



Salt Lake City, Utah
PEACE

Gandhi Alliance for Peace Newsletter

ADVOCATE

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Mission Statement:

To increase public awareness and understanding of Mahatma Gandhi, his unique role in world history and his commitment to truth, nonviolence, service and justice. To encourage nonviolent resolutions of conflict among individuals, communities and nations.

Gandhi Peace Award 2020

Sergazy Nurbaliyev

We came together to celebrate the birthday of Gandhi. It was a little bit windy outside, with a cold breeze, but the air was very fresh. Everyone was excited that we could still meet in spite of pandemic restrictions, even as a small group of office bearers to observe a celebration; After Sergazy's Muslim call to prayer and Indra playing a song often rendered during Gandhis prayer meetings, we listened to Dayne Goodwin talk about his socialist years.

We listened in awe as Dayne Goodwin spoke of his experiences and life story. Dayne's stories from his youth were very inspirational. He showed us how we can protest and take action while still keeping a peaceful nature. Being so very interesting none of us realized how much time had passed by. Dayne is someone who has deep knowledge of different cultures and geographies. Whatever topic he spoke about, his input was very educational. Dayne's deep knowledge was very awe-striking and motivated me to pursue life with open arms and much love. The stories and actions of his youth inspired me to better myself and to do more

[In his autobiographical account of peace activism for our last newsletter, 2020 Gandhi Peace Award Recipient Dayne Goodwin mentioned joining socialist organizations. We asked him for a brief explanation, "Why Socialism?" and his answer is presented here]



Why Socialism?

Dayne Goodwin

For most of human history we lived in clans and tribes with communal solidarity. We engaged in the struggle for survival as a social group: "we're all in this together." Then around 10,000 years ago some of us began to farm with domesticated animals, cultivating crops, settling in expanding riparian agricultural civilizations. Labor productivity multiplied there, resulting in routine production of surplus food and necessities.

The reliable existence of an economic surplus meant that there was no longer a social imperative for everyone to participate in production. A small portion of the population could live off the surplus, emancipate themselves from mundane labor and specialize in providing military, religious or political leadership to society. Inhabitants of these early civilizations contributed taxes and tithings to sustain the leadership social layer in comfort. For the first time class structure had developed within human society; a privileged part of society lived at the expense of the rest of society. Higher taxes could result in more luxury for the ruling class and deprivation for many.

The capitalist societies we live in today are still marked by contradictory class interests between a wealthy minority who privately own economic infrastructure and the large majority without

livelihood-sustaining property, many living in poverty. Workers must seek employment from owners in order to survive; higher wages will increase our standard of living but reduce the profits of owners.

What has qualitatively changed over the millennia is a revolutionary increase in economic productivity; there is no longer any necessity for many to do with little while a few live in luxury. Rational economic organization along humane and socialist lines could provide comfortable lives for everyone. A basic explanation for "Why Socialism?" is that it is now readily feasible.

We need to reestablish the egalitarian solidarity of early human society, take public ownership of the economic infrastructure we all depend on and outlaw private fortunes above, say, a hundred times larger than the average worker's lifetime earnings. This will require making capitalist society democratic in reality. It shows the way to resolve the myriad existential problems facing humanity and the natural world because capitalism's gross inequality lodges inordinate power in the hands of a wealthy few who pursue their private profit at society's expense.

Dream Act - Time to Act

Faith Williams



The status of immigrants in America is something that has historically been held in a state of constant limbo. Today, the situation is true to that trend, with millions of our neighbors living each day without the security of the law and the constant threat of removal. As president, Donald Trump made hundreds of policy changes related to migrants, resulting in harm that will have to be intentionally undone over the next few years.

However, we cannot wait to act and to insist, that our fellow humans, regardless of origin or legal status, are treated with humanity in the United States.

Since Barack Obama instituted DACA, millions of undocumented persons who arrived in this country as minors have been granted a status of "deferred action," meaning that while they are not actively subject to deportation, they are likewise not progressing toward a permanent legal status in this country, which, in many cases, is the only place they have ever called home.

President Biden has announced plans to grant pathways to citizenship to many individuals living in this state of limbo, but since that announcement, little action has been done to do what will be required in order to make legislative changes. And, until the actual law is changed, the trauma of uncertainty will continue to be inflicted.

As with most issues in our society, we are not left with no power to inspire change and advocate for others. Our legislators need to know that this is a priority to us and that they, as individuals who work for us, are responsible to us. Through phone calls, emails, letters to the editor, and lobby visits, we can make our voices heard and act as true allies to our brothers, sisters, and neighbors.



As a member of the Friends Committee on National Legislation's Advocacy Corps, I work to inform individuals locally and empower them with the tools necessary to add their voice to those raising concern and inflicting political pressure. I have felt and seen the power of us--normal people with hearts and minds--in making a difference.

The DREAM Act has been reintroduced in Congress this month. The Dream and Promise Act also awaits

a vote, and other strategies exist through budgetary measures to build protections for undocumented individuals as soon as possible. It is truly movement, and the time truly is now., and the time truly is now.

Gandhi and Tolstoy

Kristen Rogers Iversen

Before Gandhi came Tolstoy. Not everyone knows that Leo Tolstoy's passion for nonviolence deeply touched Gandhi.

In mid-life, Leo Tolstoy had "converted" to a Christianity that did not include miracles and the supernatural, but that took Jesus's words literally. In particular, Jesus's teachings about not resisting evil penetrated Tolstoy's soul. His book, *The Kingdom of God is Within You*, argues that no true Christian would be violent in any way. Tolstoy writes that love, manifest in nonviolent resistance, is the only way to overcome evil.

"Love is the only way to rescue humanity from all ills," Tolstoy wrote to a Hindu activist who asked him to support Indian independence from Britain. In his lengthy reply, Tolstoy argued that love was "the only method of saving your people from enslavement." Gandhi eventually read this letter, and for a year he, age 40, and Tolstoy, age 81 and nearing his death, corresponded.

Gandhi was living in South Africa, at the beginning of his life work in justice, freedom, and peace. At this critical time, Tolstoy and his emphasis on nonviolence as taught by Jesus influenced him greatly. In his autobiography, Gandhi wrote, "Tolstoy's *The Kingdom of God Is Within You* overwhelmed me. It left an abiding impression on me."

Tolstoy and Gandhi had large visions of a peaceful society. Those possibilities seem so remote today. Is the principle of nonviolent resistance still relevant? If so, how can we resist evil with love? How can we eliminate violence from our personal lives as well as our communities and nation?

Tolstoy speaks plainly to those who live, directly or indirectly, through violence and oppression of others. He says that we lie to ourselves when "[we] commit acts of violence obviously opposed to [our] reason and [our heart]."

"You who may die any instant, you sign sentences of death, you declare war, you take part in it, you judge, you punish, you plunder the working people, you live luxuriously in the midst of the poor, and teach weak men who have confidence in you that this must be so, that the duty of men is to do this, and yet it may happen at the moment when you are acting thus that a bacterium or a bull may attack you and you will fall and die, losing forever the chance of repairing the harm you have done to others, and above all to yourself, in uselessly wasting a life which has been given you only once in eternity, without having accomplished the only thing you ought to have done."

Gandhi, having read Tolstoy's words, didn't shrink from "repairing the harm" and living faithfully to the truth as he perceived and learned it.

Today more than ever, we are thankful for all who are working to repair harms and live faithfully to the principles of peace.

This Nonviolent Life: What Stands Before Us

Extract from *Pace e Bene*, Feb.5, 2021

-- **Amanda Gorman** from her poem read during Presidential Inauguration

"And so we lift our gazes not to what stands between us, but what stands before us. We close the divide because we know to put our future first, we must first put our differences aside. We lay down our arms so we can reach out our arms to one another. We seek harm to none and harmony for all. Let the globe, if nothing else, say this is true. That even as we grieved, we grew."



Environmental Activism and Music

Chilali Hugo

Founded in 1997 in Chicago, the internationally renowned Fry Street Quartet was appointed Quartet in Residence at Utah State University in Logan, UT

in 2002. They serve as the string faculty in the Caine College of the Arts as well as maintaining an extensive touring schedule. The FSQ's repertoire is wide-ranging, including works of Britten, Beethoven, and Bartok, along with American women composers such as Laura Kaminsky, Amy Beach, and Libby Larsen. They regularly commission and perform new works such as their ongoing "Crossroads Project" combining music, science, and imagery to address issues of global sustainability.



Crossroads was co-created with physicist and educator Dr. Robert Davies and includes work from visual artists, filmmakers, actors, and composers.

Davies and the members of the FSQ are colleagues and friends and it has been inspiring to see them lead by example as they seek to fuse activism and the arts to work towards a more engaged society that is ready to take action.

Rebecca McFaul, 2nd violinist of the Fry Street Quartet shares the following thoughts on the project:

Rising Tide: The Crossroads Project is both a love letter to planet earth as well as a wake-up call to humankind.

After its stage premiere in 2012, none of us involved could have imagined that it would still be so present in our performing lives in 2020, nor could we imagine the impact it would have on the trajectory of our lives both personally and professionally. Speaking as an individual, I've cherished all the collaborative relationships born of this project; they have lent courage to the challenge of pushing my artistic and activist voice beyond

what's comfortable, and have also given way to bonded forever-friendships. Living with this project has also meant a continual striving to do more to live into the messages of this work, and that is a never-ending tug.....

At its inception, the basic idea for this work was to provide a non-politicized space where we could come together to consider the wonders of the earth's natural systems alongside the human systems we've created that run counter to them. After more than 40 performances and reaching more than 12,000 audience members live, it does seem we've expanded the conversation at least a little. It is eight years later, and we still need the safe space and the deep consideration.....more than ever. In the midst of a global pandemic, this meant creating a film.

In this time of isolation and uncertainty, the need for us to be concerned with common purpose has made itself plain. In the face of humanity's Climate Crises, the only difference is that the stakes are even higher. My hope is that this work deepens one's understanding of nature and our global predicament and also inspires confidence and resolve to do something about it. These notions are encapsulated in the film's two refrains: *the time has come for us to believe what we know, and pick something and make it yours - you won't be alone.*

When the film was finally ready to view, I sat down at my desk wondering if it would hold up. My conclusion is that it does: the writing by Rob Davies is beautiful and current, Laura Kaminsky's music is as stunning as ever, and the imagery of Rebecca Allan's paintings and photos by Garth Lenz, Ed Burtinsky, and Lu Guang are breathtaking. Also, the gifts of our filmmaker, Andy Lorimer, create a visual feast that isn't possible to render on a live stage, making this 2020 film version fresh and new.

Join us in the virtual sphere for *Rising Tide: The Crossroads Project*, and, if you wish to continue the conversation, then please tune in to our podcast series that goes into more depth on each topic: Water, Life, Food, Humanity, and Stories.

More information about the project as well as the free film are available at www.thecrossroadsproject.org.

**Sweden's Olof Palme Human Rights Prize
for 2020 awarded on Jan 31, 2021 to
The Black Lives Matter Global Network
Foundation.**

The movement was honored for promoting "peaceful civil disobedience against police brutality and racial violence" across the globe.

They noted that about 20 million people had taken part in Black Lives Matter (BLM) protests in the US alone, along with millions more around the world. The \$100,000 annual prize is given in the memory of Olof Palme, the Swedish prime minister and prominent human rights advocate who was assassinated in Stockholm in 1986.

The Black Lives Matter (BLM) movement, founded in the US in 2013, became an international slogan last year following several high-profile cases of police brutality against African-Americans. Non-violent protests that followed the deaths of George Floyd, Breonna Taylor and others saw chapters of Black Lives Matter spread across the US and around the world. The prize organizers noted that

"This illustrates that racism and racist violence is not just a problem in American society, but a global problem,..." . They added that the foundation had "in a unique way exposed the hardship, pain, and wrath of the African-American minority at not being valued equal to people of a different color".

**Mahatma Gandhi's Writings
From 100 Years Ago**

*[Collected works of Mahatma Gandhi-VOL. 22: 437-438]
Article - how to carryout Nonviolent noncooperation
[From Gujarati] Navajivan, March 20, 1921*

Satyagraha Week

How should we celebrate this week? Only by showing more scrupulous regard for truth, by strengthening our determination, by being more humble and making ourselves purer, by acquiring greater strength. It is also our especial duty during this week to take measures for preventing any possible recurrence of the terror and violence of the 13th.

[April 6th Of 1919, on which day hartal was observed throughout India to protest against the Rowlatt Bills and April 13th Of 1919, on which day Jallianwala Bagh tragedy occurred. These days were being remembered later.]

This week should be spent in pure *tapash-charya*, pure devotion to God and the purest spirit of renunciation. During this week let us beg forgiveness of God for our offences and of those against whom we may have committed them. In humility lies our strength. Let us not wish ill to the British or others who act in opposition to us; we shall not talk offensively to them. On each of those seven days we should repeat: This very year we shall secure *swaraj*, this very year we shall have the Khilafat question settled and this very year we shall secure justice in regard to the Punjab.' We should think about the means of achieving these aims and make a big effort towards that end.

1. Title-holders should give up their titles.
2. Lawyers should give up practice.
3. Students should quit Government schools.
4. Litigants should boycott law courts.
5. People given to drink and other vices should give up drink and other addictions and sins, stealing, gambling, etc.
6. Everyone should take a vow always to act truthfully.
7. All should introduce the spinning-wheel in their homes and every man and woman should spin for a given number of hours every day.
8. All should boycott foreign cloth and wear only hand-spun and hand-woven cloth.
9. All Hindus, Muslims, Sikhs, Christians, Parsis and Jews born in India should behave towards one another as brothers or sisters.
10. No Hindu should look upon another as an untouchable and all people should be held in equal regard.
11. Everyone should contribute to the Tilak Swaraj Fund according to his means.

While doing any of these things or persuading others to do it, no one should use harsh words. It can be seen from this that the most important things we have to do are to popularize the spinning-wheel, to wear khadi and to collect funds. We should observe hartals on the 6th and the 13th. No compulsion should be used on anyone... On all the seven days, and especially on the two days of fasting, part of the time should be spent in complete silence and in devotions and in this way we should demonstrate that our fight is a sacred one.

There should be no village in India which will not have received the message of the Satyagraha Week.

On the 14th, every man and woman must feel that he or she has done something in the service of the country and of dharma, that he or she has become purer.

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Buzz From The Board
Deb Sawyer

While non-profits are not allowed to endorse candidates, they can support legislation and lobby their members of Congress. The legal boundaries of such work concern how much money the non-profit spends on those efforts. Since much can be done spending little or no money, we decided to work with other local organizations on immigration reform. Our efforts connected us with Faith Williams, the author of the article in this newsletter on the need for a pathway to citizenship for the DACA Dreamers.

We are very excited to work with Faith. After meeting with Faith, we reached out to students and alumni of Salt Lake Community College and the University of Utah. They then contacted Voices for Utah Children and Comunidades Unidas. So we are now part of a wonderful coalition of organizations wanting these young people living in our country to have a pathway to citizenship.

If you would like to help us with this effort, please let me know! Feel free to call or text me at 801-746-9154. Let us join together to help our world be more compassionate and understanding.