Morgan Haydock: One of 2022’s Outstanding Young Women

The SCCW Board of Directors proudly presents the 2022 Outstanding Young Women of Stanislaus County. This year’s focus was on young women who have demonstrated exceptional involvement in activities focused on a concern for women in the Stanislaus County. Outstanding Young Women were nominated for demonstrating leadership, being involved in extra-curricular activities that positively impact girls and women, overcoming hardship to inspire others, and possessing unique qualities that make them exceptional. The awardees represent a diverse group of young women who are advocating for youth empowerment, reproductive rights, access to health care, and action on climate policy. They have raised funds for local nonprofits, started new clubs to mentor young girls, and mobilized students to clean up our rivers. The young women will receive a scholarship. The Modesto Library currently displays all the Outstanding Women posters since 1980.

Morgan Haydock is a biology major at Modesto Junior College and plans to transfer to UC Davis. She worked with Valley Improvement Project and Modesto Peace/Life Center to start Climate Justice Action Now, which involves junior high and elementary school youth in combating climate change. She volunteered for the Stanislaus Sustainable Communities Coalition to contribute to rewriting Modesto’s general plan. Morgan also volunteered with the Josh Harder campaign. She works as an intern at MJC’s Great Valley Museum.

She is concerned about threats to women’s reproductive rights. She also notes that women are still underrepresented in STEM professions and thinks it is important that women have the support and access they need to thrive in scientific careers.

Her ultimate educational goal is to earn a Ph.D. in cellular biology and work in the field of scientific research and public understanding of the world we live in, such as at a museum, focusing on making scientific knowledge accessible to the public.

Rana Banankhah is a Modesto High senior and the Interhigh Student Voice Council president. She serves as the student member of Modesto City Schools’ Board of Education and for the California State Board of Education. Her interest in engineering led her to develop an app to recycle plastic waste into 3D printer filament. She also advocated to restore the Modesto Youth Commission and testified at the state level for legislative issues affecting youth health.

Rana believes that important issues affecting women are the lack of education in many countries and the need for financial literacy education. She thinks our society needs to do more to empower young women to have a strong voice so that more women can advocate for themselves and others.

She plans to attend Stanford to major in public policy and aspires to enter politics or public service.

We must turn solidarity with Ukraine into the new normal for all refugees

The global North’s unprecedented support for Ukrainians has revealed racist double standards. But it’s also an opportunity to extend such solidarity to everyone.

By NICOLAS HAERINGER

This article was originally published on Waging Nonviolence.

Since Russia started its war on Ukraine, we’ve seen a tremendous outpouring of solidarity with Ukrainians. People have made online donations to the Ukrainian army. Europe has welcomed refugees with free trains, western countries have united in their imposition of sanctions on Russia and discussed ridding themselves of its oil and gas.

Such support is truly unprecedented. Can you imagine mass donations to the armed resistance of another group of people under attack, like the Palestinians? They would immediately be called a terrorist. Meanwhile, Europeans helping refugees from Syria, Yemen, Afghanistan, Libya, and elsewhere are accused of human trafficking. There’s also no head of state daring enough to denounce the genocide of the Uyghurs by China, nor any government refusing to buy Saudi oil in protest of the war on Yemen.

This is why some have argued that the war on Ukraine is exposing the global North’s blindspots, double standards and outright racism. In short, our solidarity seems to be conditioned on the affected people being white and Christian.

Yet, by focusing on these double standards, we’re missing an important strategic dimension: Precedents like this outpouring of Ukrainian support and solidarity are one of the most powerful ways to create change. As unfair as it may seem, welcoming the precedent and showing that it is possible to break with business as usual — rather than only denouncing the blindspots — is a first step toward making the precedent the new normal.

Breaking with business as usual

Social movements — or any organized effort towards social transformation and collective emancipation — usually have three different goals. First, they can aim to set precedents, open new possibilities and shift lines (ideally beyond just “the narrative”). Their role, here, is to achieve “cultural” change, ensuring the zeitgeist continues shaping that which appeared impossible, unnecessary, or unreasonable into what’s possible, necessary and reasonable.

Movements can also aim to turn these precedents (and any other demand) into the “new normal,” making sure the changes happening in people’s minds are turned into policies, norms, habits, etc.

Finally, movements can aim to fight against any backlash or attempt by the state or institutions to destroy something movements have achieved — like pensions or workers’ rights. These are called “defensive” struggles.

Over the past few weeks, we’ve seen the line between what’s unrealistic and what’s possible shift very rapidly. To name just a few examples, we’ve seen:

• refugees being genuinely welcomed, unconditionally
• the assets of billionaires frozen and seized, as well as unprecedented international cooperation to take control over the interests of Russian billionaires
• a “rogue” state disconnected from the global financial system

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**April Maps Program**

MAPS offers free, informative, and engaging community science programs, 7:30 pm. Participate by logging on to an Internet Link: https://www.mjc.edu/instruction/sme/maps.php to sign up for notification of the link.

For archived MAPS talks: https://www.youtube.com/playlist?list=PLL8iu2WuJbe6joR9r56Blf8U/IXF4sRxNxe

**April 22:** Paleonthropologist excavations of Homo naledi in the Rising Star Cave: Dr. Marina Elliott is a biological anthropologist, interested in the Human Journey – how, why, and when humans became who we are today. In 2013 she became one of six “Underground Astronauts” on the Rising Star Expedition, which led to the naming of a new hominin species, Homo naledi. Discovered deep in a cave in the Cradle of Humankind in September 2013, Homo naledi is one of the newest members of the human family. In just 8 years it has become one of the largest assemblages of fossil hominins in the world and is notable for the unprecedented quality and completeness of the remains. Marina Elliott - Wikipedia, How Finding This Human Ancestor Is Making Us Rethink Our Origins | Nat Geo Live, Presentation by ZOOM

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

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See the Yokuts Group Sierra Club Instagram, Facebook, and website pages for the specific application requirements for this scholarship.

https://www.sierraclub.org/mother-locale/yokuts

https://www.instagram.com/yokutssieraclub/

https://www.facebook.com/YokutsSierraClub

Information: contact Elaine Gorman, vevado@yahoo.com

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**Help the Peace Center: Attend the John McCutcheon Concerts**

By Ken Schroeder

The third in a series of live stream John McCutcheon concerts to benefit the Modesto Peace/Life Center. On Sunday, April 3 at 4:00 PM Pacific time, John will be joined by three of his favorite songwriters (Darrell Scott, Beth Nielsen Chapman, and Crys Matthews) for a round-robin of amazing songs. These writers will talk about the songs, their writing process, and how they bring what’s inside, outside.

Darrell Scott: https://www.darrellscott.com/
Beth Nielsen Chapman: https://bethnielsenchapman.com/
Crys Matthews: https://www.crysmathewss.com/

Single concert ticket prices are $20 single ticket; $30 family/household; $10 student; $5 unemployed; $50 music supporter. The Modesto Peace/Life Center gets a share of ticket sales. Tickets and info here https://boxoffice.mandolin.com/products/john-mccutcheon-songwriters-in-the-round-stream-ticket

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**Connections is published monthly except in August by the Modesto Peace/Life Center 829 13th St., Modesto, CA 95354 Open by appointment. Mailing address: P.O. Box 134, Modesto, CA 95353 209-529-5750**

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One of the Valley’s great community leaders, Dr. Richard Anderson took an often-adventurous path in life prior to arriving as a Professor of Microbiology at Modesto Junior College in 1989. Along the way, he experienced things that helped shape the dedicated and caring activist he is today.

Not surprisingly, he has always worked fiercely as an advocate for a wide array of worthy causes – from fighting for social justice in the Santa Barbara of the late sixties and early seventies to teaming with others on the Modesto Homeless Documentary Project - and continues to do so well into his retirement years.

And early on, Dr. Anderson learned the value of looking for lessons in every situation.

“I was born in Des Moines Iowa, in 1944, but we moved to California when I was four, so I am basically a Californian,” Dr. Anderson recently recounted. “We went to a literalist Christian church. Attending that church has been a problem for me as well as a blessing. But I did learn good lessons from that experience – that we should love others as we love ourselves and that we have a responsibility to make this world a good place.”

From an early age, Richard was fascinated by science, and enrolled at the University of Southern California with the intent of becoming a medical missionary. Upon graduation, though, he was still searching for what he wanted to do with his life.

Staying on at USC for graduate studies, he “analyzed the feeding habits of fish, Lanternfish. Every day these fish migrate 300 meters down into the dark because they have to escape predators, and at nighttime they all come up again and start feeding on the plankton that’s been growing during the day. By studying these fish, I was able to earn a master’s degree.”

His intensive postgraduate studies next took him to the campus of the University of California at Santa Barbara, where he pursued his Ph.D. by using an electron microscope to study how plants move sugars from leaf to root. “But something else happened at UCSB in those years,” he pointed out. “The Revolutions of the Sixties were happening – the Environmental Revolution, the Black Revolution, the Brown Revolution, the Women’s Revolution, and the Gays were beginning to come out. It was an exciting time.” It was during this time that Richard became more of a Progressive, someone willing to stand up for social justice.

“I completed my doctoral exams early in 1970,” Dr. Anderson continued. “But I had no job. So I bought a restaurant for about $1,500. I learned another lesson - which is that running a small restaurant is really, really hard work, and takes up all your time seven days a week all day.”

In a sense, Richard had two separate restaurants. “I had a Gay coffee house which was open later at night. We served pie, ice cream, tea, and coffee. But we also had a restaurant open in the evenings, to serve food – brown rice with vegetables, and salad – you could get that for 99 cents. The specials were $1.10. The food was very simple, such as beef Stroganoff made with ground beef. I did that for a year. It was common for the food take to be all of $30 to $35 a night!”

The next turn in the career path took Dr. Anderson to La Mesa, California, where he taught full-time for a year at Grossmont College. Eventually, though, due to budget cuts and policy changes, he worked on a part-time basis for a few years before losing his position to a young woman.

“The school did the right thing,” he generously recalled. “This was the era of the Women’s Revolution. They needed to have youth, and they needed to have a woman!”

Undaunted by the loss of a job, and “excited by an opportunity to go to Belize with seven people to live there, and grow food,” he set out on his next great adventure – living off the land, far away from the United States and its consumer society.

“The atmosphere in Belize was completely relaxed,” he related. He loved the country and its people but found “I learned that not only was I not strong enough to make it on my own, but I really learned an appreciation for water. If you don’t have water, you don’t have life. I owned a Mayan-dug well maybe a thousand feet away down a gentle slope on the property where I lived – so I’d go down there with a yoke and two buckets and trudge back up that hill with the water. So this notion of turning on a tap for water and wasting it when we forget to turn it off – no, that experience made me into a water conservation fanatic. I learned many other lessons, too, including that I could not live in a non-technological society. I came back to the States to start up a new life.”

Landing back in California in a 1980, Dr. Anderson studied for a time to become a nurse, pursuing an LVN degree at Columbia College, but eventually started teaching at the school since, with his Ph.D., “I could teach any biology class they wanted to assign to me.”

In the late 1980s, he again returned to school to learn microbiology at UC Davis.

“That really enhanced my life because now I could teach a broad range of subjects - microbiology, anatomy, physiology, and general biology. In 1989 I was hired at MJC, which was even better because I was specialized in microbiology. I was able to make a film about the germ theory of disease on a Sabbatical leave,” he mused. “In addition to getting the job, a couple of years later I married one of the biologists on the committee who had hired me - Lynn Hansen,” he added chuckling. “That really changed everything for me!”

In the ensuing thirty years, Richard and his wife Lynn have traveled extensively, including to such far-flung destinations as the Galapagos Islands, the Antarctic, Tanzania, and Midway Island.

Following his retirement from MJC in 2009, Dr. Anderson redoubled his efforts in the community where he had taught and made a home with Ms. Hansen. This led to The Modesto Homeless Documentary Project.

“I spent most of my life in the Ivory Tower of academia so I felt the need to try to learn what’s going on outside,” he explained. “There is such a homeless problem here. I hooked up with Frank Ploof, Leng Power, John Lucas, and Eric Caine, and we made a documentary on the homeless in Modesto up until 2018.” It’s at: https://youtu.be/PHauVTGXQsE

“It’s sort of a historical document because, in the fall of 2018, the 9th Circuit Court of Appeals passed a ruling on the Boise case that says you cannot cite people for camping in public unless there is enough sheltering available in that community. There are no metropolitan communities that have enough sheltering, and so that ruling caused the big changes that we’ve seen in Modesto. We are now making a new movie that updates our area’s responses to the issue over the last few years. What our area has done in response is really quite complex. I know we’re not doing enough. More people are being added to the ranks of the homeless every year by all these powerful economic forces. I also want to complete my other video, which is called Here and Now: Local Climate Change Impacts.”

Dr. Anderson contributes impressively in other ways as well. With his video equipment in hand, he’s documented a plethora of local events, including poetry readings, candidate forums, and political rallies and marches. He’s interviewed numerous religious leaders and scientists and documented their thoughts on video.

He’s been a member of the League of Women Voters for many years and has long served as a volunteer for the Modesto Peace/Life Center. Recently, he and Ms. Hansen have been helping a family from Syria get established here in Modesto.

“I’ve learned a lot about Modesto and the Valley since I’ve been here, and met many wonderful people,” he reflected when asked about the Valley. “Yes, we have our problems. But this is a very kind group of people that I know and with whom I work. It’s a welcoming place, in a way. Of course, a lot of it is having met Lynn and married her and becoming integrated into the community. That has really opened my eyes to all kinds of wonderful people. I’m just trying to help build that community that we all want to live in.”
## 2021-2022 Peace Essay Contest Finalists

### Division I (grades 11 & 12)

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<td>First</td>
<td>Ethan Tornberg</td>
<td>James Enochs HS</td>
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*SW = Sch Winner = School Winner, recognized for the top essay from a school that has submitted 10 or more essays in the Division

Send Any name spelling corrections to david.tucker@stanfordalumni.org
First Place, Division I 2022 Peace Essay Contest

Ethan Tornberg
James Enochs High School, Teacher: Andy Halsteinsson

The Withering Fields

Driving through California’s Central Valley, the obvious dryness in a land known for its rich agriculture growth, is apparent. While politicians in California and the Central Valley have tried to solve this climate issue, our water supply continues to diminish at astronomical rates like never before. Drought is a serious climate issue that has the greatest impact on people living in the Central Valley.

According to the most recent Spring 2019 Annual Ground Water Report, published by the San Joaquin Flood Control and Water Conservation District, 12 of the 26 county wells saw a decreasing trend in groundwater levels while only 5 saw an increase in this trend. With the water supply threatened, farmers in the Central Valley have had to adapt to the changes or face their crops not surviving the harsh dryness. If progress is not made in slowing the effects of climate change in the region, an area known for producing over 25% of the nation’s food supply according to Business Insider, then not just California, but all of the United States could face a food crisis.

A food crisis would have a major negative impact on the health of the American population and on the livelihoods of farmers and small businesses who depend on agriculture in the Central Valley. The New York Times author, Henry Fountain, reports that scientists examining the drought crisis in California attribute “climate change, in the form of warming temperatures and shifts in precipitation” (Fountain), as the catalyst for these harmful conditions. As scientists look at mitigating the impacts of the drought on California and America, they must also examine the impacts of climate change on it. Accelerating the already severe situation of drought is creating an increasingly difficult situation for the producers of the world’s foods. Climate change must be mitigated and adapted to by agriculture producers in order to maintain food production for the country.

The greatest impact we can have on climate change and the drought is conserving the vital water resources we currently have. While the Central Valley is well known for its production of nuts like almonds, pistachios, and walnuts, the impact these crops have on our water supply is great. An info-graphic, published in a Business Insider article analyzing the amount of water needed to grow various California crops, shows the extent to which these drought intolerant crops are harming efforts to curb climate change and the drought in California. The average pistachio takes 0.75 gallons of water to grow, an almond requires an average of 1.1 gallons of water each, and the average walnut takes upwards of 4.9 gallons of water each. With such a large amount of water being used for such a small yield of sustenance, the current agriculture system in California needs to drastically shift its current practices to sustain production for the long term. Possible solutions include utilizing drought-resistant or tolerant plants and crops that will sustain the population through harsh times, as well as utilizing conservation techniques. Conservation is key to preserving the livelihoods of so many that depend on the food supply produced by California farmers.

In the end, we only have one life and one world. The impact we currently have on the Earth will last forever. By taking steps now, to mitigate the effects of climate change and the drought impacting so many in California and the Central Valley, we can have a long-lasting impact beyond ourselves. When we look forward with the hope of creating a sustainable future, it starts with us now. Coming together to fight against this threat works to create peace among humanity, working for the well-being of everyone, and preserving the only planet we have.

Bibliography


DIALOGUE: Reflections

By MARY ANN REYNOLDS

In the March issue of Stanislaus Connections, two articles highlighted different approaches to nuclear escalation. One was to restrict investments in companies producing nuclear weapons. The other was information on a course about the power of non-violence in addressing political and social conflicts. I found both very interesting and certainly very different approaches.

I’ve been very concerned about the enormous danger of nuclear weapons since the Cuban missile crisis in the 1960s. I was relieved when in 1968 The Non-Proliferation Treaty (NPT) was agreed on. I was even more relieved when The Comprehension Nuclear Test Ban Treaty was signed in 1996.

But when President Vladimir Putin ordered, a week after the Ukraine invasion, Russian nuclear forces to high alert, I realized a nuclear war was still an unconscionable possibility. I agree with President Biden’s response: “A nuclear war cannot be won and must never be fought.”

We certainly live in uncertain times. In addition to the present nuclear threat, we also have the alarming consequences of climate change. The latest UN report by the Intergovernmental Panel on Climate Change (IPCC), over-shadowed by the Russian invasion of Ukraine, was yet another urgent and alarming wake-up call.

ACTION: Readers: Any thoughts on these or other issues? Send them to jcostello@ige.org
I Have a Message for My Russian Friends

By ARNOLD SCHWARZENEGGER

I have a message for my Russian friends, and for the Russian soldiers serving in Ukraine: There are things going on in the world that have been kept from you, terrible things that you should know about. But before I tell you about the harsh realities, let me tell you about the Russian who became my hero.

In 1961, when I was 14 years old, I had the chance to attend the World Weightlifting Championships in Vienna. Yury Petrovich Vlasov won the world championship title, becoming the first human being to lift 200 kilograms over his head. Somehow, a friend of mine got me backstage. All of a sudden, a 14-year-old boy was standing in front of the strongest man in the world. I couldn’t believe it. He reached out to shake my hand. I still had a boy’s hand. He had this powerful man’s hand that swallowed mine, but he was kind. And he smiled at me.

I never forgot that day. I went home and put his photo above my bed. It inspired me when I started lifting weights, but it angered my father. He didn’t like Russians, because of his experience in the Second World War, when he was injured in Leningrad. (The Nazi army that he was part of did vicious harm to that great city and to its brave people.) My father told me to take Petrovich’s picture down, and to find a German or Austrian hero. But I did not take the photograph down, because it didn’t matter to me what flag he carried.

Years later, I was in Moscow to film Red Heat, the first American movie allowed to film in Red Square. Yury and I spent the whole day together. He was so thoughtful, so kind, so smart, and very giving. He gave me a blue coffee cup that I still use every morning.

The reason I’m telling you all of this is that ever since I was 14 years old, I’ve had nothing but affection and respect for the people of Russia. The strength and the heart of the Russian people have always inspired me. That is why I hope that you will let me tell you the truth about the war in Ukraine. No one likes to hear something critical of their government. I understand that. But as a longtime friend of the Russian people, I hope that you will hear what I have to say.

I spoke to the American people this way last year on January 6, when a wild crowd was storming the U.S. Capitol trying to overthrow our government. There are moments that are so wrong that we have to speak up.

I know that your government has told you this is a war to de-Nazify Ukraine. This is not true. De-Nazify Ukraine? It is a country with a Jewish president—a Jewish president, I might add, whose grandfather’s three brothers were all murdered by the Nazis. Ukraine did not start this war. Neither did nationalists or Nazis. Those in power in the Kremlin started this war; this is not the Russian people’s war.

Let me tell you what you should know. One hundred forty-one nations at the United Nations voted that Russia was the aggressor and called for it to remove its troops immediately. Only four countries in the entire world voted with Russia. That is a fact. The world has turned against Russia because of its actions in Ukraine. Whole city blocks have been flattened by Russian artillery and bombs, including a children’s hospital and a maternity hospital. Three million Ukrainian refugees, mainly women, children, and the elderly, have already fled the country, and many more now seek to get out. It is a humanitarian crisis. Russia, because of its brutality, is now isolated from the society of nations.

You’re also not being told the truth about the consequences of this war for Russia itself. I regret to tell you that thousands of Russian soldiers have been killed. They’ve been caught between Ukrainians fighting for their homeland and the Russian leadership fighting for conquest. Massive amounts of Russian equipment have been destroyed or abandoned. The destruction that Russian bombs are raining down upon innocent civilians has so outraged the world that the strongest global economic sanctions ever enacted have been imposed on the country. Those who don’t deserve it on both sides of the war will suffer.

The Russian government has lied not only to its citizens, but also to its soldiers. Some of the soldiers were told they were going to fight the Nazis. Some were told that the Ukrainian people would greet them like heroes. Some were told that they were simply going on exercises—they didn’t even know that they were going into war. And some were told that they were there to protect ethnic Russians in Ukraine. None of this was true. Russian soldiers have faced fierce resistance from the Ukrainians who want to protect their families.

When I see babies being pulled out of ruins, I feel like I’m watching a documentary about the horrors of the Second World War, not the news of today. When my father arrived in Leningrad, he was all pumped up on the lies of his government. When he left Leningrad, he was broken physically and mentally. He spent the rest of his life in pain: pain from a broken back, pain from the shrapnel that always reminded him of those terrible years, pain from the guilt that he felt.

Russian soldiers already know much of this truth. You’ve seen it with your own eyes. I don’t want you to be broken like my father. This is not a war to defend Russia like your grandfathers and your great-grandfathers fought. This is an illegal war. Your lives, your limbs, and your futures are being sacrificed for a senseless war, condemned by the entire world. Remember that 11 million Russians have family connections to Ukraine. With every bullet that you shoot, you shoot a brother or a sister. Every bomb and every shell that falls is falling not on an enemy, but on a school or a hospital or a home.

I don’t think the Russian people are aware that such things are happening. So I urge the Russian people and the Russian soldiers in Ukraine to understand the propaganda and the disinformation that you are being told. I ask you to help me spread the truth so that your fellow Russians will know the human catastrophe that is happening in Ukraine. To President Putin, I say: You started this war. You’re leading this war. You can stop this war now.

And to the Russians who have been protesting on the streets against the invasion of Ukraine: The world has seen your bravery. We know that you have suffered the consequences of your courage. You have been arrested. You have been jailed and you’ve been beaten. You are my new heroes. You have the strength of Yury Petrovich Vlasov. You have the true heart of Russia.

Arnold Schwarzenegger was the 38th governor of California.
5 Ways to Support Courageous Nonviolent Resistance in Ukraine

Government and civil society can take immediate action to break the dynamic of violence and build a more sustainable just peace in Ukraine.

By ELI S. MCCARTHY

This article was originally published on Waging Nonviolence.

The war in Ukraine is a human and ecological catastrophe. We have failed to create the social conditions for the prevention of large-scale violence. We have failed to escape the cycle of threats, blame and retribution that escalates hostility and distrust. We have failed to acknowledge the root causes and responsibility for harm from key stakeholders. We have failed to engage in diplomacy that prioritizes the dignity and human needs of the key stakeholders, with a willingness to compromise, and a focus on saving lives. We have failed to adequately train people in nonviolent conflict, resistance and civilian-based defense. We cannot afford to make these mistakes again.

Yet, despite all these failures, there are still signs of hope. A variety of creative, courageous, nonviolent ways of resistance are being activated and could be scaled up by Ukrainians and others.

Ukrainians have been blocking convoys and tanks, and standing their ground even with warning shots fired in multiple towns. In Berdiansk and Kulykivka people organized peace rallies and convinced the Russian military to get out. Hundreds protested the abduction of a mayor, and there have been protests in Kherson against becoming a breakaway state. Ukrainians have fraternized with Russian soldiers to lower their morale and stimulate defections. There’s been humanitarian assistance (with Orthodox priests stepping up as escorts) and caring for displaced persons by the Red Cross and Doctors Without Borders.

Russians have participated in numerous antiwar protests, and around 15,000 have been arrested. Journalists have interrupted and resigned from state TV. Nearly 100,000 Russians from a variety of sectors have signed petitions to end the war. Russians from all parts of society have spoken out against the war — from members of the military and connected to the foreign ministry to members of the Russian oil industry and billionaires, as well as nearly 300 Russian Orthodox clerics. Meanwhile, over 100 soldiers have refused to take part.

Forms of nonviolent resistance through external support include the outpouring of public statements by key political leaders, as well as reducing the flow of money to the aggressor — via freezing bank accounts, reducing online media monetization, reducing trade, reducing use of Russian fossil fuels and blocking ships of Russian goods. Other forms include supporting the antiwar protesters in Russia, disrupting the technology systems of the aggressor and interrupting disinformation. Another critical form has been coalition building, activating key civil society leaders (including athletes, religious figures and those in the business community), and extensive humanitarian assistance along with caring for refugees.

There have been some moments where key stakeholders, including Russians, have been re-humanized by using labels and narratives that communicate complexity, potential transformation and common humanity. More could be done to help shift away from retributive justice and toward restorative justice, along with acknowledging responsibility for harm. There has been some sharing of educational material about nonviolent civilian-based defense and advocating our governments to resource and amplify nonviolent activism in Ukraine. Additionally, some religious leaders and others have amplified these stories of nonviolence, challenged the theological ideology supporting war, as well as challenged the role of racism and white supremacy in the conflict. Another critical practice some have offered is fasting or praying for Ukrainians as well as adversaries.

In the Washington Post, Harvard University professor Erica Chenoweth explained that research “suggests it’s also important not to underestimate how nonviolent resistance can delay or minimize killing, begin to shift the political landscape and deter future aggression.”

Below are five immediate action steps civil society, as well as Congress members and the White House, can take to move toward breaking the cycle of violence and ending the war.

1. The courageous and creative actions of nonviolent resistance being done in Ukraine, Russia and elsewhere should be amplified. Like the Alliance for Peacebuilding has done, help can be offered to establish coordination hubs to provide diplomatic, legal and material assistance for such persons as well as call for others to provide resources for these civil society leaders and activists. This will lend concrete solidarity towards dynamics of nonviolent resistance that are twice as effective and 10 times more likely to lead to durable democracy.

2. Donors, governments and multilateral institutions can step up their support for unarmed civilian protection to nonviolently protect civilians. Unarmed civilian protection, or UCP, is an evidence-based strategy for the nonviolent direct protection of civilians, the reduction of localized violence, and the development of local peace infrastructures in which unarmed, trained civilians work alongside local civil society in violent conflicts. Congress directed the Secretary of State, in consultation with the USAID Administrator, to provide funds for UCP in its Explanatory Statement accompanying the Consolidated Appropriations Act of 2022.

3. All stakeholders, including adversaries, need to be re-humanized. This is done through the language, labels and narratives you choose to use. Although difficult, we must avoid labels such as calling persons or groups “evil,” “diabolical,” “irrational,” “thugs” or “monsters.” This doesn’t mean we agree with or justify their actions. Yet, the more we dehumanize others, the more we escalate, narrow our imagination and enable dynamics of violence.

4. Ukrainian President Zelensky should be encouraged to sign a phase one agreement with Russia to end the war. This will create space for more insightful thinking about how to address root causes and seek a more sustainable just peace. We know Russian leadership is responsible for their invasion. Yet, we have more influence on Zelensky at this point to take the moral high ground. For instance, a neutral Ukraine is likely worth it to save thousands of lives, at minimum.

5. A wave of strategic delegations or a humanitarian airlift into Ukraine to generate time and space, or peace zones, for interrupting hostilities should be considered. For example, this could include one or multiple allied countries landing huge cargo planes full of medicine and food in Ukraine. Top government (and maybe religious or other) officials would be on board. Cargo planes are not offensive fighter jets. The U.S. executed exactly such a humanitarian airlift when Putin invaded Georgia in 2008, which significantly contributed to the end of those hostilities.

Active nonviolence is not about condemning or judging people who lean toward violent resistance in really difficult situations like the one Ukrainians face. It affirms and admires their willingness to take a stand against injustice rather than to be passive. Active nonviolence is primarily about accompaniment, which can be — and is being done — in a variety of creative, courageous, nonviolent ways by Ukrainians and others.

Drawing on a just peace framework helps us to better see these nonviolent possibilities and invites us further in their direction. It also helps us to see that violent action routinelyescalates hostility, dehumanization and harm, and it creates other cycles of longer-term trauma and violence. More people could die in this dynamic. For example, Russia is now bombing more civilian areas. In turn, a just peace framework would also help us to focus on how we can break the dynamic of violence and build a more sustainable just peace. Let’s seriously consider these five steps and find a way to break free from the habits of war.

Eli S. McCarthy, Ph.D. is a professor at Georgetown University in Justice and Peace Studies. Since 2012, he has been engaged in federal policy advocacy with a particular focus on peacebuilding, nonviolence and just peace with his most recent book: A Just Peace Ethic Primer: Building Sustainable Peace and Breaking Cycles of Violence (2020).

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April is National Poetry Month, and we have poetry for you!

Join us for an IN-PERSON reading at the Carnegie Arts Center in Turlock! Lara Gularte will be sharing poems of her Portuguese heritage in conjunction with the Carnegie’s current exhibit Festa: A Celebration of Portuguese Faith & Culture. Sara Coito will also be reading. April 2, 2:00 pm at the Carnegie Arts Center in Turlock.

Modesto-Stanislaus Poetry Center presents Second Tuesday Poetry, featuring the poetry of Mexican poet Ualume González de León from Plagiariams/Plagios Vol. 2 with translators Terry Ehret and Nancy J. Morales and guest poet-translators William O’Daly and Mary Crow.

TUESDAY, APRIL 12, 2022, AT 7 PM. RSVP for Zoom link. Register at https://us02web.zoom.us/meeting/register/tZYydu-oqDktGNSizk4tQoG2D1gD0ynwn0CD

The MoSt Poetry Book Club will continue in April with a discussion of Amanda Moore’s book Requeening (Ecco Press, 2021). Copies can be borrowed at the reference desk of the downtown Modesto library. The Book Club will meet IN PERSON on Monday, April 18 at 6:30 in the MakerSpace room. We hope to see you there!

The Modesto Library and MoSt will resend a Zoom reading called Many Voices, One Community, April 28, 7:00 pm. Join us at this Zoom link: https://us06web.zoom.us/j/84227363883?pwd=QzdqUmVzOVFUaDFmOElkbVF4a3d0Zz09 Meeting ID: 842 2736 3883. Passcode: poetry.

Worse Than War

Genocide doesn’t just happen. Genocide is planned, orchestrated, dreamed even, by a single person, a man, or a few men at the top, the pinnacle of power, where these few or the single one decide an entire people are in the way and must be discarded, removed, like bridges over rivers in war, like sludge.

It was that way in Turkey, in Russia, in America, in Germany, where eight million went to the ovens, leaving just their shoes and hair. Hair that could not be wasted. Not in a time of genocide. You could waste intelligence or experience or education, but not hair. In a time of genocide every hair is saved, used in coats or rugs or mixed in clay to make bricks for buildings.

Buildings that will never be seen, or lived in by those who have sent their hair in their place. The Turks sent one-million Armenians to painful and wretched deaths. Deaths that barely made a wave on the seas of the world, barely heard in places of power.

But in the quiet parlors of Chicago, of Fresno, of Jacksonville, they are remembered, remembered by those who are dismayed. Dismayed that no one seems to know what happened to one-million people. Stalin killed eight-million of his countrymen although the word country could be erased as could the word men. For when genocide happens, it always happens to those different ones, those others who are not like us, those who don’t belong. Those who threaten us.

In Cambodia, Pol Pot, a man with a dream, killed one-million seven hundred thousand men, women, and children. Herded those different ones, those others into the killing fields. A place that held the secret to the motivation of an entire workforce. No theory X. No theory Y. No reward for work well done. It was just a small portable guillotine, prominent and gleaming for all to see, marvel at its efficiency. A place where two or three were rescued, relieved from the hard work of the fields and executed in a manner that was humane. Humane compared to Darfur or Rwanda, to Guatemala or Bosnia.

They say a human head remains alive a minute or so after the sudden slick silver sharp slice of a guillotine. Leaving behind a body still trying to breathe, to protest, legs moving as if to run, to escape, while the no longer breathing head rolls across bumpy ground, eyes registering only that which appears and reappears and reappears again as the head rolls, stopping at the bottom of a small levy where excited soldiers (passing time as they wait) begin a hurried game of soccer. Wait, while a second alien is chosen: an outsider, a stranger, the devil in their midst is brought out of the field where only moments before they had been diligent, working, pretending the guillotine had not been seen, or the rolling head or the impromptu soccer game.

It is not the guillotine that is feared. Dread comes from not knowing why a particular person was chosen for its use, for death. Never knowing that randomness was always a part of the plan. Randomness alone will ensure compliance, guarantee passivity, enforce fear. Randomness is only a part of the horror. In Bosnia, men and women were isolated.

The men killed and the women sent to camps to be raped and raped again until they became pregnant. Muslim women carrying Christian babies. Babies sometimes killed at birth by their mother’s. Ethnic cleansing it was called, but that’s just its first name. Its middle name is torture and its last name is genocide. Not war, but a plan – hatched behind the dead eyes of a smart, cold calculating man, a Hitler or a Milošević or a Radovan Karadžić.

In Rwanda eight hundred thousand Tutsi died in one hundred days. This was not sudden. A meteor didn’t simply show up unannounced and strike them dead. The dead were first vilified, isolated, pushed aside.

These things were planned and carried out in efficient and inexpensive ways. The mass rape of Tutsi women by HIV infected men. Death does not need sophisticated technology. Death only needs a machete. In Rwanda, drumming became a call to killing. The drums bringing the Hutu from their beds, bringing a sense of excitement so the killing could begin. Tutsi hiding in the mountains, Tutsi who were unarmored and hungry. Tutsi children with large frightened eyes. Large and frightened because the eyes of their mothers were large.
and frightened. In their approach, the Hutu hunters, with their machetes became gods, and if someone didn’t resist, didn’t fight back, they might kill them straight away. But if they resisted, if they ran fast and hard and made their killers run hard and fast, made their killers run until they were out of breath, run until sport became work.

Then, when they were caught, these gods with machetes could justify pain, justify suffering, justify torture for the crime of wanting to stay alive. A way to extract payment for the day's hard work.

Cruelty is the gear of genocide. A well-prepared people, prodded by careful preparation: mental preparation, intellectual preparation – for even genocide must make a kind of sense. An efficiently prepared populace will heft a machete and find that flesh is not a tree. Find that flesh is soft and yielding and if a person wished, several cuts could be made when a single slice would do. So torture becomes a part of the game, the sport of genocide. For these others have been groomed for death by a careful man, a man with a lust for power.

A man with a dream. Looking from the windows of powerful offices they dream the deaths of Mayans, of Armenians, of Jews, of Indians. Dream the deaths of those who are not really human. Those who are not like us. For years it was preached, the danger of having such people in our midst. And after years of preparation, the people who matter, know and understand, believe with all their hearts and souls that these acts, this beheading, this rape, this one placed alive in a stack of old tires and set afire, deserved what they got. Deserved — because they had the unlimited bad luck to be standing quietly in the street, bent over tending crops, or sleeping peacefully when a single man decided the time was right, that everyone knew how dangerous those others are. Declared the Mayans a danger to progress, and therefore a danger to us all. Know that the educated classes' have conspired against the common man. Know that Jews do not deserve to own property.

After years of preparation the military is made ready to kill, to rape, to plunder. To take possession of all those things this one man has said, rightfully belong to them and not those others, has granted official permission for primal feelings. Has said that genocide is the only logical path as the military has no trouble raping and impregnating thirty thousand Bosnian women. Moving those others on to smaller and smaller patches of ground. Nine million Native Americans died from savage colonial conflict. A reservation with few amenities and no hope. And while these lessons are ignored by most — where, after all, is Rwanda, the killing fields? What is a gulag or a reservation? But there is that one who has been watching, listening, learning. One who has been paying attention. Who is already preparing his people, developing logical arguments, finding ways to fund the military, making sudden killing seem spontaneous and natural. One million Armenians died, two million Cambodians, one-hundred thousand Mayans, thirty million Chinese, six million Jews, nine million Native Americans.

And in just three months, eight hundred thousand Tutsi. It’s simple. The soil has been prepared by repetition, watered by lies and disenfranchisement, fertilized by hate. Believing their very souls are threatened, striking first becomes the only reasonable thing to do. This is the time for weeding. In times of mass hysteria, zeal and passion, no one is accountable.

Never again we say, never again, never again. But on the borders of California, Texas, New Mexico, Arizona, a new petition is made, an edict issued, and a prepared people sigh... It’s about time.

Removing an Eyeball From a Corpse

First – you must strive to make all things sterile. You must, because this is not an eye to be played with batted about or thumbed across a circle as a marble might. You wear your special clothes: mask, little cap to keep the stray hair out, plastic apron and gloves – your guardians. After that... you begin. Tiny-bladed knives sharp as glass, edge their way around the eye, now sheltered in sterile drapery, behind which the face, with its hollow cheeks and blanched nose has disappeared. You ignore those non-essentials, move them into the margins of memory, release them to darken, fade within the strong concentration of your mission. Somewhere out there, far from this chilled basement morgue, someone is going blind while they wait, for you to finish.

The Truth

Late, as I sat read poetry but stopped after a few lines.

Stopped, because at once, I knew to cry.

Not wet tears but dry ones, that hide so well behind the eyes, only to be seen on the skin of the face as if a punch has been received.
Merced Queer Film Festival May 19th to May 22nd

Festival Planners Seek to Impact Local Culture Through Cinema

Local organizations, Merced Pride Center (Managing Organization), Workshop 44 (Artistic Management), Central California LGBTQA+/2S Collaborative, and the Merced County Arts Council/Multicultural Arts Center have joined forces to bring Merced this groundbreaking, 4-day event. Festival Co-Directors Robert Jerome Pagan (An American Posada, The Last Gasp) and Jennifer McQueen (executive directors of Workshop 44 and the Merced Pride Center respectively), are joined by Outreach Director, Adam Lane (LGBTQA+/2S Collaborative), and Colton Dennis (MCAC), to bring this inaugural event to life.

Upwards of 70 feature-length and short films either created by or reflective of the LGBTQA+ community will be screened and presented at multiple locations throughout Merced, including the Merced Multicultural Arts Center, Merced Theatre, Applegate Park, and multiple business locations downtown. Film submissions will be rated in advance by the official MQFF judging panel, determining which films will go on to be showcased at the festival’s main event on Sunday.

Films of any length and genre may be submitted. Categories for award consideration include Best Queer Feature Film (45 mins), Best Queer Long-Short Film (10-40 minutes), Best Central Valley Queer Film, Best International Queer Feature (45 minutes+), Best International Queer Long Short, Best Queer Animated Feature and Short, Best Queer Family Film, Best Queer Documentary, Best Queer Music Video and Best Queer TV Series/Pilot, amongst others.

Submit films at https://filmfreeway.com/MercedQueerFilmFestival. Submissions are free until March 15th, with an inclusive fee of $20 required after.

By bringing the art of modern cinema to Merced in such a dynamic way, event planners intend to impact local culture by increasing visibility and awareness of the queer community while providing a rich foundation for future queer artists and filmmakers to thrive.

Questions or want to get involved? Email mercedqueerfilmfest@gmail.com

Gardening with Drought Tolerant and Native Plants

When: Friday, April 15, 2022, 7:00 P.M.

Have you ever dreamed of ripping the grass out of your front yard?

Join Sandra Wilson as she shares her journey to replace a hardscrabble yard with drought-tolerant and native plants. She will share her experience with you - the good, the bad, and the ugly. Today, she has a yard full of flowers, bees, and birds and enjoys it much more than the old lawn. She no longer must mow, saves money on water, and doesn’t worry about drought restrictions.

To attend this Zoom format program, email Yokuts Sierra Club Chair, Anita Young, at ayyoungbooks2@gmail.com any time the week before and she will send you the link.

SHARE Presents: A Compelling Local Story: Benevolent Neglect

Michael Estrada teaches at a Bay Area community college. He is, also, the son of a mother with an untreated serious mental illness. For the last two years of her life, while they lived together in Modesto, CA., he was her caregiver. His documentary film, Benevolent Neglect, honors his mom’s memory and chronicles his family’s struggle to try and get the help they desperately needed for her.

“It is a painful reminder that we are not doing enough to avoid what Estrada notes is “much sorrow, needless suffering, and preventable deaths.”- Pete Early

Showtime: Thursday May 26, 2022 at the State Theatre, 1307 J St., Modesto, CA 95354.

Doors open at 5:30 PM with a reception and light snacks.
Film at 6:30 PM.
A panel discussion follows.
Watch the trailer at https://youtu.be/ta08L03ULqo
Tickets here

Come and learn how you can help your community deal with the serious homeless crisis.
2022’s Outstanding Young Women

work as an attorney.

Jasmine Cisneros is a Turlock High senior, taking AP and MJC classes. She is president of the Progressive Students Club, vice president of Interact, and reported for the Health Occupation Students of America about social inequities in healthcare. She has worked throughout high school in customer service, using her bilingual skills to help those who do not speak English. She is proud to be a young Mexican American woman, raised to believe in herself, work hard, and be a proactive citizen.

Jasmine believes that women experience barriers to receiving proper healthcare, education, nutrition, career, and financial opportunities, often having to balance a career and parenting, and that society needs to work together to solve these issues.

She plans to attend a UC campus and major in chemistry, then go to medical school to become an OB/GYN, and believes it is important to increase the number of Latinas with graduate degrees.

Divya Katyal is a senior at Modesto High with extensive travel experience. She raised funds for numerous organizations, provided art therapy classes at the Boys & Girls Club, Maddux Youth Center, and the Red Shield Center, where she also taught app development and website design. She serves as the president of MHS Dance Production and mentors younger dancers. She has won first place awards in Science Olympiad and the Congressional App Challenge.

Divya is a strong advocate for the voices of minority groups who face barriers like gender stereotypes, limited female role models, and male-dominated cultures in the STEM field, and that it is imperative to welcome diverse people and perspectives into STEM education.

She plans to study computer science in college and use technology to help address the systemic barriers that prevent access to equitable opportunities in STEM, plus provide innovative tools for disadvantaged communities. Her experiences growing up in the Central Valley have shaped her outlook on equity and inclusion. She wants to return here after college and share her knowledge.

Madeline Van Diepen Downey senior Madeline Van Diepen is president of the school’s Future Business Leaders of America and the Environmental Club. She also is a lifetime CSF member, played water polo and basketball, and was on the swim team. She mobilized students to pick up trash along the Tuolumne River and created a food and gift donation program for unhoused students at Downey, many of whom have young children. She also challenged authority figures to provide alternative transportation plans for sports teams during a time of considerable Covid-19 exposure.

She has become more aware of the struggles women face daily, including access to equal opportunities, reproductive and healthcare rights, motherhood, and harassment which stem from a patriarchal society. Madeline believes having more females in decision-making positions, especially women of color, will benefit all of society, because women “are attuned to the unique challenges and demands in the modern world and will lead with empathy and compassion.”

She plans to attend a four-year university to study business and pursue a career in the financial sector, to work for change and equality in that setting.

Makeila Wilson, an Enochs High senior, is the founder and president of Women in Gold, a club that teaches girls how to take on leadership roles. She is also vice president of the Mentorship Club, helping younger high school students achieve academic and social success. She played varsity basketball, participated in speech and debate, maintains a 4.1 GPA, and works 30 hours a week.

She attributes her strength and perseverance to her mother, who provided Makeila and her sister with an example of a strong and independent woman. She believes that despite immense progress made regarding women’s positions in society, sexism and inequality remain. The Women in Gold club encourages conversation among young women about negative stereotyping and labels, “…how uncomfortable we sometimes feel in our own skin (being too fat, too skinny, too bossy, not pretty enough, etc.) We need to steer away from harmful labels and start embracing them. Maybe being “too bossy” is a good thing – it’s a woman who is assertive, organized, and passionate.”

Makeila plans to attend either UC San Diego, Barnard, or Boston University to study urban design and sustainability. Her goal is to reimagine communities and neighborhoods as spaces where everyone can feel safe and welcome.

We must turn solidarity with Ukraine into the new normal for all refugees

There are alternatives

It’s important for us to seize the moment and understand the full implications of this situation. We have a responsibility to extend these precedents — make them permanent, rather than temporary — and work to expand them so that all refugees are covered, not “just” the ones European or North American states are keen to welcome. Ultimately, these precedents need to be anchored by an emancipatory framework (i.e., no policing of borders, no repression of solidarity).

We can begin this process by supporting the precedents now being set. We should welcome the fact that states are opening the borders to Ukrainian refugees and make sure that this will apply to anyone forced to leave their country. Moreover, activists and organizers are no strangers to these changes. Only a few weeks ago, Poland was building a wall at its border, and migrants from Ukraine were not treated much better than any other migrant. If states have completely changed their approach, it’s surely because of the war — but also because there was a broad cultural consensus to support the victims of the war. We could, and should, celebrate this as a success for those fighting for the freedom of movement and against the policing of borders.

Rather than argue over how differently some of us are supporting people based on where they come from, we should argue over the strategies needed to move from “Ukrainian refugees welcome” to “all refugees welcome” and “freedom of movement.” How can we make sure that the war on Ukraine will not only lead us toward an actual phase out from Russian coal, gas and oil, but from all fossil fuels more generally, wherever they’re extracted?

The latest developments have proven — loud and clear — that the lack of ambition, the absence of policies of solidarity and hospitality, can be overcome. The ongoing solidarity with Ukrainian refugees reveals not only the existence of double standards, but the lies of our world leaders. Decisions to support the Ukrainian people and target Russian interests show that anyone saying “there’s no alternative,” “we can’t welcome all refugees,” “we can’t tax billionaires because it’s too complex” or “it’s not possible to divest from fossil fuels” is actually lying, for the sake of defending their own personal interests.

We’ve seen that there are, in fact, alternatives — and that another world is, indeed, possible. It is only a matter of political will. We can turn concrete acts of solidarity into the new norm so that there might, eventually, be hope in the dark.

Nicolas Haeringer is working at 350.org, where he coordinates partners engagement and works on global mobilizations. Based in France, he’s been involved in the global and climate justice movements for the last 20 years and has written on strategies for social transformation for two decades.

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MODESTO PEACE LIFE CENTER ACTIVITIES

**MODESTO PEACE LIFE CENTER VIGILS:** 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](http://www.KCBPradio.org)

**PEACE LIFE CENTER BOARD MEETING,** FIRST Thursdays, 829 13th St., Modesto, 6:30 pm, 529-5750. Meetings on Zoom. Email Jim Costello for login information, jcostello@igc.org

**PEACE/LIFE CENTER MODESTO,** 829 13th St. Call 529-5750. We’ll get back to you with current info on activities. NOTE THE CENTER’S NEW ADDRESS.

**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**

**OUT on a Friday Night,** a social and discussion group designed for individuals who identify as transgender, Non-Binary, or any identity on the transgender spectrum. Every Friday at 6:00pm at the Central California LGBTQ+ Collaborative 1202 H St., Suite D, Modesto CA. (Ages 18+). Contact Katalina Zambrano: 209-412-5436

**Overcoming Depression:** small group for men & women. Every Friday, 7-7:15 pm. Private room at Central Community Church, 17900 Conaxon Rd, Manteca, CA 95336, (209) 825-1220

**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. Email: Funstrummers13@gmail.com; Visit [https://www.youtube.com/channel/UCnmyangHgzs0aAtJmYwVg/](https://www.youtube.com/channel/UCnmyangHgzs0aAtJmYwVg/).

**MODESTO PEACE LIFE CENTER EVENTS**

**Sunday, April 30th**

**South Valley Ukulele Night Out!** 6:30-8:30pm, 1528 Oakdale Rd. Instagram: @thegapmusicians .

**Sunday, May 8th**

**MODESTO VIGILS**

**Sunday, May 15th**

**Sunday, May 22nd**

**Sunday, May 29th**

**Monday, April 3rd**

**Monday, April 10th**

**Monday, April 17th**

**Monday, April 24th**

**Monday, May 1st**

**Monday, May 8th**

**Monday, May 15th**

**Monday, May 22nd**

**Monday, May 29th**

**Tuesday, April 4th**

**Tuesday, April 11th**

**Tuesday, April 18th**

**Tuesday, April 25th**

**Tuesday, May 2nd**

**Tuesday, May 9th**

**Tuesday, May 16th**

**Tuesday, May 23rd**

**Tuesday, May 30th**

**Wednesday, April 5th**

**Wednesday, April 12th**

**Wednesday, April 19th**

**Wednesday, April 26th**

**Wednesday, May 3rd**

**Wednesday, May 10th**

**Wednesday, May 17th**

**Wednesday, May 24th**

**Wednesday, May 31st**

**Thursday, April 6th**

**Thursday, April 13th**

**Thursday, April 20th**

**Thursday, April 27th**

**Thursday, May 4th**

**Thursday, May 11th**

**Thursday, May 18th**

**Thursday, May 25th**

**Thursday, June 1st**

**Friday, April 7th**

**Friday, April 14th**

**Friday, April 21st**

**Friday, April 28th**

**Friday, May 5th**

**Friday, May 12th**

**Friday, May 19th**

**Friday, May 26th**

**Friday, June 2nd**

**Saturday, April 8th**

**Saturday, April 15th**

**Saturday, April 22nd**

**Saturday, April 29th**

**Saturday, May 6th**

**Saturday, May 13th**

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**Sunday, May 21st**

**Sunday, May 28th**

**Sunday, June 4th**

**Sunday, June 11th**

**Sunday, June 18th**

**Sunday, June 25th**

**Sunday, July 2nd**

**Sunday, July 9th**

**Sunday, July 16th**

**Sunday, July 23rd**

**Sunday, July 30th**

**Sunday, August 6th**

**Sunday, August 13th**

**Sunday, August 20th**

**Sunday, August 27th**

**Sunday, September 3rd**

**Sunday, September 10th**

**Sunday, September 17th**

**Sunday, September 24th**

**Sunday, September 31st**

**Sunday, October 8th**

**Sunday, October 15th**

**Sunday, October 22nd**

**Sunday, October 29th**

**Sunday, November 5th**

**Sunday, November 12th**

**Sunday, November 19th**

**Sunday, November 26th**

**Sunday, December 3rd**

**Sunday, December 10th**

**Sunday, December 17th**

**Sunday, December 24th**

**Sunday, December 31st**