

In the four paintings, we decided to draw portraits of the groups we researched in order to highlight their presence. We chose different groups of people who were involved in the areas and topics we learned about, but were not covered. The first group would be the Punjabi people in California, and how they faced similar problems as the Japanese and Chinese did. Next, we will look at how Latinos played a major role in the reconstruction after Katrina, and what happened to them after. We will then look at how three main heroes and one monster played a vital role in Apache myths and how they contributed to important lessons. Finally, we will look into the current water management infrastructure and policies in California and what the problems are.

#1: The Forgotten Orchard Farmers

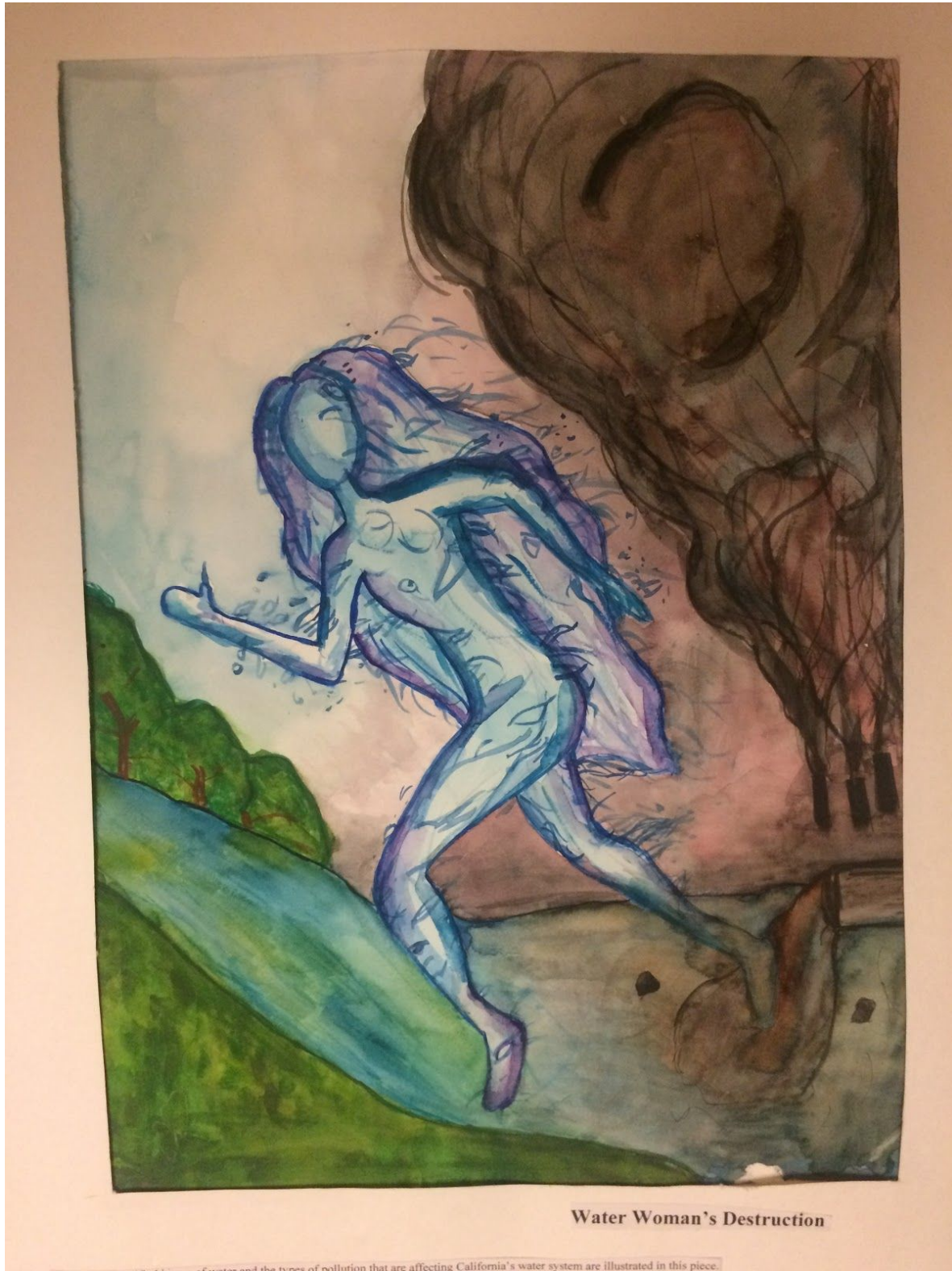
...the Punjabi man for a significant amount of money, and when the Punjabi man asked his lawyer to inquire with the judge to move the trial away from the Imperial Valley due to the prejudism he would face by the jury, he was denied this right. The court system was a very common place that treated the Punjabi unfairly, yet they were luckier than the Chinese and Japanese in the ways they were able to purchase land.



We drew a portrait of a Punjabi man in California because about a thousand or so Punjabi men came to California for orchard farming. Our goal is to highlight a different ethnic group of people who we did not learn about, and compare them to groups like the Chinese and Japanese who we did learn about. The portrait focuses the attention to a single Punjabi man in California. This is crucial because often times the Punjabis were left out of the history of immigrants coming to California in the early until mid 1900s. Although they had some differences from the Chinese and Japanese immigrants, the Punjabis still faced discrimination in regards to land, their rights, and opportunities in California. Yuju drew and painted a map of California to portray an Indian flag. This reflects how even though many Punjabis stayed in California and married many non-Punjabi women, they did not forget about their culture and where they came from. The orchards represent the kind of farming they mainly did, and the image in the back shows how the Punjabi men stayed very close to each other and lived in their own enclave in rural California. The Punjabi men looked out for each other, and when they were discriminated in court cases, the community was there to support them.

These men were similar to the Chinese and Japanese men because they also immigrated to California to work hard labor jobs and send money home to their families. The trees in the background symbolize how the Punjabi men worked hard in orchard farming business. Only about 1500 or so Punjabi came to California, while over 70 thousand Japanese immigrated to California. Because so few Punjabi came over, they had to mingle with whites more often than the Japanese, yet they still created their own enclave in the Imperial Valley. This helped them fight discrimination, but did not stop it from happening. The most common prejudices they faced were through the court systems. One of the very first court cases involved a black man who accused a Punjabi man of raping his daughter. He sued the Punjabi man for a significant amount of money, and when the Punjabi man asked his lawyer to inquire with the judge to move the trial away from the Imperial Valley due to the prejudism he would face by the jury, he was denied this right. The court system was a very common place that treated the Punjabi unfairly, yet they were luckier than the Chinese and Japanese in the ways they were able to purchase land.

#2 Water Woman's Destruction



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A personified image of water and the types of pollution that are affecting California's water system are illustrated in this piece. The drought in California has been going on for a long time but California residents and lawmakers are not taking enough steps in the right direction. We thought that personifying water would make the matter seem more urgent and people aware of the problem we're facing right now. The water woman appears to be running away from the pollutants towards a cleaner side of the world but yet her ankle is polluted, which means there is no escape. This tells how we shouldn't try to avoid this issue and look for better solutions; instead, we need to face and fight this problem. By seeing this personified image of water dying, the reactions people will have will be stronger since the problem is made more evident and easier to understand to people viewing the art piece. The urgency of improving California's drought and for people and farming regions to work and live more sustainably, is very high.

In an article from 2009, Arnold Schwarzenegger highlights how badly the drought affecting California really is, and how if something is not done to combat the drought, then the livelihood of Californians will greatly decline. The urgency of the statement surprised me because not enough has been done since 2009, and seems as if the government officials in California do not consider the drought to be as big of a problem as it is.

Another interesting topic we noticed was the divide between Northern, Middle, and Southern California. The Central Valley, where most of the agricultural production takes place, continuously fights with Southern and Northern California for more water. One problem we found, was that the farming methods most farms use, are very wasteful, not sustainable, and produce a lot of nonpoint source pollution. In order to combat these issues, the government in California needs to find a way to help farms transition to more sustainable practices and possibly change what Californians are growing. From the 2009 study, Central Valley farmers were told back in the mid-2000s that they would lose about 15% of the water that gets delivered to them. This was projected to cause the economy to lose up to 2.8 billion and 95,000 jobs. The fight for water between California's very different regions is only going to get worse as the drought intensifies and wasteful agricultural practices continue.

#3 Three Heroes, One Monster

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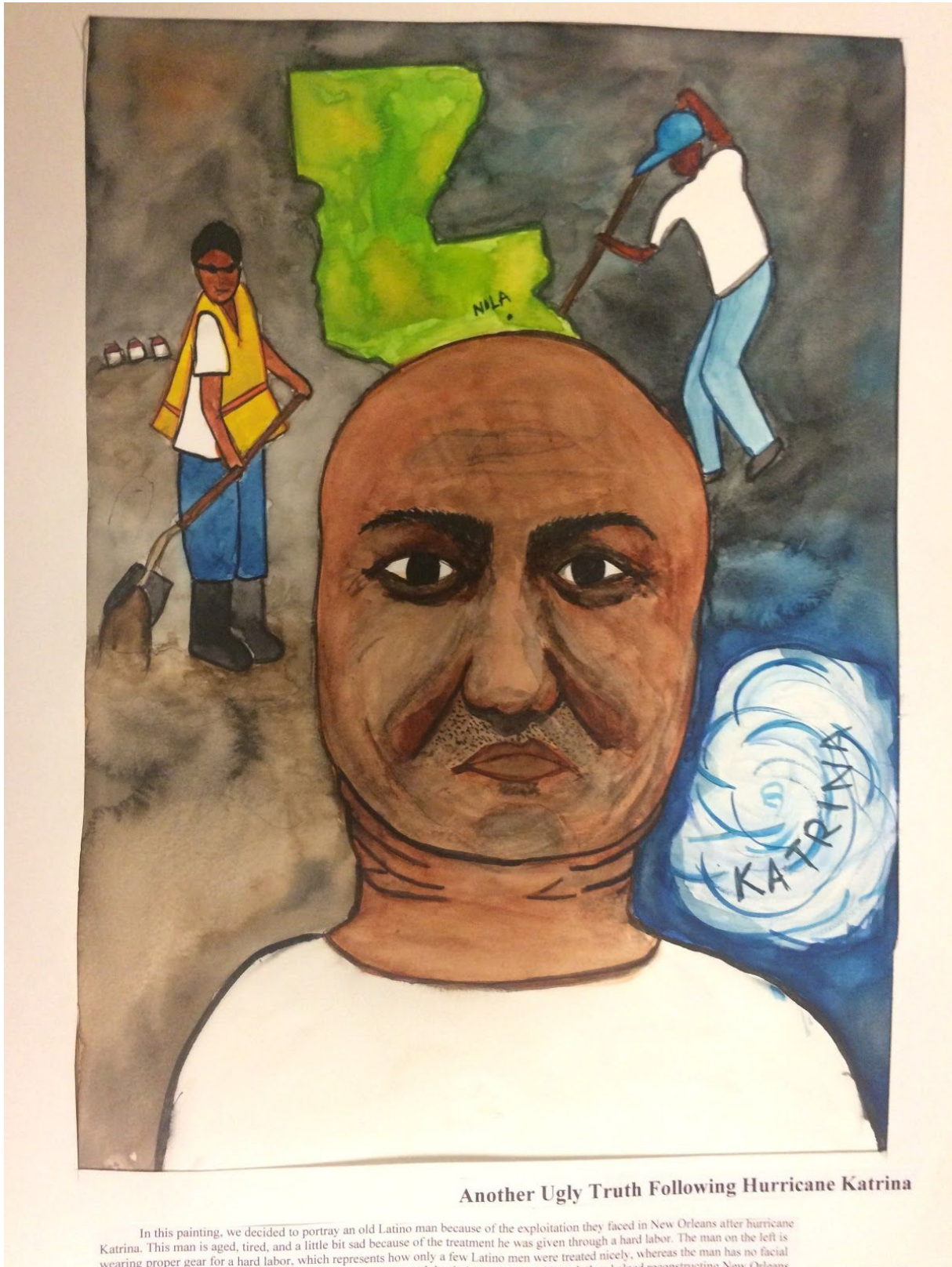


The three heroes, White-painted Woman, Killer of Enemies, and Child of the Water, and the villain, Owl-man Giant, appear in many Apache myths. Each hero has a special skill, that teaches the Native Americans about society. For example, the White-painted Woman is a very caring and nurturing mother who strives to protect her son and keep him safe from the Owl-man Giant. The Killer of Enemies hunts deer, makes arrows, fights monsters, and started the Apache tradition of scalping because after he would kill a monster, he would bring home the scalp to show his mother. Lastly, the Child of Water grew up to be a very brave boy. After learning how to hunt, he challenged the Owl-man Giant to a duel in order to stop him for stealing all the meat and to protect his mother. This myth reflects why motherhood, men protecting women, hunting, the tradition of scalping, keeping the tribe safe, and water were all important issues to the Apache. They learn to protect their children and women, to defeat monsters and carry on important traditions, and to value their water resources.

In the myth, “The Slaying of the Monsters”, the White-painted Woman has a son named the Child of the Water who was born to kill the Owl-man Giant that kept stealing all of the deer meat that Killer of Enemies hunted. The White-painted Woman raised and protected her son from the Owl-man Giant until he was old enough to go out into the world. After learning to hunt, Child of the Water and the Owl-man Giant decide to duel. They are each given four arrows and Owl-man Giant was picked to shoot first. Before the duel started a blue stone appeared in front of Child of the Water and he picked it up in order to help him in the duel. In the end, Owl-man also picks up a stone, but Child of Water is able to take away his protection with the first three arrows. He defeats the Owl-man Giant by shooting his fourth arrow into Owl-man Giant’s evil heart.

This myth, like the others we learned about in class, are important to the tribes who created them, because it is a way for the members to learn their roles in society. This myth covers the roles of women, children, men, and the tribe as a whole. It teaches the Apache about some of their traditions, why it’s bad to be a “monster” or steal food and harm others, and the importance of looking out for the entire tribe. We chose this myth in particular because it covers so many aspects of the societal roles for the Apache.

#4 Another Ugly Truth Following Hurricane Katrina



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In this painting, we decided to portray an old Latino man because of the exploitation they faced in New Orleans after hurricane Katrina. This man is aged, tired, and a little bit sad because of the treatment he was given through a hard labor. The man on the left is wearing proper gear for a hard labor, which represents how only a few Latino men were treated nicely, whereas the man has no facial

In this painting, we decided to portray an old Latino man because of the exploitation they faced in New Orleans after hurricane Katrina. This man is aged, tired, and a little bit sad because of the treatment he was given through a hard labor. The man on the left is wearing proper gear for a hard labor, which represents how only a few Latino men were treated nicely, whereas the man has no facial expression, which means a lot of whites did not appreciate and thank their presence although they helped reconstruct New Orleans after Hurricane Katrina.

Many Latinos in New Orleans were cheated out of pay and exploited. They came to New Orleans after hurricane Katrina in hopes to receive high wages for their work rebuilding the city. Story covered by NBC news brings up how the Latinos who came to New Orleans, “became victims of wage theft and still haven't gotten paid for the work they did to help rebuild New Orleans—even 10 years after the storm” (Latino Workers Helped Rebuild New Orleans, But Many Weren't Paid). The Latinos in New Orleans were taken advantage of by contractors who would hire them and then when the job was finished, threaten to hurt them or call immigration on them if they spoke up. Once again, we saw how a certain group of people were exploited and taken advantage of in America. Like the Chinese, Japanese, Irish, and all the other groups of people who came to America for work, the Latinos in New Orleans were wrongfully treated. One positive occurrence that came out of this, was the formation of The Congress of Day Laborers in 2006 by the New Orleans Workers' Center for Racial Justice which helped day laborers gain the rights they deserved and combat wage theft.

Another study we looked at done by professors Fletcher, Pham, Stover, and Vinck, of Law at UC Berkeley who together conducted a research to examine and assess Latinos living in New Orleans post-Hurricane Katrina. They focused on their pattern of employment, geographically and socially, and evaluated the results from the surveys on human rights—“job security, safety, fair pay, discrimination, and access to adequate housing and health care” (Fletcher). Fletcher and her fellow colleagues conducted numerous surveys and interviews with randomly selected Latino workers in New Orleans region. This study found the wage difference between documented and undocumented Latino workers in the affected areas. Undocumented workers were paid less and exposed to harmful material and environment. We chose this source because it shows us how the Latinos in New Orleans were treated and reminds us of how history in America usually repeats itself in the treatment of new groups of people. We also chose this group because it shows how the Latinos did not act as passive subjects and instead banded together to combat the poor treatment they faced.