

# S A T Y A G R A H A

*N° 1 (August 1994)*

*Information for the members of Gandhi Information Centre*

On the occasion of Gandhi's 125th birth anniversary (Gandhi Jayanti) there are many celebrations and events of commemoration which we are actively contributing to:

The Gandhi Information Centre is inviting you to join an Inter-religious Peace Prayer and to attend the lecture of Dr. Ranendranath Das on "Gandhi, Tolstoi and Taraknath Das: Review of the Indian Freedom Movement". This event will be for all interested in our Centre on Sunday, October 2nd, 1994, from 8.30 to 10.30 a.m.

Additionally, the Indian Cultural Centre is jointly organizing a symposium in its premises (Stormstraße 10, 14050 Berlin-Charlottenburg) from 11 a.m. to 5 p.m., with the support of the German Indian Society and Gandhi Information Centre. Participants will be Professor Dietmar Rothermund (Institute of South Asian Studies, Heidelberg), Professor Jürgen Lütt (Institute of South Asian Studies, Humboldt University, Berlin), Professor Chandrabhal B. Tripathi (German Indian Society, Berlin), Dr. Citha Maaß (Research Centre for International Relations, Ebenhausen). Please contact the Indian Cultural Centre Berlin directly (tel 030/3026505, fax 030/3066059).

Gandhi's grandson Arun Gandhi, Director of the "M.K. Gandhi Institute for Non-Violence" (Memphis, Tennessee, USA), is organizing an international conference on non-violent strategies for life in the twenty-first century: "Non-Violence or Non-Existence". In co-operation with the "Peace Abbey/Life Experience School", this conference will take place in Wellesley College (Massachusetts, USA) near Boston on Saturday, October 1, 1994 (participation fee: \$75). Please contact: Wellesley College, Chaplaincy, 106, Central Street, Wellesley MA 02181-8254, USA. If you want to approach the Dean of Religious Life, Dr. Victor H. Kazanjian Jr., please send a fax-letter: 001-617-283-3639. Gandhi's grandson Arun Gandhi and his "M.K. Gandhi Institute for Non-Violence" (Non-sectarian Non-profit-making Organization), which has published the bulletin "Truthseeker" since summer of this year, may be contacted at the following address: Christian Brothers University, 650 East Parkway South, Memphis, Tennessee 38104 (fax: 001-901-725-0846).

The Indian Centre for Peace Research "Gujarat Vidyapith", founded by Mahatma Gandhi in the year 1920, together with the Gandhi 125th Anniversary Celebration Committee is organizing an international seminar "Gandhiji in the Changing World" on the Gujarat Vidyapith Campus in Ahmedabad between 6th and 8th of November, 1994. Annual meetings of "Sarva Seva Sangh" and "Sarvodaya Sammelan" will follow in Savarkundla, district Bhavnagar, in Western Gujarat (a North-Eastern Indian province, north of Bombay where Gandhi was born and raised) on November 9 and 10, resp. November 10 to 13, 1994.

Participants should send their contribution to the following address: International Seminary on Gandhi-125, Gujarat Vidyapith, Ahmedabad-380014 (India), fax: 0091-79-429547. Co-ordinators in charge of the seminar are: Mr. Ramlal Parikh, Vice-Chancellor and Director of the Centre for Peace Research, and Mr. Narayan Desai, son of Gandhi's secretary Mahadev Desai and Director of the "Institute for Total Revolution" in Vedchhi (Gujarat) as Co-ordinator of the Indian Gandhi 125th Anniversary Celebration Committee. Participants of this International Seminar will be: Danilo Dolci (Italy), Ursula Hagedorn, Eva Lüders (Germany), Lillian & George Willoughby (USA), A. Paul Hare (Israel), Sandro Spinelli (Italy), Jorgen Johansen (Sweden), Bob Overy (England), Minoru Kasai (Japan).

The Indian Council for Cultural Relations (Indraprastha Estate, Azad Bhavan, New Delhi 110002) is publishing a special issue of "India Horizon" magazine in 1995.

The Indo-British Society will publish the volume "Gandhi Today: Theory and Practice" as its contribution to the 125th centenary of Gandhi's birth in 1995. Publishers are Mr. Antony Copley (Faculty of Humanities, Rutherford College, The University of Kent at Canterbury, Kent CT2 7NX) and George Paxton (editor of "The Gandhi Way", newsletter of the Gandhi Foundation, George Paxton, 87 Barrington Drive, Glasgow G4 9ES).

On October 1, 1994 the Buddhist monk Gyoyu Kijima (Japanese order Nipponzan Myohoji) is starting his Peace Walk. Nipponzan Myohoji was spiritually guided by Nichidatsu Fujii who recently died at the age of more than one hundred years. Nichidatsu Fujii joined Gandhi in his Sevagram Ashram in the thirties and returned to Japan, voluntarily breaking his pledge not to leave Japan. At the beginning of the eighties he sent his monks on Peace Walks throughout the world to counteract the danger of a possible nuclear war. Buddhist monks have since been constantly walking on Peace Pilgrimages. The Buddhist order has built Peace Pagodas in London, Milton Keynes (England), Vienna and Comiso (Sicily) but failed to build a Peace Pagoda in Oranienburg outside the commemoration site of the former Nazi-concentration camp Sachsenhausen.

Monk Kijima is preparing for a Peace Pilgrimage from Truman House near Babelsberg (where US-President Harry S. Truman while participating at the Potsdam Conference decided to bomb Japan's cities Hiroshima and Nagasaki by uranium and plutonium atom-bombs) in order to join the inter-religious Peace Prayer in our Centre. The Peace Pilgrims' path leads them to Oranienburg to be welcomed by the Vice-Director of the commemoration site of Sachsenhausen. During the following weeks the monks and those joining them will follow the "Death March" of the former inmates of the concentration camp Sachsenhausen up to Schwerin and after that down South via Weimar and Buchenwald to Dresden where they want to finish their Peace Walk in the middle of November. Monk Kijima is presently participating in a Peace Conference in Novi Sad and in Beograd supporting the Pacifist "Women in Black".

The Manifesto against Conscription and the Military System has meanwhile been signed by the opera singer Luciano Pavarotti, the social philosopher Professor Ivan Illich, the writer Howard Fast, the actor Karlheinz Böhm, Professors Gorelov, Guzenov and Babushkina from the Tolstoy Society, Moscow, as well as by the International Fellowship of Reconciliation (German branch) and the Campaign against Conscription, Compulsory Services and the Military. In addition, translations into Portuguese and Russian have been made. A new brochure will be printed in autumn 1994 networking the Manifesto world wide.

The Karl Kübel Foundation for Child and Family (Postfach 1563, 64605 Bensheim) and its chair Dr. George Arickal decided "to support the excellent work of information by the Gandhi Information Centre" with a once-off gift of 1.000 German Marks.

Thanks to numerous gifts and donations and an increasing number of core supporters we can continue our work until the end of 1994. Only one third of our monthly expenses (1.200 German Marks) is covered by monthly contributions. We will continue to increase our fund-raising activities during the next months, hoping to make further progress in the future but still dependent on continuous contributions and support.

Friendly greetings from Berlin-Tiergarten in the summer from,

*Christian Bartolf*

Christian Bartolf (President)

## S A T Y A G R A H A

N<sup>o</sup> 2 (February 1995)  
*Information for members of Gandhi Information Centre*

After Mrs. Roswitha Jarman's visit (Quaker Peace & Service, London) to the Gandhi Information Centre this is an apt occasion to report about our relations with Russian Tolstoyans and peace groups; Mrs. Jarman had been in Moscow for several years to support Pacifists and nonviolent Human Rights' groups. She was involved in non-violent mediation in the Caucasus region, the Southern republics of the former Soviet Union. Followed by Chris Hunter whom we accompanied in his active networking of independent peace workers in the Russian Federation, Roswitha and Peter Jarman fulfilled pioneering tasks in order to promote a law on conscientious objection in Russia and to remind Russian people of their non-violent traditions. Co-operation between Quakers and Tolstoyans will give substance to a House for Peace and Human Rights groups in Moscow.

My trips to Russia in autumn 1991 and 1992 as well as in spring 1993, mainly to Oriol (Southern Russia) put me on the trail of Russian literature. Together with Peter Kottmeier I visited Tolstoy's work place Yasnaya Polyana near Tula (a State Museum since Lenin's Time) with its archives, museums, schools and orphanage, and there was opportunity enough for me to speak with museum directors, archive workers and teachers at the Leo Tolstoy Basic School. In addition I visited Nikolskoje Wjasemskoje, Tolstoy's favourite brother Nikolai's estate, the Monastery Optina Pustin, spiritual centre of religious Russia with the Starzi monks and advisors (though they do not live there). Optina Pustin also was the destination for Turgenjev's, Dostojevski's and Tolstoy's pilgrimages to the Saint Ambrosy. I visited Astapovo "Lev Tolstoi" and the station master Osian's home where Tolstoy died in 1910, giving me a full impression of the Russian places associated with Count Leo Tolstoy.

After an interview with the Canadian documenter and chronicler of the Doukhobors, Larry A. Ewashen from Verigin (Canada) and my visit at the Doukhobors' village in Archangelskoje and at the Molokans' dwelling site at Troizkoje near Tchern in the South of Tula region, I received a clear idea of the peasants' and artisans' lives of these vegetarians, conscientious objectors and "rational sectarians" persecuted since the Tzar's time and spared genocide by Leo Tolstoy's petition to the Tzar. Mahatma Gandhi showed in his first autobiography "Satyagraha in South Africa" that these Doukhobors were *Satyagrahi* like Socrates and Jesus striving for Truth and Justice on the path of Non-violence being Passive Resisters at the same time.

In spring 1993 the German branch of the International Fellowship of Reconciliation visited peace groups in Moscow and St. Petersburg: "Golubka" (Peace Dove) in Moscow and "Wachta Mira" (Peace Vigil) in St. Petersburg. The "Golubkis" (Peace Doves) organised workshops in non-violent conflict resolution workshops and democratic leadership through active community work. We spoke with Dr. Ruben Apresyan of the Institute of Philosophy of the Russian Academy of Sciences who organized a research team of post-graduates concerning non-violent ethics, Mahatma Gandhi, Martin Luther King as well as the specific non-violent traditions of Pacifism in Russian history. During this stay I visited for the first time Dr. Anatoly Gorelov from the Moscow Tolstoy Society.

Meanwhile Dr. Gorelov invited me to take part in the Conference on "Tolstoy and Ecology" in summer 1994, and he was our guest for three weeks in January 1995. In July 1994 I was invited to lecture on "Tolstoy and Gandhi" at the Institute of Philosophy at the Russian Academy of Sciences, and to speak about "Tolstoy's Letter to Taraknath Das" and the Manifesto against Conscription and the Military System.

The Manifesto was translated into the Russian language and welcomed by the Moscow Tolstoy Conference's participants and by the Ecological Camp's participants at Selevanovo near Tula and by the Peace Walkers "On the Trail of Leo Tolstoy" (from Yasnaya Polyana via Optina Pustyn to Kaluga and Moscow). The open-minded debate about Tolstoy's refutation of the case for conscription and the military system in the presence of uniformed Russian soldiers will stay with me for a long time.

In November 1994 Pax Christi International's Youth Forum and Quaker Peace & Service organised the first international conference of Conscientious Objectors in Russia at Domodedovo, South of Moscow, with 65 participants from 17 countries (among them Estonia, Latvia, Ukraine, Chechnya, Russia and Slovakia).

In October 1994 Nina Sergeevna Svatalova and Michael Belov from "Mir Bez Nasiliya" (World without Violence) in Tula participated in the commemoration events on the occasion of Gandhi's 125th birthday (October 2, 1994) in the Indian Cultural Centre and in the Gandhi Information Centre. They joined the International Pilgrimage under the guidance of the Japanese Buddhist Gyoyu Kijima (Nipponzan Myohoji) on October 1, 1994 starting from Castle Cecilienhof (Potsdam Conference July 1945) to US-President Truman's residence who gave the order to drop the atomic bombs on Hiroshima and Nagasaki. Finally the pilgrimage ended at the commemoration site "House of the Wannsee Conference" (where the Nazi authorities in 1942 decided upon the "Final Solution" to exterminate European Jews) and continued from Brandenburg Gate to the commemoration site of the Nazi concentration camp Sachsenhausen (Oranienburg) on October 3, 1994. Mr. Belov, Dr. Gorelov (Tolstoy Society Moscow) and two activists of the Moscow groups for Peace and Ecology have meanwhile become the five Russian members of the Gandhi Information Centre.

My French-language talk with Nikolai Chaburov, Director of the Centre for Comparative Religious Studies in Moscow, resulted in an invitation to participate in the 2nd International Philosophical Symposium "A Dialogue between the Civilizations: West-East" by the Moscow Russian Peoples' Friendship University from April 3 to April 6, 1995 (by Professor Nour Kirabaev, Department History of Philosophy). My contribution was a summary of the history of Manifestoes against Conscription and the Military Training of Youth during the last century. During the first two weeks in April 1995 I will visit Vladimir Tolstoy, Director of Yasnaya Polyana since August 2, 1994, and grandgrandson of Leo Tolstoy as well as his German speaking assistant, Mrs. Sinaida Bogatcheva from Tula. Our topics will be: future co-operation with a German Tolstoy Society yet to be founded, and the establishment of an International Centre for the Study of Non-violence in or near Yasnaya Polyana. Vice-Director of the Gandhi Academy Gujarat Vidyapith in Ahmedabad (India), Mr. Ramlal Parikh, is supporting this significant project.

The Manifesto against Conscription and the Military System has meanwhile been signed by Tolstoy's grandson, Dr. Sergei Tolstoy, from Paris and Mr. J.B. Libouban, President of the French Arc communities founded by Lanza del Vasto. In addition, the Manifesto has been translated into Estonian, Ukrainian and Slovakian as a result of the Moscow Conference. Our Manifesto brochure with updated lists of signatories and all translations will be printed and distributed in summer 1995.

Because of a gradual but slow increase in our membership we were able to continue our work in the year 1995. However, only one third of our monthly expenses (1.200 German Marks) have been covered. We are dependent on your promoting financial contributions (e.g. 50 or 100 German Marks per month). Please persuade your friends and relatives to become members of our Centre.

Friendly greetings from Berlin-Tiergarten in the summer from,

*Christian Bartolf*

Christian Bartolf (President)

# S A T Y A G R A H A

No. 3 (July 1995/January 1997)  
*Information for the members of Gandhi Information Centre*

The text of a plaque intended to honour Franz Jägerstätter, conscientious objector to military service, was censored by the Federal Government of Germany. The plaque was to have been displayed in the former Military Court building (Reichskriegsgerichtsgebäude) in Berlin-Charlottenburg, where he was sentenced to death 52 years ago.

In this Military Court building still being used as the seat of the 5th Penal Senate of the Federal Court of Justice (5. Strafsenat des Bundesgerichtshofs) altogether more than 30.000 soldiers and conscientious objectors were sentenced to death.

The Austrian peasant Franz Jägerstätter (1903-1943) who objected to serving in the German army ("Wehrmacht"), was sentenced to death on July 6, 1942, by the Military Court in Berlin-Charlottenburg and executed in the penitentiary (Zuchthaus) Brandenburg-Görden on August 9, 1943.

Franz Jägerstätter was born at St. Radegund, an Austrian village near Salzburg, on May 20, 1907. He married Franziska Schwaninger, was father of three daughters and was the only one of his village who voted against the integration of Austria into the German "Reich" in 1938. Several times he publicly announced that he would not fight for Hitler's "Wehrmacht". Jägerstätter's persistent conscientious objection was motivated by his Catholic faith and led to his arrest on March 2, 1943. In accordance with the Military Court's decision on July 6, 1943, Jägerstätter was called up to the motor vehicle detachment Nr. 17 at Enns (Austria), but refused to follow the call-up, "because he rejected National Socialism and thus wanted to refuse armed services". As a result of his family's and his priest's requests, he reported at Enns but declared "that he refused to serve in the army because of his religious conviction" and that "he would act against his conscience if he fought for the National Socialist State". On March 4, 1943 he was shifted from the Military prison (Wehrmachtsgefängnis) at Linz to the Military prison (Wehrmachtsuntersuchungsgefängnis) at Berlin-Tegel. The Military Court in Berlin-Charlottenburg had sentenced him to death on July 6, 1943. The death penalty was confirmed on July 14, 1943, and Franz Jägerstätter was executed in the "Zuchthaus" Brandenburg-Görden on August 9, 1943.

After 50 years the new Catholic Archbishop of Vienna, Christoph Schönborn, is planning the beatification of Franz Jägerstätter at the Vatican. The Austrian Government with its Berlin Consulate-General representative, Dr. Erwin Kubesch, have supported the plaque issue for two years. On April 28, 1995, the Austrian consul-general proposed a bronze fount plaque with following text:

"At this place the Austrian peasant Franz Jägerstätter (\*1907-+1943) was sentenced to death by the former Military Court because of his conscientious objection against war participation on July 6, 1943./ We commemorate with him all victims of Military Courts./Gandhi Information Centre, Austrian Consulate-General, Pax Christi Austria, Campaign against Conscription, Compulsory Services and the Military"

("Hier wurde der österreichische Bauer Franz Jägerstätter (\*1907-+1943) vom ehemaligen Reichskriegsgericht wegen seiner Gewissensentscheidung gegen eine Kriegsteilnahme am 6. Juli 1943 zum Tod verurteilt./Mit ihm gedenken wir all jener, die Opfer von Kriegsgerichten wurden./Gandhi-Informations-Zentrum, Österreichisches Generalkonsulat, Pax Christi Österreich, Kampagne gegen Wehrpflicht, Zwangsdienste und Militär")

In 1994, the Federal Board of Properties (Bundesvermögensamt) which owns the former Military Court (Reichskriegsgericht) building approved the installation of the plaque honouring Franz Jägerstätter thanks to public pressure in particular from the Austrian Television ORF and commemoration events organized by Gandhi Information Centre, fifty years after the death sentence on Jägerstätter in Berlin and his execution in Brandenburg.

At the end of June 1995, the 5th Penal Senate of the Federal Court of Justice (5. Strafsenat des Bundesgerichtshofs) produced a bomb shell. The Federal ministries of Justice and Finances (Bundesministerien der Justiz und der Finanzen) censored the text of the plaque. Seven days beforehand the installation of the plaque was prohibited by the Federal Board of Properties (Bundesvermögensverwaltung in der Oberfinanzdirektion). It was not the plaque itself but the names of the four sponsors who financed the plaque which was the stumbling block, because advertising was not allowed for these sponsors. We were told by telephone: Mention of the Campaign against Conscription, Compulsory Services and the Military (a coalition of 63 organizations acting against the Conscript and Military System) was especially open to objection.

On Thursday, July 6, 1995, the incriminated plaque was unveiled in the presence of Mrs. Franziska Jägerstätter, Jägerstätter's widow, Dr. Erna Putz, Jägerstätter's biographer and historian, the Austrian Consul-General, an Austrian group of teachers and priests from Gmünd, the President of the Berlin Parliament, Dr. Hanna-Renate Laurien, and Peace and Human Rights' activists of the Peace Library, the International League for Human Rights and the Campaign against Conscription, Compulsory Services and the Military. Christian Bartolf displayed the plaque before numerous journalists and represented the Gandhi Information Centre.

Installing the official plaque would have meant agreeing to a false compromise, because the names of the sponsors would have been hidden and substituted later on, and if they had been shown, the installation would have been an illegal action. Doubtlessly the Gandhi Information Centre wanted to document the opposite points of view, but it was our intention to let the commemoration happen so as not to disappoint people, mainly Jägerstätter's widow. Besides, the July event was a good opportunity to inform the media and to make known the full text of the plaque. So, the plaque was displayed by Mrs. Franziska Jägerstätter, but it was not attached.

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#### Epilogue (January 1997):

Eighteen months later, the Federal Government decided to finance a new plaque and agreed to a new bi-lingual text:

"In diesem Gebäude wurde der österreichische Bauer Franz Jägerstätter (1907-1943) vom ehemaligen Reichskriegsgericht wegen seiner Gewissensentscheidung gegen eine Kriegsteilnahme am 6. Juli 1943 zum Tod verurteilt.

Mit ihm gedenken wir all jener, die wegen einer Gewissensentscheidung Opfer von Kriegsgerichten wurden.

In this building, on July 6, 1943, the Austrian farmer Franz Jägerstätter (1907-1943) was sentenced to death by the Supreme Military Court of the Third Reich on grounds of his conscientious objection to military service.

In commemoration of Franz Jägerstätter and all those who for like reasons were made victims of military courts."

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Expenses for printing and sending the Manifesto brochure and for the Jägerstätter plaque are meanwhile covered by gifts and donations. However, the monthly expenses for the Centre's location and fix costs are to be covered:

Monthly contributions of 50 or 100 German Marks will stabilise the Centre's economic situation and will care for a solid basis in the future.

Friendly greetings from Berlin-Tiergarten in summer 1995 from,

*Christian Bartolf*

Christian Bartolf (President)

# S A T Y A G R A H A

N° 4 (October 1995)

Information for the members of Gandhi Information Centre

Mohandas Karamchand Gandhi read the book "Unto This Last" by the English aesthete and social critic John Ruskin who lived in his latter years from 1872 till 1900 in Brantwood, Cumbria, near Coniston in the N.W. England Lake District. It was there that Ruskin worked on his writings which were critical of civilisation. These had a lasting influence on Leo Tolstoy, George Bernard Shaw, Marcel Proust, Janusz Korczak and many others. Mahatma Gandhi wrote in his autobiography:

"The Teachings of *Unto This Last* I understood to be:

1. That the good of the individual is contained in the good of all.
2. That a lawyer's work has the same value as the barber's inasmuch as all have the same right of earning their livelihood from their work.
3. That a life of labour, *i.e.*, the life of the tiller of the soil and the handicraftsman, is the life worth living.

The first of these I knew. The second I had dimly realized. The third had never occurred to me. *Unto This Last* made it as clear as daylight for me that the second and the third were contained in the first. I arose with the dawn, ready to reduce these principles to practice"

The result of this decision was the Phoenix Settlement, a communal life for the Indian Community including cultivation of the land, planting of orchards, craftsmanship, education, the weekly "Indian Opinion" as voice of the Indians in South Africa, non-violent resistance through burning of passes, marching across frontiers and public meetings such as to attract the attention of the Press. The Phoenix Settlement (from 1904) by Durban (Natal) was followed up by Tolstoy Farm (1910-1913) in the vicinity of Johannesburg (Transvaal). Next to Leo Tolstoy it was Englishman John Ruskin who encouraged Mahatma Gandhi to start his "experiments with Truth". Gandhi's early settlement and farm experiments formed the foundation for his subsequent "Constructive Programme" as base for the independence of India from the British Empire. Concerning the "magic spell of a book" ("*Unto This Last*" by John Ruskin) Mahatma Gandhi later wrote:

"The book was impossible to lay aside, once I had begun it. It gripped me. Johannesburg to Durban was a twenty-four hours' journey. The train reached there in the evening. I could not get any sleep that night. I determined to change my life in accordance with the ideals of the book."

Gandhi translated the book "Unto This Last", "the one that brought about an instantaneous and practical transformation in my life", into Gujarati at a later date, giving it the title *Sarvodaya* ("Welfare for All"), for he believed that he had "discovered some of (his) deepest convictions reflected in this great book of Ruskin, and that is why it so captured me and made me transform my life."

To-day Brantwood, John Ruskin's house (1872-1900) on Lake Coniston, is one of the most beautifully situated houses in the Lake District of N.W. England. To be seen there are gardens, his sketches and pictures, the pieces of craftsmanship inspired by him and an extensive exhibition in rooms which Ruskin inhabited when he was alive. After 15 years of renovation work Bruce Hanson and his wife Bridie Diamond were able to open an unprecedented exhibition, "Ruskin and Gandhi", in English. This will be able to be viewed at least until Spring 1996. What a joy it was to me to see this exhibition in what had been John Ruskin's workshop. The catalogue for it is under preparation, and one hopes it will be able to be seen as a travelling exhibition in many places throughout Great Britain.

Together with Marie-Pierre Bovy (international president of the International Fellowship of Reconciliation), Count Serge Tolstoy (the only living grandson, now in Paris, of Leo Tolstoy and chair of "Friends of Tolstoy"), Frank Neville (Scottish Humanist and, together with his wife Ursula, my host in Dundee), Bruce Hanson and Bridie Diamond are now all members of our Gandhi Information Centre and we look forward to their future visits.

My professional activity as counsellor in the Protestant Parish of Spandau for conscientious objectors to conscription enabled me to take part in two conferences:-

1. On Ikaria, Greece (together with our Greek committee member Nikos Pulos), the conference of European conscientious objectors to conscription.
2. In Minsk (Belarus) the conference of European Churches on "Conscientious objection and civilian peace services".

Together with Peter Kottmeier I visited the scenes of Anton Pavlovitch Tchechov's life and activities in Melichovo, south of Moscow, Taganrog on the Sea of Azov and Gursuv and Jalta in the Crimea. For a further time we visited Yasnaya Polyana and spoke with Mrs. Irina Nikerina as academic collaborator of the Tolstoy Museum.

All these impression-filled journeys loaded with cultural and social contacts contribute to a European and global *Culture of Non-violence* and "just peace" as the ecumenical gatherings for peace, justice and the integrity of creation (Bâle 1989, Graz 1997), the Programme for Overcoming Violence of the World Council of Churches in Geneva from 1994 onwards and inter-religious dialogue (e.g. in the World Conference of Religions on Peace) formulate it.

In the project analysis of the pilot project for the scheme for civilian peace service, the last (meantime) of 3 publications from the Education Team in Berlin Church House, the Gandhi Information Centre is designated as a non-violence research and training point able to assist the construction of a volunteer based alternative to military and the existing civilian substitute service. The "Forum on Civilian Peace Service", the "Federation for Social Defence" as also the "Helsinki Citizens' Assembly" are promoting this project of a voluntary service with training in non-violent conflict resolution with a view to raising civilian conflict adjustment to the status of a basic sine-qua-non in a future Europe.

My contacts in Scotland were very encouraging about this new notion. Helen Steven and Ellen Moxley from Peace House, Greenloaning, near Dunblane, Agnes and Ainsley Walton from Aberdeen, as also Andrew Morton and Nigel Bruce, members, respectively, of the Church of Scotland and of a number of Humanist organisations, who are striving for a non-violent democratisation of the United Nations, supported my suggestion for an internationalisation of such civilian peace services - as practised for some years already by Peace Brigades International and the Balkan Peace Team.

Most encouraging of all were my greetings with Quakers (Society of Friends) in Dundee and the indication I got from them regarding the impact of George Fox in the Lake District (e.g. in Swarthmoor near Ulverston and around Kendal). No doubt my next journey to Great Britain will take me to the active Quaker centres (Woodbroke College). For it was the three historical peace churches in history (the Quakers, the Mennonites, the Brethren) which laid the spiritual bases for a rationally sustainable ethic of non-violence in Western Europe and the United States. It was the Quakers not least who supported Gandhi in his non-violent struggle for emancipation from the colonial power, among them Marjorie Sykes who died recently at a great age. We rejoice that active "Friends" Roswitha Jarman (London) and Chris Hunter (Moscow) from "Quaker Peace and Service" visited us this year and became members of the Gandhi Information Centre.

With hearty greetings from Berlin-Tiergarten,

  
Christian Bartolf (President)

# S A T Y A G R A H A

No. 5 (March 1996)

*Information for the members of Gandhi Information Center*

Before the spring sun had begun to shine in Berlin and before the Easter season started, we were glad to receive visitors from Poland, India, U.S.A. and Russia at our Gandhi-Information-Center.

Marek Oktaba from Wroclaw (Poland) and Dr. Padma Kapila spoke together about their meetings with Vinoba Bhave, the successor of Gandhi in India. Marek Oktaba, as he was a student in the 80's, volunteered for the charitable friendship organisation Maitri at projects of Mother Theresa in Calcutta and visited Vinoba Bhave at his Paunar Ashram in Central India. Dr. Padma Kapila, professor for Indian Studies and Drama, presented a documentary about Vinoba Bhave in German and English and spoke lively about her personal impression which Vinoba Bhave had made upon her when she was a young woman and why she remains impressed by his concepts.

Paul Hubers edits the international magazine for non-violence, "Nonviolence International" in the U.S. capital Washington. This magazine puts emphasis on the peace process between Israel and Palestine and the neighbouring Arabic states in the Middle East. Members of the editorial board had good memories of our tri-lingual exhibition in the Ecumenical Center of Tantur between Bethlehem and Jerusalem. We presented this exhibition in cooperation with the "House of Noah" of the French Arc Communities, with the Israel branch of the International Fellowship of Reconciliation and with the Palestinian Center for the Study of Non-violence in Jerusalem in the fall of 1987. Paul Hubers ("Nonviolence International") signed our Manifesto as well as the Executive Committee of War Resisters' International and its Executive Secretary Howard Clark from London.

Zinaida Bogatcheva, member of the academic staff of the Leo Tolstoy Estate Museum at Yasnaya Polyana near Tula south of Moscow, was able to carry out preliminary talks for the presentation of an exhibition in Berlin about Leo Tolstoy's life and work (House of Science and Culture of the Russian Federation resp. House of Literature in Berlin). She asked for an invitation for the Director of Yasnaya Polyana, Vladimir Iljitsch Tolstoy, the great-grandson of Tolstoy, for the summer of 1996.

In this context, please see the information of February 1995 (SATYAGRAHA No. 2). As a Research and Educational Institute for Non-violence, the revival of the European Culture of Non-violence which is connected with the name of Leo Tolstoy is a cornerstone. We are glad that this cornerstone is gaining definition through our personal friendship with the workers of Yasnaya Polyana.

Dr. Anatoly Gorelov is preparing, in cooperation with the Gandhi-Information-Center, a conference at the Philosophical Faculty of the Academy of Sciences in Moscow between the 6th and 9th of June, 1996: "Leo Tolstoy - Mahatma Gandhi - Martin Luther King - Albert Schweitzer: Non-violence in the Modern World". Those members who would be interested in taking part in this small conference of about 20 participants ought to contact us. The participation of five German guests will be supported financially by the German Research Fellowship.

German guests from the meeting Center, "Paths to Non-violence" (Eberswalde), from the Religious Society of Friends (Quakers), from the Federation for Social Defense and from the International Fellowship of Reconciliation visited us in the last weeks. Numerous letters kept us in contact with active contemporaries in many different places around the world.

Our hearts were grieved to hear about the death of Professor Chandrabhal B. Tripathi (1929-1996), the Indian philologist from Gujarat, who accompanied the Gandhi-Information-Center from the very beginning - like no other academic in Berlin - with warmth and good wishes.

Three famous members of the Gandhi-Information-Center have died in the past year: Professor Joseph Needham (1901-1995), Professor Alex Aronson (1912-1995) and Count Serge Tolstoy (1911-1995). The biochemist, orientalist and specialist for Chinese Studies, Joseph Needham from Cambridge, became a member of our Center as a signatory of our Manifesto against Conscription and the Military System on the 23rd of May, 1994. Alex Aronson, a German-born Professor for English Literature at the University of Haifa, became a member of our Center during my last visit in Haifa on the 23rd of December, 1994. He, as an English teacher, supported Rabindranath Tagore in his "School of the Forest" at Santiniketan (near Bolpur in the Indian part of Bengal) and built up an archive of his Tagore's correspondence with Americans and Europeans. Together with Krishna Kripalani, he edited the correspondence of Romain Rolland and Rabindranath Tagore. He was an eye-witness of Gandhi's last visit with Tagore at Santiniketan on the 18th of February, 1940. Count Serge Tolstoy, the last grandson of Leo Tolstoy, was a Doctor of Medicine, President of the "Friends of Tolstoy" in France, and lived in Paris until his death. He joined our Center on the 9th of August, 1995 after he had signed our Manifesto on the 9th of September, 1994. His letter of the 9th of August, 1995, which calls out for the necessary mobilization of the human conscience against this "tragic absurdity", War, is quoted in the French original here:

"Messieurs,  
J'ai bien reçu le manifeste contre la conscription.  
En tant que le dernier petit fils, encore en vie, de Léon Tolstoï, je me réjouis de cette initiative.  
Au début du siècle mon grand père voulait participer à un congrès, sur le désarmement qui se tenait à Stockholm, au début du siècle. Pour des raisons de santé il n'y alla pas mais envoya un article sur la nécessité impérieuse de supprimer le service militaire, la seule possibilité, selon lui, pour éviter les guerres. Il ne croyait pas que des institutions internationales pourraient aboutir à ce résultat. Hélas, notre siècle lui donna raison - Il faut continuer, contre vents et marées, de mobiliser les consciences de la majeure partie de l'humanité, contre cette absurdité tragique.

De tout coeur avec vous

Serge Tolstoï"

"Gentlemen,  
I have received your Manifesto against Conscription.  
As the last living grandson of Leo Tolstoy I rejoice about this initiative.  
At the beginning of the century, my grandfather wanted to take part in a Conference about Disarmament which took place in Stockholm, at the beginning of the century. Because of health reasons, he could not go, but he sent an essay about the absolute necessity to abolish military service, which - according to him - was the only possibility to prevent war. He did not believe that international institutions could achieve this result. Unfortunately, our century has proved him right - One must continue to mobilize the conscience of the majority of mankind despite all difficulties against this tragic absurdity.

Cordially yours,

Serge Tolstoy"

Many spring greetings from Berlin-Tiergarten before the Celebration of the Resurrection (Easter),

*Christian Bartolf*

Christian Bartolf (President)

# S A T Y A G R A H A

No. 6 (June 1996)

*Information for the members of Gandhi Information Center*

While we are making preparations for the Gandhi exhibition in Furtwangen and St. Georgen in the Black Forest (Fall 1996) and as numerous guests visit us (among them, school children, students and groups of youth) or others correspond with us, the *international* contacts through conversation, correspondence and friendship prove to be the salt of the earth and the light of the world.

Anatoly Ionesov for example, the 39-year-old family father from Samarkand in Uzbekistan speaks fluent Esperanto and, for the last ten years, has been director of the International Museum for Peace and Solidarity in his home town. With this museum, Anatoly Ionesov has - until now - organised numerous exhibits with childrens' pictures and autographs and, from Samarkand, has taken part in the world-wide networking of peace museums which was supported by UNESCO. He is a member of the International Servas network of hosts and could organise hosts for visitors from Germany, who should wish to visit Uzbekistan. Anatoly Ionesov supports our Manifesto against Conscription and the Military System and will translate it into the Esperanto language, which is spoken world-wide.

Conscientious objectors from Poland, Serbia-Montenegro, Slovakia, Slovenia, Hungary and Uzbekistan were invited to a conference held by the European Bureau for Conscientious Objection. On this occasion, I could speak to the 70-year-old Belgian pacifist Jean van Lierde and receive incentives as to where to find source texts of Gandhi reception in the European context. He promised to do research into original French language texts and pacifist manifestoes, especially into the "Declaration of the Independence of the Spirit" (1919) by Romain Rolland, which Rabindranath Tagore heartily welcomed in a letter to Rolland.

The freedom of conscience is a basic political right and an international human right of anti-militarists and pacifists, who out of numerous motivations (religious, ethical/moral, biographical), reject the military, conscription and war. In order to bring into public awareness the reasons of conscientious objectors as high quality literary testimonies of political-cultural importance, I edited a collection of documentary texts from the years 1991 to 1995:

"My Conscience Says No" is the title of a selection of reasons given by conscientious objectors.

Laura Savinkoff from Grand Forks (British Columbia) in Canada thanks us for our support in commemoration of the centenary of the demonstrative burning of weapons by the Doukhobors in Georgia (Grusinia) in 1895, a demonstration which fascinated Leo Tolstoy and Mahatma Gandhi so much. Her letter says:

"It is heartening to know that there are people worldwide striving to dismantle the war machine and disempower the war lords whose aim is to gain power through destruction and the suffering of others. So many, including innocent children, die and are crippled, emotionally as well as physically. Their blood and tears saturate Mother Earth on the orders of people blinded by greed and the drive for gratification of pure physical desire. The munitions manufactures rejoice in their swelling bank accounts as people starve and die; international businesses dance a jig on their way to overjoyous banks as the environment deteriorates. We, society in general, think we are more civilized, more enlightened, than our predecessors. Are we, really? Materially we may be, financial maybe, but, in the spiritual sense we are stagnating. The crime, violence, bloodshed still exist, as before -- revolutions, wars, murder, rape, etc. -- surrounds us. There are some positive changes but blood and tears keep flooding the streets, the fields, the waters.

What a beautiful planet we reside on. But, oh, how it must shudder from the constant barrage of violence and destruction assaulting its inhabitants and vegetation. 'The Creator' must weep uncountable tears for our unnecessary suffering.

Yet, there is hope! The efforts through action of caring people, such as yourself, and peace and justice groups, keeps Mother Earth from shattering and God from throwing up His hands in dejection. By working together, sharing our concern, co-ordinating activities, communicating, we can keep that hope alive. We can educate our global neighbors about the creative power of peaceful solutions, the regenerating power of universal kinship, the vitality of the power of love through respect, understanding and compassion. We can do this, dear brother! We will because we care! We will because we know we are all 'children of God'. We will because the only viable solution to the hunger, the disease, the violence holding us hostage to hate, to greed, to arrogance is not through force or fear but by 'Creating Global Harmony Through Toil and Peaceful Life'."

This Spirit of '95 is a visible sign of creative renewal of impulses from the Doukhobors of USA, Canada, Russia, Georgia, Azerbeidshan and Armenia who like the Quakers, the Mennonites and the Brethren raise up their Gospel to a political, economical and social program for Life and Work.

Mr. Ramlal Parikh, the Vice-Chancellor of the Gujarat Vidyapith Academy in Ahmedabad (India), founded by Mahatma Gandhi in 1920, wrote us in his letter of the 8th of April, 1996, how very happy he was to receive our booklet "Tolstoy and Gandhi", which he considered "a very enriching exposition". In the future the English and French language translations of our publications will become more and more important for a *creative network of non-violence*.

A literature tip: Dr. Bernhard Mann (Assistant Professor of the Sociological Institute of the University of Konstanz) published his standard work on "The Pedagogical and Political Concepts of Mahatma Gandhi and Paulo Freire" (Hamburg 1996) in English language. Good reading for all English language friends!

In addition, we are happy about the long awaited new German translation of "Hind Swaraj. Indian Home Rule" written by Mahatma Gandhi in South Africa, a Socratic dialogue critical of civilization and violence.

The secretary and representative of the French Pacifist Union ("Union Pacifiste de France") from Paris, Mr. Maurice Montet, has become a member of our Centre because of his commitment for the Manifesto against Conscription and the Military System.

Our French member, Mr. Francois Vaillant (editor of "Alternatives Non-violentes") wrote these lines to us in April:

"Serge Tolstoy was depressed that the last thirty years of his grand-father's life were so ignored in France."

And:

"Gandhi is much indebted to Tolstoy as you know. Let us remain faithful to their Thought and Action."

With hearty Summer greetings from Berlin-Tiergarten,

*Christian Bartolf*  
Christian Bartolf (President)

# S A T Y A G R A H A

No. 7 (October 1996)

*Information for the members of Gandhi Information Center*

Our friendly connections to the most important Indian organizations that care for the heritage of Mahatma Gandhi have lead to lively and informative correspondence, with the Gandhi National Memorial Fund (Secretary S. K. Bandopadhaya) and the National Gandhi Museum (Director Y. P. Anand).

Mr. Bandopadhaya writes, in view of a publication of our activities in his English language magazine "Sansthakul", the volumes of which can be found in our library:

"Please take the trouble of keeping us informed from time to time about your activities. Our readers would both be enthused and inspired to know about the work of the Gandhi Information Centre and the friends from Germany."

Dr. Anand writes, referring to a further cooperation of our two centers:

"I am grateful to you for the information sheets on Gandhi and Information Centre, Berlin and copies of 'Satyagraha'. I compliment you for the work being done in your Centre."

Gandhi National Museum, New Delhi, was set up close to the Samadhi (cremation ground) of Mahatma Gandhi soon after his death. It is the main repository of literature, documents, relics, photographs, voice and tapes, films and other such memorabilia connected with Gandhiji in particular and India's freedom movement in general. It has following sections:

1. Library: Having about 36,000 volumes, back issues of all journals edited by or linked with Gandhiji in South Africa and India, photostat copies of over 22,000 letters from/to Gandhiji and other material for reference and research.
2. Museum Gallery: With a display of photographs, relics, paintings, models and stamps, and written documents and panels.
3. Photographic Section: There are about 6,000 photographs of India's freedom movement mainly on Gandhiji. Their detailed documentation has been taken up so that these can be widely distributed.
4. Audio-visual Section: There are 150 voice tapes and 50 voice records of Gandhiji. There are 75 films on and related to Gandhiji and his ideas. There are about 200 micro-films and other tapes and records. A regular programme of showing films is planned in an 80 seater auditorium attached to the Museum.
5. Research and Publication Section: As yet no publications are issued from this Museum. But it is now planned to do so as an extension of the library services. They are trying to finalise a proposal for the publication of the diaries of Mahadev Desai (Gandhiji's Secretary who died in 1942 while in detention along with Gandhiji) in Gujarati, English and Hindi. They have also selected a few titles for publication/translation. They also wish to take up translation of Collected Works of Mahatma Gandhi into remaining major Indian languages and into foreign languages.
6. Books Sales Centre: A counter of 'Gandhi Book House' is located within the Museum. They propose to extend this arrangement on a much larger scale. Also they are soon putting 20 types of picture post-cards of Gandhiji on regular sale.

The activity level in this Museum had gone low because of financial constraints. But, recently, Government of India has granted a handsome 'endowment' for the Museum. Hence, they have planned an all-round spurt in activities within two years. They also wish to develop a fraternal network with Gandhian institutions, organisations and individuals within India and outside.

In the Fall season, the Gandhi Information Center has published the first book: "The First Step. Tolstoy, Gandhi and the Ethics of the Vegetarian Diet" ("Die erste Stufe. Tolstoi, Gandhi und die Ethik der vegetarischen Ernährung"), a German language publication, documents Leo Tolstoy's essay "The First Step" (1893) and Mahatma Gandhi's speech to the Vegetarian Society in London 65 years ago. As well as these articles, this anthology, sponsored by the Vegetarian Federation of Germany ("Vegetarier-Bund Deutschlands") and the Gandhi Information Center, contains two essays about the justifications and principles of vegetarianism today and the origin of Non-violence as an effort to overcome sacrificial offerings by the religious and philosophical writings of India. In this context, Mahatma Gandhi's plea for a moral-ethical basis for a vegetarian diet is clear and understandable. The ethics of a vegetarian diet are a basic element of a non-violent way of life. We are especially grateful to Dr. Yasmin Adatia from India for her generous support to the realization of this project. Further book-publications, which can only be financed through project specific contributions, are coming very close to a successful completion. All members of the Gandhi Information Center, who would like to help with the successful dissemination of the 500 copies of "The First Step" which we have to our disposal, are invited to encourage friends and acquaintances to acquire this new publication in German language (20 German Marks including postal and distribution costs).

Truth-activism for Peace, Justice and the Integrity of an ecological basis for life is always at the same time a clear protest against war. Roswitha Jarman reported an example of this in an invitation of an EIRENE supported conference of the Evangelical Academy in Mülheim an der Ruhr. She invited conference participants to a dialogue about peace and development work, using her personal experience with conflict mediation in the Southern Russian Caucasian Republics as a basis. "De-escalating intervention" with civilian, non-violent means is oriented to Gandhi's experiences in his involvement with the textile workers' strike in Ahmedabad 1918 and his contribution to ending the conflicts between Hindus and Muslims in Calcutta, directly after the political independence of India and Pakistan early autumn 1947.

Osman Murat Ülke, who is demonstrating the ideal of his human right to refuse military service on grounds of conscience, needs reciprocal support. He, imprisoned in a Turkish military prison, is translating Mahatma Gandhi's basic principles into Turkish. Roswitha Jarman (London) and Osman Murat Ülke (Izmir), two German-born members of our center, connect thoughts, word and action in the clear view of a concrete utopia of an "enlightened anarchy", as Gandhi named his ideal of a future society. The unselfish sacrifice of their well-being earns our complete support.

Dr. Wolfgang Sternstein, who has forged "swords to ploughshares" through years of active civil disobedience, also anticipating the pacifist basic thoughts of a volunteer civilian peace service, translated Bharatan Kumarappa's anthology with thoughts of Mahatma Gandhi's "For Pacifists".

During our successful research visit at the International Institute for Social History in Amsterdam, we could find valuable documents about the historical field of influence of the Manifesto against Conscription and the Military System in the Fall season, which, after a detailed analysis, will be placed in a publication for the interested public. Since our last newsletter, the famous Norwegian Professor of Mathematics and Peace Researcher Johan Galtung as well as the American Branch of the Fellowship of Reconciliation and Peace Fellowships of American Buddhists, Catholics, Jesuits, Mennonites, and Brethren as well as the International and Christian Peacemakers in the USA, have all signed our Manifesto -- besides these, Peter Savelyev from the movement "World without Violence" in Tula and Dr. Isa Sarid from Israel, the grand-niece of Hermann Kallenbach, who generously gave us a facsimile of a document dated 16/9/1937, in which Mahatma Gandhi's son Manilal in South Africa translated the basic concepts of his father into English. Now and in the future, Satyagraha will be spelled and certified through our activities for the international Manifesto against Conscription and the Military System.

With greetings from Berlin-Tiergarten,

*Christian Bartolf*  
Christian Bartolf (President)

**S A T Y A G R A H A**

*No. 8 (January 1997)  
Information for members of Gandhi Information Centre*

On January 8, 1997, the academy "Gujarat Vidyapith" (Ahmedabad-380014, India), which was founded by Mahatma Gandhi, affirmed our Manifesto against Conscription and the Military System. Professor Ramlal Parikh (Chancellor) wrote in his letter:

"Dear Mr. Christian Bartolf,

Thank you for your letter regarding Manifesto against conscription and the Military system. I welcome your endeavour to spread the manifesto all over the World through various languages. I affirm this manifesto.

Looking forward to hearing from you,  
With greetings & best wishes,

Yours sincerely,  
Ramlal Parikh"

In his welcome address to the International Seminar "Gandhiji in the Changing World" (Ahmedabad, November 6, 1994) Ramlal Parikh said that, as we were drawing close to the end of the 20th century -- a century of devastating wars and violence, Gandhiji stood as a great hope of survival for humanity. Gandhiji had anticipated these developments as an inevitable corollary process to the indiscriminate growth of destructive materialism. This century of wars, militarization and destruction of human beings and nature had unquestionably established the utter futility of violence in any form. Gandhiji's resounding message of a world without violence through the practice of love and goodwill among all the peoples of the world was the real hope and beckoning light in the midst of all the pervasive dark clouds of destruction and violence.

The "Gujarat Vidyapith" was founded by Mahatma Gandhi on the 18th of October, 1920, with the principal object being to prepare workers of the character, ability, education and conscientiousness necessary for the movements connected with the regeneration of the country in accordance with Truth and Non-violence. In this form of education, equal importance was placed upon intellectual and manual training, gaining knowledge of all religions - for spiritual development, while considering principally the needs of village dwellers in the learning processes. Since 1963, the "Gujarat Vidyapith" has been deemed by the Government of India as an institution worthy to be a university and a member of the Association of Indian Universities.

The Gujarat Vidyapith was established for the attainment of independence. The object of political independence was temporary but the devotion to self-liberation and knowledge are the permanent ideals. This devotion should continue to grow like a banyan tree and the rising of the moon, with the spirit of the lotus' non-attachment - symbols of the emblem of "Gujarat Vidyapith".

With the moral support of Gandhi's academy "Gujarat Vidyapith", we can revive the original impulse of Mahatma Gandhi's Satyagraha through transnational communication and cooperation.

After more than a year, the German Federal Government -- in consultation with the Federal High Courts, the Austrian General Consulate and the Gandhi-Information-Center -- has approved the new bilingual text of the memorial plaque for Franz Jägerstätter and those like him who were condemned to death by military courts on grounds of their conscientious objection.

"In diesem Gebäude wurde der österreichische Bauer Franz Jägerstätter (1907-1943) vom ehemaligen Reichskriegsgericht wegen seiner Gewissensentscheidung gegen eine Kriegsteilnahme am 6. Juli 1943 zum Tod verurteilt.

Mit ihm gedenken wir all jener, die wegen einer Gewissensentscheidung Opfer von Kriegsgerichten wurden.

In this building, on July 6, 1943, the Austrian farmer Franz Jägerstätter (1907-1943) was sentenced to death by the Supreme Military Court of the Third Reich on grounds of his conscientious objection to military service.

In commemoration of Franz Jägerstätter and all those who for like reasons were made victims of military courts."

The Austrian conscientious objector, Franz Jägerstätter, has been internationally recognized as a role-model for nonviolence and truth since the US Pacifist Gordon Zahn wrote a biography about him. US Catholics, like the pacifist monk Thomas Merton ("Gandhi on Non-violence") and the brothers Daniel and Philip Berrigan, were deeply impressed by Jägerstätter's civil disobedience. The brothers Daniel, Jeremy and Philip Berrigan as well as their wives Carol (Jeremy) and Elisabeth McAllister (Philip) signed our Manifesto Against Conscription and the Military System at the end of 1996.

Glenn D. Paige, Professor Emeritus of Political Science, also supports our manifesto. This veteran of the Korean War, converted to an academic of nonviolence, signed for his Center for Global Nonviolence in Honolulu, Hawaii. This center, in cooperation with the University of Hawaii, has put out a number of publications about the contributions of different religions (like Buddhism and Islam) or cultural groups (like the Hawaiian) to the world-wide nonviolent tradition. On the 14th of December, Glenn D. Paige wrote on behalf of the "Center for Global Nonviolence" (3653 Tantalus Drive, Honolulu, Hawaii, 96822-5033 USA):

"Congratulations on your work for the Manifesto Against Conscription and the Military System.

Wishing you every success for your nonviolence work in the New Year."

Many people from different countries have visited or corresponded regularly with our center, signed our Manifesto or become members. One visitor was David Hartsough from San Francisco, who has been working in the area of conflict mediation as part of the "International Peacemaker Teams" in Bosnia. Another was Dr. Nisha B. Tyagi, instructor of Philosophy at the University of Delhi, whose study about religion and Gandhi's ethics was published by the "Gandhi Peace Foundation."

Warm Greetings from a wintry Berlin,

*Christian Bartolf*

Christian Bartolf (President)

# S A T Y A G R A H A

No. 9 (April 1997)  
Information for members of Gandhi Information Centre

"Coming from an institution of higher education called Gujarat Vidyapith, founded by Mahatma Gandhi himself in 1920, it was an exciting & thrilling moment for me to visit this small but very significant library of books, audios & videos on several aspects of Gandhian experiment. It is remarkable that Gandhiji is being remembered here in a fondly manner. The beacon lights of Gandhian ideas are shining here in collection of books as well as the simple life style of its director Christian Bartolf who is a devoted student of Gandhiji's life & work. This small effort has great potential for future studies on Gandhian perceptions of a new society wedded to non-violence. I wish every success to this determined effort of Gandhi Information Centre in Berlin. I also welcome any possibility of mutual co-operation between this centre & Gujarat Vidyapith.

10 April 1997

Prof. Ramlal Parikh  
Chancellor  
Gujarat Vidyapith  
Ahmedabad - 380014  
(India)"

The 70-year-old Indian Professor Ramlal Parikh surprisingly visited us in Berlin while he prepared a UNESCO conference of renowned professors of education in Hamburg. During our walk through the Tiergarten park of Berlin, he stressed the essentially non-profit making, non-commercial feature of bread labour and intellectual labour along Gandhian lines carried out with equanimity and completely independent from State authorities. He invited our Centre to co-operate in the numerous commemoration events in India dedicated to the 50th anniversary of Gandhi's assassination on January 30, 1998. He became a member of our Centre and wrote the above dedication in our guest-book. Our new member will send us thorough information on Gujarat Vidyapith in due course of time.

Vice-President Chandrashakhar Dharamdhikari from Acharyakul (Organisation of virtuous men without fear, malice and party attachment, founded by Acharya Vinoba), Gopuri-442114, Wardha (Maharashtra, India) invited us to participate in the International Seminar 'Towards Global Unity i.e. Jai Jagat' to be held at Mahatma Gandhi's Ashram Sewagram during his birthday (Gandhi Jayanti) from 2nd to 4th October 1997. The following notes describe the background of this seminar:

1. The year 1997 has great historical significance for India as it is the Golden Jubilee Year of India's Independence. This year also marks the post Gandhi period of half a century. The third co-incidence is that it marks the culmination of three years celebration of the Centenary of Gandhi's principal disciple Vinoba Bhave (1894-1985) considered the spiritual heir of the Mahatma.

2. Modernism like rationalism has become the latest orthodoxy and we are apt to forget that modernism is not necessarily modernity and it may well be more regressive than some of old customs. Ultimately our reverence for life will be an index of our outlook on life. For this both Science and Spirituality must go together. Science without Spirituality is reduced to a tissue of purposeless discoveries. Hence Vinoba with his characteristic foresight, declared that the future of mankind depends upon the happy union of Science and Spirituality.

On our part we should stand for all those who suffer. For the poorest, Lowliest and the Lost. It should represent an integrated outlook on the whole of life. On our part we should stoutly oppose the oppression and exploitation of man by man and at the same time the wanton slaughter of Animals. It is not only an attitude of 'Live and Let Live' but an attitude of 'Live to help others to Live'. Gandhi, the apostle of non-violence, said (that) Cow to him was a poem of Pity. (That) man shall regard as sacred the life of Cow and other creatures, is the right direction of all cultural progress.

3. There is no end to history. No last chapter is ever written in history. Next chapter has to be written by us, by our action.

New dimension was added by Vinobaji to the technique of revolution. His genius manifested itself in his land gift (Bhoodan) village donation (Gramdan) movement, which was based on change of heart and sharing. Gandhi called it 'the technique of change of heart'. Expropriation, confiscation and taxation were known methods. He introduced a method of voluntary abdication, but Vinoba's movement was solely based on change of heart. Elimination of classes with the co-operation of men and change in attitude. Human dignity can not be preserved on charity, therefore in Bhoodan, Vinoba introduced an attitude of sharing, mutuality and well being should be the rule in which men will learn to live together in good-will for one another. This relationship is the oxygene of life. Thus Vinoba was man of God, but with a difference. His technique of revolution was humanistic, cultural and spiritual, in the truest sense of term. Vinoba said (that) the Land shall belong to all - to God, 'People's ownership' is a different concept. The land belongs to all, and therefore it belongs to God. Vinoba's experiment was the most courageous and glorious. Its basis is love, brotherhood and fraternity. He wanted a familistic, fraternal social order.

After the sad assassination of Gandhiji on 30th January 1948, Acharya Vinoba Bhave provided the leadership to the gandhian constructive work of the country by his 'Land Gift Movement', i.e. land to the landless through gift by the landed. For this he toured throughout the country on foot for 13 years mobilizing public opinion in favour of land being a community property and received 4.2 million acres of land from landed donors for distribution among the landless labourers of the same village. These revolutionary ideas moved the people to respond progressively to make many whole village lands to be communally owned called 'Gram Daan' (Donating the village) and thus making a move towards 'Gram Swaraj' (self governing villages).

4. He carried forward Gandhi's dream of a 'cooperative world community', mutually assisting each other, where the barriers of the nation states gradually blurred and dissolved into a 'One World' concept. For this move of global unity, Vinoba gave the slogan 'Jai Jagat', literally meaning 'victory to the World', in juxtaposition to 'Jai Hind' - 'victory to India' (or one's own country). This idea to be conveyed is progressive achievement of a united global village family. Thus he carried the message of Mahatma Gandhi of creating an atmosphere of love and compassion for the downtrodden and decentralization of political and economic power for a non-violent society.

For this, as universal holistic thinking is evolving, steps need to emerge as can be put into practice. This goal being high and the urgency of the times imperative, it is necessary that a low gradient path which can be easily taken up by a large majority, is carved out as to make it a mass movement. Otherwise all high ideals remain utopian or the preserve of a few."

"Vinoba gave the concept of an organisation under the name of 'Acharyakul' - (the family of detached, long range objective thinkers). Such people, who are unbiased and non-partisan in attitude, free from fear to express their views objectively, believe in universal brother-sisterhood and follow the principle of purity of means for achieving right objectives; should be identified in the society and their groups formed from the village to the national and international levels. These groups of 'Acharyas' (guides of the society) should meet and discuss matters concerning the welfare of their community and strive to achieve a consensus opinion about them and educate the society accordingly. This process could probably resolve much of the conflicts of diverse interests in the world.

Vinoba's close associate Shri Balvijay was given by him the responsibility of carrying forward this Acharyakul mission, who undertook a three years continuous tour of all the states in the country from 2.10.94 to 2.10.97 for this purpose. This seminar is being organised at the conclusion of this 'Yatra' under the aegis of Acharyakul." "The Seminar will be held in the campus of the mud hut where Gandhi lived in Sewagram (Wardha)."

With greetings from Berlin-Tiergarten in springtime,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 10 (August 1997)

*Information of the members of Gandhi Information Centre*

"Sansthakul", the monthly periodical of the "Gandhi Smarak Nidhi" (Rajghat, New Delhi), publishes in its August 1997 edition (vol. 27, no. 5) the rejection of the Indian Gandhi movement of the birthday celebrations on the 50th Anniversary of the Indian Republic. Since the Sarva Seva Sangh in Sakegaon (Maharashtra) called officially on 13/14 May 1997 for this boycott and encouraged the village communities to declare their self-government and independence from the Indian State (gram svaraj), they referred to Article 40 of the Indian Constitution. Autonomic village-republics (panchayat raj) were planned to be communally independent. Gandhi's successors in India accuse the Indian Government, that India is politically dependent since 1991, on trans-national industrial companies (TNC; Transnational Corporations), on the World Bank and the International Monetary Fund (IMF), and on the World Trade Organisation (WTO) and the Alliance of the Seven powerful economic nations - by the 'Hightec' Technology and Consumerism of Modern Times, a result of the "cultural invasion through American violence" in films and television.

The farmers are being forced by the improved methods of research and monopolization, to accept other systems of grain production - in opposition to Tolstoy's and Gandhi's ideas of Bread Labour, by biological-organic farming.

Our co-operation with the "German Vegetarian Society" in the already published book, "The First Step. Tolstoy, Gandhi and the Ethics of Vegetarianism", may contribute towards a new ecological outlook in Germany. In this connection, we were pleased to receive two letters, making clear that "The First Step" has been recommended by several youth organisations such as: Youth Environment Project Workshop of Youth Environment Network Stormarn/Lauenburg/Lübeck ("Jugend Umwelt Projektwerkstatt des Jugendumweltnetzes Stormarn/Lauenburg/Lübeck") as well as the Central Library in Germany for Agriculture, Nutritional Science, Domestic Economy, Horticulture and Ecology in Bonn ("Deutsche Zentralbibliothek für Landbauwissenschaften, der Zentralen Fachbibliothek für die Bundesrepublik Deutschland im Bereich Landbauwissenschaften-Ernährungswissenschaft-Naturschutz-Hauswirtschaft-Gartenbau-Umweltökologie in Bonn, Partner im Fachinformationssystem Ernährung, Land- und Forstwirtschaft").

Our Centre is being introduced to the French reader on page 54 of the the French language magazine "Alternatives Non Violentes" (Non-Violent Alternatives) no. 102 (1997) "Gandhi et l'indépendance de l'Inde" (Gandhi and India's Independence) which was published by our member Francois Vaillant (address of the editor: B.P. (Box) 27, F-13122 Ventabren) on the occasion of 50 years Republic of India (see also no. 89 (1993) "Du nouveau sur Tolstoï" (News about Tolstoy).

This year, the "Indo-British Historical Society" (21, Rajaram Metha Avenue, Chennai - 600 029, India) and the British Gandhi Foundation published articles by Anglo-Saxon and Indian authors for the 125<sup>th</sup> Anniversary of Gandhi's birth: "Gandhi and the Contemporary World" (eds. Antony Copley and George Paxton). Our essay on Tolstoy and Gandhi has been included in excerpts and hereby introduced to the English reader. This essay compilation volume about Gandhi's relevance for the Indian and the British world can be received after a letter to the address of the Scottish editor of "The Gandhi Way", Newsletter of the Gandhi Foundation, Mr. George Paxton, 87 Barrington Drive, Glasgow G4 9ES, Great Britain.

Numerous letters written by our corresponding members from various nations have reached us safely:

- Peter Savelyev of the "Movement World without Violence" in Tula, Russia, reminds us that he has again organised a long Walk of Commemorating Peace in Honour of Leo Tolstoy and that he intends to spread our Manifesto against Conscription and the Military System in Russia on the occasion of the 170<sup>th</sup> Birth Anniversary of Leo Tolstoy in the year 1998.

- Helene Melcumova is the president of an "Ecological Club" in Moscow and the author of a Russian language book on "Culture and Ecology". She mentioned in her report that many of her society's members are vegetarians and pacifists with valuable reflections how to remove the causes of war.
- Piet Dijkstra from Bergen, The Netherlands, plans a commemorative event for Gandhi at his monument in Amsterdam and prepares an exhibition on "Gandhi and India's Liberation" in Leiden and Amsterdam. In addition, he works out a curriculum on Gandhi for public schools.
- Frank Neville from Dundee, Scotland, a convinced humanist, described Scottish efforts to build up a regional structure for Ecology and non-violent conflict resolution, as a contribution to international Civilian Peace Services.
- Professor Ramlal Parikh from Ahmedabad, India, sent us the publication of the Manifesto against Conscription and the Military System in the Indian Gujarati and English languages by the Gandhi Academy "Gujarat Vidyapith".
- Adolfo Perez Esquivel, Nobel Peace Prize Laureate 1980 from Argentina, signed the Nobel Peace Prize Laureates' Appeal, in favour of the Future for the Children of the World to call the next decade the Decade for a Culture of Non-Violence and the year 2000 the Year of Education for Non-Violence. This appeal can be received by you through the following address: "Appeal of the Nobel Peace Prize Laureates: Share with the Children of the World", B.P. 20797, F-60207 Compiègne Cedex 2.
- Mrs. Stella Cornelius of the Conflict Resolution Network in Chatswood, Australia, as well as Mrs. Nino Tsikhistavi from Tblissi, Republic of Georgia, of the International Center on Conflict and Negotiation are concerned in non-violent conflict resolution. Our first member from Georgia is corresponding via Internet.

Since June 1997, our World Wide Web address via Internet is our Homepage in English, French and German languages:

**<http://www.snafu.de/~mkgandhi>**

Our electronic mail address for letters is:

**[mkgandhi@berlin.snafu.de](mailto:mkgandhi@berlin.snafu.de)**

Please include your e-mail-address in your letter to enable our response. Certainly we will be grateful, if you spread the news about both our new addresses to introduce our Centre to interested individuals and groups.

While the German-Indian Society Branch (Deutsch-Indische Gesellschaft, Zweiggeseellschaft) Braunschweig-Wolfsburg, with the support of the Braunschweig Peace Center and the local Adult College (Volkshochschule Braunschweig) presented our Gandhi Exhibition from August 15 to October 2, 1997, we have prepared new publications which are exclusively sponsored by donations because of long-term cooperation projects. Our contributions are dependent on your memberships and donations to cover the permanent expenses. We appreciate your intended sympathy in future.

Cordial greetings from Berlin-Tiergarten in the summertime,

*Christian Bartolf*

Christian Bartolf (for the Chair)

## S A T Y A G R A H A

*No. 11 (October 1997)*

*Information of the members of Gandhi Information Centre*

Hermann Kallenbach (1871-1945) was Mahatma Gandhi's closest friend, companion, associate, the most generous, unselfish supporter of the Indian Emancipation Struggle in South Africa. He remained Gandhi's most loyal friend and supporter for many decades, until his death in 1945. Hermann Kallenbach was the owner and founded together with Mahatma Gandhi the Tolstoy Farm. He was a Trustee of both the Community projects of Mahatma Gandhi, Phoenix Settlement near Durban, Natal (founded in 1904) and Tolstoy Farm near Johannesburg, Transvaal (founded in 1910) - for the sake of the families of the men who were jailed as political prisoners, in the Satyagraha struggle, against the draconic laws of the South African Government at that time.

In 1912, Hermann Kallenbach decided to take an active part in the Epic March - at the height of the Indian Campaign of Civil Disobedience - and helped Gandhi to achieve a successful result in his "Satyagraha in South Africa".

Gandhi, in his autobiography, written in prison, highly valued Hermann Kallenbach's friendship; without this Jewish architect - coming from the Memel area near the former border between Germany and Lithuania, being a German and later on South African citizen and one of the leading building pioneers in Johannesburg and South Africa - without Hermann Kallenbach the legitimate succession of Leo Tolstoy's heritage could not have been documented by Mahatma Gandhi so impressingly. Hermann Kallenbach visited his great friend in his Central Indian Sevagram Ashram (Segaon, Wardha) in the years 1937 and 1939; both humorously addressed themselves as "Upper House" and "Lower House" alluding to the two chambers of the British Parliament, in order to express their way of fruitful co-operation in profound congeniality.

It is now 10 years since 76-year-old Dr. Isa Sarid from Haifa, Israel, her family and I met. I met Dr. Isa Sarid first time in 1987 at the Ecumenical Center in Tantur near Jerusalem, at the Gandhi Exhibition. This tri-lingual Exhibition was produced in close co-operation with Mrs. Yvette Naal of the French Arc Community, and awakened the interest of citizens, both Israelis and Palestinians, believers in Non-violence and Peace, sustainable methods of Negotiation and Reconciliation. For many years Dr. Isa Sarid is a member of our Gandhi Information Centre. Through her, Professor Alex Aronson (English Literature) of the University Haifa, who had worked together with Rabindranath Tagore in Santiniketan, also joined our Centre shortly before his death in 1995.

Dr. Isa Sarid and her son Eli visited our Center in 1990 in Berlin, and she covered my travel expenses to Israel where I visited her each time on a working holiday for building up the Archive of the Kallenbach Papers which contains copies of Gandhi's letters to Hermann Kallenbach. This archive was the source library for the quite recently published Biography of "Hermann Kallenbach - Mahatma Gandhi's friend in South Africa" which we published as co-authors both in English and German languages: There are 118 pages in English and 138 pages in German, both editions contain 6 photo pages with clear explanations of each photo. May we suggest that this book could find many interested readers, young and old, who would be happy to receive it as a birthday present!

Due to the Indian Government which held a pro-Arab stand under Nehru and his successors, Hermann Kallenbach stood in the shadow of the official History writing in India. This Biography fills a great void. We tried to rectify his contributions which are described in Gandhi's personal letters and in Hermann Kallenbach's prison diary which are of great beauty and interest and appear in this book. During our joint work, Dr. Isa Sarid's personal memories, as also her mother Hannah Lazar's, re-appeared and were entered into this first Biography of Hermann Kallenbach. With our joint effort and research, we could produce this documentary work of historical facts and interest.

From October 5 to October 10, 1997, and together with Dr. Isa Sarid, who was so kind to pay the expenses of my stay in England, I could visit those places in London which are connected with Gandhi's stay in 1931. In the Indian Cultural Centre of London, "The Nehru Center" (8 South Audley Street, London W1Y 5DQ), we participated at the annual Gandhi Memorial Lecture of the British "Gandhi Foundation" (Kingsley Hall, Powis Road, Bromley-By-Bow, London E3 3HJ) on October 6, 1997, and listened to Professor Madhu Dandavate on "Gandhi's Human Touch". We visited - after a talk with Mr. Surur Hodha, the General Secretary of the Gandhi Foundation which was initiated by its Honorary President Lord Richard Attenborough (Director of the movies on Mahatma Gandhi, Charles Chaplin, Steve Biko) - we visited 37-year-old Mr. David Baker, social worker, craftsman and student of philosophy, at Kingsley Hall in the East End of London. Kingsley Hall still is a Quaker house for social activities where Gandhi lived during his stay while participating at the London "Round-Table"-Conference in 1931 after an invitation of the British Quaker Muriel Lester.

We also visited the Gandhi Statue at Tavistock Square Park near Euston Station in the Northern Centre of London, covered with birth anniversary flowers; a few meters away there was an Olive tree planted, commemorating the Hiroshima Atom Bomb disaster, which caused so many dead and ailing people. At one of the Tavistock Square Park's entrances there was a huge and green Granite boulder with a Plaque inscribed for the International Day of Conscientious Objectors organised by the "War Resisters' International" in the year 1994. We also visited Professor Margaret Chatterjee, author of two books about Mahatma Gandhi ("Gandhi's Religious Thought", "Gandhi and his Jewish Friends") at Oxford, where she teaches philosophy at Westminster College. At Kingsley Hall there is a great need for some volunteer to help organising the papers of the Gandhi Foundation into an Archive and also encourage the restoration and correspondence work with enthusiasm. We will remain in close contact by corresponding with the "Gandhi Foundation" in London.

Mr. S.R. Tayal, General Consul for India in South Africa, sent us a report about the present situation at Tolstoy Farm:

The Indian Cultural Council of the South African province of Transvaal celebrated the Gandhi Birthday Centenary Festival on April 2, 1969, received Government permission to buy this farm and farm-house to restore it. After collecting funds, in 1982 the farm-house was partly restored. In mid-1996 it was almost completely destroyed through Vandalism. This house was not the original building on Tolstoy Farm and had been acquired through the Indian Cultural Council who wished it to remain as a living monument, by collecting funds in India and with the intention of using this place for future Seminars and International Students' Exchange.

The General Consul adds in his letter of December 19, 1996: "The present conditions are not perhaps conducive to mount a major project at that site because of its remoteness. However, together with the South African authorities as well as the local community we are considering development of the site as a garden with a place to hold day-time workshops on peace and non-violence." The Reconstruction of this historical place, Tolstoy Farm near Johannesburg in South Africa, would be an active contribution towards the Pacifist idea for an "International Civilian Peace Service" project for developing a Culture of Non-violence in the near future.

With best wishes from Berlin-Tiergarten at autumn time,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 12 (January 1998)  
*Information for the members of Gandhi Information Centre*

"Letter to a Hindoo" was the title of a 1908 letter from Leo Tolstoy to the Bengal social scientist Taraknath Das. This letter and Mohandas Karamchand Gandhi's pamphlet, "Indian Home Rule," were two of the most impressive early twentieth-century critiques of modern western civilization. Tolstoy's letter warned, above all, that nationalism, religious fanaticism, excessive belief in science and "progress," fascination with violence, militarism, industrialization, and the various addictions, cravings, and self-delusions of "civilized" Americans and Europeans would lead to ruin the people of the Twentieth Century. Tolstoy challenged his Indian contemporary to throw off the yoke of British colonialism, so that Indians would no longer sanction Imperialism's system of lies, violence, and profit which worked out by means of and through their own "voluntary servitude" (Etienne de la Boétie) and subordination. As Taraknath Das could not resist this challenge, he was later forced into bitter exile in Canada. His analysis of British rule in India elucidates the refined methods of structurally generated injustice by which a relatively small number of British merchants, bureaucrats, and soldiers enslaved millions of Indian subjects in the Victorian Empire. At that time, Taraknath Das recommended violence in pursuit of revolutionary goals as the means of political conflict with the British; later, in the 1920s, this former social revolutionary and U.S. political prisoner became a recognized educational reformer and political scientist who taught and lectured at New York's Columbia University. Taraknath Das through his foundation also enabled many Indian students to study abroad, some of whom later became distinguished Indian intellectuals. However, after his death, only few people remembered his exchange of letters with Leo Tolstoy.

It was ultimately this "Letter to a Hindoo" written by Leo Tolstoy that moved Mahatma Gandhi to take up his correspondence with Leo Tolstoy in 1909 until Tolstoy's death in 1910 shortly after he had consented to the use of his name for Gandhi's and Kallenbach's "Tolstoy Farm" in South Africa and after Tolstoy recommended to Mahatma Gandhi in a testamentary letter to continue the heritage of nonviolent resistance for his emancipation struggle in South Africa.

Decades later, in 1997, the complete correspondence between Leo Tolstoy and Mahatma Gandhi has now been published in our latest book, which is dedicated to Taraknath Das, due to whose initiative we are now able to draw all those insights from the documented correspondences as sources of history.

Dr Ranendra Nath Das, Taraknath Das' nephew, who has lived in Berlin as economic adviser for decades, now retired, and who established the Taraknath Das Foundation in Berlin, financed this new publication, which unveils longstanding neglect in Research and Education. However, the correspondence of Mahatma Gandhi and Leo Tolstoy forms a basis of understanding those two guides on the Pathway to Nonviolence.

Three years ago we invited Dr Ranendra Nath Das to give us, in retrospective on the occasion of Mahatma Gandhi's 125th birthday, his views on the correspondence of his uncle Taraknath Das with Leo Tolstoy. He spoke to us on October 2, 1994, after an Interfaith Service in our Center. "Brief an einen Hindu" resp. "Letter to an Hindoo" are two German resp. English language documentations (illustrated with photographs) which Gandhi Information Center was able to publish in 1997. These books as well as the Biography on Hermann Kallenbach are a world première as in time-publications for Mahatma Gandhi's 50th death anniversary (January 30, 1948 - January 30, 1998).

In the meantime, the first reviews of the new book "Hermann Kallenbach - Mahatma Gandhi's friend in South Africa" (Hermann Kallenbach - Mahatma Gandhis Freund in Südafrika) by Isa Sarid and Christian Bartolf have been published

- by George Paxton (87 Barrington Drive, Glasgow G4 9ES) in "The Gandhi Way. Newsletter of the Gandhi Foundation", No. 54, Winter 1997/98;

- by Konrad Borst in "Der Vegetarier" (The Vegetarian), Zeitschrift für ethische Lebensgestaltung, Vegetarismus und Lebensreform, Vegetarier-Bund Deutschlands e.V., Blumenstr. 3, 30159 Hannover.

Here we give a survey of events commemorating Mahatma Gandhi which we have got information about till the end of 1997:

1) International Seminar on "Gandhi and the Twenty First Century" (January 30 - February 4, 1998) in Delhi (inaugural address by the Dalai Lama) and Wardha (Institute of Gandhian Studies, Gopuri, Wardha - 442 114, Mr. Ravindra Varma)

2) Interfaith Commemoration Service on the 50th anniversary of Gandhi's death at St. Martin's in the Fields Church, Trafalgar Square, London, at 6 p.m. on Friday, January 30, 1998. Participants will include Sir Richard Attenborough, Ben Kingsley and Mairead Maguire.

3) Gandhi Summer School 1998, July 25 - August 1, Moulsoford Preparatory School, Oxfordshire, "Reaching for a Simpler Life"

4.) Colloque Gandhi - Montpellier (France) - 1998 "50 ans après, un message toujours vivant la NON-VIOLENCE", 31 janvier - 1er février 1998, avec Marie-Pierre Bovy, Simone Panter-Brick, Jean-Marie Muller, Jacques Sémelin, Adolfo Perez Esquivel

5) Academy Conference on the Occasion of the 50th Anniversary of Mahatma Gandhi's Death, organised by the South Asia Bureau, Bullmannaue 11, 45327 Essen/Germany in cooperation with the German Calcutta Group in the The Protestant Academy "Evangelische Akademie Iserlohn" from April 17 to 19, 1998

6) Radio Broadcast "Die Religion der Gewaltfreiheit" (The Religion of Nonviolence) on the occasion of the 50th death anniversary of Mahatma Gandhi, by Edgar Lück and Monika Kemen in West German Radio "Westdeutscher Rundfunk" (WDR 3), Sunday, January 25, 1998, 8.30 to 9 p.m.

Together with Tommy Spree, great-grandson of pacifist Ernst Friedrich, we want to open the new rooms of the Anti-War-Museum in Berlin (Brüsseler Str. 21, Tel.0049-30-45490110) in commemoration of Mahatma Gandhi on Friday, January 30, 1998. Those interested in participating in this public event should send us a message in the next days in order to be sent an personal invitation.

Please keep an eye on newspaper articles, radio and television broadcasts, and send us a copy or a video for our archives. Give us notice of any other events the hint at which is worth mentioning in our next Information for Members (April 1998).

We hope you had days of contemplation at the end of the year and we wish you a Happy New Year 1998 - from Berlin during winter time with mild climate,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 13 (April 1998)

*Information for the members of Gandhi Information Centre*

For three weeks I have been to India as the representative of Gandhi Information Center, having been invited by "Gandhi Peace Foundation" (New Delhi), by the "Institute of Gandhian Studies" (Gopuri, Wardha) and by "Gujarat Vidyapith" (Ahmedabad), at the expenses of the Indian Ministry of Education (Department of Culture) on the occasion of the international seminar on "Gandhi and the 21st Century", which was opened by the Dalai Lama ceremonially. In his short address on January 30th, 1998, the Dalai Lama stressed the fact that only when children at school detest violence and condemn the use of it, will a new era start.

In this sense we would like to start the Year of Nonviolence (according to United Nations the year 2000) and the Decade of Nonviolence (according to United Nations the years 2001 to 2010). The year 1998 is characterised by the fact that Mahatma Gandhi and Martin Luther King were assassinated 50 resp. 30 years ago. 1999 is the year which will see Gandhi's 130th birthday on October 2nd, and Martin Luther King's 70th birthday on January 15. Mahatma Gandhi's and Martin Luther King's essential inspirations have come from Leo Tolstoy's doctrine of Nonviolent Non-Resistance. Leo Tolstoy's 170th birth anniversary will be this autumn 1998.

On the occasion of the conference on "Leo Tolstoy and World Literature" I was invited to spend my holidays in Moscow and Yasnaya Polyana in order to contribute a lecture on "Leo Tolstoy, Stefan Zweig and Romain Rolland: Independent Thinkers and Political Pacifism". These surprising invitations to India and Russia are already the fruit of our continued quiet work of research and education, the simplicity and material modesty of which are arousing extraordinary attention especially in India.

After the ceremonious opening of the Delhi Conference and after the commemorative address, held by the Thai Buddhist monk Sulak Sivaraksa in the Assembly Hall of Gandhi Peace Foundation, the participants went by train to Wardha, i.e. to Gandhi's Sevagram Ashram where in several institutions a team of Gandhian workers live on agriculture and handicrafts of the kind he proposed. Sevagram is the cultural heart of the nonviolent movement which Gandhi founded especially following his Constructive Programme in Central India in the Thirties. At no place were made more far-reaching decisions concerning India's independence than in the Sevagram Ashram, in cooperation with Mahadev Desai, Jamnalal Bajaj, the Bharatan and J.C. Kumarappa brothers, Dr. Zakir Husain, E.W. Aryanayakam, Kaka Kalelkar, Kishorelal Mashruwala, Shriman Narayan and others.

What a great pleasure it was to go on tour around Sevagram Ashram with Narayan Desai, son of Gandhi's secretary Mahadev Desai, to receive a vivid impression of the daily life of the ashram inmates. At this conference, numerous eye-to-eye talks with contemporaries and colleagues of Gandhi evoked vivid memories. A personal invitation by our member Madalsa Narayan, daughter of Jamnalal Bajaj, a friendly visit to Balvijay, Vinoba Bhave's former private secretary, a common ride on the train with Narayan Desai and instructing visits to educational institutions on the spot made realize that it is really a great honour for our Center that we as the only German participants could accept the generous invitation.

Not to forget that to my great joy I happened to meet Professor Unto Tähtinen and his wife right from the beginning at Delhi Airport. Professor Unto Tähtinen, a historian from Tampere in Finland, really is a unique scholar in Indian religious philosophy and especially in the science of "Ahimsa" (Nonviolence). Very certainly we will continue our dialogue. There was also an unexpected reunion with Professor Ruben Apressyan from Moscow who in his Center for Nonviolence as independent part of the Institute for Philosophy at the Russian Academy of Sciences, is collecting contributions for the Russian tradition of Nonviolence.

In particular, my friendly encounters with participants from Pakistan, Sri Lanka, Bangla Desh, Bali, Thailand and India cannot be replaced by any electronic-mail communication via Internet. Speeches and addresses held by the conference participants made manifest how far the danger of destruction of the specific cultures of the Indian Subcontinent and of South East Asia has been advancing because of the ambitions of multinational corporations and because of the scrupulousness of corrupt politicians.

Modern industrial civilisation with a privileged and recklessly consuming Middle Class imitating Euro-American cultural patterns, has been effective universally - even if e.g. Indian and Pakistani elites propagates the contrary with fundamentalist slogans. During my talks, I turned my attention especially to the highly explosive relationship between India and Pakistan - for Mahatma Gandhi was assassinated by pistol shots of a fanatic Hindoo nationalist who wanted to prevent Gandhi's walk of reconciliation to Pakistan from taking place.

Subsequent to the International Conference I had the opportunity of accepting the Aurangabad invitation by our member, Professor Hiralal Desarda. After visiting the Caves of Ellora, which very impressively show the removal of the Hindoo cult of fire sacrifice by Buddhism and Jainism preaching asceticism and liberation from violent sacrificial cults, my host and I proceeded to the Institute for Gandhian Studies at the University of Aurangabad and to a reception at the "Milind College of Arts" which was founded by Dr. Baba Ambedkar and in which "Harijans" (Men of God) from the caste of "Untouchables" or "Pariahs" are instructed in technological and sociological skills. Today the "Harijans" call themselves "Dalits"; but the controversy between Ambedkar and Gandhi was about which path lead to emancipation. When Lavanam, son of the Atheist in Gandhi's Sevagram Ashram, Gora, talked to Martin Luther King on Gandhi's rejection of separate electorates for discriminated outcastes -that was in Rajasthan in 1959- and explained Gandhi's position in the controversy with Ambedkar, Martin Luther King drew the logical consequence for his emancipation struggle towards the desegregation of the African-American US population, quite in accordance with Gandhi!

In Mumbai (Bombay) I visited e.g. the Gandhi Museum "Mani Bhavan" which had been Gandhi's residence in Bombay and the place of his arrest after the legendary Salt March. My conversations with the colleagues of this non-profit educational institution, Dr. Usha Mehta, Dr. Usha Thakkar and Dr. Usha Gokhani, grand-daughter of Mahatma Gandhi, and the friendly reunion with Dr. Licy Bharucha, who I immediately recognized 13 years after my first travel to India in 1985, aroused in me the daydream to afford the invitation of those courageous women to Germany. Their reports would be of extraordinary importance for our public voice of conscience. If members of our Center would like to offer such an invitation, I will be glad to convey their addresses to start correspondence.

Before I finally talked to Dr. Subba Rao, Dr. Y.P. Anand and Dr. S.K. Bandopadhaya of Gandhi Peace Foundation, Gandhi Smarak Nidhi and the National Gandhi Museum, New Delhi, I gladly appreciated my visit to our member, Professor Ramlal Parikh, Chancellor of "Gujarat Vidyapith", the Ahmedabad Academy founded by Mahatma Gandhi in 1920. During a conference on "Equity and Development" I realized which structures of social subsistence and sustainable development -in conformity with Gandhi's "Sarvodaya" concept for the Welfare of All and Every Being- are gravely endangered in India, whereas it is the only interest of profiteers, young and old, to introduce free enterprise, recklessly towards fellow men, fellow creatures and ecological surroundings - the heavy air pollution in Ahmedabad a warning symbol for this fallacy. I was reconciled to the atmosphere of Ahmedabad by a visit to Sabarmati Ashram and by witnessing Mrs. Dina Patel's valuable work of filing Gandhi's Correspondence Archives and by two evenings of intense conversations with her father, Mr. C.N. Patel, Editor of the "Collected Works of Mahatma Gandhi".

Hoping that we will be able to add to the prophetic Love Commandment the realization of Gandhi's vision of Nonviolent Existence in future, in order to contribute to the Resurrection of our unique Planet, I send you our Best Regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 14 (July 1998)

*Information for the members of Gandhi Information Centre*

A Group of Indian social activists of the "Gandhi Peace Foundation" (address: 221/223, Deen Dayal Upadhaya Marg, New Delhi-110002, India) visited us from June 22 to 24, 1998 - a symbol of mutual friendship and the appreciation for each other's work and achievements. Fourteen years ago, I had come to know Dr. S.N. Subba Rao (born in Bangalore, 69 years of age), a life-long honorary member of the "Gandhi Peace Foundation" who has been a successful social worker, educator and youth organizer. By lectures and song performances he tries to illumine and demonstrate the ethical conduct of life to Indian youth in the light of the different religious concepts of Nonviolence.

In numerous summer camps in India, Europe and the USA as well as on lecturing and visiting tours in Asia and Europe he regularly speaks about his experience in reintegrating dacoit leaders whose conversion into social workers has given a sound infrastructure to a whole district in Bihar.

To me, Dr. Rao's return visit which I had suggested to him during the commemorating conference in Wardha, was a great pleasure. On his journey to the shores of Lake Erie in the US where he organized a Youth Camp for Indian non-residents in the US and Canada, Dr. Rao as Director of the "National Youth Project" enjoyed a tightly-packed non-governmental visitor's programme in Berlin.

"I know we were a burden on you, as we were a big number of four with our baggage. But still, I am happy that I was able to spend two days with you, see your work and enjoy your hospitality. Please accept thanks from all of us: myself, Madhubai, Debjani, Rajeev Bukralia", Dr. Rao writes in a letter from his Youth Camp at lake Erie on July 3, 1998. Obviously, the visit of the three young workers from the National Youth Project in Orissa has not been a burden but a rare opportunity for exchanging our ideas and experience.

Rajeev Bukralia makes it possible for thousands of young people in India's capital to advance their education by vocational training and to improve their social situation by his "Inspiration Courses" with guest professors. Madhusudan and Debjani Das are committed to village development in Orissa where they come from, in addition they contribute to intercultural understanding by their classical Indian music they perform. Our Indian visitors became especially thoughtful when meeting people at Mahatma Gandhi Secondary School, the 10th Grammar School at Berlin-Marzahn, bearing Mahatma Gandhi's name since the end of 1997. During that two hours' talk with pupils, teachers and the headmaster, we were informed about the pupils' and the staff's concerns about recent atom bomb tests in India and Pakistan, the arms' race and the military antagonism on the Indian subcontinent. These atom bomb tests were -in spite of the attempts at calming down by Indian authorities- rejected by everyone. We were informed about the fact that Mahatma Gandhi's name had been chosen after an enduring campaign of parents, pupils and teachers.

We were also given the opportunity of an extensive conversation with committed pupils and teachers on how far Gandhi's message met current interest in Europe today. We were very surprised to hear that the pupils emphasized how unacceptable the requirement of voluntary simplicity and abstinence appeared to most young people, who mainly want to satisfy their consumer desires and gain experiences in a life characterised by free enterprise in a market economy. The headmaster's final words were extremely welcome when he stated that parents, teachers and pupils of Mahatma Gandhi Secondary School were strongly interested in individual and friendly contacts with non-governmental Indian educational institutions. Thus, we were able to contribute to genuine Indian-German communication and understanding below diplomatic level.

Due to my past engagement in establishing a Civilian Peace Service I could arrange for our Indian guests active participation in the Fourth Worldwide Conference of National Youth Service in Windsor Castle, London, England (June 18-21, 1998). Although mainly governmental youth projects were presented there, especially the exchange of ideas with African and Polynesian participants gave our Indian friends encouragement and inspiration for their work. In the future, we continue correspondence with our Indian friends in order to help building more bridges.

An affirmative assessment of our publication "Letter to a Hindoo" was sent to us from the US-American Professor Dennis G. Dalton from New York, author of several monographies on Gandhi, most recently: "Gandhi's Power. Nonviolence in Action." (Delhi 1998). On June 28, 1998, he wrote to us:

"I am a Trustee of the Taraknath Das Foundation at Columbia University. I teach courses here in Indian politics and history. Professor Leonard Gordon has given me one of the copies of your publication, LETTER TO A HINDOO that you edited. I have enjoyed reading it very much. You have made an excellent contribution to this subject and allow me to congratulate you for your fine work of editing this valuable volume."

He finished his letter asking for 20 more copies for his course at Barnard College of Columbia University on New York Broadway. That is why one and the same book has been welcomed by both a very friendly review in the German libertarian periodical "Grassroots' Revolution for a Nonviolent Society without Domination" (Graswurzelrevolution für eine gewaltfreie, herrschaftslose Gesellschaft) and from a US-American historian and political scientist.

At the University Bradford, England, in association with the British "Gandhi Foundation", "Commonweal Collection" was organized as an archive library of books and periodicals on Nonviolence and Social Change which is based on donations and open to the public without charge. "Commonweal Collection" is sympathizing with our Center, its activities and its publications.

Our homepage in Internet has been completed by an extensive presentation of our publications. You can find it under <http://www.snafu.de/~mkgandhi> - Our mail address is now: **Gandhi Information Center, P.O. Box 210109, D-10501 Berlin**. Our electronic mail address is: [mkgandhi@berlin.snafu.de](mailto:mkgandhi@berlin.snafu.de) - If you want to contact us in Berlin, please use my home address: Christian Bartolf, Zinzendorfstr. 8, D-10555 Berlin, fon/fax 0049-30-39102806. We have organized and completed our removal completely on our own, which has only been possible by the excellent commitment of our active member, Mr. Klaus Dittmer.

The song "Jai Jagat" (Victory to the World) was sung by our Indian guests together with Herbert Fischer. He had been personally invited by Mahatma Gandhi in 1936 to his Indian Sevagram Ashram and took part in the 1997 foundation-stone ceremony of the "Albert Einstein" House in Rabindranath Tagore's "School of the Forest", Shantiniketan near Bolpur in West Bengal. Nobel Literature Prize Laureate, poet and social reformer Rabindranath Tagore and Professor Albert Einstein, during Tagore's 1930 visit to Einstein's chalet in Caputh near Potsdam, shared firm Pacifist convictions in Thought and Action. It was, however, only after the end of World War II that Einstein returned to that attitude by distinctly supporting Gandhi in public comments and speeches.

With this song "Jai Jagat" still in my ears, I send you our best regards from Berlin-Tiergarten,

*Christian Bartolf*

Christian Bartolf (for the Chair)

On the occasion of the Frankfurt Book Fair we received the following review entitled "Gandhi, Kallenbach and Buber. Two more and important texts by Gandhi Information Center":

"Rather unheaded but since several years of guiding importance both for the research into Gandhi and for projects of intercultural cooperation are the publications edited by the Gandhi Information Center: Two of the most recent ones deal with Gandhi's friendly relationship with two of his Jewish friends, Hermann Kallenbach, carpenter and practical activist, and Martin Buber, philosopher.

The Biography of Kallenbach was written by Christian Bartolf and Isa Sarid from Israel, daughter of Hermann Kallenbach's niece (Hannah Lazar). Those two had met on the occasion of an exhibition of the Gandhi Information Center in Israel 1987. Hermann Kallenbach stems from a Russian Jewish family but was born in East Prussia. He made an apprenticeship of "Baugewerksmeister", a combination of mason, carpenter and architect. Then he went to see his uncle in South Africa. There he accidentally met Gandhi at the office of the Indian Islamic lawyer Mr. Khan, for whom Gandhi was working. They became friends very quickly and Kallenbach changed his life radically. Together with Gandhi he approached Tolstoy and then founded Tolstoy Farm near Johannesburg. There he both realized his ideal of simple and equal labour and formed a basis for the Indian movement for Emancipation in South Africa.

From a letter from prison, which is reprinted completely, it becomes obvious that he not only served as a craftsman and architect but also as an invaluable activist and coordinator in the strikes and political actions. After a visit to London during the First World War Kallenbach as a German (at least officially) was not allowed to enter India with Gandhi. In the 20s he went to South Africa again and became renowned as an architect of public buildings. In the 30s he was in contact with Bauhaus architect Walter Gropius.

In the late 30s Kallenbach travelled to Palestine and supported the Zionist movement. He, however, envisaged an Agricultural Community without State, Army and Industry. Influenced by the Tolstoyan socialist A.D. Gordon, member of the first Kibbutz Deganya, Kallenbach strictly wanted to avoid Colonialism and Imperialism. Asked to convey to Gandhi a better understanding of Zionism he went to see him in India in 1937, for the first time after 23 years. Gandhi rejected the idea of achieving the aspirations of Zionism in Palestine by armed force. But together with Kallenbach he tried to convince the 70 Millions of Muslims in India of solving the conflict by negotiation.

After he had contracted malaria, Kallenbach died in 1945. His urn is kept in the Kibbutz of Deganya in Israel. Shortly after Kallenbach's visit and subsequent to the Nazi occupation of Czechoslovakia and the November pogromes in Germany, Gandhi published two articles in which he called upon the Nazi victims to resist nonviolently. That caused the so-called the Buber-Gandhi controversy which has, since then, been used again and again to denounce anti-militarist movements in war times, most recently, preceding the War in the Gulf, in the "Tageszeitung" (a German newspaper)...

Christian Bartolf has now edited all those documents that refer to that controversy between Gandhi and Buber, the Jewish philosopher. It is made clear that Buber wrote his reply only after having been urged and that together with his letter another one was sent to Gandhi by J.L. Magnes, then Chancellor of the Hebrew University of Jerusalem, trying to mediate and asking for realistic action proposals.

Both letters, however, did not reach Gandhi so that he could not send any reply to Buber nor make any realistic proposals to Magnes. So unfortunately the dialogue broke down when it was going to be most exciting. Bartolf's book points out that Gandhi in no way underestimated the monstrosity of Nazi dictatorship (pp. 59ff.) and that Buber in spite of advocating Violence temporarily, held in great esteem Gandhi's Nonviolence, later, in the face of the nuclear threat, even demanding a "planetary front of civil disobedients" (p. 88).

In 1998 the reviewer has already proved his understanding twice, i.e. in nrs. 230 and 232 of the periodical "Graswurzelrevolution" (Grassroots Revolution). One of our Dutch members, Mr. Piet Dijkstra from Bergen, has quite kindly written an excellent English language appreciation of the Kallenbach Biography for the 1998 April-June edition of the well-known monthly of the Gandhi Peace Foundation "Gandhi Marg" (The Gandhi Path). We would like to thank him very much for that.

From our numerous correspondences of recent months we would like to quote from a letter from South Africa which refers to our enquiry in 1991 and just reached us a few weeks ago. It comes from a staff member of "Rodney Harber & Associates" from Durban, Republic of South Africa, a company of architects and regional planners, and it confirms our suggestion that after years of ignorance our impulses have, like seeds, fallen into fertile ground and they are bearing fruit. This letter in German which asks for detailed information on the structure and architecture of Phoenix Settlement near Durban - Gandhi's first experimental farm in South Africa - describes the present importance of the international endeavours for the reconstruction of Gandhi's heritage.

"Ladies and Gentlemen of Gandhi Information Center!

After a long time of preparations it seems to become possible this year to reconstruct Phoenix Settlement. We, Rodney Harber & Associates, have been trusted by Phoenix Settlement Trust to rebuild the former buildings of the settlement. Gandhi's home Sarvodaya is to be reconstructed in its original form as a museum. Kasturba Bhavan, his son's home, is to be used as a guesthouse. The press building of the "Indian Opinion" is to be changed into workshops in which inhabitants of the informal settlement Bhambayi will have the opportunity of earning a living by handicraft. Hopefully, Kasturba Gandhi Primary School will have reopened by the year 2000. At present, finances and upkeep of the school have not yet been secured. Part of the reconstruction of the settlement consist of facilities of social infrastructure such as Gandhi Ambulance, which is to reopen either this year or at the beginning of next year, a day-nursery, a library and a public place which may be used in a number of ways.

Phoenix Settlement Trust have transferred well over three quarters of the area of the original Phoenix Settlement to the town of Durban. One of the main reasons for that decision was the fact that large parts of the settlement have been occupied by houses constructed informally.

To make up for that the town has transferred about 750.000 Rand (at present equal to about 185.000 Deutschmarks) to the foundation for the reconstruction of the buildings. It should be clear that this sum will by far not be sufficient. Only the financial situation in South Africa is not particularly good at the moment and has deteriorated rather than improved by a 15 percent devaluation of the currency during recent months (...)

During the riots between Zulus and Indians in 1985, Sarvodaya was burnt down to its foundations (...) We do not have access to any plans of the house. At present we only have got some historical photographs of the house, a picture of the facade of the entrance which had been drawn by a student in 1971, and a detailed plan of the remainders of the house made this year (...)"

Although we have not been able to help this company of architects with more details about the architecture of Gandhi's house, which had been preserved until 1985, the letter is a great honour to us. Immediately, we sent the architects the Kallenbach Biography as requested and we conveyed our best wishes for a successful reconstruction of Phoenix Settlement, which will be as important as the reconstruction of Tolstoy Farm near Johannesburg.

With best regards from Berlin-Tiergarten, where Autumn gives Nature colourful leaves,

*Christian Bartolf*

Christian Bartolf (for the Chair)

## S A T Y A G R A H A

*No. 16 (December 1998)  
Information for the members of Gandhi Information Centre*

Dr Jacob Pulickan, whom I met in India this year, is 39 years of age and coordinator of the Center for Gandhian Studies at the University of Kerala in Southwest India (Thiruvananthapuram-34). In his letter of November 2nd, 1998, he wrote to us:

"We are organizing a massive awareness campaign in Kerala in connection with the 50th Martyrdom of Mahatma Gandhi. It is an year-long programme, started 30th January this year and will be over by the 29th January next year. Currently we are busy in organising 5 Days Gandhi Balidan (martyrdom) Smriti programmes in all the district headquarters (totally 14 districts) of Kerala with a comprehensive programme of having (1) Gandhi literature exhibition cum sale, (2) Gandhi Pictorial exhibition, (3) Gandhi Films shows, (4) competitions for students and youths on Gandhian topics, (5) Seminar on 'India since Gandhi', and (6) Discussions. (...)

If you are sending (your English language) publications that will be a great help in equipping our Reading Room, Library and Documentation Centre. We are very thankful to your kind offer and we accept it gladly.

The official inauguration of our Reading room, Library and Documentation Centre will take place only by the end of January 1999. I hope by that time we will be in a better position to have a good Library and Reading room."

Mr Koozma Tarasoff from Ottawa, Canada, is the historiographer of the Doukhobors. He has kindly sent us information about the media which deal with the history and culture of the Doukhobors. Nonviolence, active Pacifism and Antimilitarism have been characteristics of the Doukhobors during their history of 300 years. Their burning of firearms in the night of 28th June 1895 was the first organised action of protest against the institutions of the military system and war. As the reason for that action they declared that in every single human being there were little sparks of Love, Beauty, and God.

This spiritual event actually led to the deaths and persecutions of many Doukhobors and to thousands exiled during Russian Tsarism. A third of the population, i.e. 7.500 Doukhobors fled to Canada in 1899 in order to escape genocide. The remaining two thirds of the population stayed because they met with a more friendly administration and today they are Russian and Georgian citizens. Leo Tolstoy, committed Russian intellectuals and Quakers helped the Doukhobors to emigrate to Canada.

Today there are 30.000 Doukhobors in Canada, 500 in the USA and about 30.000 in the area of the former Soviet Union. Wherever they settled the Doukhobors attempted to maintain their traditions and to survive in society. Their social activities are based on a deep-rooted religious system which is of present-day importance: Nonviolence, Constructive Cooperation, Internationalism, Hospitality, "Bread Labour" by Agriculture and Handicrafts. In 1995 the Doukhobors celebrated the Centenary of the Burning of Firearms in Georgia, and in 1999 they will celebrate the Centenary of their emigration to Canada, which had been so successful by Tolstoy's support.

We are glad about the continued vivid contact with this religious group of Spirit Wrestlers, which is the translation of "Doukhobors", and we are preparing a German language publication on the Doukhobors, who are not known in countries where German is spoken and who Gandhi hold to be passive resisters and active Satyagrahi at the same time, on the same moral height as Socrates and Jesus.

The Doukhobor stand against killing met with harsh oppression on the part of Czarist State and Church authorities, and the Doukhobors were tortured and exiled under extremely arduous conditions, with the total loss of all normal freedom and privileges. Many people died. Suffering of such proportions attracted world-wide attention, and with the help of humanitarians such as Leo Tolstoy and the Society of Friends (Quakers), the Doukhobors were able to emigrate to Canada - "a home away from home, a haven and a refuge".

In Canada, the Doukhobors established a communal life-style which has sometimes been referred to as their "Golden Age". Their agrarian communal society (in some respects similar to those of the Amish and the Hutterites) was a glowing tribute to their slogan of "Toil and Peaceful Life". The day to day process of working together for everyone's benefit was a living embodiment of the Christian ethic "Do unto others, as you would have them do unto you". At the same time, it provided nearly absolute self-sufficiency for their simple needs. The Encyclopedia Britannica described Doukhobors as "industrious and abstemious in their lives and, when living up to the standards of their faith, present one of the nearest approaches to the realization of the Christian ideal which has ever been attained".

We would like to hint at the longstanding commitment against nuclear weapons by two of our members, Dr Wolfgang Sternstein at Stuttgart, director of the "Institute for Ecological Science and for the Rights to Live" and co-author of the recent book "Atomwaffen abschaffen" (Abolish Nuclear Weapons). He edited "The Doctrine of the Sword" and "For Pacifists", which are text compilations of Gandhi quotations in German translation with Sternstein's comments.

Roland Blach at Kornwestheim and the "Gewaltfreie Aktion Atomwaffen Abschaffen" (Nonviolent Action for the Abolition of Nuclear Weapons) have been staging direct action against nuclear weapons in Germany for two years which received good publicity in Germany, e.g. at the nuclear base of Büchel near Cochem/Mosel in 1998. This organisation is a member of the board of "Atomwaffen Abschaffen", of which IPPNW is a member, too, and of "Network Abolition 2000" with the worldwide support of 1.200 groups.

The Berlin branch of the Indian Embassy kindly gave us a recommendable multimedia CD-ROM on the Life and Message of Mahatma Gandhi, the script of which was written with Professor K. Swaminathan responsible, editor of the Collected Works of Mahatma Gandhi. (Orders from: Krea Publishing, Nelson Chambers, IVth Floor, E Block, 115, Nelson Manickam Road, Chennai-600029, India, fax: 0091-44-6211937).

Narayan Desai, son of Gandhi's secretary Mahadev Desai, together with the "Joint Action Committee for Peoples' Rights", a coalition of 30 NGOs of Pakistan, have been honoured by the "UNESCO-Madanjeet Singh Award for Tolerance and Nonviolence" in Paris. Every second year on the occasion of the International Day of Tolerance (18th November) the award is given to institutions or individuals who have committed themselves in an outstanding manner to mutual understanding and nonviolence as defined by the UNESCO constitution. The award was named after its Indian donor Madanjeet Singh, artist, diplomat, and special adviser to the UNESCO General Office. It was initiated on the occasion of the "International Year for Tolerance 1995" and the 125th birth anniversary of Mahatma Gandhi. In 1996 it had been awarded for the first time. Narayan Desai is in charge of the "Institute for Total Revolution" at Vedchhi, north of Bombay, he was President of the War Resisters' International from 1988 to 1991, co-founder of Peace Brigades International in Canada in September 1981, and he now was awarded because of his commitment to Indian-Pakistani reconciliation. Recently he wrote a comprehensive biography on his father and signed our Manifesto Against Conscription And The Military System.

From snow-covered Berlin-Tiergarten I send all my best regards on the occasion of the Festival of Candles,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 17 (January 1999)  
*Information for the members of Gandhi Information Centre*

On January 15, 1999, Nobel Peace Prize Laureate Dr. Martin Luther King jr. would have been 70 years of age. Following Mahatma Gandhi, he was the first human being who, by massive civil disobedience and nonviolent campaigns of non-cooperation and of economic boycott, organised a politically successful movement for interethnic justice and social equality of the African-American population and of all US segments of society that were deprived because of poverty and racist discrimination.

Like Moses on Mount Sinai, he had not been able to really see the Promised Land - he was assassinated in Memphis, Tennessee, when he tried to make a dustmen's strike end up successfully and while preparing the March of the Poor to the US capital Washington.

From February 3 to March 5, 1959, Dr. Martin Luther King and his wife, Coretta Scott-King, visited India at the invitation of the then Prime Minister Jawaharlal 'Pandit' Nehru. That is why the chief organiser of the US American Civil Rights Movement could get an impression of the social, economic, political and cultural effects and achievements of the Gandhian movement in India. "My privilege of traveling to India had a great impact on me personally, for it was invigorating to see firsthand the amazing results of a nonviolent struggle to achieve independence. The aftermath of hatred and bitterness that usually follows a violent campaign was found nowhere in India, and a mutual friendship, based on complete equality, existed between the Indian and British people within the Commonwealth." Their journey back was made via Jericho and Jerusalem.

In "Stride Towards Freedom", published in 1958, a report about the successful 1955 Bus Boycott of Montgomery, Alabama, King describes in Chapter 5 his "Pilgrimage to Nonviolence". The President of Howard University, Dr. Mordecai Johnson, who had just returned from India, addressed his lecture on Gandhi for the Fellowship House and won over King for Gandhi's principles, and his ethical doctrine of Nonviolence: "His message was so profound and electrifying that I left the meeting and bought a half-dozen books on Gandhi's life and works.

Like most people, I had heard of Gandhi, but I had never studied him seriously. As I read I became deeply fascinated by his campaigns of nonviolent resistance. I was particularly moved by the Salt March to the Sea and his numerous fasts. The whole concept of "Satyagraha" (*Satya* is truth which equals love, and *graha* is force; "Satyagraha", therefore, means truth-force or love force) was profoundly significant to me. As I delved deeper into the philosophy of Gandhi my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform. Prior to reading Gandhi, I had about concluded that the ethics of Jesus were only effective in individual relationship. The "turn the other cheek" philosophy and the "love your enemies" philosophy were only valid, I felt, when individuals were in conflict with other individuals; when racial groups and nations were in conflict a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly mistaken I was.

Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale. For Gandhi love was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking for so many months. The intellectual and moral satisfaction that I failed to gain from the utilitarianism of Bentham and Mill, the revolutionary methods of Marx and Lenin, the social-contracts theory of Hobbes, the "back to nature" optimism of Rousseau, and the superman philosophy of Nietzsche I found in the nonviolent resistance philosophy of Gandhi. I came to feel that this was the only morally and practically sound method open to oppressed people in their struggle for freedom. (...)

When the protest began, my mind, consciously or unconsciously, was driven back to the Sermon on the Mount, with its sublime teachings on love, and the Gandhian method of nonviolent resistance. As the days unfolded, I came to see the power of nonviolence more and more. Living through the actual experience of the protest, nonviolence became more than a method to which I gave intellectual assent; it became a commitment to a way of life. Many of the things that I had not cleared up intellectually concerning nonviolence were now solved in the sphere of practical action."

In the ensuing text on the five essential characteristics of nonviolent resistance and the redeeming soul-force of benevolence and goodwill towards other individuals (taken as a model the Greek meaning of 'agape' as contrasted with 'philia' and 'eros' and emphasizing ideas from Anders Nygren's book "Eros and Agape"), King conceived nothing less than an ethical programme for self-improvement and social reform which can be studied in his three autobiographies "Stride Towards Freedom", "Why We Can't Wait" and "Where Do We Go from Here: Chaos or Community?" as to its realization from Montgomery via Albany and Birmingham to Selma and Chicago.

In his last Christmas sermon of 1967: "Peace on Earth", in Ebenezer Baptist Church in Atlanta, Georgia, where he was the second minister by the side of his father, King described the shocking experience of his travel to India, the experience of poverty and misery, hunger and starvation of millions of his Indian contemporaries. He also mentions the "inescapable network of mutuality" in which we are caught, and the specific quality of Love, Benevolence and Goodwill which is meant by 'agape':

"There are three words for "love" in the Greek New Testament; one is the word "*eros*". *Eros* is a sort of aesthetic, romantic love. Plato used to talk about it a great deal in his dialogues, the yearning of the soul for the realm of the divine. And there is and can always be something beautiful about *eros*, even in its expressions of romance. Some of the most beautiful love in all of the world has been expressed this way.

Then the Greek language talks about "*philia*", which is another word for love, and *philia* is a kind of intimate love between personal friends. This is the kind of love you have for those people that you get along with well, and those whom you like on this level you love because you are loved.

Then the Greek language has another word for love, and that is the word "*agape*". *Agape* is more than romantic love, it is more than friendship. *Agape* is understanding, creative, redemptive goodwill toward all men. *Agape* is an overflowing love which seeks nothing in return. Theologians would say that it is the love of God operating in the human heart. When you rise to love on this level, you love all men not because you like them, not because their ways appeal to you, but you love them because God loves them. This is what Jesus meant when He said, "Love your enemies." And I'm happy that He didn't say, "Like your enemies", because there are some people that I find it pretty difficult to like. Liking is an affectionate emotion, and I can't like anybody who would bomb my home. I can't like anybody who would exploit me. I can't like anybody who would trample over me with injustices. I can't like them. I can't like anybody who threatens to kill me day in and day out. But Jesus reminds us that love is greater than liking. Love is understanding, creative, redemptive goodwill toward all men..."

That we are on the move in the tradition of Mahatma Gandhi and Martin Luther King does not imply that we are forced to like our enemies, but we try to understand them and we overcome the harmful passions that our enemies trigger off in us.

On the occasion of Martin Luther King's 70th birth anniversary on January 15, 1998, I am sending you my best wishes for this year 1999,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 18 (March 1999)  
Information for members of the Gandhi Information Centre

Our member, Osman Murat Ülke from Izmir (Turkey), has finally been released after his last court trial on March 9, 1999 without expecting a new prison sentence because of his conscientious objection to military service. Nevertheless his repeated call up to serve in a Turkish military unit can be anticipated. As a declared conscientious objector since September 1995 he will not volunteer as soldier in the designed army unit. As the international human right of conscientious objection to military service has not been acknowledged and respected by the Turkish authorities as well as conscientious objection, according to international law, is no sufficient ground for a legal guarantee of political asylum status, his situation as Turkish citizen with a legitimate civilian legal claim in face of conscription is going to remain insecure. The Republic of Turkey as member of the NATO military alliance is anxious to become member of the European Union. Osman Murat Ülke's address for friendly messages is via telefax: 0090-232-4640842 oder electronic mail: [osi@info-ist.comlink.de](mailto:osi@info-ist.comlink.de) erreichen, the telephone number of the War Resisters' Association Izmir is: 0090-232-4642492.

The United Nations General Assembly decided in a resolution at its fifty-third Plenary session, Agenda item 31 (published as A/RES/53/25, Fifty-fifth session, November 19, 1999) on November 10, 1998, - "International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010)":

"The General Assembly,

*Recalling* its resolution 52/15 of 20 November 1997 and Economic and Social Council resolution 1997/47 of 22 July 1997 proclaiming the year 2000 as the International Year for the Culture of Peace, as well as its resolution 52/13 of 20 November 1997 on a culture of peace,

*Taking into account* Commission on Human Rights resolution 1998/54 of 17 April 1998 entitled "Towards a culture of peace",

*Recalling* the relevant resolutions of the General Assembly and the Commission on Human Rights concerning the United Nations Decade for Human Rights Education (1995-2004),

*Taking into account* the project of the United Nations Educational, Scientific and Cultural Organization entitled "Towards a culture of peace",

*Aware* that the task of the United Nations to save future generations from the scourge of war requires transformation towards a culture of peace, which consists of values, attitudes and behaviors that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society,

*Recognizing* that enormous harm and suffering are caused to children through different forms of violence at every level of society throughout the world and that a culture of peace and non-violence promotes respect for life and dignity of every human being without prejudice or discrimination of any kind,

*Recognizing also* the role of education in constructing a culture of peace and non-violence, in particular by teaching the practice of peace and non-violence to children, which will promote the purposes and principles of the Charter of the United Nations,

<sup>1</sup> See Official Records of the Economic and Social Council, 1998, Supplement No. 3 (E/1998/23), chap. II, sect. A.

*Emphasizing* that the promotion of a culture of peace and non-violence, by which they learn to live together in peace and harmony which will contribute to the strengthening of international peace and cooperation, should emanate from adults and be instilled in children,

*Underlining* that the proposed international decade for a culture of peace and non-violence for the children of the world will contribute to the promotion of a culture of peace based on the principles established in the Charter of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation,

*Convinced* that such a decade, at the beginning of the new millennium would greatly assist the efforts of the international community to foster peace, harmony, all human rights, democracy and development throughout the world,

1. *Proclaims* the period 2001-2010 as the International Decade for a Culture of Peace and Non-violence for the Children of the World;

2. *Invites* the Secretary-General to submit, in consultation with Member States, relevant United Nations bodies and non-governmental organizations, a report to the General Assembly at its fifty-fifth session and a draft programme of action to promote the implementation of the Decade at local, national, regional and international levels, and to coordinate the activities of the Decade;

3. *Invites* Member States to take the necessary steps to ensure that the practice of peace and non-violence is taught at all levels in their respective societies, including in educational institutions;

4. *Calls upon* the relevant United Nations bodies, in particular the United Nations Educational, Scientific and Cultural Organization and the United Nations Children's Fund, and invites non-governmental organizations, religious bodies and groups, educational institutions, artists and the media actively to support the Decade for the benefit of every child of the world;

5. *Decides* to consider, at its fifty-fifth session, the question of the International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010) under the agenda item entitled "Culture of peace".

We are glad about the positive resonance of our Internet website in the World Wide Web where numerous organizations have linked to our Center, e.g. the largest Library on Nonviolence and Pacifism, the "Swarthmore Peace Collection", "Nonviolence Web", "Season for Nonviolence" "Resources for Peace" and "Mark Shepard's Nonviolence Page" in the United States of America, "Gandhi Today" in Sweden, "Bombay Sarvodaya Mandal" in Bombay and "The Mahatma Site" of Gandhi's grandson Tushar Arun Gandhi in Gujarat with explicit stress laid upon our Manifest against Conscription and the Military System.

Best wishes for you from Berlin-Tiergarten at the beginning of spring in Central Europe and before the Celebration of Resurrection of regenerating Nature,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 19 (May 1999)

Information for members of the Gandhi Information Centre

Today, we want to focus on the numerous letters which Indian friends have dedicated to the Gandhi Information Center since the beginning of this year 1999. They mean confirmation and encouragement for us to continue our international efforts of mutual understanding, unrestricted exchange of ideas and confidence building between different cultures and civilizations. In order to give you a good impression of our correspondence, we will quote excerpts from some of these letters which refer to our publications "Hermann Kallenbach", "Letter to a Hindoo" and "We do not want the violence":

"Sir,

It was extremely nice of you to send 2 English language books "Letter to a Hindoo" and "Mahatma Gandhi's friend in South Africa". We are deeply grateful to you for the same. These books are valuable additions to our Library which will be helpful to the Scholars and researchers in the history of freedom struggle and others. We are deeply grateful to you for your valuable gifts." (Dr. Usha Mehta, President, Mani Bhavan Gandhi Sangrahalaya, Mumbai, India)

"We congratulate you for publishing these two books in particular, which are important additions to Gandhian literature. We shall take note of these publications in our monthly journal Sansthakul so that all our readers can know about the laudable work you are doing to propagate the thoughts of Mahatma Gandhi." (Mr. S.K. Bandopadhaya, Secy., Gandhi Smarak Nidhi, Raj Ghat, New Delhi, India)

"I enjoyed going through the above books. I find both the books of immense value to me since they provide new insights into the life and work of Mahatma Gandhi. I am glad and grateful that you are doing good work for Mahatma Gandhi in Germany." (Dr. S. Kumar, Director, Bapurao Deshmukh College of Engineering, Sewagram, India)

"So far as Kallenbach is concerned, I am delighted to get his biography. In my view, this Architect who joined Gandhi in South Africa (and later joined him in India) was authentically a great man." (Dr. K. Oza, Chennai, India)

In addition, we received friendly letters from India written by Mr. S.K. Bhatnagar (National Gandhi Museum, Rajghat, New Delhi), Shrikumar Poddar (Nayi Azadi Andolan, Mumbai, India), Dr. Umesh Dhyani (Birla Institute of Technology & Science, Pilani, India), Mr. K.B. Thakkar (Mumbai, India), Rev. Ignatius Jesudasan (Gandhian Society Villages Association, Sivagangai, Tamil Nadu, India), Mr. N. Krishnaswamy & Savithri (Chennai, India), Ms. Dina C. Patel (Ahmedabad, India), Prof. T.K. Unnithan (Sarvodaya Party, Jagpur, India) and Dr. Vasant Kumar Bawa (Hyderabad, India).

The **Nuremberg Principles** documented here is the one and only document which on one page size outlaws wars of aggression as well as crimes against humanity for the first time after the Second World War, simultaneously and in addition to proscribing crimes against peace and war crimes. After the international military tribunals at Nuremberg and Tokyo, the International Law Commission formulated the **Nuremberg Principles** which retrospectively subject crimes of the past (wars) to legal justice. In addition, the **Nuremberg Principles** enable us to ban crimes against humanity for the first time the legal sanctioning of Heads of State as well as political and military commanders-in-chief. No wonder, that this precious document basic for International Law has hardly been quoted during this ongoing Kosovo War considering that this crucial document accuses all warring parties without exception. That is why we want to inform you about this document, although military warfare and wars of defence had not yet been rejected by it.

## **NUREMBERG PRINCIPLES**

**Principles of International Law Recognized in the Charter of the Nürnberg Tribunal and in the Judgment of the Tribunal, adopted by the International Law Commission, July 29, 1950:**

**"Principle I. Any person who commits an act which constitutes a crime under international law is responsible therefor and liable to punishment.**

**Principle II. The fact that internal law does not impose a penalty for an act which constitutes a crime under international law does not relieve the person who committed the act from responsibility under international law.**

**Principle III. The fact that a person who committed an act which constitutes a crime under international law acted as Head of State or responsible Government official does not relieve him from responsibility under international law.**

**Principle IV. The fact that a person acted pursuant to order of his Government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible to him.**

**Principle V. Any person charged with a crime under international law has the right to a fair trial on the facts and law.**

**Principle VI. The crimes hereinafter set out are punishable as crimes under international law:**

**(a) Crimes against peace:**

**(i) Planning, preparation, initiation or waging of a war of aggression or a war in violation of international treaties, agreements or assurances;**

**(ii) Participation in a common plan or conspiracy for the accomplishment of any of the acts mentioned under (i).**

**(b) War crimes:**

**Violations of the laws or customs of war which include, but are not limited to, murder, ill-treatment or deportation to slave-labour or for any other purpose of civilian population of or in occupied territory; murder or ill-treatment of prisoners of war, of persons on the Seas, killing of hostages, plunder of public or private property, wanton destruction of cities, towns, or villages, or devastation not justified by military necessity.**

**(c) Crimes against humanity:**

**Murder, extermination, enslavement, deportation and other inhuman acts done against any civilian population, or persecutions on political, racial or religious grounds, when such acts are done or such persecutions are carried on in execution of or in connection with any crime against peace or any war crime.**

**Principle VII. Complicity in the commission of a crime against peace, a war crime, or a crime against humanity as set forth in Principle VI is a crime under international law."**

On a sunny day of spring, I send you best regards from Berlin-Tiergarten,

*Christian Bartolf*

Christian Bartolf (for the Chair)

**S A T Y A G R A H A**

*No. 20 (August 1999)  
Information for members of the Gandhi Information Centre*

The Nobel Peace Laureate's Appeal has been drafted in the year 1998 on the occasion of the 50th anniversary of the International Declaration of Human Rights. As the "**Manifesto 2000 for a Culture of Peace and Non-Violence**" the document was introduced to the public in the French capital Paris on March 4, 1999. Meanwhile, the Nobel Peace Laureate's Appeal inspired the UN General Assembly's proclamation of the year 2000 as the "International Year for the Culture of Peace" and the UN General Assembly's resolution of the "International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010)". The goal of this Manifesto 2000 is to present 100 million signatures to the United Nations General Assembly meeting at the turn of the millenium in September 2000. If you want to sign the Appeal, you can do so directly by signing via the Internet address: <http://manifesto2000.unesco.org>

"Recognising my share of responsibility for the future of humanity, especially for today's children and those of future generations, I pledge - in my daily life, in my family, my work, my community, my country and my region - to:

**Respect the life and dignity of every person without discrimination or prejudice;**

**Practise active non-violence**, rejecting violence in all its forms: physical, sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents;

**Share my time and material resources** in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression;

**Defend freedom of expression and cultural diversity** giving preference always to dialogue and listening rather than fanaticism, defamation and the rejection of others;

**Promote consumer behaviour that is responsible** and development practices that respect all forms of life and preserve the balance of nature on the planet;

**Contribute to the development of my community**, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity."

In a letter dated June 7, 1999, we received the following message in solidarity by Professor Ramlal Parikh, the Chancellor of Gujarat Vidyapith, the Academy of Ahmedabad (380014, India) founded by Mahatma Gandhi in 1920:

"Dear (Mr.) Bartolf,

Thank you very much for your letter of May 20, 1999. I congratulate you for your initiative on continuous air-attacks on Yougoslavia by NATO. This is against all canons of International Law. I fully support and endorse the complaint filed before the International Criminal Tribunal for prosecution of persons concerned, who have committed serious violations of international humanitarian law.

I and my colleagues join with you in your bold initiative on this question which is likely to affect the entire mankind in course of time. Please continue to keep me informed.

Looking forward to hearing from you soon.  
With regards,

Yours sincerely,  
Ramlal Parikh"

Meanwhile, the International Action Center (39 West 14th Street, Room 206, New York, NY 10011, eMail: [iacenter@iacenter.org](mailto:iacenter@iacenter.org) - <http://www.iacenter.org> - ph: 212633-6646, fax: 212633-2889) published the text of the indictment based on the Nuremberg Principles and prepared by the former US Secretary of Law, Mr. Ramsey Clark (see: [www.iacenter.org/warcrime/indictment.htm](http://www.iacenter.org/warcrime/indictment.htm)). This indictment has been presented to an audience of 700 people, among others lawyers and media representatives, on 31 July, 1999. Our insistence to bring the Nuremberg Principles into the consciousness of the public mind were successful. We cannot foresee if one of the responsible international judicial courts will take initiative to indict the government officials of the NATO member countries. We do not pretend to be in the position to prosecute, indict or judge.

We are glad to receive the declaration of new corresponding members from India, USA and Scotland. One of our numerous new members from abroad we are glad to introduce to you is Mr. E.S. Reddy (333 East 46th Street, Apt. 4-B, New York, NY 10017, USA) who is glad to contribute to an international network of scholars interested in Mahatma Gandhi and Nonviolence. On June 20, 1999 and on August 12, 1999, he wrote to us following notes of introduction: "I was a member of the United Nations Secretariat from 1949 to 1985 (Director of the UN Centre against Apartheid, 1976-84; and Assistant Secretary-General of the United Nations, 1983-1985). From 1963 I was in charge of action against Apartheid. When I retired, I was Assistant Secretary-General of the United Nations and Head of its Centre against Apartheid. So most of my 35 years in the United Nations was devoted to struggle against Apartheid.

In fact, I had been in a demonstration against South Africa in 1946, as a student in New York. (Taraknath Das was one of my professors).

My family was in the Indian National Movement. My father went to prison in the Individual Satyagraha in 1941. (There is an account of his trial in "The History of the Indian National Congress" by B. Pattabhi Sitaramayya.)

My interest in Gandhiji became more intense because of my work against Apartheid. I have been spending part of my time on research on Gandhiji since I retired in 1985.

Because of my knowledge of the struggle against Apartheid, I have been a Consultant to the Website of the African National Congress of South Africa and provided them many documents. They regarded my own writings as important for a study of the history of their Liberation Struggle - and that is why they created a separate page for my writings." You can find Mr. Reddy's books "Gandhi and South Africa, 1914-1948" (co-edited by him with Gopalkrishna Gandhi, one of Gandhi's grandsons) and "Gandhiji's Vision for a New South Africa", a collection of his articles under: [www.anc.org.za/un/reddy](http://www.anc.org.za/un/reddy) - [www.anc.org.za/ancdocs/history](http://www.anc.org.za/ancdocs/history) ("Mahatma Gandhi", "Albert John Luthuli" etc.). The last two books he edited are the correspondence between Sarojini Naidu and Mahatma Gandhi and Gandhi's letters to Americans, both published by Bharatiya Vidya Bhavan, Bombay, 1998.

Dr. Vivek Pinto (A1, Shiv Darshan, M.M.Malaviya Rd., Mulund (West), Mumbai - 400 080, India), one of our members from India, published his book "Gandhi's Vision and Values: the moral quest for change in Indian agriculture" (Sage Publications, New Delhi/Thousand Oaks/London - ISBN 0-7619-9235-9 /US-Hb/ 81-7036-690-9 /India-Hb/ 1998). It is based primarily on Mahatma Gandhi's fundamental work entitled "Hind Swaraj" (1909) and it examines the practical application of Gandhi's ethical principles of Self-Reliance and Nonviolence to the sphere of Agriculture in the context of contemporary India.

If you wish, please direct your inquiry for programme details on the occasion of the 130th anniversary of Mahatma Gandhi for the time between October 2 and 17 to the Hamburg Museum of Ethnology: Museum für Völkerkunde Hamburg, Rothenbaumchaussee 64, 20148 Hamburg, ph: 0049-40-428482524 - fax: 0049-40-428482242 - [www.hamburg.de/Museum-fuer-Voelkerkunde/](http://www.hamburg.de/Museum-fuer-Voelkerkunde/)

Sixty years after 1 September 1939 (World War II) as Prayer for the Promotion of Peace on the Globe from Berlin-Tiergarten,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 21 (November 1999)  
Information for members of the Gandhi Information Centre*

Since our international circular letter from June 1999 we have gained several new corresponding members from abroad, especially from India:

Dr. Vasant Kumar Bawa, President of Shanthi-Foundation (Hyderabad, India) (16.8.1999), Dr. Umesh Dhyani, Lecturer of Birla Institute for Technology & Science (Pilani, Rajasthan, India) (21.7.1999), Prof. J.S. Mathur, retired University Professor (Allahabad, India) (14.7.1999), Pascal Alan Nazareth, secretary of Sarvodaya International Trust (Bangalore, India) (4.8.1999), George D. Paxton, editor of "The Gandhi Way" of the British Gandhi Foundation, (Glasgow, Scotland) (27.7.1999), Mr. E.S. Reddy, retired officer of the United Nations (New York, USA) (15.8.1999), Prof. Dilip R. Shah, South Gujarat University, Director of the Department for Agricultural Sciences (Surat, Gujarat, India) (11.8.1999), Mrs. Shanti Sadiqali (New Delhi, Indien), social worker and UN activist against racism and discrimination, (2.9.1999), Professor T.K.N. Unnithan, University Professor and former Vice-Chancellor of the University Rajasthan (Jaipur, India) (2.9.1999), Madhukar B. Nisal and his wife Naline M. Nisal (Nagpur, India), two dedicated sozial workers of the Gandhi Sarva Sewa Sangh (Sewagram, India) (2.9.1999), Dr. Surendra Kumar, Director of the Bapurao Deshmukh College of Engineering (Sewagram, India) (3.9.1999), Mr. Satyanarayan, Librarian of the Gandhi Peace Foundation (New Delhi, India) (7.9.1999), Mr. S.K. De, Secretary of the Gandhi Peace Foundation (New Delhi, India) (7.9.1999), Dr. Sushila Nayar, Medical Doctor and Biographer of Mahatma Gandhi, Sister of Mr. Pyarelal Nayar, President of the Kasturba Health Society and Founder President of the Mahatma Gandhi Institute of Medical Sciences and the Kasturba Hospital, Sevagram (Wardha, India) (14.9.1999), Mr. Eric Itzkin, Curator of the MuseumAfrica in Johannesburg, organizer of the permanent exposit on Gandhi in Johannesburg (Johannesburg, South Africa) (15.9.1999), Dr. Arun Gandhi, grand-son of Mahatma and Kasturba, son of Manilal and Sushila Gandhi and the Founder and Director of the M.K.Gandhi Institute for Nonviolence (Memphis, Tennessee, USA) (15.9.1999), Mr. S.K. Bhatnagar, Head of the Library of the National Gandhi Museum & Library (New Delhi, India) (18.9.1999), Dr. Y.P. Anand, Director of the National Gandhi Museum & Library (New Delhi, India) (18.9.1999), Dr. Jacob Pulickan, Director of the Center for Gandhian Studies, University Kerala (Trivandrum, Indien) (18.9.1999), Dr. Bindeshwar Pathak, Founder of the Social Service Organisation Sulabh International (New Delhi, India) (5.10.1999), Mr. S.K. Bandopadhaya, Secretary of the Indian social Trust organisation Gandhi Smarak Nidhi (New Delhi, India) (30.9.1999), Mrs. Neeta Nagar, daughter of Dr. Mahendra Nagar and software engineer (Ghaziabad, India) (15.10.1999), Mr. Indres Naidoo (Cape Town, South Africa), member of the South African Parliament and grand-son of Mahatma Gandhi's friend and associate in South Africa - Mr. Thambi Naidoo - (27.10.1999), Mr. N. Krishnaswamy (Chennai, India), Social Worker and Secretary of the former Congress President Mr. Acharya J.B. Kripalani from 1946 and Honorary President of the Gandhi Peace Foundation and Gandhi Smarak Nidhi until 1993 (2.11.1999).

Our society of volunteers, Gandhi Information Center, according to our limited knowledge, is the only registered society for education and culture, who received the great privilege of membership of one grand-son each: of Leo Tolstoy (the late Count Serge Tolstoy, Paris, France) and Mahatma Gandhi (Dr. Arun Gandhi, Memphis, USA). In addition, the new membership of the 85-year-old Personal Physician and Biographer of Mahatma Gandhi, Dr. Sushila Nayar, is a profound honour for Gandhi Information Center.

We are now documenting a significant United Nations (UN) Resolution with reference to the year 2000 (millennium). The UN General Assembly adopted its resolution A/52/13 on its 50th Plenary session on 20 November 1997 - in favour of a global

**CULTURE OF PEACE:**

*"The General Assembly*

*Recalling* the preamble to the Charter of the United Nations and the purposes and principles of the United Nations, and recalling also that the creation of the United Nations system itself, based upon universally shared values and goals, has been a major act towards transformation from a culture of war and violence to a culture of peace and non-violence,

*Aware* that the task of the United Nations to save future generations from the scourge of war requires transformation towards a culture of peace, which consists of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society,

*Recalling* its resolutions 50/173 of 22 December 1995 and 51/101 of 12 December 1996 on a culture of peace and 51/104 of 12 December 1996 on the United Nations Decade for Human Rights Education and public information activities in the field of human rights,

*Noting* that the report of the Director-General of the United Nations Educational, Scientific and Cultural Organization on educational activities under the project entitled "Towards a culture of peace", with elements for a draft provisional declaration and programme of action on a culture of peace (A/52/292, annex), indicates that the transition from the culture of war to a culture of peace has been taken up as a priority by the United Nations Educational, Scientific and Cultural Organization and is also being promoted at many levels by the United Nations system as it enters the twenty-first century,

1. *Takes note of* the report of the Director-General of the United Nations Educational, Scientific and Cultural Organization, as transmitted by the Secretary-General and submitted in accordance with General Assembly resolution 51/101 (A/52/292, annex), which is set within the framework of United Nations actions for peace-building, including the United Nations Decade for Human Rights Education, 1995-2004, and the United Nations Year for Tolerance, as well as the programmes of action of recent United Nations world conferences;

2. *Calls for* the promotion of a culture of peace based on the principles established in the Charter of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts, and efforts aimed at the creation of conditions for peace and its consolidation;

3. *Notes* that the report includes:

(a) Elements for a draft United Nations declaration on a culture of peace, including the historical basis, the meaning and significance of a culture of peace and the major fields and main actors for its promotion;

(b) Elements for a programme of action, including the relevant aims as well as the strategies and actions needed to implement each of those aims;

(c) A presentation of the progress of projects within the framework of the transdisciplinary project entitled "Towards a culture of peace";

4. *Requests* the Secretary-General, in coordination with the Director-General of the United Nations Educational, Scientific and Cultural Organization and taking into account the debate in the General Assembly, the specific suggestions of Member States and the comments, if any, of Member States in the General Conference of the United Nations Educational, Scientific and Cultural Organization at its twenty-ninth session, to submit a consolidated report containing a draft declaration and programme of action on a culture of peace to the General Assembly at its fifty-third session;

5. *Decides* to include in the provisional agenda of its fifty-third session an item entitled "Culture of peace".

During this year's Ecumenical Decade for Peace at the end of a bloody century of brute-force and of the bright shining examples of soul-force clearly demonstrated by Mahatma Gandhi and Martin Luther King and many Satyagrahi women, men and children, we send you our simple words of Blessing,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 22 (February 2000)  
Information for members of the Gandhi Information Centre

Dr. Sushila Nayar was so kind to send us the 29th Annual Report of the "Kasturba Health Society" (address: Kasturba Health Society, Sevagram - 442001, Dist. Wardha (M.S.), India), a representation of two highly advanced institutions for Medicine and Health: "Mahatma Gandhi Institute of Medical Sciences" and "Kasturba Hospital" at Sevagram, a teaching hospital with 700 beds. In the periodical bulletin of this Society, the "Kasturba Health Society's MGIMS News Bulletin" (Volume 9, No. 2, April 1998) we find a detailed account of Dr. Sushila Nayar's invitation to South Africa in January 1998, honouring Mahatma Gandhi. Dr. Sushila Nayar was the personal physician of Mahatma Gandhi during his last years. She is the sister of Pyarelal Nayar, one of the two secretaries of Mahatma Gandhi, and she accomplished the ten-volume Biography of Mahatma Gandhi, which her brother has started to write, in an enduring year-long Research team work. She was able to use the Pyarelal Archive of Gandhi documents in New Delhi. We are very delighted about the new membership of Dr. Sushila Nayar.

Our new Indian member, Mrs. Radha Bhatt of Kasturba Gandhi National Memorial Trust (Adresse: Post.- KASTURBAGRAM-452020, Distt. Indore, M.P., Indien), has written to us the following friendly lines of her letter dated 31 December 1999:

"(...) Kasturba Gandhi National Memorial Trust is an organisation founded in the memory of Mahatma Gandhi's wife Kasturba - "the Mother of Nation". It was founded by Mahatma himself and he was the first chairman of this Trust. The Trust was founded on 1st April 1945. The Trust works for the betterment of rural women and children on Gandhian ideology. It has its 22 state branches all over the country. All the state branches have several centres in the far flung villages close to the jungles and difficult to reach. (...)

The Assam branch of the Trust has organised the women institutes of Guwahati and Assam state for working against the violence in the State. They have formed a forum of the citizens against the violence. Violence of any kind, by any group: extremists or the government army's violence, is opposed and Nonviolence is being promoted by fearless foot marches in the villages of sensitive areas. Women are being organised and activated for the cause of life against death.

The trust's women workers of Bihar state have also become active for the nonviolent actions against the castism and violence of the mafias.

This is just a glimpse of the countrywide big work of the Trust.

I am the secretary, main executive person to the Trust (...)"

This letter indicates that Indian women have undertaken extraordinary efforts on the pathway of Nonviolence, inspired by Mahatma Gandhi, day by day. These efforts have not been restricted to the nonviolent action against the huge dam projects of the river Narmadar (Sardar-Sarowar, Maheshwar) with the organisers and participants Mrs. Medha Patkar and the novel writer Mrs. Arundhati Roy. These actions of the Narmada Bachar Andolan (Naramada Rescue Movement) and before Chipko resp. Appiko Movements against deforestation of Northern Indian Himalaya region resp. Karnataka had been organised and promoted by women preferably, according to Mahatma Gandhi's prophecy that the future of Nonviolence lies with Indian women.

On January 2000 we received the following letter of our member, Mrs. Licy Bharucha, Managing Trustee of the "National Youth Project Trust" (Bombay Office: 607, Crescent Park - Dattapada Cross Road No. 1, Borivali East, Bombay - 400066, India) which I quote in the following: "I started editing YOUTH CULTURE (...) from Bombay from January 1998. The first one namely January/March 1998 issue was a Special Issue of National Convention of Voluntary Organisations. (...)

The project of NATIONAL MUSEUM OF INDIAN FREEDOM MOVEMENT is slowly, but steadily progressing. Formalities of Trust registration, Tax exemption on donation under special category of 80-C of our Income Tax Act are complete. Soon we shall apply for permission to receive donation in foreign currencies. We have identified a few pieces of land. Final decision may take a little more time. Side by side we are taking up the work of creating oral history by interviewing the few, living freedom fighters. I am sure there must be some German friends who were actively interested in our Freedom Movement (...)"

Mrs. Licy Bharucha who decisively contributed to the Indian documentary film on Jawaharlal 'Pandit' asked us to "pass on any such information to" her, especially photographs, audio- and text documents for the Indian Freedom Movement exposition. Finally she informed us about the death of two of our Indian members who were active in the footsteps of Mahatma Gandhi: "I may inform you that (...) Ms. Madalsa Narayan, daughter of Kamalnayan Bajaj who was living in Wardha and Professor Ramlal Parikh, former Vice-Chancellor of Gujarat Vidyapith, Ahmedabad (who was with us for the inaugural function in Delhi of the International Seminar) passed away recently (...)" I vividly remember the friendly invitation of Mrs. Madalsa Narayan the widow of Shriman Narayan and the daughter of Gandhi's friend Jamnalal Bajaj. She appreciated our international activities and put a stress on the necessary basis for a truly nonviolent life: Renunciation. Professor Ramlal Parikh recommended our Kallenbach Biography in his opening speech of the International Gandhi Conference in Sevagram Ashram. He spread our "Manifesto against Conscription and the Military System" through the Gandhi Academy "Gujarat Vidyapith" in the Indian provincial language Gujrati, the mother tongue of Mahatma Gandhi.

Meanwhile, Mr. S.K. Bandopadhaya (New Delhi, India) was so kind to review our activities in the monthly organ of Gandhi Smarak Nidhi "Sansthakul" (volume 28, no. 12, back page, March 1999: Introduction Gandhi Information Center; volume 29, no. 6, page 21, September 1999: Book Review "Hermann Kallenbach" - volume 29, no. 7, page 23, October 1999: Book Review "Letter to a Hindoo"). We are grateful to him for his appreciation of our publications. We owe the same gratitude to our member from the Netherlands, Mr. Piet Dijkstra, for his critical book reviews in "Gandhi Marg" (The Gandhi Way), the magazine of the Gandhi Peace Foundation, New Delhi, India (volume 20, no. 1, pp. 110-113, April-June 1998: Book Review "Hermann Kallenbach" - vol. 20, no. 3, pp. 367-370, April-June 1998: Book Review "Buber-Gandhi Controversy").

The 1999 issue of "The International Journal of Humanities and Peace" (Synergy, Synthesis, Transformation; volume 15, No. 1, pp. 76-79, Flagstaff, Arizona, USA) includes my article "Manifesto of Nonviolence: Tolstoy, Gandhi and the Responsibility of Intellectuals in the Nuclear Age", a transcription of my lecture at the Russian Peoples Friendship University in Moscow during an international Conference on East and West. We will be glad to send this article to anyone who will be interested.

We hope that you gain from our information which we regularly send to you. It is our wish to correspond with like-minded friends from many regions of this world. All our activities must be covered by necessary expenses because of copies and mail expenditures. That is why we address ourselves to you, because all donations contribute to our continuing work. Our future publications in English language are dependent on generous donations from your side. In case you wish to contribute, please transfer your donation on our account: Gandhi-Information-Zentrum, 10555 Berlin, account no. 495283-106, Bank Code 10010010, Postbank Berlin, Germany.

For the Millennium Year 2000 we send you our best wishes from Berlin-Tiergarten,

*Christian Bartolf*

Christian Bartolf (for the Chair)

**Sansthakul**, the monthly organ of **Gandhi Smarak Nidhi**, reported two events of the Indian followers of Gandhi in its January 2000 number:

- The **All India Sarva Seva Sangh's** conference at Indore on November 30, 1999, which was attended by 350 delegates from 14 states and Lok Sevaks from far and near villages, decided to observe a one-day fast on January 26, 2000. Professor Thakurdas Bang explained: "Our constitution was subverted by every government in the past. It was done in such a fine manner that even courts cannot be approached not to correct the misdeeds of the pervious governments; in such circumstances there is only one way - to express our resentment. We must observe a one-day token fast on January 26, 2000. On this day, fifty years of our constitution will be completed; thus it is time to express our resentment."

- The latest Conference of **All India Sarvodaya Samaj** was held at Indore from December 1 to December 3, 1999. More than 1200 delegates from 15 states of India had gathered at the conference venue. Participants were Kantibhai Shah, Narayan Desai, Sundar Lal Bahuguna, Chandrashekhar Dharmadikari, Kumari Radha Bhatt and other Indian Sarvodaya workers. In a letter dated 7 January 2000, Mr. Kanakmal Gandhi, Secretary of the Sarvodaya Samaj (Mahadeo Bhai Bhavan, Sevagram, Wardha - 442102, Maharashtra, India) sent us the heart-moving appeal of the 36th Sarvodaya Samaj, held at the headquarter of Kasturba Gandhi National Memorial Trust at Kasturbagram, Indore (Madhya Pradesh), signed by the Convenor Mr. Yashpal Mittal on 3 December 1999:

"(...) The principles of Sarvodaya which were propounded by Gandhiji in the beginning of the century are very much applicable (to the present situation of the nation as well as world) at the end of this century too. Sarvodaya put the alternative of humanity and spiritualism in place of materialism and consumerism. Gandhiji undertook Satyagraha and constructive programme for 40 years and showed the bright path to the world. The British empire was bowed down by this power.

Vinobaji through Bhoodan movement and Jayaprakashji through total revolution created the atmosphere of love and tolerance after Gandhiji. They organised youth and created moral force and people's power. However, the power of materialism has increased and in our country, particularly the elite and the ruling class has come in its grasp. That is why a national will in favour of the Sarvodaya philosophy could not arouse.

The challenges before us in the beginning of Sarvodaya thought have become enormous and complex today. The thinkers of our country as well as from other countries thought over these challenges. They felt that there is a struggle between the forces of life and the forces of death and they are convinced that the principle of the Sarvodaya is the only alternative to face the challenges.

In the last two decades while the forces of communism became extinct, the forces of capitalism have become powerful. Therefore the world is divided. On one side, there are rich and powerful persons who are less in number, whereas on the other side there are poor and ill who are in large number. The organised rich people are exploiting the poor countries through dumping consumer goods and capturing the markets in the name of Globalization and Liberalization. They are purchasing the raw materials which are necessary for the life of poor countries and in return for them they are providing weapons and consumer goods. They have even captured the market of food and clothes. Therefore, a number of our industrialists have accepted defeat in the international competitive market and our Government has bowed down to their pressure.

Thus, our country as well as other poor countries of the world became bankrupt. About 70 crores of people are facing hunger and scarcity and 1 1/2 crore of people are dying every year due to hunger and malnutrition. These forces of death are not satisfied with their economic and financial attack. Now they have started dominating our culture, language and even the lifestyle of our people. Sarvodaya represents the forces of life. It has to transform world market to world community, competition to cooperation and inhuman culture to human culture.

Gramswaraj is the first and foremost step to realise good life. We have to transform society where the people can know each other and can share good and bad with their neighbours. It will create will power through which programmes of Khadi & Village industries, organic farming, cow protection, removal of untouchability, prohibition etc. will flourish so that the atmosphere of nonviolence and peace will be available. By the way of social ownership or control over land, water, forest and all other natural resources, we can stop the destruction and exploitation of the nature as it is being done nowadays. We will also be able to solve the problems related to women, lower caste and exploited people through our united efforts.

It is thus clear that if we want to develop such a life-oriented society, then the strength of Sarvodaya workers will have to be increased. Sarvodaya views love as a cementing power. So it becomes the constructive and effective force.

Let us achieve our goal through our mutual cooperation and brotherhood by overcoming our weaknesses. We should love each other, cooperate with our neighbour and also win over our enemy with the power of love and for this we have to purify our heart and we have to develop our institutions as a laboratory of nonviolence. Our movement should be made effective with our enhanced will power and organizational strength. (... We) hope that our self-confidence as well as trust in each other will also increase, and we must have faith in humanity. We should proceed with the belief that every human being has goodness in his heart that can be aroused with the help of love and Satyagraha and that the whole universe, with all its ups and downs, is moving towards goodness - from untruth to truth and from darkness to light."

We gratefully received the news that **Anumukti**, a professional bimonthly journal devoted to Non-Nuclear India, has been published in 13 volumes now. The Anumukti Editor Team has been located at Narayan Desai's Institute for Total Revolution Ashram Village "Sampoorna Kranti Vidyalaya" (Vedchhi - 394 641, India).

We would like to remind you that **Gandhi Prasang**, a bi-lingual journal in Hindi and English languages, has been published by "Basant Behari Jairani Shanti Adhyayan Sansthan" since 1998 twice a year on January 30 and October 2 (responsible chief editor: Professor J.S. Mathur, 'Matri Aanchal', 3 Bank Road, Allahabad - 211 002, India). In its last number, we can read for example Arun Gandhi's contribution of his article "Nonviolence in the 21st Century: Challenges and Choices", the New Delhi Declaration on Peace and Nonviolent Action of the International Conference on Peace and Nonviolent Action held at New Delhi from November 10 to 14, 1999, held by the Jain Anuvrat Global Organization (Anuvibha), and an Indian student's essay on Mahatma Gandhi which received a prize in the Inter University Essay Competition.

Mr. S. Narayanasamy of the "Information Development and Resource Agency (IDARA) for NYKs on behalf of the Ministry of Human Resource Development, Department of Youth Affairs & Sports, Government of India, New Delhi" (address: Gandhigram Rural Institute - Deemed University at **Gandhigram** - 624 302, Dindigul District, Tamil Nadu, India) requested us to organize an international youth exchange. We ask our German members who work in this field to initiate an exchange programme via direct communication with Mr. S. Narayanasamy.

During sunny spring in Central Europe we send you our best wishes from Berlin-Tiergarten,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 24 (October 2000)  
Information for members of the Gandhi Information Centre*

From August 22 to 26, 2000, the International Conference on "Leo Tolstoy and World Literature" was held at Yasnaya Polyana near the South Russian city of Tula. In spring this year we received a friendly invitation to participate in this conference. I have been glad to participate in the Tolstoy Family Reunion organized by the journalist and Museum Director, Vladimir Iljitch Tolstoy, during the week before the conference. That is why I could hold extended conversations with the members of the scientific staff of Yasnaya Polyana, Mrs. Zinaida Bogatcheva, Mrs. Galina Alexejeva and Mrs. Irina Nikerina, who organized the International Conference in cooperation with the US Tolstoy Society.

Theme of my lecture was: "Tolstoy's Legacy for Mankind: A Manifesto for Nonviolence". Leo Tolstoy's active solidarity for conscientious objectors and pacifists of his age and his profound impact on contemporary writers such as Romain Rolland and Stefan Zweig were the focus of my lecture which was well received by numerous participants, scholars of slavic studies and comparative literature from the USA, Canada, Great Britain, Germany and Russia. Starting with Leo Tolstoy's basic writings of confession "My Religion" and "The Kingdom of God Is Within You" which had influenced young Mahatma Gandhi during his students days in London, I was glad to finally represent the Manifesto against Conscription and the Military System which we have successfully spread since 1993.

It touched me deeply to find our publications and circular letters held in high esteem by our Russian members for their admirable daily work: for the ecological, pacifist and educational efforts of Nina Sergejevna Svatalova from Tula ("Greencross" Tula), Michael Wladimirowitsch Belov from Moscow, Peter Mihailowitsch Savelyev ("World Without Violence", Tula) and for the basic bibliographic publications of the scientific staff of Yasnaya Polyana and the Tolstoy Museum Archive in Moscow. During these years, the second, revised and extended edition of the Collected Works of Leo Tolstoy has been prepared with the first volume already published.

After my invitation to the Indian Conference on "Mahatma Gandhi and the Twenty-First Century" on the occasion of the 50th death anniversary of Mahatma Gandhi which had been held at Sewagram (Wardha) and New Delhi in January 1998, these 16 days in August 2000 at the central location for the commemoration of Leo Tolstoy should be considered as repeated honour and confirmation of our efforts promoting the International Culture of Peace during this millennium year of the United Nations.

During my brief period of research at the Tolstoy library at Yasnaya Polyana I was grateful to read and transcribe the hand-written annotations of Leo Tolstoy in Reverend Joseph Doke's first Gandhi Biography. The original copy of this Gandhi Biography, a present of Mahatma Gandhi to introduce himself and his work to Leo Tolstoy, is visible for all visitors on the shelf of Tolstoy's Study Room. I took this research opportunity as an additional proof of our close friendship with Yasnaya Polyana and its members of the scientific staff.

Those who have seen the birch forests of Yasnaya Polyana which have been planted by Leo Tolstoy and his wife Sofia Andrejevna Tolstaya, those who have seen the vast Estate territory with lawns, meadows, fields, forests, creeks and numerous apple trees, e.g. Rainer Maria Rilke, Anton Pavlovitch Chechov, Maxim Gorki and millions of visitors from Russia and various other countries - those visitors of Yasnaya Polyana really know which profound influence Leo Tolstoy exerted on his contemporaries and descendants.

Mahatma Gandhi successfully followed the example of Leo Tolstoy in order to practise the principles of Bread Labour, Vegetarianism, Pacifism, Nonviolence and active Solidarity with all Living Beings.

Our new publication "The Breath of My Life. The Correspondence of Mahatma Gandhi (India) and Bart de Ligt (Holland) on War and Peace" (ISBN 3-930093-14-6, German language edition with 126 pages, English language edition forthcoming end of the year 2000) has been documenting the correspondence of the Dutch Pacifist Bart de Ligt (1883-1938) and Mahatma Gandhi between the years 1928 and 1930. Both correspondents who wanted to strengthen necessary anti-militarist activities, criticized Gandhi's war participation. Mohandas Karamchand Gandhi had participated in the Boer War and British war against the South African Zulu population; he had been stretcher-bearer of the Indian Ambulance Corps in the British army and he thus wanted to demonstrate his loyalty as full citizen of the Empire. During the First World War, Gandhi recruited Indian students and peasants, but without success. In his two autobiographies during the twenties ("Satyagraha in South Africa", "The Story of My Experiments with Truth"), Gandhi tried to explain his motives for war participation, but his friends and followers such as Charles Freer Andrews disapproved of Gandhi's war activities. For the first time, we have now documented the critical dialogue of Mahatma Gandhi with one of the most renowned European Pacifists of his age, the Dutch clergyman Bart de Ligt. During those days, Bart de Ligt resided in a small village near Geneva in Switzerland, the center of the League of Nations and of the conferences for disarmament - in the neighbourhood of Leo Tolstoy's first biographer, Pavel Birukov who had published Tolstoy's international correspondences ("Tolstoy und der Orient", Zurich 1925), and Leo Tolstoy's former secretary, Valentin Bulgakov. These collaborators of Leo Tolstoy spread the nonviolent philosophy of Leo Tolstoy in the German speaking countries of Central Europe, together with the French writer Romain Rolland. Bart de Ligt, in his dialogue with Mahatma Gandhi, referred to their common teacher, Leo Tolstoy. That is why our new publication can be considered as a new contribution to the international reception of Tolstoy's philosophy, and that is why the letter of Tolstoy's secretary, Vladimir Chertkov, to Mahatma Gandhi with his reply are precious legacy to us. "Letter to a Hindoo", "The Breath of My Life" and "We do not want the violence (Wir wollen die Gewalt nicht)" - these three volumes should be understood as a series of steps on Mahatma Gandhi's lifelong experiments with Truth and Nonviolence: "Satyagraha" (firmness in Truth on the Path of Nonviolence), as one follower of Leo Tolstoy. Albert Einstein had a relativist approach to the non-violent principle after Hitler's seize of power, but Mahatma Gandhi radicalized his philosophy of Nonviolence after Hitler's seize of power in Germany and Stalin's seize of power in Russia. Even after the cruel concentration camp internment of the brave intellectuals in opposition against the Nazis, Carl von Ossietzky and Martin Niemoeller, which Mahatma Gandhi explicitly referred to, and even in confrontation with the US American atom bombs on Hiroshima and Nagasaki in the year 1945, the dawn of the ongoing nuclear age, Mahatma Gandhi confirmed his philosophy of Nonviolence.

After her 80th birthday, the President of the Gandhi Museum, Mani Bhavan Gandhi Sangrahalaya (19, Laburnum Road, Gamdevi, Mumbai (Bombay) - 400 007, India) declared her membership in our Gandhi Information Center; the Indian Independence Day, 15 August 2000, was the date of her expiry. We are mourning the loss of Dr. Usha Mehta who actively participated in the Indian Freedom Struggle against British Colonialism. She organized the Bombay underground radio during the Quit India Movement. Both my conversations with her in the years 1985 and 1998 had deeply impressed me, not only because of her excellent Mani Bhavan presidency work, but because of her warm and friendly personality. Dr. Usha Mehta's membership since end of March 2000 has been an extraordinary honour to us and a real gift by this courageous woman of the Indian Freedom Struggle.

We are glad to inform you about the new membership of Dr. Amrut Modi, the Secretary of Sabarmati Ashram in Ahmedabad, whose cooperation and friendly conversation in the years 1985 and 1998 I have held in high esteem.

In the night from 2 October 2000, the 131st birthday of Mahatma Gandhi (Gandhi Jayanti), to 3 October 2000, the 111th birthday of the German Nobel Peace Laureate and journalist Carl von Ossietzky, we send you our best wishes from Berlin-Tiergarten in colourful autumn,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 25 (December 2000)  
*Information for members of the Gandhi Information Centre*

Today we want to draw your attention towards two examples of cooperation which has been made possible by the membership of our Indian friends:

Mr. Satyanarayan, Librarian of the "Gandhi Peace Foundation" (Adresse: 221-223, Deen Dayal Upadhyaya Marg, New Delhi 110002, tel. 3237491, 3237493, 3311734), has written to us in his last letter dated 12 June 2000 in which he confirmed the reception of our newest publications:

"It should be noted here that we have received now almost all the publications of Gandhi Information Centre, Berlin. This became possible only because of your generosity. I have specifically mentioned your efforts to enrich our library in my annual report submitted to the Secretary, Gandhi Peace Foundation this year."

Mr. Bhatnagar, Head of Library of the "National Gandhi Museum" (address: Rajghat, New Delhi-110002, India, tel. 3310168, 3311793) asked us in his letter dated 24 June 2000 to send the historical texts of the anti-war-manifestoes, "as we wish to display them at the proposed exhibition on 6 August, 2000." On 25 August 2000, Mr. Bhatnagar was happy to inform us that the exhibition on 'The Atom Bomb and Humanity' had been inaugurated on 6 August 2000 "among the presence of a large number of dignitaries and public. The one-month exhibition which was drawing a good number of visitors every day comprised of 40 photographs loaned by Nihan Hidankyo, Japan, 31 photographs prepared from the National Gandhi Museum's holdings and 23 quotes from Gandhi and others taken out from various sources.

Comments from the visitors were for example those reproduced below:

"Revealing story of insanity and inhumanity. Wish we would all learn from it especially the politicians and military leaders."

"The tragic tales of destruction have silenced me. It is sad that our mistakes have not taught us anything. The use of weapons of mass destruction as a gaudy show of power continues to this day. We are no longer governed by a need to uplift the life of our people but have been overwhelmed by a superficial motive of profit by the cloud developed by arms dealers."

"It is a very informative exhibition. Stop the nuclear armaments."

Professor Anthony Parel, our Canadian member from Calgary, edited his new book "**Gandhi, Freedom and Self-Rule**" (Lexington Books, USA 2000; ISBN 0-7391-0137-4). This volume presents an original account of Mahatma Gandhi's four meanings of freedom: as sovereign national independence, as the political freedom of the individual, as freedom from poverty, and as the capacity for self-rule or spiritual freedom. Gandhi taught that human well-being, both for the individual and for the collective, requires the simultaneous enjoyment of all four of these aspects.

Gandhi's ideas on the scope and nature of freedom provide a vantage point from which to assess the adequacy of the reigning theories of liberalism in the West - such as the Western distinctions of rights from duties and individual political freedom from spiritual freedom. Likewise, one of these seven contributions by scholars from England and North America to a new comparative political theory sheds light on the dangers inherent in the ascendant Indian ideology of hindutva (Hindu-ness), which concentrates on national independence and economic freedom and subordinates individuality.

Professor Parel has been active in annual events of the Mahatma Gandhi Canadian Foundation for World Peace (address: Box 60002, U of A Postal Outlet, Edmonton, Alberta, Canada T6G 2S4, tel. (780) 4925504, fax. (780) 4141664, email: info@gandhi.ca, Internet: www.gandhi.ca).

Mr. Eric Itzkin, one of our South African members, wrote to us the following letter of request dated 10 July 2000:

"Dear Mr. Bartolf,

The publication on **Gandhi's Johannesburg** will be officially launched on 10 August 2000. I would be grateful if you could inform readers of your newsletter about its availability.

The publicity information supplied by the publisher is set out below (...):

"I learnt during all those years to love Johannesburg even though it was a mining camp. It was in Johannesburg that I found my most precious friends. It was in Johannesburg that the foundation for the great struggle of Passive Resistance was laid in the September of 1906 ... Johannesburg, therefore, had the holiest of all the holy associations that Mrs Gandhi and I will carry back to India ..."  
Mohandas Gandhi, 1914.

From a young mining town in South Africa came ideas of peaceful struggle which spread across the world. Formulated by Mohandas Gandhi in the early 1900s, the philosophy of Satyagraha became an inspiration to millions around the world.

For a decade, during the formative years of his philosophy, Gandhi lived in and around Johannesburg where he established a prosperous law practice, though his legal work was soon overtaken by his political activism in support of human rights.

During that decade, he made the streets and suburbs of the city his own, changing homes frequently and walking tirelessly.

Tolstoy Farm and the other places and buildings captured in words and pictures in this evocative book are landmarks of Gandhi's personal and political growth. The sites featured span huge social divides, from the slums and shanties of the old Indian Location to the comfortable suburbs reserved for whites. Considered as a whole, they and the events surrounding them are an essential part of the Gandhian experience.

Eric Itzkin, a specialist in African Studies, has worked as a research librarian, archivist and museum curator. He is the Curator: Cultural History at MuseuMAfrica.

Witwatersrand University Press, ISBN 1 86814 361 9/June 2000/245x200mm, 128 pp, colour and b/w illustrations, maps, paper (...)"

We herewith ask all our members to send us their email addresses in order to minimize our expenses for mailing "Satyagraha" to you. Thank you!

We ask all our members to sign the "Manifesto against Conscription and the Military System" (as you find it on our website under the address: [www.snafu.de/~mkgandhi](http://www.snafu.de/~mkgandhi) or: [home.snafu.de/mkgandhi](http://home.snafu.de/mkgandhi)) and send us their signatures by airmail. We intend to publish this Manifesto and the conclusion of our research work in recent past during the year 2001.

From the district Tiergarten in the center of Berlin during colourful autumn we send you our best wishes,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 26 (April 2001)

*Information for members of the Gandhi Information Centre*

The tragic earthquake of Gujarat was bringing to our mind how fragile human life is. And, in addition, we should always remember the futile effects of man-made catastrophies, wars, nuclear and chemical havaries and traffic accidents. During these last days of March 2001, several thousand civil disobedients are protesting against the nuclear industry in the center of Germany. For years, we have learned about the painful experiences of Indian nonviolent movements against Indian dam projects (e.g. in the region of Narmada river) and destructive deforestation in various regions of India (e.g. the Chipko movement of the Himalayas). Many Satyagrahis lost their lives in their persistent struggle against injustice and ecological destruction, for political, social and economic freedom. Each sixth human being on earth has been born Indian, more than one billion people on today's earth. It is sometimes difficult to recollect the achievements of one single biography while ignoring the fate of so many millions. But we feel an urge to do so at the dawn of a new millennium when our dear member, Dr. Sushila Nayar, expired.

On 3 January 2001, Dr. Sushila Nayar left us. She was the medical doctor of Mahatma Gandhi during his last years of his life, she was the sister of Mahatma Gandhi's secretary, Pyarelal Nayar, after her brother's death she was the most profiled biographer of Mahatma Gandhi, because for many years she directed a staff of scientific biography writers to evaluate her brother's archive, the Pyarelal Papers. And, in addition, we received more information about her eminent personality through some letters from our Indian members:

Mr. S. K. Bhatnagar, Head of the Library of National Gandhi Museum, informed us in his letter of 6 February 2001:

"I hope, you know that Dr. Sushila Nayar, sister of late Shri Pyarelal, Secretary to Mahatma Gandhi, breathed her last on 3 January 2001 at Sevagram, Wardha. Apart from her close relationship with Mahatma Gandhi during 1939-1948, and manifold activities after his death, she could complete the monumental biography of Mahatma Gandhi written/started by Pyarelal. The work is now complete in ten volumes."

After Dr. Sushila Nayar's death, Dr. Jitendra Desai, manager of the Navajivan Trust in Ahmedabad, has now been elected the new Vice-Chancellor of Gujarat Vidyapith, the Gandhi Academy in Ahmedabad, Gujarat's capital.

In the year 1998 - during my last invitation to India - I was indeed glad to visit Dr. S. Kumar, Director of the B(apurao) D(eshmukh) College of Engineering at Sewagram, District Wardha (Maharashtra), India - 442102, who now wrote us the following airmail letter dated 13 March 2001:

"My dear Mr. Christian Bartolf,

I trust this finds you in the best of spirits and health along with your colleagues of the Gandhi Information Centre, Berlin.

I have received the valuable publication "The Breath of my Life" edited by your good-self and published by the Gandhi Information Centre, Berlin. I am browsing through it. I find the book very informative and full of new facts about the life and works of Mahatma Gandhi. I indeed admire the efforts made by you in editing the remarkable correspondence of Mahatma Gandhi (India) and Bart de Ligt (Holland) on war and peace. Please keep up your good work. We are having enlightened discussions on every Sunday on the issues raised in the book in our Gandhi Study Circle.

You may be sorry to know that three veteran Gandhians of this city - Sewagram and Wardha - left for their heavenly abodes during the last about one year. They are in sequence:

1. Mrs Madalsa Narayan : Resident of Wardha
2. Mrs Nirmala Gandhi: Daughter-in-Law of Mahatma Gandhi: Resident of Babu Kuti (Mahatma Gandhi Ashram, Sewagram)

3. Dr Sushila Nayar : Founder of Kasturba Hospital, Kasturba Health Society, Mahatma Gandhi Institute of Medical Sciences, all in Sewagram, Former Member of Parliament of India and Former Health Minister of India

These three young ladies were between the ages of 20 to 30 years in 1942 at the time of India's Freedom Movement and used to stay in Bapu Kuti in Sewagram with Mahatma Gandhi. May their souls rest in peace.

Kindly note a slight change in my address which is given overleaf and please continue my name on your mailing list for your useful and informative publications.

With my heartiest best wishes for the useful work being carried out by you with a missionary zeal characteristic of real Gandhians,

Yours sincerely, S. Kumar"

We are very glad that our new publication "The Breath of my Life" has gained so much appreciation by many readers world-wide now. We have sent one volume each to addressees in the following countries: Argentine, Australia, Austria, Belgium, Costa Rica, Croatia, Czech Republic, Denmark, England, Finland, France, Georgia, Hungary, Israel, Italy, Mauritius, New Zealand, Nigeria, Northern Ireland, Japan, Pakistan, Peru, Philippines, Poland, Russia, Scotland, Serbia, South Africa, Spain, Sweden, Taiwan, Ukraine, USA.

Mr. S. K. Bhatnagar, Head of the Library of National Gandhi Museum, encouraged us in his letter of 4 February 2001: "I am really very grateful to you for sending a copy of 'The Breath of my Life' for the Library. It is an excellent translation and the publication is without a fault." Mr. Ananda Mohan Pandiri, the eminent bibliographer of volumes on and by Mahatma Gandhi, friendly replied in his letter dated 24 February 2001 from California: "When I came back from India I saw your book: The Breath of my Life. I just glanced through the pages and shall write my detailed comments after reading it carefully. But one thing I can comment is, the bibliography gives ample proof of the research that went into it. Congratulations on your efforts to enrich Gandhian studies with this new contribution of yours."

We received dear visitors, members from Russia and Scotland, during the first months of this year. Mr. Frank Neville from Dundee was stressing the inspiration of the Peoples Millennium Forum Declaration, an official United Nations General Assembly Document from 8 August 2000 which you find on my website as professional counsellor of conscientious objectors under "Kultur des Friedens 2000" (Culture of Peace 2000):

<http://www.snafu.de/~kdv> (or:) <http://home.snafu.de/kdv>

"As the Millennium approached, Kofi Annan, Secretary General of the United Nations Organization made a very appropriately timed call for there to be a Millennium *Peoples* Assembly separate from the already planned Millennium General Assembly.

The appropriate preparations were made and in May 2000 there gathered at the United Nations Headquarters in New York 1,350 motivated citizens from 106 countries to take part in a Millennium *Forum* (in its course of its creation its name has got changed from "assembly" to "forum"). The Peoples Millennium Forum Declaration was officially published in August 2000. This distinguished six characters of challenge to be met: -

A. Eradication of poverty, including social development and debt cancellation; B. Peace, security and disarmament; C. Globalization, equity, justice and diversity; D. Human rights; E. Sustainable Development and the environment; F. Strengthening and democratising the United Nations and international organisations.

And the Declaration not only says what must be done about all these areas of challenge: it divides up the responsibility into what is to be done by: - The United Nations itself; - Governments; - Civil society (i.e. all of us)

"Civil society", in addition, is asked to *monitor* the performance by the U.N. and by Governments in carrying out what they have been asked to do."

From Berlin during these sunny days of early spring we send you our best wishes,

*Christian Bartolf*

Christian Bartolf (for the Chair)

No. 27 (June 2001)

*Information for members of the Gandhi Information Centre*

Those members of our Center who communicate with electronic mail and those who have already got access to informations on the Internet, will certainly benefit from the bi-lingual Internet webpages which I was glad to compose during my now ten-year-long professional activity as Counsellor for Conscientious Objectors with a peace media lending library in an Ecumenical Center in Berlin ("Berater fuer Kriegsdienstverweigerer / Friedenspaedagogische Medienstelle"). You find there international documents and numerous Internet links to organisations promoting Peace Action, Peace Education and Peace Research in the English and German languages for all readers who are interested in this permanent electronic publication which I keep updated each week twice. You find this useful information under the following Internet address:

**[www.snafu.de/~kdv](http://www.snafu.de/~kdv) (oder:) [home.snafu.de/kdv](http://home.snafu.de/kdv)**

**Under keyword "Friedensdekade 2001 - 2010" you find:**

1. die Resolution 53/25 der Generalversammlung der Vereinten Nationen, verabschiedet auf ihrer 53. Plenarsitzung am 10.11.1998, veroeffentlicht auf ihrer 55. Sitzung am 19.11.1998 (A/RES/53/25):

**"Internationale Dekade fuer eine Kultur des Friedens und der Gewaltlosigkeit zugunsten der Kinder der Welt (2001-2010)"**

2. die Resolution 53/243 der Generalversammlung der Vereinten Nationen, verabschiedet auf ihrer 107. Plenarsitzung am 13.9.1999 (A/RES/53/243):

**"Erklaerung ueber eine Kultur des Friedens und Aktionsprogramm fuer eine Kultur des Friedens"**

3. Resolution 53/25 of the United Nations General Assembly, adopted at its 53rd plenary session on 10 November 1998, published at its 55th session on 19 November 1998 (A/RES/53/25):

**"International Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010)"**

4. Resolution 53/243 of the United Nations General Assembly, adopted at its 107th plenary session on 13 September 1999:

**"Declaration and Programme of Action on a Culture of Peace"**

**Under keyword "Initiativen" you find:**

132 pages of a long list of addresses (with email- and Internet addresses and Internet links) of organisations for Peace Action, Peace Education and Peace Research: A. In the Federal Republic of Germany; B. International

**Under keyword "Kriegsdienstverweigerung" you find:**

1. die Resolution 1998/77 des UN-Wirtschafts- und Sozialrat (UN-Menschenrechtskommission), verabschiedet auf ihrer 58. Sitzung am 22.4.1998 (E/CN.4/RES/1998/77), in einer deutschsprachigen Zusammenfassung: **"Internationales Menschenrecht auf Kriegsdienstverweigerung aus Gewissensgruenden"**

2. Resolution 1998/77 of the UN Economic and Social Council (ECOSOC), adopted on 22 April 1998 (E/CN.4/RES/1998/77): **"Conscientious objection to military service"**

3. Resolution 2000/34 of the UN Economic and Social Council (ECOSOC), adopted on 20 April 2000 (E/CN.4/RES/2000/34): **"Conscientious objection to military service"**

4. Resolution 1997/99 of the UN Economic and Social Council (ECOSOC), Commission on Human Rights, adopted on 16 January 1997 (E/CN.4/1997/99)

**"The Question of Conscientious Objection to Military Service"**

(Report of the Secretary-General prepared pursuant to Commission resolution 1995/83) with a comprehensive survey on the international situation of "Conscription" and "Conscientious Objection" in all member states of the United Nations (1997).

5. Declaration of the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) meeting in Paris from 21 October to 12 November 1997 at its 29th session:

## **"Declaration on the Responsibilities of the Present Generations Towards Future Generations"**

6. Erklarung der Generalkonferenz der Organisation der Vereinten Nationen fuer Erziehung, Wissenschaft und Kultur (UNESCO), die vom 21. Oktober bis 12. November 1997 in Paris zu ihrer 29. Sitzung zusammengetreten war:

### **"Erklarung ueber die Verantwortung der heutigen Generationen gegenueber den kuenftigen Generationen"**

#### **Under keyword "Kultur des Friedens 2000" you find:**

1. die Resolution 52/15 der UN-Generalversammlung, verabschiedet auf ihrer 50. Plenarsitzung am 20. November 1997 (A/RES/52/15): **"Kultur des Friedens"**
2. die Resolution 52/13 der UN-Generalversammlung, verabschiedet auf ihrer 50. Plenarsitzung am 20. November 1997 (A/RES/52/13): **"Kultur des Friedens"**
3. Resolution 52/15 of the UN General Assembly adopted at its 50th plenary session on 20 November 1997 (A/RES/52/15): **"Culture of Peace"**
4. Resolution 52/13 of the UN General Assembly adopted at its 50th plenary session on 20 November 1997 (A/RES/52/13): **"Culture of Peace"**
5. The Peoples' Millennium Forum, 1.350 representatives of more than 1.000 non-governmental organisations (NGO's), held an assembly from 22 to 26 May 2000 in the United Nations Headquarters in New York and passed a Final Declaration and Programme of Action called "Strengthening the United Nations for the twenty-first century" (26 May 2000). We can now read this official document of the UN General Assembly at its 54th plenary session on 8 August 2000, agenda item 49 (b): "United Nations reform measures and proposals: the Millennium Assembly of the United Nations" as a "Note of the Secretary-General": **"Peoples Millennium Forum Declaration"** (A/54/959).
6. Resolution 55/2 of the UN General Assembly, adopted on its 55th Plenary session on 18 September 2000 (A/RES/55/2): **"United Nations Millennium Declaration"**

#### **Under keyword "Nuernberger Prinzipien" you find:**

1. die normativen Grundsätze des internationalen Rechts, wie sie nach der Satzung des Nuernberger Gerichtshofes und dessen Urteil anerkannt sind, formuliert von der "International Law Commission" der Vereinten Nationen (29. Juli 1950):

##### **"Nuernberger Prinzipien"**

2. Principles of International Law Recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal, adopted by the International Law Commission, 29 July 1950:

##### **"Nuremberg Principles"**

3. On 9 December 1948, the UN-General Assembly adopted its resolution 260 A (III) (A/RES/260 A (III)):

**"Convention on the Prevention and Punishment of the Crime of Genocide"** (approved and proposed for signature and ratification or accession by General Assembly resolution 260 A (III) of 9 December 1948, entry into force 12 January 1951, in accordance with article XIII)

4. more additional Internet links to basic documents of the United Nations and International Law:

##### a) **"Right of Peoples to Peace"**

(Resolution A/RES/39/11 of the UN General Assembly from 12 November 1984 in the English original)

##### b) **"Universal Declaration of Human Rights"**

(Resolution A/RES/217 A (III) of the UN General Assembly from 10 December 1948 in the English Original)

##### c) **"World Charter for Nature"**

(Resolution A/RES/37/7 of the UN General Assembly from 28 October 1982 in the English original) ---

This table of contents shall enable you to contribute to effective **Human Rights' Education** by spreading the knowledge about these international documents and links. That is why we ask you to circulate these news among your relatives and friends.

From Berlin during a summer breeze we send you our best wishes, *Christian Bartolf*  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 28 (September 2001)  
Information for members of the Gandhi Information Centre*

Numerous visitors from various countries during this year have confirmed our impression that our past contributions have been well received and acknowledged in the international sphere:

Our first visitor in February 2001, Mr. Frank Neville, born in London, has been a resident of Dundee, Scotland, for decades now and he is a Scottish citizen concerned of Ecology and Peace. Being an active humanist he has been engaged in realizing the concept of so-called global nonviolent Peace Brigades for civilian instead of military intervention according to Mahatma Gandhi's concept of "Shanti Sena" (nonviolent peace army).

The Australian peace researcher Professor Thomas Weber has described unarmed peacekeeping in his book "Gandhi's Peace Army". His contributions to peace theory - some of which you can read on the Internet website of the Swedish "Transnational Foundation" - are founded in a profound knowledge of Mahatma Gandhi's writings. Together with the Norwegian Professor Johan Galtung ("Transcend") and the US-American Professor Gene Sharp ("Albert Einstein Institution") and other scholars he is one of the most famous social scientists who have thoroughly studied the life and work of Mahatma Gandhi. For several years, our member David Hartsough (San Francisco, USA) has promoted this concept of peace brigades ("Global Nonviolent Peace Force").

In this context, we would like to mention the publication of Dr. S. L. Gandhi, the General Secretary of the socio-cultural organisation "Anuvibha" (Anuvrat Global Organization) from Jaipur and Rajsamand (Rajasthan, India), a compilation of essays on "Ahimsa, Peacemaking, Conflict Prevention and Management" in his "Anuvibha Reporter" (Volume 5, September-December 2000), which document the proceedings and presentations of the Fourth International Conference on Peace and Nonviolent Action from 10 to 14 November 1999.

Professor Ravindra Kumar from Meerut, India, is the founder and chief-editor of "Peace Review. The International Journal of Peace Studies" (since 1998 published by "World Peace Movement") which offers philosophical contributions to the reader. Professor Ravindra Kumar was born in a village in Uttar Pradesh, India, in 1959 and he has already published numerous essays and articles on Gandhi and Nonviolence.

Dr. S. L. Gandhi and Professor Ravindra Kumar are two of our corresponding members, two Indian organizers and scholars who might not be well-known to Europeans and Americans, but nevertheless contribute to inter-cultural understanding for global ethics by means of their lectures and publications in English language.

Our second visitor was the Hungarian ecologist and pacifist, György Gado, who with his family came to visit me in Berlin in April 2001. In August 2001 I could follow his invitation to visit him and his family in Budapest. György Gado is presently working for the "World Wildlife Fund" in Hungary for the protection and conservation of Nature in modern times of market economy; most of all he is concerned, as professional forester, to preserve the forests of Hungary. I visited Janos Ratkai from the Peace Tax Foundation in Budapest, who has compared eight different legal drafts of various nations for drafting a peace tax law for Hungary, for conscientious objectors not to pay taxes for the military budget, but instead a peace tax for purely civilian purposes. I spoke with Istvan Farkas of the "Friends of the Earth" who, together with the physicist Dr. Henrik Farkas founded the Hungarian "League against Conscription". These three pacifists - György Gado, Istvan Farkas and Laszlo Perneczny, who I spoke to during the peace festival on the Green Obuda Island of the Danube on the occasion of Hiroshima Commemoration Day (6 August 2001) -, in addition to their professional activities for regional ecological development, have been active for the nonviolent movement "White Circle" (Alba Koer) since 1990 which encouraged us to spread the international "Manifesto against Conscription and the Military System".

A special event was my meeting with the Hungarian member of our Center, Mr. Miklos Jancso, who is one of the most significant film directors of Hungary and who already signed our Manifesto many years ago. Our conversation in the flat of the physicist Dr. Henrik Farkas was a great moral encouragement to continue our work. On the last day of my visit to Hungary, I could speak with the sociologist Dr. Tamas Csapody from the Institut for Behavioral Sciences of Semmelweis University in Budapest. He has counselled Hungarian conscientious objectors to military service for years now and he has facilitated their human right to do alternative civilian service instead of military service. Both countries, Hungary as well as Germany, suffer from the system of military conscription which has already been abolished in Anglo-Saxon countries. Our "Manifesto against Conscription and the Military System" which was signed by the "War Resisters' International" is directed against any military system and against any war.

During the week end of June and beginning of July 2001 we received the visit of two of our Indian members, Dr. Licy Bharucha from Mumbai (formerly: Bombay) and Dr. S. N. Subba Rao from New Delhi. Their visit was insofar of great interest to us as they told us about their scheme to build a museum for the Indian Independence Struggle in Mumbai. In addition, Dr. S. N. Subba Rao, honorary life member of the Gandhi Peace Foundation and Director of the Indian National Youth Project, has celebrated his fiftieth anniversary of his social and educational activities. Certainly it has been great joy to us to receive our Indian members during this period of time. Dr. Licy Bharucha, chief editor of the magazine "Youth Culture", succeeded in publishing her book "An Inquiry into the Concept of Peace" (Bharatiya Vidya Bhavan's Book University) which is a revised version of her law thesis of the year 1991. Together with my two guests I visited the Indian ambassador, Mr. Rohin Sen, and the Director of the Indian Cultural Center (Tagore Center) and counsellor of the Indian Council for Cultural Relations (ICCR), Mr. Raghvendra Singh, in the new red-brick building of the Indian Embassy. Especially the Museum of German Resistance during the Nazi tyranny which is housed in the building of the official site of Commemoration for the German Resistance against the Nazis (Stauffenbergstraße, Berlin-Mitte) was a great inspiration for our visitors in the context of their museum project.

During the last weeks we could prepare our next publication "Manifesto against Conscription and the Military System". Our eight-years-long period of time for collecting signatures enables us now to publish a unique list of signatories. Only this year, for example, famous celebrities signed our Manifesto, among them the virtuous sitar player, Mr. Ravi Shankar, the Indian human rights activist, Mr. Baba Amte, and the Portuguese Nobel Prize Laureate for Literature, Mr. José Saramago. Meanwhile we can guarantee to cover the expenses for printing and mailing of the English language edition because of numerous small donations. For covering the necessary expenses of our German language edition, we want to ask you for your active financial support. Each donation which we receive via transfer to our post bank account under the keyword "Manifesto" will properly be used only for this purpose.

Meanwhile our publication "The Breath of my Life" documenting the correspondence of Bart de Ligt (Holland) and Mahatma Gandhi (India) has been spread widely with international recognition because of favourable reviews of Dr. Wolfgang Sternstein ("Wissenschaft und Frieden", "Gewaltfreie Aktion"), Piet Dijkstra ("Gandhi Marg" of the Gandhi Peace Foundation, New Delhi, India) as well as some more reviewers, e.g. in Belgium (Forum voor Vredesactie) and the United States (Pax Christi USA). These recommendations for the interested reader may come to fruition in future.

From Berlin we send you our best wishes for this autumn 2001,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 29 (December 2001)

*Information for members of the Gandhi Information Centre*

From mid-November to mid-December 2001, we were glad to despatch 1.300 envelopes which are on their way to oversea addressees and which contain the English version of our new publication:

## **Manifesto against Conscription and the Military System**

Encouraging response from members, signatories and librarians in the Czech Republic, France, Germany, Hungary, Slovakia, Switzerland and the United States confirmed our way of Truth and Nonviolence.

In spite of high challenge of this edition we could fully document the four historical manifesto texts which had been signed by famous humanists in the tradition line of Leo Tolstoy and Mahatma Gandhi:

- 1.) "Declaration of the Independence of the Spirit" (1919)
- 2.) "Anti-Conscription Manifesto" (1926)
- 3.) "Against the Military Education of Youth" (1930)
- 4.) "Nobel Prizes' Appeal" (1981)

It is good fortune that since 1993 we have collected about 1.000 signatures from inhabitants of various countries and climates under our new "Manifesto against Conscription and the Military System", now a document for the first time. 90 conscientious objectors from 19 nations who have gathered in an unofficial conference at a Turkish sea resort, because conscientious objection to military service has so far not been acknowledged as an international human right in Turkey, are the authors of our Manifesto; together with György Gado I could formulate the final draft in Budapest, August 1993. Then we had not been able to find authorized English language versions of all historical manifestoes which might be significant for the lack of interest in these documents taken by academic peace research so far. Not one social scientist during decades has made efforts to listen to the voices of our most eminent humanists. We rejoice after enlightening this blind spot of our world civilization.

After taking decision to publish the Manifesto with all results at the end of this year - which was as early as spring 2001 - we could hardly anticipate the vicious circle of terrorist violence and military violence in which we find ourselves caught the last four months with increasing intensity. One of the numerous statements of peace organisations which we have received since and which condemned the use of violence, was drafted by the British "Gandhi Foundation" (The Gandhi Way, No.70, Winter 2001-2, ISSN 1462-9674, S. 30):

"Those who value the principles of Mahatma Gandhi deplore the terrorist actions on the 11th of September in New York and Washington. They also believe that our response should be determined by justice, not by retaliation or violence.

Those responsible for the crimes should be tried before an international court on the basis of law.

Military action is not a right response. It will lead to the killing of more innocent people, inflame opinion in the region and increase the already serious problem of refugees.

The situation calls for wisdom, restraint and statesmanship. In the longer term terrorism cannot be defeated by removing a person or groups of people but only by replacing it with better ideas.

Efforts should also be made to solve some of the outstanding problems that have contributed to the present crisis.

These include - desperate poverty - the violation of human rights - the international arms trade - and specific political problems such as the Arab-Israeli dispute.

The United Nations and its Secretary-General should be fully consulted and involved in helping find solutions to these problems. It is important that the General Assembly should be recalled.

These are dangerous, difficult and worrying times for all of us. Let us pray that out of the darkness, light and hope will emerge to enable the international community to create a new world order and a more enduring peace based on social justice."

We suppose that the "Gandhi Foundation" did not identify the mentioned "new world order" with the military strategic concept of the US-American presidential Bush dynasty, that is why this statement has certainly been forwarded to the Blair and Bush governments. Certainly, film director Sir Richard Attenborough ("Gandhi") as President of the "Gandhi Foundation" has not been able to communicate his fellow representatives in the English "Upper House" and "Lower House" his critical political stand against violence. The United Nations have not so much been represented by the strong resolutions of the General Assembly than by the definitive decisions of the so-called Security Council, not to mention the numerous Non-Governmental Organisations whose associated status could not prevent so far the fatal violence through terror and war.

During the centennial year of its existence the files of the years 1901 to 1950 from the rich archives of the Scandinavian Nobel Committee have been published. While the Nobel Peace Prize has been awarded to the UN Secretary-General Kofi Annan from Ghana with the clear hope he could stop global dictatorship under the sign of a crusade against terror, members of the Nobel Committee stressed the fact that it meant a dark spot in the history of the Nobel Peace Prize that Mahatma Gandhi could not be found among those awarded Nobel Peace laureates. The British influence to prevent the Nobel Peace Prize awarding to Mahatma Gandhi during the thirties of last century, however, did hardly find any comment. We were glad to hear from the members of the Nobel Committee the fact that it had already been decided to award the Nobel Peace Prize to Mahatma Gandhi in the year 1948. The decision would have happened in February 1948; Mahatma Gandhi was assassinated by an Indian Hindu fundamentalist on 30 January 1948.

In addition: Leo Tolstoy recommended already in 1897 (!) in an open statement that the Peace prize which Alfred Nobel had dedicated with sincere reverence to Leo Tolstoy should not be given to himself but to the Russian Doukhobors, simple Vegetarians and Pacifists, Christian peasants and craftsmen who were banned to exile by the Russian Tzar. After 1901 the Swedish nationalist Committee members refused to award any Nobel Prize for Literature or Peace to Leo Tolstoy, because his attitude against State, Church and the Military would have been too fundamental. The Swedish Committee members did understand Leo Tolstoy and his tremendous influence as well as those Swedish Committee members did understand Mahatma Gandhi and his tremendous influence after the Nobel Peace Prize had been awarded to the journalist and writer Carl von Ossietzky who was a political prisoner of Hitler in the year 1936 (posthumously for 1935).

The fact that Carl von Ossietzky was finally awarded the Nobel Peace Prize - only because of an international campaign of German writers in exile (Berthold Jacob, Thomas Mann, Ernst Toller, Kurt Tucholsky) - is a candle light in the past dark century. Carl von Ossietzky had expressed his deep appreciation for Mahatma Gandhi in his magazine "Weltbühne" in 1929. He died in 1938 because the Nazi criminals had ruined his health. Even today there has hardly been any interest in his writings, because he revealed the bloody business of the arms industry!

From Berlin in winter time we send you our best wishes, *Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 30 (March 2002)

*Information for members of the Gandhi Information Centre*

According to the last US-President Bill Clinton at the end of his notable BBC - "Richard Dimbleby Lecture 2001", Mahatma Gandhi was "the greatest spirit of the age". We have reason enough to presume that one year after the end of his presidency Bill Clinton found not only intelligent words under the impression of the events of 11 September 2001, and we are not astonished that in the same lecture he named Martin Luther King and Robert Kennedy as "two of the heroes of my youth" - (see: [www.bbc.co.uk / arts / news\\_comment / dimbleby / print\\_clinton.shtml](http://www.bbc.co.uk/arts/news_comment/dimbleby/print_clinton.shtml)).

"The Struggle for the Soul of the 21st Century", so the topic of Bill Clinton's "Dimbleby Lecture", will neither be gained by ideological fanatics nor by propagators of new nuclear weapons, new military action and the ancient death penalty.

While the World Social Forum at Porto Alegre (Brazil) branding the fatal destruction of global militarism published a plea for human rights, sustainable development and democracy, while the eminent intellectual Professor Noam Chomsky (Cambridge/USA) spoke out against manipulation by mass media demanding minimal moral standards in the application of international humanitarian law, there is no World Criminal Court, where violations of international law could be impartially sanctioned in order to apply the Nuremberg Principles.

In Germany, Professor Eugen Drewermann, in his new book "Krieg ist Krankheit, keine Lösung" (War is not the cure, but the disease, 2002), published comments in favour of the abolition of the conscription law, still in effect - the Constitutional Court of Germany will decide on the legitimacy of the conscription law during this very month of March 2002! Professor Eugen Drewermann as well as Professor Jean Ziegler (Geneva/Switzerland), author of the remarkable book "La faim dans le monde expliquée à mon fils" ("Hunger in the World explained to my son", Editions du Seuil, Paris, 2001) have already signed our "Manifesto against Conscription and the Military System" which he quoted from in his new book.

In the Final Communiqué of the European Network for Peace and Human Rights (Brussels, 1 February 2002) with the active participation of our member Mr. Frank Neville from Scotland, "support to prisoners of conscience; and to those campaigning for the right to conscientious objection to military service and taxation" should be provided for. We very much hope that the "World Civil Society Forum" of the United Nations in Geneva in July 2002 will confirm these demands of non-governmental organisations.

Among the numerous positive responses to the mailing of 1,300 copies of our "Manifesto" to our international members, to all the signatories, to libraries in Germany, Switzerland and Austria and to international peace organisations, we received from Mr. Zoughbi Zoughbi, the director of the "Wi'am Palestinian Conflict Resolution Centre" at Bethlehem an email letter dated 20 February 2002 with appreciation of our first press release dated 20 January 2002 concerning our new "Manifesto" publication:

"Dear Christian,  
Thanks a lot for your Email. It is very informative.  
We would like to know more about your activities. Do you have any partners in Palestine? Do you think we can work together?  
Keep up the good work  
zoughbi zoughbi"

"Dear Mr. Zoughbi,  
today I sent you a book parcel via seaimail that will take some weeks until it reaches Bethlehem - hopefully. Please confirm the receipt of the book "Manifesto" when you received it.

I have been to Bethlehem end of 1987. During those past days I was the first time in Palestine/Israel, I prepared and helped organizing a Gandhi exhibition at the Ecumenical Center at Tantur near Bethlehem. Afterwards I was invited to Haifa seven times in order to write the Kallenbach biography together with Dr. Isa Sarid. I visited several places, among them Jerusalem and Nazareth. I am Protestant Christian. (...)

Please stay in correspondence. (...) Your letter was mentioned in our Chair meeting and in our members' meeting. Your letter was highly welcome.

Sincerely,  
Christian Bartolf"

In her New Year's letter, Dr. Isa Sarid wrote how urgent her country Israel needs Peace for the lives of Israelis and Palestinians. Some days later we received a book order from Israel for our joint project, the "Kallenbach" Biography. Our publication "The Breath of my Life" has been ordered by an academic from the Imam Sadiq University in Teheran (Iran). These examples should make clear that the axis of Good and Evil can only be found in ourselves and that nuclear deterrence could even increase political terrorism and ideological fanaticism.

During the Berlin Film Festival I was glad to speak with the 52-year-old Indian film director, Mr. Anand Patwardhan ([www.patwardhan.com](http://www.patwardhan.com)), whose three-hour documentary "Jang Aur Aman" (War and Peace) recently was awarded film prizes in Mumbai (Bombay) and Tokyo. Here is a brief note written by the author:

"Filmed over three tumultuous years in India, Pakistan, Japan and the USA following the 1998 nuclear tests - WAR AND PEACE / JANG AUR AMAN is an epic documentary journey of peace activism in the face of global militarism and war.

Divided into six compelling chapters, the film is framed by the murder of Mahatma Gandhi in 1948, an act whose portent and poignancy remain undiminished half a century later. For the filmmaker, whose family was immersed in the nonviolent Gandhian movement, the sub-continent's trajectory towards unabashed militarism is explored with sorrow, even as he continues to capture joyful moments of courage and resistance.

Amongst these is a visit to the "enemy country" of Pakistan, where contrary to expectations, Indian delegates showered by affection, not only by their Pakistani counterparts in the peace movement, but by ordinary citizens.

Examining the costs being extracted from citizens in the name of "national security", from the plight of residents living near the nuclear test site to the horrendous effects of uranium mining on local indigenous populations, it becomes abundantly clear that contrary to a myth first created by the USA, there is no such thing as the "peaceful atom".

An extraordinary visit by Japanese survivors of the atom bomb to India and Pakistan following the nuclear tests, leads to a re-examination of events that led to the bombing of Hiroshima and Nagasaki. Was it "necessary"? American historians who gathered the facts five decades later and attempted to present them at the Smithsonian Museum in Washington DC found their voices suppressed by a nation that did not want to know.

WAR AND PEACE / JANG AUR AMAN slips seamlessly from a description of home made jingoism to focus on how an aggressive United States has become a role model, its doctrine of "Might is Right" only too well-absorbed by aspiring Third World elites. As we enter the 21st century, war has become perennial, enemies are re-invented, economies are inextricably tied to the production and sale of weapons and in the moral wastelands of the world, memories of Gandhi seem like a mirage that never was, created by our thirst for peace and our very distance from it."

From Berlin in early spring we send you our best wishes,

*Christian Bartolf*

Christian Bartolf (for the Chair)

**S A T Y A G R A H A**

No. 31 (June 2002)

*Information for members of the Gandhi Information Centre*

Dr. Zoughbi Zoughbi, Director of the Palestinian Conflict Resolution Center "Wi'am" in Bethlehem, has recently written a new letter to us after the end of the military siege of the Church of Nativity:

"Dear Christian,  
greetings and Love from Bethlehem. I hope you have enjoyed our reflections. We are doing a lot food sharing, trauma healing, job creation as well as counseling and non-violence activities. Education for cultural understanding, work for culture of accepting each other.  
Thank for your prophetic voice and acting.  
Best wishes,  
Zoughbi"

Wir are glad that Dr. Zoughbi Zoughbi has not been harmed so that he continues his nonviolent resistance in favour of Peace and Democracy. We do sincerely wish that the inter-cultural understanding in Bethlehem will contribute to real progress of reconciliation in Israel and Palestine.

During the lecture tour of the Israeli conscientious objector and student of history, Mr. Lotahn Raz ("New Profile", Tel Aviv, Israel) I happened speak to during several hours in April 2002. As conscientious objector he has recently been imprisoned in an Israeli prison for several weeks. His nonviolent attitude gives us hope for a peaceful future in the Middle East.

On the United Nations level, there will be two Conferences of general interest which our Scottish member Mr. Frank Neville from Dundee is taking vivid interest in:

- the World Civil Society Forum in Geneva/Switzerland;
- the World Summit on Sustainable Development in Johannesburg/S.A.

We hope that these forthcoming conferences will bring effective results.

Meanwhile we despatched 600 envelopes with sample copies for the media (print media, radio and TV) to 600 international addresses in more than 180 countries via seaimail. We included the following Press Release of May 2002:

"Dear Sir,

as sample copy attached you find the book documentation:

"Manifesto against conscription and the military system"

(ISBN-Nr. 3-930093-16-2)

We continue the nonviolent tradition of Leo Tolstoy, Mahatma Gandhi, Albert Einstein and Sigmund Freud.

Due to our continuous efforts, celebrities signed this new Manifesto (pages 37f.), such as Isabel Allende, Daniel Berrigan, Luciano Pavarotti, Ravi Shankar, acting for many others. You will find the complete list of signatories (pages 39ff.).

Now we herewith ask you to *publish this message*.

Together with the signatories, we do hope to contribute to a global culture of nonviolence to end military violence.

With sincere respect,  
Christian Bartolf (Chair)"

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## Manifesto against Conscription and the Military System

Since the end of the year 1993 the "Gandhi Information Center", a Berlin society for education with international membership, has collected 1.000 signatures of people of integrity, many of them famous, from many countries of all continents, who support the new "Manifesto against Conscription and the Military System".

In addition, the "Gandhi Information Center", after years of archive research, succeeded in documenting four yet almost unknown history texts of manifestoes which had been signed by famous humanists in the tradition line of Leo Tolstoy and Mahatma Gandhi, among them Albert Einstein, Sigmund Freud, Mahatma Gandhi, Heinrich Mann, Thomas Mann, Romain Rolland, Bertrand Russell, Rabindranath Tagore, Ernst Toller, Arnold Zweig and Stefan Zweig:

- 1.) "Declaration of Independence of the Spirit" (1919)
- 2.) "Anti-Conscription Manifesto" (1926)
- 3.) "Against Conscription and the Military Training of Youth" (1930)
- 4.) "Nobel Prize Laureates' Manifesto Appeal" (1981)

This new publication can be received via international book order:

"Manifesto against Conscription and the Military System"  
ISBN 3-930093-16-2 - pp. 105; 7,80 Euro"

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We found an updated address list of international media (print media, radio and TV stations) in Berlin's most precious lending library "Staatsbibliothek". Without this list we would not be able to send email letters to the international media in case of censorship or self-censorship in order to remind all journalists of their responsibility for Peace and Democracy.

We promote this issue in our time of irresponsible nuclear war menace and military first-strike aggression scenarios on the Indian Subcontinent which the Nuremberg Principles prohibit by all means of International Law. The US Government's military and nuclear policy will be held accountable for its sinister influence to spread the evil of the military system throughout the regions of international conflict.

Finally we quote Mahatma Gandhi on Atom Bomb (Harijan, 7.7.1946):

"It has been suggested by American friends that the atom bomb will bring in ahimsa (non-violence) as nothing else can. It will, if it is meant that its destructive power will so disgust the world that it will turn it away from violence for the time being. This is very like a man glutting himself with dainties to the point of nausea and turning away from them only to return with redoubled zeal after the effect of nausea is well over. Precisely in the same manner will the world return to violence with renewed zeal after the effect of disgust is worn out.

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 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 non-violence. Hatred can be overcome only by love. (...)"

From sunny Berlin-Tiergarten we send you our best wishes,

*Christian Bartolf*

Christian Bartolf (for the Chair)

**S A T Y A G R A H A**

*No. 32 (October 2002)  
Information for members of the Gandhi Information Centre*

On September 9, 2002, ninety-year-old Pulitzer prize-winning author and radio broadcasting personality Studs Terkel (Chicago, USA) has signed the "Manifesto against conscription and the military system" successfully spread and distributed by the Gandhi Information Center (Berlin, Germany) and signed by numerous celebrities as e.g. Isabel Allende, Daniel Berrigan, Luciano Pavarotti and Ravi Shankar.

Before lecturing about his most recent book "Will the Circle Be Unbroken: Reflections on Death, Rebirth, and Hunger for a Faith", he publicly signed the Manifesto in front of one of Berlin's most famous modern theatres, the "Schaubühne am Lehniner Platz".

In 1997, Studs Terkel received the US "National Medal of Humanities", in 1999 the US "Presidential National Humanities Medal". He is currently "Distinguished Scholar in Residence at the Chicago Historical Society."

Find information on Studs Terkel:  
<http://www.studsterkel.org/bio.php>  
<http://www.studsterkel.org/introduction.php>

I actually intended to attend Studs Terkel's lecture and to ask him if he would like to sign the Manifesto. That mild summer evening I happened to speak with him before his inspiring lecture meeting such heartfelt sympathy on his side that I wished to experience such spontaneous acts of solidarity quite more frequently. He gave his signature in one copy of our English language Manifesto publications and he added his private Chicago address on the back cover page of the same copy according to my request.

I had listened to Studs Terkel's voice when he had quoted two remarkable texts of his friend Pete Seeger which you can find on the two compact discs of "Where Have All the Flowers Gone. The Songs of Pete Seeger." (Nr. 743214569528). This song sampler of Pete Seeger's songs have since become a major contribution to a global Culture of Peace:

"Cursed be the nation of any size or shape/Whose citizens behave like naked apes/And drop their litter where they please/Just like we did when we swung through trees./But blessed be the nation/and blessed be the prize/When citizens of any shape or size/Can speak their mind for whatever reason/Without being jailed or accused of treason./Cursed be the nation without equal education/Where good schools are something that we ration/Where the wealthiest get the best that is able/And the poor are left with crumbs from the table./Blessed be the nation that keeps its waters clean/Where an end to pollution is not just a dream/Where factories don't blow poisonous smoke/And we can breathe the air/without having to choke./Cursed be the nation where all play to win/And too much is made of the color of the skin/Where we do not see each other as sister and brother/But as being threats to each other./Blessed be the nation with health care for all/Where there is a helping hand for those who fall/Where compassion is in fashion every year/And people not profits is what we hold dear."

(Words by Pete Seeger, verses 1-2, and Jim Musselman, verses 3-6)

"O sacred world now wounded, we pledge to make you free  
Of hate, of war, of hunger, and selfish cruelty.  
And here in our small corner we plant a tiny seed,  
And it will grow to beauty to shame the face of greed."

(Pete Seeger)

On the very same evening, September 9, 2002, I sent a press release about Studs Terkel's confirmation by signature of the Manifesto, to international peace groups and mass media which had already been informed about the results of our Manifesto campaign on 8 and 18 August 2002. The Hungarian pacifist and ecologist György Gado from Budapest, who had participated in the final editing of the Manifesto text in August 1993, immediately replied:

"Good News. I think Americans would say: Keep up the good work, Christian. I just say: I am glad."

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"It's good to hear from you. This is evidence of your wonderful work. I think we need to do more of this kind of work. Even though it might not change the direction of the political movement now."

On 14 August 2002, these encouraging words were dedicated to us by Dr. Nathan Stoltzfus who has been teaching modern European history at the Florida State University in the US and whose 1996 prize-winning book "Resistance of the Heart. Intermarriage and the Rosenstrasse Protest in Nazi Germany" (W.W.Norton & Company, New York & London, ISBN 0-393-03904-8) became Book of the Year:

In February 1943, the Nazis began a final roundup of German Jews. The Gestapo swiftly arrested approximately 10,000 Jews remaining in Berlin. Most of them died within days in the gas chambers of Auschwitz. Two thousand of those Jews, however, were locked into a temporary collection center on a street called Rosenstrasse, in the heart of Berlin. These two thousand had non-Jewish, German husbands, wives, and children. As news of the huge arrest spread throughout the city, hundreds of Gentile spouses, mostly women, hurried to the Rosenstrasse in protest. A chant broke out, "Give us back our husbands."

The protest lasted a week. Repeatedly, the Berlin police and uniformed SS scattered the women with threats to shoot them down. Again and again, the women regrouped and advanced in solidarity until the Gestapo backed down and freed their loved ones.

Hard on the heels of Germany's defeat at Stalingrad and the regime's declaration of "Total War", the Rosenstrasse protest came at a time when the Nazi terror system had become radicalized and bloody-minded to its furthest extreme. This open protest, visible to both Germans and foreign representatives in the Reich capital, challenged the regime on its very doorstep and became the single successful public protest inside Germany against Hitler's attempt to kill all European Jews.

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The focus of our recent activities for Nonviolence during this year 2002 is the distribution and multiplication of our research results for the promotion of political education. In May 2002 we could send 450 English language and 150 German language copies of our Manifesto publication to the press. In August and September 2002 we sent our press release to numerous email addresses: 37 French language, 200 German language and 935 English language Peace organisations, 900 German language press media, 800 internationale English language press and TV media (except the US and Canada), 1,538 US weeklies, 1,116 US dailies, 275 Canadian weeklies, 73 Canadian dailies, 110 alternative US journals and magazines, 67 African American (Black) US journals and magazines, 112 US Parents and Aged People journals and magazines, 82 US ethnic journals and magazines, 52 US Hispano American journals and magazines, 140 US religious communities journals and magazines.

From Berlin we send you our best wishes in this fall 2002 with autumnal tints,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 33 (December 2002)

*Information for members of the Gandhi Information Centre*

The complete list of signatories under the English version of the "Manifesto against conscription and the military system" (date: 2002-10-10) has now been published on the Internet with direct reference from our index webpage and for digital downloading (as word file) - see the following web address:

<http://home.snafu.de/mkgandhi/manifest.htm>

After this first Internet publication of all signatories, we have informed among others numerous international peace groups so that we could receive encouraging new signatures from the following personalities and institutions outside Germany:

- Jane Victor (Librarian, Pittsburg State University, Kansas, USA) - Daniel Sewe (conscientious objector, Strmec/Samoborska, Croatia) - Dr. Jacob Pulickan (Director of the Centre for Gandhian Studies, University of Kerala in Trivandrum, India) - Joseph Adero Ngala, Charles Oloo Otieno, Abrahams Amere, Rev. Fr. Joachim Omolo AJ, Consolata Oboe, Pamela Achieng (People for Peace in Africa, Nairobi, Kenya) - Isabelle Roger (Chens sur Léman, France) - Kristina Mihalec, Martina Belic, Nevenka Sudar, Dubravka Obad, Sanja Sarnavka, Rada Sucevic (B.a.B.e. - Be active, Be emancipated - Women's Human Rights Group - Zagreb, Croatia) - Dr. Arya Bhushan Bhardwaj (Founder and Director of "Gandhi-in-Action", New Delhi, India) - Fenlan Lai (Green Party Taiwan, Taipei, Taiwan) - Loredana Matteucci Tubbs (Salinas, California, USA) - Daniel Shank Cruz (NGO Committee on Disarmament, Peace, and Security, United Nations Plaza, New York, USA) - M.W. Faruque, GaziForhad Majhar (Youth Approach for Development & Cooperation (YADC), Dhaka, Bangladesh) - Gerry Pascal, Jacques Boucher (Centre de ressources sur la non-violence (CRNV), Montreal, Canada) - Rodrigue Aristide (Union Régionale des Associations du Patrimoine et de l'Environnement en Guadeloupe (URAPÉG), Guadeloupe) - Rev. Guy Meyer (retired Unitarian Universalist minister, Inverness, California, USA) - Tim Brown (Board member of the European Bureau for Conscientious Objectors (EBCO) - Cambridge, England) - Michel Mégard (active member of the "Centre Martin Luther King" in Lausanne, Switzerland) - Onex, Switzerland) - Muhammed Muzzammil Cader (Samadana/m Sri Lanka - Service Civil International, International Secretariat: Asian Office, Asian Development Worker, Tennekumbura, Kandy, Sri Lanka) - Ojvind Vilsholm (Militærnaegterforeningen, Copenhagen, Denmark)

In addition, the Albert Schweitzer Centre ("Deutsches Albert-Schweitzer-Zentrum") (Archive - Museum - Research) in Frankfurt am Main and the Peace Center ("Friedenszentrum") in Braunschweig confirmed their support for the Manifesto by signature. Future signatories will send us an ordinary (air- or surface-) letter to our post office box address (Postfach -POB- 210109, 10501 Berlin) or an email letter to our email address: [mkgandhi@snafu.de](mailto:mkgandhi@snafu.de) - please do not forget your full name and mail (home or office) address! We will document each single signatory (with date of signature) on our website (next updating: 2002-12-12).

Due to the continuous energetic support of our active member, Mr. Klaus Dittmer from Berlin, for which we owe him gratitude, we could send one copy each of our 2001 publication "The Breath of my Life" including the full correspondence of Bart de Ligt (Netherlands) and Mahatma Gandhi (India) to numerous library addresses in England, Scotland, Wales, Northern Ireland and the Republic of Ireland. The following libraries have already sent a letter of gratitude to our address after 12 October 2002:

- Commonwealth Institute Resource Center (London) - School of Oriental and African Studies (SOAS, University of London) - Redbridge Libraries (Ilford, Essex) - Manchester Central Library (Manchester) - University Library (St. Andrews, Fife, Scotland) - Central Library (Oxford) - Imperial War Museum (London) - The British Library (Reader Services and Collection Development, London) - The British Library (Bibliographic Services and

Document Supply, Wetherby, West Yorkshire) - The Boole Library, University College Cork (Cork, Ireland) - Main Library, University College Dublin (Dublin, Ireland) - Essex County Council, Learning Services/Libraries (Chelmsford, Essex) - National Library of Ireland (Dublin, Ireland) - Roscommon County Library (Roscommon, Ireland) - National Library of Scotland (Department of General Collections, Edinburgh, Scotland) - The Chester Beatty Library (Dublin, Ireland) - University Library, University of Leicester (Leicester) - University Library, University of Durham (Durham) - Bodleian Library (Indian Institute Library), Oxford University (Oxford) - Education, Libraries and Arts, The Royal Borough of Kensington and Chelsea (London) - Library of the Royal Irish Academy (Dublin, Ireland) - International Study Centre, Canterbury Cathedral Library (Canterbury) - Library of the Society of Friends (Friends House, London) - Southampton City Library (Southampton) - University Library, University of Ulster (Londonderry, Northern Ireland) - Northern Ireland Assembly Library, Parliament Buildings (Belfast, Northern Ireland)

Without the essential collaboration of Mr. Frank Neville (Dundee, Scotland) we would not have been in the position to find out these numerous British and Irish library addresses and address labels. We would be happy to receive updated inventories of US-American, Canadian, Australian and Indian library addresses in future. We would be glad if our corresponding members from overseas could give us technical support in this matter.

The municipal libraries of the following German towns have already sent us a letter of gratitude for receiving a free sample library copy of our German language version of "The Breath of my Life" ("Der Atem meines Lebens") after 12 June resp. 22 October 2002:

Altena, Amberg, Annaberg-Buchholz, Bad Honnef, Bad Salzflen, Baesweiler, Bayreuth, Bielefeld, Brandenburg an der Havel, Calau, Coesfeld, Deggendorf, Detmold, Dortmund, Dreieich, Espelkamp, Flensburg, Frankfurt am Main, Frankfurt/Oder, Frechen, Fürth, Gera, Gunzenhausen, Hagen, Halle, Haltern, Hammelburg, Heidelberg, Herford, Hersfeld-Rotenburg, Hildesheim, Kassel, Landshut, Langenfeld, Leipzig, Lübeck, Magdeburg, Mainz, Marktoberdorf, Meinerzhagen, Meiningen, Minden, München (Bayerische Staatsbibliothek), Neustadt an der Aisch, Neustadt an der Weinstraße, Nordenham, Öhringen, Osnabrück, Passau, Pirmasens, Potsdam, Plauen (Vogtland), Quedlinburg, Röthenbach, Rostock, Saarbrücken, Sebnitz, Siegen, Speyer (Pfälzische Landesbibliothek), Stade, Steinfurt, Straubing, Stuttgart (Württembergische Landesbibliothek), St. Ingbert, Suhl (Thüringen), Sulzbach-Rosenberg, Troisdorf, Tübingen, Unna, Villingen-Schwenningen, Völklingen, Wasserburg, Weißenburg, Wermelskirchen, Werne, Wesel, Zittau, Zwickau

During this summer I happened to meet the History Professor Leonard A. Gordon of Columbia University in New York during his Berlin visit at the home of Dr. Ranendra Nath Das. His article on "Mahatma Gandhi's Dialogues with Americans" was published only recently in the "Economic and Political Weekly" (vol. 37, no. 4, 26 January 2002) on pages 337-352.

Great joy for me was the personal visit of Lavanam from the "Atheist Centre" (Vijayawada, India) and of his daughter Mrs. Ratna Lavanam Holopainen who is living in Trangsund (Sweden) accompanying her father. Lavanam's father Gora had lived together with Mahatma Gandhi in his ashram at Sevagram and had written his personal reminiscences in "An Atheist with Gandhi". Lavanam is famous as international Humanist activist, until recently he held responsible for "Gandhi Smarak Nidhi", the village association following the ideas and principles of Mahatma Gandhi, and he met and spoke with Dr. Martin Luther King jr. in person during his trip to India. Lavanam and his daughter became corresponding members of our Center on 1 July 2002.

From Berlin-Tiergarten in cold winter time we send you our best wishes,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 34 (February 2003)  
Information for members of the Gandhi Information Centre

More than 10 million people in more than 600 international cities around the globe held anti-war manifestations on 15 and 16 February 2003, in Berlin there were 500.000 people on the Tiergarten streets organized by 50 anti-war organizations. We find numerous peace vigils and rallies in times of political and military war preparations, for example the Monday demonstrations of 10.000 people at Leipzig's Ring in the autumn 1989 tradition. In New York, folk singers and civil rights' activists Harry Belafonte (who actively supported Dr. Martin Luther King jr.) and Pete Seeger (who always rang "The Bell" of Peace against US-led military aggressions after World War II, e.g. in Vietnam) spoke to hundreds of thousands of people for Peace.

In the period 1946 to 2001, there were 225 armed conflicts and 34 of them were active in all of or part of 2001, e.g. in Chechnya, in Afghanistan, in the Indian part of Kashmir, in Sri Lanka, in Algeria, in Angola, in Burundi, in Rwanda, in Sudan, in Colombia (see Nils Peter Gleditsch et. al.: Armed Conflict 1946-2001: A New Dataset, "Journal of Peace Research", vol. 39, no. 5, pp. 615-637; you find the complete list of armed conflicts and the database from the Uppsala Conflict Data project: <http://www.prio.no/cwp/datasets.asp> - and - <http://www.pcr.uu.se>)!

In Hollywood (California, USA), 350.000 people listened to the most impressive contribution of the actor Martin Sheen who has already participated in more than 60 acts of civil disobedience. Martin Sheen played the role of the judge in Emile de Antonio's "In the King of Prussia" about Daniel and Philip Berrigans' "Plowshare Eight" civil disobedience at General Electric's nuclear warhead factory at the town King of Prussia (Pennsylvania, USA) in September 1980.

The Brothers Berrigans' acts of civil disobedience started during the Vietnam War: "The Baltimore Four" (600 draft records defiled with blood) in October 1967, and "The Catonsville Nine" (378 draft files destroyed with home-made napalm) in May 1968: "We invite our friends in the peace and freedom movements to continue moving with us from dissent to resistance."

Reverend Philip Berrigan (1923-2002) of Jonah House (Baltimore, Pennsylvania, USA) died on 6 December 2002- good reason for us to remember him now: Professor Noam Chomsky (MIT, Boston, USA), in his book "For Reasons of State" (1973; Vintage Books), published an essay "On the Limits of Civil Disobedience" (Holy Cross Quarterly, 1971, vol. 4, no. 1):

"A reasonable person will admit that there exist, in principle, circumstances under which civil disobedience, even sabotage, is legitimate. The Berrigans have argued, with care and patience, that such circumstances now exist: specifically, that nonviolent resistance to the Indochina war is a legitimate response to criminal acts of the American executive, and that a legitimate component of such nonviolent resistance is the destruction of property that has no right to exist in that its immediate function is to implement these criminal acts."

"There is no moral compulsion for one who seeks to prevent criminal actions of the state to submit voluntarily to punishment for his actions."

Since 10 October 2002, the complete list of signatories under the English version of the "Manifesto against conscription and the military system" has been published on the Internet with direct reference from our index webpage and for digital downloading (as word file):

<http://home.snafu.de/mkgandhi/manifest.htm>

Future signatories will send us a letter to our post office box address (Postfach 210109 / 10501 Berlin / Germany) or an email letter to our email address: [mkgandhi@snafu.de](mailto:mkgandhi@snafu.de) - please do not forget your full name and (home or office) address! We will document each single signatory (with date of signature) on our website (newest update: 20 February 2003).

During the last three months we could receive encouraging new signatures from the following personalities and institutions, among others:

Daniel Shank Cruz (NGO Committee on Disarmament, Peace, and Security), United Nations, New York, USA - Enuga S. Reddy (Former Assistant Secretary-General of the United Nations), New York, USA - Elena Iurevna Vilenskaya, Ella Mikhailovna Polyakova, Nonna Bogdanova, Elena Smirnova (Human Rights organization "Soldiers' Mothers of St. Petersburg"), St. Petersburg, Russia - Ellen Thomas (Proposition One Committee), Washington, USA - Dr. Mahendra Nagar (social scientist and youth activist, programme coordinator, National Service Scheme), Devi Ahilya University, Indore, India - Dr. S.L. Gandhi (ANUVIBHA, International Secretary General), Jaipur, India - 41 students of the Department of Social Analysis of Tamilnadu Theological Seminary, Madurai, India - Jochi Weil-Goldstein (Primary Health Care Projects, Medico International, Dept. Palestine and Israel, Zurich, Switzerland) - Hans Dijkman (President, European Bureau for Conscientious Objection, Barcelona/Spain) - Aurora Bilbao (IPPNW Spain, Leioa, Vizcaya, Spain) - Melissa Jameson (National Office Director, War Resisters League, New York, USA) - Alpha Amadu Jalloh (Youth Movement For Peace and Non-Violence, Freetown, Sierra Leone) - Vilmos Almasi (Zitzer Spiritual Republic, Tresnevac) - M. K. Seneviratne (SAMADANA/M, Kandy, Sri Lanka) - P. Alan Nazareth (Managing Trustee, Sarvodaya International Trust, Bangalore, India) - Yael Martin (Promoting Enduring Peace, USA) - Prof. Dr. h.c. Karlheinz Koppe (peace researcher, Germany) - Sushma Jaiswal (India/Germany) - Janne Poort-van Eeden (Netherlands) - Justin Jih (World-Wide Anti-Conscription Unity, USA) - David McReynolds (New York, USA)

We are extremely grateful for new translations of the Manifesto against conscription and the military system into Korean language by Mi-Soo Kim and into Tamil language by our member Rev. Dr. Solomon Victus. In the Gandhi Peace Foundation's "Gandhi Marg" (vol. 24, no. 1, April-June 2002), you could find on pages 98 to 104 Dr. Solomon Victus' article "Economy of Enoughness" following J.C. Kumarappa's "Economy of Permanence", to root out the causes of greed and war. In the same issue you can find our member Mr. N. Krishnaswamy's personal reminiscences of late Dr. Sushila Nayyar (pages 106 to 109).

In the hope that the following words of bitter truth which had been written by Mark Twain in "The Mysterious Stranger" (Chapter 9) as early as 1910, will not again come true:

"There has never been a just war, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, "It is unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded, but it will not last long; those others will out shout them, and presently the antiwar audiences will thin out and lose popularity. Before long, you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

From Berlin-Tiergarten in cold winter time we send you our best wishes,

*Christian Bartolf*

Christian Bartolf (for the Chair)

**S A T Y A G R A H A**

*No. 35 (March 2003)  
Information for members of the Gandhi Information Centre*

"Dear Friends,

The war drums are beating. Many voices for peace are being heard but we need many more. Musicians I've worked with who have passed on would be singing with us today. People like Woody Guthrie, Leadbelly, Phil Ochs, Malvina Reynolds, Richard Farina, and John Lennon.

Down with apathy and up with activism!

Recently I recorded an anti-war song, "The Bell", with a young musician and songwriter Stephan Smith. I believe these lyrics will inspire you as they did me. "The Bell" is already playing on public and college radio stations across the country. The New York Times called it "one of the first major songs to directly address the nation's stance toward Iraq." Still, some big chains refuse to sell it. Show them they're wrong!

Also, call your radio station!

Make "The Bell" an anti-war story the media can't ignore. Profits from sales will go to United for Peace and Justice, a national campaign that is helping coordinate work against a U.S. war on Iraq. For more information, you can go to Stephan's website, <http://www.stephansmith.com>.

Keep On!"

On 7 February 2003, these words were dedicated to us by 83-year-old Pete Seeger who has spoken the lyrics of "The Bell", a strong anti-war statement. You find these lyrics printed on a new compact disc (copyright: Stephan Smith, USA, CD 825067000523, Universal Hobo Records 2003):

"Oh where are you going?" said the man at his desk.  
"I'm going to a new world," said the child as he stood.  
And he stood, and he stood, and 'twere well that he stood.  
"I'm going to a new world," said the child as he stood.

"Oh I'm sounding drums of war," said the man at his desk.  
"Oh I will not fight your war," said the child and he stood.  
And he stood, and he stood, and 'twere well that he stood.  
"Oh I will not fight your war," said the child and he stood.

"Oh but don't you love your country," said the man at his desk.  
"Yes, I do but you don't," said the child and he stood.  
And he stood, and he stood, and 'twere well that he stood.  
"Yes, I do but you don't," said the child and he stood.

"Oh but don't you know the truth?" said the man at his desk.  
"Yes, you lie and call it truth," said the child and he stood.  
And he stood, and he stood, and 'twere well that he stood.  
"Yes, you lie and call it truth," said the child and he stood.

"Oh, you must be scared to die," said the man at his desk.  
"No, I'm prepared and you're scared," said the child and he stood.  
And he stood, and he stood, and 'twere well that he stood.  
"No, I'm prepared and you're scared," said the child and he stood.

"Oh I think I hear a bell," said the man at his desk.  
"Yes, it's ringing you to hell," said the child and he stood.  
And he stood, and he stood, and 'twere well that he stood.  
"Yes, it's ringing you to hell," said the child and he stood.

"Stephan Smith's song THE BELL concentrates a world of meaning into its few lines. At the center of it is a child, which is perfectly fitting, because it is the children who are always the most heartbreaking victims of war, and who will be the victims of America's next war. The wisdom of the child stands in contrast to the platitudes uttered by the warmaker, "the man at his desk". The child sees through the false claim that to go to war means to love your country. The child sees through the Orwellian deceptions, in which lies are presented as truth. It is the child who challenges the call to war. And it is the child in the end who shows no fear, and it is the warmaker who must be afraid, because the courage of the child has a greater power than guns and bombs." (Howard Zinn)

## NUREMBERG PRINCIPLES

Principles of International Law Recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal, adopted by the International Law Commission, July 29, 1950:

**Principle I.** Any person who commits an act which constitutes a crime under international law is responsible therefor and liable to punishment.

**Principle II.** The fact that internal law does not impose a penalty for an act which constitutes a crime under international law does not relieve the person who committed the act from responsibility under international law.

**Principle III.** The fact that a person who committed an act which constitutes a crime under international law acted as Head of State or responsible Government official does not relieve him from responsibility under international law.

**Principle IV.** The fact that a person acted pursuant to order of his Government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible to him.

**Principle V.** Any person charged with a crime under international law has the right to a fair trial on the facts and law.

**Principle VI.** The crimes hereinafter set out are punishable as crimes under international law:

(a) Crimes against peace:

- (i) Planning, preparation, initiation or waging of a war of aggression or a war in violation of international treaties, agreements or assurances;
- (ii) Participation in a common plan or conspiracy for the accomplishment of any of the acts mentioned under (i).

(b) War crimes:

Violations of the laws or customs of war which include, but are not limited to, murder, ill-treatment or deportation to slave-labour or for any other purpose of civilian population of or in occupied territory; murder or ill-treatment of prisoners of war, of persons on the Seas, killing of hostages, plunder of public or private property, wanton destruction of cities, towns, or villages, or devastation not justified by military necessity.

(c) Crimes against humanity:

Murder, extermination, enslavement, deportation and other inhuman acts done against any civilian population, or persecutions on political, racial or religious grounds, when such acts are done or such persecutions are carried on in execution of or in connection with any crime against peace or any war crime.

**Principle VII.** Complicity in the commission of a crime against peace, a war crime, or a crime against humanity as set forth in Principle VI is a crime under international law."

From Berlin-Tiergarten,

*Christian Bartolf*  
Christian Bartolf (for the Chair)

**S A T Y A G R A H A**

*No. 36 (June 2003)  
Information for members of the Gandhi Information Centre*

On 25 March 2003 83-year-old folk singer Pete Seeger signed the "Manifesto against conscription and the military system" whose signatories you can find as complete list under:

<http://home.snafu.de/mkgandhi/manifest.htm>

On 20 April 2003 we published the complete text document of the Nuremberg Principles on our website together with a Press Release in the English language (excerpt):

"Folk legend Pete Seeger (born 1919) signed the "Manifesto against conscription and the military system" on 25 March 2003. - see <http://home.snafu.de/mkgandhi/manifest.htm> - Throughout his life, folk singer, song writer and environmentalist Pete Seeger composed famous anti-war songs like e.g. "Where have all the flowers gone?" (which Marlene Dietrich and Joan Baez performed) and "Last Train to Nuremberg" (recollecting the Nuremberg Principles). During the last decade Pete Seeger was awarded the Harvard Arts Medal, the National Medal of Arts and Kennedy Center Honors for his life-long commitment for peace, civil rights, ecology, labor and music education."

More information on Pete Seeger - Pete Seeger Appreciation Page:  
[http://home.earthlink.net/jimcapaldi\(...\)](http://home.earthlink.net/jimcapaldi(...))"

We print the lyrics of Pete Seeger's song "Where Have All The Flowers Gone?" (adapted version, words and music by Pete Seeger, 1955, with new 4th and 5th verses by Joe Hickerson, 1961):

"Where Have All The Flowers Gone

Where have all the flowers gone,  
Long time passing  
Where have all the flowers gone,  
Long time ago.  
Where have all the flowers gone?  
The girls have picked them every one,  
When will they ever learn?  
When will they ever learn?

Where have all the young girls gone,  
Long time passing  
Where have all the young girls gone,  
Long time ago.  
Where have all the young girls gone?  
The've taken husbands every one,  
When will they ever learn?  
When will they ever learn?

Where have all the young men gone,  
Long time passing  
Where have all the young men gone,  
Long time ago.  
Where have all the young men gone?

Gone for soldiers, every one.  
When will they ever learn?  
When will they ever learn?

Where have all the soldiers gone,  
Long time passing  
Where have all the soldiers gone,  
Long time ago.  
Where have all the soldiers gone?  
Gone to graveyards, every one.  
When will they ever learn?  
When will they ever learn?

Where have all the graveyards gone,  
Long time passing  
Where have all the graveyards gone,  
Long time ago.  
Where have all the graveyards gone?  
Covered with flowers every one,  
When will we ever learn?  
When will we ever learn?

Where have all the flowers gone,  
Long time passing  
Where have all the flowers gone,  
Long time ago.  
Where have all the flowers gone?  
The girls have picked them every one,  
When will they ever learn?  
When will they ever learn?"

You can find more information and explanations on this song and others of Pete Seeger in his song compilation "Where Have All The Flowers Gone" (A Singer's Stories, Songs, Seeds, Robberies) (by Pete Seeger, edited by Peter Blood; A Sing Out Publication; 1993; ISBN 1-881322-01-7).

As early as December 1963 during his world tour, Pete Seeger sang the favorite hymn of Mahatma Gandhi: Ragupati "(...) I learned ten years ago from an Indian student in a Massachusetts school. A devotional song, it was a favorite of Mahatma Gandhi who liked especially one line: "Who is Allah and who is Ram?" (In other words, let us not kill each other over what name we call God.) When my family and I got to India in December, 1963, I was delighted to find people joining in and singing it with me. This performance was at Park Circus Maidan, in Calcutta, with 10,000 seated all around on the grass."

Pete Seeger described his reminiscences "to whom it may concern" as liner notes on his record (Columbia Records: CL 2334/CS 9134) "Strangers and Cousins" where you can find live recordings from his 1963 world tour, among others the German resistance song against Nazi tyranny "Peat Bog Soldiers" (Die Moorsoldaten) and Bob Dylan's "Masters of War". What a pity it is that this record has become a rarity!

From Berlin-Tiergarten we wish you a pleasant summer,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 37 (August 2003)

*Information for members of the Gandhi Information Centre*

6 August - 9 August: these dates are to commemorate the Japanese and Korean victims of US atom bombs on Hiroshima and Nagasaki in the year 1945. For this reason we sent the following message to the annually celebrated commemoration event in Vienna (Austria):

"Commemorating the Japanese and Korean victims of the atom bombs on the Japanese cities Hiroshima and Nagasaki on 6 and 9 August 1945, we recollect the basic cause for the danger of nuclear war: namely the political justification of the military system which has been permanently continued on an international scale to this very day:

That is why we want to remind all participants of the Hiroshima Day in Vienna and all readers of these lines at the "Manifesto against conscription and the military system" spread and published by the Gandhi Information Center in Berlin - email address: [mkgandhi@snafu.de](mailto:mkgandhi@snafu.de) - together with an updated list of all signatories:

<http://home.snafu.de/mkgandhi/manifest.htm>

We give our cordial greetings to all participants of the Hiroshima Day in Vienna and ask them to continue their political and cultural commitment!"

In the year 1967, the philosopher Guenther Anders wrote his reflection on the "most monstrous date" (Das monstroese Datum) (translated from Guenther Anders: Die atomare Drohung. Radikale Ueberlegungen, Munich 1981, pp.168f.):

"There are facts, although not explicitly suppressed, which do not seem to be known to any contemporary. Would these facts be known, they would make us breathless day and again from anew - because of their monstrosity. The most incredible sample is the fact that the Charter of the "International Military Tribunal" in Nuremberg - the document with the first judicial codification of the term "crimes against humanity" which codified the legal responsibility and liability to persecution of those individuals committing these crimes - that this document bears the date 8 August 1945.

What happened on 8 August 1945?

On 8 August 1945 the last radioactively contaminated victims of Hiroshima - after trying to rescue themselves crawling on their four limbs to the periphery of their city destroyed - collapsed and died.

And on 8 August 1945, the inhabitants of Nagasaki had only 24 hours reprieve to walk around unsuspecting, to lie down, to labour, to sleep, to laugh, to cry and to love. Before they themselves were hit. In other words: that document giving reality to the international law with reference to "crimes against humanity" and the legal responsibility and liability to persecution of those individuals committing these crimes, for the first time in history - that very document was formulated two days after Hiroshima and one day before Nagasaki. From the start this text was time-framed by crimes against humanity. And, of course by crimes which have never been measured by the standards of this document and which have never been sentenced on the basis of this document.

No date in history is more fantastic. And yet no fact more depressing than the fact that among the billions of contemporaries who learned about the two facts Nuremberg and Atom Bomb there was not a single one who this coincidence had leapt to the eye."

Two guests from India, corresponding members of the Gandhi Information Center, came for a visit to us in Berlin during June 2003:

1.) Dr. Vasant Kumar Bawa (Shanti Foundation, Hyderabad), who has dedicated himself to the detente policy between India and Pakistan reducing the political confrontation between these two nuclear powers and who pleads for a comprehensive reform of the United Nations. Professor Bawa is presently working on an essay about "Gandhi and the Quakers" during his scholarship months at the Quaker's Woodbrooke College near Birmingham in England;

2.) Prof. Ravindra Kumar (University Meerut, India), the editor of the international journal "Global Peace", the president of "World Peace Movement Trust", who has published numerous publications on Gandhi and Nonviolence, for example: "Gandhi and Gandhism" (2001) and "Non-Violence and its Philosophy" (2003).

In addition, the Belgian journalist Jan van Crieking (Leeuwen, Belgium) visited us and joined our Center as corresponding member. Jan van Crieking has taken deep interest in nonviolent social movements in African states which is why he frequently travels to Africa before writing his articles for magazines. I learned to know Jan van Crieking during the international conscientious objectors' meetings during the last twelve years.

In June and July 2003 we sent hundreds of copies of our book "Letter to a Hindoo" to libraries in Germany and the United Kingdom: England, Wales, Scotland, Northern Ireland - thanks to a generous donation of the meanwhile inactive Berlin branch of the "Taraknath Das Foundation" and its president Dr. Ranendra Nath Das. During these days we have already received some notable requests, for example from Professor Victor Lal of Queen Elizabeth House (Oxford) and from Jan Melichar of the London Peace Pledge Union and PeaceWorks for peace education.

Numerous email and airmail letters as well as personal visits and meetings (during these weeks from Belgium, Greece and India) create inspiring dialogues beyond generations and nation boundaries: on the problems of peacemaking and the good chances for social nonviolent change. There has been growing interest in our activities and our publications from young people's side. A European Volunteer from Athens, Greece, for example, looked for documentaries on nonviolent resistance for a summer university in the German region of anti-nuke resistance ("Wendland").

The "European College of Liberal Arts" in Berlin, a recently found liberal arts college on the Anglo-American model with an international student body and with an International Summer University for students from around the world, has invited us twice for an English language lecture on "Tolstoy and Gandhi" - for those taking interest in a tradition of thought which is radically nonviolent - recognizing the fact that we have documented the English language correspondence between Tolstoy and Gandhi.

We want to refer to the English language Internet publication of the Danish Peace Academy which Holger Terp from Hvidovre near Copenhagen was so kind to correct and publish during the last days and which points to our Gandhi Information Center's non-profit education work:

"Tolstoy's Legacy For Mankind": A Manifesto For Nonviolence"

<http://www.fredsakademiet.dk/library/tolstoj/tolstoy.htm> (pt. 1)

<http://www.fredsakademiet.dk/library/tolstoj/tolstoy2.htm> (pt. 2)

From Berlin-Tiergarten we wish you a pleasant late summer,

*Christian Bartolf*

Christian Bartolf (for the Chair)

## S A T Y A G R A H A

No. 38 (November 2003)

*Information for members of the Gandhi Information Centre*

Owing gratitude to my hosts Betty Nielsen and Holger Terp at Hvidovre (Denmark), a suburb of Copenhagen, I recollect an inspiring and interesting weekend in August this year. For decades, Holger Terp, who became member of our Center, has worked for Danish peace organisations and - as librarian and archivar - for the Danish Peace Academy. As a dedicated collector of rare books on Pacifism and Nonviolence he started a kind of alternative history writing which could be read in numerous articles under various keywords in his internet representation.

Together with Mr. Enuga S. Reddy from New York, the former Assistant Secretary-General of the United Nations, who successfully campaigned for the abolition of the South African Apartheid system and whose personal webpages can be found on the official world wide web representation of the South African "African National Congress" (ACC), Holger Terp could collect the correspondences of Mahatma Gandhi with Scandinavians and publish these sources on the Internet after years of research. We now hope to document these correspondences of Mahatma Gandhi with his Danish contemporaries Anne Marie Petersen, Esther Faering (Menon) and Ellen Horup in cooperation with the editors and the Danish Peace Academy during the year 2005.

Great joy for me was the opportunity to correct the German language autobiographical articles of Kurt Singer whereafter a vivid correspondence followed with the book author and publisher Kurt Singer who is now living in California. Kurt Singer who as well as Holger Terp and Enuga S. Reddy became member in our Center and who signed the "Manifesto against conscription and the military system", was the first biographer of the German Nobel Peace Laureate Carl von Ossietzky. Kurt Singer had supported Ossietzky's daughter Rosalinda von Ossietzky-Palm during her first years in Swedish exile and organised the Swedish support committee to promote the Nobel Peace Prize for Carl von Ossietzky (1936, posthumously for 1935), the journalist and responsible chief-editor in charge of the Berlin weekly "Weltbühne" (World Stage) who was prisoner in a concentration camp by the German Nazis from 1933 to 1936.

In this context we remember the words which Carl von Ossietzky wrote as early as 1929 honouring 60-year-old Mahatma Gandhi (Weltbühne, 8 October 1929, no. 41, p. 569):

"The German perceptions of India still are rather vague. The average man only recognizes a multi-coloured land of fairy tales, where gods and temple dancers have company with each other. The educated ones occasionally say "Nirwana" taking this for a particularly refined drug, the more subtle eroticists have the "Kamasutra" on their bedside table. But the India of today is a country which has been passing through a state of mighty social unrest and which from thousand and one night of dreams is stepping into the relentless daylight of modern struggle for emancipation. And India's great guide and leader is Mahatma Gandhi, a reformer and revolutionary in rank of Lenin and Sunyatsen, but one who does not trust in the bloody revolt, but in the power and force of Thought and Reason. Gandhi is not a political man in the European meaning of the word. He is more. He is the secret power which yet without office and party however rules everyone. He is the defender of the old and guide into the unknown, at the same time a teacher of wisdom and a master of the elementary school, thinker and practical expert, visionary dreamer and organiser of American standard.

In all his activities he but sets an example, whether he advocates sanitary reforms or whether he fights the age-old prejudice against the Pariahs or whether he silently enters the prison of the British.

The pathway from medieval times to modern times has become bloody and thorny for all peoples and nations. India can be counted lucky that her new law has not been imposed by a dictator, has not been roared by the mercilessly dictating command of an Asian Napoleon, but that her new law has been proclaimed by the gentle voice of Mahatma Gandhi."

On the occasion of Carl von Ossietzky's birthday (3 October) we have published the following Press Release:

"The first biographer of Nobel Peace Laureate Carl von Ossietzky (1936, posthumously for 1935), Mr. Kurt Singer (born in Vienna on 10 August 1911, residing at Goleta, California, USA) signed the "Manifesto against conscription and the military system" on 7 September 2003 - see <http://home.snafu.de/mkgandhi/manifest.htm> - He was instrumental in promoting the international Nobel Peace Prize campaign in favor of Hitler's prisoner in concentration camp, the journalist Carl von Ossietzky. (biography: Burger, Felix (d.i. Kurt Grossmann), Singer, Kurt (d.i. Kurt Deutsch): Carl von Ossietzky, Zurich 1937)"

" Press Information 20 October 2003:

To acknowledge and for publication we today draw your attention to

1) The Danish Peace Academy:

<http://www.fredsakademiet.dk>

... and the dedicated archivist and "webmaster"

2) Holger Terp

<http://www.fredsakademiet.dk/ht.htm>

...and their online publication on:

3) Mahatma Gandhi and Nordic Countries

<http://www.fredsakademiet.dk/library/nordic/index.htm>

... collected by Holger Terp and

4) E.S.Reddy (UN Assistant Secretary-General from 1983 till 1985)

<http://www.anc.org.za/un/reddy>

... as well as to the essay written by

5) Christian Bartolf

<http://www.fredsakademiet.dk/ordbog/bord/b175.htm>

6) Tolstoy's Legacy for Mankind: A Manifesto For Nonviolence

<http://www.fredsakademiet.dk/library/tolstoj/tolstoy.htm>

<http://www.fredsakademiet.dk/library/tolstoj/tolstoy2.htm>

... as well as to Kurt Singer's activities to support Carl von Ossietzky by publishing the first biography (1935):

7) "Carl von Ossietzky: The peace hero in the concentration camp"

<http://www.fredsakademiet.dk/library/carl/newcarl.htm>

8) "Carl von Ossietzky: Fredshelten i Koncentrationslejren"

<http://www.fredsakademiet.dk/library/carl/carl.zip>

Our distinguished members Holger Terp, E.S.Reddy, Kurt Singer signed the

"Manifesto against conscription and the military system"

(with the updated list of all signatories):

<http://home.snafu.de/mkgandhi/manifest.htm> "

From Berlin-Tiergarten we wish you a peaceful end of the year, *Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 39 (February 2004)  
Information for members of the Gandhi Information Centre*

On 24 December 2003 the first radio interview on the "Manifesto against conscription and the military system" and on the Gandhi Information Center was broadcasted. Before our press release from December 2003 had been published by peace organisations in the US as well as in South Korea and Italy on the Internet and, in addition, by the "Arche Forum" - Circular Letter No. 91 (page 26) of the German language Friends of the Arc Communities - reporting about communities according to the Italian born journalist Lanza del Vasto, a pupil and follower of Mahatma Gandhi who called him "Shantidas".

Dr. Steve Breyman, Director of the Center for Social Studies at the Rensselaer Polytechnic Institute, signed responsible for a one-hour radio interview broadcast by the radio station WRPI (Troy, New York State, USA) which can also be well received via Internet. He is the author of two scientific studies, both of these two on the West German peace movement:

- "Movement Genesis: social movement theory and the 1980s West German peace movement" (Boulder, Colorado, USA; Westview Press, 1998, pp. 236, ISBN 0-8133-8811-2)
- "Why movements matter: the West German peace movement and US arms control policy" (Albany, New York, USA; State University of New York Press, 2001, pp. 364, ISBN 0-7914-4656-5)

The "Peace Research Abstracts Journal" (vol. 40, no. 3, June 2003, p. 269) commented on "Why movements matter": "This book details the West German peace movement's impact in German, U.S. and NATO politics and security dynamics in the 1980s. This is a provocative account of how the Reagan administration relented to pressures created by international peace movements during one of the most dangerous episodes of the Cold War. Breyman provides the first systematic account of the West German antimissile movement, among the most important citizen mobilizations of postwar Western history."

Dr. Steve Breyman had a one-hour radio interview with me which he documented on tape and which has been well received and successful. During these days I have been transcribing and translating this text so that the interviews will be of benefit to all our members. The interview's topics were multifold: the history of our Center, the importance of the history of Pacifism, the origins of the historic Peace Churches (Quakers, Mennonites, Brethren) in Germany, the chances of an alternative history writing, conscientious objection to military service as nonviolent action, the US opposition against the US government, the need to work for Truth as Pathway to Peace and Justice.

It is quite significant that this "progressive" voice from New York State organised the first English language radio interview on the Manifesto while in Europe - until this very day - all journalists have demonstrated sheer indifference.

In December 2003 our "Manifesto against conscription and the military system" was signed by the Chair and Secretary of the German "Federation for Social Defence" (Bund fuer Soziale Verteidigung) at Minden and additional regional branches of the German Peace Society as well as famous German peace activists like Juergen Graesslin and Guenter Knebel.

We highly appreciate this act of solidarity from the side of German antimilitarists and pacifists and we welcome each publication of our press releases in peace pamphlets, bulletins, journals and magazines.

In his annual magazine "Responsibility" (Verantwortung) (volume 17, no. 32, December 2003) the Dietrich Bonhoeffer Association (Dietrich-Bonhoeffer-Verein) and its President Dr. Karl Martin thoroughly documented our Center's activities and publications. In addition, we were invited to a panel debate on the resistance activities of Gandhi and Bonhoeffer entitled "To stop the running wheel" (Dem Rad in die Speichen fallen: Gandhi und Bonhoeffer) during the annual meeting of the Dietrich Bonhoeffer Association which will take place at House Hainstein at Eisenach from 7 to 9 May 2004: "Spiritual Life and political responsibility - an encounter with Dietrich Bonhoeffer and Mahatma Gandhi" (Spirituelles Leben und politische Verantwortung - Eine Begegnung mit Dietrich Bonhoeffer und Mahatma Gandhi). During this conference, the participants will attend lectures held by the President of the International Bonhoeffer Society, Prof. Dr. Christian Gremmels, and the author of a German language book on Gandhi, Dr. Vanamali Gunturu. We attach a copy of the invitation for this conference.

After his visit to Berlin, together with Mr. Sundar, the Secretary of All India Gandhi Smarak Nidhi, Lavanam, wrote to us a very friendly letter: "Both Sundar and I have returned home safely with fond memories of our visit to you. Our association and interaction with you gave us a lot of strength and encouragement to continue to endeavour the common goals we cherish. We send you our new year greetings and thanks for what all you have done when we were with you.

As belong to one family, feel free to contact us any time.

With best wishes, Yours humanly, Lavanam&Sundar, Samskar, India"

We want to inform you about the death of two eminent Indian followers of Gandhi:

1. 79-year-old Mr. N. Krishnaswamy, member of our Center, passed away on 25th August 2003 at Chennai. For many years, he has been the Secretary of the All India Gandhi Smarak Nidhi, the Gandhi Peace Foundation in New Delhi and he had always been connected with the youth movement. He was the Editor of the Collected Works of his mentor Acharya J.B. Kripalani with whom he was associated all his lifetime and whose Secretary he was while Kripalani was the President of the Indian National Congress. Krishnaswamy plunged into the Freedom Struggle during Gandhi's "Quit India!" movement in the year 1942. In the process he came into contact with all eminent Indian politicians from Gandhi and Nehru to Ambedkar. After Indian political independence he served as a link between the leadership of the Freedom Movement and the younger generation.

I met him together with his wife Mrs. Savithri Krishnaswamy in the year 1998 at Gandhi Peace Foundation where we had a warm and friendly dialogue.

2. Chimanbhai Narayan Patel, known to be a veritable encyclopedia of Gandhian literature, died on 30 January 2004. He was 86. Incidentally, that day was the 56th death anniversary of Mahatma Gandhi. Patel co-edited the 102-volumes of the Collected Works of Mahatma Gandhi. He taught English literature at a city college and was registrar of the Sardar Patel University of Vallabh Vidyanagar. 'He was a living encyclopedia of Gandhian literature. He went through more than 50,000 pages of Gandhiji's writings many times over. We went to him whenever we needed to crosscheck any reference,' Gandhi ashram director Amrut Modi told the Indo-Asian News Service (IANS). Patel's writings in English, spread over nearly 40 years, have been translated into Gujarati, Hindi and Kannada. Though bed-ridden for more than 25 years, Patel continued his work with diligence and dedication to Gandhi's humanitarian ideals. He was awarded the highest literary honour in Gujarat, for his contribution to literature.

Together with the Director of the Sabarmati Ashram, Mr. Amrut Modi, I visited late Mr. C. N. Patel in the year 1998 in his private home at Ahmedabad and had a fruitful dialogue on the correspondence between Buber/Magnes and Gandhi.

From Berlin-Tiergarten we wish you a good year 2004,  
*Christian Bartolf*  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 40 (June 2004)*

*Information for members of the Gandhi Information Centre*

During the first six months of this years 2004 we have received affirmative support and encouragement to continue our „Manifesto against conscription and the military system“, that is why we have published the following Press Releases on our website: <http://home.snafu.de/mkgandhi>

- 5 May 2004 (Konstantin Wecker)

On 3 May 2004, the German song poet, piano player, lyricist and composer Konstantin Wecker ("Die weisse Rose", "Wenn unsre Brueder kommen", "Sage Nein!") signed the "Manifesto against conscription and the military system".

Due to his social and political activities, Konstantin Wecker has become renowned for his political concern in his public statements against social injustice and the military system. For decades, he has actively participated in many international anti-war rallies and anti-nuke conferences, e.g. the forthcoming IPPNW conference in Berlin (7 to 9 May 2004).

You find his German language website with all his lyrics under: <http://www.wecker.de>

- 6 April 2004 (Bernardo Bertolucci)

On 22 March 2004, the Italian film director Bernardo Bertolucci ("Last Tango in Paris", "1900", "The Last Emperor", "Little Buddha") signed the "Manifesto against conscription and the military system" - after Luciano Pavarotti, Danilo Dolci and Michelangelo Antonioni.

- 28 February 2004 (Jewish Peace Fellowship)

The Jewish Peace Fellowship (Nyack, NY, USA) resp. Dr. Murray Polner (co-chair) signed the "Manifesto against conscription and the military system" on 26 February 2004.

In active solidarity with the Gandhi Information Center (Berlin) resp. Christian Bartolf (chair), the Jewish Peace Fellowship joins hundreds of famous signatories in opposing conscription and the war system.

Please have a look at the website of the Jewish Peace Fellowship:

<http://www.jewishpeacefellowship.org>

email: [jpf@forusa.org](mailto:jpf@forusa.org)

Dr. Murray Polner (together with Jim O'Grady) has been the author of the 1997 biography on the brothers Berrigan published in New York „Disarmed and dangerous: the radical lives and times of Daniel and Philip Berrigan“ (ISBN 0-465-03084-X). The Berrigan brothers had signed our Manifesto a few years ago!

- 20 February 2004 (Rakesh Sharma)

The Indian documentary film director Rakesh Sharma, member of the Gandhi Information Center, who for his documentary film „Final Solution“ has received the Wolfgang-Staudte-Award during this year's 54<sup>th</sup> Berlin film festival (Berlinale), signed the „Manifesto against conscription and the military system“ on 18 February 2004. His signature adds to those of eminent Indian contemporaries like the famous writer Mulk Raj Anand and the famous music artist and Sitar player Ravi Shankar.

„Final Solution“ is a study of the politics of hate. Set in Gujarat during the period February/March 2002 to July 2003, the film examines the consequences of Hindu-Muslim polarization in the state after the Godhra incident when 58 Hindus were burnt alive in the Sabarmati Express on 27. Februar 2002.

In addition, we are glad to inform you about new signatories: der French film director Jean-Marie Straub (who visualized Arnold Schoenberg's opera „Moses and Aaron“), the Austrian Burgtheater actor and singer Michael Heltau, the German film actors Martin Luetge and Guenter Lamprecht, the cartoonist F. K. Waechter, the children's book authors Hans-Christian Kirsch (Frederik Hetmann) and Klaus Kordon, as well as the journalist and book author Guenter Wallraff from Cologne, to whom the German novelist and Nobel Laureate for Literature, Heinrich Boell, had dedicated his open „Letter to a Catholic conscientious objector“.

Of course, we rejoice upon all these encouraging signatures, what falsifies the German Chancellor Schroeder's statement at Caen (France) on 6 June 2004 that „we Germans“ are „not Pacifists“. You find the comprehensive and updated list of all signatories under:  
<http://home.snafu.de/mkgandhi/manifest.htm>

You can now find the publication of the English and the German language text of Dr. Steve Breyman's radio interview with me (date: 24 December 2003) on our website:  
<http://home.snafu.de/mkgandhi/interview.htm>

Dr. Steve Breyman (WRPI, Troy, New York State, USA), who is currently documenting the US Presidential Election Campaign („KerryWatch“), has meanwhile signed our Manifesto!

Finally we want to recommend you to see a documentary film „Power and Terror“ on this year's German city of Oldenburg's Carl-von-Ossietzky-Award winning Professor Noam Chomsky: „Power and Terror – Noam Chomsky in our Times“ (Japan 2002; 74 minutes) and „Noam Chomsky on the post-Iraq world“ (24 minutes) by John Junkerman. „Power and Terror“ is the chronology of a series of Chomsky's talks and lectures in California and New York in spring 2002 and an interview with him in his University Cambridge office. Based on the moral principle that violence against civilians is terror, Chomsky is challenging the US government to judge their acts applying the same moral standards which they demand of other governments.

From Berlin-Tiergarten we wish you a pleasant summer,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 41 (September 2004)

Information for members of the Gandhi Information Centre

„If blood will flow when flesh and steel are one / Drying in the colour of the evening sun / Tomorrow's rain will wash the stains away / But something in our minds will always stay / Perhaps this final act was meant / To clinch a lifetime's argument / That nothing comes from violence and nothing ever could / For all those born beneath an angry star / Lest we forget how fragile we are / On and on the rain will fall / Like tears from a star, like tears from a star / On and on the rain will say / How fragile we are, how fragile we are / On and on the rain will fall / Like tears from a star, like tears from a star / On and on the rain will say / How fragile we are, how fragile we are / How fragile we are, how fragile we are“

No song lyricist has described the vicious circle of terrorism and war – shown by the media in all relentless aspects but without enlightenment and no political vision - more accurate than Gordon M. Sumner (“Sting”) with his song of contemplation „Fragile“ and lyrics that have been translated into German language („Zerbrechlich“) on Gerhard Schoene's most recent disc „Fremde Federn“ (2003).

On 14 August 2004 I saw Gerhard Schoene and his music band performing during an open air concert at the amphitheatre „Freilichtbühne am WeißenSee“ in Berlin. - On 23 August 2004 the dedicated singer and songwriter signed our „Manifesto against conscription and the military system“. That is why we published our press release on 1 September 2004 on our website <http://home.snafu.de/mkgandhi> :

“On 23 August 2004, the German singer, song writer, guitar player, lyricist and composer Gerhard Schoene ("Soldat", "Zerbrechlich") signed the "Manifesto against conscription and the military system". Due to his numerous encouraging songs for children and adults in East and West Germany, Gerhard Schoene has actively promoted peace, justice and international understanding to overcome racial prejudices and the military system. For decades, he has actively participated in anti-war activities to demilitarize our societies, as e.g. war tax resistance. You find his German language website with some of his lyrics under: <http://www.gerhardschoene.de> “

Gerhard Schoene has also translated into German language one of the most famous North American anti-war songs: „Countless times I listened to a music cassette with pacifist songs, among them Buffy Sainte-Marie's „Universal Soldier“ in Donovan's version“:

„Universal soldier“

„He's five foot-two, and he's six feet-four, / He fights with missiles and with spears. / He's all of thirty-one, and he's only seventeen, / Been a soldier for a thousand years. / He's a Catholic, a Hindu, an Atheist, a Jain, / A Buddhist and a Baptist and a Jew. / And he knows he shouldn't kill, / And he knows he always will, / Kill you for me my friend and me for you. / And he's fighting for Canada, / He's fighting for France, / He's fighting for the USA, / And he's fighting for the Russians, / And he's fighting for Japan, / And he thinks we'll put an end to war this way. / And he's fighting for Democracy, / He's fighting for the Reds, / He says it's for the peace of all. / He's

the one who must decide, / Who's to live and who's to die, / And he never sees the writing on the wall. / But without him, / How would Hitler have condemned him at Dachau? / Without him Caesar would have stood alone, / He's the one who gives his body / As a weapon of the war, / And without him all this killing can't go on. / He's the Universal Soldier and he really is to blame, / His orders come from far away no more, / They come from here and there and you and me, / And brothers can't you see, / This is not the way we put an end to war."

As Christian pacifist, Gerhard Schoene has always followed the folksinger or singer/songwriter tradition since his first long-playing record „Spar Deinen Wein nicht auf für morgen“ (1981); since his youth he has been inspired by Pete Seeger and Malvina Reynolds. During his first live concert performance in West Berlin at the Einstein coffee house, he recited ethical reflections written by Dr. Albert Schweitzer, and he encouraged his audience to stick to principles of nonviolence and pacifism in their future lives. Gerhard Schoene has actively supported and encouraged the Christian peace movement in East Germany with a large number of concerts in churches, community houses and on the Days of the Churches. In those days during the eighties, the churches opened their doors and gave the floor and microphone to dissenting voices and spirits. During the nineties, as an independent artist, he actively participated in the nonviolent campaign of civil disobedience to refuse military and war taxes. I listened to him during a benefit concert at the Berlin Gethsemane Church at Prenzlauer Berg, together with the pharmacist and peace tax activist Guenther Lott („NetzwerkFriedenssteuer“) to whom he dedicated a song titled “No money for the military!” on his disc „Seltsame Heilige“ (1997).

What a great folksong tradition with magnificent lyrics! Just read “From way up here” (1962) and “God Bless The Grass” (1964) written by late Malvina Reynolds:

“From way up here / the Earth looks very small / it's just a little ball of rock and sea and sand, / no bigger than my hand. / From way up here / the Earth looks very small, / they shouldn't fight at all down there, / up on that little sphere. / Their time is short, / a life is just a day, / You'd think they'd find a way. / You'd think they'd get along and fill their magic days with song. / From way up here / the Earth looks very small, / it's just a little ball, so small, so beautiful and clear. / Their time is short, a life is just a day, / must be a better way / to use the time that runs among the distant sun. / From way up here / the Earth is very small, / it's just a little ball, so small, sobeautiful and dear.”

“God bless the grass that grows through the crack. / They roll the concrete over it to try and keep it back. / The concrete gets tired of what it has to do, / It breaks and it buckles and the grass grows through, / And God bless the grass. / God bless the truth that fights toward the sun, / They roll the lies over it and think that it is done. / It moves through the ground and reaches for the air, / And after a while it is growing everywhere, / And God bless the grass. / God bless the grass that grows through cement. / It's green and it's tender and it's easily bent, / But after a while it lifts up its head, / For the grass is living and the stone is dead, / And God bless the grass. / God bless the grass that's gentle and low, / Its roots they are deep and its will is to grow. / And God bless the truth, the friend of the poor, / And the wild grass growing at the poor man's door, / And God bless the grass.”

From Berlin-Tiergarten we wish you a warm and pleasant late summer, *Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 42 (October 2004)*

*Information for members of the Gandhi Information Centre*

„Nuclear weapons and Nonviolence“ was the name of the Conference organized by the „Danish Peace Academy “ (<http://www.fredsakademiet.dk>), the „Danish Pugwash Conferences of Sciences and World Affairs“ for nuclear disarmament and the „Danish Coalition against Nuclear Weapons“ which took place in the Danish capital Copenhagen on 2 Oktober 2004. Except from two medical doctors of the Danish section of IPPNW (International Physicians for the Prevention of Nuclear War) and my own contribution there were two more English speakers invited: John Avery, a US American scientist living in Copenhagen, the Chairman of the Board of the Danish Peace Academy, who explicitly referred to “Nuclear Weapons, Gandhi’s Birthday and the Nuremberg Principles”, and the peace researcher from Sweden Jörgen Johansen (Transcendental Peace University), Head of the Department of Peace Studies of the Norwegian University Tromsø, who spoke about “Nonviolence as Political Tool and Philosophy”.

The conference site was a multicultural communal center in Copenhagen (Nørrebro Medborgerhus), the conference was presented by Peter Mikael Bom Hansen, treasurer of the Danish Peace Academy, who I, together with Nikos Pulos, had met on the Greek island Ikaria at a conscientious objectors’ meeting more than nine years ago. So I happened to meet numerous peace activists at the Danish conference: for example Grete Moller of „Women for Peace “ as well as from the „Danish Peace Academy “ Ruth Gunnarsen and Erik Lau Christensen, who signed our Manifesto on October 2<sup>nd</sup>, 2004 before we visited Gandhi Greens, the Gandhi sculpture on a park lawn of Copenhagen.

My contribution to the conference was to introduce the participants to rare audio documents related to Gandhi: Pete Seeger’s versions of Gandhi’s favorite hymn „Ragupati“ for the reconciliation between Hindus and Moslems, an appeal for nonviolence, as well as speeches of Mahatma Gandhi in September 1931 for the BBC (during the Round Table Conference in London) and in April 1947 for All India Radio (at the Inter-Asian Relations Conference in Delhi). In his speech held before delegates and representatives of Asian nations Gandhi made clear: „West is today pining for wisdom. West today is in peril of multiplication of atom bombs, because a multiplication of atom bombs means utter destruction, not merely of the West, but it will be a destruction of the World, as if the prophecy of the Bible is going to be fulfilled and there is to be a perfect deluge. Heaven forbid that there would be that deluge and through man’s wrongs against himself. It is up to you to deliver the whole World, not merely Asia, but deliver the whole World from that wickedness, from that sin. That is the precious heritage your teachers, my teachers have left to us.“ This message, after almost fifty years, has more relevance today than ever before in an age of multiplication and miniaturisation of atom bombs when there is still no unanimous agreement for complete nuclear disarmament on the international scale.

For publication on 29 September 2004, an independent journalist asked me for an interview preceding my conference participation in Copenhagen. The interview was published in the German daily „Junge Welt“ (Young World), the first press interview, which according to my knowledge mentions and highlights the „Manifesto against conscription and the military system“ (<http://www.jungewelt.de/2004/09-29/020.php>).

When I participated in an event of the Danish Social Forum one day later, on 3 October 2004, I visited Christiania for the first time in my life, a community project which is based on Gandhi's nonviolent principle. This Danish multicultural cooperative in Christiania made impression on me, because the new owners have squatted and used empty military barrack buildings in a creative way for peaceful cooperative labor and community living for more than thirty years now. Christiania is one of the world-wide most famous squatted housing projects which inspired many people of many nations. After I had listened to the director of „Friends of the Earth“ Europe, I enjoyed the peaceful and multi-coloured atmosphere of Christiania during my autumn holidays.

Before that I was invited to attend the performance of a US documentary during the Danish Social Forum by the medical doctor Klaus Groth and the medical research librarian Jens Junghans, who grew up in Berlin during the Nazi dictatorship: the impressive US documentary „The End of Suburbia. Oil Depletion and the Collapse of the American Dream“ (78 minutes – <http://www.endofsuburbia.com>) and comments from ideas of Matt Savinar's book „The Oil Age Is Over“. John Avery and Jens Junghans made it possible for me to participate in the English language debate after screening of the documentary. Most of all those young Social Forum participants who actively participated in the debate were absorbing information about the non-renewable energy resources which will be exploited during the next years and decades: a root cause for future international conflicts and wars - to secure distribution of oil and gas.

My numerous talks with my generous hosts and friends Betty Nielsen and Holger Terp, our Center's member and responsible editor of the website of the „Danish Peace Academy“, as well as surprising findings of audio documents in Danish record shops (for example the disc „Strangers and Cousins“ of Pete Seeger's world tour: You can listen to him singing, together with 10.000 Indian participants in Calcutta's Park Maidan, Gandhi's favorite hymn „Ragupati“) – all these impressions and reminiscences now are the reason for my great joy and gratitude to my hosts for the cordial invitation of the “Danish Peace Academy” to Copenhagen.

You can find my lecture and essays on following web pages of the „Danish Peace Academy“:

1. "Tolstoy's Legacy for Mankind: A Manifesto for Nonviolence" (part 1)  
<http://www.fredsakademiet.dk/library/tolstoj/tolstoy.htm>

2. "Tolstoy's Legacy for Mankind: A Manifesto for Nonviolence" (part 2)  
<http://www.fredsakademiet.dk/library/tolstoj/tolstoy2.htm>

3. "Tolstoy and Gandhi and their Legacy Today"  
<http://www.fredsakademiet.dk/tid/2000/2004/bartolf.htm>

4. Biodata and Bibliography (Christian Bartolf)  
<http://www.fredsakademiet.dk/ordbog/bord/b175.htm>

From Berlin-Tiergarten during autumn time with multi-coloured leaves  
best wishes for your international efforts for peace and understanding,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 43 (December 2004)

*Information for members of the Gandhi Information Centre*

The Catholic Priest of Maryknoll, Father (Padre) Miguel d'Escoto Brockmann, born 5 February 1933, Nicaragua's foreign minister from 1979 until 1990 during the Sandinista revolution, who has admired Mahatma Gandhi throughout his life, wrote to us through his Swiss secretary, Mrs. Jeanne Laurent. Father Miguel d'Escoto Brockmann is of German descent, but not able to write in German language, only in English and, of course in Spanish language. If you want to correspond with him, here is his address: Colegio Centro América 1km al Sur, Managua, Nicaragua. Miguel became member of our Center on 20 September 2004, the same day when he signed the "Manifesto against conscription and the military system". Here you find three letters of our correspondence for the end of this year 2004:

1.) 20 September 2004:

"Good morning, Christian,

Once again I feel obliged to give you a million thanks for the new gift of books and, even more important, for your doubtless enthusiasm and commitment to Gandhi's cause. I had the good fortune yesterday to come across and read your radio interview with Dr. Steve Breyman of Troy, New York. Again I found it extremely interesting and quite informative.

I was very glad to read about your delving into Tolstoy once you discovered his importance on Gandhi's and Martin Luther King's thought (spirituality). Those are three of my favorite four people in the world. The fourth one is Dorothy Day of New York who also had a great admiration for Tolstoy, Gandhi and her American contemporary, Martin Luther King. If you have not yet discovered Dorothy I would be more than happy to provide you with a few of the most valuable titles on her. As I am writing to you this letter, sitting at the breakfast table, I'm looking at four wonderful paintings of Tolstoy, Gandhi, Martin Luther King and Dorothy Day.

I read in your radio interview of December 24, 2003, that it is possible to become a member of your Gandhi Information center. Immediately I thought that I would love to be a member. Is that possible? For me this would not be just another organization. First of all I'm not a joiner by temperament. But this Gandhi Information Center has very much to do with what I regard as my fundamental task for whatever remains of my life. I've, for the greater part of my life, believed that the Gospel is radically nonviolent, the Church's teaching notwithstanding. Steve Breyman mentioned, on the introductory part of the interview with you, that you have published some information for the members of the Gandhi Information Center and referred to the first two issues under the title of "Satyagraha". Are these two issues still available? Are there any new issues?

I thank God for you, Christian. May he continue to enlighten you and strengthen you in your most important endeavors.

Love and blessings, Miguel"

2.) 21 September 2004:

"Good evening, Padre Miguel,

thank you very much for your encouraging words! (...)

Yes, we will be glad if you become member of our Center. One of our chair members is a Catholic medical doctor from Berlin, I myself am Protestant. I herewith send you our

membership card 2004 and I will send you (all 42) issues (one page each) of Satyagraha in English language in a new envelope, this time by air mail.

In 1986 I compiled two volumes on "Pazifismus in den USA" (ed. Prof. Ekkehart Krippendorff) for the John-F.-Kennedy-Institute for North American Studies, Free University Berlin, and I added my essay on the Catholic Workers, Peter Maurin and Dorothy Day and documented articles of the Catholic Worker. But I am sorry that the Institute printed only a few hundred copies, and the volumes are out of print. But one copy of the two volumes is in the US Library of Congress in Washington DC. (...)

If you do not mind, I will introduce you and quote your friendly letter in our next Satyagraha information for our members (...)? Then good people might correspond with you in future, if they wish.

All my good wishes for you and Jeanne Laurent in Nicaragua from Christian"

3.) 13 October 2004:

"Dear Christian, You are indeed a good man! May God, most abundantly, bless you and your noble efforts to humanize humanity. The desire to learn more about Hermann Kallenbach is what led me to you. I am immensely grateful.

Hermann Kallenbach has come more alive for me because of your and Dr. Isa Sarid's wonderful small book and photographs. He has become another important friend in our all-important struggle for the coming or, better, the full blooming of His Kingdom.

All of the five books you sent me have now arrived and I am deriving much good from them all. It's too bad I can't read German because, if I did, I could also read the others. My mother, Rita Brockmann, had a German father, Franz Brockmann. I was a small boy at the time of World War II and the German School closed in Managua. So, instead, I learned English. My grandfather was about the same age as Kallenbach. He was born near Hamburg and left Germany at age 17 to get away from the Prussian Militarism of the time. I am glad he came because otherwise I would not have been born and would not have had the opportunity to hear about Christ and his great saints like Gandhi, Tolstoy, Dorothy Day, Martin Luther King Jr., Kallenbach and their wonderful disciples such as you, Christian. By their fruits you shall know them, said our Lord, and your fruits are quite evident.

I've downloaded your Tolstoy article from the Danish Peace Academy. Over the years I have read and re-read "The Kingdom of God is within You." But, to be frank, up to about 15 to 20 years ago I thought that some of Tolstoy's observations in that book were too strong – I thought that maybe he was exaggerating his criticisms of the Church. By that time, however, I had already developed quite a bit of love and admiration for Tolstoy and thus decided to read and re-read that book until God finally helped me to understand that Tolstoy was right – that he was not exaggerating.

About that time I also came to understand one of the important "truths" that life has taught me, namely that: Criticism is the prerogative only of those who love. Conversely, that criticism without love is sterile – it is not redemptive.

I have forgotten to tell you that I really appreciate your giving of the C(ollected) W(orks of) M(ahatma) G(andhi) reference to the Gandhi quotes in your publications. I feel very fortunate to have the 99 volumes of that collection and I am in the habit of looking up quotes in those volumes to understand the fuller context in which Gandhi said those words. (...)

Pace e Bene to you and your co-workers. Miguel"

From Berlin-Tiergarten in December 2004 my best regards,

*Christian Bartolf*  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 44 (March 2005)

*Information for members of the Gandhi Information Centre*

**PRESS RELEASE: 10 January 2005** (Boubacar Traore, dit Kar Kar)

On 30 December 2004, one of the foremost contemporary Blues singers and guitar players, famous Boubacar Traore (dit Kar Kar) (born 1942) from Bamako, Mali (Africa), signed the "Manifesto against conscription and the military system". He counts among the most well-known, authentic and inspiring African musicians of our age. He worked as a tailor, a salesman and an agricultural agent while at the same time training orchestras in the evenings and singing for his close friends. Boubacar Traore (dit Kar Kar) is a musician who reflects the history of his country as well as the hopes and the despairs of his people. (...)

**PRESS RELEASE: 12 January 2005** (Martin Sheen)

On 5 January 2005, famous US film actor and producer Martin Sheen (born 1940) signed the "Manifesto against conscription and the military system". He played characters in the classical anti-war movies "Catch-22" (1970), "Apocalypse Now" (1979), "Gandhi" (1982), "In the King of Prussia" (1982) and "Nightbreaker" (1989). For many decades, he has been committed to the cause of Peace and Justice. He has frequently been engaged in peace protests, e.g. several acts of nonviolent civil disobedience during the last decades, most of all against the nuclear industry and nuclear weapons. (...) ---

**13 January 2005:** Thank you for this information. I would like to be a signatory as well. I will also advertise in our newspaper Satyagraha and get signatures. Ela Gandhi

**13 January 2005:** Dear Ela Gandhi, you know that your signature under the "Manifesto against conscription and the military system" will be an invaluable support for this cause. That is why I would like to ask you to send us another email with a simple declaration like: "Herewith I sign the Manifesto against conscription and the military system." with your name and full mail address. And, in addition, please send us the same as airmail letter to our mail address: Gandhi-Information-Zentrum e.V., Postfach 210109, 10501 Berlin, Germany (E.U.) Of course, you are most welcome to spread the good news in your newspaper "Satyagraha" and please direct the signatures to our mail address. We always need the following: full name, post address, and signature (and in brackets perhaps: profession and/or group/organisation). After publishing the information on the Manifesto in your newspaper, please send us a sample copy. Your cooperation will be of tremendous support and benefit for all of us, Ela. Thank you! Please write to me soon! Sincerely, Christian Bartolf

**15 January 2005:** Hi Christian, I will send you a formal letter by mail. Herewith please accept my signature as I believe that conscription is a violation of a fundamental human right not to engage in violent combat. For a state to impose this on any person against their will is a crime. I would say that it should be punishable. When you look at all the children that are being forced to participate in warfare in the third world countries it is a horrible act but when a government of a so called civilized country calls up its youth to serve military service on a compulsory basis what do people say? I believe that conscription should be immediately discontinued and therefore would like my signature and my name to be attached to the manifesto against conscription. My full name is Ela Gandhi and address is P.O. Box 477, Hyper-by-the-sea, 4053 Durban South Africa. Ela

**15 January 2005:** Dear Ela, today is one of the most joyful days of my life. Your signature under the "Manifesto against conscription and the military system" is a great contribution to this cause. I know that you are one of Mahatma Gandhi's grand-daughters. And it is the same joy I experienced when Count Serge Tolstoi, grand-son of Leo Tolstoy, signed the "Manifesto against conscription and the military system", because Leo N. Tolstoy and Mohandas K.

Gandhi showed us the nonviolent way to Truth: without military conscription, without the military system, without the military. - Now I look forward to receiving your airmail letter. May I ask you if I may add following entry of your signature on our webpage (... <http://home.snafu.de/mkgandhi/manifest.htm> ...): "Ela Gandhi (grand-daughter of Mahatma Gandhi, South Africa)". Please write another email as soon as possible to confirm and/or add any information on your good self to this entry. No need to mention that I will add your entry on top of the list! Look forward to receiving your next email, Christian

**16 January 2005:** Hi Christian, Yes you can add my name to the list I'll be honoured on your web site. (...) You can mention that I am editor of Satyagraha. You can see it on the web site [www.satyagraha.org.za](http://www.satyagraha.org.za) We will be publishing the Manifesto and the information in our paper which will come out next week. Ela

**17 January 2005:** Dear Ela, when you publish the Manifesto, please refer to our website (...) and to our Gandhi Information Center (...) explicitly, so that people know where to send their signatures - thank you in advance! (...) Yes, I will add the entry: "Ela Gandhi (grand-daughter of Mahatma Gandhi, editor of "Satyagraha", South Africa)" (...) And I will publish a press release mentioning your website. Thank you again! Looking forward to receiving your airmail letter, Christian

**17 January 2005:** Hi Christian, Will mention your web site and name and address. (...) Ela

**18 January 2005:** Dear Ela, (...) Now you see your entry on the website and our press release. Many people have been encouraged by your signature! Good response! And I hope that you are receiving some additional email letters during these days. Meanwhile all the best to you from Christian

**19 January 2005:** Thanks Christian. Posted your letter by airmail yesterday. Ela

**28 January 2005:** Dear Ela, today (...) I received your friendly letter dated 17 January 2005. I want to publish your full statement against military conscription on our Gandhi Information webpage of Press Releases. Will this be alright for you? Your statement is an invaluable support for this cause. Thank you again! More soon from Christian

**28 January 2005:** Sure Christian, you can publish it. (...) Ela ---

**PRESS RELEASE: 30 January 2005 (Ela Gandhi)**

On 15 January 2005, Ms. Ela Gandhi, grand-daughter of Mahatma Gandhi, signed the "Manifesto against conscription and the military system". Ms. Ela Gandhi is Chairperson and Hon.Editor of the newspaper "Satyagraha-in pursuit of truth" (Satyagraha Editorial Committee, P.O. Box 477, Hyper by the Sea, Durban North 4053, South Africa). You find the newspaper's website under following address: <http://www.satyagraha.org.za> - and you may contact the Editorial Committee of her newspaper via email: [info@satyagraha.org.za](mailto:info@satyagraha.org.za) - this Manifesto has now already been signed by grand-children of Mohandas K. Gandhi (Ms. Ela Gandhi) and Leo N. Tolstoy (Count Serge Tolstoy). On 17 January 2005, Ms. Ela Gandhi (Hon.Editor of "Satyagraha-in pursuit of truth") wrote this letter: "To Whom It May Concern: Herewith please accept my signature in support of the Manifesto against conscription. I believe that conscription is a violation of a fundamental human right to be able to decide whether to engage in violent combat or not. For a state to impose this responsibility on any person against their will is a crime, and as such should be punishable. We are daily witnessing the forceful recruitment of children in various countries, by rebels. The effect of such forced participation in warfare on these little children is devastating and leaves them scarred for life. We are also witnessing the horror of war and the after effects of it on the returning soldiers. I believe that conscription should be immediately discontinued by all countries and therefore would like my signature and my name to be attached to the manifesto against conscription."

From Berlin-Tiergarten in early spring 2005 my best regards, *Christian Bartolf*  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 45 (May 2005)

*Information for members of the Gandhi Information Centre*

Fifty years ago, on April 18, 1955, the physician, Nobel Laureate and pacifist Albert Einstein died at the age of 76. For this occasion, we want to dedicate this number 45 of „Satyagraha“ around 8 May 1945 to Albert Einstein and understand his words printing his quotes about conscientious objection to military service, to pacifism, nonviolence and Mahatma Gandhi which we could read in the volume „Einstein On Peace“, edited by Otto Nathan and Heinz Norden, preface by Bertrand Russell (New York 1968, first edition: 1960):

„It seems to me an utterly futile task to prescribe rules and limitations for the conduct of war. War is not a game; hence, one cannot wage war by rules as one would in playing games. Our fight must be directed against war itself. The masses of people can most effectively fight the institution of war by establishing, in time of peace, an organization for absolute refusal of military service.“ (4.1.1928)

„I am convinced that the international movement to refuse participation in any kind of war service is one of the most encouraging developments of our time. Every thoughtful, well-meaning and conscientious human being should assume, in time of peace, the solemn and unconditional obligation not to participate in any war, for any reason, or to lend support of any kind, whether direct or indirect.“ (25.11.1928)

„Peaceful settlement of international conflicts will be possible only when all armies and all forms of compulsory military service are abolished. As a beginning, it would be most helpful if prominent citizens were to advocate the principle of refusing military service.“ (26.12.1928)

„To me the killing of any human being is murder; it is also murder when it takes place on a large scale as an instrument of state policy.“ (6.1.1929)

„I would unconditionally refuse all war service, direct or indirect, and would seek to persuade my friends to adopt the same position, regardless of how I might feel about the causes of any particular war.“ (23.2.1929)

„Governments are far too dependent on the economic beneficiaries of the war machine to expect from them a decisive step toward the abolition of war in the near future. I believe serious progress can be achieved only when men become organized on an international scale and refuse, as a body, to enter military or war service. The peoples of the world must be made to realize that no government is justified in expecting its citizens to engage in activities which traditional morality considers criminal. What the Quakers have achieved on a religious basis must become the common conviction of all serious human beings.“ (17.4.1931)

„One man who is brave enough to refuse military service serves mankind better than thousands who do what they conceive to be their normal duty. A man like yourself acts as a grain of sand in a machine. It is my hope that by means of such grains of sand the war machine will be destroyed or, at least, the degrading system of conscription will be abolished.“ (15.8.1931)

„In my opinion, deliverance will come only from the power of the people themselves. If they wish to avoid the degrading slavery of war service, they must declare themselves, in no uncertain terms, in favor of total disarmament. As long as armies exist, any serious conflict may lead to war. Any pacifist movement that does not actively fight for disarmament is necessarily condemned to impotence.“ (23.8.1931)

„No authority, not even the state, has the right to require citizens to perform acts which the generally recognized moral code brands as criminal.“ (8.10.1931)

„I find it hard to understand why so few people seem to regard it as shameful and unworthy of governments to coerce people into performing the very acts which the religions, taught and professed by those same governments, consider most evil – acts, moreover, that seriously imperil the very survival of world civilization.“ (5.9.1932)

„The veneration in which Gandhi has been held throughout the world rests on the recognition, for the most part unconscious, that in our age of moral decay he was the only statesman who represented that higher conception of human relations in the political sphere to which we must aspire with all our powers. We must learn the difficult lesson that the future of mankind will only be tolerable when our course, in world affairs as in all other matters, is based upon justice and law rather than the threat of naked power, as has been true so far.“ (11.2.1948)

„Betterment of conditions the world over is not essentially dependent on scientific knowledge but on the fulfillment of human traditions and ideals. I believe, therefore, that men like Confucius, Buddha, Jesus, and Gandhi have done more for humanity with respect to the development of ethical behavior than science could ever accomplish. You may believe that smoking is bad for your health and nevertheless be a heavy smoker. And this holds true for all the evil impulses that poison life.“ (16.5.1951)

„Gandhi, the greatest political genius of our time, indicated the path to be taken. He gave proof of what sacrifice man is capable once he has discovered the right path. His work in behalf of India's liberation is living testimony to the fact that man's will, sustained by an indomitable conviction, is more powerful than material forces that seem insurmountable.“ (20.9.1952)

„I condemn the military mentality of our time just as you do. Indeed, I have been a pacifist all my life and regard Gandhi as the only truly great political figure of our age.“ (1.10.1952)

„In the Nuremberg trials the following principle was laid down. Personal moral responsibility cannot be set aside by national laws. Let us hope that we may soon come to the point where the Nuremberg principle will not only be enforced upon citizens of vanquished nations!“ (10.4.1953)

From Berlin-Tiergarten in May 2005 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 46 (September 2005)

*Information for members of the Gandhi Information Centre*

83-years-old medical practitioner Dr. Isa Sarid (born 2 October 1921 in Russia), grand-niece of Hermann Kallenbach, Mahatma Gandhi's friend and co-worker on Tolstoy Farm in South Africa, wrote to us in her airmail letter dated 26 May 2005 from Haifa (Israel) the following remarkable lines:

"Dear Christian, I have before me your "Satyagraha" No. 45.

Therein you commemorate 50 years since the death of Albert Einstein, the famous physicist, pacifist + Nobel Peace Laureate. A noble + wonderful personality.

I read it now for the second time and am deeply moved by it. Unfortunately far too few people on our "small planet" take sufficiently to heart, the words of such wise men as Einstein was. Otherwise far more men would refuse army service + give more money + energy to the non-violence movements. And things don't change faster to make a big difference in the world."

We received these lines in time, to commemorate the 110th jubilee of the collective mass burning of military weapons by the Doukhobors in 1895 who were conscientious objectors against military and war service in the Tzar's Russia. One of our Canadian members, Mr. Koozma J. Tarasoff (882 Walkley Road, Ottawa, Ontario K1V 6R5, Canada, email: tarasoff@spirit-wrestlers.com – Internet: <http://www.spirit-wrestlers.com>), with 50 years of research draws on the colourful thread of creative and caring humanity. His well illustrated work „Spirit Wrestlers: Doukhobor Pioneers' Strategies for Living“ (2003) has been published as book (ISBN 1-896031-12-9) and as CD-ROM (ISBN 1-896031-14-5).

The following quotes from the CD-ROM time line on the Doukhobor's history will give you an impression how strong the Doukhobors' influence on Leo Tolstoy and, through him, on Mahatma Gandhi had been. Compared to Quakers, Mennonites and Brethren, the famous three historic Peace Churches, the Doukhobors (a term to be translated: „Spirit Wrestlers“) have never been in the focus of public awareness, because international media ignored them.

Leo Tolstoy recommended to award the Nobel Peace prize to the Doukhobor community because of their radical pacifism, but the Doukhobors never received the Nobel Peace Prize. When the Doukhobors were threatened to be massacred by the Tzarist régime in Russia threat, they were allowed to escape from Russia via Cyprus to Canada (where they live until this very day) only due to Leo Tolstoy's petition. Nowadays, the Doukhobors re-settled in Russia, after decades of political exile and social ostracism. I recollect my visit to a Doukhobor community in the Southern Chern region of Russia, in the village of Archangelskoje in the year 1993. Two years later, in the year 1995, Canadian and Russian Doukhobors celebrated the commemoration of their collective burning of weapons 100 years ago – this celebration took place at Yasnaya Polyana, the estate of Leo Tolstoy: revival of their Christian pacifism!

„1895 (28+29 June): 7.000 Doukhobors in Transcaucasia set ablaze piles of their own rifles, pistols and swords in the first mass protest in history against war and militarism. Historic burning of firearms in 3 districts of Caucasus. Doukhobors in Bogdanovka area of Tiflis district receive severe beatings, floggings and exile of 4.600 to Gori, Signak, Tianeti, Dusheti and Skra; 300 who hand in military reserve papers and refuse to accept gun and oath, as well as go on church parade are exiled to Baku, Yerevan and Elizavetpol. Refusal to be conscripted

in the Tsar's army or to participate in any form of killing brought severe persecution. Government perceives these acts as treason.

1895 (23 October): Lev N. Tolstoy sends Pavel I. Biryukov for two months to the Caucasus to investigate persecution. Results in article on "The Persecution of Christians in Russia" in London Times with Preface by Lev N. Tolstoy."

"1652-1666: The extreme left wing split to Patriarch Nikon's reforms in the Russian Orthodox Church was characterized by a group that disposed entirely with priests and church trappings. They argued that God exists in spirit and truth; that man is his own church; and that there is no need for priests at all. In future, the Doukhobors stem from this split.

1720-1740: Cases of heresy emerge in southern Russia with a spirit of rationalism and egalitarianism. One of these proponents was an unknown wanderer and discharged non-commissioned officer from Moscow who argues all men are brothers, therefore equal, killing is wrong. No need for governments. Hierarchy and clergy are inventions, churches and rituals are superfluous. First teacher of the Doukhobors.

1734: Government decree against Ikonobors (Ikon Wrestlers) who Doukhobors accept as spiritual ancestors. This group stresses pacifism and simplicity. Roots stem from Nikon reforms of 1654 resulting in divisions: 10% of the population became dissenters (Raskolniki) which branch into Popovtsi (the Priest group) and Bespopovtsi (Priestless). The latter appears to have commonality with later Doukhobors: one group, Stranniki (Wanderers) renounce civil and ecclesiastical authority, refuse official registration and repudiate marriage and sacraments.

1750-1775: Sylvan Lolesnikov of Nikolskoe village Ekaterinoslav province adopts wanderer's views of pacifism, opposition to spiritualism and ikon worship. Kolesnikov argues that externalities have no significance; Doukhobors may conform to any ceremonies they wish (a survival device). He introduces use of bread, salt and water as signs of basic needs and hospitality. Opens his home as a learning center, and becomes first organizer and propagator of Doukhobor teachings.

1765: Some people of Tavrida province convicted of 'Dukhobortsy heresy', put in chains, and sent to work in mines of Ekaterinburg (now Sverdlovsk). Others from Ekaterinoslav (presently called Dnepropetrovsk) exiled to Azov in fortification work. (...)

1785: Many Doukhobors exiled: 38 to Azov, 57 to Archangel, 90 to Finland, others to Tobolsk in central Siberia and Irkutsk in western Siberia. Tsarist government tries to destroy movement. Doukhobor conscripts refuse to use weapons after being conscripted.

1786: First public use of Dukho-borets (meaning 'Spirit-Wrestler') attributed to Archbishop Slavenskii Nikifor, Ekaterinoslav. After his death, Amvrosius (aka Ambrosius) became Archbishop. Both shared the view of the government that these dissidents were enemies of the people; they feared that the Doukhobors might stir a peasant rebellion undermining the existing social order. To prevent the spread of their dangerous beliefs to other Russian peasants, the government decided to rid the land of the Doukhobors. Penalty was often exile to remote areas of the Russian Empire."

From Berlin-Tiergarten in September 2005 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 47 (December 2005)

*Information for members of the Gandhi Information Centre*

PRESS RELEASE: 1 November 2005

The "Manifesto against conscription and the military system" is now available on the internet for online signature. The Gandhi Information Center (Berlin, Germany) has created a new website for this purpose:

<http://www.themanifesto.info>

On this new website, you have access to an online form to sign the Manifesto. In addition, you can download the Manifesto in three different languages (English, French, German) as a pdf-file which can be printed and sent to the following address:

Gandhi Information Center, Postfach (P.O. Box) 210109, 10501 Berlin, Germany

Now that the new website has been published in English, the Manifesto can be signed and spread by international signatories world-wide. Up to this date, numerous individuals and organisations have signed the Manifesto, among them famous scientists and artists from various countries.

A comprehensive, updated list of all signatories can be found on the website as well as a list of all individual signatories in alphabetic order. This Manifesto evidently deserves public attention world-wide - as contribution to a global culture of nonviolence.

PRESS RELEASE: 26 November 2005

Gandhi Museum in Bombay signed international "Manifesto against conscription and the military system".

In her airmail letter dated 14 November 2005, Dr. Usha Thakkar, Honorary Secretary of Mani Bhavan Gandhi Sangrahalaya (Museum), 19, Laburnum Road, Gamdevi, Mumbai - 400 007, India, signed the "Manifesto against conscription and the military system" on behalf of Mani Bhavan:

"Mani Bhavan Gandhi Sangrahalaya is the Mahatma Gandhi Museum in Mumbai, India. Our activities are, besides maintaining the museum and its vast library, we promote Gandhian values and philosophy through various activities; like maintaining Research Centre in Gandhian thoughts and rural development, publication of books and articles on Gandhi and related subjects, organizing seminars and meetings by inviting scholars and elocutions and painting competitions for school and college students. For the information on Mahatma Gandhi and related subjects, please visit our website: <http://www.gandhi-manibhavan.org>  
Best wishes, Usha Thakkar (Hon. Secretary, Mani Bhavan Gandhi Sangrahalaya)."

Please have a look at the "Manifesto against conscription and the military system" (with the updated complete list of signatories):

<http://home.snafu.de/mkgandhi/manifest.htm>

Please have a look at the Gandhi Information Center's websites:

<http://home.snafu.de/mkgandhi>

email: [mkgandhi@snafu.de](mailto:mkgandhi@snafu.de)

<http://www.themanifesto.info>

email: [sign@themanifesto.info](mailto:sign@themanifesto.info)

70 online Manifesto signatories from 28 October to 5 December 2005 encourage us:  
 "05.12.2005 - Int. Fellowship of Reconciliation (IFOR Austria) – Austria - 01.12.2005 - Mag. Dieter Kurz (IFOR Austria) - Austria - 30.11.2005 - Christophe Barbey (pacifist, lawyer) - Switzerland - APRED (peace research institute) - Switzerland - 28.11.2005 - Gloria Petrolo - Italy - Karlheinz Horn (educationist) - Germany - 24.11.2005 - Monika Bernd (teacher) - Germany - Simone Giannini - Italy - 23.11.2005 - Karsten Finke - Germany - 22.11.2005 - Oliver Haslam (Conscience Peace Tax Campaign) - England (U.K.) - 21.11.2005 - Sanjin Buzo - Bosnia and Hercegovina - 20.11.2005 - Michael Thelemann (student) - Germany - 19.11.2005 - Antiogu Cappai Cadeddu (retired teacher) - The Netherlands - 17.11.2005 - Quaker Peace and Service, New Zealand - New Zealand - Peter Low (Quaker Peace and Service NZ) - New Zealand - Dr. Christine Hogan (development consultant, author)- Australia - 16.11.2005 - Dr. Gabriele Dietrich (NAPM) – India - 15.11.2005 - National Alliance for People's Movement (NAPM) - India - Leo Basic (veterinarian) - Bosnia and Hercegovina - 14.11.2005 - Dr. Usha Thakkar (Hon. Secretary, Mani Bhavan) - India - Marion Sanson (lawyer) - New Zealand - Nico Woodward (student) - New Zealand - 13.11.2005 - Darko Ljubic (Collective "Food Not Bombs!") - Croatia - 11.11.2005 - Pero Cigelj - Bosnia and Hercegovina - Sheena Mc Donagh (IIPSGP/OBOD) - England (U.K.) - Riemke Ensing (writer) - New Zealand - Frances Moutier (student) - New Zealand - 10.11.2005 - Cymdeithas y Cymod (IFOR Wales) - Wales (U.K.) - Lee Su Hyo - South Korea - 09.11.2005 - Herbert Peherstorfer (IFOR Austria) - Austria - 08.11.2005 - Terry Crawford-Browne (peace activist) - South Africa - 07.11.2005 - Associazione PeaceLink - Italy - Campaign for Conscientious Objectors - Bosnia and Hercegovina - Mirovna Akcija / Peace Action - Macedonia - Boro Kitanoski (Mirovna Akcija / Peace Action) - Macedonia - Knut Rauchfuss (physician, med. care serv. f. refugees) - Germany - Dorothy Brown (retired) - New Zealand - Dr. Tess V. Ramiro (Director, AKKAPKA-CAMNV) - Philippines - 06.11.2005 - Celina Garcia (Fundacion CEPPA para la Paz) - Costa Rica - Christian Nitschmann (IT network engineer) - Germany - Dr. Wolfgang Sternstein (political scientist) - Germany - Carlo Martini (student, Peacelink) - Italy - Eugene Kabamba (People for Peace, PPD Uganda) - Uganda - Sharon Summers (therapist) - U.S.A. - Kelly Joice Neff (writer) - U.S.A. - Richard Piland - U.S.A. - 05.11.2005 - Amos Gvirtz (Palestinians and Israelis for Nonviolence) - Israel - 04.11.2005 - Edwina Hughes (Peace Movement Aotearoa) - New Zealand - Roy Sadler (poet, actor) - England (U.K.) - Yannis Chrysoverghis (historian, journalist) - Greece - Colin Cook (student) - U.S.A. - 03.11.2005 - George Crabb - England (U.K.) - 02.11.2005 - Roger Moody (author and researcher) - England (U.K.) - Kathy Damm (retired teacher) – Australia - Irmgard Ehrenberger (IFOR Austria) - Austria - Deborah Rose Benstead - England (U.K.) - 01.11.2005 - Benjamin Jeromin - France - John Avery (physicist) - Denmark - Diane Lindley - England (U.K.) - Francisco Lopes (economist / FpD) - Angola - Rev Hazel Barkham - England (U.K.) - 31.10.2005 - Sandhya Mehta (coordinator, researcher, Mani Bhavan) - India - Mani Bhavan Gandhi Sangrahalaya Mahatma Gandhi Museum India - Prof. William P. Quigley (Law Professor, Loyola University) - U.S.A. - Gerald Drewett (Quaker) - England (U.K.) - Helmut Adolf (citizens' initiative BI OFFENE HEIDE) - Germany - 30.10.2005 - Saslan Zeynep (citizen of the world) - Turkey - 29.10.2005 - Svetlana Aleynikova - Russia - Stella Cornelius (Director, Conflict Resolution Network) - Australia - Katarina Jovcevska - Macedonia - Daniel Hurring (Director, Family Gathering Co. Ltd) - England (U.K.) - Carl Miller - U.S.A. - 28.10.2005 - Arfon Rhys (Cymdeithas y Cymod, IFOR Wales) - Wales (U.K.) - Dr. Thomas Daffern (Director IIPSGP Peace Studies) - Wales (U.K.) - Ugur Yorulmaz (Computer Programmer) – Turkey”

Thank all of you around the globe!

From Berlin-Tiergarten in December 2005 my best regards,

*Christian Bartolf*  
 Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 48 (January 2006)

*Information for members of the Gandhi Information Centre*

At the beginning of the new year we would like to inform you about some audio and text documents that, for a couple of years now, have allowed a more precise insight into the thinking and the vision of a nonviolent society as conceived by Dr. Martin Luther King jr. when, in his last speech, he spoke about that promised land that he had seen, as he said, from the mountaintop.

It is now 50 years since the successful bus boycott in Montgomery, Alabama, that had been initiated by the Civil Rights Movement and by Mrs. Rosa Parks, who on the occasion of her recent death was honoured as an active member of it. It is time to commemorate one of the most trustworthy and energetic nonviolent resistance fighters, Dr. Martin Luther King jr. His birthday is a national holiday in the USA, so that he will - as a US honorary citizen - remain alive through the challenging words of his voice. Dr. Martin Luther King jr., in his sermons and speeches, used to talk about serious matters of great importance still today.

First of all I ordered – during the old age of audio cassettes – „A Knock at Midnight. Original Recordings of Reverend Martin Luther King, jr.“ from Time Warner Audio Books in the USA (six cassettes from 1998, playing for eight hours: ISBN 1-57042-572-8; and the book with the same title edited in 2000: ISBN 0-446-67554-7). This unique collection of King's covers the following sermons - each with an introduction by committed contemporaries and fellow supporters: „Rediscovering Lost Values“ – „Paul's Letter to American Christians“ – „Loving Your Enemies“ – „A Knock at Midnight“ – „The American Dream“ – „Guidelines for a Constructive Church“ – „Three Dimensions of a Complete Life“ – „Why Jesus Called a Man a Fool“ – „The Drum Major Instinct“ – „Unfulfilled Dreams“ – „Remaining Awake Through a Great Revolution“ - as well as a postscript by Clayborne Carson und Peter Holloran, the editors of the recordings and of the book „A Knock at Midnight“.

Later on I studied Clayborne Carson's project of „The Autobiography of Martin Luther King jr. Original Recordings of Martin Luther King jr.“ (six cassettes of approximately 9 hours from 1998: (ISBN 1-57042-629-5); the book with the same name from 1998: ISBN 0-446-52412-3), an intelligent survey of the life and thought of Dr. Martin Luther King jr. in his own words, in chronological order with chronological tables and divided up into the following chapters: “1. Early Years – 2. Morehouse College – 3. Crozer Seminary – 4. Boston University – 5. Coretta – 6. Dexter Avenue Baptist Church – 7. Montgomery Movement Begins – 8. The Violence of Desperate Men – 9. Desegregation at Last – 10. The Expanding Struggle – 11. Birth of a New Nation – 12. Brush with Death – 13. Pilgrimage to Nonviolence – 14. The Sit-In Movement – 15. Atlanta Arrest and Presidential Politics – 16. The Albany Movement – 17. The Birmingham Campaign – 18. Letter from Birmingham Jail – 19. Freedom Now! – 20. March on Washington – 21. Death of Illusions – 22. St. Augustine – 23. The Mississippi Challenge – 24. The Nobel Peace Prize – 25. Malcolm X – 26. Selma – 27. Watts – 28. Chicago Campaign – 29. Black Power – 30. Beyond Vietnam – 31. The Poor People's Campaign – 32. Unfulfilled Dreams.“

The accompanying book contains selected private letters by and to King, which relate to his and his family's not too well known private life – altogether an editorial masterpiece.

In the end I was surprised by a recent collection of King's most important speeches, edited in 2001 by Clayborne Carson and Kris Shepard entitled „A Call to Conscience. The Landmark Speeches of Dr. Martin Luther King jr.“ (seven CDs taking almost 8 hours: ISBN 1-58621-046-7; and by the book with the same title edited in 2001: ISBN 0-446-67809-0), which contains the following speeches with likewise introductions by committed contemporaries and fellow supporters: “The Address to the First Montgomery Improvement Association (MIA) Mass Meeting” – “The Birth of a New Nation” – “Give us the Ballot” – “Address at the Freedom Hall Rally in Cobo Hall” – “I Have a Dream” – “Eulogy for the Young Victims of the Sixteenth Street Baptist Church Bombing” – “Acceptance Address for the Nobel Peace Prize” – “Address at the Conclusion of the Selma to Montgomery March” – “Beyond Vietnam” – “Where do we go from here?” – “I've been to the Mountaintop”.

In those speeches he combines the nonviolent message of the Gospel with practical proposals for politics, covering everything from manifestations of dissent and protest demonstrations to consumer boycotts, which were taken notice of worldwide by the media. King knew only too well the everyday contradictions of the luxurious and pretentious “American Way of Life”, whose thoughtless universalization can lead to the annihilation of mankind. King stood out for the „good America” which, in its expressions has always been in danger of adopting the errors and arrogance of its political opponents. King was a nonviolent fighter right to his very last breath, his weapon of peace was the word. He knew how to articulate it more conscientiously than any other of his contemporaries – with a surprising rhetoric that was, in its intellectual persuasiveness, intensity of thought and pointed sharpness, superior to that of all the demagogues and propaganda speakers of the twentieth century. Gandhi und King, following Thoreau and Tolstoy, were the exact antithesis to Hitler and Stalin who succeeded to so many dictators, tyrants and despots by abusing their political-economic power and agitation.

Finally I will quote some of King's ideas on Mahatma Gandhi and his importance for the future of the nonviolent struggle against war, injustice and oppression:

„Then I was introduced to the life and teachings of Mahatma Gandhi. As I read his works I became deeply fascinated by his campaigns of nonviolent resistance. The whole Gandhian concept of *satyagraha* (*satya* is truth which equals love and *graha* is force; *satyagraha* thus means truth-force or love-force) was profoundly significant to me. As I delved deeper into the philosophy of Gandhi, my skepticism concerning the power of love gradually diminished, and I came to see for the first time that the Christian doctrine of love, operating through the Gandhian method of nonviolence, is one of the most potent weapons available to an oppressed people in their struggle for freedom. (...) In accepting this responsibility (for the bus boycott of Montgomery 1955/56), my mind, consciously or unconsciously, was driven back to the Sermon on the Mount and the Gandhian method of nonviolent resistance. This principle became the guiding light of our movement. Christ furnished the spirit and motivation and Gandhi furnished the method.“

(Martin Luther King: Pilgrimage to Nonviolence, in: Strength to Love, 1963)

„What was new about Mahatma Gandhi's movement in India was that he mounted a revolution on hope and love, hope and nonviolence. “

(Martin Luther King: Where Do We Go from Here? Chaos or Community?, 1967)

From Berlin-Tiergarten in January 2006 my best regards,

  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 49 (May 2006)

*Information for members of the Gandhi Information Centre*

US Quaker Vegetarians (Mrs. Gracia Fay Ellwood via Dr. Virginia-Iris Holmes) asked me to write an article on "my vegetarian journey". Their group "Vegetarian Friends" have published the following article online in "The Peaceable Table. A Vegetarian Journal for Quakers and Other People of Faith" (February 2006, vol. 3, no. 2):

## "My Vegetarian Journey

Born in Luebeck, Germany, in 1960, I was a child and youngster in post-war Germany. My earliest concern with the issues of Nonviolence had to do with human interactions; in 1978, at age eighteen, I decided to become a conscientious objector to military service. After social work in an old people's home, I studied political and educational sciences at the Free University Berlin, seeking to trace the root causes of violence in those fields (politics, education).

During those years the threat of nuclear war was imminent; as a Central European citizen, I would have been exposed to the probable battlefield of such a war, a situation that strengthened and galvanized my concern. These were the years of anti-nuclear protests and rallies, the Reagan era in the United States. I participated in actions of civil disobedience against atom bombs, nukes and the plutonium industry, and in 1982, I fasted for four days to mark the anniversaries of Hiroshima and Nagasaki (August 1945).

Touched by the musical message of folk singers and songwriters such as Melanie Safka, an outspoken advocate of peace, vegetarianism and animal rights ("I don't eat animals"), I sought to extend my principle of Nonviolence to animal beings as well as human beings. It was obvious that in order to do so I could no longer support the meat industries, so in 1983 I stopped eating animal flesh, including sausage, fish and foods with animal fat and gelatine. I stopped using leather products for shoes and coats. I believed this to be in keeping with the creation story in Genesis (as narrated and translated by Martin Buber and Franz Rosenzweig), which pictures humans as living together peacefully with animals as brothers and sisters.

To ground and deepen my explorations of the basic issues of Nonviolence and Peace, I studied the life and writings of Mohandas K. Gandhi (called "Mahatma"), traveling through India for three months in 1985. Among other books of his, I read THE MORAL BASIS OF VEGETARIANISM, a Navajivan compilation of Gandhi's writings on the subject, and learned that his moral motives and arguments were close to my ideas and experience. I visited the Buddha's place of Enlightenment, Bodhi Gaya (Bihar), and learned from his days of abstinence which prepared him for his transformation. I also saw Santiniketan, the "oasis of peace" abode of the poet Rabindranath Tagore near Bolpur in West Bengal. I came to appreciate Indian vegetarian cuisine, beautiful to the eye and pleasant to the tongue.

During my student years, in 1983-84, I presented an exhibition on Gandhi to thousands of West Berlin citizens, a project conceived as a kind of antidote to the Cold War; Berlin was a focal point of the ideological confrontation between East and West. During these days of volunteer work of Gandhi research and education, I read about the profound impact that Tolstoy had on Gandhi, particularly Tolstoy's essay "The First Step" which greatly inspired young Gandhi, a basic work that I still recommend to all vegetarian friends and readers.

When I was invited to give a lecture to the German Vegetarian Society during the past decade, I read passages from both Tolstoy and Gandhi, including examples of Gandhi's humour and irony in his address to the Vegetarian Society in the city hall of Chelsea (London). Present in that 1931 audience was Sir Henry Salt, one of the most prominent of modern vegetarian historians and philosophers, whose writings had awakened Gandhi to the moral dimension of vegetarianism in Gandhi's student days in London. The two men were to remain friends until Salt's death in 1937. Salt's powerful and insightful writings deserve to be rediscovered and widely disseminated in the United States and Britain today. (...)

As president of the nonprofit educational society, the Gandhi Information Center, I have edited and published works of Tolstoy and Gandhi, including my essay on the origins of the Indian philosophy of Nonviolence. It was in 1996 when I had the gratification of publishing my book *Die Erste Stufe. Tolstoi, Gandhi und die Ethik der vegetarischen Ernaehrung* (The First Step - Tolstoy, Gandhi and the Ethics of Vegetarianism), which has been widely disseminated in Austria, Switzerland and Germany by the German Vegetarian Society. I would welcome the publication of this book for English-speaking readers.

I appreciate and follow Gandhi's principles of *brahmacharya* (renunciation) and *anasaktiyoga* (selfless action) as well as *ahimsa* (Nonviolence). These cover the control of the palate, voluntary simplicity, abstinence, liberation from greed, jealousy and from the superiority complex. But it is the principle of Nonviolence (*ahimsa*) underlying Vegetarianism that taught me the central moral lesson of self-restraint, upon which I built a foundation for my actions. Since adopting these principles, I have gained a clear understanding, without illusions, of the forces of destruction, the "brute force", that poison politics and society. And my perception of time, of sensuality, of corporeality and of happiness have been transformed.

Since 1991 I have counseled about twenty thousand conscientious objectors to military service on behalf of the Protestant Church in Berlin's Spandau district. Many of these objectors were authentic, ardently committed vegetarians with deep respect for both human and animal life. I am convinced that vegetarianism and pacifism shall go together as the two basics for future life on earth. They are the minimum moral conditions of humanity. When I visited the cultural heritage of Leo Tolstoy in today's Russia, I learned that vegetarian societies were meeting places for pacifists until Stalin suppressed these promoters of Nonviolence.

Nowadays we frequently meet on the internet in addition to tea or coffee houses and vegetarian restaurants. This interface of committed persons is crucial. Without a real global human culture of Nonviolence, we shall not overcome the machinations of transnational corporations and other catalysts of the vicious circle of greed and violence sacrificing and devouring so many living children of God (Truth, Benevolence and Nonviolence).

Now it is time for pacifists and vegetarians everywhere to join and draft a new Manifesto for humanity in this century. Readers are invited to read the international "Manifesto Against Conscription and the Military System" at <http://www.themanifesto.info/manifesto.htm>. The Gandhi Information Center's website is <http://home.snafu.de/mkgandhi> (...)

All the best to Vegetarian Friends, Christian Bartolf'

(Internet Source: <http://www.vegetarianfriends.net/issue18.html#10> )

From Berlin-Tiergarten in sunny May 2006 my best regards,

  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 50 (June 2006)

*Information for members of the Gandhi Information Centre*

PRESS RELEASE: 16 March 2006 (Peggy Seeger) - Peggy Seeger signed the international "Manifesto against conscription and the military system" on 4 March 2006 - only yesterday we received her airmail letter with deep gratitude! Together with her late husband Ewan MacColl, her brother Mike Seeger and her half-brother Pete Seeger, Peggy Seeger was instrumental in reviving the Anglo-American folk song tradition, in the footsteps of her parents: the pioneer of ethnomusicology, Charles Louis Seeger, and his wife Ruth Crawford Seeger, the first woman to be awarded the Guggenheim Fellowship Award for Music. Peggy Seeger composed and performed traditional Anglo-American songs and ballads as well as contemporary songs about gender issues, nature, ecology, e.g. songs against the lethal danger of radioactivity and nuclear reactors ("Sellafield Child", "Plutonium Factor", "Wasteland Lullabye"), e.g. the anthem of the British women civil disobedience campaign against nuclear weapons and the plutonium industry ("Carry Greenham Home"), e.g. songs on women's and workers' rights ("I'm Gonna Be An Engineer", "The Ballad of Springhill") - you find her website information under: <http://www.pegseeger.com> - She has been an outspoken advocate of Peace, Ecology, Justice and Solidarity throughout her creative life as song poet (since 1959), performing artist and social activist through her songs and ballads in favour of the emancipation of the poor and the oppressed.

PRESS RELEASE: 8 March 2006 (Sonny Ochs) - Sonny Ochs signed the "Manifesto against conscription and the military system" on 7 March 2006. For many years, Sonny Ochs has organized tribute concerts and song festivals to keep the memory of her brother Phil Ochs alive and encourage young US American folk song artists to dedicate their skills and energy for the causes of Peace, Righteousness and Justice. Throughout her life as a teacher, she has written reviews for journals and magazines, she has given lectures and radio shows for the progressive folk music audience. "It's always the old to lead us to the war / It's always the young to fall / Now look at all we've won with the sabre and the gun / Tell me is it worth it all?" ("I Ain't Marching Anymore"): Phil Ochs (9.12.1940 – 9.4.1976), born in El Paso, Texas, was a "singing journalist", a protest singer who had studied journalism at Ohio, went to New York, wrote and sang topical songs for Civil Rights, for workers in their Labor Struggle and against the US Vietnam war, the US military interventions and the repressive and destructive system of the military, the monetary and the manipulation by mass media. - Phil Ochs, who followed the folk song tradition of Woody Guthrie and Pete Seeger, had been one of the great young talents of the New York Greenwich Village artist scene during the Sixties. He contributed many of his songs for the famous Broadside Magazine, and his first three records "All the News That's Fit to Sing" (1964), "I Ain't Marching Anymore" (1965) and "Phil Ochs in Concert" (1966) created his reputation as one of the most energetic song poets of his time. He became worldwide famous for his great songs "There But For Fortune", "I Ain't Marching Anymore", "Draft Dodger Rag" and "Crucifixion" (with an outstanding orchestral version). During his extensive travels around the world, he was once strangled by those who attacked him. His voice was severely damaged, he suffered psychologically from depressions and ended his life - after more than 35 years - in 1976. - Phil Ochs's fire of protest had burnt brightly for many years, he had filled concert halls with solo concerts, he had publicly unmasked the war criminals, politicians, militarists and industrialists, and he had performed with dedication in order to strengthen the conscience, the courage, the dissent and the compassion of his young disobedient contemporaries. He supported the political

opposition forces throughout America and bravely demonstrated freedom and independence of Thought, Speech and Song. Please read carefully Phil Ochs' song lyrics: <http://www.cs.pdx.edu/~7Etrent/ochs/lyrics.html> - and please see Sonny Ochs' webpage: <http://www.sonnyochs.com>

PRESS RELEASE: 6 March 2006 (Stephan Smith) - The US American singer, songwriter and activist Stephan Smith from New York (USA) signed the "Manifesto against conscription and the military system" on 5 March 2006. His anti-war song "The Bell" became famous, because he sang his protest song at a prophetic anti-war manifestation on 20 April 2002 in the US capital Washington and later recorded it together with folk legend Pete Seeger. Howard Zinn wrote about "The Bell": "Stephan Smith's song THE BELL concentrates a world of meaning into its few lines. At the center of it is a child, which is perfectly fitting, because it is the children who are always the most heartbreaking victims of war, and who will be the victims of America's next war. The wisdom of the child stands in contrast to the platitudes uttered by the warmaker, "the man at his desk". The child sees through the false claim that to go to war means to love your country. The child sees through the Orwellian deceptions, in which lies are presented as truth. It is the child who challenges the call to war. And it is the child in the end who shows no fear, and it is the warmaker who must be afraid, because the courage of the child has a greater power than guns and bombs." Stephan Smith wrote in his message: "May the world realize in our time at last what we all instinctively know: that a sustainable peace will only be achieved when we fulfill our primary obligation, and humanity's incessant aspiration: to live equally together." You find Stephan Smith's website under: <http://www.stephansmith.com>

PRESS RELEASE: 26 February 2006 (Anne Feeney) - The US American singer, songwriter and Labor, Peace and Justice activist Anne Feeney from Pittsburgh (Pennsylvania, USA) signed the "Manifesto against conscription and the military system" on 26 February 2006. In the noble tradition of Malvina Reynolds and Peggy Seeger, her musical contributions and public performances have encouraged her audience to resist oppression and injustice. Her song "Have You Been to Jail for Justice?" is the Civil Disobedience song of today following the tradition line of Henry David Thoreau and commemorating the legacy of nonviolent resistance: "Was it Cesar Chavez? Maybe it was Dorothy Day / Some will say Dr. King or Gandhi set them on their way / No matter who your mentors are it's pretty plain to see / That, if you've been to jail for justice, you're in good company // Have you been to jail for justice? I want to shake your hand / Cause sitting in and lyin' down are ways to take a stand / Have you sung a song for freedom? or marched that picket line? / Have you been to jail for justice? Oh, you're a friend of mine! // You law abiding citizens, come listen to this song / Laws were made by people, and people can be wrong / Once unions were against the law, but slavery was fine / Women were denied the vote and children worked the mine / The more you study history the less you can deny it / A rotten law stays on the books til folks like us defy it // The law's supposed to serve us, and so are the police / And when the system fails, it's up to us to speak our peace / It takes eternal vigilance for justice to prevail / So get courage from your convictions / Let them haul you off to jail!" (copyright 1998 Anne Feeney, BMI) - This inspiring, fresh song was performed by the famous singer trio Peter, Paul and Mary during the Tribute Concert for late Harold Leventhal on Thanksgiving Day 2003 at Carnegie Hall, New York (you see in the 2004 music concert documentary "Isn't This a Time"). You find Anne Feeney's website under: <http://www.annefeeney.com>

From Berlin-Tiergarten in sunny June 2006 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 51 (September 2006)*

*Information for members of the Gandhi Information Centre*

The Danish Peace Academy (Copenhagen, Denmark) has supported the international "Manifesto against conscription and the military system" by their group signature and by their individual signatures (Prof. John Avery, Mr. Erik Lau Christensen, Mr. Peter Mikael Hansen, Mr. Holger Terp). The Danish Peace Academy is an independent institution of education and research established in the year 2000. Mr. Holger Terp - peace activist friend of the Danish Peace Academy - has published my article on the history of this Manifesto document related to Tolstoy and Gandhi:

Tolstoy's Legacy for Mankind: A Manifesto for Nonviolence (part 1)

<http://www.fredsakademiet.dk/library/tolstoj/tolstoy.htm>

Tolstoy's Legacy for Mankind: A Manifesto for Nonviolence (part 2)

<http://www.fredsakademiet.dk/library/tolstoj/tolstoy2.htm>

My contribution to the Copenhagen conference on Gandhi's birth anniversary (2 October 2004) has been documented:

Tolstoy and Gandhi and their Legacy Today

<http://www.fredsakademiet.dk/tid/2000/2004/bartolf.htm>

My biodata with updated bibliography have been published:

<http://www.fredsakademiet.dk/ordbog/bord/b175.htm>

"Friends of Gandhi":

Online Publication (as pdf.file): Friends of Gandhi : Correspondence of Mahatma Gandhi with Esther Færing (Menon), Anne Marie Petersen and Ellen Hørup / Editors: E.S.Reddy and Holger Terp. / The Danish Peace Academy ; Gandhi-Information-Zentrum, 2006. - 426 pp. - ISBN 87-91085-02-0 - <http://www.fredsakademiet.dk/library/nordic/friends.pdf>

Book-in-print Publication: Friends of Gandhi : Correspondence of Mahatma Gandhi with Esther Færing (Menon), Anne Marie Petersen and Ellen Hørup / Edited by E.S.Reddy and Holger Terp / Published by National Gandhi Museum, New Delhi, Gandhi-Information-Zentrum, Berlin, The Danish Peace Academy, Copenhagen, 2006 - 288 pp. - ISBN 81-87458-12-7 - distributed in India by: M/s Gyan Publishing House, 5, Ansari Road, Darya Ganj, New Delhi - 110002, India - "The book contains the correspondence of Mahatma Gandhi with three Danish women - Esther Færing (Menon), Anne Marie Petersen and Ellen Hørup - who admired him as a person and supported the movement he led for the independence of India. The close friendship of Mahatma Gandhi with these women is a significant episode in the relations between India and Denmark."

Gandhi and Scandinavia (Holger Terp):

"Mohandas Karamchand Gandhi had many friends outside India. This is well known and documented in his Collected Works where most of the correspondence between Gandhi and his friends are recorded. In the Nordic countries Gandhi also had friends and admirers. Some of the people in the Scandinavian countries in the Northern part of Europe did a lot to get to know Gandhi and is it my experience without the recognition by historians or the

personalities in the peace movement. As Gandhi never came to the Nordic Countries, Denmark, Norway, Sweden and Finland though invited many times, the Scandinavians had to travel to India in order to meet him or to write to him. A few Danish missionaries were in India, so they had the opportunity to meet Gandhi and to learn and discuss with him already during the first world war, when Gandhi were little known in the West. Some of the missionaries are recorded in the Collected Works: Anne Marie Petersen and Esther Færing. Because Christian circles in Denmark financially supported those two missionaries, they published articles about Gandhi and the Indian non-violent struggle for freedom in church publications and church magazines. And the good news from India spread to other parts of the Danish society, especially the folk high schools and from there to the mass media and to the publishers. By the end of the 1930's many of the popular anthologies on Gandhi as well as some parts of his autobiographies were translated published in Denmark and a few of the autobiographies were translated and published in Sweden. And as the British oppression in India grew during the 1930's, the Danish Journalist Ellen Hørup decided that something had to be done about it. Ellen Hørup travelled to India and visited Gandhi and Anne Marie Petersen in 1929-1930. After the visit they established the Danish solidarity groups for India: the Friends of India – this was in October 1930. The group also published a magazine with the same name. But that was not enough, for Ellen Hørup moved to Geneva where the International Committee for India and its magazine Indian Press were established. When the fascism of Europe grew, the Indian committee were turned into the news agency Journal des Archives that was closed at the beginning of World War Two. Out of the research grew the knowledge that there were many Indian solidarity groups around the world in the 1930's, and that the organised work to support the Indian freedom struggle had been paid little attention by the historians.

Some years ago I was contacted by the former Indian UN Assistant Secretary General, Mr. E. S. Reddy, who wanted to collect documents relating Scandinavians with Gandhi as he earlier had published volumes on Gandhi and South Africans and Gandhi and US Americans. The research for the documentation in newspapers, books, magazines and dusty old files began. And during this research the correspondence between Mahatma Gandhi and his friends began to surface, some in unexpected places, even letters never published before. Mr. Reddy did the research in India and from his home in New York and I did the Scandinavian research from Copenhagen. The correspondence between Gandhi and the Scandinavians consist of the main groups: - Letters to missionaries; - Letters to publishers; and - Letters to pacifists and other humanists

A few conclusions can be drawn from the anthology: - The connections between India and Scandinavia were much broader than hitherto known. - Gandhi and Anne Marie Petersen were some of the pioneers of the philosophy of liberation and pioneers of liberation education. Anne Marie Petersen believed that the liberation had to start at the bottom of society, making the women economically independent. Thus she established her school at Porto Novo that later were turned into a teachers college. Petersen also had the knowledge and the ability to make the different Indian castes work together. - Working with historic documents is important in the present peace work because new aspects of peace and solidarity work can appear. Would the solidarity work of the 1930's be possible today, when a lot of governments have passed laws against terrorism? - International cooperation is most important in order to create peace and social changes. “

From Berlin-Tiergarten in warm September 2006 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 52 (January 2007)*

*Information for members of the Gandhi Information Centre*

Press Release: 26 March 2006 (Country Joe McDonald)

Country Joe McDonald from Berkeley (California, USA) signed the international "Manifesto against conscription and the military system" on 26 March 2006. As a famous performing artist he has been an indispensable and unmistakable advocate for Peace and Justice since the days of the world famous music festival in Woodstock (1969) when his "I-Feel-Like-I'm-Fixin'-To-Die Rag" became the protest song against the US war in Vietnam. Since the days of the Civil Rights' movement, Country Joe McDonald had composed song lyrics of compassion for the victims of racism ("Epitaph for Three", 1964), against the military system ("An Untitled Protest", 1967), for animal rights and ecology ("Save the Whales", 1975) and against the war propaganda of military intervention ("Support the Troops", 2005) - choosing the distinct anti-war slogan: "Not in My Name".

In the tradition line of Woody Guthrie and Pete Seeger, Country Joe McDonald has been the authentic and compassionate voice of dissent, a superb critic whose crystal-clear lyrics and sharp polemics against political crime and injustice will always challenge the widespread attitudes of resignation, ignorance and indifference - you find his informative and reflective, educating and recommending website under: <http://www.countryjoe.com> -

Press Release: 22 April 2006 (Tom Paxton)

Tom Paxton from Alexandria (Virginia, USA) signed the international "Manifesto against conscription and the military system" on 12 April 2006. As a famous performing artist he has been a great advocate for Civil Liberties, Social and Economic Justice and Peace since the days of the New York Greenwich Village folk music scene and the world famous music festivals in Newport during the beginning of the sixties when his song lyrics and tunes against war, nationalism, racism and social prejudices became popular ("The Willing Conscript", "Jimmy Newman", "Lyndon Johnson told the Nation", "Born on the Fourth of July"). Since the days of the Civil Rights' movement, Tom Paxton has composed song lyrics of social commitment and compassion for the victims of antisemitism, ethnocentrism and racism ("Train for Auschwitz", "Goodman, Schwerner and Chaney", "The Death of Stephen Biko", "On the Road from Srebrenica"), for the preservation of our ecology ("Whose Garden was This?"), for a future in peace for all children, without jingoism and militarism ("What Did you Learn in School Today?"): towards a society of active solidarity and nonviolence, in private and in public life. In the tradition line of Woody Guthrie, Pete Seeger and The Weavers, Tom Paxton has been the gentle voice of compassion and dissent, the committed song poet whose thoughtful lyrics and whose wit and irony against political corruption and crime will always contribute to the emancipation of the poor and the weak, the depressed and deprived, the forgotten and ignored, the invisible and marginalized citizens of our world - you find his website under: <http://www.tompaxton.com> -

PRESS RELEASE: 20 July 2006 (Judith Malina - The Living Theatre)

Judith Malina and Hanon Reznikov from The Living Theatre, New York (USA) signed the international "Manifesto against conscription and the military system" on 19 and 20 June 2006 a fortnight after a memorable performance at the Academy of Arts in Berlin. "Founded in 1947 as an imaginative alternative to the commercial theater by Judith Malina, the German-

born student of Erwin Piscator, and Julian Beck, an abstract expressionist painter of the New York School, The Living Theatre has staged nearly a hundred productions performed in eight languages in 28 countries on five continents - a unique body of work that has influenced theater the world over. During the 1950's and early 1960's in New York, The Living Theatre pioneered the unconventional staging of poetic drama - the plays of American writers like Gertrude Stein, William Carlos Williams, Paul Goodman, Kenneth Rexroth and John Ashbery, as well as European writers rarely produced in America, including Cocteau, Lorca, Brecht and Pirandello. Best remembered among these productions, which marked the start of the Off-Broadway movement, were *Doctor Faustus Lights the Lights*, *Tonight We Improve*, *Many Loves*, *The Connection* and *The Brig*. The difficulty of operating a unique, experimental enterprise within a cultural establishment ill-equipped to accept it led to the closing by the authorities of all The Living Theatre's New York venues: the Cherry Lane Theater (closed by the Fire Department in 1953), The Living Theatre Studio on Broadway at 100th Street (closed by the Buildings Department in 1956), The Living Theatre on 14th Street (closed by the I.R.S. in 1963) and The Living Theatre on Third Street (closed by the Buildings Department in 1993). In the mid-1960's, the company began a new life as a nomadic touring ensemble. In Europe, they evolved into a collective, living and working together toward the creation of a new form of nonfictional acting based on the actor's political and physical commitment to using the theater as a medium for furthering social change. The landmark achievements of this period include *Mysteries and Smaller Pieces*, *Antigone*, *Frankenstein* and *Paradise Now*. In the 1970's, The Living Theatre began to create *The Legacy of Cain*, a cycle of plays for non-traditional venues. From the prisons of Brazil to the gates of the Pittsburgh steel mills, and from the slums of Palermo to the schools of New York City, the company offered these plays, which include *Six Public Acts*, *The Money Tower*, *Seven Meditations on Political Sado-Masochism*, *Turning the Earth* and the *Strike Support Oratorium* free of charge to the broadest of all possible audiences. The 1980's saw the group return to the theater, where they developed new participatory techniques that enable the audience to first rehearse with the company and then join them on stage as fellow performers. These plays include *Prometheus at the Winter Palace*, *The Yellow Methuselah* and *The Archaeology of Sleep*. Following the death of Julian Beck in 1985, cofounder Judith Malina and the company's new director, veteran Hanon Reznikov, who first encountered The Living Theatre while a student at Yale in 1968, opened a new performing space in Manhattan's Lower East Side, producing a steady stream of innovative works including *The Tablets*, *I and I*, *The Body of God*, *Humanity*, *Rules of Civility*, *Waste*, *Echoes of Justice*, and *The Zero Method*. After the closing of the Third Street space in 1993, the company went on to create *Anarchia*, *Utopia* and *Capital Changes* in other New York City venues. In 1999, with funds from the European Union, they renovated a 1650 Palazzo Spinola in Rocchetta Ligure, Italy and reopened it as the Centro Living Europa, a residence and working space for the company's European programs. There they created *Resistenza*, a dramatization of the local inhabitants' historical resistance to the German occupation of 1943-45. In recent years, the company has also been performing *Resist Now!*, a play for anti-globalization demonstrations both in Europe and the U.S. A month-long collaboration with local theater artists in Lebanon in 2001 resulted in the creation of a site-specific play about the abuse of political detainees in the notorious former prison at Khiam." (- History of The Living Theatre, see their website: <http://www.livingtheatre.org> -) Their recent performances *Not In My Name!* and *Love and Politics* are directed against the death penalty and military recruitment in the USA concluding with a sing-in of "Stop the War!" to the tune of "The Star Spangled Banner". - Just look at <http://www.themanifesto.info> and sign!

From Berlin-Tiergarten in January 2007 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 53 (June 2007)*

*Information for members of the Gandhi Information Centre*

Three Days in India (a report written by Christian Bartolf – 7 February 2007)

For the international conference on „Peace, Nonviolence and Empowerment – Gandhian Philosophy in the 21st Century“ 29-30 January 2007 in India's capital and seat of government New Delhi delegates from 90 countries and 122 organisations were present, among them numerous national governments and non-governmental organisations (NGO's).

The governing Congress Party of India (Indian National Congress, founded in the year 1912 and for decades the governing party in India with Jawaharlal Nehru, Indira Gandhi and Rajiv Gandhi) has been presided by Rajiv Gandhi's Italian-born widow Sonia Gandhi, who had organised and invited to the Conference.

In December 2006, the Indian Ambassador in Germany , Mrs. Meera Shankar, sent me her warmest regards while forwarding the formal invitation sent by the Chairman of the Mahatma Gandhi Satyagraha Centenary Commemoration Committee (commemorating the first Satyagraha on 11 September 1906). Our Chair considered this official invitation as formal acknowledgement and honour for our society's yearlong activities and welcomed my conference participation wholeheartedly.

Participants and main speakers of the Conference were the Nobel Peace Laureates Muhammad Yunus (Bangla Desh), Lech Walesa (Poland), Desmond Tutu (South Africa) as well as relatives of Gandhi (e.g. Mahatma Gandhi's grand-daughter Mrs. Ela Gandhi from Durban, South Africa, who I had a friendly talk with together with her younger relatives from Durban and Johannesburg). Participants of the Conference were academic peace researchers, e.g. Dr. Gene Sharp (Albert Einstein Institute, Boston , U.S.A. ) and Dr. Johan Galtung (Oslo , Norway), with whom I had friendly conversations. In addition I was glad to meet and speak with government members and representatives from India, Australia, Belgium, Brazil, Chile, Germany, Djibouti, Georgia, Ghana, Italy, Malaysia, Maledives, Macedonia, Mexico, Netherlands, Austria, Pakistan, Poland, Romania, Spain, Tanzania (Sansibar), Thailand, U.S.A., Zimbabwe, among them German members of parliament Mrs. Edathy (SPD, Chairman of the German-Indian group of parliamentarians) and Wimmer (CDU), as well as Dr. Suman Khanna Aggarwal (Lecturer for Philosophy, University Delhi) and the former member of the U.S. Congress (1971-1991) Mr. Walter E. Fauntroy, who had organised the March on Washington in August 1963 with Dr. Martin Luther King Jr..

The atmosphere of the Conference was peaceful and fruitful. The Conference participants talked seriously, with humour and irony; they approved of the final Conference Declaration, because this Declaration is a clear commitment to the ethical and political principle of Nonviolence and nonviolent conflict resolution.

The Indian Ministry of External Affairs was so kind to cover the expenses for my flight from Berlin via Frankfurt to New Delhi and back. The Indian National Congress paid for board and lodging at Hotel Ashok in New Delhi. All Conference participants received book presents (the two autobiographies written by Mahatma Gandhi). The Conference took place in the large Conference hall Vigyan Bhavan, the lunch and dinner receptions after invitation by government members at Hyderabad House and in the hotels Ashok and Taj Mahal. The Indian Prime Minister Singh and the Congress President Sonia Gandhi were addressing the delegates, in addition the Indian ministers of Defense and of External Affairs. The Indian government expressed their programme to organise comprehensive nuclear disarmament with reference to a nuclear disarmament scheme of the former Prime Minister Rajiv Gandhi which he expressed in 1988 in his speech at the United Nations, the possible basis for new negotiations and agreements in Geneva. Unilateral nuclear disarmament (as e.g. in Kazakhstan and South Africa ) was not the main topic of (neither the Indian nor the Pakistani) delegates. Possible solutions for regional conflicts (as e.g. in Kashmir or Sri Lanka ) were discussed - to prevent any escalation of military and political violence to a worldwide spread of wildfire.

The Conference participants discussed in four working groups: on the dialogue between the cultures, on the eradication of poverty, on nonviolent conflict resolution and nuclear disarmament. These contributions to the Conference during several hours were documented, a comprehensive Conference documentation is in preparation. This Indian Conference was organized in close cooperation with the government of South Africa in order to continue the official celebrations to commemorate the Satyagraha Centenary in South Africa (e.g. on Robben Island) starting in September 2006. Nelson Mandela delivered an impressive video message to the delegates and he confirmed his high appreciation of and identification with the nonviolent Satyagraha principle of Mahatma Gandhi (as did Lech Walesa in his personal statement).

Governments of numerous nations contributed their ideas; I listened to thoughts from Algeria, Belarus, Bolivia, Greece, Italy, Kazakhstan, Nepal, Slovenia, Syria, Zambia. In around 50 talks about different topics I became acquainted with delegates of different countries by spreading information about our Center and our English language publications on Tolstoy and Gandhi.

In my letters to the Congress President, Mrs. Sonia Gandhi, and to the Indian Ambassador in Germany, Mrs. Meera Shankar, I suggested to the government of India to organise a follow-up Conference to this extraordinary and excellent event: a 2008 Conference on Tolstoy and Gandhi.

Please find and read the final "Satyagraha Conference Declaration" here:

[http://www.satyagrahaconference.com/satyagrahaConference\\_declaration\\_english.pdf](http://www.satyagrahaconference.com/satyagrahaConference_declaration_english.pdf)

From Berlin-Tiergarten in June 2007 my best regards,

*Christian Bartolf*  
Christian Bartolf (for the Chair)

# S A T Y A G R A H A

*No. 54 (September 2007)*

*Information for members of the Gandhi Information Centre*

Professor Lawrence Alan "Larry" Rosenwald (Anne Pierce Rogers Professor of American Literature, Wellesley College, Wellesley, Massachusetts, U.S.A.) was the "National War Tax Resistance Coordinating Committee" representative to the 11th International Conference on War Tax Resistance and Peace Tax Campaigns in Woltersdorf near Berlin, Germany, October 26-29, 2006 with 65 participants, himself being active with New England War Tax Resistance in Massachusetts. He wrote:

"(At) the first plenary session, Christian Bartolf, a German scholar of Gandhi and director of the Gandhi Information Center, presented his campaign to get signatures for a petition against military conscription. He has at the moment some (hundreds) signatories, including several winners of the Nobel Peace Prize (plus Studs Terkel and Pete Seeger). He was quiet, thoughtful, and unemphatic in his speech, but it is possible that this campaign could be important. (...)"

- Larry Rosenwald: Notes on the 11th International Conference on War Tax Resistance and Peace Tax Campaigns, Woltersdorf, Germany, October 26-29, 2006 - National War Tax Resistance Coordinating Committee PO Box 150553, Brooklyn, NY 11215 - email: [nwtrcc@nwtrcc.org](mailto:nwtrcc@nwtrcc.org) - <http://www.nwtrcc.org/internationalreport.htm> - (and:) Larry Rosewald: Concerns and Hope: Notes on the International Conference, in: More than a paycheck. News from the War Tax Resistance Movement, December 2006 -

After our intense letter correspondence with Council members of War Resisters' International, this invitation to the 11th International Conference on War Tax Resistance and Peace Tax Campaigns in 2006 and our personal introductory address about the international "Manifesto against conscription and the military system" was a good opportunity to direct the attention of the conference participants to the up-to-date significance of this Manifest for Nonviolence and Peace. ---

The Federal Foreign Office of the German Government set up the **Forum Global Issues** in April 1999. "The Forum serves as a Federal Foreign Office platform for the dialogue between government and civil society. This dialogue between government and non-governmental organizations, foundations, churches, business associations and companies looks at the entire spectrum of global issues.

"The process of globalisation, the ever increasing interlinking of individual states and regions of the world, in the last decades had decisive political repercussions as well as its obvious economic and social impact. Governments are increasingly aware that most challenges can no longer be met by individual states and that the distinction between domestic and international politics is more and more blurred. **Key global challenges** are: - the protection of our natural environment and its preservation for future generations; - population growth and the search for an appropriate response to it; - poverty alleviation and the creation of an equitable balance between rich and poor; - the protection of human rights throughout the world and the enforcement of universally binding human rights standards; - the fight against organized crime, terrorism and the drug trade; - the prevention and de-escalation of politico-military and economic crises.

These global issues are generally closely linked; they must therefore be analyzed more clearly in their contexts, with the aim of identifying overarching approaches to tackling them. This includes the recognition that the majority of problems can no longer be resolved by individual states acting alone, and that the boundaries between domestic and foreign policy have become increasingly blurred. In addition to international cooperation and joint international endeavours, the increased involvement of non-governmental global players, so-called civil society, is needed.”

In the year 2007 I participated in the 16<sup>th</sup> Forum Global Issues: New Ways in Arms Control and Disarmament (5/6 March 2007), in the 17<sup>th</sup> Forum Global Issues: Climate Change as a Security Risk (13/14 June 2007), in the 18<sup>th</sup> Forum Global Issues: Religion as a global power – the influence of the religions on international politics (8/9 November 2007), and in the Expert Conference on Desertification and Security (26 June 2007).

During the 17<sup>th</sup> Forum Global Issues: Climate Change as a Security Risk (13/14 June 2007) when the President of the United Nations General Assembly, Mr. Srgjan Kerim, was present, and keeping in mind the lesson of U.S. Nobel Peace Laureate Al Gore’s documentary “An Inconvenient Truth” I gave the following public statement:

„The Gandhi Information Center is a non-profit society for education with international membership. Gandhi was a Vegetarian and Pacifist, [...] Can you tell me why you have not yet mentioned the World Food Organisation’s (FAO) report **“Livestock’s Long Shadow – Environmental Issues and Options”** ? This report warns:

“The environmental costs per unit of livestock production must be cut by one half, just to avoid the level of damage worsening beyond its present level ” [...] “When emissions from land use and land use change are included, the livestock sector accounts for 9 percent of CO2 deriving from human-related activities, but produces a much larger share of even more harmful greenhouse gases. It generates 65 percent of human-related nitrous oxide, which has 296 times the Global Warming Potential (GWP) of CO2. Most of this comes from manure. And it accounts for respectively 37 percent of all human-induced methane (23 times as warming as CO2), which is largely produced by the digestive system of ruminants, and 64 percent of ammonia, which contributes significantly to acid rain. Livestock now use 30 percent of the earth’s entire land surface, mostly permanent pasture but also including 33 percent of the global arable land used to producing feed for livestock [...]. As forests are cleared to create new pastures, it is a major driver of deforestation, especially in Latin America where, for example, some 70 percent of former forests in the Amazon have been turned over to grazing.”

(source: <http://www.fao.org/newsroom/en/news/2006/1000448/index.html> -)

As long as Vegetarianism and Pacifism remains a taboo as well as a World Federation, we will not adequately tackle the planetary problem of global survival.”

You find an abbreviated German language translation here: Federal Foreign Office (Berlin): 17<sup>th</sup> Forum Global Issues: Climate Change as a Security Risk (13/14 June 2007), page 73 - <http://www.diplo.de/diplo/de/Infoservice/Broschueren/GlobaleFragen17.pdf> -

From Berlin-Tiergarten in September 2007 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 55 (December 2007)

*Information for members of the Gandhi Information Centre*

What a great joy to be invited by friends – for lectures and visits: by the Danish Peace Academy (namely Holger Terp who we commended to receive Right Livelihood Award 2008 in Stockholm), by the Social Forum and the "Women's International League for Peace and Freedom" (WILPF Norway) to Bergen city (Norway) and by Professor Tamar Katriel and Dr. Isa Sarid to Haifa (Israel) – free of charge with inspiring exchange of experience and ideas:

It was twice that I visited our friends of the Danish Peace Academy in 2007, this January I was glad to participate in the public presentation of our joint book project „Friends of Gandhi“ (in cooperation with the National Gandhi Museum, New Delhi, India) in a traditional house of the Danish Peace Foundation in one of the oldest quarters of the city of Copenhagen.

This meeting of Danish peace activists was very pleasant with good results so that our common book project has been widespread internationally since January 2007. During these January days I held a lecture at the Berlin „House of Democracy and Human Rights“ about the controversy between Gandhi and Bart de Ligt „The Breath of My Life“. In addition, the Protestant Church in Berlin dismissed and honoured me with two book presents (biographies on Saint Francis of Assisi and Dietrich Bonhoeffer) in a divine service and friendly celebration – while at the same time abolishing their professional service for conscientious objectors to military service in Berlin (“landeskirchliche Beauftragung für die Beratung von Kriegsdienstverweigerung aus Gewissensgründen”). My professional service was the successful counselling of more than 20.000 objectors between 1991 and 2006: a dismissal „summa cum laude“ and, for me personally, the certain long-term unemployment at the age of 47 and after: definitely a Church decision against an engaged Pacifist's commitment for Nonviolence and Peace. In September 2007 I gave an online interview for the website of the Danish Peace Academy on the significance of Leo Tolstoy and his Ethics of Nonviolence in our Age which you find here:

<http://www.fredsakademiet.dk/ordbog/bord/b175.htm>

This interview complemented our German language book publication on the „origin of the doctrine of non-resistance – about the social ethics and the criticism against retaliation in Leo Tolstoy's work“: **„Ursprung der Lehre vom Nicht-Widerstehen. Über Sozialethik und Vergeltungskritik bei Leo Tolstoi“** (Christian Bartolf) (ISBN 978-3-930093-18-2 - 241 pages - 9,80 Euro). This monograph about the social ethics and the criticism against retaliation in the work of Count Leo Tolstoy (1828-1910) describes the line of tradition of Nonviolent Resistance, Nonviolent Non-Cooperation, and Civil Disobedience, inseparably connected with the names of Henry David Thoreau, Leo Tolstoy, Mohandas Karamchand Gandhi and Dr. Martin Luther King jr. - Kurt Eisner's 1910 necrologue about Leo Tolstoy, his comparison of Tolstoy with „Ahasver“, makes it clear why we should redefine and newly define our categories of communication and public activity in view of the legacy and message of Tolstoy's Ethics of Nonviolence. Leo Tolstoy has been our „last ancestor“ (Elias Canetti) who knew how to transfer his Pacifist principles into public commitment: as correspondent, cultivator, editor, lawyer, pioneer settler, teacher, famous playwright and prose writer and even beyond.

The famous writer Stefan Heym, in his letter dated 21 September 1990, wrote to me that this book „very impressed“ him! This work for a scientific degree in Educational Sciences at the Free University Berlin in the year 1986 was, in addition, appreciated and marked as “excellent” by Professor Christoph Wulf and Dr. Wolfgang Beer (in 1987). In addition, Professor Wolf-Dieter Narr wrote an additional excellent expert opinion about this book. This new book on Tolstoy can now be found in numerous university and state libraries in Austria, Germany and Switzerland, and in addition, we will send it to numerous municipal libraries in Germany.

On 15 May 2007 I held my English language multi-media lecture in the seminary of Professor Tamar Katriel (Department of Communication & Department of Education, Faculty of Social Sciences, University of Haifa, Mount Carmel, 31905 Haifa, Israel) on:

"Gandhi and Tolstoy: their correspondence as a case study in intercultural communication"

"Gandhi's journalistic work and public impact"

On 24 May 2007 I held my German language lecture in the Salon Mapu of the Jewish old people's home "Dora Korn Beit Horim" (Mapu Street 5-7) of the "Irgun Olej Merkas Europa" (Association of Jews from Central Europe) on Mount Carmel, Haifa, Israel:

"Hermann Kallenbach - Mahatma Gandhi's Friend in South Africa"

These lectures were made possible by the generous invitation of Dr. Isa Sarid from Haifa (Israel), the grand-niece of Gandhi's friend and co-worker in South Africa, Hermann Kallenbach. In October and November 2007, together with Professor Katriel, I visited numerous commemoration sites and museums in Berlin and Potsdam – a week of guided tours and real friendship.

On 2nd October 2007 I held my lecture "2nd October 2007, United Nations' International Day for Nonviolence" at the University of Hamburg on the occasion of Gandhi Jayanti 2007, Hamburg, organized by the "Mahatma Gandhi Commemoration", Hamburg, in cooperation with the Indian General Consul in Hamburg, Dr. B. M. Vinod Kumar, the personal assistant of the Hamburg Senate of Culture, Prof. Karin von Welck, Prof. Dr. Tatiana Oranskaia (Department for Culture and History of India and Tibet, Asia-Africa-Institute, Faculty for Humanities, University Hamburg), Prof. Dr. R. H. Dave (former Director, UNESCO Institute for Education, Hamburg, and Visiting Professor at Mahatma Gandhi's University "Gujarat Vidyapeeth", Ahmedabad, India), Sibabrata Roy (President of the Hamburg branch of the German India Society) and the Indian Community in Hamburg. We owe gratitude to Mrs. Ursula Hagedorn for her friendly invitation and organisation!

On 17 and 18 October 2007 I participated in the inauguration of an exhibition on "Gandhi and Globalisation" by the "Bergen Social Forum" and the "Women's International League for Peace and Freedom" (WILPF Norway), one day later I held a lecture on "Gandhi, Tolstoy, Nonviolence and Conscientious Objection" in the old Municipal Library of Bergen (Norway). We owe our sincere gratitude to the invaluable exhibition work of Mrs. Ase Møller-Hansen, her kind invitation and generous hospitality!

From Berlin-Tiergarten in December 2007 my best regards,

*Christian Bartolf*

Christian Bartolf (for the Chair)

# S A T Y A G R A H A

No. 56 (March 2008)

*Information for members of the Gandhi Information Centre*

„[...] In days of yore, there dwelt in eastern lands / A man who had a ring of  
priceless worth / Received from hands beloved. The stone it held, / An opal,  
shed a hundred colors fair, / And had the magic power that he who wore it, /  
Trusting its strength, was loved of God and men. / No wonder therefore that this  
eastern man / Would never cease to wear it; and took pains / To keep it in his  
household for all time. / He left the ring to that one of his sons / He loved the  
best; providing that in turn / That son bequeath to his most favorite son / The  
ring; and thus, regardless of his birth, / The dearest son, by virtue of the ring, /  
Should be the head, the prince of all his house. / [...]

At last this ring, passed on from son to son, / Descended to a father of three  
sons; / All three of whom were duly dutiful, / All three of whom in consequence  
he needs / Must love alike. But yet from time to time, / Now this, now that one,  
now the third – as each / Might be with him alone, the other two / Not sharing  
then his overflowing heart – / Seemed worthiest of the ring; and so to each / He  
promised it, in pious frailty. / This lasted while it might. – Then came the time /  
For dying, and the loving father finds / Himself embarrassed. It's a grief to him /  
To wound two of his sons, who have relied / Upon his word. – What's to be  
done? – He sends / In secret to a jeweler, of whom / He orders two more rings,  
in pattern like / His own, and bids him spare nor cost nor toil / To make them in  
all points identical. / The jeweler succeeds. And when he brings / The rings to  
him, the sire himself cannot / Distinguish them from the original. / In glee and  
joy he calls his sons to him, / Each by himself, confers on him his blessing – /  
His ring as well – and dies. -- [...] -- /

Scarce is the father dead when all three sons / Appear, each with his ring, and  
each would be / The reigning prince. They seek the facts, they quarrel, / Accuse.  
In vain; the genuine ring was not / Demonstrable; -- [...] almost as little as /  
Today the genuine faith. [...] the sons preferred complaint; / And each swore to  
the judge, he had received / The ring directly from his father's hand. – / As was  
the truth! – And long before had had / His father's promise, one day to enjoy /  
The privilege of the ring. – No less than truth! – / His father, each asserted,  
could not have / Been false to him; of such a loving father: / He must accuse his  
brothers – howsoever / Inclined in other things to think the best / Of them – of  
some false play; and he the traitors / Would promptly ferret out; would take  
revenge. / [...]

Thus said the judge: unless you swiftly bring / Your father here to me, I'll bid  
you leave / My judgment seat. Think you that I am here / For solving riddles?  
Would you wait, perhaps, / Until the genuine ring should rise and speak? – / But  
stop! I hear the genuine ring enjoys / The magic power to make its wearer  
loved, / Beloved of God and men. That must decide! / For spurious rings can  
surely not do that! – / Whom then do two of you love most? Quick, speak! /  
You're mute? The rings' effect is only backward, / Not outward? Each one  
loves himself the most? / O then you are, all three, deceived deceivers! / Your  
rings are false, all three. The genuine ring / No doubt got lost. To hide the  
grievous loss, / To make it good, the father caused three rings / To serve for  
one. [...]

So, / The judge went on, if you'll not have my counsel, / Instead of verdict, go!  
My counsel is: / Accept the matter wholly as it stands. / If each one from his  
father has his ring, / Then let each one believe his ring to be / The true one. –  
Possibly the father wished / To tolerate no longer in his house / The tyranny of  
just one ring! – And know: / That you, all three, he loved; and loved alike; /  
Since two of you he'd not humiliate / To favor one. – Well then! Let each aspire  
/ To emulate his father's unbeguiled, / Unprejudiced affection! Let each strife /  
To match the rest in bringing to the fore / The magic of the opal in his ring! /  
Assist that power with all humility, / With benefaction, hearty peacefulness, /  
And with profound submission to God's will! / And when the magic powers of  
the stones / Reveal themselves in children's children's children: / I bid you, in a  
thousand thousand years, / To stand again before this seat. For then / A wiser  
man than I will sit as judge / Upon this bench, and speak. Depart! – So said /  
The modest judge. [...]"

--- Lessing (1779): Nathan the Wise. Translated by Bayard Quincy Morgan. In:  
Gotthold Ephraim Lessing: Nathan the Wise, Minna von Barnhelm, and Other  
Plays and Writings. Edited by Peter Demetz. Foreword by Hannah Arendt. New  
York 1998. pp. 231 - 235. --

From Berlin-Tiergarten in March 2008 my best regards,

*Christian Bartolf*  
Christian Bartolf (for the Chair)