



**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.

## Boyer Jarvis GAP Founding Member Dies at 95

*By Allan Smart*

Boyer Jarvis, educator, prominent community activist and a founding member of the Gandhi Alliance for Peace, died at his home March 28. He was 95. For over 60 years, as a teacher and administrator at the University of Utah and as a member of numerous civic boards, councils and committees, Jarvis dispensed wisdom and practical advice, shaping the character of our city and our state.

Jarvis is survived by his wife, Pat, and three children: Seth, Nathan, and Mary Beth Clark.

“I thought of Boyer as the conscience of our community. He saw the core of goodness in people regardless of their station in life,” says Joan Smith, retired executive director of the National Conference for Community and Justice, now the Inclusion Center.

“Boyer listened to understand,” reflected Deb Sawyer, President of the Gandhi Alliance. “I went to Boyer for advice more than I did to anyone. He had such a wealth of experience that he drew from. I always felt better after talking through some concern with Boyer.”

“Boyer is so good at working with people, he has the ability to forge consensus out of varying viewpoints by simplifying complex issues.” said former Utah First Lady Norma Matheson in 2012

Boyer Jarvis served 15 years on the Salt Lake City Public Library board,



including two, two-year terms as the board’s president, guiding that institution to a place of prominence among the nation’s best libraries. He served as president or chairman on many boards including Youth Inc., Utah ACLU, Adult Education Council of Greater Salt Lake, United Nations Association of Utah, Utah Committee for American-Soviet Relations and Utahns United Against the Nuclear Arms Race.

He was a board member of more than 20 city and state organizations including the Utah Heritage Foundation, Voices for Utah Children, Salt Lake NAACP, Salt Lake Sister Cities Committee, Repertory Dance Theater and the Salt Lake County Human Services Advisory Council.

At the University of Utah, Jarvis taught speech and communication and held a variety of administrative

positions including assistant to the president, associate vice president for academic affairs, dean of summer school and dean of admissions and registration. In 1961-62, he was special assistant to the United States Commissioner of Education in Washington DC. “In my role as administrator,” said Jarvis in a 2012 interview, “I was able, to some degree, to level the playing field for women and minorities and to recruit minority faculty, staff and students.”

### Gandhi Statue Caps Record of Civic Service

In 2012, Boyer Jarvis embarked on a campaign to raise money for a life-size, bronze statue of Mahatma Gandhi. As a board member of the Gandhi Alliance



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for Peace, he raised the idea of a statue and accepted the responsibility of head fundraiser. "I expect this statue will be the capstone on my many years of community involvement," said Jarvis at the time, although he continued to serve as Gandhi Alliance treasurer for many years and continued to be active in other organizations as well.



The statue, created by noted Utah figurative sculptor Dennis Smith, was installed on the campus of Salt Lake City's YWCA at 300 East and 300 South. "Gandhi's impact as an international leader has been tremendous," said Jarvis. "The statue is our way of preserving his memory and his teachings."

Anne Burkholder, YWCA CEO, was delighted to provide a home for the statue. "It will be an honor," she said, "to have a statue of Gandhi on our property. The YWCA serves those of all races, faiths and cultures, a sentiment reflected in Gandhi's teachings; the statue will reinforce that message."

### **The Path Led Back to Utah**

Jarvis was born in Utah but raised in Arizona. Although he had been

interested in politics much of his life, his first and only brush with being a candidate for elected office came when he ran for student body president of his high school. The campaign became personal, boiling down to one issue: farm kid vs. city kid. Jarvis, the city dweller, lost "and that," said Jarvis in the 2012 interview, "was the end of my being a candidate for anything."

Jarvis received a B.A. degree from the University of Arizona, an M.A. from Arizona State University and a Ph.D. from Northwestern University. When Jarvis began graduate studies at Northwestern, he resolved to stay enrolled until his course work was completed and his dissertation written and approved.

Two circumstances, however, interfered with his plan. At a national speech convention in New York, he had made a good impression on several members of the Dartmouth College speech faculty who later invited him to teach a semester course at Dartmouth, an offer he was quick to accept, and within a week, he was off to Hanover, New Hampshire.

The second change in Jarvis' game plan turned on the selection of his dissertation topic. While Jarvis wanted to write a rhetorical biography of Sidney Osborn, the seventh governor of Arizona, his adviser suggested, instead, that he examine the art of writing and delivering sermons and, more specifically, sermons preached by leaders of the LDS Church.

Wanting to please his adviser, Jarvis consented, and, in June of 1955, he set out for the richest concentration of source material -- Salt Lake City, Utah where he was later hired as a teaching assistant at the University of Utah.

### **Jarvis' Good Fortune Was Utah's Good Fortune**

"I just lucked out all the way around. I was born to parents who loved and supported me. I had mentors who guided and encouraged me, a loyal wife who has been a superb mother to our children, and colleagues at the University of Utah who were committed to excellence and provided me with a series of satisfying assignments. My good fortune has enabled me to pursue my passion to extend, to as many of my fellow humans as possible, the full range of benefits, rights and opportunities that I enjoyed and too often took for granted," said Jarvis.

Over two decades ago, moved by thoughts of good friends who were gay and by a notice in the *Salt Lake Tribune*, Jarvis was drawn to an organizational meeting of Parents, Families and Friends of Lesbians and Gays (PFLAG).

Although heterosexual and having no family members who identified as sexual/gender minorities, he became a founding member of the Salt Lake chapter of PFLAG. "Being part of PFLAG has been one of the most rewarding experiences of my life," said Jarvis. He reigned as grand marshal over Salt Lake's annual Gay Pride Parade In 2006.

Equality Utah, an organization working to end discrimination based on sexual orientation, honored Boyer and Pat with its Allies Award in 2008. "I would like to make a special plea to my heterosexual sisters and brothers," said Boyer in his acceptance speech. "Please come out; tell your family, your neighbors, and people at church, that you are on the side of equality for everyone." In her acceptance speech, Pat gave an apt summation of their contribution to Salt Lake City and the state: "I hope it will be remembered that we spoke up; we stood up; we walked and made ourselves known."



## ***Peace through Ultimate Frisbee***

*by Wilhelmina Graff, a Gandhi Alliance Peace Award winner*

In a time when sport headlines highlight obscene budgets, political controversies, and even violence on and off the field (hockey fights, soccer hooliganism), it can be difficult to argue that sports are uniting people in a positive way. It is indeed good to know that there are lesser-known sports that really do foster community togetherness and sportsmanship. I've been playing Ultimate Frisbee for seven years and have been hooked on the unique blend of competition and camaraderie that Ultimate nurtures.



Created by a group of high schoolers in New Jersey in the late 1960's, Ultimate was originally created as an anti-sport. It was (and continues to be) treated with a sense of purposeful irreverence, as exemplified by team names like Hippy Mafia and Slow White. As the sport spread to collegiate levels and began to be played on the West Coast, a new and unusual component was added to the rule book: the concept of Spirit of the Game.

SoTG – Spirit of the Game -- is described in the official rule book as “[placing] the responsibility for fair play on every player. It is trusted that no player will intentionally break the rules...Highly competitive play is encouraged, but should never sacrifice the mutual respect between players, adherence to the agreed-upon rules of the game, or the basic joy of play.” The commitment to this tenet is strong within the Ultimate community--and is exemplified by the absence of referees at most levels of competition. Players are encouraged to make their own calls (like fouls, out of bounds, etc.) and opposing members of the team also have a say. The primary goal is to resolve calls fairly (instead of thinking about what benefits your team), to celebrate displays of athleticism done by any member of a team, and to conduct yourself respectfully. SoTG is strong enough that instead of glaring at the opposing team after a hard-fought game, Ultimate players are more likely to befriend their opponents on the sidelines and congratulate them on their amazing plays.

The skills that Ultimate teaches and values--respectful communication, honesty, calm resolution of conflict, and friendship--all help create a community culture that is tight-knit and reaches across borders, nationalities, and socio-economic classes.

All these factors help explain why Ultimate is currently one of the fastest growing sports in the world. I have had the good fortune to play Ultimate in five countries to date. Getting the chance to practice and compete in different countries now means that I have friends all over the world, with Ultimate as our common interest and SoTG as our shared culture. The friends I have made through Ultimate have now become much

more than just teammates. Practicing Ultimate has also been a nice way to get to know the local culture of a place when traveling.

Even as a casual player, you're welcome to join any pickup game you may find, and the people you meet will shape your understanding of a place and its culture--giving you far more insight than you might have as an ordinary tourist. I'm currently on my gap year before I enter college in the fall of 2019, and I've had the opportunity to play with 4 different teams in Mexico. Now in Chile, I've attended pickup games and local team practices. All the people I've met are as interested in learning about me as I am about them and it has created a fantastic opportunity for cross-cultural learning. For example, since I've been in Santiago I've learned that many Ultimate players are Venezuelans who have relocated in Chile due to the political unrest in their home country. They've told me numerous times that the Ultimate community has given them a surrogate family, something that many of them desperately seek as they've left behind parents, siblings and partners.

Nowhere is the positive power of the sport more apparent than in the organization Ultimate Peace. Ultimate Peace was founded in 2009 and has spent the last nine years running summer camps and leadership experiences for children and teens in the Middle East. More than a sports camp, Ultimate Peace is designed to help Arab and Jewish youth come together in a fun, playful way: affording them a chance to learn about and from one another, practice conflict resolution, and simply enjoy a connection that's almost impossible in their daily lives outside the program. It does spread understanding, friendship, respect, and communication among youth. And the hope is that they will take these newly learned values back into their own communities.

Through organizations like Ultimate Peace, Girl's Ultimate Movement (a group that aims to increase female participation in Ultimate and increase gender equity in play), and many others, the Ultimate community is creating positive global relationships using what humans cherish the most: the act of playing. I'm not alone in crediting Ultimate for teaching me valuable communication and leadership skills. Perhaps in chaotic and disjointed times like these, we should put our hopes in sports and activities that create compassion and unity.

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### **Gandhi -- Hundred Years Ago:**

During World War I (1914–18) the British government in India enacted a series of repressive emergency powers that were intended to combat subversive activities. The Rowlatt Acts in early 1919 essentially extended the repressive wartime measures. There was a ban on public gatherings. These rules were met by widespread anger and discontent among Indians. Public protests were turning violent. Gandhi in early April called for a one-day general strike throughout the country.

On the afternoon of April 13, a crowd of at least 10,000 men, women, and children gathered in Jallianwala Bagh, an enclosed open space or

garden. Many had come to celebrate the spring festival of *Baishaki* and few among them were protesters. British General Dyer and his soldiers arrived and sealed off the only exit. Without warning, the troops opened fire on the crowd, shooting hundreds of rounds until they ran out of ammunition. According to one official British report, an estimated 379 people were killed, and about 1,200 more were wounded. Indian outrage grew as news of the shooting and subsequent British actions spread throughout the subcontinent. The Bengali poet and Nobel laureate Rabindranath Tagore renounced the knighthood. Gandhi soon began organizing his first large-scale and sustained nonviolent protest (satyagraha) campaign followed soon by the noncooperation movement.

# Gandhi Birthday Party 2018

On October 2, 1869, in a town on the northwest coast of India, a child named Mohandas Karamchand Gandhi was born. This little boy, of course, became the great teacher of nonviolence whose work for justice and peace has influenced the entire world. In a very different place, beneath the towering cottonwoods of Tracy Aviary and with the chill of fall in the air, peace-lovers gathered last September 30, 2018 to commemorate the birth of Mahatma (“great-souled”) Gandhi.

Gandhi worked for harmony among religious groups, so it was fitting that as the program opened, Imam Shuaib Uddin of the Utah Islamic Center issued a call to prayer. Children from the Hindu Community sang Bhajan songs that were the favorites of Gandhi, often sung at prayer meetings held by him.

They sang their hopes that peace will prevail in the world; that the strength of each person’s inner self

will grow; that mercy, unity, and clear sight will prevail; and that the great Lord of all will bestow wisdom on all. And they sang the traditional anthem of peace and justice: “We shall overcome” in Hindi! Dancers from the Divya School of Dance, including Divya Narayanam herself, then performed traditional dances of India, moving with grace and devotion.

In the centerpiece of the event, student organizers of March for Our Lives, Salt Lake City, received the Gandhi Award for Peace. March for Our Lives is a student-led movement formed after the shooting at Marjorie Stoneman Douglas High School in February 2018. Nationwide, including in Utah, students are working for meaningful changes in our laws in order to protect innocent people from gun violence. They are calling for laws that will keep military-grade assault weapons out of

the hands of civilians; close the gun show loophole for background checks; and implement waiting periods between gun purchase and pickup.

Natalie Reese, Ermiya Fanaeian, and Aurora Elizabeth Allen accepted the award in behalf of all the Utah students who organized the March for our Lives in Salt Lake City. These three gave moving remarks about their involvement in and passion for the movement to keep students and others safe from gun violence. With such young people taking leadership on this issue, we feel great hope for the future.

Appropriately, the audience then sang, “If I Had a Hammer,” led by Mark and Lorene de St. Aubin. The baby boomers in the group realized that younger people often don’t know this iconic song!

The beautiful celebration of peace ended with the planting of a tree for peace, led by Vaughn Lovejoy, who spoke of the significance of these tree plantings, which we have done year after year.



We wish to thank those who helped to get this program together: Tracy Aviary for providing the space, and Balaji and Hari of *Desibels* for the sound system, volunteer organizers and we especially thank all who are working to spread peace in this troubled world!



## **Adopt-A-Future Songfest Fundraiser arranged in the recent past**

- Nancy Haanstad

Over 65 million people are displaced from their homes, either within their country or beyond their national borders. Many find shelter and safety in campus under the auspices of the United Nations High Commission on Refugees (UNHCR). One-half of the displaced are children. Nearly 40% of these refugee camp children are not receiving an education; thus impeding their future hopes for jobs and stability.

The United Nations Association of Utah joined with the Gandhi Alliance for Peace and the Utah Chapter of the US Committee for UN Women to publicize and fund-raise

through a "Songfest" for the U.N.-affiliated Adopt-A-Future program. The All Saints Episcopal Church hosted the event which was organized by Deb Sawyer (GAP), Victoria Baird (UN Women) Kathryn Horvat (UNAU), Catherine Kreuter (GAP), and Katherine St. John (UNAU).

Music was provided by the Woods Cross Madrigal Choir singing gospel songs ("Let There Be Peace on Earth"); pianist Lloyd Miller leading the audience in a sing along ("When the Saints Go Marching In"); Holladay United Church of Christ World Music Band ("What a Wonderful World"), and musician Kate MacLeod performing her own compositions and traditional Folk songs ("If I Had A Hammer"). After the program, the audience as well as

participants enjoyed a selection of international food items, highlighted by desserts.

President St. John reports that the evening's event raised \$1,900+ in donations which will be doubled by the Utah Telemachus Foundation, and then matched again by the Educate a Child Foundation. The funds are distributed to the appropriate aid agency.

*A similar songfest fundraiser is being planned for May 31, 2019 for Adopt-A-Future activities. See announcement on page 1.*

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## **SO WHAT ARE ENTITLEMENTS, ANYWAY?**

*By Sally Planalp and George Cheney*

*A previous version of this editorial was published in the Moab Times-Independent on November 8, 2018*

Now that the economic consequences of the 2017 federal tax cuts are becoming more fully understood, it appears that the boon to the economy (that was expected by some and viewed very skeptically by others) has not materialized, at least not at the level that was hoped for. Huge increases in the federal deficit are looming (+17% by some estimates), and this outcome is criticized by both major parties. The logical response would be to *eliminate or at least modify those tax cuts that were based on faulty projections, Right?*

Not in this case. Instead, Mitch McConnell, the Senate Majority Leader, has indicated that the deficit problem must be addressed by cutting what are now commonly referred to as "entitlements." But what exactly are entitlements? The name sometimes functions as a kind of dirty word uttered with a sneer, as if recipients are getting something unearned. "She has a sense of entitlement." The term conjures up people we've all known who think they "deserve" everything

that they want without really working hard for it. The term can move us towards a variety of images and judgments related to individuals, class, fairness and justice.

Consider the different senses and implications of three different definitions of "entitlement": (1) "The fact of having a right to something." (2) "The amount to which a person has a right," and (3) "The belief that one is inherently deserving of privileges or special treatment."

- The first definition presents the right as something that's a given, established and not to be questioned.
- The second one focuses on what a person should have.
- The third reminds us of an attitude of superiority, or a person who doesn't even realize that the wind has always been at their back and that they don't necessarily deserve their good fortune.

These are three very different ways to think about entitlements; sliding from the first two to the third moves one towards rejecting anything with the label.

"Entitlements" in political discourse refer to programs of the federal government that include Medicare, Social Security, Unemployment Benefits, and aid programs such as Medicaid, CHIP (for children's health), SNAP (or "food stamps"). Entitlements could also be considered to include benefits for veterans, but that's not what most politicians mean when they use the term.

These programs and benefits are entitlements in the sense that qualifying citizens and certain non-citizens are entitled to use those programs by federal law. For example, senior citizens over 65 are entitled to use Medicare, although they do have to pay for parts of it. As the Medicare example illustrates, entitlements are not something for nothing.

In fact, until recently, these programs were more commonly referred to as "social programs" or parts of "the social safety net." Also, until recently, these popular programs were assumed to be safe parts of our national system.

The point is not that there is just one way to label or characterize these and other programs. *Rather, it is the need for awareness of what a huge difference it can make to call something, repeatedly, a negative--or a positive--name.*

Because the third sense of the term “entitlement” has come to dominate our thinking, it is easy to fall into believing that “entitlements” mean giving benefits to those who believe they are “deserving of privilege or special treatment.” The official government term, however, is used to refer to benefits to which people have a right. It’s much more difficult to challenge or consider eliminating what we consider to be rights rather than privileges. This also speaks to the how terms are defined in the health care debate right now.



To use another example, what used to be commonly called “inheritance taxes,” for example, got successfully re-labeled by some political consultants “death taxes”—so as almost to suggest the idea that: “Hey, even after you’re gone from this world, you are still taxed!” Of course, this is really nonsensical but the impression is left with hearers nonetheless.

This shift in terminology, by consultants’ own admission, played a

huge role in the rollback of inheritance taxes twice in recent years. But, think about it for a moment: What if, from a different standpoint, inheritances taxes had been relabeled “taxes on rich families that pass along their wealth to the next generation”? This would have a different ring to it and perhaps a different effect.

Even the relatively neutral IRS term “estate tax” may imply either that your ancestral grand “estate” will be taxed or that all the furniture and trinkets sold at your granny’s “estate sale” will be taxed. *But the fact is that the current \$11 million exemption (doubled for 2018) means that the heirs of only about 0.2% of those recently deceased will be in effect paying that tax.*

Back to entitlements for a moment: Look at your paycheck. You may see deductions for OASDI (Old Age Survivor and Disability Insurance, also known as Social Security) and/or Fed Med/EE for Medicare and/or FICA, which refers to the combined taxes withheld for Social Security and Medicare.

For example, we two authors have been paying into those programs via payroll deduction for about 100 years between us. The result is some true social security, as was the intention of the program when it was instituted in 1935 in response to the virtual collapse of the economy and the devastation of millions of lives in the Great Depression. These are long-standing, popular and well-functioning

programs; their implementation has made the nation stronger and helped to create a somewhat more level economic playing field than would have existed otherwise.

So, are most people entitled to what we’ve come to call “entitlement” benefits? Perhaps, so. Are the wealthiest Americans entitled to additional huge tax cuts? Maybe not. In answering questions like these, let’s look carefully at each program, each proposal, and each policy for their effects on the relevant segments of the public. But, let’s also consider the potential impact of creating even more economic and social insecurity by further ripping the safety net.

And, when any public official concludes that one program must be slashed to pay for another, let’s remind him or her to look at the larger picture and ask, “How did the budget actually get so tight?” “Where else are we spending?” “What revenues have we eliminated?”

As Robert F. Kennedy observed 50 years ago, metrics such as the federal budget, the gross domestic product, the unemployment rate, etc. are more than just numbers—they reflect our values and our priorities as a people.

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## ***The Art and Practice Of Non-violence***

*Human Rights Day –Keynote lecture by Indra Neelameggham*

Nonviolence is an inherent part of and the very foundation of civilization. A civilization is by nature nonviolent.

It may be surprising to make such a sweeping statement! Let us consider the prehistoric human being – the first instinct of this person is to bash up and kill the person that approaches you:

mainly for two reasons – first to protect your food supply from this other person or possibly to make this other person your food supply while avoiding becoming the food of this other being. Now if these people went to the next step and instead of killing each other, shook hands and formed a consortium to gather their food

together – we already have the seed, the foundation for civilization. Thus we can in a very simplistic manner say that in order to build a civilization we need to start being nonviolent.

To sustain this civilization in a beautiful manner the constituents need to be active practitioners of

nonviolence. Whenever, the code of being non-violent is broken, the fabric of society starts breaking down.

Let us consider another thought:

To be *an active practitioner of violence* one needs to live in a milieu of violence. Violence takes many forms. Some are very easy to recognize – a murder; war; physical abuse; wanton destruction. There are innumerable acts of passive violence that may be either conscious or often unconscious. – hate, prejudice, discrimination, teasing, oppression, impoliteness classifying people as being different in innumerable ways. Selfishness, jealousy and hatred are the fertilizers that feed this violence. Of all this, anger is the most manifest form of violence that almost all of us are practitioners.

According to Gandhi “one needs to create a culture of non-violence around us to be able to practice non-violence; it is not a garment that one can wear today and take off tomorrow.” Behavioral non-violence must be cultivated as a way of life. For Gandhi, living a non-violent life was a practical necessity. Most scholars look upon non-violence as a mere opposite of physical violence. This is not true: for absence of war does not mean peace and superficial calm in a society does not mean lack of turmoil. Life by nature is beset by conflict. There are many ways of conflict management.

To achieve a situation wherein both parties have a win-win is very very difficult. This may mean sacrifices and compromises that are not very palatable. Also, it may mean placing egos on the back burner. And that is a very difficult thing to achieve; life exists because there is ego – the *ahamkaram* -- that shouts out I AM HERE.

Gandhiji was concerned about freeing India from British colonial rule; but he

was much more concerned about freeing human society from the clutches of cultural violence. Many have come to believe that violence is the nature of our civilization – but this is not an argument that is easy to swallow. Why do we have to learn the art of war and the use of weapons? We learn and acquire the skills to practice violence and discrimination. Violence is the pathway to quick gratification – It is easy to learn. However, not practicing violence, being selfless and passive takes longer to provide the gratification that a human being seeks.

It is easier the scream in anger or shove ones way to the head of the line. Patience to wait ones turn or count 10 and calm down needs practice. Just as we need to practice the skills for being a good war machine, we need to practice the skills to be a non-violent being.

Anger is the first emotion that breaks out when the personal ego is thwarted. Anger is the food for cultural violence. The first step in behavior change is anger management. Unfortunately, there are not many easy teaching technologies to help learn non-violence.

Recently I was in India on a vacation. My time was my own. Hence, when, I waited in line at the bank counter or the taxi line I seemed to have endless time and patience and did not find a need to shove past to get to the front. However, the mother with the restless child in her arm and the office goer who had to get to work in time were constrained by other demands and could not practice the luxury of waiting patiently. They tried to push ahead. Eventually, my patience flew away: I too felt – is my time not important – how dare they push ahead of me – let me also push and jostle -- *It was so easy to slip into the world of anger and complaint.*

Gandhiji once said during his *sevagram satsangs* that anger was like

electricity, to be used with caution and care. He repeatedly emphasized that the solution was not to get rid of the anger from one’s system but to get rid of the problems that created the anger.

At present, we have created mega societies that place great value on ambition and success measured by much materialism. Our present day culture fosters selfishness: we encourage success at any cost. We encourage acquisitiveness to feed our comfort at any cost. This passive violence is sure to break out as very aggressive physical violence in most unexpected ways. Recent world events are clear proof of this.

At this stage, it may seem futile to talk about simple behavior traits and anger management or patience. But one has to begin somewhere. The first step needs to be taken before the long journey can end.

Let me recount a story. You may have heard versions of it before. However, like all good stories it is worth repeating.

Dawn was minutes away after the night of an unusually violent storm with high tides and roaring waves; the storm had washed several starfish high to the shore. When the sun came up, these fish would shrivel and die. The old man was picking them up one by one and throwing them into the sea. “Old man, you are not going to save all these fish, surely, what difference it makes in what you are doing?” he was asked. The old man did not stop his task: showing the starfish that he held in his hand, he replied, “it makes a big difference to this guy”.

It may seem fruitless, but be assured that it sure makes a difference to practice those little acts of non-violence. Everything counts in the big picture.

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reach out to more persons.

### **BUZZ FROM THE BOARD**

#### **Welcomes**

**Sabine Weil** joined the board of the Gandhi Alliance in February 2019. Sabine has worn many “hats” over the years, including community activist, nature lover, animal lover, art lover, world traveler, educator, and psychotherapist. Sabine has taught for the substance use disorder counselor training program at the University of Utah, and for the clinical mental health counselor training program at the University of Phoenix. Sabine was the clinical director at Turning Point Centers, which provided a range of treatment programs for individuals struggling with substance use disorders. Sabine has also provided mental health treatment for soldiers stationed in Japan and Germany. Sabine’s enthusiasm is infectious, and we’re excited to have her join the Board!

**Neil Bhaskar**, traveled from India through Australia and came to the United States in 1991 with AU\$ 150 and his entrepreneurial acumen. He has built a strong IT firm spanning three continents. Neil has been recognized and has received several prestigious awards for his innovative and successful business ventures. In 2015, his Salt Lake City venture won the Governor Of Utah Award for The Best Place To Work For Adults With Disability.

Neil combined his passion for working with young adults to found BoDE Foundation, to help bridge the economic divide that exists in the world. He has authored a book “BoDE Methodology” emphasizing success

through digital economy and “eureka moment” of breakthrough; he is working on his next book “Economic Freedom & Rediscovering Gandhi in America.” He envisions putting Gandhi's principles of - *Swarajya and Ahimsa* - Self Reliance and Nonviolence to practice. We welcome him to be part of the Board of Gandhi Alliance for Peace in Utah.

#### **Farewells**

##### **Cathy Kreuter**

What to say about Cathy Kreuter? If Cathy were not the one leaving our Gandhi Board, I (Deb) would ask her write this. And most likely, she would have said yes. Cathy first heard of the Gandhi Alliance for Peace when I was interviewed by Mary Dickson on KUED’s Contact when we were raising funds to help Afghanistan get rid of landmines. Cathy wanted to help. Before long, she took over our major fundraising event for this effort, an annual dinner with a silent auction, “Night of a Thousand Dinners.”

Cathy has come and gone at different times, usually to take breaks to spend more time with her grandsons. But, this time, she is really leaving us. And we will miss her. More than anyone, Cathy would think of what she wanted to see happen, and then make it happen. For example, she was the force behind John Dear’s Utah talks. She got us to the Farmers’ Market. Never wanting to be idle, Cathy took over being secretary. Cathy, we will miss you. But, we respect your need to not take on quite so much. Still, we will be wondering, what will be your next project?