Running from Bee's with MartÃAn YÃiÃ±ez: Ecological Justice from below and to the left in Washington State

TomÃ¡s A Madrigal
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"I accompanied the United Farm Workers organizing committee to Dayton, Washington. And as we were walking through the area where there was…the homes of the white workers who were in the pea harvest, a huge black cloud…was coming towards us in between the rows of the trailers and they were bees!"
-Martin Yañez, August 2006

Introduction:

At the last Pacific Northwest NACCS foco regional mini-conference in Pullman, Washington many of the academics, activists and cultural workers who are here today came together and presented work that nudged the silences within the field of Chicana and Chicano studies. Some of the silences we all came to acknowledge included queer representation, ecological justice, the representation of women, immigrant rights, indigenous diasporas and regionalisms within Chicana/o Studies.

In an activist workshop, Rosalinda Guillen called for us to rise against the bigotry of the Minuteman Project. One way of understanding the neo-nativist backlash that gave rise to anti-immigrant groups like the Minutemen Project is through an examination of late capitalism.

The theme of this conference is all about bringing a class analysis back into the center of Chicana/o Studies. Laura Pulido argues the following in regards to its importance, "While appreciating the strides [postmodern scholarship] has made—and not longing for the old days of single identities, meta-narratives, and universal projects from which, as a Chicana from a working-class background, I was routinely excluded—I do see the need to reinsert political economy into identity politics and social movements." (Pulido: 16)

Following Pulido's logic I argue that class analysis is useful to understanding how to challenge late capitalism but that we also have to offer, as Pulido points out, an alternative to rigid notions based on belonging to a cultural nation of Chicanos. In this context, I call for a Regional New Tribalist consciousness as an alternative.

For Gloria Anzaldúa New Tribalism describes, "the formation of personal and collective identity"(Ed. Keating: 178) outside of a nationalist project. New Tribalism is an identity that accounts for the multidimensionality and intersectionality of Chicanas/os. Through this New Tribalism Anzaldúa "calls for solidarity and alliance building through a particular kind of "mestizaje that allows for connecting with other ethnic groups and interacting with other cultures and ideas."(Ed. Keating: 185) The space created through a new tribalism allows for a regional collective identities where many worlds fit.
There are considerable gaps in Chicana/o Studies scholarship which are reflected in the availability of material that examines multidimensional experiences of Chicana/o populations in the Pacific Northwest. Though there are a few texts available on Chicano experiences in the Pacific Northwest, there are even less documents and no book length studies that focus on the contributions of Chicanas to the history of the Pacific Northwest. Thanks to Chicana Historical Materialist scholars like Antonia Castañeda and María Linda Apodaca who have pushed the envelope of Chicana/o History by addressing gender and sexuality through a class analysis we have examples of scholarship to build upon. An example would include the previous panel at this conference, "EnGendering Class: Chicana/Indigena Materialist Analysis in the Twenty-first Century" where Dr. Linda Heidenreich, Marisol Badilla, Dr. Luz María Gordillo and Margo Tamez all offered scholarship speaking to those gendered and sexualized silences.

Many Chicana/o scholars are faced with the double task of having to look at the interstitial spaces of gender, but also having to recreate an archive of Queer historical experiences through innovative and creative methods through the analysis of multiple texts to create a document of queer experiences. Thanks to the Decolonial Studies approach to Chicana/o Studies spearheaded by Emma Pérez and scholars like Naomi Quiñones and Arturo Aldama and Border Studies influence by Gloria Anzaldúa there are new academic tools being generated to contribute to scholarship that includes queer voices both in the Pacific Northwest and at a National level building upon the previously mentioned scholarship.

Examining interstitial voices is no easy task, the role that gender takes in community relations is often blanketed in group dynamics it is manifested in the "unspoken forms of consciousness and interaction." It is for this reason that there is a need to examine the interstitial gaps where as Emma Perez (1999) has convincingly argued, "oppositional, subaltern histories can be found"-- particularly the histories of women.

In the case of Mártin Yáñez the interstitial gap--that runs the risk of being left unsaid--is his collaboration as a community board member at KDNA Radio Cadena's headquarters with "U" a queer youth organization in Granger, WA and "¿Hola, Que Onda?" A women's outreach program for the Yakima Valley. Martin's involvement with the board resulted from his mutual interest in youth outreach in terms of youth radio, providing young women with a knowledge base about STI's and Birth Control, creating a safe space for queer youth, encouraging youth to become involved in Environmental Justice and legitimizing barrio culture and advocating for youth at risk of police and state brutality (Yakima County incarcerates the largest amount of Latina/o Youth per capita in the state of Washington ). It is important to bring these voices into the analysis of this particular testimonio based paper presentation and remember to ask the questions of who are the workers Yáñez is working with and how family members play an important role in his ability to organize and make interventions.

Going back to a class analysis of late late capitalism, we must address current debates that inform this project. Gustavo Castro Soto suggests that a corporate-nation model of capitalism is a system that insists on the "commodification of everything that exists on this planet as private property" (Castro Soto: 1). It is a capitalist system where transnational corporations have more sway than nations, use national resources to secure their investments and have hijacked the language of human rights to defend
corporate interests (Castro Soto: 1).

Canadian Scholar Richard J.F. Day describes this neoliberal project in the following way:

"The neoliberal project includes the ongoing globalization of capital, as well as the intensification of the societies of control; it also relies upon and perpetuates shifts in the organization of the system of states, through regional agreements such as the North American Free Trade Agreement (NAFTA), and the construction of superstates such as the European Union." (Day 6)

Day qualifies his description of the neoliberal project by asserting that the above would not be possible without the hierarchical division of neoliberal societies, "according to multiple lines of inequality based on race, gender, sexuality, ability, age, region (both globally and within nation-states) and the domination of nature." (Day 6) Furthermore, as a result of this neoliberal project's need to strengthen these hierarchies, "we have seen a return to social conservativism and a backlash against the progressive change brought about during the heyday of the Keynesian welfare state." (Day 6) Combined with super patriotism this return to social conservativism and backlash has placed a spotlight on diasporic immigrant populations as the target for much of the conservative neotivist activism manifesting itself in the traditions of English Only, anti-affirmative action (I-200) and anti-immigrant legislation (Initiative 187).

Thanks to the leadership of Rosalinda Guillen the Aguilas del Norte Campaign saw to an oppositional presence at the Canadian border and at day labor centers. It was in this oppositional context that many of us were also able to participate and support last years youth inspired immigrant rights marches. That summer we also stood in solidarity then saw the destruction of the South Central Farm that Devon Peña came to speak to us about. We also saw the development of the Las Margaritas cooperativa to support women released after the August Immigration and Customs Enforcement military style raid in Bellingham, WA many of whom still have family members encarcerated at the privately owned ICE concentration camp in Tacoma, WA. (www.foodjustice.org) How else are these examples linked if not through a class analysis of a neo-liberal project? And how else do we approach the coming battles if not collectively in solidarity?

You may ask what does all of the above have to do with Ecological Justice from below and to the left? What does it have to do with our featured guest Martín Yáñez and our discussant, Professor Devon Peña? Well for one, this paper is an answer to the call made at that conference by Devon D.G. Peña for Chicana/o Studies scholars to seriously look at Environmental Justice. (If I remember correctly, so he wouldn't have to always cite his own previous work!) Martín Yáñez through the testimonio of his past and continued activism offers those of us interested in taking up the call, a local frame from which to examine the effects of the global neo-liberal project in the context of labor, immigrant/migrant rights and ecological justice for farm workers and their families.

Laura Pulido identified the kind environmental struggles that Yáñez brings to the table as a "subaltern" environmental justice that "extend[s] beyond environmental and economic concerns to include issues of gender, ethnicity, cultural production, and political autonomy." Due to the current intellectual debates surrounding the word "subaltern" and the historical context that colonization in the Americas goes back longer than subaltern struggles in India, for the purpose of this paper, I will refer to this form of Environmental Justice as Environmental Justice from below and to the left.
Contextualizing Martín Yáñez as an organic intellectual

I met Martin Yañez several years ago during a summer participant action research component to the Viva La Voz project. An elder in the community, Yañez was quick to encourage the work Madeline Alviso and I were doing at the time which primarily involved building and strengthening networks across the Pacific Northwest. Yañez from the beginning, had a good understanding of the history of his community. Being a Tejano transplant to the Pacific Northwest, he experienced first hand the plight of the migrant worker through his family and was one of the few who were able to navigate the education system and go to a University. These experiences shaped the way he saw the world, and are what qualify his place as an "Organic Intellectual" in the Gramscian sense.

Rearticulating Antonio Gramsci's theorization of the organic intellectual in contrast to the traditional intellectual, Stuart Hall emphasized that on top of having critical theory down and better than traditional intellectuals, as organic intellectuals we, “cannot absolve [ourselves] from the responsibility of transmitting those ideas, that knowledge, through the intellectual function, to those who do not belong, professionally, in the intellectual class.” (Hall: 103) In the case of Martin Yáñez in his capacity as the director of the Farm Worker's Clinic and as a labor code enforcer for the Department of Labor and Industries he was exactly this.

The multi-faceted work that Yañez has completed in his life is important because it demonstrates a sustained struggle, concerted and collaborative effort to fight for environmental justice in the form of farm worker access to basic health (both preventative and post-infection), (habitable and affordable) housing, (sustainable wage and workplace safety) labor rights, and freedom from environmental racist genocide (pesticides and toxic waste).

Yañez involvement in ecological justice from below and to the left from the 1960s to the present challenges the commonly held belief that there was a decline of the Movimiento in the 1980s, in fact many Chicano academics blamed this decline on Queer Chicana Feminists and their determination to address the multidimensionality of our communities, move for a (trans/inter)nationalist perspective, The recognition of the borderlands (Third/Interstitial Space) that Chicanas navigate, and the agency that Chicana women are able to use to survive in strategic manners.

I position the continuity of Yañez's participation in Ecological Justice for farm workers from the 60's to the present as an example of a more fluid and negotiated Movimiento. A negotiation and change in the concept of one Movimiento to that of Movimientos that are strategically taken up over long periods of time linked not through a nationalist struggle for self-determination as per the hegemonic movement script, but through temporal multidimensional and intersectional struggles against oppression and subjugation on multiple levels including race, gender, ethnicity, sexuality and much, much more.

Migrant Roots
Martin Yañez's family arrived in the Yakima Valley in the 1940s as migrant workers. His parents migrated to the Pacific Northwest. As Martin recalls, "One of the major reasons we moved to the Northwest was because our living for the family was based on picking cotton and the cotton machines came into existence back in the late '40s and early '50s. That displaced a lot of workers so we had to relocate."

Martin was born in the Rio Grande valley in Texas, one of his earliest childhood memories was migrating three or four times to from Texas to the Yakima Valley. His family, like many early Tejano families, settled in Outlook, Washington a city just north of Sunnyside, Washington in the center of the Yakima Valley.

His family worked in agriculture, picking "asparagus, working warehouses and fields and also the hops and picked potatoes." Martin was able to attend school and also college, choosing to study education. Martin later taught Spanish in Wenatchee. Yañez would take advantage of his long summer breaks to work with Chicana/o children in the Yakima Valley. Martin continued to participate in this manner until he had an epiphany,

"The Idea of organizing workers came to me when I saw a picture of César Chávez on the front page of TIME magazine. When I came to the valley I saw quite a few community people doing grassroots organizing in the name of farm workers. That's how I gave up teaching Spanish and I took a chance in coming to the Yakima valley"(Yáñez: August 2006)

Yañez was able to give up his career because he had a strong familial support network which was able to communally provide the resources necessary for him to organize farm workers and participate in the last years of the "War on Poverty".

Department of Labor & Industries

After working for the College Assistance Migrant program later in life, Yañez was hired by the United States Department of Labor & Industries where he worked from 1989 to 1998. It was through his position as a labor code enforcer that Yañez was able to make the most difference for Iowa Beef Packers (IBP later Tyson Foods, Inc.) workers in Washington State.

It is important to note that there was a significant long term Labor struggle with IBP/Tyson Foods, Inc. at the Wallula plant where workers organized for a union contract and won, but later were influenced to vote the union out.

Though Yáñez was involved at the level of a labor code enforcer a deeper examination of the resistance of workers at the plant is merited. I am sure, for example that workers at IBP/Tyson Foods, Inc. must have engaged in the type of resistance that Devon Peña describes in Terror of the Machine (1997) as "Tortuguismo". In fact, interviews with David Cortinas and Gabriel Portugal both involved with the IBP/Tyson Foods, Inc. catwalk strikes in Wallula confirm what Devon Peña observed in the Maquilas of Juarez, that "this resistance sometimes erupts into unofficial and illegal "wildcat" strikes and other work stoppages."(Peña: 8) Yáñez shares the following about his experience:

"There are a lot of accidents that happen, because the work is so intense, so heavy, in conditions where you have to hurry to do your work and you get tired. One of the major
issues that came to me when I was working for the state was the non-payment of overtime. When they came in, they had to put in their uniforms, they had to put on their boots and everything, their protective equipment, and then they would clock in. At the end of the day, they would clock out, and then go wash the protective equipment and their knives, and everything else and put it away. According to federal law, from the US Department of Labor, those are hours of work and also according to state law. The project was huge because it involved I don’t know how many hundreds of workers. I collaborated with the US Department of Labor, and they were able to get back payments of overtime to the workers." (Yáñez: August 2006)

As Devon Peña argued about the Terror of Fordism being present in the Maquilas, Fordism is also very much so present on the production lines of Washington's Apple Industry. The following testimony is a clear example:

"[This issue] also happened among warehouses because a lot of warehouses were running for example apples from other companies. When [the workers in the warehouses] worked overtime they wouldn't pay them overtime because they said its agriculture and we're running our own apples and the workers said no, we're running other people's. Even if it's for one day that they run [another company's apples] out of the week, that's what they call a contaminated work week, if they work over 40 hours they have to be paid overtime. I collaborated again with the United States Department of Labor and they were basically required to pay the overtime to workers because that was in compliance of the law and they shouldn't violate the law. Even to this day I still hear complaints from warehouses about that." (Yáñez: August 2006)

Both Washington's meat packing industry and agricultural industry require further investigation in order to document exactly what is happening in the lives of workers in the Pacific Northwest. Considering the Swift meat packing raids in December 2006 and continued targeting of organized immigrant skilled labor this type of analysis is urgent.

The Bees: Obstacles to Organizing

Martín Yáñez worked as an organizer for the United Farm Workers in California and for the UFW organizing committee in Washington in the early 70's to the 1980s. Some of the obstacles Yáñez faced while organizing at times seemed incredulous:

"I accompanied the United Farm Workers organizing committee to Dayton, Washington. As we were walking through the area, the homes of the white workers who were in the pea harvest, a huge black cloud was coming towards us, in between the rows of the trailers and they were bees! We don't know exactly what was happening, but we knew they were coming our direction so we quickly jumped into the van for safety purposes. Why it happened, I have an idea that because we were there. Who did it? We never did find out, but it was an amazing experience." (Yáñez: August 2006)

The bees were not the only thing that the UFW organizing committee had to deal with, "Many other things happened, our lives were threatened, many times, false telephone calls were made to our homes that we had been in an accident, that we had been shot at or something, just to intimidate the family that supported us."

The 70's and 80's for the UFW in Washington were trying times, regardless of the
amount of harassment and federal indictments and other efforts to squash their efforts, there was a lot at stake. In the end one of the driving forces for people like Yañez to continue working was the miserable living and working conditions for migrant farm workers that the organizing committee faced everywhere they went, a situation that continues to be of urgent importance in Washington, State even to this day.

The Labor Camps

The organizing committee visited the Rogers labor camp in Walla Walla after leaving Dayton,

"we saw workers with the worst working, living environment that I've ever seen in my life. [There was] dirt all over the place, there was no grass outside the building; the beds were in disarray and all beds. The food was atrocious, [the tenants] told me about being consistently sick with stomach problems. One worker had a broken hand but he was still required to cut asparagus. He showed me his check for the week and it was after the deductions for food and housing and everything else, because they were being charged for that, it was for 29 cents. For 29 cents! I couldn't believe that!"

After the visit to Rogers Labor Camp the Yañez and the UFW organizing committee asked for an investigation by the state department of health.

Yañez did not stop at that, he also called for an investigation of Irving Newhouse a local farm owner and member of the political class in the Yakma Valley with a public letter accusing him of improperly storing pesticides next to a children's playground at one of his labor camps in Sunnyside. Washington's Agricultural industry is to blame for a lot of ecological degredation and migrant families and recent immigrants are the most at risk. Yañez described the situation:

"The water was bluish, greenish, [and] yellowish in color. And the truck that was parked next to it was open. The tailgate was open and you could see the crushed bones in some of the containers which means they were deadly, highly contaminant pesticides. The [re was a] pool of water because the water tank where they mixed the chemicals, the tank that was being driven in by the tractor, was parked right there and that's where they would be filling it up with chemicals and it's amazing that all of this was done in the very same playground, just feet away from where [farm workers] were living in the labor camp, [children] playing in the dirt and playing in the water. That was a labor camp owned by Irving Newhouse in Sunnyside, Washington."

The degrading living environments for immigrant/migrant farm workers has continued to be a problem in the Pacific Northwest. This is not the only front in the context of environmental degradation by food industries in Washington.

Pesticides: The Road to Ecological Activism from Below and to the Left

Yañez became the director of the Toppenish farm worker's clinic in 1973. By that time the farm workers clinic was also under fire due to the links with the United Farm Workers. Yañez was the director of the farm worker's clinic for five years. It was through his involvement in farm worker health that Yañez was able to struggle for proactive
solutions to many of the problems facing the community in particular pesticides. Yáñez had the following to say about pesticides:

"Pesticides are a danger, all forms of pesticides can effect a human being, of the central nervous system, some of them are so dangerous they can create mental retardation, birth defects, any number of things, cancer, respiratory illnesses, skin problems, but cancer is one of the primary things that happens to workers." (Yáñez: August 2006)

Yáñez faced an uphill battle even at the clinic, as some of the doctors who worked at the clinic also owned farms and were members of the political class, at times he was asked bluntly to drop the issue, that there was no scientific evidence linking pesticides to birth defects, cancer and all the other ills that Yáñez was identifying through his contact with the UFW organizing committee pesticide campaign in California. In the context of Washington state and the Farm Worker's clinic Yáñez posed an important question, "I kept saying, why are we treating people at the clinic after they get sick? We should be practicing preventive medicine. Just like women that are in pregnancy and expecting a child. How can you give them the tools, the education, the medical attention so they can have good healthy children? Their health is also really important." (Yáñez: August 2006)

In the end, the federal government defunded the project after members of the Hispanic community called for Yáñez's resignation. The farm worker's clinic is still in existence today under a different leadership. This experience, however, influenced Yáñez to continue to struggle for Environmental Justice

Fronts of Environmental Justice from Below and to the Left in Washington State

Apart from dedicating his life to environmental justice after the culmination of years of work to better the lives of migrant farm workers on multiple fronts, there are particular Environmental fronts that Martin Yáñez identified in Washington State that we should do our best to study and find ways to struggle against. These include:

Pollution in the Yakima Valley

"At that point, I had a suspicion, but I was not totally up to date, or aware of what was going on, but I began to study what the department of Ecology was doing, department of Health, it all started with how contaminated the Yakima river really is and how the contamination becomes very visible from the Granger area, going down, winding down, to Sunnyside and probably even past Sunnyside, Washington. [I wanted to know] why the water, the sand, the dirt underneath, almost half of the Yakima River is now brown, an ugly brown color. I found out that all this area, they call it the Granger drain, which is from here, Zillah, all the way down to Sunnyside. We have a tremendous number of dairy farms, and they also have been doing a lot of spraying in this area too because of the Orchards. Then of course livestock's were huge around the Sunnyside area, going to Mabton. The water, would all drain into a ditch, [and] then would wind down to Granger, Washington. That's one of the most heavily contaminated ditches and irrigation water anywhere in the state of Washington. I learned in the process of reading the history of the contamination of the Yakima River that it dated back to 35, 40 years ago, when the Army Corp of Engineers drew their conclusions and their observations, the department of Agriculture, the department of Ecology.
The water that is going into the Yakima River, at least it was a year ago, two years ago, is ten times over, maybe more, contaminated over the limit of what the federal standards require. I'm involved with professors from Heritage University and I found out that this corridor, for the freeway runs during the winter, the air is so contaminated by different contaminates including carbon monoxide many times over what the federal government requires. The law basically, and I'm thinking roughly, [requires] that the air quality here in this area should not exceed the federal limits more than maybe three times a year. The air quality here is contaminated a hundred times more. I mean, maybe even more than that. The wintertime here can sometimes be pretty bad. When we have fog, the air is stagnant and there's no wind. The issue of health becomes very important for young people and children and elderly people. In fact, over the radio, we have had to advise people to use masks if they go out into the open from their homes." (Yáñez: August 2006)

Washington Beef Industry's link to Air Pollution and Asthma

"We have an incidence of asthma among children around the Toppenish area and people are wondering why that's happening. I have a theory, which I think it needs to be proven, but I really believe that the Washington beef releases a lot of contamination into the air around that area. That smell that comes down into the neighborhoods of that area of Toppenish is so bad that you kind of wonder what effect it has on people in general. The reason I talk about that is because I've had that smell come to me many times when I was living in Toppenish back, three or four years ago. I would wake up at 2:00 in the morning, and this smell would be so bad, so heavy, that I began to wonder about that. Some of this was [air pollution from Washington Beef]. It's not unusual for big corporations to do that, they have done it around the Savannah, Georgia area. Dr. McLane took us at night to where some of these neighborhoods, where mostly poor people live, and this is another organization, interestingly environmental justice. A lot of people of color, a lot of poor people, low income people, are mostly affected by all these contaminants in the water and the air, the soil and in this case, it reminded me of that plant, where they made things out of plastic, where in the middle of the night they would release this smoke that would go into the air. So that when I looked at the Washington beef, one winter we were driving by the plant and I saw 13 smokestacks, coming out of the ceiling, the roof of the Washington beef and you wonder, no wonder we get that smell." (Yáñez: August 2006)

Hanford: Nuclear waste contamination's link to Cancer

"Needless to say, I became involved as a proposal writer with Radio KDNA and Ricardo Garcia, and a lot of different state committees. [I worked] on the anti-smoking regulations, became involved with the Hanford [nuclear site] board and of course, the issues there are very serious on the clean up. I regret the day when the United States developed more nuclear plants, even for energy purposes because, what are you going to do with the waste? Hanford has approximately 54 million gallons of radioactive waste buried in the ground. And some of that is leaking into the groundwater, some of that is leaking into the Columbia River. What effect is that doing to wildlife and to the Salmon? What about the health? I maintain that there is a corridor of cancer incidences, up and down the Columbia River all the way from The Dalles, [Oregon] to the Quincy, [Washington] area, maybe further."
A lot of friends, people that I met over the years from Prosser, Grandview, Sunnyside and Mabton have passed away from cancer. Different forms of cancer that could be, in many ways, related to; especially the air releases of contaminated vapors into the air, by the Hanford [nuclear site]. A lot of that happened quite a bit in the 1950s. There is a lawsuit about the down winders, that I believe still needs to be settled.

There have been folks, and news articles written, even in the Reader's Digest, where individuals were impacted by radioactive dust from as far away as Nevada, where they used to have a test site for nuclear bombs, clear down to Idaho. The medical people, who work for the federal government, up to this day deny, that any of this is happening, that it was, the dust that settled in Idaho for example, was benign, it was harmless.

Radioactive stuff, if you have any sense of chemistry, the half-life of radioactive material goes into the hundreds of thousands, millions of years. How are we going to take care of that?

One of the quick solutions for the federal government is to put it into tanks when they drain the barrels, the tanks from underneath the ground, and then take them to the WIDS site. I don't remember exactly what the acronym stands for but it's an underground, and some of my friends have been there, they call it a city. They take these trucks into this city that is underground and they store the radioactive material, underneath the ground in that particular area. This is in New Mexico.

My friends who come from different indigenous groups, different tribes in the Southwest talk about how all this dry, arid, desert like area was given to the Indians as reservations to the indigenous people and then all of the sudden, they find Uranium. So now it becomes very valuable, and so they have done excavations of areas for Uranium, and they use water to get it out of the ground. Ponds and lakes in New Mexico and other areas are contaminated [by uranium residue].

There are different indigenous groups from the various tribes in the Southwest who have been dealing with the issue of cancer and contamination. One of the daughters of a friend of mine, who said that she put a Geiger counter to her mother's stomach and that Geiger kind of went crazy, because her mother, I believe it was her liver, was highly contaminated. Her grandfather has a terminal disease of cancer in one of the nursing homes of New Mexico. Those issues, environmental issues are of great concern to us."

(Yáñez: August 2006)

Ground Water Pollution: Nitrate and Birth Defects

"The well waters in this area have been found to be contaminated with bacteria and other forms of chemicals such as nitrate [by 25% by two different studies]. In heavy doses, nitrate, and some wells have been found to be heavily contaminated by nitrate, can hurt children, newborns, I don't know if there's any real documentation, which I need to follow up, about the blue baby syndrome, where babies are born, and they look blue, in their skin, and that's because they cannot, their body prevents them from taking in enough oxygen from the air into their bodies, that nitrate is blocking that in [their repertory] system.

There is concern about mental retardation in the schools because of the nitrate, deformities among children, by nitrates in the water. There have been cases in the [Yakima] valley where children are born without any form of brain stem, brain, cerebral part of the head is gone, in other words no brains. Children born [with birth defects and/or] without arms and legs. A friend of mine who worked for an organization in Yakima claimed that they are seeing more birth defects and deformities among farm worker women now, in comparison to ten years ago. All that needs to come out. [We
need to] educate, to implement new changes, new environmental changes, and new legislation." (Yáñez: August 2006)

Another world is possible, one where many worlds exist, one free of private property, one where caring for the earth is part of thinking about the sustainability of generations ahead. For those of you inclined to answer this call, I look forward working with you.

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--. Mexican Americans and the Environment. Editor Adela de la Torre (Tucson: University of Arizona Press)


Walker, Sharon and Sarah Laslett. Interview with Rosalinda Guillen. Bellingham,
All of the passengers on our flight were stopped at _ for their bags to be checked. runway. We could see our plane on the _ while we were waiting to board. departures. After we checked in, we through to _ to find the right gate. ontime. Despite the rain, my plane took off _, exactly as scheduled. delayed. My first flight was _ for two hours, so I missed my connecting flight. cart. Our suitcases were really heavy, so we went to find a _ put them on. arrivals. When I got to the airport, I went straight to _ to see if my mother's flight had landed yet. crew. The cabin _ was very efficient when we have to make an emergency landing. This set is often saved in the same folder as Will work-from-home be the great leveller in terms of gender equality and diversity? And what will work mean if our offices are virtual and we lose those day-to-day social interactions? Weâ€™re also examining what happens to people who canâ€™t work from home as well as those whose jobs depend on a steady flow of traffic into urban hubs. Can we learn from Covid-19 and build better safety nets for the most vulnerable workers? And if the future is digital, how do we make sure swathes of the global population arenâ€™t left behind? â€“ We all know that work will never be the same, even if we donâ€™t yet know all the ways in which it will be different,â€œ says Slack co-founder and CEO Stewart Butterfield. But weâ€™ve started asking the questions â€“ and hereâ€™s what our experts had to say. The United Farm Workers of America, or more commonly just United Farm Workers (UFW), is a labor union for farmworkers in the United States. It originated from the merger of two workers' rights organizations, the Agricultural Workers Organizing Committee (AWOC) led by organizer Larry Itliong, and the National Farm Workers Association (NFWA) led by César Chávez and Dolores Huerta. They became allied and transformed from workers' rights organizations into a union as a result of a series of strikes in Washington was the first president. Lincoln was president during the Civil War and ended slavery. Many important civil rights events have taken place at the Lincoln Memorial. A third important president, Thomas Jefferson, who was also the main author of the Declaration of Independence, is honored by a monument overlooking the nearby Tidal Basin. Absent members of congress are probably at committee meetings, where much of the important work is done. The public can also go to many of these meetings. Congress and the public listen to a speech. When workers from the government visited the region to see what they could do, one older man told them, "Bring us your prosperity but leave us our civilization." What did the man mean by this? Do you agree with what he said? The farm was near the city of Detroit. Henry was always interested in machines. He was always experimenting with them. He enjoyed fixing clocks. And he helped repair farm equipment. When Henry was sixteen years old, he left the family farm. The sale to Doctor Pfenning was the beginning of a huge number of requests for Ford cars. By the end of March, nineteen-oh-four, almost six-hundred Ford cars had been sold. The company had earned almost one-hundred-thousand dollars. In the end, Henry bought the stock of the investors who wanted to make costly cars. He was then free to make the low-cost car he believed in. The story shows the way Henry's mind worked. When he thought he was correct, he was willing to invest his efforts and his money.