



Stanislaus CONNECTIONS

Working for peace, justice and a sustainable environment

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PEACE/LIFE
CENTER
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VOLUME XXV, NO. 3

He Who Would Be...

You worship at the sounds of ridiculous,
Give him a pass as he spews injustice
Incivility, delusion, outrageous spin...

He shouts out as a strident Antichrist
to compassion and reason
He is no friend to truth, justice,
sustainability
His "truth" is lower case

His words are the rot of hot dog sustenance
His rants the conglomerate of ego
Emotional immaturity, and an
Orange haired bobble-head

He is a thief of sanity
His sounds create a hovel
A respite for those who would ignore
Who would refrain from the work
Of personal responsibility

He prepares a garden of briars
And puncture vines
Reciprocates the cries of incredulity
With vengeful petulance
Blocks synchronicity
Creates a struggler's pathway

You help him carry his false-truth satchel
Are blind to reason
Permit him to dash the beauty of a shell
Sew a flap across the skies
Bar the sunlight
Allow no space to soar

It is not the man
It is you who would sculpt
A hollow bobble-head savior

— Tina Arnopole Driskill

Measure L: Borrow Now, Pay Later

By **BRUCE FROHMAN**
From the **Valley Citizen**

The voter handbook has arrived. Now voters can see what Measure L really is about. In the first paragraph of the handbook's explanation of Measure L, the text says that local government may issue bonds using anticipated revenue from the one half percent sales tax to build and repair roads.



Historically, roads have been funded by a pay-as-you-go system. Under the present system, local government had cash to build or repair roads. Under Measure L, local government will be permitted to issue bonds to pay for current desires and use future sales tax collection to repay the debt.

Suppose politicians decide they want to use all of the money upfront to spur urban growth. Also, suppose that the oversight committee is packed with urban growth advocates. What

Had new development
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and the roads would not be in
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will stop them from spending twenty five years of anticipated sales tax revenue now on roadway expansion to serve new growth and burdening the next generation with the obligation for repayment? The expenditure plan in the voter handbook is not legally binding.

Government already has taken on too much debt. Taxpayer money used for servicing debt is a waste of funds. Taking on new debt enables government to operate beyond its means, mortgaging the future. In the main, borrowing is bad public policy.

Measure L Flexibility

Measure L allows expenditures for any transportation purpose. The disclaimer in the

campaign mailers says that what gets done is subject to tax revenue. If not enough revenue is received to do two-thirds of the promised projects, no adverse consequences accrue to the promoters of the measure. But the public will not get what is expected or desired. Given the inclination of the political elite of Stanislaus County toward promotion of urban growth, which projects are most likely to be funded first?

Growth inducing projects will get highest priority. Projects serving new residential subdivisions would get the highest priority. Business parks would not have much demand

continued page 2

The Modesto Peace/Life Center Invites You To A Harvest Gathering Get To Know the Center & Its Projects

Friday, November 4, 2016

5:00 p.m. - 7:00 p.m.

At The Home of John Frailing & Maria Arevalo
1125 Edgebrook Dr., Modesto

Enjoy:

Delicious Hors D'oeuvres, Good Wines,
Special Coffees and Teas

Suggested Donation: \$20 Per Person

Casual Attire



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To sign-up, send your email address to Jim Costello, jcostello@igc.org
If you do not have Adobe Reader, download it free from <http://www.adobe.com/downloads/>



FUNDRAISER: Over the Edge for Community Hospice

Community Hospice Inc. has partnered with TENISPACE and Over the Edge to provide a once-in-a lifetime opportunity to rappel down the historic downtown Stockton Medico Dental Tower!

Participants have the opportunity to raise donations to support the services and programs of Community Hospice.

The Drop Zone festival will be open from 8am – 5pm on Saturday, October 29. Guests can enjoy the wonderful delta breeze, food trucks and a vendor fair as they watch their brave edgers do their part.

Prior to the event, edgers will be assigned rappel time slots that they can share with their friends and family. We recommend that supporters arrive early to ensure they don't miss the rappel! There is no cost to attend this inspiring event as a spectator.

For more information or to register visit:

<https://www.classy.org/stockton/events/over-edge-for-community-hospice/e76806>

Or call 209.578.6370

SAVE THE DATE: Friday, December 9, 2016: Annual Holiday Potluck Song Fest. A celebration of our Peace community at the Onorato's, 1532 Vernon Ave., Modesto. Bring your favorite dish and beverage to share, your merry Holiday spirit, and your eagerness to sing. 6 to 9 pm.

Local Public Radio
104.9
FM
www.ValleyMedia.Org
Local Bands, Real News

POETRY: Annual Student Chapbook Contest

Beloved by generations of their students, Lee Nicholson and George Rogers dedicated much of their lives to teaching and inspiring the youth of our community. Lee Nicholson was an instructor at Modesto Junior College for thirty-two years, and had earlier taught at Turlock High School. A Modesto native, George Rogers taught for thirty years at Orville Wright Elementary School in Modesto. Both Lee and George were highly accomplished poets and lovers of the creative process, and both will long be remembered for their passionate devotion to the young people whose lives they touched.

In their honor, MoSt has established the annual LEE NICHOLSON – GEORGE ROGERS POETRY AWARD, a contest open to all poets residing in Stanislaus County who are 16 to 25 years of age. Selected poems will be published in a chapbook, which will be launched at the MoSt gala in April 2017.



Submission deadline: December 1, 2016

For complete rules, download http://www.mostpoetry.org/wp-content/uploads/2016/09/CHAPBOOK-CONTEST_GUIDELINES.pdf

ACTION: For more information contact: info@mostpoetry.org

Measure L: Borrow Now, Pay Later

... from page 1

for new roads as new business is not moving into the area. More urban sprawl at the cost of farm land will be the result.

Measure L will force every person in Stanislaus County to pay for this system of bad public policy.

Another Tax Increase After Measure L Passes?

After the bond money is quickly spent, pro-growth politicians will want to pass another half percent sales tax increase. They will ask for more money for an endless list of projects demanded by new growth created during expenditure of the first tax. More growth will cause more roadway congestion. Bay Area Counties like Santa Clara have worse congestion now than before they passed their sales tax increases.

Had new development infrastructure not been subsidized

the last thirty years, existing roads would have been fixed with existing tax revenue and the roads would not be in such bad condition. Notice how newer parts of town have the best roads while older parts have the worst roads.

For the future campaign, proponents will roll out the same propaganda used to pass the first Measure L. The condition of old roads will worsen during the life of Measure L because all of the roadwork will be done at the beginning of the 25 year tax, with no money left to fix roads during the last 20 years of the tax. Sacramento County is an example of this outcome.

Proposition 13 was passed because California voters were fed up with incessant tax increases. Most politicians still have not grasped the principle. If they can raise a tax or fee, they will do so regardless of public sentiment.

<http://thevalleycitizen.com/measure-l-borrow-now-pay-later/>



STUDENTS: It is not too late to enter the 2017 Peace Essay Contest. Deadline for entries is **November 18.**

Entry information at <http://stanislausconnections.org/PEC%20Entry.pdf>

Be informed!

Read the Valley Citizen at <http://thevalleycitizen.com>



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November 16 Film Night presents "Of Gods and Men"

By DAN ONORATO

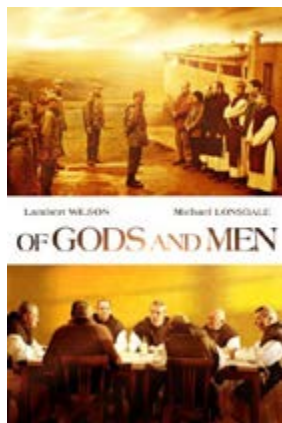
Of Gods and Men, this Cannes Film Festival 2010 Grand Prize Winner, loosely based on real life events, captures the drama of eight French Christian monks who live in harmony with their Muslim brothers whom they serve in North Africa in the 1990s. When a crew of foreign workers is massacred by an Islamic fundamentalist group, fear sweeps through the region. The army offers them protection, but the monks refuse. Should they leave?

The monks are caught in a vice between the Algerian government and extremist terrorist groups bent on overthrowing it. The monks are there to serve everyone; they don't want to take sides, and they don't want to abandon their purpose for being there. But the terrorists have issued an ultimatum ordering all foreigners to leave the country. And the government encourages the monks to go home so it might avoid further international attention to the conflict.

The decision must be made as a group. The choice is laden with consequences. Each monk has to plumb his soul and conscience. The drama's tension accompanies the practical and mystical daily life of the community: their deep ties to the villagers and the spirit of peace and charity with which they try to counter the violence eating away at the country.

This much acclaimed film about courage, conviction, and commitment is a rare gem. It starts at 6:30 p.m. at the Modesto Peace/Life Center, 720 13th St., Modesto. A discussion follows.

View a trailer at <http://www.sonyclassics.com/ofgodsandmen/>



White People: Stop Saying We Need Dialogue

Instead, White folks need to realize we have the power to stop police violence and defend Black lives.

By SARAH Van GELDER

Politicians: Stop saying we need dialogue. We don't need dialogue. We need the state to stop murdering people. 3:25 PM - 24 Sep 2016 Follow Bree Newsome @BreeNewsome

The tweet by Bree Newsome came as people around the country, but especially Black people, were struggling to come to terms with the recent shootings of Black men in Tulsa and Charlotte.

The tweet brought me up short. I've always thought dialogue was a good thing.

Newsome is an artist and musician best known for climbing the flagpole at the South Carolina Statehouse to take down the Confederate battle flag, days after nine people were gunned down at a Charleston church in June 2015. She was arrested, but just two weeks later, the flag was permanently removed by vote of the state Legislature. Actions sometimes speak louder than words.

I thought about what she said. If Newsome doesn't want dialogue, then what does she want?

Her answer was clear: Stop killing us.

Which raises a more difficult question: Who has the power to do that?

Police in the United States work for us; they are accountable to the government officials we elect, and our taxes pay their salaries. So we have the power. It's our job to stop the killing.

Maybe calling for dialogue is a cop-out. We White folks can nod sympathetically as Black and Brown neighbors share their pain (again) and relieve the trauma, violence, and humiliations that are part of everyday life in a White-majority society. Then we can go back to life as usual—life that is less prone to violence and trauma because of our relative wealth and because we often live in safer neighborhoods. And we can conveniently ignore the historic reasons White people have, on average, more wealth and live in safer neighborhoods.

What if we stopped being so easy on ourselves? What if, instead of categorizing police violence against Black people as their issue, we recognize that it is ours?

It sounds daunting. What are the right policy solutions?

What if, instead of categorizing police violence against Black people as their issue, we recognize that it is ours?

Fortunately, a collaboration of 50 organizations representing thousands of Black people has already laid out a policy agenda. The Movement for Black Lives' agenda was released earlier this year after months of work. The agenda sets high-level aspirations, like "end the war on Black people" and

"community control." But it also includes specific policies, examples of successful actions, links to articles, and model legislation. [see p. 7, this issue]

The good news is that many of these policies can be enacted where we live, via our state and local governments and local school systems.

Sure, there are federal policies that need to change. As the agenda points out, for example, the federal government should not be supplying military equipment to police departments.

Still, many of the laws, policies, and practices that contribute to the brutalization of Black people, including Black youth, are established locally. Among the proposals in the Movement for Black Lives' agenda: Stop mass surveillance in Black neighborhoods. End school policies that emphasize suspensions, expulsions, and arrests, and instead institute restorative justice practices. Discourage arrests of youth for misdemeanors. These policies would reduce the number of people behind bars, according to the vision statement, and especially help those made most vulnerable by incarceration: undocumented and LGBTQ people.



At the local level these changes are within reach. A good starting point is to read and share the Movement for Black Lives platform and check in with communities of color where you live. Eventually, as we have local successes, we embolden national politicians to follow our example.

Those who work with trauma survivors often speak of the importance of respecting their right to set boundaries and to determine what they need to be safe and to move forward. After centuries of trauma, it's time for more than dialogue. It's time for White people not only to listen to Black people, but also to be part of the solutions as Black people define them.

So let's take Newsome's advice and quit calling for dialogue (or "understanding" or even "forgiveness"). White folks need to join in with more than retweets and silent complicity. We need to act to stop the killing.

Sarah van Gelder wrote this article for YES! Magazine. Sarah is co-founder and editor at large of YES! Magazine. Sarah writes articles and conducts interviews for YES!, and she speaks regularly about solutions journalism, grassroots innovations, and social change movements. Her forthcoming book is "The Revolution Where You Live: Stories from a 12,000 Mile Journey Through a New America." Follow her on Twitter @sarahvangelder

From: <http://www.truth-out.org/opinion/item/38019-white-people-stop-saying-we-need-dialogue>

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What the World Needs Now...

By JENIFER WEST

Sometimes we just need a little encouragement. And a safe place to make mistakes – that’s how we learn, after all. It’s been over five years since a certain very special young lady came to live with us. It was quite an adventure – for all three of us. It was definitely easier at some times than others. But we’ve persevered and, five years on, we’ve all learned and grown – a lot. In fact, she’s grown so much that she’s now out on her own, learning to meet life’s challenges in her own way, on her own terms.

One of the most important things, we’ve learned, is to show those we love that we do love them – unconditionally. In this writer’s humble opinion, unconditional love is the one thing that could cure all the ills in this old world. If we all made it a point to show those around us that we love them “no matter what”, our homes would be happier. It would be easier to overlook the little idiosyncrasies that might otherwise get on our nerves a bit (ok – sometimes a lot). And we would realize that those around us must also make the same effort to see only the good in us, too.

But, to love others unconditionally, we must learn to love and accept ourselves – easier said than done, sometimes, but necessary in order for us to move forward and reach our full potential. If we accept ourselves as we are – less than perfect no doubt, but with our own unique perspective, abilities, talents and contributions to make, we will naturally begin to focus on the good in ourselves. This, in turn, will lead us to see, and encourage, the good in others.

Of course it’s very important to remind those around us that we love them, and the more often the better. We can, and should, do the obvious, and *tell* them. An even more powerful way to communicate that we care is nonverbal. A reassuring smile can work wonders, of course, and little notes or treats tucked into lunch boxes or suitcases, hidden around the house, or wherever else we feel inspired to leave them for our loved ones to find can work magic.

And a gentle touch can be the most powerful way to communicate. Years ago, a single friend of ours was visiting. He happened to sit down to play our piano. As I walked past, I laid my hand on his back, just for a quick second. He stopped playing, turned to me and said, “That’s so nice. No one ever touches me.” The memory of that powerful moment has never left me. A quick kiss on the top of the head, a gentle touch on the back, and even playing “footsies” or “handsies” when sitting close can reassure our loved ones that they are, indeed, loved.

If we take that unconditional love out into the world with us, we can make our workplaces, the stores where we shop, even places as mundane as the gas station better places to be. We will make our own lives better, by being the kind of people that others enjoy being around. We will also naturally bring out the best in those around us, and thereby make our little corner of the world a better place to be. It’s really not difficult, and won’t cost us any more than to re-orient our thinking. But the payoff can be astounding, all the way around.

And there’s something about emotions – on either side of

One of the most important things, we’ve learned, is to show those we love that we do love them – unconditionally.



Image: Zerovina

the scale. When we’re angry, and temporarily unable to see the best in others, we tend to interact negatively. Our bad mood spills out to those around us, and pretty soon everyone’s a little grumpy, a little on edge. But, if we make the effort it takes (at first, at least) to look for the good in ourselves, those around us and the day, we’ll naturally be happier. And that happiness will also spill out onto those around us. Before we know it, folks are in a better mood. And it’s so much easier to accomplish things – big or small – when we’re feeling good!

Truly, what the world needs now – the one thing that could set us on the path to solving all of the problems on earth – is (unconditional) love. I challenge you to try it – start today by seeing the best in yourself – smile at yourself in the mirror and really appreciate all of the unique skills and abilities that make you who you are. Extend that good feeling to those around you – smile, and find one positive thing to say to each person you encounter. It may not solve all the problems in your little corner of the world, but it’ll sure make it a nicer place to be!



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NEW MODESTO RADIO STATION COMING SOON!

The Modesto Peace/Life Center has been granted a full power radio station license and needs YOUR help!

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- ⇒ Volunteers with radio backgrounds & experience
- ⇒ Local Music, Arts and Entertainment connections
- ⇒ Community partners

To get involved or learn more about the new station, contact James Costello, (209) 402-9191 or jcostello@igc.org. You can donate by sending your check to the Modesto Peace/Life Center, P.O. Box 134, Modesto, CA 95353 with "Radio Station" in the memo. You can also donate online at <http://peacelifecenter.org>

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Green Tips for a New Planet: Real “Political” Science

By TINA ARNOPOLE DRISKILL

Yes, Science and Politics can and do go hand in hand to effect change in what the Union of Concerned Scientists calls the “Science for a Healthy Planet and Safer World.”

Even in this challenging election year YOU CAN support the Union’s important work. Thanks to the leadership of the UCS and its supporters important climate initiatives are meeting with positive success or are on a path toward peace, justice and/or a sustainable environment.

Letters and calls from UCS supporters played a large part in influencing California legislators to pass some of the most aggressive new climate laws in a decade, despite opposition from big oil and other interests.

SB 32 (Pavley) set “an aggressive new standard of lowering emissions 40 percent below 1990 levels by 2030.

AB 197 (E. Garcia), a companion bill to SB 32 “will ensure greater transparency to California’s climate change programs and help communities most impacted by air pollution.”

UCS initiated and led the effort to adopt **AB 2800** (Quirk), a bill that will help California to better withstand the impacts of climate change by “engineering our key infrastructure – roads, bridges, buildings, water systems.”

Another Pavley bill **SB 1425** sponsored by the UCS will “enable California to track global warming emissions from water agencies and large water users.

The UCS suffered its toughest setback with **SB 1161** (Allen), a UCS-backed bill that would have helped hold oil companies accountable for decades of deception about climate science, but pledges to “continue to push fossil fuel companies to stop climate disinformation and acknowledge both climate science and the global agreement to transition to a clean energy future.”

ACTION: UCS applauds its supporters for making a huge impact through emailing and calling lawmakers to voice support for strong science-based policies. You can join UCS and add your support at www.ucsusa.org



Important Note: There are still nearly 15,000 nuclear weapons on the planet—and around 1,800 US and Russian nuclear weapons are still on hair-trigger alert—ready to launch in a matter of minutes. **There is a plan to spend more than a \$1 trillion over the next 30 years on a new generation of nuclear weapons**, which will spur a brand new global nuclear arms race and divert critical funds from other pressing domestic and national security needs. We need congressional leaders to speak out forcefully on this critical issue.

Looking beyond the November elections and a new president and Congress, the UCS is asking its supporters to encourage Senator Elizabeth Warren and Senator Bernie Sanders to urge President Obama to take real, concrete steps to reduce the nuclear threat before leaving office and do all they can to stop a new nuclear arms race. The UCS asks its supporters to add their names to a letter to be delivered to both senators in the near future.

Please Make Reducing Nuclear Threat a Priority

Dear Senator Warren and Senator Sanders,

Like many Americans thirsting for real change, I am grateful for your powerful leadership and hard work on a range of critical issues affecting people, our planet and our future. Today, these very people, our planet, and our future continue to be at great risk from the threat posed by the world’s 15,000-plus nuclear weapons and dangerous, Cold War-era policies.

I am writing to urge you to make nuclear weapons a high priority in the months and years ahead. Please use your national stature and credibility to help build opposition to the current plans to build a whole new generation of nuclear bombs, missiles, bombers, and submarines at a cost of \$1 trillion over the next 30 years. And please urge President Obama to back up his own powerful words with concrete actions to reduce the nuclear threat before he leaves office.

Many experts warn we are on the cusp of a new global nuclear arms race, which will steal our critical funds from other important needs and make us all less safe. But today nuclear weapons get scant attention from Congress and the public—and we need a real national discussion about them, and we need many more people to be paying attention to the very real risks and costs they impose on us all.

I’m counting on you.



Select California Ballot propositions

Summary of positions taken in favor and against a select propositions. The League of Women Voters explanations at <https://cavotes.org/vote/elections/2016-06-07-000000>

Organizations listed: CTA- California Teachers Association, CFL- California Federation of Labor, CA ACLU- California American Civil Liberties Union, CLCV- California League of Conservation Voters and MPLC – Modesto Peace/Life Center

Ballot Proposition	Sierra Club	CTA	CFL	CA Republicans	CA Democrats	CA ACLU	CLCV	MPLC
55- Tax Extension to Fund Education and Healthcare (will maintain tax rates on wealthiest Californians)		Y	Y	N	Y		Y	Y
56- Cigarette Tax to Fund Healthcare, Tobacco Use Prevention, Research, and Law Enforcement	Y		Y	N	Y		Y	Y
57- Criminal justice. Juvenile criminal proceedings and sentencing reform			Y	N	Y			Y
58- California EdGE Initiative- (overturn restrictions on bilingual education)	Y	Y	Y	N	Y			Y
59- Citizens United (urges amendment to overturn Citizens United decision in order to allow campaign contribution limits and clarify that corporations should not have the same rights as human beings)			Y		Y			Y
62- Repeals death penalty			Y	N	Y			Y
63- Firearms. Ammunition Sales. (Bans possession of large capacity ammunition magazines, require background check on ammunition sales)				N	Y			Y
64- Marijuana legalization				N	Y	Y		Y
66- Death penalty speedup			N	Y	N			N
67- Ratify Ban on Single-Use Plastic Bags	Y		Y	N	Y		Y	Y

Malcolm X at Oxford

By JAMES COSTELLO

“Extremism in the defense of liberty is no vice; moderation in the pursuit of Justice is no virtue.”

This quotation, immortalized by presidential candidate Barry Goldwater in 1964, became the prompt to be debated at England’s Oxford Union on December 3, 1964. The motion went down to defeat. However, the affirmative side was argued by five people. The last to speak was Malcolm X. Ten days later, Malcolm X was dead from an assassin’s bullet.

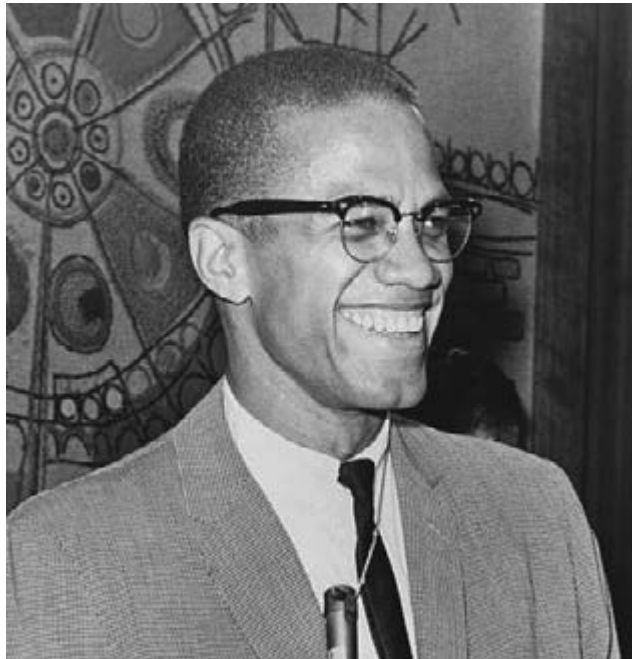
In his recent book, *Malcolm X at Oxford Union: Racial Politics in a Global Era*, Saladin Ambar, characterizes Malcolm X’s speech as:

“one of the truly great addresses of the civil rights movement. It remains a lost rhetorical jewel from that era. Perhaps more important, Malcolm’s speech at Oxford owes its significance not so much to the revelatory power of its words, but for what it revealed about its time – and indeed our own. The Oxford moment speaks to a time when race, immigration, decolonization, international politics, and the nature of power in the world were all in the state of flux. And it was Malcolm X, not solely as an American, but also as an international figure, who best spoke to this moment. No other speech of Malcolm’s captures his political thoughts, complexity, development, and potential global reach as well as Oxford.”

Connections reprints excerpts from Malcolm X’s speech, not to promote extremism or violence but to promote thought. Note the speaker’s deconstruction of language and the uses of the term “extremism” and who defines what it is. Note the relationship of language and the press and media. In a more modern sense, Malcolm’s words relate to what the cognitive scientist, George Lakoff points out: he who creates the linguistic definition of terms creates the frame of discourse — for good or ill. Words are important as we have seen in the current election. But words are more than just the agents of discourse. As Malcolm X points out, they are justifiers of extreme action against the black man by the white man whereby people of color suffer and die. To read the entire speech, visit <http://malcolmxfiles.blogspot.com/2013/07/oxford-union-debate-december-3-1964.html> A film of his remarks can be found YouTube.

Excerpts:

.... I just take time to make these few things clear because I find that one of the tricks of the west, and I imagine my good friend...or rather that type from the west...one of the tricks of the west is to use or create images, they create images of a person who doesn’t go along with their views and then they make certain that this image is distasteful, and then anything that that person has to say from thereon, from thereon in, is rejected. And this is a policy that has been practiced pretty well, pretty much by the west, it perhaps would have been practiced by others had they been in power, but during recent centuries the west has been in power and they have created the images, and they’ve used these images quite skillfully and quite successfully, that’s why today we need a little extremism in order to straighten a very nasty situation out, or very extremely nasty situation out.



“they create images of a person who doesn’t go along with their views and then they make certain that this image is distasteful, and then anything that that person has to say from thereon, from thereon in, is rejected.”

I think the only way one can really determine whether extremism in the defense of liberty is justified, is not to approach it as an American or a European or an African or an Asian, but as a human being. If we look upon it as different types immediately we begin to think in terms of extremism being good for one and bad for another, or bad for one and good for another. But if we look upon it, if we look upon ourselves as human beings, I doubt that anyone will deny that extremism, in defense of liberty, the liberty of any human being, is a value. Anytime anyone is enslaved, or in any way deprived of his liberty, if that person is a human being, as far as I am concerned he is justified to resort to whatever methods necessary to bring about his liberty again.

But most people usually think, in terms of extremism, as something that is relative, related to someone they know or something that they’ve heard of, I don’t think they look upon extremism by itself, or all alone. They apply it to something. A good example—and one of the reasons that this can’t be too well understood today—many people who have been in positions of power in the past don’t realize that the power, the centers of power, are changing. When you’re in a position of power for a long time you get used to using your yardstick, and you take it for granted that because you’ve forced your yardstick on others, that everyone is still using the same yard-

stick. So that your definition of extremism usually applies to everyone, but nowadays times are changing, and the center of power is changing. People in the past who weren’t in a position to have a yardstick or use a yardstick of their own are using their own yardstick now. You use one and they use another. In the past when the oppressor had one stick and the oppressed used that same stick, today the oppressed are sort of shaking the shackles and getting yardsticks of their own, so when they say extremism they don’t mean what you do, and when you say extremism you don’t mean what they do. There are entirely two different meanings. And when this is understood I think you can better understand why those who are using methods of extremism are being driven to them...

One of the reasons that I think it is necessary for me to clarify my own point, personally, I was in a conversation with a student here, on the campus, yesterday, and she, after we were, I think we had coffee or dinner or something, there were several of us, I have to add that in for those minds of yours that run astray. And she asked me, she told me that “We’ll I’m surprised that you’re not what I expected,” and I said what do you mean. And she said “well I was looking for your horns”, and so I told her I have them, but I keep them hidden, unless someone draws them out. As my friend, or that type, it takes certain types to draw them out. And this is actually true, usually when a person is looked upon as an extremist, anything that person does in your eyesight is extreme. On the other hand, if a person is looked upon as conservative, just about anything they do is conservative. And this again comes through the manipulating of images. When they want you to think of a certain area or certain group as involved in actions of extremism, the first thing they do is project that person in the image of an extremist. And then anything he does from then on is extreme, you know it doesn’t make any difference whether it is right or wrong, as far as your concerned if the image is wrong, whatever they do is wrong. And this has been done by the western press, and also by the American press, and it has been picked up by the English press and the European press. Whenever any black man in America shows signs of an uncompromising attitude, against the injustices that he experiences daily, and shows no tendency whatsoever to compromise with it, then the American press characterizes him as a radical, as an extremist someone who’s irresponsible, or as a rabble-rouser or someone who doesn’t rationalize in dealing with the problem.

.... The system of government that America has consists of committees, there are sixteen senatorial committees that govern the country and twenty congressional committees. Ten of the sixteen senatorial committees are in the hands of southern racialists, senators who are racialists. Thirteen of the twenty, this is before the last election I think it is even more so now, ten of the sixteen senatorial committees are in the hands of senators who are southern racialists, thirteen of the twenty congressional committees were in the hands of southern congressmen who are racialists. Which means out of the thirty-six committees that govern the foreign and do-

continued next page

The Movement for Black Lives PLATFORM

Editor's note: Black Lives Matter does have a platform. Here it is:

Black humanity and dignity requires Black political will and power. Despite constant exploitation and perpetual oppression, Black people have bravely and brilliantly been the driving force pushing the U.S. towards the ideals it articulates but has never achieved. In recent years we have taken to the streets, launched massive campaigns, and impacted elections, but our elected leaders have failed to address the legitimate demands of our Movement. We can no longer wait.

In response to the sustained and increasingly visible violence against Black communities in the U.S. and globally, a collective of more than 50 organizations representing thousands of Black people from across the country have come together with renewed energy and purpose to articulate a common vision and agenda. We are a collective that centers and is rooted in Black communities, but we recognize we have a shared struggle with all oppressed people; collective liberation will be a product of all of our work.

We believe in elevating the experiences and leadership of the most marginalized Black people, including but not limited to those who are women, queer, trans, femmes, gender nonconforming, Muslim, formerly and currently incarcerated, cash poor and working class, differently-abled, undocumented, and immigrant. We are intentional about amplifying the particular experience of state and gendered violence that Black queer, trans, gender non-conforming, women and intersex people face. There can be no liberation for all Black people if we do not center and fight for those who have been marginalized. It is our hope that by working together to create and amplify a shared agenda, we can continue to move towards a world in which the full humanity and dignity of all people is recognized.

While this platform is focused on domestic policies, we

know that patriarchy, exploitative capitalism, militarism, and white supremacy know no borders. We stand in solidarity with our international family against the ravages of global capitalism and anti-Black racism, human-made climate change, war, and exploitation. We also stand with descendants of African people all over the world in an ongoing call and struggle for reparations for the historic and continuing harms of colonialism and slavery. We also recognize and honor the rights and struggle of our Indigenous family for land and self-determination.

We have created this platform to articulate and support the ambitions and work of Black people. We also seek to intervene in the current political climate and assert a clear vision, particularly for those who claim to be our allies, of the world we want them to help us create. We reject false solutions and believe we can achieve a complete transformation of the current systems, which place profit over people and make it impossible for many of us to breathe.

Together, we demand an end to the wars against Black people. We demand that the government repair the harms that have been done to Black communities in the form of reparations and targeted long-term investments. We also demand a defunding of the systems and institutions that criminalize and cage us. This document articulates our vision of a fundamentally different world. However, we recognize the need to include policies that address the immediate suffering of Black people. These policies, while less transformational, are necessary to address the current material conditions of our people and will better equip us to win the world we demand and deserve.

We recognize that not all of our collective needs and visions can be translated into policy, but we understand that policy change is one of many tactics necessary to move us towards the world we envision. We have come together now



because we believe it is time to forge a new covenant. We are dreamers and doers and this platform is meant to articulate some of our vision. The links throughout the document provide the stepping-stones and roadmaps of how to get there. The policy briefs also elevate the brave and transformative work our people are already engaged in, and build on some of the best thinking in our history of struggle. This agenda continues the legacy of our ancestors who pushed for reparations, Black self-determination and community control; and also propels new iterations of movements such as efforts for reproductive justice, holistic healing and reconciliation, and ending violence against Black cis, queer, and trans people.

DEMANDS

End the War on Black People: <https://policy.m4bl.org/end-war-on-black-people/>

Reparations: <https://policy.m4bl.org/reparations/>

Invest-Divest: <https://policy.m4bl.org/invest-divest/>

Economic Justice: <https://policy.m4bl.org/economic-justice/>

Community Control: <https://policy.m4bl.org/community-control/>

Political Power: <https://policy.m4bl.org/community-control/>

From <https://policy.m4bl.org/platform/>

Malcolm X at Oxford

... from page 6

mestic direction of that government, twenty-three are in the hands of southern racialists. Men who in no way believe in the equality of man. And men who do anything within their power to see that the black man never gets to the same seat, or to the same level that they're on. The reason that these men, from that area, have that type of power is because America has a seniority system, and these who have this seniority have been there longer than anyone else because the black people in the areas where they live, can't vote. And it is only because the black man is deprived of his vote that puts these men in positions of power that gives them such influence in the government beyond their actual intellectual or political ability, or even beyond the number of people from the areas that they represent.

So we can see, in that country, that no matter what the federal government professes to be doing, the power of the federal government lies in these committees and any time a black man or any type of legislation is proposed to benefit the black man, or give the black man his just due, we find that it is locked up in these committees right here. And when they let something through these committees, usually it is so chopped up and fixed up that by the time it becomes law, it

“usually when a person is looked upon as an extremist, anything that person does in your eyesight is extreme. On the other hand, if a person is looked upon as conservative, just about anything they do is conservative.”

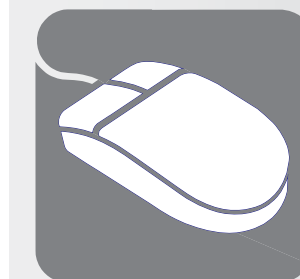
is a law that can't be enforced.

Another example is the Supreme Court's desegregation decision that was handed down in 1954. This is a law, and they have not been able to implement this law in New York City or in Boston or in Cleveland or Chicago or the northern cities. And my contention is that any time you have a country, supposedly a democracy, supposedly the “land of the free and the home of the brave,” and it can't enforce laws, even in the northern most cosmopolitan and progressive part of it, that will benefit a black man, if those laws can't be enforced, how much heart do you think we will get when they pass some

civil rights legislation which only involves more laws. If they can't enforce this law, they'll never enforce those laws.

So my contention is, we are faced with a racialistic society, a society in which they are deceitful, deceptive, and the only way we can bring about a change is speak the language that they understand. The racist never understands a peaceful language, the racist never understands the nonviolent language, the racist has spoken his type of language to us for over four hundred years. We have been the victim of

continued page 11



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

Rivers of Birds, Forests of Tules: Central Valley Nature & Culture in Season

By Lillian Vallee

76. Central Valley Water: Public Trust or Cash Crop?

(The Heartrending Struggle for a Water Ethic)

It is difficult to come into intimate relations with appropriated waters; like very busy people they have no time to reveal themselves. — Mary Austin, *Land of Little Rain*

On October 6, 2016 Modesto Junior College's Civic Engagement Project sponsored a second visit by Lloyd Carter, award-winning journalist, attorney, and president of the California Save Our Streams Council who has reported on Central Valley and California water management for the last 35 years, 17 of those years in his *Chronicles of the Hydraulic Brotherhood* website (www.lloydgcarter.com), and for 15 in a weekly radio program on KFCF 88.1 FM. The main thrust of Carter's talk was that "Central Valley industrial agriculture has enriched some people but has ruined air quality, killed rivers, polluted drinking water aquifers, nearly annihilated the Delta, and has destroyed one of Mother Nature's rarest creations, an inland desert marsh." Carter was accompanied by an old friend, life-long farmer and activist Walt Shubin. In Carter's last appearance in Modesto, he outlined how wealthy agribusiness was turning water into a cash crop by selling taxpayer-subsidized water in a water chess game overseen by highly paid water district employees, law firms with monthly retainers, and a stable of Washington lobbyists.

Recent drought years have further exacerbated competing demands: crashing fisheries in the Delta, groundwater pollution and depletion, forest beetle infestations and fires, and the detection of lead in urban drinking water, most recently in Fresno. Carter's main claim, meticulously researched and articulated in what should be required reading for every Central Valley resident ("Reaping Riches in a Wretched Region: Subsidized Industrial Farming and Its Link to Perpetual Poverty") is that patterns of land ownership have determined distribution of water and wealth:

Indeed, one cannot help but see two different agricultural worlds among the Eastern and Western flanks of the San Joaquin Valley. The East Side, where the original irrigation colonies began 130 years ago, is full of orchards and vineyards and farmhouses every quarter of a mile and small towns every few miles. In the Westlands, with a single giant farm sometimes reaching tens of thousands of acres, one can drive for many miles down Interstate 5 through cotton and row-crop fields without ever seeing a farmhouse or the all-but-invisible farm-worker communities.

The poorest places in the Central Valley sustain the wealthiest, often absentee, growers. Agro-myths of unprecedented global productivity and transformation (from desert to Eden) mask the high price of a water distribution system that allows wealthy growers to control entire water banks

and to alter a waterscape that once featured powerful rivers, productive lacustrine basins and artesian wells, as Walt Shubin pointed out.

Astute observers of early California land and water development noticed the "land sharks" and "monopolists" who immediately commodified land and water, and Carter cited some of the most egregious examples of recent exploitation of public trust such as the Westlands Water District's purchase of Kings County water for ten million dollars and sale afterward to the U.S. Navy for thirty; and Beverly Hills billionaire Stewart Resnick's private control of the Kern Water Bank (that could fill Hetch Hetchy twice) to keep 120,000 acres of pistachios and almonds productive. Resnick's company, Paramount Farming, operating near Lost Hills, is the largest grower and processor of nuts in the world. Ironically, Resnick, also the owner of Fiji bottled water, among other enterprises (and a 55 million dollar donor to the Los Angeles Art Museum), cannot supply his farmworkers with a living wage and potable water. Such are the "intertwined fates of water and migrant laborers in California agriculture" writes John Gibler.

Shubin, now in his eighties, spoke movingly of spending his entire boyhood outdoors on the San Joaquin River (he built his first canoe in Wood Shop in high school) and of having to drill for water recently, after his well ran dry (projected cost: \$60,000). Shubin also recalled the prodigious salmon runs on the San Joaquin. In *Life on the Edge*, Andrew Cohen writes:

"Water development in California may have had more of an impact on biodiversity than any other single factor." Water diversions and over 1200 reservoirs homogenize river, riparian, freshwater marsh, and other aquatic habitats.

Carter outlined his involvement as a reporter beginning with his five-part United Press International series on the Kesterson Refuge debacle in August 1984 when selenium-laden drainage water from the Westlands killed millions of wildfowl and stopped the completion of the San Luis Drain. Instead the water was diverted into the San Joaquin River and the tainted areas covered over with dirt (cost to taxpayers: \$23 million). And it seems little has changed in the Westlands Water District, representing just 600 growers. Studies recommend idling at least 300,000 acres of Westlands' non-irrigable, selenium laden land, which would free up water to use elsewhere.

This past March, Jay Famiglietti, professor of Earth System Science at the University of California, Irvine, gave a talk on what he called "the epic California drought," based on analyses of satellite observations

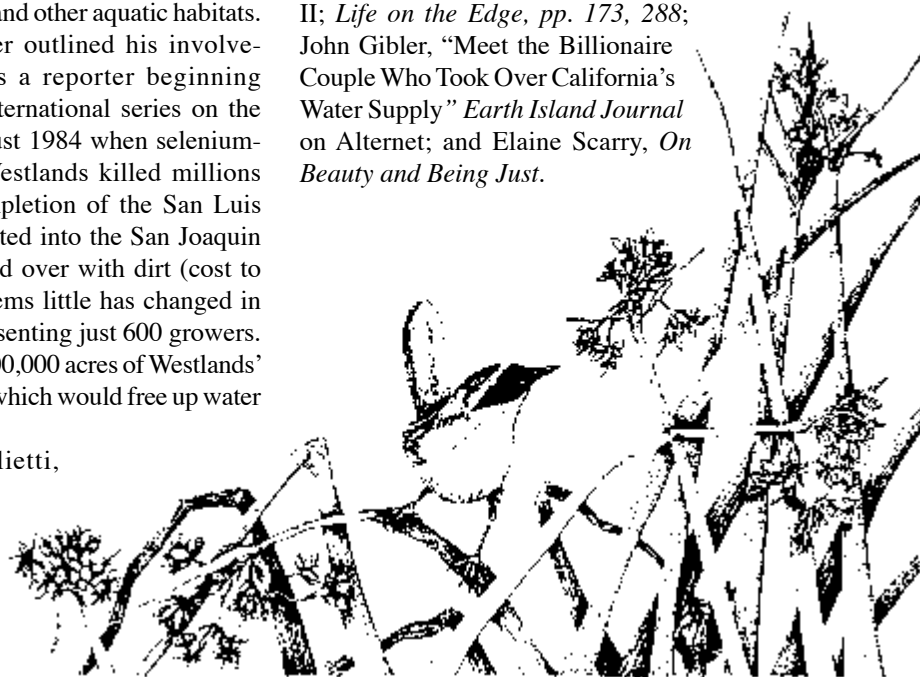
of declining water stores in California, and spoke of Central Valley growers who were buying up farmland in other states (Florida, Wyoming, the Dakotas) in anticipation of knowingly depleting Central Valley water. To them, exhausting water resources here is simply the price of doing business.

observers of early California land and water development noticed the "land sharks" and "monopolists" who immediately commodified land and water

If places and waterbodies live and die in the imagination, there is a burning need to imagine something better than what is being effected by land and water sharks. Westlands, the largest water district in the United States, controls 1.15 million acre feet of water, enough for 11 million urban users (the population of Los Angeles is 3.93 million people)

or for a few thousand more acres of freshwater marsh for Pacific Flyway waterfowl now reduced to 2.5 million on the remaining 4% of historical wetlands. In the unrelenting stream of news about collapse, only the stories we remember and tell fuel the desire for a healing water ethic: California Indian parables about greed, accounts of exhausted field workers who must buy bottled water at the end of the workday because their tap water is undrinkable; Walt Shubin's rapturous tales of migrating Chinook; Bob Edminster's 100 pound sturgeon that almost drowned the relative who caught it; the wildflower "bee pastures" about which John Muir wrote that never were his eyes more "thronged with beauty." We are in desperate need of beauty in the Central Valley, a beauty that remembers the spectacular natural history of the place we live in and the true price of the bounty we brag about, a beauty, in the words of Elaine Scarry, that "intensifies the pressure we feel to repair existing injuries," a beauty that should always be allied to justice.

Sources: www.lloydgcarter.com: the Law Review article and "How the West(lands) Was Won," I & II; *Life on the Edge*, pp. 173, 288; John Gibler, "Meet the Billionaire Couple Who Took Over California's Water Supply" *Earth Island Journal* on Alternet; and Elaine Scarry, *On Beauty and Being Just*.



The poorest places in the Central Valley sustain the wealthiest, often absentee, growers.

Two Rivers, Sixty Years Apart

*In memory of my mother, Cecylia
Rogowska Wereda*

As we drove across the bridge
Over the San Joaquin
“It reminds me,” she said
“Of my childhood river
The Warta, in Poland
How it flooded every spring
The ice floes
Had to be dynamited
You could pick up
Stunned fish afterward
Trout or pike
And every so often
A haystack floated by
The fish were yours for the taking
And I wrapped mine
In my brand new winter coat
As a surprise for my mother

“She was not pleased
The year was 1939
And she knew a war was coming
She had bought me
Several coats, in many sizes
As if preparation
Could fend off the worst

“I remember how we celebrated
Two bridges built in Kolo in ‘38
Schoolgirls marched four abreast
And the entire town joined
The parade, the festivities
Imagine, people rejoicing in bridges
If only we had had another ten years

“They were destroyed in ‘39
Why the Poles did it I don’t know
The Germans weren’t coming that way
Later we had to cross the Warta
On pontoon and plank bridges
I was so afraid
The water seemed too close
I was so afraid.”

Los Banos Reservoir, New Melones, etc., etc.

At dusk the oaks release their bats
Sorrow rises from the rock
Cries out as they strike the seed
Whose work, whose work
Whose digging sticks
Uprooted corns, tidytips
Tule mats melt into grass

At night the heart fumbles
With an excess of death
Not even one is imaginable
Not a single infant returning to dust
Snug in her deerskin stays
Not a single mother
With singed black hair
Woven now into oriole nests
Gobbled by hungry roots
Whose life, whose life, whose breath
Was taken from the heartsick earth

Bass in underwater villages
Behind earth-filled dams
That burst in your dreams
Nibble on bones
No one is spared
Whose eyes, whose eyes stare back
Whose hands flutter like moths
Rustle like lizards
In the fallen leaves

At dawn your body becomes the earth
Licking its wounds
Each sampling remembers
The aches of its elders
Each river continues
Addressing the rocks
Snow boils down the mountains
When suddenly you hear it—
Music pouring from elderberry stalks
Rattles, clappes, gourds and flutes
Hoofs, dewlaps, elkskin drums
Filament after filament of sound
Fills the throbbing empty spaces
Rocks the hammock of the world
And you know:
They are back to forgive us

Hawk at the Delta Mendota Canal

In memory of my father, Tadeusz Wereda

So you thought it was life-giving
This glittering river in a concrete trough
Pipe, dam, sluice
Bridge and ladder
Iron and steel
Nothing riverine about it, my fierce brother
Nothing but hills of rusting windmills
Reaping acres of sterile wind

Given a human body, you had to work
Emptying trash, mopping floors
No winged fantasies for you
Now an Untermensch again
Doing other people’s laundry
Airing their fetid sheets
While they danced a frantic aerobic
Not a cottonwood in sight, my weary
brother
To muffle the emptiness of the western
shore

The river could change its course
But humankind was a steady race
Achieving perfect control
Oblivious to shadows
Still grazing the rancherias
You pass over
The restless Coast Ranges hail your last
flight
And your toothless cry, Eloi, Eloi
Is lost in the dissolving mists

Your wings flash clean against leaden skies
Though they tow a heavy baggage of cliff
Had you seen it all along?
Barren river, wailing skull
Always the same unending sacrifice
Fueling the steadiness of a reckless race
That wraps in concrete and ribbons of
aqueduct
Its bottomless misery
Its Gorgon face?

Yes, you saw
Your vision was unblinking
But this was the only earth you were given
And so in the dying that came too soon
You touched the heads of your unworthy
children
And blessed them

Offering

I give to you, o San Joaquin, my favorite
earrings
No one should be so attached to bits of
blue glass
Etched with stars and moons, tarnished
deer
Below two beads of bronze and lapis lazuli
For the captured waters of life-giving
streams
For the language of redbill, killdeer, plover
For the many tokens of a steadfast love,
take them
And wash them clean of our transgressions.



Lillian Vallee is a retired English instructor, amateur naturalist, and freelance translator and poet who has lived in the Central Valley for over three decades. She is currently involved with the Common Ground project at Modesto Junior College and the La Loma Neighborhood Native Plant Garden project. This is a small selection of poems inspired by observation of and engagement with local waterways.



On Colin Kaepernick... and a poem

I must admit I was annoyed when Colin Kaepernick decided to sit during the national anthem because I was afraid that my sophomores would decide to sit during the daily Pledge of Allegiance. When my students asked me what I thought of Kaepernick's sitting, I told them Kaepernick was an adult and he had made an adult decision which was his right. They are still children and not ready to take responsibility for controversial decisions which may have negative repercussions. They continue to stand and have not asked me if I have changed my opinion now that he has chosen to take a knee during the Star Spangled Banner. They might be surprised at my answer.

I am inspired. Remaining seated does not take action and should not be compared to the Sit-ins of the Civil Rights movement which required the conscious act of entering a segregated lunch stand and sitting down. Taking a knee is active. It takes conscious effort to move from a seated position into a kneeling position. For me, kneeling is a prayerful, religious act. When I see athletes take a knee, I am awed by their reverence and respect. There is too much violence in our world. Taking a knee is the epitome of nonviolent symbolic action. I salute these athletes for their courage. The following poem was inspired by Colin Kaepernick's action.

Deborah Grochau

Take a Knee

For Crispus Attucks and the Sons of Liberty,
Take a knee.

For Geronimo and the Apache,
Take a knee.

For four little girls who died September 15, 1963,
Take a knee.

For shooting victims at Kent State University,
Take a knee.

For needless deaths in the 21st century,
Take a knee.

Pray, my country tis of thee,
Let freedom ring.

— Deborah Grochau
October 2, 2016

Abolish "Welfare Ranching"!

By VASU MURTY

Should meat be *taxed*? I've heard that when he was with People for the Ethical Treatment of Animals (PETA), Bruce Friedrich would urge legislators to "tax meat" — similar to the "sin taxes" we now see on cigarettes and alcohol.

Before joining PETA, Bruce Friedrich distributed copies of his essay "Veganism and Nonviolence" to the numerous Catholic Worker houses across the United States, pointing out that many Catholic worker-types like to think of themselves as nonviolent, but are unaware of the violence that goes into a hamburger and/or a glass of milk.

A bumper sticker by Friends of Animals reads "*Veganism Is Direct Action*"...

...but direct action might be economic impact:

Abolish "welfare ranching"!

Abolish all taxpayer support for the livestock industry.

Vegan author John Robbins provides these points and facts in his Pulitzer Prize nominated *Diet for a New America* (1987):

Half the water consumed in the U.S. irrigates land growing feed and fodder for livestock. It takes 25 gallons of water to produce a pound of wheat, but 2,500 gallons to produce a pound of meat. If these costs weren't subsidized by the American taxpayers, the cheapest hamburger meat would be \$35 per pound!

Livestock producers are California's biggest consumers of water. Every tax dollar the state doles out to livestock producers costs taxpayers over seven dollars in lost wages, higher living costs and reduced business income. Seventeen western states have enough water supplies to support economies and populations twice as large as the present.

U.S. livestock produce twenty times as much excrement as the entire human population, creating sewage which is ten to several hundred times as concentrated as raw domestic sewage. Meat producers contribute to half the water pollution in the United States.

An invitation to Post election strategy conference

Dear Friends,

We're in the midst of harvest season, which offers us an apt analogy. For better or for worse, we are seeing the fruit of a tumultuous election cycle in the US. The question is, "What next?"

After the harvest, withering plants from the old-growth cycle return to the earth, where they disintegrate and transform into nutrients for the soil. That's how I like to think about the upcoming election. Whatever the result, we can see it as a time to recover and prepare anew.

In support of the new-growth process in our movements, the Metta Center, together with Tikkun and the Network of Spiritual Progressives, is hosting a post-election strategy conference November 12-13 in Berkeley, California. It would be so great to see you there.

Warmly,
Soneile Hymn, Director of Flow
The Metta Center

If we abolish all taxpayer support for the livestock industry, the cheapest hamburger meat would be \$35 per pound, effectively making everyone in the United States a vegetarian. This would have far greater and far-reaching consequences than merely taxing meat.

A 2007 pamphlet put out by Compassion Over Killing similarly points out:

Nearly 75% of the grain grown and 50% of the water consumed in the U.S. are used by the meat industry. (Audubon Society)

It takes nearly one gallon of fossil fuel and 2,500 gallons of water to produce just one pound of conventionally fed beef. (*Mother Jones*)

In their 2007 book, *Please Don't Eat the Animals*, mother and daughter Jennifer Horsman and Jaime Flowers write:

"Half of all fresh water worldwide is used for thirsty livestock. Producing eight ounces of beef requires an unimaginable 25,000 liters of water, or the water necessary for one pound of steak equals the water consumption of the average household for a year.

"The Worldwatch Institute estimates one pound of steak from a steer raised in a feedlot costs: five pounds of grain, a whopping 2,500 gallons of water, the energy equivalent of a gallon of gasoline, and about 34 pounds of topsoil.

"Thirty-three percent of our nation's raw materials and fossil fuels go into livestock destined for slaughter. In a vegan economy, only two percent of our resources will go to the production of food."

Reach the author at vasumurti@netscape.net

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Charges Dropped Against Amy Goodman – No Thanks to Corporate Media

By JIM NAURECKAS

North Dakota District Judge John Grinsteiner stood up for the First Amendment by dismissing “riot” charges against Democracy Now!’s Amy Goodman (Democracy Now!, 10/17/16). That’s more than you can say for most of Goodman’s corporate media colleagues.

After Goodman reported on the use of pepper spray and attack dogs against Native American demonstrators opposing the construction of the Dakota Access Pipeline (Democracy Now!, 9/4/16), North Dakota State’s Attorney Ladd Erickson charged her with criminal trespassing. Realizing that he couldn’t make that charge stick, he sought to charge her instead with participation in a “riot”—based on Erickson’s contention that Goodman “was not acting as a journalist” because “everything she reported on was from the position of justifying the protest actions” (FAIR.org, 10/15/16).

Few corporate media journalists took note of a fellow reporter being charged with trespass for doing her job (FAIR.org, 9/15/16). When the prosecutor upped the ante by trying to build a criminal charge based on his perception of a reporter’s point of view, this still did not provoke much attention—let alone outcry—from outlets whose lucrative commercial enterprises are dependent on the protection of the First Amendment.

A handful of journalists at commercial outlets did weigh in to defend Goodman. Will Bunch, columnist for the Philadelphia Daily News (Philly.com, 10/16/16), wrote that “the First Amendment was created to prevent exactly this: the jailing of a writer for his or her political point of view.” The LA Times’ Michael Hiltzik (10/17/16) called out the charges as “an attempt to quash legitimate news reporting.” Matt Taibbi in Rolling Stone (10/13/16) noted the odd fact that Erickson is an avowed fan of Taibbi’s work—but nonetheless urged him to stop prosecuting Goodman, saying she is “as close to the ideal of what it means to be a journalist as one can get in this business.”

That’s about it for journalists in the corridors of corporate media who defended Democracy Now!’s reporter. A few others took note of the threat she was under; AP’s James MacPherson and Blake Nicholson wrote a piece that was picked up by outlets like the Minneapolis Star Tribune, Statesman, Fresno and Arizona Daily Star. Public Radio International’s The Takeaway (10/17/16) ran a 12-minute interview with Goodman.

A few new media outlets covered the riot charges, like Jezebel (10/15/16) and Tech Crunch (10/16/15). Some journalism sites also weighed in, like The Wrap (10/15/16) and Poynter (10/17/16)—though Poynter’s James Warren buried the item under ten other items, heading his one-paragraph report “Post-Pipeline Protest Hoopla,” a headline that may accurately convey the degree of importance corporate journalism accords to First Amendment threats to alternative reporters.

That would explain why people who wanted to be informed about an independent journalist facing criminal charges based on her presumed opinions mostly had to go to overseas outlets



Photo: Chris Eaves

(BBC, 10/17/16; Independent, 10/17/16) or to alternative sources like The Nation (10/15/16) and Common Dreams (10/15/16).

Commercial journalists are rightfully alarmed by Donald Trump’s increasingly shrill attacks on the press, which he asserts has an agenda is to elect crooked Hillary Clinton at any costs, at any price, no matter how many lives they destroy. For them, it’s a war. And for them, nothing at all is out of bounds. This is a struggle for the survival of our nation. Believe me. And this will be our last chance to save it.

This kind of apocalyptic rhetoric is an invitation to violence

Malcolm X at Oxford

his brutality, we are the ones who face his dogs, who tear the flesh from our limbs, only because we want to enforce the Supreme Court decision. We are the ones who have our skulls crushed, not by the Ku Klux Klan, but by policeman, all because we want to enforce what they call the Supreme Court decision. We are the ones upon whom waterhoses are turned on, practically so hard that it rips the clothes from our back, not men, but the clothes from the backs of women and children, you’ve seen it yourself. All because we want to enforce what they call the law. Well any time you live in a society supposedly and it doesn’t enforce it’s own laws, because the color of a man’s skin happens to be wrong, then I say those people are justified to resort to any means necessary to bring about justice where the government can’t give them justice.

I don’t believe in any form of unjustified extremism. But I believe that when a man is exercising extremism, a human being is exercising extremism, in defense of liberty for human beings, it’s no vice. And when one is moderate in the pursuit of justice for human beings, I say he’s a sinner. And I might add in my conclusion, in fact, America is one of the best examples, when you read its history, about ex-

When the prosecutor upped the ante by trying to build a criminal charge based on his perception of a reporter’s point of view, this still did not provoke much attention—let alone outcry—from outlets whose lucrative commercial enterprises are dependent on the protection of the First Amendment.

against reporters, and it needs to be opposed. But the only effective response to threats against freedom of the press is solidarity; if those with the biggest megaphones don’t stand up to the already-occurring efforts to clampdown on the press, someday they may be writing poems that begin, “First they came for the Pacifica reporters, and I didn’t say anything, because I wasn’t a Pacifica reporter....”

If there are any regretful reporters at the New York Times, Washington Post, the broadcast or cable news outlets, or any of the other media properties that neglected to cover Goodman’s case when she stood accused of thoughtcrime, they can make up for it by reporting on the still-pending case of documentary filmmaker Deia Schlosberg, who is facing up to 45 years in prison based on three felony counts derived from her reporting on the Dakota Access protests (Reuters, 10/13/16). The First Amendment you save may be your own.

Jim Naureckas is the editor of FAIR.org. You can follow him on Twitter at @JNaureckas.

<http://fair.org/home/charges-dropped-against-amy-goodman-no-thanks-to-corporate-media/>

. . . from page 7

tremism. Ol’ Patrick Henry said “liberty or death”—that’s extremism.

I read once, passingly, about a man named Shakespeare. I only read about him passingly, but I remember one thing he wrote, that kind of moved me. He put it in the mouth of Hamlet, I think it was, who said “to be or not to be”. He was in doubt about something. Whether it was nobler, in the mind of man, to suffer the slings and arrows of outrageous fortune—moderation—or to take up arms against the sea of troubles and, by opposing, end them. And I go for that; if you take up arms you’ll end it, but if you sit around and wait for the one who is in power to make up his mind that he should end it, you’ll be waiting a long time. And in my opinion, the young generation of whites, blacks, browns, whatever else there is, you’re living at a time of extremism, a time of revolution, a time when there’s got to be a change, people in power have misused it, and now there has to be a change. And a better world has to be built and the only way it’s going to be built is with extreme methods. And I, for one, will join in with anyone—don’t care what color you are—as long as you want to change this miserable condition that exists on this earth. Thank you.



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

ACTIONS FOR PEACE Stockton

PEACE AND JUSTICE NETWORK OF SAN JOAQUIN COUNTY (<http://www.pjnsjc.org>). Info: James Walsh, jwprod1956@clearwire.net

OCTOBER

OCT. 30 SUN: Sunday Afternoons at CBS celebrate its 25th Anniversary Season. The season continues with *Clive Carroll*, virtuoso UK guitar master who opened for Tommy Emmanuel at Modesto's State Theater. Includes a special beer tasting and savories intermission with beers provided by the Last Call Brewing Company of Oakdale. All concerts held at 1705 Sherwood Ave. at 3 pm. Tickets available through the CBS office and at the door. Learn more at <http://sundaysatcbs.com>

NOVEMBER

MJC Fall Science Colloquium, Science Community Center, Room 115, West Campus, 3 pm - 4 p.m. Contact: Teri Curtis (209) 575-6775 curtist@mjc.edu. Nov. 2: Doug Singleton, CSU Fresno, "The Mysterious Dark Energy in Our Cosmos." Nov. 9: Des Orsinelli, Brown Caldwell Engineer, "Notes on the Cost to Save the World (Or What Would a 'Tax' on Carbon Really Cost Us?)." Nov. 16: Roland Nyegaard, M.D., "Dying Well — Magical Thinking or Possible?" Nov. 30: Bobby Hutchinson, MJC Professor, "World AIDS Day." <https://www.mjc.edu/instruction/sme/colloquium.php>

Modesto Area Partners in Science (MAPS) free public programs. 7:30 p.m., MJC West Campus, Sierra Hall, Rm. 132. October 28: "Mathematics: A Human Endeavor." MJC Prof. Dr. Heidi Meyer presents a fascinating perspective on mathematics. Nov. 18: "Pluto Up Close." Mark Showalter of the SETI Institute discusses NASA's New Horizons Pluto mission. Images of this mysterious frigid world show ice mountains, glaciers and a thin blue atmosphere. Dec. 2: "Fusion: Building a Miniature Star on Earth." Dr. Tammy Ma is an experimental physicist at the National Ignition Facility at Lawrence Livermore Laboratory where rapid progress is being made in the quest for sustained thermonuclear fusion.

2 WED: Modesto Peace/Life Center VIGIL: Homelessness. McHenry & J St., 4:30-5:30 pm.

4 FRI: Annual Harvest Gathering for the Modesto Peace/Life Center. Find out what the Center is up to. 5:00-7:00 pm, 1125 Edgebrook Dr., Modesto. See flyer, front page.

12 SAT: Pax Christi Northern California's Annual Regional Assembly. "Building Peace in a Conflicted World." Ken Butigan, keynote speaker, reports on April's Rome Conference which urged the Vatican to replace the Just War tradition with the evolving just peace tradition. Workshops on Gandhian nonviolence, nuclear abolition, the new sanctuary movement, Islamophobia and police-community relations in communities of color. 9:00 am to 4:00 pm, St. Elizabeth's High School, Oakland.

6 SUN: The State Theatre presents *Dr. Strangelove*. State Theatre, 1307 J. St., 2:00 pm. Visit <http://www.thestate.org/calendar/event/750>. State members attend free!

13 SUN: Sunday Afternoons at CBS celebrate its 25th Anniversary Season. The season continues with *California Zephyr* in town for a rare appearance. The band, featuring Modesto natives Alan Arnpole and Steve Ewert, celebrates its 41-year career with the release of their seventh album, *Snakes 'n Gators*, which has been praised as "The Rubber Soul of Americana recordings." Beer & Wine Fest follows concert. All concerts held at 1705 Sherwood Ave. at 3 pm. Tickets available through the CBS office and at the door. Learn more at sundaysatcbs.com

16 WED: Film Night at the Center: *Of Gods and Men*. 6:30 pm. at the Center, 720 13th St., Modesto. Discussion follows. See article, this issue.

20 SUN: The Modesto Film Society presents *The Quiet Man*. State Theatre, 1307 J. St., 2:00 pm. Visit <http://www.thestate.org/calendar/event/723>

LOOKING AHEAD

Friday, December 5, 2016: Annual Holiday Potluck Song Fest. A celebration of our Peace community at the Onorato's, 1532 Vernon Ave., Modesto. Bring your favorite dish and beverage to share, your merry Holiday spirit, and your eagerness to sing. 6 to 9 pm.

January 10, 2017: John McCutcheon returns.

January 15, 2017: Annual MLK Birthday Celebration, will feature Dr. Mimi Kim speaking on "Restorative Justice." 2 p.m., Sonora High School auditorium. Music and winners of the 2016 MLK essay contest.

23rd Annual Martin Luther King, Jr. Commemoration TBA

REGULAR MEETINGS

SUNDAYS

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.

Weekly insight meditation and dharma talk, 9:00 am-10:15 am, 2172 Kiernan Ave., Modesto (rear bldg. at the end of the UUFSC parking lot). Info: Contact Lori, 209-343-2748 or see <https://imcv.org/> Email: insightmeditationcentralvalley@gmail.com

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

MONDAYS

StanCounty Radical Mental Health: a peer facilitated support group open to people living with mental health issues. Mondays, 7 pm at the Modesto Peace/Life Center 720 13th St., Modesto. We strive to create a safe, non-judgmental space. Information: email stancountyrmh@gmail.com or contact Sue at 209-247-4659.

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 50+ years of age. Ongoing support group for mental health and wellness to meet the needs of the mature Lesbian, Gay, Bisexual, and Transgender (LGBT) community. Every Monday 3:00-4:00 pm, Community-Hope-Recovery, 305 Downey Ave. Modesto. Info: Monica O. Tiamonica64@gmail.com or Susan J. SusanthePoet@gmail.com

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), (NOTE TIME), 4:30-5:30 pm. Call the Center for info: 529-5750.

MEDIA: Listen to local Valley Community Radio KQRP 104.9 FM, <http://www.kqrp.com>

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

MEDIA COMMITTEE of Peace Life Center. Meetings TBA. Call John Lucas, 527-7634.

CONNECTIONS EDITORIAL MEETINGS: Info: 537-7818, jcostello@igc.org

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

TUESDAYS

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.

Ukulele class/play-a-long led by Lorrie Freitas 5 p.m. Beginners Lessons 6 p.m. Play Along in songbooks provided. Trinity Presbyterian Church, 1600 Carver, Modesto. Donation accepted. Info: 505-3216. www.funstrummers.com

Weekly Insight Meditation And Dharma Talk, 6:30 pm-8:30 pm, 2172 Kiernan Ave., Modesto (rear bldg. at the end of the UUFSC parking lot). Info: Contact Lori, 209-343-2748 or see <https://imcv.org/> Email: insightmeditationcentralvalley@gmail.com

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 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/>

Unity Tai Ji Qi Gong (A Journey Within) - First United Methodist Church Multipurpose Rm - 6 pm - Wednesdays - freewill offering. Michele, 209 602-3162.

Modesto Folk Dancers All levels welcome. Raube Hall, Ceres (call for address), 480-0387.

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

LGBTQA Collaborative Meetings 4th Thursdays. Agendas are the same for each meeting. Lunch meeting: Peer Recovery Art Center, 1222 J St, Modesto, Noon to 1:30 pm. Dinner meetings: Stanislaus BHRS - Redwood Room, 800 Scenic Dr., Modesto, CA 95354, 5:30 pm to 7 pm. Meeting dates: Sept. 29, Oct. 27, Nov. 17, Dec. 15: No meeting/ Winter Mixer. Dedicated to promoting well-being in the LGBTQA community. John Aguirre, jpamodesto@gmail.com, 559-280-3864.

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 Gallery Walk, Downtown Modesto, downtown art galleries open—take a walk and check out the local art scene. 5-8 pm every third Thursday of the month. Info: 579-9913, <http://www.modestoartwalk.com>

A Buddhist Approach to Recovery from Addiction. Jana Lynn Community Rm., 500 N. 9th St., Modesto. Thursdays

6:30-8 pm. FREE (donations accepted). Info: email RefugeRecoveryModesto@gmail.com

Latino Community Roundtable (LCR) meets on the second Thursday of each month at Noon at the Red Event Center, 921 8th St., Modesto. Info: call Maggie Mejia, (209) 303-2664, <http://lcrstan.org>

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

The Compassionate Friends, Modesto/Riverbank Area Chapter. 2nd Thursday of the month. Contact: Joanna Rose-Murray, 209-484-8276, jrmcompassionate@gmail.com, <http://www.tcfmodesto-riverbankarea.org>

NAACP. King-Kennedy Center, 601 S M.L. King Dr., Modesto, 7 pm, 3rd Thursdays. 549-1991.

Art Gallery Walk, downtown Modesto, third Thurs., 5:30 to 9 pm. Info: <http://www.modestoartwalk.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

Funstrummer Ukulele Band every Friday, from 9:15 am until noon, Church of the Brethren, 2301 Woodland Ave., Modesto. Info: 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.

Village Dancers: Dances from Balkans, Europe, USA and more. Fridays, Carnegie Arts Center, 250 N. Broadway, Turlock. 7:30-9:30 pm, \$5 (students free). Info: call Judy, 209-480-0387.

Sierra Club: Yokuts group. Regular meetings, third Friday, College Ave. Congregational Church, 7 pm. Info: 549-9155. 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, 1st & 3rd Fridays at 7:00 am. El Concilio, 1314 H St. Other meetings at Terrace Cafe, Double Tree Hotel. Info: Yamillet Valladolid, 523-2860.

SATURDAY

Citizens' Climate Lobby, Modesto Chapter, meets every first Saturday, 10:30 a.m., 937 Oxford Way, Modesto. Questions: Call Kathy, 523-5907.

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 kathyhaynesESG@gmail.com

SERRV: Saturdays, 10 - Noon and after church Sundays or by appointment. Call Mary, 522-6497 or 523-5178. Gifts from developing countries. Church of the Brethren, 2301 Woodland, Rm. #4, Modesto.

1st Saturday Stories and Art: A chance for the whole family to make art inspired by children's books. Mistlin Gallery, 1st Saturday of each month, 1:00 - 3:00 p.m. 1015 J Street. <http://ccaagallery.org>

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. For up to date information, visit www.stanislausconnections.org/calendar.htm