her father's paintings which were displayed at the Open Day.



Throughout the day tours were conducted around the building, including visits to the small room where Gandhi stayed. Visitors, especially the children were enthralled to see the simple, uncluttered space which contained only the bare necessities and which can hardly have changed since Gandhi's visit there nearly a century ago.

Kingsley Hall had strong links with many other important movements throughout its long history, including the Suffragette Movement, the Fellowship of Reconciliation, the Jarrow Marchers, the Philadelphia Movement of RD Laing which was homed there for 5 years in the early 1960s, as well as more recently the Campaign for Nuclear Disarmament and, of course, the Gandhi Foundation which has its office there beside the room where Gandhi stayed. The Hall has maintained close local links throughout, acting as a shelter during WW2, providing space for local youth groups, being a popular wedding reception venue and welcoming visitors from all over the world, including Peace Marchers. the Gandhi Foundation Peace Award ceremony and, most recently, the instillation of the beautiful Peace Pathway and World Peace Flame in the garden outside. Maggie and a number of members from the group led visitors around the Pathway and helped children 'plant a daffodil for peace'. The organisation provides educational material aimed at creating greater harmony and peaceful understanding, along with supporting schools to create Peace Pathways in their own grounds.

The day concluded with Maggie and her colleagues leading a silent circling of the pathway and inviting visitors to place a rechargeable candle on a country which they felt in most need.



Donations throughout the event were invited to go towards refurbishing the toilets in Kingsley Hall – a project which Gandhi would surely approve.

# **Lepra launches new strategy to help find the missing millions affected by leprosy**

*Matt Lovelock*

As UK-based charity Lepra marks its 100-year anniversary, it hopes to focus the world's attention onto one of the oldest and most misunderstood diseases – leprosy.

Leprosy is not a disease of the past. It still exists, but with early detection and treatment, it is entirely curable. More than 500 people across the globe are diagnosed with leprosy and start treatment each day; 28 of whom are children.

As a bacterial infection, leprosy can cause damage to nerves, which over time can result in loss of sensation in affected limbs, and can impair functioning of the hands, feet and eyes, which cannot be reversed. If left untreated, it can lead to serious injuries and the development of permanent disabilities. The impact on the individual can be profound, extending beyond the consequences of physical health, to the socioeconomic and emotional impact which can be equally devastating.

There is no vaccine for leprosy but there is a cure and the earlier a person affected receives treatment, the less likely they are to experience disabling symptoms. It is thought that as many as 3 million people remain undiagnosed, with around 60% of global cases occurring within India where, alongside Bangladesh, Lepra focuses its work.

## **So why does leprosy still exist?**

Leprosy is a highly complex disease, taking up to 20 years to incubate before symptoms develop. As such it is a difficult disease to study outside of the human body, which coupled with historic underfunding and under-resourcing of research and specialist services, means that the disease is often missed or misdiagnosed.

There are also many social and economic barriers which prevent people from seeking early treatment. Alongside issues in health equalities and access, there remains significant prejudice and discrimination towards people affected, borne out of misunderstandings and misinformation. Many people still mistakenly believe the disease is highly contagious (it needs prolonged exposure to spread) and do not realise free treatment is available. In many ways, the fear and mistreatment has become a disease in its own right, which requires a generational shift in our understanding of leprosy.

## **Finding the missing millions**

As Lepra's centenary year closes, the organisation is launching a new strategical approach, which seeks to greatly increase early detection and treatment with their innovative person-centred and community-empowered approach.



Community volunteer, Bizly Rani, carrying out active case finding activity

Lepra's ASPIRE project works in partnership with the local community and existing health services in the Jamui District of Bihar to provide robust 'Active Case-Finding' (ACF), which is helping to drastically improve detection rates. ACF simply means instead of waiting for people to self-report, Lepra staff and trained community volunteers go door-to-door, village-to-village, to find the hidden cases and help change people's perception of leprosy and other NTDs such as lymphatic filariasis (LF).

The approach takes time and resources, but is highly effective, and vitally important to help control the spread of leprosy. It helps to reach the hidden cases, the people who would otherwise go undiagnosed. The people for whom the barriers to go to a clinic themselves prove too much: children, the elderly, the economically, socially, culturally and geographically marginalised – the people who need support the most. Active case finding reaches them and enables them to get the support they need.

In its first year, the ASPIRE project visited and screened every single village in the district, reaching 86% of all households. The result was more than three times the usual number of leprosy and LF cases being diagnosed. It is an impressive and important achievement.

Lepra officially launched its new strategy in a YouTube premiere on 20th November 2024. Dr Beatriz Miranda-Galarza, the UN Special Rapporteur on Discrimination Against Persons with Leprosy, together with other special guests, discussed how 'Health, Inclusion and Innovation' will help Lepra deliver sustainable care for as long as they are needed.

For more information see [lepra.org.uk](http://lepra.org.uk)

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### **Gandhi's concern for leprosy**

Gandhi first came across sufferers of leprosy in South Africa but it wasn't until after the great Salt Satyagraha that he met Parchure Shastri who had taken part in the campaign. Both were in Yeravda prison in 1932 at the same time. Gandhi discovered that Shastri, who was a Sanskrit scholar, was being kept in a separate part of the prison because he had leprosy. Gandhi began an exchange of letters with Shastri and in addition through his secretary Mahadev Desai arranged for books and cotton wool to be sent to him.

In 1939 Shastri asked to stay at Sevagram ashram and a cottage was built for him close to Gandhi's hut. Gandhi, who had a great interest in health, was always very anxious to nurse people who were ill, and so looked after his friend whenever possible. Shastri died in 1945 but associates of Gandhi set up a therapeutic colony for leprosy sufferers near Wardha.

Gandhi developed a Constructive Programme which had 18 points and dealing with leprosy became part of this plan. GP

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### **Barclays**

A report produced jointly by CAAT, War on Want and Palestine Solidarity Campaign reveals that Barclays holds over £2 billion in shares of companies whose weapons, components and military technology have been used in Israel's attacks against Palestinians. Barclays also provides £6.1 billions in loans and underwriting to these arms and military technology companies.

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## Nobel Peace Prize 2024

The Norwegian Nobel Committee awarded this year's Prize to the Japanese organisation Nihon Hidankyo. This is a grassroots movement of atomic bomb survivors from Hiroshima and Nagasaki, who are also known as Hibakusha. Their aim is to see a world free of nuclear weapons by describing their own horrific experiences in August 1945.

Unfortunately the countries possessing nuclear weapons are in process of modernising and upgrading their arsenals and some other countries are preparing to acquire them. The danger of their use in current wars appears to be increasing too. However the efforts of Hibakusha along with other anti-nuclear campaigns around the world are having growing success and close to 100 states have signed the Treaty on the Prohibition of Nuclear Weapons. The Hibakusha have played a significant role through their willingness to express their painful memories to thousands around the world.

The choice of an anti-war organisation for this year's award is encouraging as Nobel's desire was for this prize to focus on peace and disarmament rather than other human rights issues.

Gandhi's reaction to the atomic bombing:

*“So far as I can see, the atomic bomb has deadened the finest feeling that has sustained mankind for ages. There used to be the so-called laws of war, which made it tolerable. Now we know the naked truth. War knows no law except that of might. The atom bomb brought an empty victory to the Allied arms, but it resulted for the time being in destroying the soul of Japan. What has happened to the soul of the destroying nation is yet too early to see. Forces of nature act in a mysterious manner. We can but solve the mystery by deducing the unknown result from the known results of similar events. A slave-holder cannot hold a slave without putting himself or his deputy in the cage holding the slave. Let no one run away with the idea that I wish to put in a defence of Japanese misdeeds in pursuance of Japan's unworthy ambition. The difference was only one of degree. I assume that Japan's greed was more unworthy. But the greater unworthiness conferred no right on the less unworthy of destroying without mercy men, women and children of Japan in a particular area.*

*The moral to be legitimately drawn from the supreme tragedy of the bomb is that it will not be destroyed by counter-bombs, even as violence cannot be by counter-violence. Mankind has to get out of violence only through nonviolence. Hatred can be overcome only by love.”* Harijan 7/7/1946

## Gandhi, Jewish Philosopher Martin Buber and Hitler's 'Diabolical Universal Bulldozer'

*P A Nazareth*

In February 1939, Jewish philosopher Martin Buber wrote a long and remarkably respectful letter to Gandhi disagreeing with the following assertions the latter had made in his paper *Harijan* in November 1938:

*“My sympathies are all with the Jews. They have been the untouchables of Christianity. But, my sympathy does not blind me to the requirements to Justice. It is wrong and inhuman to impose the Jews on the Arabs. What is going on in Palestine cannot be justified by any moral code of conduct. The mandates have no sanction but that of the last war. The nobler course is to insist on just treatment of Jews wherever they are born and bred. Those born and bred in France are French precisely as Christians born in France are French. Every country is their home, including Palestine, not by aggression but by loving service.”*

*The Jews of Germany can offer Satyagraha under infinitely better conditions than Indians in South Africa. They are a compact community and are far more gifted than the Indians in South Africa. They have world opinion behind them. I am convinced that if someone among them with courage and vision would arise and lead them in non-violent action, the winter of their despair would be turned into the summer of hope.”*

In his 16 page February 24, 1939 letter written from Jerusalem, Martin Buber wrote:

*My dear Mahatma Gandhi,*

*He who is unhappy has a deaf ear when idle tongues discuss his fate. But when a voice that he has long honoured, a great voice that pierces the clamour he is all attention. Here is a voice, he thinks, that can give good counsel rightly. But what he hears, containing though elements of noble conception, is yet barren of all application to his tragic circumstances.*

*Jews are being persecuted, robbed, tortured and murdered. Yet you, Mahatma Gandhi, state that their position in the country where they suffer is quite similar to that of Indians in South Africa when you launched your 'Force of Truth' (satyagraha) campaign. I read and re-read these sentences in your article without being able to understand the rationale in them.*

*Dear Mahatma, are you not aware the burning of synagogues and scrolls of the Law some of them of great antiquity that has happened in Germany?*

*Have the Boers and Englishmen in South Africa ever destroyed anything sacred to the Indians.*

*It is not convincing to me that you base your advice to us to observe satyagraha in Germany on similarities of circumstance. In the five years I spent under the present regime, I observed many instances of satyagraha among the Jews which showed strength of spirit against bartering their rights and where neither force nor cunning was used to escape the consequences their resistance. However, these actions exerted not the slightest influence on their oppressors. An effective nonviolent resistance can be taken against inhumane human beings in the hope of gradually awakening their humanity but a diabolical universal steamroller cannot thus be withstood.*

*You ask, "Why do not the Jews make that country, where they are born and earn their livelihood, their home?" Jews are unable to do this because their destiny is different from that of all other nations of the earth. For their destiny is dispersion. A hundred adopted homes without an original one renders a nation sick and miserable. Although an individual may flourish on stepmother soil, the nation would languish. You, Mahatma, desire not only that all Indians to live and work with dignity, but also that Indian Wisdom should flourish and be fruitful. So do the Jews.*

*Mahatma Gandhi you say that sanction is "sought in the Bible" to support the cry for a national home, which "does not make much appeal to you". We do not open the Bible to seek this sanction. The opposite is true. The promise of return has nourished the yearning hope of numerous generations. What is decisive for us is not the promise of the Land – but the command, whose fulfilment is bound up with the existence of a free Jewish community on this land. For the Bible tells us that our entry into this land three thousand years ago was for a Divine mission, which was to set up a just way of life with communal ownership of land, no social distinctions, mutual help and a common Sabbath embracing serf and beast as beings with equal claim to enjoyment of its fruits. We could not then carry out this mission as we were driven into exile. But the command still remains. We need our own land in order to fulfil it as it cannot be fulfilled on foreign soil and under foreign statute. We are not covetous, Mahatma. But only desire to fulfil the Divine command.*

*You, Mahatma Gandhi, who know the importance of tradition tell us, that Palestine belongs to the Arabs and that it is "wrong and inhuman to impose the Jews on the Arabs."*

*The fundamental issue in this case are two vital claims opposed to each other and cannot be pitted against the other. We cannot renounce the Jewish claim because it is bound up with our Divine mission. But we are convinced that is possible to find agreement between these two claims. We love this land and believe the Arabs love it also. Therefore a union in the common service of the Land must be possible.*

*I believe in the marriage between man (Adam) and earth (Adama). This land recognises us, for it is fruitful through us. Our settlers do not come here as Occidental colonists, with natives doing all their work for them. They take up the plough, and expend their strength to make the land fruitful. But it is not only for themselves that they desire its fertility. They have begun to teach their brothers, the Arab peasants, to cultivate the land more intensively and together with them to “serve” it. We have no desire to dispossess them; we want to live with them. We do not want to rule; we want to serve.*

*You once said, Mahatma, that politics enmeshes us like a serpent’s coils ; You said you wanted to wrestle with the serpent. Here the serpent is in the fullness of its power! Jews and Arabs both have a claim to this land. Their claims are reconcilable if they are focussed on the needs of both their peoples. But they are turned through the serpent’s coils into political claims and pursued with the ruthlessness that politics instils.*

For Buber, the central purpose of Zionism is the spiritual and cultural renewal of the Jewish people. In this respect, he became and remained a disciple of the great Zionist theoretician and Hebrew essayist Ahad Ha’am (Asher Zvi Ginsburg). In their vision, known as Cultural Zionism, the goal was to gradually and organically cultivate a new Jewish society with a thoroughly modern Jewish culture shaped by the texts, ideas and values of the Jewish tradition. This approach put them at odds with the vision of Theodor Herzl, what I am calling Political Zionism. Herzl prioritised the creation of a Jewish state above all other goals and sought to bring millions of Jews to settle in Palestine in a short period of time. For Cultural Zionists like Ha’am and Buber, Herzl’s plan was not only unrealistic but failed to prioritise the gradual process of spiritual renewal. They did not oppose politics or political aims for Zionism, per se, but they insisted that cultural renewal should be the principal goal. Buber himself worked closely with Herzl for several years on cultural efforts within the movement, among other things editing a prominent literary journal. However, he eventually broke with Herzl because he felt that Herzl did not sufficiently appreciate the role of culture and spiritual renewal in the Zionist project.

That Martin Buber's affirmation that Jews had a Divine mission to make the land of Palestine fruitful for themselves and their "Arab brothers" and had no desire to dispossess or rule over them is testified by John Mahugo in his article titled 'Reimagining Zionism: the leaders who opposed the creation of a Jewish State'. He names San Francisco born Rabbi Judah Magnes and Vienna born philosopher Martin Buber as its two principal leaders. The former became the first chancellor of Hebrew University of Jerusalem and the latter, a disciple of Zionist theoretician and Hebrew essayist Asher Zvi Ginsburg, Professor of Philosophy at the University.

John Mahugo also points out that Magnes and Buber urged that Palestine should be a binational state of Palestinians and Jews because this was a more authentic fulfilment of Zionism's spiritual and cultural ideals than a solely Jewish state. To Ben-Gurion's amazement and fury, they both formally opposed Palestine's partition at UNSCOP (UN Special Commission on Palestine) which was created in 1947 to make recommendations about Palestine's future.

Buber stated to this commission, "It is ethically and politically incumbent upon 'a regenerated Jewish people in Palestine' not only to live peacefully 'next' to the Arabs of the land but also 'with' them ... Together they are to work to develop the country for the equal benefit of both communities. We need as many Jews as is possible to absorb, but not in order to establish a majority over the Palestinians".

Sadly, Rabbi Magnus and Professor Buber turned out to be just "voices in the wilderness", and the partition of Palestine became a bloody catastrophe for the Palestinians. Just before this partition and creation of Israel on May 14, 1948, 700,000 Palestinians (about half of Mandatory Palestine's predominantly Arab population) were forced by Zionist Irgun & Stern terror gangs to flee from their lands. Almost 500 of their villages were destroyed soon thereafter and renamed. This mass displacement fractured Palestinian society and drove them into exile and became for them and their progeny the **Nakba**, which means Catastrophe.

Martin Buber's refutation of Gandhi's affirmation *that "The Jews of Germany can offer Satyagraha under infinitely better conditions than Indians in South Africa" and that "if someone among them with courage and vision would arise and lead them in nonviolent action, the winter of their despair would be turned into the summer of hope"* has already been mentioned earlier in this article.

Pankaj Mishra, in an article in the *New Yorker* of May 2, 2011, averred “In advising European Jews to practice nonviolent resistance against Hitler, Gandhi was guilty of a grotesque misunderstanding of the Third Reich.”

In sharp contrast, Professor Johan Galtung has written: “That a demonstration against the Gestapo in favour of Jews actually took place and was successful seems absolutely incredible. Yet this did happen and that too at a high point of terror in Berlin, the epicentre of Hitler’s Nazism, at the beginning of March 1943.”

Nathan Stoltfus has dealt with this episode in detail in his *Resistance of the Heart*, and indicated that in February 1943, the Gestapo had arrested the approximately 10,000 Jews still in Berlin. Of these 8000 were promptly transported to Auschwitz and were never heard of again. As the other 2000 had German wives they were detained at a ‘Collection Centre’ on Rosenstrasse Avenue. As soon as they learnt of their husbands detention, their wives rushed to the collection centre and began to chant “*Give us our husbands back*”. There were constant scuffles between them and Gestapo officials some of whom threatened to open fire unless they withdrew. Nonetheless, these wives were undeterred and kept up their chants. On the 8th day, to their great joy and relief, their husbands were released. This was a triumphant climax not only to their seven day protests but also to their ten year stolid resistance to strong Nazi pressure to divorce their ‘non-Aryan’ husbands.

Nathan Stoltfus, who interviewed some of the Gestapo officials about the release of the mentioned Jews, has written : “*The Nazi regime perpetrated an image of the German people as uniformly supportive of Nazism. Goebbels feared an action like the Rosenstrasse Protest that showed dissent publicly could spread quickly. These protesters represented personal interests yet the public nature of their opposition wrecked the regime’s daily portrayal of reality, while the terror apparatus remained on the sidelines. In a state that inhibited assembly, controlled information and portrayed dissidence as a fringe element in an unified populace, mass public protest was a political challenge, and an even more overt challenge to authority than non-compliance with its laws and regulations*”.

Stoltfus also indicates that Goebbel’s deputy Leopold Gutterer attributed the success of the Rosenstrasse protest “*to its openness*” and contrasted it with conspiratorial and armed resistance. “*Unarmed actions avoided the appearance of treason and did not legitimise and unleash the crushing*

*violence of the Nazi regime. If the Rosenstrasse protesters had come armed, the Gestapo would have shot them ”.*

The April-May 1943 Warsaw Ghetto uprising, which occurred just a few weeks after Rosenstrasse protest, was a heroic but armed struggle in which these Jews resisted transportation to Treblinka with revolvers, pistols, gasoline bombs and a few rifles received from the Polish resistance. In this uprising 17 Gestapo officials were killed and 90 wounded. However, the tragic and predictable outcome of this uprising was the brutal massacre of all the 13,000 Jewish men, women and children in that ghetto.

The moral to be drawn from *Rosenstrasse* protests and the Warsaw Ghetto uprising is that nonviolent resistance against Nazi terror not only worked it was the only form of resistance that had any chance of succeeding.

**Alan Nazareth** held many diplomatic positions including that of Indian Ambassador to Egypt and to Mexico before retiring. He is author of *Gandhi’s Outstanding Leadership* (3rd edition 2010) which has been translated into 12 Indian and 20 foreign languages. He is also the author of *Gandhi – The Soul Force Warrior* (2019).

Readers may be interested in a book *Nonviolent Resistance to the Nazis* by George Paxton which is related to the above article but covers more aspects of the resistance during WWII.

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Action for human rights – 50 years ago

In September 2024 a former Rolls Royce factory worker in East Kilbride in Scotland died at the age of 101. His name was Bob Fulton and he was one of the small number of trade unionists who refused in 1974 to do maintenance work on aircraft engines from Chile because they were military aircraft from a country led by General Pinochet, a Fascist dictator. The workers refused to back down under pressure and as a result these planes never flew again. Unfortunately the workers did not get the support of the wider trade union movement which would have had an even greater impact. This was a relatively rare principled action by workers who used their power, not for personal gain, but out of compassion and human solidarity.

GF Greetings Cards

Some of Jane Thomas's nature photos which have been featured in *The Gandhi Way* for some time have now been made into greetings cards. There are 4 different cards with Jane's photos on the front, and on the back they have a picture of the GF Peace Award statuette along with a short quotation by Gandhi (a different quotation on the 4 cards). The inside is blank.

They can be ordered from the editor, George Paxton, 2/1, 87 Barrington Drive, Glasgow G4 9ES. The 4 card pack is £5, and 8 card pack £10 (postage and packing included). Cheque to be made out to 'The Gandhi Foundation'.



Statuette for the Gandhi Foundation
International Peace Award
(Sculptor: Philippe Tallis)

Blue Tit
- Photo by Jane Thomas ©
Website: janeincolour.com

*Nonviolence is embedded in
Truth and vice versa. Hence it
has been said that they are
faces of the same coin. Either
is inseparable from the
other.*

M K Gandhi

gandhifoundation.org



GF Committee changes

Jane Sill, a member of the executive committee for many years, has taken over the position of Membership Secretary from George Paxton.

Her email contact is janesill@aol.com

Omar Hayat, who has been The International Peace Award organiser for many years, is now also Treasurer of the Foundation.

His contact is ohayat@ceamd.co.uk

Aid for Gaza

£500 has been sent to Medical Aid for Palestinians partly raised at the GF Multifaith event in January and partly by donations given by Feargus O'Connor. Feargus has also sent £200 to the British Red Cross Gaza Appeal in the name of the Gandhi Foundation.

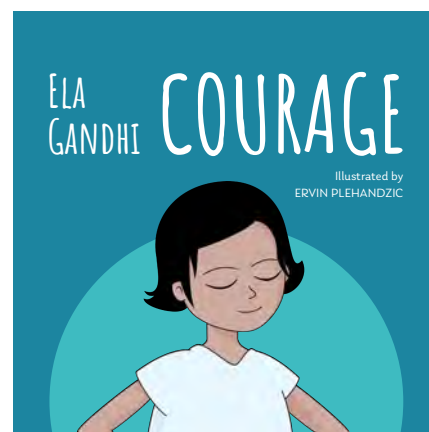
Children's book *Courage* available

This book was reviewed by Jane Sill in the previous issue of *The Gandhi Way*. The text is by Ela Gandhi, granddaughter of Mohandas, and it is very attractively illustrated.

The hardcover can be purchased at the Metta Center:

<https://www.mettacenter.org/bookstore/p/courage>

It can also be downloaded.



Details of the **history of Kingsley Hall** have been beautifully captured by David Maxwell in a booklet published by the Gandhi Foundation. This is obtainable for £3 from Jane Sill (janesill@aol.com).

Environment

Electricity targets

New research at Exeter University's Environmental Intelligence Centre has found that lifting barriers to onshore wind and solar power could enable more than 200 gigawatts of cheap, clean renewable energy be generated, if all the most suitable Land in England were used. This is 13 times more renewable electricity than is currently being produced from onshore wind and solar. Estimates suggest the UK must double the amount of renewable electricity it produces over the next 5 years to help power the green transition and replace energy from phasing out fossil fuel, This electricity is needed to meet targets for electric vehicles and the switch to clean heating and to reach the UK's vital international commitment to cut carbon emissions by 68% by 2030.

Information from Friends of the Earth's Autumn 2024 newsletter, *Earth Matters*.

Reducing Carbon Emissions

Stuart Parkinson

“Humanity has opened the gates of hell,” said Antonio Guterres at an international climate summit in September 2023. The UN Secretary General used phrases that scientists tend to avoid, but the current speed and scale of the impacts is frightening even leading researchers. The world is now starting to approach environmental ‘tipping points’ which, if passed, would lead to sudden, irreversible climate change across the planet. Our political leaders have yet to grasp how devastating this would be. In the UK, we have already seen the main political parties retreating on their inadequate commitments to reduce carbon emissions due to concerns about cost. But the costs of inaction would be far worse.

On the positive side, there is promising ambition in some parties’ proposals for the expansion of renewable energy, especially offshore wind and solar. A 2030 target for decarbonisation of the electricity grid is the minimum necessary here, and it should include onshore wind – because it’s cheaper – and a range of energy storage technologies, together with the necessary grid upgrades.

But ambition is lacking in all other areas.

A top priority should be a national home retrofit programme – including insulation, heat pumps, and solar photovoltaics. This would offer multiple co-benefits, such as reducing fuel poverty, boosting local employment, and improving national energy security.

Much greater investment is also needed in public transport, cycling, walking, and electric car clubs – as well as a much improved electric vehicle charging infrastructure.

Tackling overconsumption by the ‘polluter elite’ could reduce carbon emissions faster than many other options – starting with, for example, bans on private jets and the advertising of high-carbon products, and high penalties for frequent flyers and petrol SUVs. Financial rewards for low-carbon behaviours would also be essential.

We also need to make careful choices about new low-carbon technologies. Promising examples here include green hydrogen, hydrogen-reduced steel, and tidal lagoons. Problematic dead-end technologies promoted by entrenched industrial interests include blue hydrogen, nuclear power, many biofuels, and most proposals for carbon capture and storage.

And, of course, we need an immediate end to new fossil fuel extraction projects, and a rapid phase-out of existing sources – with windfall taxes to help speed up the process. Ambitious plans for ‘difficult’ sectors like agriculture and the military are also critical.

Underlying all these changes is skills development – across science, engineering, and other sectors – supporting employees and employers in a just transition to a sustainable future. It should not be forgotten that the job-creation potential of this transition is enormous.

One overarching policy which would bring many of these elements together is a **Climate and Nature Bill** – which SGR has endorsed along with **over 200 individual scientists** and **over 700 organisations**. We especially urge the next government to enact such a bill.

In short, a climate and nature-friendly future is one that would provide benefits across society – and it needs to be a top priority whoever wins the election.

Dr Stuart Parkinson is Executive Director of Scientists for Global Responsibility. He has carried out research and advocacy in climate science, technology and policy for over 30 years. He holds a PhD in climate physics, has been an expert reviewer for the Intergovernmental Panel on Climate Change, and is co-author of the book, *Flexibility in Climate Policy*. SGR newsletter June 2024



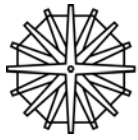
The Insecurity Trap – A Short Guide to Transformation, Paul Rogers & Judith Large, Hawthorn Press 2024

Paul Rogers, Professor Emeritus of Peace Studies at Bradford University, has been a leading commentator on the subject of security for decades.

It does appear to many of us that humanity has entered a period of crisis when one considers the rapid growth of global warming and its effects, three wars with terrible suffering inflicted on civilians, and an economic system that brings prosperity to many while millions remain in poverty. These three aspects of modern society interact with each other.

Paul Rogers’ short book is dense with ideas to guide us out of the trap. It is lucid and positive. He does not underestimate the amount of change required of us and what a great effort is needed but he believes a better world society can be achieved.

Paul’s co-author is Judith Large, Senior Research Fellow at University of Kent, who in addition to a perceptive Foreword has written the final section *What can be done?*



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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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