

Environmental Justice & Artistic Expression in the Valley

June 7, 2023
Megan Williams

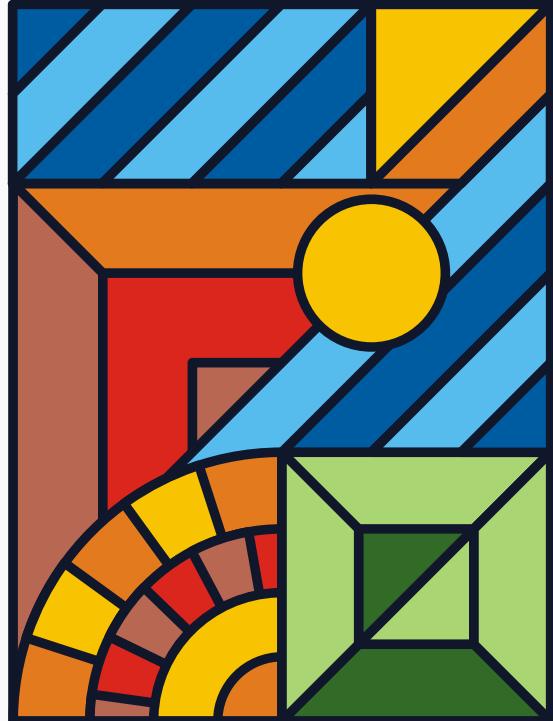


table of contents

1. introduction

about me, the book, and
why I'm writing it

3. themes

major issues, threads,
and motifs



2. background

important context for
understanding

4. selection of arts

breadth of works
discussed



introduction

about me, the book, and why I'm writing it

about me

I've always been an artistic person, and a lover of art history and politics. This book has given me the opportunity to explore this passion and bring light to inspiring artistic expressions in response to environmental injustices in the Valley





why this book?

Art is a vehicle for representation, expression, creativity, rebellion, but also oppression

The complex history of the San Joaquin Valley and its peoples are reflected in the art of the Valley

Through discussing artistic expression, we discuss life itself, with all the mess and layers

table of contents

Introduction

Part I: Set in Stone - Manifest Destiny & Indigenous Rebellion

Part II: The Stories We Tell - Settler Colonialism & Indigenous Resilience

Part III: Pictures Worth a Thousand Words - Great Depression Era Photography
of Worker Exploitation & Strength

Part IV: Art in the Age of Revolution - Chicanx Artistic Expression & Farm Worker
Protest in the San Joaquin Valley

Conclusion

background

setting

Counties of the San Joaquin Valley - San Joaquin, Kings, Stanislaus, Merced, Fresno, Madera, Tulare, Kern

environmental justice



issues of resources including land, soil, water, crops, air



manifest destiny, settler colonialism, capitalism, racism

timeline

1776

Francisco Garcés enters the Valley

1800s

Settler colonial project

1920s

Unbridled capitalism

1930-40s

Great Depression

1960s

Rise of UFWOC

1970s

UFW movement continues

1980s - Today

Continued environmental injustice



major themes



domination

land, people, resources,
culture



rebellion

against racism, capitalist
greed



exploitation

of the land, laborers,
and residents



resilience

of indigenous peoples,
workers



protest

in the face of massive
corporate power

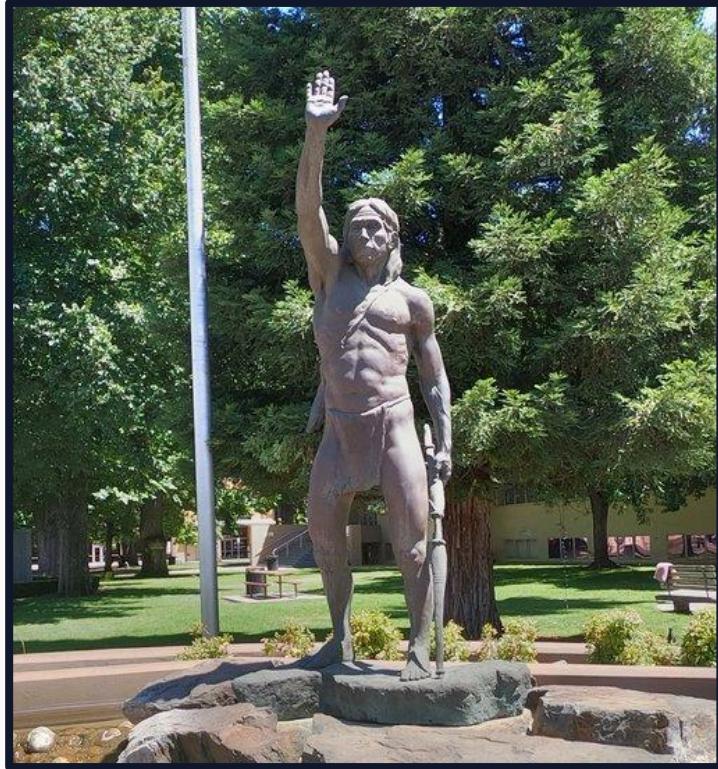


storytelling

the stories we tell and
why they matter

the book





Part I: **Set in Stone - Manifest Destiny & Indigenous Rebellion**

Statues of Estanislao/ Cucuncuhi and
Francisco Garcés



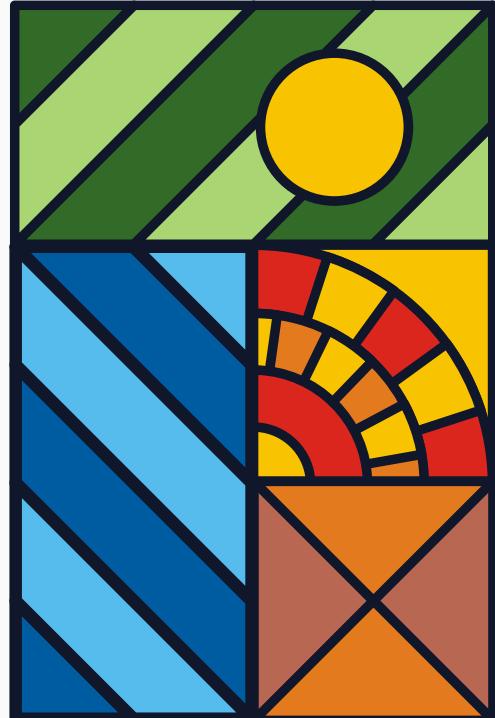


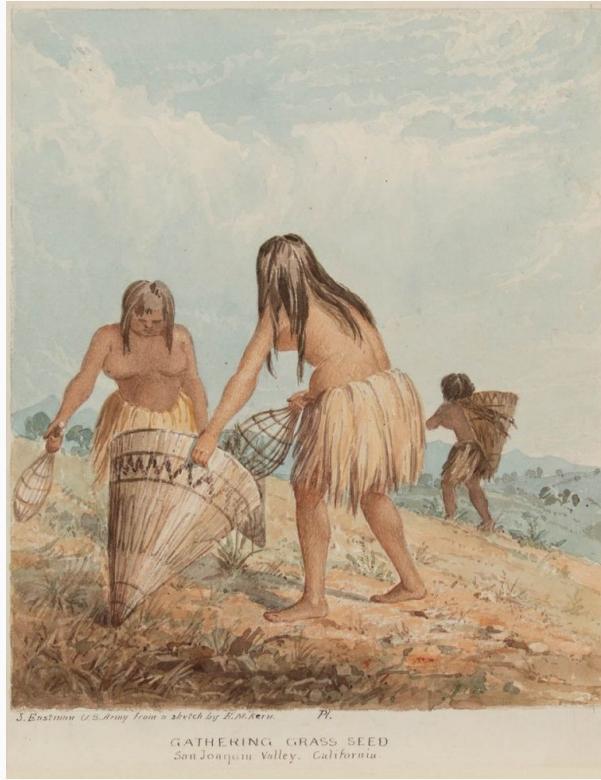
Valley in the slope of the Great Basin: leading from the Tejon Pass



Part II: **The Stories We Tell - Settler Colonialism & Indigenous Resilience**

Settler colonial representation of indigenous peoples, basket weaving, and creation storytelling







Coyote and the Sun

A long time ago sun lived on earth with the birds and the animals. Sun went to live in the sky and sent his rays to everyone on earth.

Coyote lived in the eastern foothills. Coyote wanted to go visit Sun. He asked Prairie Falcon to tell him how to get to Sun. Prairie Falcon showed Coyote the trail.

Coyote started out early in the morning and traveled all day. He tried and tried to catch up with Sun, but sun disappeared in the west.

Coyote told Prairie Falcon what had happened. Prairie Falcon told him to take another Trail. the next day Coyote tried even harder to follow sun, but sun led him back home again.

Coyote went to Prairie Falcon again and told him what had happened. This time Prairie Falcon told Coyote to go to the edge of the world in the east and wait until Sun came up.

The next morning, Coyote sat down at the edge of the world and waited for Sun to come up. He put an arrow in his bow and pointed it in all directions ready to shoot.

In a little while Sun came to the place where Coyote was sitting. Sun told Coyote to move so he could begin his journey but Coyote would not move.

He asked Sun if he could go with him and Sun said no. Sun began to make Coyote very warm and

coyote stories

Coyote tucked his tail under him all but the tip. Coyote spat on his paws and rubbed them on his back to try to cool off. Sun burned Coyote's back and the tip of his tail, but he would not move. Sun Finally told him he could go with him if he would move and let him rise and start the new day.

Coyote rode to the top of the sky with Sun and he became very hot. Sun was so bright it hurt Coyote's eyes and he had to close them. He would open them a little and squint so he could see how close he was coming to the earth.

When Sun went down to the mountains in the west, Coyote jumped to a tree and climbed down to the ground. He was glad to be on the ground again, instead of high in the sky with Sun.

This is why, to this day, Coyote squints his eyes and has black hair on his back and at the tip of his tail.

Told by

Cecile Silva

From Big foot and other stories

Copyright Tulare County Board of Education 1975

Tulare County Department of Education Office of the Superintendent

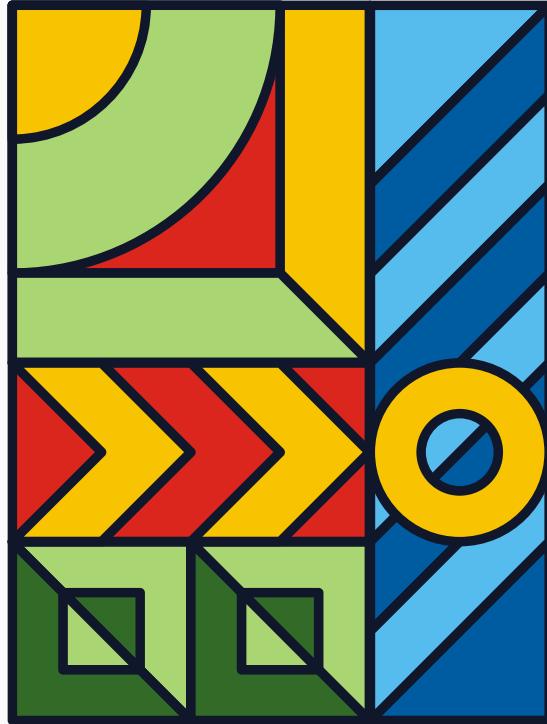
202 County Civic Center Visalia, California 93277

huuchuish



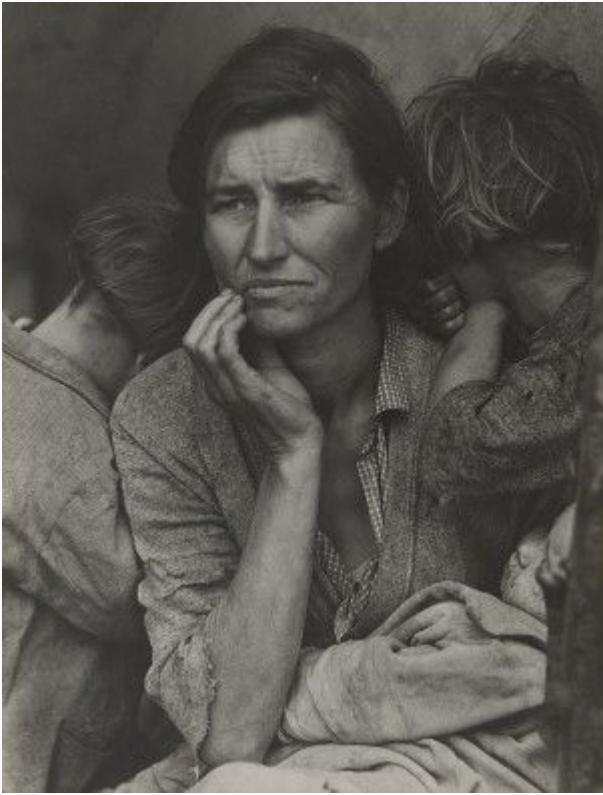
Art composed for leisure and enjoyment





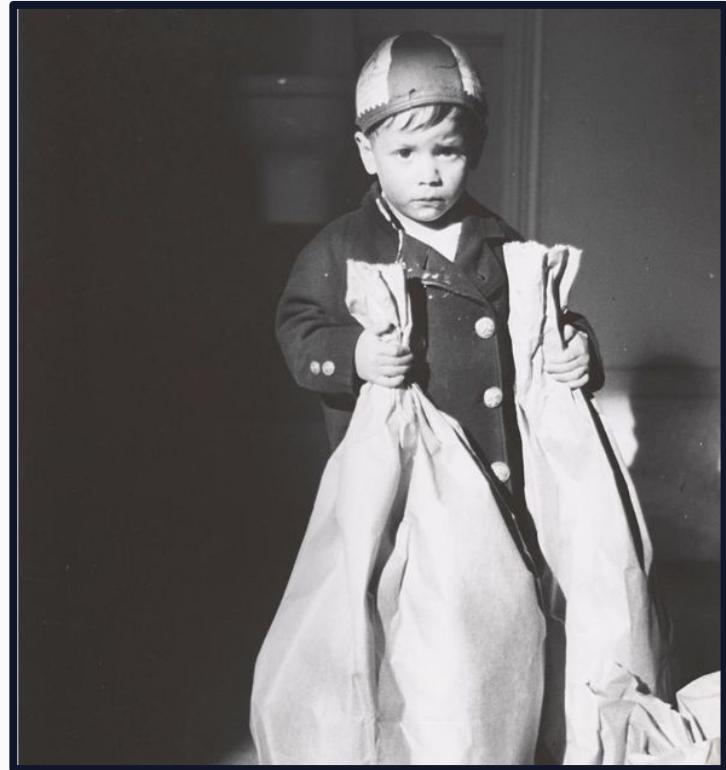
Part III:
**Pictures Worth a Thousand
Words - Great Depression Era
Photography of Worker
Exploitation & Strength**

Photography from Dorothea Lange, Otto Hagel,
Johanna (Hansel) Mieth, and Matt Black



Donations for Strikers

Salinas Lettuce Strike
1936
Otto Hagel



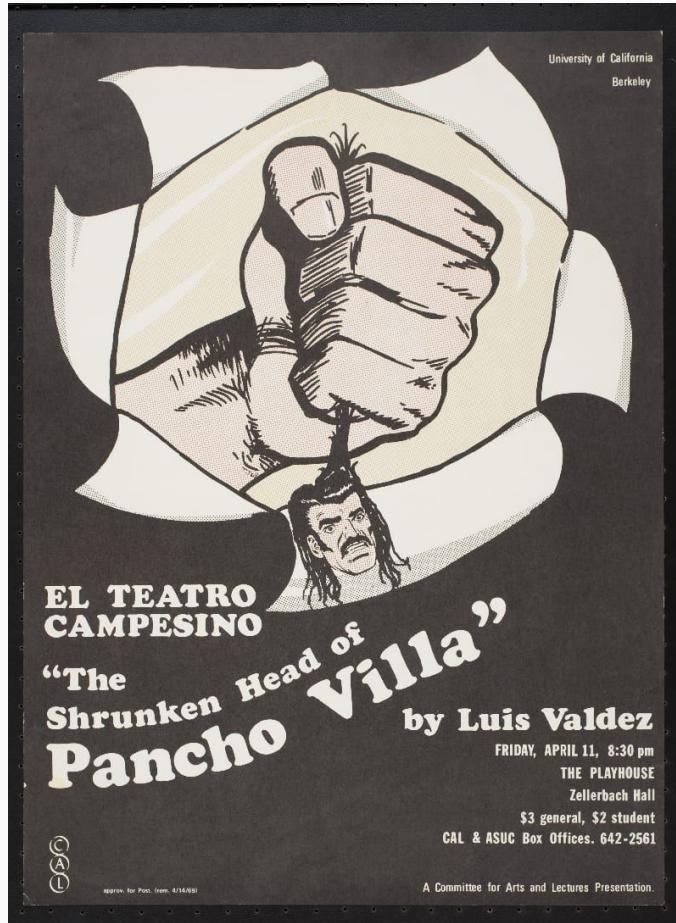


The Black Okies

Part IV: **Art in the Age of Revolution - Chicanx Artistic Expression & Farm Worker Protest in the San Joaquin Valley**

Art as protest, printmaking during the revolution, el teatro campesino, and the critique of status quo worker exploitation



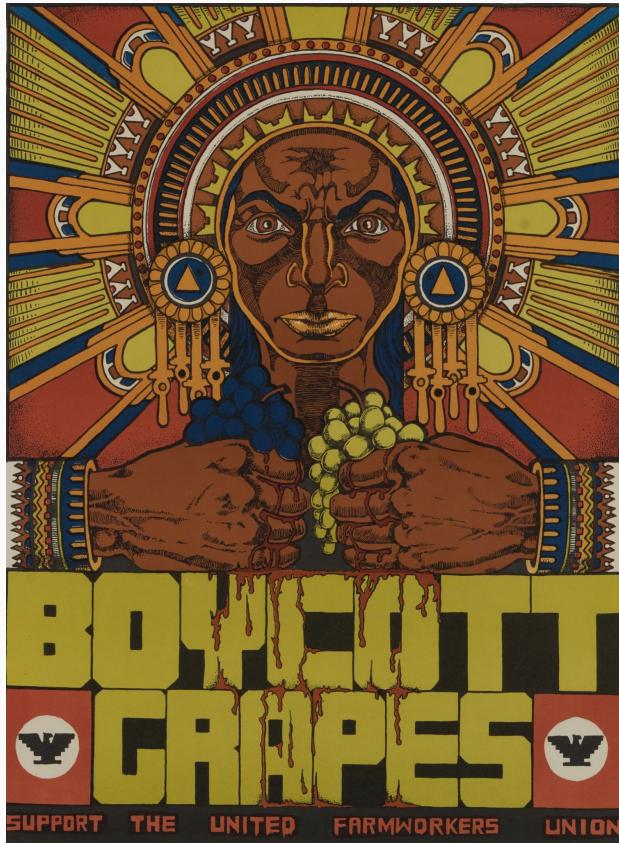


el teatro campesino

Written by Luis Valdez in 1964

Absurdist comedy about Mexican-Americans on the verge of the Chicano Civil Rights movement of the 1960s

- Giant cucarachas
- Belarmino, the talking head

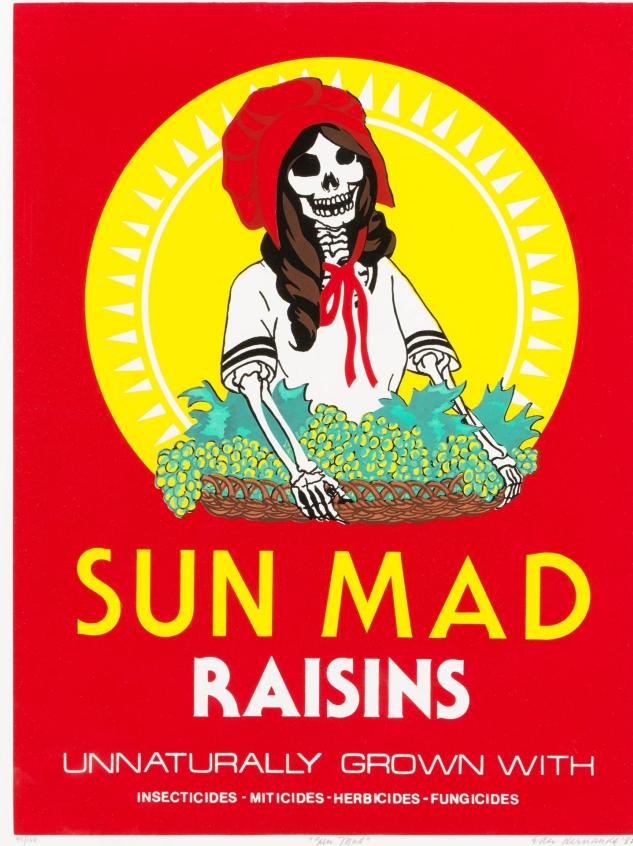




campesino

Daniel Desiga
1976

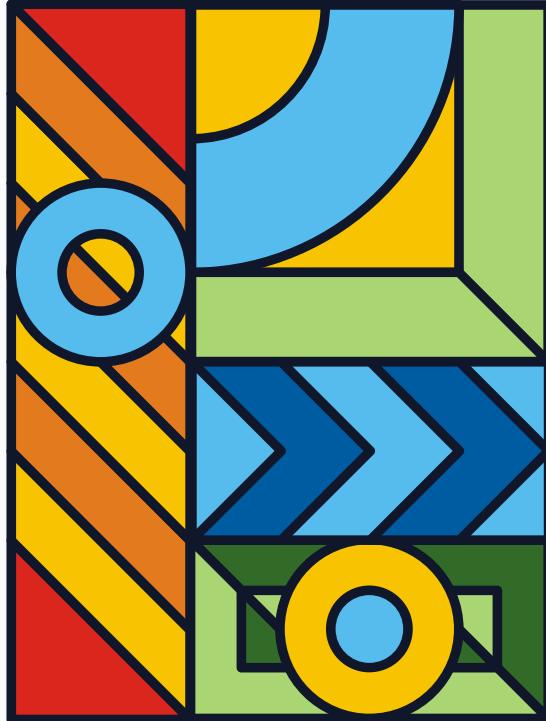




Sun Mad

Ester Hernandez
1982





“And the little screaming
fact that sounds through all
history: repression works
only to strengthen and knit
the repressed.”

—**John Steinbeck, The
Grapes of Wrath**