

The next class 'Introduction to Gandhian Thought and our lives' is scheduled for the 19th and 20th of January 2019. The class is open to persons with an interest in the basic questions of life and the answers Gandhi tried to find. A more detailed contents list is given below.

The Class will be held at India Nirman Sangh's Gandhi Farm, Perumpalam Road, Vadakavunchi, Kodaikanal Block, Dindigul Dt., Tamilnadu 624101. The Farm is in a beautiful setting, surrounded by hills and nature. The farm is around 26 kms away from Kodaikanal town.

The class will be facilitated by David Barun Kumar Thomas, a social activist and Gandhian scholar. David is an Engineer from IIT Kanpur who has also studied history at JNU in Delhi.

If you would like to stay in the lap of nature, limited dormitory accommodation is available at the farm for the class. Alternately accommodation can be arranged at one of the various hotels in Kodaikanal town. Transport will be arranged daily to and from the farm to Kodaikanal.

The course fees are Rs. 1500. Dormitory accommodation on the farm for the two days including all meals will cost an additional Rs. 1500.

For more details or to register, please email to inskodai@yahoo.com You can also call +91 9443041929

Introduction to Gandhian Thought and our lives (GT101)

(This two-day, twelve-hour course discusses the important issues of life and society. Gandhi and Gandhian thoughts will be used as an anchor throughout the course, but participants will be encouraged to arrive at their own conclusions.)

1. Introduction
 - a. Course structure
 - b. Practical Arrangements
 - c. Why use Gandhi as an anchor for our discussions
2. What do we live for? What are our goals?
 - a. Goals – happiness, spirituality, children, comfort, contentment, health, reputation, fame, creation, achievement?

- b. Gandhi was a mumukshu. His goal in life was to realise God. How does this fit in with all his political and social work?
 - c. How did Gandhi arrive at his conclusions?
- 3. Values and Ethics – where do they come from, are they a scaffolding?
 - a. Why Gandhi felt that means are as important as ends
 - b. What are the values that come naturally to human beings?
 - c. How constrained by time and place are values.
- 4. Viewing the world as a whole (yet locating yourself in time and space)
 - a. The unity of all life
 - b. My insignificance
 - c. Other living beings
 - d. The environment
- 5. 'Beyond Science'
 - a. Is there something out there and does it matter?
 - b. Different religions – same principles?
 - c. Respect, not just tolerance
 - d. Can we be so attached to the religion we happen to be born into?
- 6. Loving Everyone – possible?
 - a. Tribal Societies
 - b. Standing in the shoes of the other
 - c. Animal love, Christian love, Sexual love, Gandhian love
 - d. Did Gandhi really love Jinnah, Bose and Ambedkar (loving your 'enemies')
- 7. Conflict resolution and Ahimsa
 - a. 'Right and Wrong' vs 'Winning and Losing'
 - b. Different ways of conflict resolution
 - c. Passive Resistance, Non-violence and Ahimsa
 - d. Ahimsa as a creed and Ahimsa as a tactic
- 8. Is Truth God as Gandhi said it was?
 - a. Seeing the world as it is
 - b. Seeing yourself as you are
 - c. Anektavad – the many sidedness of Truth
 - d. Listening to the small voice within
- 9. Tolerance and Compromise
 - a. The philosophical basis of tolerance
 - b. Can one be certain in one's beliefs?
 - c. Tolerance in all its manifestations

- d. Moderation
 - e. Compromise as an ethical, legitimate option
 - f. Standing in the shoes of the other
10. The glittering surface of Western civilisation
- a. The lure of materialism
 - b. Artificial demand, multiplication of wants
 - c. The satisfaction of bodily desires
 - d. The limiting nature of materialism
11. An egalitarian society?
- a. Is capitalism the only economic system that works
 - b. Capitalists as trustees of capital – not as corny as it sounds?
 - c. The basis of rewards - capability or needs?
 - d. How much inequality can we say is acceptable?
 - e. Aparigraha or non-possession (the deliberate and voluntary reduction of wants)
12. Being willing to stand up for one's beliefs
- a. The difference between just being good and being a satyagrahi
 - b. Ability to resist irrespective of consequences
 - c. Ability to resist alone
 - d. Developing that courage step by step
13. Unto this last
- a. Democracy – as an ideal and in practice
 - b. Whether democracy or dictatorship, what do individuals surrender to the State.
 - c. Majoritarianism
 - d. Conscientious Objectors
 - e. Sarvodaya/Antyodaya