



Salt Lake City, Utah  
**PEACE**

Gandhi Alliance for Peace Newsletter  
**ADVOCATE**

September 2020

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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.

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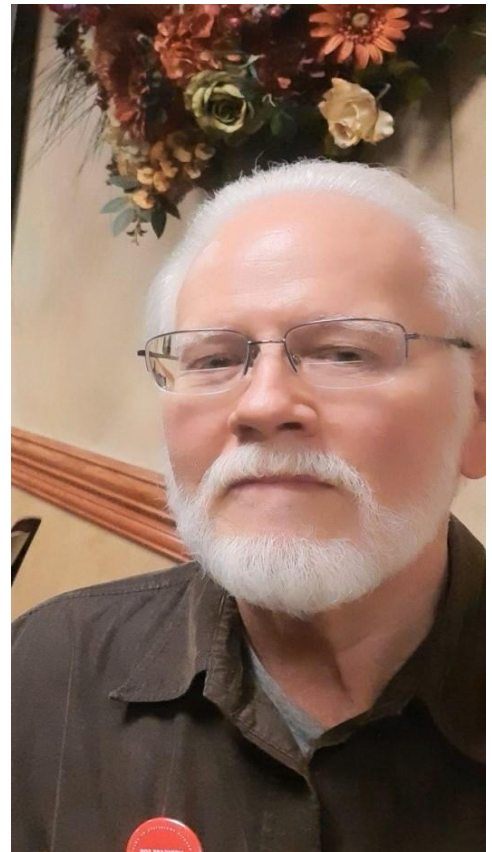
**2020 Gandhi Peace Award Recipient is Dayne Goodwin, Salt Lake City Utah, for his social work through several decades.**

**"Advertisements for Myself"**

by Dayne Goodwin  
(apologies to Norman Mailer)

I had been sympathetic to the civil rights and anti-Vietnam war movements before i got involved with the 1967 "Vietnam Summer" project canvassing door-to-door in Logan, Utah to promote community discussion about the war. The project was initiated nationally by the American Friends Service Committee. In September a few of us from our small peace group drove to Salt Lake to help with the Peace Torch Marathon, taking turns carrying the torch which had been lit at Hiroshima up Parleys Canyon on its way to Washington, D.C. for the October 21 demonstration at the Pentagon. It was a busy October in Utah, with a protest against Dow Chemical (manufacturer of napalm) recruiters at Utah State University (USU). At a peace march in Salt Lake City i met and walked and talked with Ammon Ashford Hennacy of the Catholic Worker Movement who had established the "Joe Hill House of Hospitality."

That fall i was among the young radicals who launched a mimeographed 'underground newspaper' "The Pot" at USU. My article "Why Do Mormons Kill?" in the first issue recounted my recent thoughts about the Vietnam war. I had had discussions about that with my local bishop who referred me to W.W. Richards, Director of the LDS Institute at USU, who arranged for me to correspond with General Authority of the LDS Church Marion D. Hanks.



I was pressing them that a good Christian couldn't participate in the war in Vietnam. Richards' advice that it is wisest to 'go along to get along' and Hanks' information that there was an all-Mormon Marine battalion where i wouldn't be exposed to swearing, drinking, drugs and other sins (while we killed Vietnamese people) had not impressed me.

**Gandhi Birthday Celebrations in 2020 \*\*\* September 29 2020, at 6:00 pm**

*[Private Ceremony Due To Covid19 Restrictions, No Event At Tracy Aviary This Year*

*Watch For Pictures On Website To Be Posted Later]*

Prayers / Bhajan Songs Special To Gandhi

Gandhi Peace Award recipient for 2020 will be Dayne Goodwin

My antiwar sentiments had been emboldened when Martin Luther King, Jr. spoke out against the war in April 1967. I was excited by King's work to organize a multi-ethnic Poor People's Campaign in early 1968. His assassination in April strengthened my allegiance to the project. In early May, Andy Zipser, J.J. Platt and I drove out from Logan in JJ's 1953 Chevy to participate in the Poor People's March on Washington, D.C. At the "Resurrection City" camp on the National Mall I got an unconventional education. There were daytime "Freedom Schools" run by young Black activists and nightly programs featuring well-known musicians and a spectrum of activist leaders.

One of the contingents of the Poor People's Campaign was a large SDS (Students for a Democratic Society) inspired group of people who wore "JOIN" buttons, "Jobs or Income Now." They had organized in Appalachian migrant working class areas of Chicago. I was intrigued that they sometimes called their vision of a humane society of economic security and individual freedom "socialism."

Back in Logan I helped to start a local SDS chapter; but that fall newly arrived USU faculty member Sterne McMullen advertised public talks at his home on the Cuban revolution, the Vietnam war and Black liberation where he said he was a Marxist and criticized SDS for not being serious enough. I lost interest in the university curriculum and began reading and studying about Marxism. I was impressed with Marx's 1845 "Theses on Feuerbach" written in preparation for the 1846 work "The German Ideology" together with Engels, where they first worked out their new philosophical perspective. "Philosophers have only interpreted the world, in various ways; the point is to change it", this famous Eleventh Thesis on Feuerbach became my unspoken credo.

I joined the first of a series of socialist organizations - some nationwide, some local creations - but always prioritized activism, participating in scores of projects and movements over the years. The international solidarity and peace movements got the preponderant portion of my time and energy. I am proud of two antiwar mobilizations in Salt Lake that took place thirty-five years apart.

Local pro-war and right-wing politicians expected that President George W. Bush's August 2006 visit to Salt Lake to speak at the American Legion Convention would deliver a severe blow to Salt Lake Mayor Rocky Anderson who had foolishly criticized the president and called for a protest. Our broad Wasatch Coalition for Peace and Justice became an energetic part of the even wider coalition that organized a protest rally and march of about 5,000 in downtown Salt Lake

led by Rocky Anderson. The pro-war rally in Liberty Park attracted about 200 people. See <http://wasatchpeaceandjustice.org/index.html>

Starting with a small group in Logan, in the summer of 1970, we built the regional Wasatch Peace Action Coalition which organized Utah's largest demonstration against the Vietnam War on May 15, 1971; I carefully counted over 7,000 marching down from the Capitol and over to Pioneer Park for the rally. Fortunately for historical truth about the antiwar movement's relationship with soldiers, the May 16 Salt Lake Tribune published a photograph of the front of the march coming down the hill and arriving at North Temple. You can see the lead contingent with their banner stretching across the street "Active-Duty GIs Against the War", some in uniform. You can also see the second, much larger contingent behind with their banner "Vietnam Veterans Against the War." Although you wouldn't recognize me as a 25-year old, you can also see me, Dayne Goodwin, at the front of the march with a walkie-talkie radio. I was communicating with other organizers along the march to pace it, keep it together and flowing smoothly.



## ***Innocent Until Proven Guilty. For Real?***

By **Hande Torgrul**

My first memory of the words "bail" is from Western movies I saw while growing up in Türkiye 45 years ago. Recently, I had a conversation about bail with "The Warrior," who works at the Journey of Hope (JOH), which is a nonprofit in Salt Lake City that empowers harmed and justice-involved women. "The Warrior" is a pre-law student who plans to become a judge. She has been arrested and faced the bail system. Her experiences show that the "innocent until proven guilty" does not apply to all arrestees. The following is an excerpt from our conversation.

**The Warrior:** *The first time I heard about bail, I was in middle school. My older sister had gone to jail, and my foster parents were discussing whether or not to pay her bail or whether to leave her incarcerated. It did not mean much to me then, because it did not directly impact me.*

*I somehow always knew bail was contingent on what type of risk you were, what kind of life you lived. Later, at one point I had 20+ charges. I was sure that once the judge saw that I was a 4.0 pre-law student, with no prior infractions, he'd question the validity of the allegations. My mindset was, "This isn't going to stick; judges are too intelligent to not see through this or ask for context." Months later, still incarcerated and going to court, it hit—and I plunged into a dark reality. I still had no clue what my bail was based on, but I knew what it was not based on: whether or not I was a flight risk, what kind of life I had lived (law-abiding), or whether or not I was a danger to society.*

*I learned—in my case, but I have seen it mirrored in others—that bail was based on the judge's prejudice, bias, and underlying if not outright racism—his preconceived notions of whether or not this black woman, this black life, could obtain success and be contributory in his society. I sat in his courtroom for 8 months, witnessing this pattern with all defendants of color. For me, not being able to get \$50,000 in cash, thus sitting in jail and watching my life go by, was the punishment before the punishment. I learned later that the name of this legal game is well-known and is often referred to as "pay-to-play." To aid in my own defense, I had to pay to get out in order to have access to resources to help me fight. Once I [paid] for an attorney who knew a bail bondsman who had heard of my character, he worked quickly to get me freed. I saw how the negative assertions previously made about me, by both the judge and prosecutor, then changed. Because I and my village*

*had paid for a very respected attorney, and because she knew a bail bondsman who happened to have heard great things about me, and because I had a large family unit constantly checking in and making sure that I had not been lost in this system, I was liberated in a way many others are not.*

Being part of The Warrior's friend group provided me so much more insight into the Criminal Justice System (CJS), which I have known to be biased and broken. The CJS says bail is not a punishment, yet there are over 450,000 Americans sitting in jail, not because they've been convicted of anything, but because they are too poor to pay bail and don't have high-powered attorneys.

The bail bonds system segregates the poor from the rich. And if you are poor and the system abuses you, you are less likely to pursue accountability towards the perpetrators. I learned that the current bail system creates a sense of fear and emotional manipulation for indigent defendants, who are more likely to enter into a plea agreement.

**The Warrior:** *Bail is an effort to prevent defendants from playing an adequate role in their own defense. They can't get out and contribute to their defense. Also, it is easier to victimize people into plea deals when you've successfully disconnected them from their resources. For this reason alone, the bail system is wrong, but even more so because of the prosecutors and judges who play into the disparity of this system.*

The Warrior's incarceration while pregnant for eight months increased the weight on her. At the same time, being pregnant gave her a sense of strength to thrive. Now, having a clear grasp of the entire CJS and its connection to the socio-economic and political systems, The Warrior has a deep commitment to change all the wrongs.

*Bail is a cash amount set by a Judge to guarantee appearance of the accused. Judges usually set bail based on 3 factors: probable cause; local or state schedules and rulings; & criminal history. Once bail is set, A friend or family*

*member can pay the entire bail in cash or if allowed in bond, to release the person from jail while they await a hearing, trial.*



## Cash Bail Makes Criminal Courts Pay-to-Play

By Jason M. Groth, Smart Justice Attorney, ACLU of Utah

The bail system in the United States is based on a person's ability to pay money to be released from jail while awaiting the dismissal, plea deal, or trial that will settle their case. The intended purpose is to create a financial incentive for the accused to comply with court orders and appear in court. If they violate those conditions, they risk losing the bail money paid to secure their release and going back to jail. The theory that a person with money on the line is less likely to miss court or be a community safety risk may seem plausible and defensible, but the reality is that our bail system creates two criminal legal systems: one for those with money and one for those without.

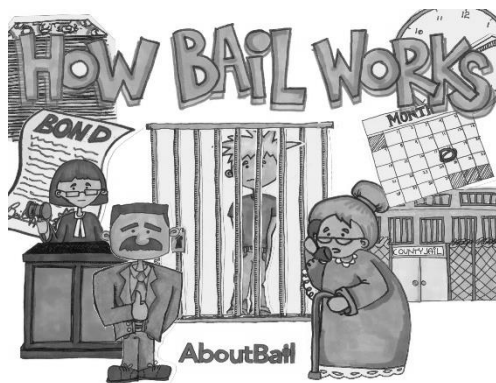
A significant problem with the cash bail system is that many people living in the U.S. cannot afford the thousands of dollars that bail may cost. Numerous studies have shown that many households would struggle to cover a \$2,000 emergency expense, with a significant portion unable to afford an unplanned \$400 payment. Bail amounts for even low-level misdemeanor offenses can reach \$2,000 or more.

The bail system punishes people for lacking money to secure their freedom even before they appear in court. A 2015 study of Utah's jail population showed that over 50% of people in jail were incarcerated for pretrial detention. That means that over half of people in Utah jails were not convicted of any crime and could be innocent. Pretrial detainees are at a significant risk to lose their jobs, housing, and belongings while they wait to resolve their case.

With these risks in mind, many people take plea deals to exit jail rather than take their case to trial. For many people, winning at trial may not feel like a victory if they lose their home and job in the process. This partially explains why about 95% of criminal cases nationwide end in plea deals. In some counties in Utah this percentage is even higher.

The problem of a cash bail system is exacerbated by the unfair system promoted by the for-profit bail bonds industry. A bail bond company will post the bail amount for a non-refundable fee, usually 10% of the bail amount. This leverage supposedly gives the bail

bond company a financial incentive to make sure the accused appears at court and follows court orders. Otherwise, the bail bond company loses the money they posted. Importantly, the bail bond fee will not be returned even if the case is dismissed or a person is found not guilty at trial. As a result, the bail bond industry depletes resources in communities that are often disproportionately impacted by the criminal legal system. Predatory bail bond companies profit off those without means to afford cash bail to secure their freedom even before a case goes to trial.



With these considerations in mind, it is no surprise that the U.S. is only one of two countries in the world that allow for-profit bail bond companies. (The other country is the Philippines.)

The bail system needs a significant overhaul to stop our pay-to-play criminal legal system. As long as this system remains intact, our most disadvantaged community members will continue to take plea deals to get out of jail regardless of their innocence. They will have less access to their attorneys to help in their own defense, and they will continue to be exploited by the bail bond industry. A person's freedom should be determined by their ability to appear at court and safely live in the community, not by their ability to pay.

To learn about the ACLU's vision for fixing our broken bail system please read our report *A New Vision for Pretrial Justice in the United States*, which can be found here: <https://www.aclu.org/report/new-vision-pretrial-justice-united-states>.

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### **Gap Meets Chris Peterson Utah Gubernatorial Candidate**

*Before the Republican Primary, GAP reached out to all the Republican candidates. None responded, even after multiple attempts on our part, with an agreement to meet. More recently, Spencer Cox's staff replied to our emails that given the many responsibilities before him as Lt. Governor, he doesn't have the time to discuss our issues with us.*

Members of the Gandhi Alliance for Peace, Utah Campaign to Abolish Nuclear Weapons, and United Nations Association of Utah met virtually on August 13, 2020 with gubernatorial candidate Chris Peterson, [Democrat].

The conversation with Mr. Peterson ranged over a wide range of topics. Some of his thoughts were:

Racism: Police officers need more support in learning to respond without violence. They need to receive counseling and bias training, and force should be the very last resort. He plans to create the most diverse executive branch ever in the state of Utah. Commissions, committees, and cabinets will reflect Utah's diversity.



Climate change: This is the most important issue of the day, but many don't believe in the seriousness of it. Utah has the 4<sup>th</sup> highest potential for solar, wind, and geothermal energy production and should pursue these.

Nuclear issues: He is not supportive of storing nuclear waste. The profits go to a small group of people, but the costs will be borne for generations. We need to decrease the size of our nuclear weapons arsenal. The governor's office has limited control over this, but there are informal ways to join the conversation over eliminating nuclear weapons.

Health care: We need to preserve the gains we have made. He will fight against undoing the Medicaid expansion and against closing health clinics. Too many Utahns are still in coverage gaps. The withdrawal of the U.S. from the World Health Organization was a tragedy, when so many people are dying.

Civil society: He is convinced that "information bubbles" are breaking down dialogue. With many Utahns not getting their information from reliable news sources, Utahns, and even candidates running for Congress are getting lost in rabbit warrens like the Q-ANON conspiracy theory. We need to call nonsense what it is. We need to start recognizing and defending journalism, and stop demonizing the press as the enemy of the people.

A Democratic governor can work with the legislature through teamwork, listening, and recognizing that Utahns are conservative and want low taxes and a free-enterprise economy.

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### **Gandhi 100 Years Ago**

Non co-operation resolution *drafted by M.K. Gandhi passed Indian National Congress in September, 1920. Came into full effect in December 1920.*

Mr. Gandhi moved his resolution on non-co-operation with the following speech:

*I am aware, more than aware, of the grave responsibility that rests on my shoulders in being privileged to move this resolution before this great assembly. I am aware that my difficulties, as also yours, increase if you are able to adopt this resolution. I am also aware that the adoption of any resolution will mark a definite change in the policy which the country has hitherto adopted for the vindication of the rights that belong to it, and its honour. I stand before you in fear of God and a sense of duty to put this before you for your hearty acceptance... requesting attendees to think impartially, enforce clear repentance, extend the spirit of sacrifice, boycott of councils and be a Swadeshi.*

The full text of Mr. Gandhi's speech in reply to the criticisms of the opposite party is about six pages long in the book *Collected Works of Mahatma Gandhi*, vol XVIII: 1 July, 1920 - 21 November, 1920.

Some Excerpts of that Resolution are .....

*And inasmuch as a beginning should be made by the classes who have hitherto moulded and represented opinion and inasmuch as Government consolidates its power through titles and honours bestowed on the people, through schools controlled by it, its lawcourts and its legislative councils, and inasmuch as it is desirable in the prosecution of the movement to take the minimum risk and to call for the least sacrifice compatible with the attainment of the desired object, this Congress earnestly advises:*

- *surrender of titles and honorary offices and resignation from nominated seats in local bodies;*
- *refusal to attend Government levees, durbars, and other official and semi-official functions held by Government officials or in their honour;*
- *gradual withdrawal of children from schools and colleges owned, aided or controlled by Government and in place of such schools and colleges establishment of national schools and colleges in the various Provinces;*
- *gradual boycott of British courts by lawyers and litigants and establishment of private arbitration courts by their aid for the settlement of private disputes;*
- *the boycott of foreign goods.*

Thus, began the great nationwide *Satyagraha* against British Occupation leading to achieving Independence of India in 27 years. [Note: the government referred to in the above is the colonial British Raj government.]

Such non-violent movements are applicable even today 100 years later.

**Gandhi Alliance for Peace**  
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newsletter electronically.

This will help us save printing  
and mailing costs, and help us  
reach out to more persons

## Buzz From The Board

By Deb Sawyer

Has our September newsletter ever been this late? Normally we seek to have the newsletter delivered about two weeks before our annual Gandhi Birthday Celebration.

But this year after much discussion we sadly came to the conclusion that we would not host a public event at which we feared someone might catch COVID 19. We will honor Dayne Goodwin with a plaque and refreshments as we thank him for his dedication to peace and justice. You have read about Dayne in our feature article by him. But that small gathering will be in a backyard and not open to the public. Clearly, this is not what we want.

Ideally, we search for creative solutions that are affirmations of our deeply held values. Maybe that is what we are doing now. Yet, the loss of not having a public gathering to celebrate Gandhi's birth still is painful.

We do have other news to report. Kristen Rogers-Iversen is re-joining our board. Deb has wanted to offload leadership responsibilities and Neale suggested we check with Kristen to see if she would rejoin us with the intention of taking on those responsibilities. We are thrilled to have her with us again and she is thrilled to be back.

Will 2020 be mostly remembered because of COVID 19, or the persistent, courageous and predominantly nonviolent affirmations that Black Lives Matter, or the record weather that demands attention, or the upcoming election?

I often think of a line from the movie "Gandhi" in which Gandhi tells a dying farmer, "What we can do, we will do." Gandhi knew he and his supporters could not make everything all better. But, that inability to do it all did not prevent Gandhi from doing what he could do. And so, we will persist.