



Stanislaus CONNECTIONS

Working for peace, justice and a sustainable future

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Arundhati Roy: "The Pandemic Is a Portal"

"What is this thing that has happened to us? It's a virus, yes. In and of itself it holds no moral brief. But it is definitely more than a virus."

"Some believe it's God's way of bringing us to our senses. Others that it's a Chinese conspiracy to take over the world."

"Whatever it is, coronavirus has made the mighty kneel and brought the world to a halt like nothing else could. Our minds are still racing back and forth, longing for a return to 'normality,' trying to stitch our future to our past and refusing to acknowledge the rupture. But the rupture exists. And in the midst of this terrible despair, it offers us a chance to rethink the doomsday machine we have built for ourselves. Nothing could be worse than a return to normality."

"Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little



luggage, ready to imagine another world. And ready to fight for it."

This is an excerpt of an essay called "Pandemic Is a Portal," a selection from author Arundhati Roy's book Azadi: Freedom. Fascism. Fiction. (Haymarket, September 2020). The Man Booker Prize-winning Indian novelist (The God of Small Things, 1997) is a longtime activist for antiglobalization movements and an outspoken critic of U.S. foreign policy. Roy has released [text of the full essay here](#). She reads her statement [here](#).

From [Yes Magazine](#)

TIME TO HEAL: Let's build mutual respect with our divided citizens

By **RICHARD ANDERSON & JAMES COSTELLO, Modesto Peace/Life Center**

Biden won. We are elated! But a conservative friend pointed out strongly that 71 million votes went to Trump. The chasm is dangerous. If democracy is to survive, we must bridge the divisiveness. It can start by we "victors" acknowledging that those who

voted for Trump are not mini-Trumps who agree with everything Trump represents. Many, if not most, are good people who would help us if we were in need.

Steve Bannon 5 years ago identified nearly a dozen "single issue voter" types that could

continued page 2

John McCutcheon performs live-streaming concert Jan. 9 to benefit Modesto Peace/Life Center

Six-time Grammy nominated folk musician John McCutcheon has been performing a yearly benefit concert for the Peace/Life Center for nearly 20 years. This year the concert will be streaming on Saturday, January 9 at 4PM Pacific Standard Time. Johnny Cash called John McCutcheon "the most impressive instrumentalist I've ever heard." John is a master of the guitar, banjo, hammer dulcimer, piano, autoharp and fiddle.

John: "Every January for over thirty years I've been touring in California. It's a family reunion, a gathering of the tribe, a post-holiday celebration, an annual check-in...and a restorative joy for me. I couldn't imagine missing this year. Especially this year. I've been writing up a storm, so there'll be loads of new songs and stories, plus plenty of old favorites. We're gathering the presenting partners who've sponsored me all these years so that they could benefit from these live-streaming concerts, as well. So please, buy your ticket(s) here since a portion of every ticket sold will help to support the Modesto Peace/Life Center."

<https://boxoffice.mandolin.com/collections/john-mccutcheon/products/john-mccutcheons-virtual-left-coast-tour-part-1-19?rfsn=4834484.4f8af3>

That way some of the bounty will remain in your community. It's some of the best kind of recycling. Thanks for adapting to this New Abnormal. See you soon...and see you, in person in 2022!

Tickets available at three price points to include all guests! Pay what you can."

General Admission: \$20

Family/Household: \$30

Student Pricing: \$10

Unemployed/Laid Off Pricing: \$5

Once you buy a ticket, you will need to set up your own account with Mandolin (the live-stream platform that is hosting the concert). You are encouraged to set up that account as soon as you receive your electronic ticket. That will make it easy to log into the concert on the day of the show.

Sponsorship: To sponsor the John McCutcheon Concert, go to <http://peacelife-center.org/> and click on the "Donate" button. You can donate \$25, \$50, \$100, \$250 or \$500.

Let Ken Schroeder know at kschroeder70@yahoo.com of your sponsorship and the amount so that you can be recognized for your support.

Info: Ken Schroeder 209-480-4576, kschroeder70@yahoo.com



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MAPS offers free, informative and engaging community science programs

Please go to <https://www.mjc.edu/instruction/sme/maps.php> to sign up for notification of the link.

Friday, Jan. 22, 2021: Jeff Mirocha, PhD. LLNL, SJSU: Climate Science Update. Jeff Mirocha is an atmospheric scientist with special interest in renewable energy projects and wildfire dynamics.

<https://www.llnl.gov/news/three-researchers-co-author-wind-power-papers>

MAPS is grateful to the MJC Foundation, SCOE, MJC, the Modesto Teachers Association (MTA) and the Great Valley Museum (GVM) for generous support.



The Stanislaus County Commission for Women seek nominations for Outstanding Women

The purpose of the Annual Outstanding Women Awards is to honor women who have demonstrated exemplary service to our community as it relates to the objectives of the Stanislaus County Commission for Women.



Objectives:

To promote an awareness of issues that concern woman of all ages, ethnicity, sexual orientation, economic background and beliefs;

- To promote knowledge of individual women's strengths and resources and to support women in the pursuit of their individual choices and goals;
- To validate and celebrate the achievements of women collectively and individually throughout Stanislaus County;
- To support legislation and programs that address the needs of all woman and children in Stanislaus County.

To nominate an Outstanding Woman, Outstanding Young Woman (Must be a graduating high school senior or current post-secondary student. Age 24 or younger); Woman of History (Posthumous Honor); and/or a Woman Living Pioneer (Achievements pre-dated SCCW), obtain a [nomination form](#).

Nominations must be mailed (postmarked no later than January 15, 2021) or emailed to SCCforWomen@gmail.com arriving by January 15, 2021. The 42nd Annual Awards 2021 Outstanding Women Awards will be held on Saturday, March 20, 2021.

SCCW • PO Box 4254 • Modesto CA 95352 • More info: email: SCCforWomen@gmail.com or call Jessica Self, 805.501.8211 • www.StanislausWomen.net

National Public Radio announces 3rd Annual NPR Student Podcast Challenge

The NPR Student Podcast Challenge, which has drawn more than 35,000 students around the country into the world of audio storytelling, is back for its third year, with a new category for college students.

Entries for the Student Podcast Challenge: College Edition opened on Dec. 1, with a final deadline of Feb 15, 2021. For middle and high school students, entries will open on Jan. 1, and close on March 15.

ACTION: To find out more, visit <https://www.npr.org/2020/10/14/923458203/announcing-the-third-annual-npr-student-podcast-challenge>

TIME TO HEAL: Let's build mutual respect with our divided citizens

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be cobbled together into a coalition that would elect Trump in 2016. It succeeded then, and it almost succeeded again. Those people are still here. Here's a starting list: get the coal miners by saying you will put them back to work in the mines; get the anti-abortion voters by pledging to stack the Supreme Court and reverse Roe-vs-Wade; recruit the wealthy 1% by promising tax cuts; collect the climate deniers by saying man-made global warming is a hoax; get voters who hate to be P.C. by breaking all such social norms; scoop up the Ku-Klux Klan and skin-heads by extolling them as very fine people; pull in the people who resent and even hate south-of-the-border immigrants by promising to build a wall and have Mexico pay for it; draw in the xenophobes by banning Muslims; attract those who reject science by telling them whatever soothes their ignorance; recruit the misogynists by saying how you enjoy grabbing women by the "p***y" since you are so famous.

Based on the issues people in these groups regarded as pivotal, few of us progressive or liberal types would readily engage them in conversation. But we need to remember the stakes, and we need, fundamentally, to keep in mind that a dismissive generalization or judgmental attitude does not do justice to people. People are more than their political views. They're parents, workers, fellow citizens, neighbors. We need to work at being open, at listening for understanding, at respecting people even when we disagree. We need to rediscover all we have in common as human beings. This vision embodied in each of us is a step toward rebuilding the community so vital to a healthy body politic.

But words will not be enough. Talk is cheap. It is *action*

that will convince others who don't share our point of view. This is an old, universal idea. From a Christian point of view: Matthew 7:16: "You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles?" Nationally, President Biden must be a president for everyone, not just those who elected him. He will have to respond to Trump voters' needs and fears with policies and actions that actually help them. So far, he has struck the right tone in his public remarks. Locally, Josh Harder sets a good example. He is there for everyone, regardless of who they are. It is not an accident that Harder won re-election. People "see" what he is doing.

The way forward will not come quickly. But as Michelle Obama said, "When they go low, we go high." On a personal level, it means listening and trying to understand where people are coming from rather than blasting them with facts and caustic expressions of righteousness. Change will come only through perseverance. No one said this would be easy.

As a Peace Center, we have been considering starting or becoming involved with some kind of moderated discussion groups or organizations dedicated to healing our polarized society. An introduction was [Civic Saturdays](#) recently held by the [Stanislaus Community Foundation](#) (see pp 6 & 7 this issue).

One model is [Braver Angels](#) that "seeks to depolarize American politics through grassroots organizing. Our volunteer leaders (supported by a small staff) leverage Braver Angels programs and a unique organizing structure to impact community life and American institutions."

Another is [Living Room Conversations](#), a conversational

model developed by dialogue experts in order to facilitate connection between people despite their differences, and to identify areas of common ground and shared understanding. "Within this model, we have developed over 100 conversation guides on all sorts of topics that can otherwise be tense to talk about with friends, strangers, and even loved ones of differing backgrounds and political persuasions."

A third effort is [Everyday Democracy](#) whose "process includes core elements of community organizing, facilitated meetings with small groups that later come together, and a connection between dialogue and action."

Let us begin the healing. *Stanislaus Connections* will keep readers updated as we proceed.

ACTION: Send your ideas to Richard Anderson, andersonr@yosemite.edu or to James Costello, jcostello@igc.org

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Forget Affordable — it's Time for Tiered Housing Options

By **ERIC CAINE**, *The Valley Citizen*

Well over six years after Stanislaus County launched its “Focus on Prevention” program to reduce homelessness, local streets, parks, riversides, freeway margins and the undersides of bridges are full of people with nowhere to go. The situation is the same throughout the San Joaquin Valley.

Statewide, efforts to place homeless people in shelters, hotels, and repurposed motels have been met with resistance from nearby businesses and residents who complain of drug use, sanitation issues, and theft.

Shelter for the homeless ranges from thin blankets — wet when it rains — through tarps and tents and on to sturdy plywood structures. A lesser-known but popular option is underground, including bunkers, tunnels, and carefully camouflaged holes.

Everyone recognizes California has an affordable housing crisis, but too few consider that many homeless people have no incomes at all and those who do, especially the elderly and disabled, don't make enough to afford even a room at today's prices. A study by the Los Angeles Times found that low-income housing developments in the Bay Area cost \$900,000 per apartment; even in low-cost Fresno County, “affordable” apartments penciled out at \$376,000 per unit.

Given such prices and lag times for building, no one should expect California's 140,000 homeless people to be housed anytime soon. Ironically, housing availability will increase when evictions start early next year, but almost no one will be able to afford the empty apartments.

In large part because of the Covid pandemic, it's now estimated that two million people face eviction in 2021; with a median rent of \$1522 for a one-bedroom apartment, out-of-work people won't be moving in, nor will the working poor. Recently homeless people are actually more likely to benefit from shelters, hotels and motels than the long-term homeless, especially because so many long-term homeless are mentally ill, dissocialized, and in need of assistance once housed.

Shelter capacity everywhere has been greatly reduced because of Covid precautions, but will increase as vaccines



are distributed and more people can be allowed in. The shelter concept, originally introduced to get out-of-work people back into the workplace, will be useful to help return recently displaced people to home and work, but won't help the chronically homeless.

Stanislaus County's low barrier shelter, which opened early this year, faced problems even before the onset of Covid and heightened restrictions. People left the shelter for various reasons, including ejection for breaking the rules and wandering away due to mental health problems. Today, a great many former shelter residents are back outside, angry that promises of housing were never met and more distrustful of authorities than ever.

Those same people stayed put when permitted to camp at Beard Brook Park (also known as Beard Brook Village) and the Modesto Outdoor Emergency Shelter (MOES) from 2018 until early this year, when MOES was shut down. Many slept securely for the first time in years, benefitted from volunteer efforts to provide food and clothing, and achieved a measure of stability from residence in a community of peers.

Homeless housing

Critics of permitting homeless people to camp in designated locations complain of drug use, trash, and failures to improve and move on. They fail to acknowledge that drug



use and trash are features of poor neighborhoods everywhere, and there's no way to move on when there's nowhere to go.

It's also a mistake to think long-term homeless people are going to “improve” enough to become self-sufficient. The mentally and physically disabled people will need assistance even when housed, and job prospects for long-term homeless people after Covid will not include incomes enough to afford traditional housing options.

Graduated Housing

Given post-Covid realities, there's a growing consensus that recovery after the pandemic will need to include new ways of thinking about homelessness and poverty. Foresighted leaders have already realized that burgeoning homelessness populations require both emergency and long-term responses, including tiered housing options, also known as graduated housing.

Tiered housing options include tents. Those who object to tents claim they don't offer a long-term solution. What they do offer, however, is harm reduction. Tent communities, as Stanislaus County and the City of Modesto learned from Beard Brook Village and MOES, are easier and cheaper to manage than scattered populations of homeless camps, which are routinely uprooted and just as routinely pop up in new locations.

Graduated housing can provide both emergency and long-term solutions to the homeless crisis. With a progressive movement from tents to shelters to pods, sheds, containers or tiny houses, tiered housing options can provide both transitional and permanent shelter.

Our poorest people, including the long-term homeless, already form communities, however transient. Given the opportunity to camp or inhabit small, inexpensive shelters in permitted locations, they will cause far less harm and be easier to assess and manage than when scattered throughout the region.

The post-Covid future will include enclaves of inexpensive but highly functional housing and shelter options. They will be policed and administered the same way as traditional neighborhoods, except that they'll feature more visitations from outreach and health workers. The alternative — more people scattered outside — will be a memory, except in the most backward regions.

New issue of *StArt* magazine features peacemaking stories & art

By **LINDA KNOLL**

Issue #2 of *StArt* magazine will be coming out in mid-January. *StArt* is an arts magazine for kids and families. The upcoming edition connects art and peace, things we hope to have much more of in the coming year. It features stories and activities about peacemakers, finding peace through art, and much more. Subscriptions can be ordered at lindaknollart.com/start-magazine.

StArt offers a buy one/give one subscription option. The extra subscription will be donated to a student in need, or to a classroom or organization that will reach underserved students. There were more than 50 “plus one” copies of



the premier issue that went to students and friends, and were also donated to Cricket's House, Haven Women's Center and several area classrooms.

A feature of each issue is a community project or service idea in which kids and families can participate. The upcoming cover design was generated by contributions from Fremont Open Plan students. In March, Youth Art Month, the work will be put together as a mural during Mistlin Gallery's Young@ Art student art exhibition. The public will be invited to add their ideas for peace to the mural throughout the month.

Email Linda Knoll, llknoll@gmail.com for information or visit www.lindaknollart.com.

Green Tips for a Green Planet: Dirty Diapers

By TINA ARNOPOLE DRISKILL

Dirty Diapers, you ask? Yes, Dirty Diapers! These and other forms of solid waste can be converted into recycled and recyclable plastics, as explained in the December 2019 article below.

Why are we reprinting? Because as we begin a progressive, compassionate 46th Presidential Administration committed to helping all Americans and inhabitants of our home, Planet Earth, let's go viral with a letter writing, texting, calling campaign to inform and ask our national, state and local government and business leaders to partner in making UBQ Plastics a new norm nation-wide.

Global/National Benefits of UBQ Plastics: (To name a few)

- Reduce greenhouse emissions
- Reduce waste stream
- Create Green Jobs
- Recyclable/reusable numerous times

ACTION: Read or reread the article. Write, call, text your community leaders, waste management companies, state and



federal legislative representatives, the EPA or any interested folks who are willing to add their voices to making an immense difference in your health and in the health of our planet and its inhabitants.

Green Tips: December, 2019: UBQ Plastics

"What does Sabra Hummus, Recycling in Virginia, a synagogue in Long Island, and saving the world all have in common? ...Once in a while you read an article that is just so hopeful and so bizarre that you have to tell others about it. Upon checking the news from Israel [Rabbi Shalom Bochner of Modesto's Congregation Beth Shalom] came upon such an article on *The Times of Israel* website: "Sabra hummus founder says plastic is the perfect way to upcycle waste" by Melanie Lidman.

In the article Yehuda Pearl, Rabbi Emeritus of Anshei Shalom Synagogue on Long Island, New York, who introduced the United States to hummus, is now looking to bring his business acumen to his newest venture, turning trash into a sustainable plastic-like material.

The United Nations Environment Program estimates that every year the world produces about 11.2 billion tons of solid waste. Decomposing organic material in landfills produce five percent of global greenhouse gas emissions. Roughly half is methane, which is 21 times as potent for global warming as carbon dioxide, according to the World Bank. For every ton of material produced, UBQ says, it prevents between three and 30 tons of CO2 from being created by keeping waste out of landfills."



"I see ideas in many areas, and if they seem...viable, I do my best to bring them to life," said Pearl. "I did that with hummus when everyone didn't understand that hummus could be a very interesting and ubiquitous food in America. I did it with the current product I'm working with [UBQ" plastics"]", and I did it in synagogue as well," he adds, bringing a congregation of 7 families to more than 300.

Pearl, the founder of Sabra hummus, is now the co-founder and honorary chairman of UBQ Materials, a company that has patented a process for breaking down regular household waste, including dirty diapers, paper, plastic, cardboard, and all food scraps.

"We don't recycle plastic, we convert the residual material that would have gone to a landfill," said Pearl. The process takes unsorted household waste, such as chicken bones, pineapples, tomatoes, and plastic cartons, which end up being about 80% organic matter and 20% plastic. Although there are variations in diet and lifestyle, this rate is more or less consistent across industrialized countries, meaning that UBQ's process will work in many different countries, said Pearl." At the end of their life-cycle, UBQ materials can be recycled in regular plastic recycling plants, and they can go through the UBQ process up to 6 or 7 times without losing structural integrity.

Using the example of dirty diapers, *The Times of Israel* article points out that Israel, which produces a major supply of so called "disposable diapers", reported by the Israeli Ministry of Environmental Protection to comprise 6% of Israel's waste by weight and heretofore thought to be impossible to recycle, deconstructs dirty diapers," through the UBQ process into separate molecules of cotton, fibers, plastic and organic matter, which are reassembled to create a plastic-like pellet, called a bio-based thermoplastic, usable by plastics

factories to create any type of product they already create.

"One of the benefits to UBQ's business model is that their raw material is free. In the future, municipalities might even pay UBQ to dispose of their trash, rather than it going to the landfill, but for now, UBQ is accepting waste without payment. UBQ does separate glass and metal from the waste that arrives at their factory, and most municipalities already separate these materials from landfill-bound waste for resale and recycling.

Rabbi Pearl's [new process] "is truly *Tikkun Olam*, fixing and healing the world," points out Rabbi Shalom, "which is a foundational aspect of Judaism." As the article explains: "Environmental activists have been desperate for a solution to the overwhelming problem of solid waste for decades.

Rabbi Shalom is happy to announce that the project for collecting household garbage and turning it into re-usable and recyclable plastic will start in suburban Richmond, Virginia where his father and step-mother live.

"Pearl said he hopes that the recycling bins in Virginia are just the beginning of the story, and that this type of trash-cum-plastic will become as ubiquitous as the hummus now found in approximately 1 in 4 American refrigerators.... [which] we can make [into] UBQ material at the end of its cycle, too," he said.

So from a New York congregational rabbi came a revolution in American food using an Israeli style of a middle eastern staple, and now a possible revolution in making plastic from garbage, and it's test-market in Richmond, VA. completing a connection to Modesto between hummus, saving the world, and Richmond, Virginia, concludes Rabbi Shalom.

Note: much of the content above was quoted from the *The Times of Israel*.

Visit UBQ at <https://www.ubqmaterials.com/>

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Sierra Railroad #3: THE MOVIE LOCOMOTIVE

By FELTON DANIELS

This is Felton Daniels for KCBP 95.5 FM, Community Radio, and you are listening to “Where We Were” a series of programs about the history of our community in and around Stanislaus County. This episode is entitled, #3, *THE MOVIE LOCOMOTIVE*.

All aboard! Chug chug chug chug OOOOooOO. Apologies for my poor steam engine sounds. But, don’t you miss the old steam locomotives of yesteryear? Boy, I do! Huge, black, smoke blowing, whistle blaring, bell ringing, rods reeling and reversing! What a sight! What sounds! It was an exciting breath-taking experience to see and hear one of those machines leaving a railroad station. And they are all gone. Well, not quite.

They are not quite all gone because of museums like the RAILTOWN 1897 STATE HISTORIC PARK at Jamestown. This park is the home to several of these fascinating machines including “Sierra #3“, which many people believe is the most photographed train locomotive in the world. That title is undoubtedly true because of Hollywood and its interest in western movies. But I am getting ahead of myself. Let me tell you how Locomotive #3 came about and how it ended up in Jamestown.

#3 is 129 years old as it was built in 1891 in Paterson, N. J. It was bought by a railroad in Arizona. When that railroad failed #3 was sent to the Sierra Railway in Jamestown.

It was no movie star in its’ early days. The Sierra Railroad used it to haul lumber and quartz containing gold, out of the Sierra, as well as passengers and other types of freight. Work was hard. In November, 1918, due to a derailment #3 toppled off of the tracks, landed nearly upside down and destroyed its’ original wooden cab. A year later, after repairs and a secondhand steel cab purchased from Southern Pacific was installed; it looked as it does today.

The Sierra Railroad, originally called the Sierra Railway, was a standard gauge, short line railroad built to connect communities, lumber mills and mines in the foothills with the main railroads in the valley. Construction on the Sierra Railroad began at the Southern Pacific depot in Oakdale in March 1897. The main line of The Railway ran from Oakdale to Tuolumne City. The railway was never very profitable.

So, what about Hollywood’s interest? Some movies that included trains were filmed in the area as early as 1910. Hollywood’s real interest developed after World War II when Americans became enthralled with Western themed movies. The Mother Lode was perfect for Hollywood’s movie production. The nearby flat San Joaquin Valley looked a lot like the plains of the Midwest. The foothills were perfect for dramatic robberies, etc. And then there was this railroad yard that was complete with anything and everything to do with trains. It had several old locomotives, a roundhouse, a turntable, all kinds of tracks and switches, a water tank that worked, weathered buildings and much more. One source said, a producer could have a train leave from one depot, arrive at another and never leave the yard.

And then, there was photogenic locomotive, Sierra #3. It is called a 4-6-0. That means it has 4 small wheels in front, 6 large drive wheels in the middle and no wheels behind. #3 weighs 50 tons. That is 100,000 pounds. Actually #3 is a

small locomotive but, Hollywood didn’t care. All they were interested in was looks. And #3 had looks. In fact, just how do you want it to look? First of all, it is old enough to look like the really old locomotives. But, Mr. Producer, you don’t like the color? What color would you like? #3 was repainted or restriped or re-something’d for almost every movie. Oh, yes, sometimes it was #3. But it was also number 8, 28, you name it. You don’t like the headlamp? We can change that. And then people, there is the smokestack. #3 has more smokestacks than some women have perfume. Producers had the choice of 8 different smokestacks. Two are almost straight up for 3 or 4 feet. But the others are bulbous. Some are bulbous at the top. One is short but, bulbous. Some are kind of cone shaped. The producer could take his pick. What more could a producer want?

I want to digress for a moment. Have you ever thought about those bulbous smokestacks? Well, I have. Why were they needed? I had my ideas but, I wanted confirmation. When I was at Railtown 1897 State Historic Park, seeking information for this broadcast, I was introduced to Mike Bispo, a volunteer historian. He told me the smokestacks were made to control live sparks from the coal that was mined in the East. Without the large smokestacks, some of which had screens on the top while others had a complicated set of baffles inside, sparks could potentially set fire to dry grain fields or lumber as the train went by. He added that coal in California was much softer and did not throw out live sparks.

I need to digress one more time. Do you know why the railroads switched from steam to diesel locomotives? Mr. Bispo informed me that the 1950s saw diesel engines replacing steam locomotives due to much lower maintenance costs. The old steam locomotives were handmade, so to speak, with most parts made for a specific machine. The diesels were made in an assembly line style, with interchangeable parts so were much cheaper to build and to repair. The diesels get the job done but, were nowhere as exciting as the steam engines that entertained us as they noisily passed us by.

Now, I know some of you are going to ask me what movies have #3 and the other locomotives and equipment been in. I counted 118 different movies and TV shows that were filmed. Some of the TV shows such as *Petticoat Junction* had many episodes and I only counted it once. Some of the movies you might remember were *High Noon* starring Gary Cooper and Grace Kelly, *The Virginian*, *The Great Race* with Jack Lemmon, and *Back to the Future* with Michael J. Fox. TV. used the facilities more and more as time went by. Some TV shows that were filmed using #3 and other equipment were *The Lone Ranger*, *Rawhide*, *Lassie*, *Death Valley Days*, *Petticoat Junction*, *Gunsmoke*, *Bonanza*, and *Little House on the Prairie*. I am sure those lists bring back a lot of memories.

Today, #3 is still there. As is the roundhouse, the turntable, the other locomotives and all the other pieces of equipment. It is now a state park. You can walk around and, if things are not closed due to the virus, visit the gift shop and tour the

facilities. It runs steam engines down the tracks, makes repairs on equipment, and the whole place functions as it always has as a fully operational train facility. Give it a visit. It is a part of our history and it is a part of our present.

You have been listening to, #3, *THE MOVIE*



PHOTO: Drew Jacksich.



LOCOMOTIVE, a presentation of “Where We Were”, a series about our community’s past. This is Felton Daniels for KCBP 95.5 FM Community Radio.

Listen to “Where We Were” on KCBP 95.5 FM on Monday & Thursdays 9am. Friday 8:30pm; Sunday at 11:00am & 4:30 pm, or on www.kcbpradio.org

Ed note: A video documenting the restoration of Sierra Railroad Engine #3 is available on Amazon Prime or can be purchased at <https://www.ultimaterestorations.com/>

New Program on KCBP 95.5 FM: I-On-Modesto

John Griffin interviews local people who reveal their inspiring stories on Mondays & Fridays, 10 am and Wednesdays at 9 pm.

The purpose of I-On-Modesto is to inform our listeners, and to shed light on the experiences of individuals and organizations in the Central Valley. This is also an opportunity for an organization to express its concerns, challenges and achievements and highlight positive outcomes in our community.

Thank you for all that you do in and through our city. We look forward to hearing from you.



Look for
CONNECTIONS
online at:
<http://stanislausconnections.org/>

A Ritual for Voice

Dedicated to Brandy Houser and the thousands in our community who have lost so much to COVID-19

I

Breathe in
breathe out.
Feel breath in the upper torso
engage the chest, the belly. How to articulate
the voice from that set of machinery?
I started by reading
(reading is an act
of political engagement)
Let me take this apart
let me unravel
the cords
let me learn from what I read:
First, breath support: The lungs are the engine.
Feel the lungs work
the bellows
smooth muscle tissue
working with the heart. Inhale.
Exhale.
Read the words aloud.

II

In this new world, we learn things when writing poems.
Phonation: the production or utterance of speech sounds.
We no longer speak of vocal cords but vocal *folds*. These
folds of tissue, located in the larynx, protect the airway
from choking on material in the throat; regulate the flow of
air into our lungs; produce sounds used for speech.

Breathe in. Sit with ululations of grief
the mockingbirds of loss.

III.

Loss:
a rock on the world's chest

Geology:
the study of my bones
and the world's.

Exhale, my friends.
In that window
of stillness

ask questions: How do we protect
each other? Who is holding my hand
in the dark and in the light? What disinformation
chokes your throat? To what do you pay
attention? Listen to answers:

Listening
is an act
of political engagement.

IV.

Resonance: We are a nation of snake handlers
and glossolaliacs,
making utterances
approximating words and speech
exiled in individual states
of intense personal experience.
Ancient Greek religions practiced ecstatic speech
and I'm no different
I use my lips and tongue to shape sounds
i.e. to resonate.
Let them resonate, those core murmurs
those sounds from the basement
the ones with urges and flippers
the ones from the rooftop
with wings and longings.
Feel the stones on its chest
yet notice the rise
and fall
the rhythm
the breath as fuel
animating the body
inhabiting its spaces
maxillary and frontal. Let it breathe
deeply as an act of political engagement
build the elevator from basement
to the roof—
the peak a gleaming Mount Whitney
where we sunbathe
gaze at stars
and mirror
Earth's own sedimentary
grief.

— Stella Beratlis



Art by Vickisa, Point Reyes Station, CA.

Barbara Charline Jordan: 1976 Democratic National Convention Keynote Address

Delivered 12 July 1976, New York, NY.

Excerpt:

“And now -- now we must look to the future. Let us heed the voice of the people and recognize their common sense. If we do not, we not only blaspheme our political heritage, we ignore the common ties that bind all Americans. Many fear the future. Many are distrustful of their leaders, and believe



that their voices are never heard. Many seek only to satisfy their private work -- wants; to satisfy their private interests. But this is the great danger America faces -- that we will cease to be one nation and become instead a collection of interest

groups: city against suburb, region against region, individual against individual; each seeking to satisfy private wants. If that happens, who then will speak for America? Who then will speak for the common good?

This is the question which must be answered in 1976: Are we to be one people bound together by common spirit, sharing in a common endeavor; or will we become a divided nation? For all of its uncertainty, we cannot flee the future. We must not become the “New Puritans” and reject our society. We must address and master the future together. It can be done if we restore the belief that we share a sense of national community, that we share a common national endeavor. It can be done.

There is no executive order; there is no law that can require the American people to form a national community. This we must do as individuals, and if we do it as individuals, there is no President of the United States who can veto that decision.

As a first step -- As a first step, we must restore our belief in ourselves. We are a generous people, so why can't we be generous with each other? We need to take to heart the words spoken by Thomas Jefferson:

Let us restore the social intercourse -- “Let us restore to social intercourse that harmony and that affection without which liberty and even life are but dreary things.”

A nation is formed by the willingness of each of us to share in the responsibility for upholding the common good. A government is invigorated when each one of us is willing to participate in shaping the future of this nation. In this election year, we must define the “common good” and begin again to shape a common future. Let each person do his or her part. If one citizen is unwilling to participate, all of us are going to suffer. For the American idea, though it is shared by all of us, is realized in each one of us.”

Civic Resolutions

By **MARTHA FLORES**, Program & Scholarship Specialist,
Stanislaus Community Foundation

Civic Saturday – December 12, 2020

As a daughter of immigrants, I have taken for granted the *responsibilities* of my citizenship. These responsibilities were not read to me when I was born on American soil to Mexican parents, and I never once have had to recite them as a testimony of my commitment to this country. I have pledged allegiance to the flag of the United States of America countless of times without stopping to think about what it *really* takes for this nation to remain one, indivisible, with liberty and justice for all.

And what *does* it take? I have found that the answer is both simple and complex. It takes me. It takes you. Reflecting inward—being aware of our biases and prejudices, practicing empathy, being grounded in our truths—so that we can allow ourselves to be uncomfortable and to engage in difficult conversations. I believe this inward work is a prerequisite to policy work in democracy.

As a new year approaches, there is no better time than now, than today, to reflect.

We just heard two pieces of American civic scripture. First, we heard a reading from the federal government on our rights and responsibilities as citizens. Then we heard an excerpt from Barbara Jordan's 1976 DNC Address. Who, by the way, was the first Black woman to represent Texas in Congress and the first woman, and the first Black person, to deliver a keynote address at the DNC, AND Boston University just named a Law Speaker series after her! How awesome, and I am grateful for the example she set.

I chose to share these two pieces because they are so different yet they both call on us to act with this sense of *inherent responsibility*. We are privileged to live in this country, and that privilege requires that we uphold certain values—regardless if we were born here or not. And citizenship, here, is more than a legal status. It is a “pro-social way” of being, as Citizen University co-founder Eric Liu describes, that encompasses not just acts of service but civility and courtesy as well. It applies to all of us, regardless of our documentation status.

This is a special time of year to hold this Civic Saturday—we are right in the thick of holiday season. Christmas is right around the corner and then we will roll into a new year. But we know. We know that old problems won't disappear at the stroke of midnight. However, that should not discourage us from *imagining*. It is our imagination of a better self, after all, that motivates many of us to make annual new year's resolutions. We set forth our best intention for ourselves sometimes knowing this resolution may fade as the year progresses. Despite this, we continue to make resolutions each year out of *hope* that we can do and be better.

I love this because it is so human. We are not perfect, but we strive for our ideals. And this got me thinking—what if we took this practice of New Year's resolutions and applied this *courageous commitment* to our community because we have an *inherent responsibility* to do so? What if instead of

What if we took this practice of New Year's resolutions and applied this courageous commitment to our community because we have an inherent responsibility to do so? What if instead of making New Year's resolutions we all made civic resolutions in which we commit to our community?

making New Year's resolutions we all made *civic resolutions* in which we commit to our community?

I want to walk you through 3 reasons we should make civic resolutions.

Reason 1: Better Our Individual Selves by Bettering Each Other

First, I have a hypothesis that by making *civic resolutions* we can better ourselves by bettering each other.

A simple way to test this hypothesis is volunteering. Over the summer, the *Washington Post* published a lifestyle article titled, “Want to be happier? Try volunteering.” It highlights the results of a study in which researchers examined data from about 70,000 people in the UK. It found that people who started to volunteer became happier over time due to 3 factors—volunteering is naturally rewarding, it boosts a sense of social connection, and it can help build leadership skills.

I would posit that there is a 4th reason—when we act in kindness with one another, we are acting toward a *common destiny*, as Barbara Jordan eloquently noted in her speech. It is this idea that we are all interconnected and share a future. She said “[...] a spirit of harmony will survive in America only if each of us remembers that we share a common destiny; if each of us remembers, when self-interest and bitterness seem to prevail, that we share a common destiny.” In order to advance from the idea that we are rugged individuals going at it alone, there needs to be an entire culture change; there

People who started to volunteer became happier over time due to 3 factors—volunteering is naturally rewarding, it boosts a sense of social connection, and it can help build leadership skills.

needs to be a movement of the heart.

I think what makes it hard to keep a New Year's resolution is that it's hard to hold ourselves accountable as we move through the twists and turns of life. I found a text online offering its suggestions on how to keep a New Year's resolution, and it said:

Seek support from others.

Create a reward system for yourself.

Have compassion for yourself. Take a deep breath and keep trying.”

But what if it read like this:

“How to keep your civic resolution:

Support others.

Reward others.

Have compassion for others. Take a deep breath and keep trying.”

By shifting our focus outward to each other, we build a network of accountability. It's like having an exercise buddy, but now your civic buddies. It's easy these days to slip into our own selfish desires, to feel offended, to feel bitter. But to thrive as a community we must support each other, we must reward each other, and we must have compassion for each other. What could our communities look like if we all acted in *deep care*? Would our own self-care then become the norm instead of something we squeeze into the final hours of a Sunday night?

Reason 2: Acknowledgment of Our Role in the Collective

A second reason for making a civic resolution is that it drives us to acknowledge our role in the collective. A couple of weeks ago, I listened to a great conversation on Instagram Live between Barack Obama and Steph Curry in which President Obama said we are powerful individuals, but we tend to become cynical and less trusting of our government, creating a terrible cycle mistrust and inaction, not realizing it is our own inaction that helps creates the mistrust.

He also said that democracy is constant—it is never done. This echoes what America's Founding Fathers said—“We the People of the United States, in order to form a *more perfect Union*...” A *more perfect union* meaning the progress of our democracy is never complete and requires participation of, by, and for the people. As Barbara Jordan said, “For the American idea, though it is shared by all of us, is realized in each one of us.”

When I think about our individual actions as part of a collective, I think of a strand of Christmas lights. Has anyone ever experienced the disappointment of spending hours hanging lights, only to plug them in and they do not light up? Often, all it takes is just 1 tiny bulb not functioning to break the current of electricity. The same goes with our participation in our communities. Now, I know that these days, Christmas lights are fancier, and some can function with a broken bulb, but how much brighter could we be together if we all decided to show up and work?

Reason 3: Community Reflection

The third and final reason I challenge you to make a civic resolution this year is that making one will allow us to stop

Coming to terms with my racist self

By ED JUSTEN

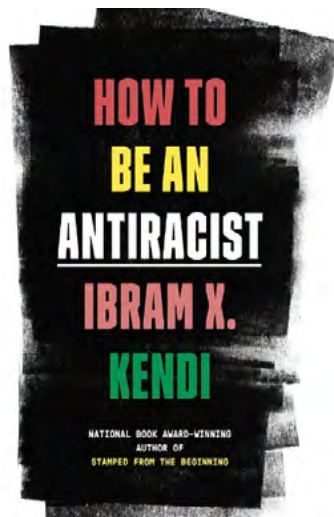
My book selections through this year can be described as eclectic, maybe flowery at best. I'm certainly not reading best sellers or driving a narrative of thought based on the books I'm reading (hello Oprah and Reese), but for the month of September, I decided to tackle a book chronicling our current times. This led me to *How to Be an Antiracist*, by Ibram X. Kendi.

Let me just say this: This was a difficult read. So difficult, I am not able to finish it this month, but fully intend to complete this book soon.

I hope that doesn't make me sound like a racist or make me sound like I don't care about the content and topic of this book. I do care, passionately, about the centuries-long culture of racism that threads the American experience. I still remember the pit I felt in my stomach in 1991 as I watched the Rodney King video, and the ensuing riot in my home region that followed. The same pit resurfaces after each chilling report of another Black American unjustly killed.

I've spent countless hours digesting news stories and opinion pieces by both Black and White authors commenting on the meaning of the deaths of Botham Jean, Philando Castille, Stephon Clark, Breonna Taylor, and George Floyd, (and many others) and how "the system" has betrayed Black Americans for centuries.

As a digital subscriber to *The New York Times*, I've read and shared all of the content published in *The 1619 Project*, and agree wholeheartedly with its premise - the American story begins not in 1776 with the Declaration of Independence, but instead with the arrival of the first 20 indentured servants on a boat from west Africa in August of 1619.



As a human being approaching his 60th birthday who has studied American history and the Civil Rights Movement my whole life, I'd like to think I grew up in enlightened times.

Clearly, that assumption was wrong.

Further hammering that point for me is the fact that the author, Ibram X. Kendi, is of the same generation as my daughter. While Kendi does a great job of using historical events prior to my lifetime to illustrate how we got here, most of the events that shaped his personal experience have happened in timeframe that equates to my adult life, the same years that I was raising my daughter. Enlightening, indeed.

How to Be an Antiracist by Ibram X. Kendi. The premise of the book is simple; one can simply not be not racist. You are either racist, or antiracist.

The first chapter defines these two states in detail: a racist is "one who is supporting a racist policy through their actions or inaction or expressing racist idea." An antiracist is "one who is supporting an antiracist policy through actions or expressing an antiracist idea."

As it turns out, being antiracist is not so easy. Racist policies and ideas have coursed their way through centuries of the American experience, Kendi states, "... but antiracist ideas remain difficult to comprehend, in part because they go against the flow of this country's history."

"To be an antiracist," Kendi later says, "is a radical choice in the face of this history, requiring a radical reorientation of our consciousness."

Through the opening chapters, Kendi describes the birth and growth of the racial conflict, how the concept of race was

given a voice, and that racist ideas give rise to racist policies. Quotes and deeply flawed assumptions of learned men in the 1600 - 1800s land with a distinctive gut punch.

Kendi's own awareness of racial inequities started early in his life. He recounts an interview with the principal of a private school his parents were trying to enroll him in. A loquacious seven-year old Kendi (in front of his parents) drills the administrator as to why more Black teachers weren't available in a school with a such large population of Black students. Read the book to find out how that turns out.

Later, Kendi describes the rage he felt as a third-grader after witnessing a micro-aggression against a fellow Black student. He decides to take a stand against the teacher by staging a one-boy sit-in after the daily chapel session. The incident requires the intervention of the principal, and later a meeting with Kendi's mother who, rather than apologizing for the incident, said she would speak to her son. Rather than punishing young Ibram, Mrs. Kendi explains that if he chooses to protest, he will have to deal with the consequences, a posture that Kendi assumes for the rest of his life.

For the rest of the book, Kendi weaves his personal story throughout, mixing memoir, history, and social commentary, exposing and providing context to both historical events and his own experience. To read this book is to dissect and acknowledge the atrocities of racism both in the past and present, while at the same time opening your mind to a new way of antiracist thinking.

And frankly, it couldn't come at a better time.

This book has helped me process our troubled times, look for evidence of my own unknowing and unaware micro-aggressions, and reexamine what it means to practice tolerance and empathy. With all the upheaval in my life in 2020, a little retrospection and adjustment are a good thing.

Follow Ed's Blog at <https://blog.edjusten.net/>

Civic Resolutions

continued from page 8

and reflect on where our community is at this moment and how we can improve it.

According to the internet, the tradition of New Year's resolutions dates all the way back to 153 B.C. January is named after Janus, a mythical god of early Rome. Janus had two faces — one looking forward toward the future, and one looking backward toward the past.

This practice of looking both backwards and forwards is hard. Reflection calls on us to find time to be still with our thoughts, to make sense of a spaghetti bowl of experiences, and to relate those experiences back to society. In 2020, we have found ourselves in a constant state of *reaction*. Let's give ourselves the gift of *reflection*—to think and talk about not just our successes, but our mistakes as well. As a mom, I often tell my boys, who are 3 and 6, that we learn by making mistakes. I feel like we tend to forget this as adults. It is as though the older we get, the more our mistakes start to feel

like something ugly. But, Barbara Jordan referred to them as *mistakes of the heart*—when we have made hasty decisions in a determination to stand by our ideals. But *it is ok*—if we can recognize it, and talk about it, and then *imagine* a better way forward.

Let us question and reckon together so that we can then imagine together and begin to shape a more perfect Stanislaus.

Closing

I want to close by telling you that as far out of my comfort zone as this is, it is this sense of inherent responsibility that has shaken me and brought me to deliver this civic address. I sit in front you today finding my civic voice, making my effort to embrace the *privilege and responsibility* of being a member of this remarkable community and of this great Country, as flawed as it may currently be. Although I am not

originally from here—I have been living in Modesto for 3 years—I am still of and for this community!

Today, I am here as more than just an employee of Stanislaus Community Foundation—I am here as your neighbor and friend to inspire the sound of our collective civic voice. In an act of deep care, we must hold each other accountable and strive for a community that serves the common good. It is my greatest hope that Civic Saturday will become the space in which we continue to gather to inspire each other to fulfill the highest aspirations of our citizenship.

This is the text of a sermon that Civic Saturday Fellow Martha Flores delivered on December 12, 2020 at a virtual Civic Saturday. Civic Saturdays are a civic analogue to faith gatherings, bringing together friends and strangers to nurture a spirit of shared purpose. They take place across the country, led by local community catalysts trained by Citizen University.

Reliquary

striped cat's blazing eye
sleeping nerve

towering puppets
distant theater of Barcelona

rock vines
looping gaze

lavender husk
fruit nut

black madonna in glass case
wardrobe of ghosts

jagged edges
pilgrimage

stirred light
roots in dark

yanked from ground
eyelashes like miniature chains

Tower

a flying fish
in smoky air
one woman
in cerulean dress
balances on tower
silk scarf over head
a burden to breathe
below forest
on fire
fallow deer
wild boar
sloth bear
fleeing flame
tower leans
to east
pivots
moving earth
she coughs
drop of blood
burnt sienna

a tower shakes

Vase (one)

sit around the oak table
drink ginger tea

in cracked cups
aster & fuchsia

sunlight on steps
blooms in porcelain

hummingbird sight

Vase (two)

flecks of violet flight
waxy crescent moon

reflects glaze
delphinium, star lily

to mark the now
now we pour water

into bone china

Vase (three)

filament & anther
honey ants on corolla

petals loosen, land
on blue linen

dip bread in olive
oil inhale scent

of wild lavender

Tomb

first version:
she lies still
the tomb is being filled
with a clear liquid

the liquid has a texture
not unlike gelatin
a poison or preservative
for the body that has not yet expired

second version:
her body rejects the liquid
they keep pouring it in
she keeps throwing it up

an attempt to live
as the hands move towards her
she is drawn deeper
into the tomb

third version:
a triangle of light
appears on stuccoed wall
she asks: what does this mean?

the figure
informs her that she
is the queen of New York
& her body is to be filled with pith

final version:
she puts on the silver
dress & silver shoes
kohl-rimmed eyes

she is on the dance
floor of a nightclub
the orb throws circles
of light on extended arms

POET: Maw Shein Win

Maw Shein Win is a poet, editor, and educator who lives and teaches in the Bay Area. Her poetry chapbooks are *Ruins of a glittering palace* (SPA/Commonwealth Projects) and *Score and Bone* (Nomadic Press). *Invisible Gifts: Poems* was published by Manic D Press in 2018. She was a 2019 Visiting Scholar in the Department of English at UC Berkeley. Win is the first poet laureate of El Cerrito, California (2016 - 2018), and her new full-length poetry collection is *Storage Unit for the Spirit House* on Omnidawn. She often collaborates with visual artists, musicians, and other writers. Visit www.mawsheinwin.com



MoSt Workshop Event in February: Finding Inspiration from Surprising Sources



The Modesto-Stanislaus Poetry Center (MoSt) will host a special Workshop Event on February 6, 2021, facilitated by Maw Shein Win, a stellar poet, editor, and educator. Her topic for the morning session, *Finding Inspiration from Surprising Sources*, promises to be very thought-provoking and productive for all poets.

The Zoom event will run from 10 am to 2 pm, with breaks, and will also feature two shorter afternoon workshops – *The News from Poetry*, led by the excellent poet and actor Gary Thomas and *Poetry from Phrases*, facilitated by the equally excellent poet and KCBP Radio Programmer Linda Scheller.

A registration form will be available soon on the MoSt website (www.mostpoetry.org), with registration fees set at \$15.00 for each participant.

An Open Letter to Local Elected Officials on Climate Leadership

By JAMES GORE and MEGHAN SAHLI-WELLS,
Climate-Safe California

Normally, local government has more than it can handle without also taking on state, federal and international policy challenges. But these are not normal times.

With over 4 million acres burned by wildfires this year, toxic smoke smothering the state, and eerie orange skies,



every Californian was impacted. At least 35 people died directly from our state's wildfires since mid-August and a recent analysis from Stanford estimates that more than 1200 Californians lost their lives prematurely due to wildfire smoke.

The impact on government services that emergencies exact, from the loss of property to other economic losses due to fire damage and disruption, is enormous. One estimate of these losses for the 2019 fire season is at \$80 billion (and that's at a fraction of the acres we've lost this year— 259,823 acres burned). Another study shows that \$80 billion invested in climate measures in California would generate 727,000 new jobs. Investments in clean energy generate more than two times the yield of a similar investment in fossil fuels. Inaction is significantly more costly than action.

The sad truth is that fire seasons will only get worse going forward as climate change marches forward if we don't act soon. With nine of 15 global climate tipping points already activated and new science documenting climate impacts worsening more quickly than anticipated, we must do much more, much sooner.

Scientists and economists are clear. We must dramatically cut emissions and remove warming pollutants we've already put into the atmosphere to secure a climate-safe future. To avoid runaway climate change, we must accelerate climate policy timelines and invest now to avoid significantly greater costs in terms of lives and dollars later.

The times demand that local governments join others in actively working for bolder climate policy from the state.

Building on the success of other climate and economic development initiatives such as Community Choice Energy (now providing 88% greenhouse gas-free electricity to over 11 million Californians) The Climate Center, in collaboration with the Local Government Commission and others, is now leading the ambitious Climate-Safe California campaign that offers targets and solutions commensurate with recent science. With over 650 endorsements to date from business, elected officials, nonprofit leaders and others, we are reaching out to you to join us in endorsing this urgent effort to let the Governor and state legislature know that local elected officials demand more. California must lead and climate action starts locally.

Since we at the local level are the ones feeling the brunt of the effects and will be the one's implementing the changes required to address this crisis, we must make our voices heard, especially at this critical pivot point as we plan for post-COVID recovery.

Please join us in supporting Climate-Safe California today.

Listen to Local Programming at KCBP 95.5 FM

Listen to Local Programming on KCBP 95.5 FM, The Voice of the Valley

Listen on 95.5 FM or streaming on www.kcbpradio.org
NEW PROGRAM: I-On-Modesto - John Griffin interviews local people who reveal their inspiring stories. Mondays & Fridays, 10 am and Wednesdays at 9 pm.

Arts of the San Joaquin Valley with Linda Scheller and Leah Hassett - Mondays, 8:00pm; Tuesdays 9:00 am & Wednesdays 8:00 pm. Listen here: <https://anchor.fm/kcbp> and on Spotify

Women of the Valley with Linda Scheller - 8:00pm Tuesdays & Thursdays & Wednesdays, 9:00am. Listen here: <https://anchor.fm/kcbpwotv> and on Spotify.

The Peril and the Promise with Pegasus- Wednesdays, 9:30 pm; Saturdays, 2:30 pm; Listen here: <https://anchor.fm/kcbp-peril>

Modesto Sound - California Audio Roots Project (CARP) - Wednesdays 11:30am, & Sundays 11:00am & 5:30pm.

Where We Were - Fascinating local history with Felton Daniels. Monday & Thursdays 9am. Friday 8:30pm; Sunday at 11:00am & 4:30 pm.

The Ralph Nader Hour - 4:00pm Saturdays.

Explorations - Science with Dr. Michio Kaku - 9:00am Sundays.

Local Music:

Modesto Area Music Show with Middagh Goodwin - Mondays 5:00pm; Fridays 9:00pm & Saturdays 6:00pm.

Freak Radio with Christian E. Boyett, 6pm Thursdays. Replays Saturdays, 9pm & Tuesdays 11pm.

This is SKA with Middagh Goodwin - Tuesdays, 9 pm; Fridays, 11pm; Sundays, 6 am.

Dead Air - Hear the Grateful Dead with Corey Daniels. Fridays, 6pm; Saturdays, 3 pm

Weekdays (Monday - Friday)

Various musical programs during the noon hour: Oldies, Jazz, Old Piano.

Thom Hartmann - 2:00pm

Sojourner Truth - 4:00pm

Democracy Now! - 7:00pm.

Flashpoint Magazine - 10:00pm.

Children's Programming

Confetti Park - Saturday's 8:00am; & Sunday's 12:30pm.

The Children's Hour - Sundays 3:00pm.

Find a complete programming schedule on our website, www.kcbpradio.org

What programming do you like or would like to hear? Contact us at programming@kcbpradio.org or call (209) 353-3066. Help put "Community" into community radio!

We can't do it without you. Please support us! Donate at <https://kcbpradio.networkforgood.com/>



Sierra Club Yokuts Group and the Stanislaus Audubon Society Events

Happy New Year to all our Sierra Club friends. This email brings you the beautiful full-color e-edition of the Valley Habitat, a joint publication of the Yokuts Group of the Sierra Club and the Stanislaus Audubon Society (SAS). You can also view us online at <https://www.sierraclub.org/mother-lode/yokuts>

Sierra Club Monthly Programs for the months of January and February will be hosted on Zoom. Ask Jeff Olson, rayjeff49@gmail.com, to send you an invite or get it on the Meetup App.

Your computer, tablet, or smart phone with internet access will enable you to watch programs live! Programs begin at 7:00 P.M. and last about one hour.

Our January program is brought to us by the SAS: Friday, January 15: "Birds of the San Joaquin River NWR" Presenter — Jim Gain

This presentation will take a look at the changes to the valley over time and the importance of the Refuge today. We will look at the dominant and secondary habitats that are flourishing as well as the seasonal status of bird populations including residency, abundance and distribution. A photographic tour of birds photographed on the Refuge will

conclude the presentation.

A Stanislaus Audubon Board Member since 1988, Jim has served as Webmaster, Stanislaus Birds Administrator, eBird Reviewer, & Stanislaus Bird Records Committee member. He was until recently, a teacher and administrator with Modesto City Schools. He taught Biology, Earth Science and Spanish for 20 years before serving as the District's Instructional Technology Supervisor for the past 14 years.



Closed through January
Visit us online at ccaagallery.org
for upcoming show information!

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History Shows That Sustained, Disruptive Protests Work

By KEVIN A. YOUNG

All disruptive social movements are met with stern warnings from people who think they know better. The current movement to “Defund the Police” is no exception.

Thus an editor of the *Detroit Free Press* professes sympathy for the protesters’ aims but says their “awful slogan” is “alienating” to the public, including to “White people who feel more reassured than threatened” by the police. Other pundits insist that “activists who are demanding radical change” are paving the way for Trump’s reelection: “Defund the Police” is “music to Trump’s ears” because it baits the Democrats into endorsing this presumably unpopular demand.

These critics share an assumption about how change happens: Movements must win over the majority of the public; once they do so, that sentiment soon finds its way into policy changes.

This argument has several problems. One is that government so frequently disobeys the will of the majority. Statistical analyses that compare public preferences and policy find that the opinions of non-wealthy people “have little or no independent influence on policy.” Having the support of the majority is no guarantee of change, to say the least.

Also problematic is the assumption that radical demands or actions scare away the public. The empirical evidence is mixed, but the 54% support for the recent burning of the Minneapolis police precinct should make us skeptical of conventional wisdom.

But the biggest problem with the We-Must-Persuade-the-Majority argument is that most progressive victories in U.S. history did not enjoy majority support when they were won. In case after case, a radical minority disrupted the functioning of businesses and state institutions, which sought to restore stability by granting concessions and ordering politicians to do the same.

Their Own Emancipation Proclamations

Before the Civil War, Abraham Lincoln had criticized slavery but opposed immediate abolition. In 1837 he wrote that “slavery is founded on injustice and bad policy, but that the promulgation of abolition doctrines tends to increase rather than abate its evils.” Even 16 months into the war, Lincoln still stressed that “my paramount object in this struggle is to save the Union,” and that “if I could save the Union without freeing any slave, I would do it.” By all indications, most Northern Whites shared Lincoln’s position.

In contrast, the formerly enslaved Frederick Douglass criticized “those who profess to favor freedom and yet deprecate agitation,” saying that they “want crops without plowing up the ground,” and “the ocean without the awful roar of its many waters.” Douglass celebrated John Brown’s 1859 raid on the Harpers Ferry arsenal, which forced slavery into the center of debate: “Until this blow was struck, the prospect for freedom was dim, shadowy, and uncertain.”

Enslaved workers themselves played a decisive role. By fleeing the plantations, burning property, fighting for the Union, and numerous other acts of resistance, they weakened the Confederacy and impelled Union leaders to embrace the pragmatic logic of emancipation as a way of undermining their enemies. This “general strike” of enslaved people was

a key theme in W.E.B. Du Bois’ classic 1935 book *Black Reconstruction in America*, and that thesis has been confirmed and expanded by more recent historians. In Vincent Harding’s words, it was “courageous Black men and women and children” who “created and signed their own emancipation proclamations and seized the time.”

Thus it was a militant minority—enslaved Black people in the South, aided by abolitionists such as Douglass and Brown in the North—who transformed the war to “save the Union” into an antislavery revolution.

The Moderates Get Alienated

The Black freedom struggles a century later were likewise the work of a minority. Most of the public either favored segregation outright or criticized segregation and the disruptive tactics of civil rights activists. Even many established Black leaders criticized the disruptive approach, favoring a purely legal strategy instead.

In a 1961 Gallup poll, 61% of respondents disapproved of the Freedom Riders who rode integrated buses into the South. A similar percentage condemned the sit-ins at lunch counters. Three years later, 74% said, in an echo of Lincoln, that “mass demonstrations by Negroes are more likely to hurt the Negro’s cause for racial equality.”

Such attitudes inspired Martin Luther King Jr.’s 1963 “Letter from a Birmingham Jail,” which brilliantly skewered “the white moderate, who is more devoted to ‘order’ than to justice.” King later dismissed warnings about alienating “white middle-class support” by saying, “I don’t think that a person who is truly committed is ever alienated completely by tactics.” Ultimately, “I don’t think in a social revolution you can always retain support of the moderates.”

Like the enslaved people who sabotaged the Confederate war effort, Black activists of the 1960s faced opposition or ambivalence from the majority. They succeeded because they imposed massive and sustained economic costs on the Southern elite, through boycotts, sit-ins, and other means. Thus it was the White business owners in places such as Birmingham who capitulated first, and who directed the rest of the White power structure—police, mayors, legislators, and so on—to allow desegregation.

The Wise Men Get Shaken

Another major progressive victory of that era, the U.S. withdrawal from Vietnam, came about for similar reasons. Public opinion and Congress were peripheral to the war’s end. Far more important was the unabating Vietnamese resistance, most notably the January 1968 Tet Offensive against the U.S. occupation and client regime in South Vietnam.

Tet catalyzed two decisive shifts. One was among U.S. business leaders, who concluded that the war was a drag on their profits. Lyndon Johnson’s March 1968 decision to de-

escalate the war came five days after he met with his “Wise Men,” a group of top business leaders and former government officials. Insider accounts report that Johnson was “deeply shaken” by the meeting and left with “no doubt that a large majority” of the Wise Men “felt the present policy was at a dead end.”

Tet also accelerated the rebellion among U.S. soldiers. The people needed to fight the war increasingly disobeyed, deserted, declined to enlist or reenlist, and even killed the commanding officers who sent them on death missions. By 1971 military leaders warned of “a personnel crisis that borders on disaster,” and actually demanded that Nixon speed up the withdrawal. My co-authors and I tell this story in more detail in a new book, *Levers of Power: How the 1% Rules and What the 99% Can Do About It*.

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Public opinion often shifts toward the radicals after the fact. In 1966, 59% thought the Vietnam War was “morally justified.” A decade later, 70% said the war was “fundamentally wrong and immoral.” In the years in between, radicals such as MLK had condemned U.S. intervention in Vietnam as “one of the most unjust wars that has ever been fought in the history of the world.” As usual, the radicals endured a barrage of vitriol from

respected commentators, and King and many others paid for their radicalism with their lives.

The lesson of these past victories is that successful change depends not on majority opinion, but on the ability of the key participants in a system to disrupt that system: enslaved Black people in the Confederacy, Black consumers in Birmingham, the Vietnamese people and U.S. soldiers in Vietnam (or workers in a workplace, tenants in a building, and so on).

This is a major advantage of non-electoral forms of activism. Electoral campaigns require a majority of voters. Non-electoral strategies do not.

It’s not that the opinions of the majority are irrelevant. Certainly it’s good to have more people sympathizing with you. Most of the radicals in the above movements realized that. They understood the importance of organizing, building relationships, and doing educational work among the public. They thought carefully about tactics.

But they also recognized, as King did, that “you can’t always retain support of the moderates.”

Interested in Kevin Young’s new book, *Levers of Power: How the 1% Rules and What the 99% Can Do About It?* [Read an excerpt here](#).

KEVIN A. YOUNG teaches history at the University of Massachusetts Amherst. He is a co-author, with Tarun Banerjee and Michael Schwartz, of *Levers of Power: How the 1% Rules and What the 99% Can Do About It* (Verso, July 2020).

From *Yes Magazine*



Help keep our readers informed. We urge people participating in an event to write about it and send their story to Connections.

JANUARY 2021

CHECK WITH MEETING HOSTS. ONLINE MEETINGS MAY BE PLANNED.

Science Colloquium, Wednesdays, 3:15-4:15 p.m., MJC via Zoom. To access the program, click <https://www.youtube.com/channel/UCmaymqgHqzxhsAa0RJmYwVg/>. When the live program appears, click on it.

MAPS (Modesto Area Partners in Science): free science programs. Live presentations via Zoom. 7:30 pm. Go to <https://www.mjc.edu/instruction/sme/maps.php> to sign up for notification of the link. **Friday, Jan. 22, 2021**: Jeff Mirocha, PhD. LLNL, SJSU: Climate Science Update. Jeff Mirocha is an atmospheric scientist with special interest in renewable energy projects and wildfire dynamics.

VIRTUAL FILMS are available at the State Theatre! Visit <https://thestate.org/virtual-screenings/>

The Prospect Theatre Project presents Eugene Ionesco's *Rhinoceros*. January 15, 16, 17, 22, 23, 24, 28, 29, 30, 31 at the Prospect Theater. Visit <https://prospecttheaterproject.org/2020-2021-season/>

6 WED: VIGIL: NO VIGIL in JANUARY.

7 THURS: Peace/Life Center ZOOM Monthly Board Meeting, 6:30 pm. Email Jim Costello for login information, jcostello@igc.org

9 SAT: John McCutcheon Online Benefit Concert for the Modesto Peace/Life Center. Details on p. 1 on how to attend and support the Modesto Peace/Life Center.

LOOKING AHEAD

MLK Commemoration in February. TBA.

REGULAR MEETINGS

SUNDAYS

Village Dancers are not dancing in person but have a Zoom class, every Sunday 3:00-5:00 PM (PST). Lessons and reviews every week are given in international folk dances and are led by different teachers from around the Valley. People from England to Taiwan, New Hampshire to Oregon, Arizona to Denair join us each week to exercise in their own homes to interesting music. Email Judy at JudyKropp40@gmail.com to receive the Zoom number and password.

Modesto Vineyard Christian Fellowship, 10:00 am at the MODSPOT, 1220 J St. Call or text 209-232-1932, email modestovineyard@gmail.com; All Welcome.

IMCV weekly Insight Meditation and dharma talk, 8:45 am - 10:15 am, 2172 Kiernan Ave., Modesto (rear bldg. at the end of the UUFSC east parking lot). Offered freely, donations welcome. Info: Contact Lori, 209-343-2748 or see <https://imcv.org/> Email: info@imcv.org

Food Addicts Anonymous in Recovery. Sundays 6:30 pm, 2467 Veneman Ave. Modesto. Info: Emily M., 209 480-8247.

MONDAYS

The Compassionate Friends, Modesto/Riverbank Chapter is meeting by Zoom on the 2nd Mondy at 7p.m. Bereaved parents, grandparents, and adult siblings are invited to participate in their support group for families whose children have died at any age, from any cause. Call 209-622-6786 or email for details: tcfmodestoriverbank@gmail.com; <http://www.tcfmodesto-riverbankarea.org>

Suicide Loss Support Group: Friends for Survival meets every third Monday at 7 pm. Details: Norm Andrews 209-345-0601, nandrews6863@charter.net.

Monday Morning Funstrummers Beginner Ukulele Lessons. Modesto Senior Center. 10:45am to Noon. Free Scenic and Bodem.

Walk with Me, a women's primary infertility support group and Bible study. 6:00 pm to 7:30 pm the first and third Mondays of each month (September only meeting 9/15/14 due to Labor Day). Big Valley Grace Community Church. Interested? Email WalkWithMeGroup@gmail.com or call 209.577.1604.

Silver & Gold Support group for our senior LGBT communities' unique concerns and experiences. A group that will understand and accept you where you are. For LGBT folks over 50 yrs. old. Every Monday at 3 pm to 4 pm at various locations in Modesto. Info: Steven Cullen/Facilitator. Cell/text - (559) 799-0464. Email: stevencullen@sbcglobal.net

TUESDAYS

Teen Tuesdays every week from June-August, 2-5 pm., Central Valley Pride Center, 400 12th St. Peer Support, Games & movies. Safe space for teens to socialize, work together on projects, and learn about LGBTQ history. Each week will be a little different as we want YOU (youths) to guide the direction this group will go!" Info: Maggie Strong, Political Activist Director/ GSA Liaison, mstrong@mopride.org, 209-284-0999.

Attention Veterans: Join us for Free Coffee & Donuts Meet & Greet at the Stanislaus Veterans Center, 3500 Coffee Rd., Modesto, Suite 15, 7 am – 11 am

NAACP Meeting, King-Kennedy Center, 601 S. Martin Luther King Dr., Modesto, 3rd Tuesday @ 6:30 pm. 209-645-1909; email: naacp.branch1048@gmail.com

Exploring Whiteness & Showing Up for Racial Justice Meetings, Fourth Tuesday, monthly 7:00 p.m., Central Grace Hmong Alliance Church, 918 Sierra Dr., Modesto. Info: <https://www.facebook.com/events/247655549018387/>

Pagan Family Social, third Tuesdays, Golden Corral, 3737 McHenry Ave, Modesto, 6:00 pm. Info: 569-0816. All newcomers, pagan-curious and pagan-friendly welcome.

Tuesday Evening Funstrummers Ukulele Jam. Songbooks provided. 6pm to 8pm, 1600 Carver Rd., Donation. 209-505-3216, www.funstrummers.com.

IMCV weekly Insight Meditation and dharma talk, 6:30 pm - 8:30 pm, 2172 Kiernan Ave., Modesto (rear bldg. at the end of the UUFSC east parking lot). Offered freely, donations welcome. Info: Contact Lori, 209-343-2748 or see <https://imcv.org/> Email: info@imcv.org

Adult Children Of Alcoholics, Every Tuesday, 7 pm at 1320 L St., (Christ Unity Baptist Church). Info: Jeff, 527-2469.

WEDNESDAYS

Ongoing meditation class based on Qi Gong Principals. Practice a 3 Step Guided Meditation Process I have been doing for over a decade. Fun and Easy. JOIN ME! Donations accepted but optional. Call 209.495.6608 or email Orlando

MODESTO PEACE LIFE CENTER ACTIVITIES

Modesto Peace/Life Center VIGILS: SUSPENDED, held THE FIRST WEDNESDAY of the month at McHenry Ave. and J. St. (Five points), 4:00-5:00 pm. Call the Center for info: 529-5750.

MEDIA: Listen to **KCBP 95.5 FM** Community Radio, the "Voice of the Valley" also streaming at <http://www.KCBPradio.org>

PEACE LIFE CENTER BOARD MEETING, FIRST Thursdays, 720 13th St., Modesto, 6:30 pm, 529-5750.

MEDIA COMMITTEE of Peace/Life Center. Meetings TBA.

PEACE/LIFE CENTER MODESTO, 720 13th St. Call 529-5750. We'll get back to you with current info on activities.

Arreygue, CMT RYT, orlando@arreygue.com

Merced LGBT Community Center offers a variety of monthly meetings and written materials. Volunteers, on site Wed-Fri, offer support. Ph: 209-626-5551. Email: merced-board@gaycentralvalley.org – 1744 G St. Suite H, Merced, CA. www.mercedlgbtcenter.org

Merced Full Spectrum meets the second Wednesday of every month, 6 p.m. 1744 G St., Suite H, Merced <http://www.lgbtmerced.org/> Merced Full Spectrum is a division of Gay Central Valley, a 501(c)(3) nonprofit organization. <http://www.gaycentralvalley.org/>

GLBT Questioning Teen Support Group (14-19 years old). 2nd & 4th Wednesdays, College Ave. Congregational Church, 1341 College Ave., Modesto. 7 – 9 pm. Safe, friendly, confidential. This is a secular, non-religious group. Info: call 524-0983.

Transgender Support Group, 2nd & 4th Wed., 7:30 to 9 pm. Info: (209) 338-0855. Email info@stanpride.org, or tgsupport@stanpride.org

Mindful Meditation: Modesto Almond Blossom Sangha, 7 - 9 pm. Info: Anne, 521-6977.

Compassionate Friends Groups, 2nd Wed., 252 Magnolia, Manteca.

THURSDAYS

CA10 Progressive Coalition Monthly Meeting, third Thursdays. Inclusive group of progressive activists to share resources, ideas, and information in order to support all the great organizing work happening in the Valley! Feel free to invite trusted allies. Meet-up and social hour: 5:30 pm-6:30 pm. Meeting: 6:30 pm-8:00 pm. Follow group on Facebook. Info: Tim Robertson, tim@nvl.org

Laughter Yoga, Every other Thursday at The Bird's Nest, 422 15th St., Modesto. The dates are February & March 7th & 21st, April 4th & 18th, May 2nd & 16th. 5:30pm-6:30pm. \$15.00 per class. To register, call or text Nicole, 209-765-8006 or visit www.nicoleottman.com

Attention Veterans: Join us for Free Coffee & Donuts Meet & Greet at the Stanislaus Veterans Center, 3500 Coffee Rd., Modesto, Suite 15, 7 am – 11 am

IMCV Grupo de Meditación en Español, cada semana 7:30 pm - 9:00 pm, 2172 Kiernan Ave., Modesto (edificio trasero al final del estacionamiento este de UUFSC). Ofrecido libremente, las donaciones son bienvenidas. Info: Contacto Vanessa, 209-408-6172.

LGBTQ+ Collaborative Meetings are on the 2nd Thursday of the month, unless noted. Evening meeting, 1pm to 2 pm, Central Valley Pride Center, 400 12th St., Suite 2, Modesto, CA. Information: John Aguirre at cell/text - (559) 280-3864/ e-mail: jpamodesto@gmail.com

Green Team educational meetings the 3rd Thursday of each month, 10 to 11 am, Kirk Lindsey Center, 1020 10th St. Plaza, Suite 102, Modesto. www.StanislausGreenTeam.com

Third Thursday Art Walk, Postponed until further notice. <http://www.modestoartwalk.com>

The Book Group, First & third Thursdays. College Ave UCC Youth Bldg., Orangeburg & College Ave., 3:30 – 5:00 pm. Info: mzjurkovic@gmail.com

Valley Heartland Zen Group: every Thurs 6:30 to 8:30

pm, Modesto Church of the Brethren, 2310 Woodland Ave. Meditation. Newcomers welcome. Info: 535-6750 or <http://emptynestzendo.org>

Pagan Community Meeting, 1st Thursdays, Cafe Amore, 3025 McHenry Ave, Suite S., Modesto, 8 pm. Info: 569-0816. All newcomers, pagan-curious and pagan-friendly welcome.

FRIDAYS

Game Night and Potluck, third Friday of each month. For 21+ only. Central Valley Pride Center, 400 12th St., Suite 2, Modesto. 7 pm to 10 pm. Info: John Aguirre, (559) 280-3864; jpamodesto@gmail.com

Friday Morning Funstrummers Band Rehearsal. Donation 9:15am to Noon. College Avenue United Church of Christ, 1341 College Ave., Modesto. 209-505-3216, www.funstrummers.com.

Latino Emergency Council (LEC) 3rd Fridays, 8:15 am, El Concilio, 1314 H St. Modesto. Info: Dale Butler, 522-8537.

Sierra Club: Yokuts group. Regular meetings, third Friday, College Ave. Congregational Church, 7 pm. Info: 300-4253. Visit <http://www.sierraclub.org/mother-lode/yokuts> for info on hikes and events.

Mujeres Latinas, last Friday, lunch meetings, Info: Cristina Villego, 549-1831.

Hispanic Leadership Council, 3rd Fridays at noon, 1314 H St., Modesto 95354. Questions? Yamilet Valladolid, yamiletv@hotmail.com

SATURDAY

12-Step/Buddhist Meeting starts with a 30-minute meditation and then open discussion. Held monthly every second Saturday, 4:30 to 6:00 pm, 2172 Kiernan Ave., Modesto at the UUFC in Sarana (small building, rear of the east parking lot). Freely-offered donations welcome. Information: 209 606 7214.

Free Community Drum Circle every third Saturday, 3 pm, Deva Café, 1202 J. St., Modesto. No experience or drums necessary to participate. All levels welcome. <https://drum-love.com/>

Refuge Recovery: A Buddhist Approach to Recovery from Addiction. @Friends Coming of Age., 1203 Tully Rd., Ste. B., Modesto. Saturdays 8-9 am. FREE (donations accepted). Info: RefugeRecoveryModesto@gmail.com

Divine Feminine Gathering. Join us for a time of ritual, song and conversation as women come together to celebrate one another and the Divine among us and within us. 3rd Saturday of the month, 3:30-5:00 p.m. Stockton, CA. Contact Rev. Erin King, 209-815-0763, orkingenne@gmail.com

So Easy ~ So Good: Vegetarian/Vegan/Wannabe Group. Potlucks, guest speakers, field trips, activist activities, movie nights, etc. Third Saturday of every month. Info: Kathy Haynes (209) 250-9961 or email kathyhaynesSESG@gmail.com

DEADLINE to submit articles to

CONNECTIONS: Tenth of each month.

Submit peace, justice, environmental event notices to Jim Costello, jcostello@igc.org
Free Calendar listings subject to space and editing.