

THE FUTURE FOR LATINOS AND GREEN-COLLAR JOBS

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INTRODUCTION:

In a time of global climate change and extreme socioeconomic inequality a new environmental movement is gaining momentum: the green-collar jobs movement. This movement focuses on eliminating poverty and environmental degradation through the implementation of green-collar jobs. Green-collar jobs are designed to reconstruct the U.S. economy into a sustainable, green economy, based on pollution-free renewable energy. I researched the role of Latinos in the green-collar jobs movement for two main reasons. The first is that throughout history the U.S. Latino community has faced severe environmental injustices (in and out of the workplace) and is in a constant struggle with socioeconomic disparity. The second reason is that in response to these unjust conditions Latinos' have demonstrated organized and successful activism along with environmental wisdom. As knowledgeable activist with something at stake in the green-collar jobs movement, Latinos potentially hold a very significant position in the green-collar jobs movement. With this acknowledgement, my main research question is: *What role do Latinos play in the green-collar jobs movement, and how can this role best be strengthened?*

In order to answer my research question I consulted community college job training programs, green-collar job training programs, green-collar job advocacy organizations, and a community organization. These groups were selected based on my understanding that most job training comes from community colleges or other job training programs, and most of the power and structure of the green-collar jobs movement comes from grass-roots advocacy organizations. This approach shaped my secondary research question: *How well do green-collar job advocacy organizations and green job training programs at colleges and elsewhere incorporate Latinos, and how green are the programs aimed at Latinos?* In order to answer this question, I conducted interviews with a number of different program and organization members. I designed my interview questions with the intention of pinpointing specific program methods and characteristics that hinder or strengthen Latinos' role in the green-collar jobs movement.

The college programs that I researched are near Walla Walla and in areas with large Latino populations. I interviewed representatives from Washington State University, Wenatchee Valley College, Yakima Valley Community College, and Walla Walla Community College. The programs that I chose to center my attention on were either environmentally focused, Latino focused, or both.

The green-collar job training programs and advocacy organizations that I interviewed are from all over the United States. Since the green-collar jobs movement is new (taking shape over the last few years) and originated in California, there is not a large number of organizations based in Washington. I looked for programs and organizations with the most prominent role in the movement and/or with high Latino representation.

Through my studies of a small selection of all of these programs I concluded that community college programs tend to offer the most active, Latino oriented outreach, but do not have developed green practices. Green-collar job training programs tend not to maintain Latino outreach, although they are commonly equipped with the bicultural or bilingual staff to do so. Green-collar jobs advocacy organizations tend to focus largely on policy. With the exception of Democracia U.S.A., the advocacy organizations I interviewed did not practice Latino oriented outreach. Starting at community colleges, and working up to advocacy organizations, Latinos identity is diluted more and more. Colleges recognize Latinos as unique minority group that should be addressed accordingly; green-job training programs refer to Latinos as their own minority group, but do not uphold catered outreach; and advocacy organizations (with the exception of Democracia U.S.A) regularly refer to Latinos within the category of “community of color” or “disadvantaged community.” Latino traditional environmental knowledge (TEK), is recognized progressively less and less (starting at college programs and ending at advocacy organizations), but even those who are aware of it, rarely used as it as a guideline for their practices. The one community-based organization that I interviewed embodied the most ideal characteristics for strengthening Latinos role in the green-collar jobs movement. Commitment to Community in Bellingham, Washington demonstrates socially and environmentally just practices, Latino oriented practices, inspire and encourage Latino leadership, and integrate TEK into their work.

Through the combination of literary research and primary research (interviews, statistics, and policy review), I was able to come to conclusions regarding the procedures of green-collar jobs training programs and advocacy organizations. While the green-collar job movement implies Latino involvement it has not exhibited maximum efforts to include them. Many of the programs lack effective methods of including and mobilizing Latinos. The movement proposes to focus most on creating job opportunities for low-income communities and communities of color, but has rarely distinguished Latinos as a unique minority deserving distinct attention. The Latino community has a different culture, language, and origin than other communities of color, and therefore tends to have different concerns and values. In my research I discovered that establishing trust and connecting over important values like family, is key in mobilizing Latinos. An additional and incredibly important conclusion is that Latinos have a diverse selection of traditional environmental knowledge that could be a valuable contribution to the practices of the movement. Unfortunately these traditional practices are seldom being recognized by green-collar

job organizations, but are more likely to be recognized by community college programs and community organizations that do not consider themselves “green-collar.”

The strong, active role of Latinos in the green-collar jobs movement is at stake in answering my research question. Is the green-collar jobs movement including Latinos as well as learning from them? For the Latino community this relationship has the potential to reduce, if not abolish, poverty issues and environmental injustices. For the green-collar jobs sector this relationship could foster support for the movement and could diversify environmental knowledge. If the connection between Latinos and green-collar jobs is not made, environmental degradation and increasing, unjust Latino poverty are likely to persist.

Based on my conclusions I suggest that advocacy organizations and training programs adopt culturally sensitive practices (including bilingual) and outreach methods in order to create a more welcoming environment for Latinos. I have created four guiding principles that organizations and programs should follow. One, recognize Latinos as a unique minority group, not limited to the more general community of color. Two, establish trust through cultural connection and regular, personal contact. Three, make the issue being addressed (green-collar jobs) personal by relating it to a cause that Latinos really care about, such as family. Four, establish an equal relationship by acknowledging Latino value: a source of support and environmental knowledge. The most effective way of accurately accounting for Latino needs is by including them in the decision-making process. All programs and organizations should maintain diverse advisory boards with a strong representation of Latino laborers. Advisory boards use collaborative efforts to found program goals and procedures.

In terms of policy recommendations, there are two important green-collar jobs policies that do not focus on Latinos specifically but have the potential to strengthen their role. The first is the Green Jobs Act of 2007 (GJA), which funds green-collar job implementation and focuses on providing occupational opportunities for disadvantaged communities. This Act has been passed but not appropriated. The second necessary political action is the formation of a Clean Energy Corps (CEC), which would provide training, service, and job creation—also targeting disadvantaged communities. These two policies should abide by the four previous principles. A final policy suggestion, not directly related to green-collar jobs but key to mobilizing Latinos, is immigration reform. Present immigration policies have created an environment of fear that fosters Latino distrust and hinders their level of activism.

SCHOLARLY RESEARCH:

Green-Collar Jobs and the Green-Collar Economy

Van Jones, founder and president of Green For All¹ and an active leader of the green-collar jobs movement, conducted extensive research on past and present environmental and socioeconomical conditions in the United States, and on the potential for sustainable alternatives. Under these terms Jones presents the green-collar economy as an ideal solution for both environmental and socioeconomic injustices. The green-collar economy will be an economy

¹ Green For All is a green-collar jobs advocacy organization, one of the leaders of the movement, and is discussed in my analysis of primary materials section.

based on renewable energy—free from foreign oil dependency and toxic pollution (Jones 2008, 115). Such a dramatic economic transition will create an abundance of new job opportunities: green-collar jobs (Jones 2008, 10). Jones defines green-collar employment as “blue-collar employment that has been upgraded to better respect the environment;” and as “family-supporting, career-track, vocational, or trade-level employment in environmentally-friendly fields.” Jones provides examples such as “electricians who install solar panels; plumbers who install solar water heaters; farmers engaged in organic agriculture and some bio-fuel production; and construction workers who build energy-efficient green buildings, wind power farms, solar farms and wave energy farms.” These jobs are also aimed at strengthening the middle class by providing “pathways out of poverty” for the disadvantaged members of society such as low-income communities and people of color (Jones 2008, 196).

Socioeconomic Inequality and Environmental Degradation

Jones argues that the green-collar economy is a solution to the “dual crisis” that the United States confronts: “radical socioeconomic inequality” and “rampant environmental destruction” (Jones 2008, 24). Jones points out that the U.S. economy is experiencing a continuous increase in prices and a decrease in the number of jobs (Jones 2008, 1). This has been seen recently in the United States with skyrocketing gas and oil prices along with increasing unemployment rates. The burdens of this dilemma are not evenly distributed between social groups, resulting in socioeconomic inequality. The U.S. is experiencing one of the greatest wealth gaps since the Great depression (Jones 2008, 25). With reference to the Economic Policy Institute (EPI) Jones concludes that “today more than 34 percent of the country’s private wealth is held by just the richest 1 percent of people. Their wealth equals more than the combined wealth of the bottom 90 percent of people in this country” (Jones 2008, 25). Furthermore, wealth in the U.S. is distributed in racially unequal manner. People of color tend to represent the low-income community while whites fill the wealthier sectors. Jones analysis of U.S. Census data allows him to conclude that “People of color own a mere 18 cents for every dollar of white wealth” and “28 percent of Latino children live below the poverty line compared to 9.5 percent of white children” (Jones 2008, 26).

Meanwhile, excessive pollution production is causing global climate change. The fuel humans burn to power factories, homes, and transportation adds nearly “seven billion tons of carbon (twenty-six billion tons of carbon dioxide) into the atmosphere every year,” significantly contributing to environmental degradation (Jones 2008, 30). As a result temperatures have been increasing dramatically. The ten warmest years ever recorded have happened since 1990 (Van 30). The Intergovernmental Panel on Climate Change (IPCC) estimates that global temperatures will rise about 10.6 degrees by the end of the century if the U.S. does not decrease its greenhouse gas emissions (Jones 2008, 30). According to scientists’ estimations, in a century ecosystems can only adapt to a temperature change of 1.8 degrees F; more than that may cause mass specie extinction and disruption of the entire food chain (Jones 2008, 32). With warming temperatures, sea levels are rising, disease is spreading, and there are more floods, storms, and draught (Jones 2008, 31). The situation is only worsening and low-income communities are being hit the hardest. They are disproportionately impacted by catastrophic events because they generally have fewer resources for protection (Jones 2008, 32). Additionally, the World Commission on

Environment and Development states that in order to survive poor people will often destroy their surrounding environment—resulting in a cycle of their own demise (Commission 1987, 28).

Jones believes that the socioeconomic and environmental crises present a time for opportunity. A green economy with green-collar jobs will create a boom in economic growth and development; create pathways out of poverty, and a healthier environment. The World Commission on Environment and Development, made up of a number of different political and scientific men, gathered in 1983 to re-examine developmental and environmental problems and propose solutions. The Commission supports Jones' claim that the environment and economics are interconnected and can be simultaneously addressed with sustainable development. The Commission defines sustainable development as development that “seek[s] to meet the needs and aspirations of the present without compromising the ability to meet those of the future” (Commission 1987, 40). The Commission says that the “environment and development are not separate challenges; they are inexorably linked. Development cannot subsist upon a deteriorating environmental resource base; the environment cannot be protected when growth leaves out of account the costs of environmental destruction” (Commission 1987, 37). Furthermore, an increase in uneven development and environmental stress tends to result in social and political strain (Commission 1987, 38). The Commission's statements support that the sustainable green-collar economy is an efficient solution to present socioeconomic and environmental issues.

Validity of Green-Collar Jobs and the Green-Collar Jobs Movement

Since the movement itself is only a few years old, and presently the U.S. has not made the full transition into a green economy, there is little existing analysis of whether or not the movement and job implementation is actually effective in accomplishing all that it proposes to do, in terms of addressing the dual crisis. In 2006 through 2007, Dr. Rachael Pinderhughes, a professor at San Francisco State University, conducted a case study in Berkeley, California on the “capacity of green businesses to provide high quality jobs for men and women with barriers to employment².” Through a series of interviews and surveys she discovered that businesses were very willing and able to provide green-collar jobs to individuals with barriers to employment. There is a shortage of skilled green-collar jobs workers in Berkeley so green employers were not only willing to higher “job ready³” residents with barriers to employment, but would provide “on the job training” (Pinderhughes 2007, 71). She also discovered that green employers would be willing to partner with workforce development programs and public officials in order to train and place workers with barriers in green-collar jobs. Employers agreed to foster this partnership under the condition that the programs were sensitive to the employers needs and were well-organized (Pinderhughes 2007, 71).

Pinderhughes discovered that green-collar jobs provide great opportunities for people with barriers to employment. They have low entrance barriers (no high school diploma required),

² Pinderhughes describes people with barriers to employment as “a population that includes youth and adults who do not have a high school degree, have been out of the labor market for a long time, were formerly incarcerated, have limited education and/or labor market skills” (Pinderhughes 2007, 3).

³ According to Pinderhughes “job ready” includes “a sense of responsibility, ability to work both independently and as part of a team, basic presentation, listening to communication skills, and a strong work ethic” (Pinderhughes 2007, 71).

they provide on the job training, and they offer opportunity for advancement along a career track (Pinderhughes 2007, 76). She adds that green-collar jobs are “good jobs” for five major reasons: “wages, health insurance, other benefits, meaningful work, and job satisfaction” (Pinderhughes 2007, 75). Additionally she found that people with barriers to employment were incredibly interested in working green-collar jobs (Pinderhughes 2007, 76). The Berkeley green business sector is predicted to experience rapid growth in the near future and demand more workers (Pinderhughes 2007, 77). Pinderhughes research demonstrates that green-collar jobs provide incredible opportunities for people with barriers to employment and are supported by a number of different stakeholders—from workers to employers. This case study proves that green-collar job implementation and the goals of the movement are very plausible, not merely improbable aspirations of some idealist activists.

I attempted to investigate scholarship that analyzed the green-collar jobs movement as a whole, not solely the job aspect, but found very little. Again, I believe this is because the movement is still relatively undeveloped, although its reputation is rapidly spreading. Presently it is mostly discussed by activists from within the movement, not by people with outside perspectives. Last May 28th the “challenges, promises, and realities of creating a green collar workforce” were discussed on Philadelphia’s National Public Radio (NPR) show called “Radio Times.”⁴ Bracken Hendricks, the founder of the National Apollo Alliance, and Kevin Doyle, the founder of the Boston based workforce development program called Green Economy, were interviewed by journalist Marty Moss-Coane. One critique that Doyle makes on the coalitions driving the movement and training minority groups for green-collar employment is that the hype and excitement is getting them ahead of the actual job availability. He explains, “if you start training people too soon who really need work now and are concerned about being lifted out of poverty; if you raise the hype too fast too soon and there are not jobs there to take in all of those people, you are potentially doing a little bit of disservice.”⁵ He suggests that trainers work more directly with the employers. Trainers should ask employers about “the [amount] of people they need, when they need them, [and] who they need.”⁶ This will enable training programs to build around a base of actual data. This sort of an approach will enable “a good balance [between] actual job creation and the service providers and community colleges...that so desperately want to provide people with the jobs they need.”⁷ Doyle continues to say that there are no guarantees in the green economy or in the success of the movement but the outlook is positive. “There is no absolutely no guarantee” that poor people and people of low skill will make it into the green collar economy, “however, I think there is something different this time around, and that is that the coalition around this is not longer just only advocates for low income people or people of color, or only environmentalists, or only labor unions, or only certain kinds of professional societies and industrial trade associations around clean energy or whatever. It is all of those together and also potentially supported by government and potentially supported by government money. That kind of coalition is going to be pretty hard to beat” in terms of success and inclusiveness.⁸

⁴ This is not scholarly research, but it provides a critique of the movement and a general idea of its potential successes and shortcomings.

⁵ Doyle, Kevin, and Bracken Hendricks. 29 May 2008. Interview. “Radio Times.” *National Public Radio*. <<http://blog.islandpress.org/43/kevin-doyle-defining-the-green-collar-jobs-movement>>. (8 Dec. 2008)

⁶ Doyle, 2008.

⁷ Doyle, 2008.

⁸ Doyle, 2008.

The Environmental Justice Movement and the Environmental Movement

In order to acquire an understanding of what environmental movement strategies prove to be successful or unsuccessful for racial inclusion, it is important to investigate the methods of both the Environmental Movement and the Environmental Justice Movement. Dorceta Taylor analyzes the rhetoric of the Environmental Justice Movement using the social movement theory, and simultaneously critiques the Environmental Movement. She surveys environmental organizations on their racial representation and references the work of a collection of scholars and researchers to support her conclusion that the Environmental Justice Movement is much more successful than the Environmental Movement at achieving racial diversity. The Environmental Movement is not led by a multiracial crowd. The Environmental Movement is mostly made up of “White, middle-class activists who work in predominantly White, male-dominated, environmental organizations” (Taylor 2000, 551). Members of the Environmental Movement “have undermined the position of people of color in the environmental arena by excluding them from environmental policy making and by making environmental decisions about communities of color that were not in the best interest of those communities” (Taylor 2000, 551). Environmental organizations are commonly not rooted in community networks so they tend to have a difficult time seeing the environment and social justice as interconnected issues (Taylor 2000, 551). This is not the case with environmental justice organizations (Taylor 2000, 550).

The Environmental Justice Movement is multiracial, “organized across class lines,” and community based (Taylor 2000, 553). A 1999 survey conducted by Taylor revealed that 23 percent of Environmental Justice organization members are African American, eleven percent are Latino, and only twelve percent are a “mixture of people of color and whites” (Taylor 2000, 553). Taylor explains that “poor people and minority residents are incorporated into the movement because activist focus on their experiences and articulate their concerns in ways that resonate with them” (Taylor 2000, 524). A common belief of Mainstream Environmentalists is that people of color are not interested in environmental issues. The Environmental Justice Movement recognizes that minority communities are interested, but that the appropriate recruiting strategies and framework is needed to mobilize them and guide their activism (Taylor 2000, 559). One of these strategies includes personalizing the issue: collecting personal stories and case studies of environmental injustices to show minorities the severity of the topic and the necessity for action (Taylor 2000, 560). In this manner, the Environmental Justice Movement has inspired many minority members to become leading activists. An important detail to note is that, while empowering Latinos, the Environmental Justice Movement has not been successful in eliminating environmental hazards. The Environmental Justice Movement commonly pushes for even distribution of environmental harms across racial and class lines. This tactic takes some of the burden off of minority groups, but it does not present a sustainable solution to the problem (Dobson 2003, 85). This point is argued by Andrew Dobson with reference to other environmental justice scholars. The question remains: Where do Latinos fit into this situation of environmental justice, activism, the dual crisis, green-collar jobs, and the green-collar jobs movement?

Economic Characteristics of Latinos

The United States Latino community, particularly the Mexican Americans, has a huge role in the socioeconomic crisis. Arturo Gonzales analyzed immigration policies and census data from the 1990s regarding Latino educational and labor market trends, as well as Latino wealth and poverty status. In his research Gonzales discovered that Latinos are gradually improving economically, but unfortunately still face great disparities. Gonzalez states that the incidence of poverty is about two and one-half times greater among Mexican-origin families and persons than among non-Mexican American individuals (Gonzalez 2002, 84). “Poverty status” is defined by the federal government as “an absolute measure base on a combination of family size, family characteristic, and income. Family characteristics...include whether or not the family lives on a farm, family type (couple, male, or female-headed household), and the number of children in the family” (Gonzalez 2002, 84). Mexican Americans’ poor economic status can be contributed to the fact that their annual income is lower than all other ethnic groups (Gonzalez 2002, 117). “Hispanic Americans are widely recognized as a disadvantaged minority. Their family incomes in 1981 averaged only 72 percent of white non-Hispanics” (Reimers 1985, 118).

So why do Latinos have such high poverty rates and low income rates? Mexican Americans are often paid poor wages. The possible explanations for Mexican Americans’ low wages that Gonzalez offers are labor market structural changes, discrimination, low educational levels, lack of familiarity with U.S. labor markets, and lack of work experience (Gonzalez 2002, 118). Cordelia Reimers conducted a 1976 Survey of Income and Education to get a better understanding of the wage discrepancy among Latino men. Reimers confirms that the gap in family income is largely due to the low wage rates of Hispanic men (Reimers 1985, 118). Hispanic Americans suffer from a number of handicaps in the labor market that may be responsible for their low wages. Their average levels of education are lower; more of them are recent immigrants to the United States; more of them (even those born in the United States) lack fluency in English; they are younger, on average, than white non-Hispanics; and they tend to live in low-price, low-wage parts of the country” (Reimers 1985, 118).

Gonzales points out that “Mexican American men have the highest labor force participation (LFP) rates in the county, with 90 percent working or looking for work” (Gonzales 2002, 107). This accentuates the income inequality that exists among social and racial groups in the U.S. Mexican American men are concentrated in labor-intensive, blue-collar occupations and rarely in professional, white-collar occupations (Gonzales 2002, 112). This makes them perfect prospects for green-collar employment because green-collar jobs are simply environmentally oriented blue-collar jobs and require little re-skilling. There are more Mexican American men in fabricator, operator, and laborer occupations than any other occupation type (Gonzales 2002, 112). The second most common occupation type for Mexican American men is in craft, precision production, and repair occupations (Gonzales 2002, 114). The least common occupations for Mexican American men are fishing, farming, and forestry occupations. It is noteworthy that although nationally farmworking may not be the most common occupation for Latinos, there are areas with high concentrations of Latino farms, and the number continues to increase rapidly (Peña 2005, 159).

Motivated by the dual goal of social justice and environmental restoration, I have concluded that the green-collar jobs movement has a lot in common with the environmental justice movement. In order to place Latinos in the context of the green-collar jobs movement, and limited by the movement's lack of history, I researched Latinos' records of environmental injustice and activism. This enabled me to understand their level of activity and how they have responded to particular cases. I have also done some research on Latinos' traditional environmental knowledge (TEK).

Devon Peña discusses the interconnectedness of history, culture, ecology and politics. He reflects on Latinos' historical role in the environmental justice movement. Through a series of personal interviews and reference to the speeches and writings of a number of different Mexican American environmental justice activists, Peña was able to expand previous definitions of environmental issues and the Mexican-American experience. Aurora Castillo was a successful environmental justice advocate that Peña references. Castillo was cofounder of Mothers of East Los Angeles (MELA). MELA protested against a prison, pipeline, and incinerator that were proposed to be constructed in a predominantly Mexican American community in L.A. (Peña 2005, xxi). Peña quotes a piece of writing that her and her coworker Juana Gutiérrez wrote, "because we are poor and Hispanic community they think we will accept destructive projects if they promise jobs. But we don't want our children working as prison guards or incinerators. We need constructive jobs—nurses, doctors, computer specialists, skilled workers, who can make a contribution to our community" (Peña 2005, xxiv). After ceaseless effort MELA experienced success when Governor Wilson ended the prison proposal (Gutiérrez⁹ 1994, 233).

One of the more well known activists that Peña references is César Chávez. Chávez founded the United Farmworkers Organizing Committee (UFW) to educate and protest against the health effects caused by exposure to pesticides (Peña 2005, xxi). In 1962 Cesar Chávez started to organized San Joaquin Valley farmworkers, and by 1973 the UFW was in contact with 80 percent of the San Joaquin Valley grape growers and had 100,000 members (Ruiz¹⁰ 1998, 132). The unhealthy conditions that these farmworkers faced demonstrated that for farmworkers especially but not exclusively, living and working conditions are inspirable from environmental problems (Peña 2005, 159). But this incident also proves that Latinos' have a history of inspiring activism.

Peña suggests that the environmental justice movement and its new, growing goal to achieve sustainability, could benefit from traditional environmental knowledge (TEK) by learning from local cultures about how to inhabit urban and rural areas without depleting ecosystems (Peña 2005, 186). He defines TEK as "a particular form of place based knowledge of the diversity and interactions among plant and animal species, landforms, watercourses, and other qualities of the biophysical environment in a given place" (Peña 2005,198). TEK is commonly held by Mexican Americans, who have a history of sustainable water and land use management traditions. The Acequia farmers are a prime example of Latinos applying TEK, in the form of traditional water and land management practices, to achieve environmental justice. For many years the Acequia farmers have been confronted with damage to their watersheds and violation of traditional water rights. As a result of this industrial damage they have organized

⁹ Author introduced in following paragraphs

¹⁰ Author introduced in following paragraphs

campaigns for projects on ecological restoration and watershed protection (Peña 2005, 165). They have contributed greatly to the “sustainable agriculture movement and support local food security.” They have succeeded in developing programs to train farmers in water and land management practices and to certify local organic growers (Peña 2005, 165). Acequia farmer associations have been formed in both Colorado and New Mexico and they continue in their struggle to protect their customary laws, ancestral farmlands, watersheds, and water rights (Peña 2005, 166).

Like the Acequia farmers, many Latinos have strong environmental perspectives. A popular saying of the Mexican-origin people in southern Colorado and Northern New Mexico is “La tierra es vida” (the land is life) implying that humans need to “respect the land because it is the source of life” (Peña xix). They hold a “vergüenza” worldview, which contends that when individuals separate from community and nature they experience shamefulness which eventually results in social conflict and unethical behavior (Peña xix). This TEK concept reveals that Latinos have already made the same connection that Jones and the Commission have regarding the interconnectedness of the environment and social well-being.

Stanford Zent emphasizes the importance of TEK in sustainable development and social, economical and environmental justice. In the attempt to create a broader understanding of ethnobotanical knowledge (TEK), in 1994 Zent conducted two weeks of field study in Venezuela, interviewed locals, and analyzed the works of a number of different scholars. He discovered that an increasing loss in traditional knowledge of indigenous communities has negative consequences, like culture loss. He points out that many scientific researchers of indigenous TEK or ethnoecology claim that these knowledge sets play an important role in sustainable development and biological conservation programs (Zent 1999, 91). Zent refers to a large list of scholars that support him in his claim that the study and preservation of TEK is of great economic, scientific and humanitarian value (Zent 1999, 91). Zent has an additional concern: he points out that “Local environmental knowledge” or TEK proves that “biodiversity loss and cultural diversity loss are in fact intimately intertwined” (Zent 1999, 91). Destruction of one or the other will cause damage to both. He recommends strategies to achieve biocultural conservation such as inclusion of local communities in planning conservation and resource initiatives particularly in regards to forestry and agriculture, as well as “conserving the necessary conditions for knowledge survival rather than the sufficient conditions” (Zent 1999, 94).

Latino Mobilization

Latinos obviously have the drive, the power, and the knowledge to make dramatic contributions to the green-collar job movement, but what motivates them to get involved and what barriers restrict their involvement? How can the green-collar job movement get Latinos interested in its cause and make sure Latinos have equal opportunity to participate? There are two major factors I discovered within my scholarly research that influence Latino action in public affairs: family and trust. In addition, common barriers to participation that Latinos face are in language and culture.

Mary Pardo uses a case study on MELA to discover that Latinas become activists when they are concerned about the welfare of their children (Pardo 1990, 2). In this specific case

“Mexican American women transform ‘traditional’ networks and resources based on family and culture into political assets to defend the quality of urban life.” Pardo states that this approach is very common in Latin America (Pardo 1990, 1). Family value proves to be a key factor in motivating Latinos. Gabriel Gutiérrez also studied MELA activism, and confirms Pardo’s judgment, quoting MELA activist Juana Gutiérrez: “I say ‘my community’ because I am part of it; I love my raza [people] as my family” (Gutiérrez 1994, 233). Latinos can apply the concept of family to their surrounding community and related culture.

Vicki Ruiz discusses the large role that family played in the United Farmworkers movement. She uses a collection of personal stories and interviews to complete her study of Mexican-American women in the 20th century. She discovers that despite their struggles they created strong communities and initiated a number of successful political protests, the UFW being one of them. The UFW organizers recognized the importance of the family to Latino agricultural workers and used it as a tool to power their protest. They focused on getting every family member involved (Ruiz 1998, 132). Getting farmworkers to sign union membership cards was rather difficult because workers recognized the action as not solely risking a job, but as risking their entire family’s livelihood (Ruiz 1998, 132). Ruiz quotes from an interview with Garciela Martínez Moreno, a former volunteer at the UFW legal department: “At the beginning, women were most afraid of the union. But once they got the information about the benefits their children would receive, the women became good supporters. The biggest problem was getting through the initial fear, but if you got to the wife, the husband was sure to follow.” Family has a huge influence on Latinos’ level of interest and activism for a cause.

In addition to the value of family, trust is crucial in sparking Latino mobilization. Lisa Curtis discusses the importance of trust in Latino mobilization in her 2006 research paper on how neighborhood improvement programs inspire Latino political participation. She states that “in order for neighborhood organizations to create positive social environments that lead to participation, these organizations must create a sense of trust” (Curtis 2008, 6). Due to past political experiences in the countries from which they came, many Latino immigrants do not trust democracy (Curtis 2008, 6). Thus, trust can be a mobilizing tool, but can also present a barrier for Latino participation.

Other unique barriers that hinder Latino mobilization are language and culture. Melissa Roderick analyzed the research of other scholars as well as the educational trends of U.S. Latinos in the 1990s in order to get an understanding of specific challenges in education that Latinos face. When discussing the methods that schools use to include Latinos, Roderick writes about the importance of creating an environment where students feel safe (the trust factor) and are able to develop a strong sense of identity. One method of achieving this is through valuing language and culture (Roderick 2004, 145). Roderick states that “it is important to recognize that policies and practices geared to Hispanic families and children need to build on and support cultural values and norms” (Roderick 2004, 152). If the green-collar movement intends to include Latinos it will need to address these norms and values specific to the Latino community.

In 1997 Dolores Gallagher-Thompson et. al. applied a series of past case studies to her own personal experience to create a detailed set of suggestions for effective Latino outreach and intervention methods. Her research focuses specifically on successful ways of getting Hispanic family caregivers more involved in health care programs and services, but many of her suggestions are general enough to be unanimously applied to all Latino outreach approaches. Gallagher-Thompson states that an important initial step for programs aiming to design effective, racially/ethnically tuned, outreach methods is to conduct an ethnogeographic survey. Such a survey provides a detailed demographic profile of the targeted community, and acts as an educational resource for staff members about the life-styles of the targeted ethnic minority (Gallagher-Thompson 1997, 218). Gallagher-Thompson lists a number of sources that help make the survey as accurate as possible: census data, statistical abstracts, the chamber of commerce, local media organizations, local newspaper records, and ethnic minority organizations (Gallagher-Thompson 1997, 218).

An important factor to take note of when addressing Latinos is their level of acculturation. Gallagher-Thompson defines acculturation as “a process in which the individual affiliates and identifies with one or more groups” (Gallagher-Thompson 1997, 217). There are number of different stages of acculturation, from a “traditional position” as one extreme to an “assimilated position” as the other, with a “bicultural position” half way between (Gallagher-Thompson 1997, 217). People in the traditional and bicultural position still hold strong ties to their homelands and demand a unique, catered method of approach. In addition, and very importantly, immigration status greatly influences Latino involvement. The fear of deportation affects whether or not the individual seeks services (Gallagher-Thompson 1997, 218).

When a complete demographic profile is obtained the outreach project can begin. One of the most commonly successful methods of engaging Latino families is “active recruitment” (Gallagher-Thompson 1997, 219). In active recruitment, the program attempting to implement appropriate outreach methods uses other programs that are already serving Latinos as recruitment outlets. Commonly, the Latino serving programs have already established a relationship of trust with the Latino community so their referrals are eagerly accepted (Gallagher-Thompson 1997, 219). Active recruitment also involves offering services through “repeated personal contact” with the Latinos themselves. Repeated personal contact may include personal visits at the home, multiple telephone calls, or even “sending letters to announce upcoming meetings” (Gallagher-Thompson 1997, 219).

Often using bilingual or bicultural staff is a really effective way of engaging Latinos. Cultural connections between the client and the host program have shown to drastically increase the level communication between the two (Gallagher-Thompson 1997, 220). Thompson points out that “if culturally compatible staff are not available, conducting sensitivity training with available staff” is also helpful. Language is important regardless of whether or not the client is bilingual. Studies show that even if the client is fluent in English, they still prefer to be addressed in Spanish (Gallagher-Thompson 1997, 220).

Latinos Identity Diversity

When members of the green-collar jobs movement talk about Latinos they are often put into the category of “communities of color.” Douglas Massey et. al. conducted a thorough

critique of Latino family studies using a basis of past research, policies, and statistics. Massey claims that studies on Latino families have been lacking comprehensive framework, clumping Latinos into the African American underclass model. Massey states that there are five fundamental differences between the issues connected to Hispanics and poverty and those faced by African Americans. The first difference is related to “the coherence of the group.” “Within the Latino population there is a diverse assortment of national origins split by generation and class” (Massey 1995, 193). The second difference is the “meaning of race.” The Hispanic population is racially heterogeneous, coming from a mixture of origins. In this sense race often creates diversity rather than acts like “force of unity” as it is for African Americans (Massey 1995, 194). The third is the “level and extent of segregation” that Latinos experience in society. Hispanics do not unanimously experience residential segregation like African Americans tend to. Latino segregation is generally dependent on four major factors: race, generation, socioeconomic status, and national origin (Massey 1995, 194). The fourth difference between Latinos and African Americans is “the relative importance of immigration.” Massey states that “Immigration lies at the heart of Hispanic population dynamics, and it is impossible to make a firm statement about the social, economic, or demographic position for Latinos in the United States without taking this movement into account” (Massey 1995, 195). The final difference is the “role played by language in determining well-being.” Most Latinos are monolingual or bilingual Spanish speakers. The “lack of ability to speak English decreases occupational status and lowers earnings, hindering higher-level jobs access” (Massey 1995, 196). For optimum Latino participation and mobilization in the green-collar job movement they need to be recognized and addressed as more than just a member of the community of color, but as a complex, multifaceted group..

Scholars Richard and Naomi Verdugo emphasize the importance of recognizing that differences between racial minorities. Using data from the 1981 Current Population Survey and other researchers, the Verdugos examine the earning differences among black, white, and Mexican American male workers. They discovered that “while researchers agree that ethnic/racial minorities earn considerably less than whites, the bulk of this research is concerned with analyses of black-white earnings differences; little is known about the earnings profiles of other ethnic/racial minorities. The failure to include other ethnic/racial groups in analyses of earnings differences results in a perpetuation of the belief that all ethnic/racial minorities are similarly disadvantaged and that all undergo the same labor market process” (Verdugo 1995, 133). Clumping minority groups into one “disadvantaged population” definition fosters false assumptions. Without distinguishing Latinos from other race and ethnic minority groups misinterpretations are perpetuated and Latinos are inadequately represented.

Conclusions

My scholarly research demonstrates that the green-collar job movement and the Latino community could mutually benefit from one another. With the proposition of socioeconomic justice and environmental restoration, green-collar jobs could potentially address the issue of poverty that many Latinos are faced with. On the other hand, Latinos have a history of diligent environmental justice activism and a bank of traditional environmental knowledge, both of which could add power and guidance to this new green-collar jobs movement. Latinos could potentially play a very important role in the green-collar jobs movement, but a number of

significant factors determine whether or not this is probable. Scholars suggest that in order for green-collar job programs to be inclusive to the Latino community, they need to practice appropriate Latino outreach methods. This includes creating a demographic profile of the targeted community, framing their cause in relation to family, establishing a relationship of trust, using active recruitment through repeated personal contact, employing bilingual and bicultural staff, and providing program resources in Spanish.

Present literature reveals that commonly when Latinos are addressed in the green-collar jobs context they are clumped into a category of “community of color” or “low-income communities.” While Latinos are recognized as a socioeconomically disadvantaged community in the U.S, there is little information on how Latinos’ unique needs are or will be addressed in the green-collar movement.

These conclusions reveal a number of unanswered questions regarding the role of Latinos in the movement. What role are Latinos playing in the green-collar jobs movement? Are their unique skills and knowledge being applied? Among the developing programs and policies that promote green-collar jobs, how many are recognizing Latinos as a unique body within the “community of color” and addressing the particular needs that are crucial to Latino interest and participation (trust, language, family, culture)? In regards to these questions, and in light of what scholarship has shown, I set out to discover how well Latinos are integrated into community college programs, green-collar job training programs, green-collar job advocacy organizations, and community-based organizations; what efforts are being made to inspire Latino involvement; and what barriers restrict this.

METHODOLOGY:

Primary data

In order to put my literature findings on Latinos into a local context, I gathered statistics on Washington Latino poverty rates, occupational trends, and geographic distribution. These statistics were acquired from the Access Washington Employment Security Department website,¹¹ the Washington State Office of Financial Management website,¹² and the Kaiser Family Foundation website.¹³ These statistics provided the exact information I was looking for. Most other sources were not as precise. For example, the site regarding occupation trends was specific to both Latinos and Washington State. It was surprisingly difficult to find these three all together under one statistical analysis. These statistical sources were useful in presenting a general understanding of Washington Latino trends, but were also limiting because most of the statistics I found were around ten years old and did not have data for additional years. For that reason I could not tell if there has been an increase or decrease in Latino poverty level or a change in occupation tendencies.

Interviews

¹¹ Access Washington Employment Security Department website, <http://www.wa.gov/esd/lmea/lmeahome.htm>, accessed October 29, 2008.

¹² Washington State Office of Financial Management website, <http://www.ofm.wa.gov/>, accessed October 29, 2008.

¹³ Kaiser Family Foundation website, <http://www.statehealthfacts.org/index.jsp>, accessed October 29, 2008.

I interviewed various college programs, green-collar jobs training programs, community programs, and green-collar jobs advocacy organizations with the intention of getting a better understanding of the role of Latinos within the green-collar jobs movement. I aimed to recognize the extent of which that role is fostered by the different concepts and issues discussed in my literary review regarding trust, family, culture, language and TEK. My general goal was to understand how well green-collar advocacy organizations and green job programs at colleges and elsewhere incorporate Latinos, and how green the programs aimed at Latinos are. In order to make my findings for each program comparable I asked similar (if not the same) questions in each interview. I had two sets of interview questions, one for the college programs and one for the advocacy organizations. The college program interview outline has two subsets of questions one intended for green oriented programs and the other for Latino focused programs. The set of interview questions I used for the community organizations and training programs was dependent on whether their defining characteristics were more relevant to college programs or to advocacy organization. Sometimes those interviews were derived from a mix of both interview sets. Although every interview was structured around a set series of questions, they were all rather conversational and open—allowing for alterations specific to the particular program or organization.

The interview questions are driven by my scholarly research findings regarding the mission of the green-collar jobs movement, particular Latino outreach methods, the history and present state of Latinos, and Latino knowledge and activism. I aimed to discover the extent to which the propositions of the green-collar jobs movement are being enacted, the degree in which appropriate Latino outreach methods are used by green-collar job programs and Latino focused programs, and whether or not Latinos are recognized as a source of knowledge and activism. My interview questions are focused on establishing what the goals and motivations of each program are, how they achieve their missions (methods, barriers, and support), and whether they are Latino and/or environmentally focused (why and how).¹⁴ For advocacy organizations there are additional questions regarding green-collar jobs specifically: what they are (purpose and occupation type), why they are important, how they are being implemented, how they address Latinos specifically, what unique skills and/or knowledge Latinos offer the movement.

I drew on key concepts from my scholarly research to help me analyze the programs and organizations I studied. I used the below four categories:

- General Background
- Green Practice
- Latino Representation: People, Culture, and Language
- Latino Outreach/Methods of Inclusion: Families and Trust
- TEK

Each program has a general background profile that includes all or some of the following: mission statement, vision, budget figures, program successes, and policies. The “Green Practice” section was inspired by the work of Van Jones and the World Commission. Jones discussed the “environmental crisis” and the importance of adopting practices that address this issue. This

¹⁴ For the full set of interview questions see Appendix B

section covers information on the environmental practices of each program. The “Latino Representation: People, Culture, and Language” section refers to the number of Latino people involved, the level of Latino culture present, and the amount of Spanish spoken in the program. This section was founded on the fact that there is very little information in literary sources on the role of Latinos in the green-collar jobs movement. In addition, scholars Melissa Roderick and Douglas Massey et. al., both support that language and culture are defining pieces of the Latino identity. The “Latino Outreach/Methods of Inclusion: Families and Trust” section includes information on the programs’ Latino mobilization tactics. I focus on the two key topics recognized by Mary Pardo and Lisa Curtis: trust and the value of family. The “repeated personal contact” factor discussed by Gallagher-Thompson et. al. is also referred to in this section, as well as Language when pertaining to outreach specifically. The “TEK” section came from the works of Devon Peña and Stanford Zent. I was curious about the extent to which college-based job training programs recognize Latino TEK and integrate it into their practices. This section adheres to the definitions of TEK as provided by Peña and Zent. This includes knowledge that gets transmitted via traditional processes of cultural and economic life; knowledge that enhances the sustainability of human interactions with the environment; “place-based knowledge”: local knowledge, shared by a local community, in a local place; and knowledge about the “diversity and interactions” among aspects of the biophysical environment.

I attempted to use the same uniform format for all of the programs because it enables me to make a final analysis and comparisons of *all* the programs and organizations that I researched—college programs to advocacy organizations. In my *Analysis of Primary Materials* section of this paper I divided the information on each program up into the above categories of analysis. A few exceptions to these categories were made for the green-collar jobs training and advocacy organizations. For the advocacy organizations “Green practice” and general background information are combined because the organizations’ green practice is the basis for their existence. After conducting interviews I also removed the TEK part of my analysis for both the training programs and the advocacy organizations because TEK was not present in our discussions and, to the extent of my knowledge, is not being integrated into their policies and practices.

The people I chose to interview were leaders or experienced members of the programs. I wanted to interview people who would be able to give me the most accurate details about their organization. Most of the interviews were conducted via phone because of location, although the colleges were close enough to visit and interview personally. All but one of the college representatives were interviewed in person, on campus or off.

From every organization, group, or program I asked for specific data records. These records included enrollment figures (total enrollment and Latino enrollment specifically), mission statements, budget figures, staffing information (permanent or temporary faculty, long-term staffing stability, bilingual and bi-or multi cultural faculty, total number of faculty and staff (including total number of Latinos), program completion rates, follow up data regarding what the students/participants go on to do after they finish. This hard data enables me to compare programs more accurately and recognize particular trends and areas of significance. Combined with the information presented in the interview, I am able to come to well rounded conclusions about each program.

College-based Job Training Programs

I chose to focus on colleges because they play a major role in training society's emerging work force. They would be up to date on job demands, and therefore could potentially have already implemented green job training programs. The colleges I have interviewed are all from South Central Washington: Washington State University, Wenatchee Valley Community College, Yakima Valley Community College, and Walla Walla Community College. I chose these colleges because they are in areas with large Latino populations. Therefore they have a higher likelihood of Latino involvement. They are also relatively close to Walla Walla and would allow me to provide data most accurate and applicable to the area in which I am based.

Green-Collar Jobs Training Programs

I interviewed green-collar job training programs because they are more explicitly focused than colleges on green-collar job training and minority inclusion. Many of them have dedicated outreach initiatives, are free, and organize employment opportunities for workers prior to job training. An important additional factor is that green-collar jobs do not require a college degree, so I wanted to investigate a way besides college programs that workers could obtain green-collar jobs. I chose my initial programs based on which ones were most publicized, and then preceded finding programs through word of mouth and recommendations. I interviewed Sustainable South Bronx and Solar Richmond because they were addressed numerous times, on the internet or in books, when I was doing my scholarly research on green-collar jobs. I found out about CASA Latina, a Washington state program, through local residents. All of these programs provided me with examples of green-collar jobs creating social justice and pathways out of poverty as discussed by Van Jones.

Green-Collar Job Advocacy Organizations

I also interviewed green jobs advocacy organizations because they have been the main driving force behind the green jobs movement. Researching their goals and motivations gave me an idea of the intentions behind the green jobs movement and the methods of achieving them. Like the Green-collar job training programs, I chose these organizations based how well known they were. After each interview I would ask for further contact recommendations. I interviewed Green for All in Oakland, California, the Washington sector of the Apollo Alliance, Sustainable South Bronx (which is both a training program and an advocacy organization), and Democracia U.S.A. in Miami, Florida.

Community Organizations/Programs

This section came up as I was interviewing other programs and organizations (listed above). Since green-collar jobs are a relatively new concept I had a difficult time finding many Washington based green-collar job advocacy organizations or training programs, but there are a number of different Washington programs that, directly or indirectly, focus on Latinos, labor, and environmentalism. These programs usually came up as suggestions from different

community college members I interviewed. The programs include Walla Walla Watershed Alliance and Commitment 2 Community in Bellingham.

Policies

In order to gain a better understanding of the policies regarding green-collar jobs I reviewed summaries of the bills themselves. I read the *Green Jobs Act of 2007*, also known as the *Energy Independence and Security Act of 2007*. I also read the executive summary of the Clean Energy Corps. Additionally, I reviewed the *Outline of the Green Jobs Portion of WA Climate Action and Green Jobs Bill* provided to me by Patrick Neville, Coordinator of the Washington Apollo Alliance. I examined these with the intention of discovering if Latinos were being directly addressed on the political level and how they would be affected.

ANALYSIS OF PRIMARY MATERIALS:

1) Latinos in Washington's and America's Economy

According to a *Poverty rate by Race/Ethnicity* (2007) census on statehealthfacts.org, Hispanics have the second highest percentage of people in poverty both in Washington and in the U.S.—surpassed only by blacks. They are also the second largest race/ethnic group in Washington and the U.S.—second only to whites.¹⁵ Contrary to national occupation trends discussed in the scholarly research section, Washington Latinos work in “Farming, Forestry, and Fishing” more than any other occupation. Some are farm operators and managers, but the highest percentage fall in the “other agricultural and related” category (i.e. farmworkers).¹⁶ These statistics, combined with my literature findings, enabled me make a couple important conclusions. First, poverty is an issue for Latinos nation wide (including Washington), making them very eligible beneficiaries of green-collar jobs which aim on providing “pathways out of poverty.” Second, Washington Latinos commonly work in the agricultural business, so if the green-collar job movement is truly inclusive to Washington Latinos it should be addressing agriculture. I kept these conclusions in mind as I proceeded with my interviews.

2) College-based Job Training Programs

A) Washington State University (WSU)

I. Latino Small Farms Team:

My first interview with a WSU representative was with Dr. Malaquías Flores the Hispanic Program Coordinator of the Small Farms Team. We met just outside of Yakima where he is based. According to their webpage, the WSU Small Farms Team “works with communities and individuals across Washington to foster a profitable farming system, to promote land and water stewardship, and to ensure that all Washingtonians have unrestricted access to healthy food.”¹⁷ “The team provides research-based information and educational programs for farmers,

¹⁵ <http://www.wa.gov/esd/lmea/lmeahome.htm>, accessed October 26, 2008.

¹⁶ <http://www.wa.gov/esd/lmea/lmeahome.htm>, accessed October 26, 2008.

¹⁷ Washington State University Small Farms Team webpage, <http://smallfarms.wsu.edu/>, accessed October 15, 2008.

consumers, decision-makers, and others involved in local food systems.”¹⁸ Some of the teams primary goals are to “help farmers adopt practices that are sustainable economically, socially and environmentally”; and also to “unify farmers and consumers in developing local markets and community food access.”¹⁹ Dr. Flores focused his discussion mostly on his role helping Latino farmworkers become farm owners. He guides them through the loans process.

The Small Farms program is state wide, with a number of different teams located in various areas. The program was founded in 2000, but Dr. Flores has been working with Latino farmers since 1998, when he started the Center for Latino Farmers (which still exists but is no longer run by him).²⁰ The team that Dr. Flores works with has its office in Puyallup. While this team is Latino focused others are focused on different farming groups; there is a Hmong farmer team in Seattle. All the teams interact and support each other. Dr. Flores says that his particular team focuses on Latinos because the number of Washington Latino farmers is rapidly increasing. He says, “They are taking over the agricultural sector in the state. They are a big force.”²¹

Presently Dr. Flores works personally with 150 farmers, but over the past eight years he has worked with between five and six hundred.²² He is the actually the only member in the Latino small farms team. He says this limits how many farmers he can help, but points out that every county has a small farms team extension office that provides up-to-date farming information.²³

The Latino team offers two main courses: a Sustainable Agriculture course and Financial Management course. The classes are three hours long, two days a week, for 14 weeks. Dr. Flores teaches most of the classes, but another man, who is sociologist that works with Latino communities, also teaches on occasion. The site of the classes fluctuates depending on the location of the students. Presently he is teaching a course in a restaurant in Yakima. Within each course there are a series of workshops for skills training and management education. The workshops are at least two hours long.²⁴ Fees for the class only include course material (around 25 dollars).²⁵

Funding for the program comes from both WSU and grants. Most of the grants he receives are through United States Department of Agriculture (USDA) agencies. Various USDA agencies fund him under the condition that he uses the money in a way that is beneficial for their cause and research database, such as implementing a pesticide transition program. He receives 2501 USDA grants, Race Management Agency Grants, NRCS grants.

Green practice:

¹⁸ <http://smallfarms.wsu.edu/>, 10/15/08.

¹⁹ <http://smallfarms.wsu.edu/>, 10/15/08.

²⁰ Dr. Malaquíás Flores, interviewed by author, December 11, 2008.

²¹ Dr. Malaquíás Flores, interviewed by author, October 17, 2008.

²² Dr. Malaquíás Flores, 12/11/08.

²³ Dr. Malaquíás Flores, 12/11/08.

²⁴ Dr. Malaquíás Flores, 12/11/08.

²⁵ Agricultura y Ganadería Sostenible en Pequeñas Parcelas, course flier, December 2007.

Dr. Flores states that despite the sustainable agriculture courses, people in the area have not heard of the term “green-collar jobs.” He describes how farmers are transitioning into using softer pesticides, they just did not have a green term for it. Unfortunately, the new softer pesticides often times are not as efficient. The transition is being driven by the health issues associated with pesticides as well as by the request of the grant providers.²⁶

Latino representation: People, Culture, and Language

This small farms team has a high representation of Latinos. All of the farmers receiving help are Latinos, mostly of Mexican origin. Additionally, Dr. Flores is Latino and bilingual, originally from Mexico.²⁷ This year Dr. Flores also helped increase the representation of Latino farmers in national statistic records. The National Agriculture Statistics Service (NASS) gathered data on the Washington population of Latino farmers for its census update. Dr. Flores helped Latino farmers all over the state fill out their census forms so that the new survey would be accurate and properly represent the true number of Latino farmers, which is far greater than present records.²⁸

Latino Outreach/methods of inclusion: Families and Trust

Dr. Flores pays regular visits to farms he works with and knows all the surrounding farmers personally and intimately. He has created a relationship of trust with them, enabling him to successfully accomplish his cause. He exemplifies the importance of regular personal contact as discussed by Gallagher-Thompson, and of trust as referred to by Curtis, in inspiring Latino participation. In reference to Latinos, he says “you need to have personal contact, you need to be their friend, you have to care, and they will respond.”²⁹ He explains that in Mexico they farm, but they do not have people approach them wanting to help, so they do not expect that here. He has to prove his good intentions.³⁰

Dr. Flores also mentions that Latinos strongly value their families, and this inspires them to care about the land. Latinos make the connection between their families well being and the well being of the land.³¹ This parallels the theme presented by scholar Ruiz that family value acts as a motivational drive for Latinos. Dr. Flores adds that Latinos’ appreciation for the Earth goes beyond families. It is an integral part of their culture.³²

TEK:

Dr. Flores briefly explained Latinos and their interaction and knowledge of the land. He states that “as Latinos we love the land because it gives us our food and we try to treat it with respect. And we try to not damage what is available for us and for our families. And I think that that is something that we [Latinos] can offer them [the green-collar jobs movement]. It is part of

²⁶ Dr. Malaquías Flores, 10/17/08.

²⁷ Dr. Malaquías Flores, 10/17/08.

²⁸ Dr. Malaquías Flores, 12/11/08.

²⁹ Dr. Malaquías Flores, 12/11/08.

³⁰ Dr. Malaquías Flores, 12/11/08.

³¹ Dr. Malaquías Flores, 12/11/08.

³² Dr. Malaquías Flores, 10/17/08.

the culture and also it's part of our lives. It is part of us. We have been working on the land for many generations and the Latinos that come here they have been working for generations. It is not that they came here and started farming. No, they have been doing it all their lives."³³ This idea was also presented by scholar Peña who discussed the Mexican-origin saying "La tierra es vida." To many Latinos respecting the environment and using it in a sustainable manner is in their culture and tradition.

II. *Institute for Sustainable Design (ISD):*

On main campus of WSU, in Pullman, Washington, I interviewed Michael Wolcott, the director of the newly founded Institute for Sustainable Design. The program was officially founded two weeks before I arrived.³⁴ The creation of ISD was inspired by the environmental, economic, and geopolitical challenges that the U.S. is facing as a result of its large energy consumption habit. ISD is also driven by the fact that buildings are responsible for half of the energy the U.S. consumes each year.³⁵ Like the world commission, Wolcott sees sustainable development as a solution to present environmental issues. Wolcott states that "the vision of the Institute for Sustainable Design is to create a globally accessible resource and forum for education, research, and outreach with an integrated focus on sustainable building design, construction, materials development, and business practices."³⁶ The ISD defines sustainability as "meeting our needs without sacrificing the lives and lifestyles of future generations."³⁷ The ISD aims to achieve a sustainable future in four different ways. The first is through education. ISD will teach the best sustainable design practices available by introducing them into the WSU architecture and engineer courses and by making it an integral piece of the senior design projects. The second method is through the "development of new knowledge." "Faculty, undergraduate and graduate students, design professionals, manufacturers, and suppliers" will work together in the ISD to design an effective "model for how academia and industry can solve societal problems of sustainability." The third method is through "interactions across disciplines." The ISD will implement sustainability practices in the engineering, construction management, and architecture programs at the college, in order to create a more integrated and well-rounded approach to addressing sustainability. The fourth method is through outreach. The ISD will act as a resource for construction, engineering, and architecture firms all over the U.S.³⁸ Wolcott adds:

The principal mission of the institute will be to pioneer and catalyze changes to the design and construction of the built environment that facilitate a sustainable future. For real success, these changes must meet goals consistent with the triple bottom line. The Institute will develop and deliver the professionals, scholarship, and leadership necessary for society to realize green products and sustainable building systems that are economically viable, socially acceptable, and aesthetically pleasing. Effective leadership of government policy and industrial/professional practice will be achieved by integrating the creative, research, and development efforts of scholarship with education of students,

³³ Dr. Malaquías Flores, 10/17/08.

³⁴ Michael Wolcott, interviewed by author, October 16, 2008.

³⁵ Institute of Sustainable Design Homepage, <http://sustainabledesign.wsu.edu/>, accessed December 12, 2008

³⁶ Michael Wolcott, email to author, November 14, 2008.

³⁷ Institute of Sustainable Design Homepage, 12/12/08.

³⁸ Institute of Sustainable Design Homepage, 12/12/08.

industry, building officials, and the design community to produce competent professionals.³⁹

This year the initial step was taken to integrate sustainable design into engineering courses. Engineering 120: Innovation in Design (3 credits) is general engineering course for freshman. One-fifth of the course is dedicated to a new sustainable design section. 342 students enrolled, the number of Latinos is not known. In addition, CE498 – Sustainable Design 1 is a new senior design course that focuses on the “techniques for sustainable design of building sites.” 33 seniors and 3 graduate students enrolled.⁴⁰

Wolcott estimates ISD’s budget for the next three years to be around \$525,000 dollars. This approximation “does not include the additional faculty line which was allocated.” This will cost about 98,000 dollars a year. The ISD has 24 affiliated faculty. It has affiliated faculty only because it is a “virtual center.”⁴¹

Green Practice:

The Sustainable Design Institute is focused on green practice, but holds a broader perspective. Like Van Jones, Wolcott talks about the interconnectedness of social, economic, and environmental issues, also known as the “triple bottom line.” Wolcott describes how sustainable design embodies all the components of the triple bottom line. He says that “The environmental factor easy to see because our buildings are the biggest consumers of power...Sustainable design is a focus of sustainability issues on the built environment, and the built environment is the environment that we create for society, for ourselves as humans to live and work in and prosper in and thrive...it is the basis for our economy.”⁴²

Latino Representation: People, Culture, and Language

There are few Latinos involved in the ISD.⁴³ Part of that is attributed to the fact that the institute is new, but additionally Wolcott suggest that it is a result of the combination of the schools’ remote location and Latino family ties. For many Latinos, WSU is in too far away from their home location and requires that they uproot from their families to attend. He pointed out that many of the Latino students that have gone through his program in the past have been the first people in their families to go to college. They become role models for the rest of the families and siblings follow. Wolcott gives an example of one Latino boy who attended WSU, became a civil engineer, and was followed by his sister shortly after.⁴⁴ This story exemplifies the strong family ties that scholars Ruiz and Pardo discussed. Apparently family can be both a mobilizing factor as well as a barrier to mobilization.

Latino outreach/Methods of inclusion: Families and Trust

³⁹ Michael Wolcott, email to author, 11/14/08.

⁴⁰ Michael Wolcott, email to author, 11/14/08.

⁴¹ Michael Wolcott, email to author, 11/14/08.

⁴² Michael Wolcott, 10/16/08.

⁴³ Exact numbers not available. ISD does not have records because it is newly founded.

⁴⁴ Michael Wolcott, 10/16/08.

Wolcott confesses that there are many ways the ISD and WSU as a whole could make itself more accessible to Latinos. He says that because of Latinos' family connections, a lot of times community colleges are better for emotional, social reasons, and economic reasons. He suggests that WSU could connect more with community colleges or make resources more available online so that Latinos do not have to leave communities to go to school. He acknowledges that WSU does a good job of making sure credits from two year community college programs transfer with incoming students. WSU also offers about 70 percent of their students scholarships, of which minorities have a good chance of receiving.⁴⁵

TEK:

Wolcott points out that a sustainable, green economy will not come from new knowledge and disciplines, but from traditional knowledge sets with a new environmental intention: "Sustainability has to evolve from traditional set of disciplines... We are not putting out sustainability students... we are integrating sustainability into their traditional knowledge set."⁴⁶ An example would be such that Jones provided: an electrician that installs solar panels instead of the traditional electrical wires for power produced by polluting fossil fuels.

Wolcott does not mention Latino TEK as defined by scholars Peña and Zent, but this idea that he highlights is exactly what TEK is: traditional knowledge sets with an environmental perspective. The difference is that with TEK the environmental factor is not new, but well practiced and carried on from generation to generation—as demonstrated with by the Acequia farmers.

B) *Wenatchee Valley College (WVC)*

I. *Latino Agriculture Education Programs (LAED):*

On the WVC campus I conducted a joint interview with Leo Garcia, bilingual agricultural education program instructor and lead faculty member, and Francisco Sarmiento, lead faculty member of the bilingual agricultural education program. LAED and Hispanic Orchard Employee Education Program (HOEEP) are both certificate programs aimed at increasing employees' professional, technical, and supervisory abilities. Beginning-level students are taught in Spanish, but receive an introduction of basic skills in English. The Advanced programs are taught in English. Along with agricultural skills, the students receive instruction on writing, reading, mathematics, economics and computer skills. The course is 17 to 19 weeks long, from mid-October to mid-March. Classes take place three times a week from mid-afternoon to early evening (enabling students to maintain a job simultaneously). The school is mobile in order to provide the most convenience for students. Instruction takes place in Wenatchee as well as other North Central Washington Communities. HOEEP and LAED are also offered in partnership with Columbia Basin College and Bend Community College.⁴⁷

⁴⁵ Michael Wolcott, 10/16/08.

⁴⁶ Michael Wolcott, 10/16/08.

⁴⁷ Program details came from a WVC pamphlet. Printed September 2006. Provided by Leo Garcia following the interview

Most of the tuition fees are waved through the school, although sometimes employers pay or help (by providing transportation, time off, etc.).⁴⁸ All students have to pay a 200 dollar fee for books and the occasional fieldtrip. The source of funding for the program has been in a constant flux. The first funding for the program came from the agricultural (tree and fruit) industry and through the state “worker retraining program.”⁴⁹ Presently the governmental board of trustees voted on a tuition waver, due to the programs great service to the community and industry. The agricultural industry has been a constant financial contributor.⁵⁰

Garcia started the program, but was too humble to express his true motivations. Sarmiento spoke for him, stating that the main motivation behind the program is benevolence—to help people.⁵¹ Garcia’s goal is to provide students with the opportunity to climb the economic ladder, creating a bridge between employers and employees. He is also inspired by his love of agriculture, which he emphasized by stating that “we eat three times a day.”⁵²

Green Practice:

Garcia speaks for the farmers when he says organic is not as important as price and affordability. Pesticides are not traditional, and not really valued by the farmers, but they will use what is practical. He states that one farm he works with is certified organic and five years old, but the problem is that it is very dependent on soil and insects and many of the crops are struggling. Organic is a risky decision financially. Garcia puts farming in terms of sustainable versus organic. Sustainable is conventional, the “best of both worlds,” with some organic materials and softer pesticides.⁵³ Garcia supports scholar Jones’ claim that the environment and socioeconomics are tied to one another. Garcia states that there are three essential types of sustainability “economically sustainable, ecologically sustainable, and socially sustainable”: a sustainable triple bottom line.⁵⁴ His program tries to focus on all three of these. For example the program teaches how to cultivate and use natural sources of nitrogen rather than buying it from polluting factories. They also teach Integrated Pest Management (IPM) practices. Instead of dousing the plants in pesticides and herbicides when there is pest damage, workers are taught to conduct detailed testing in order to figure out what the specific pest is and what type and amount of pesticide is necessary. Garcia says that the HOEEP program practices social sustainability because it offers education. Education leads to better living. The program teaches participants to be socially conscious managers: managers that treat workers respectably and responsibly.⁵⁵

Latino Representation: People, Culture, and Language

All participants and staff are Latino, with the exception of two students. Presently there is one non-Latino female student, and ten years ago there was another (the daughter of an

⁴⁸ Leo Garcia, personal interview by author, October 17, 2008.

⁴⁹ Leo Garcia, personal interview by author, December 10, 2008.

⁵⁰ Leo Garcia, 12/10/08.

⁵¹ Francisco Sarmiento, personal interview by author, October 17, 2008.

⁵² Leo Garcia, 10/17/08.

⁵³ Leo Garcia, 10/17/08.

⁵⁴ Leo Garcia, 10/17/08.

⁵⁵ Leo Garcia, 12/10/08.

agricultural business owner). They are the only two non-Latinos to have ever attended this program. The program targets first generation Latinos (immigrants, not borne in the U.S.), but is open to all.⁵⁶ The program was founded in 1994. Over 16 years, 700 people have gone through the program. The average age of the students is mid-thirties. Most of them only have up to sixth grade education from original country. 95 percent are from Mexico, five percent from Central America. 90 percent are males and only ten percent are females.⁵⁷

Latino outreach/methods of inclusion: Families and Trust

Garcia emphasizes that establishing trust is a key way of mobilizing Latinos. Garcia says that one of the best methods of developing trust is by being honest. He claims that “most people can read honesty.”⁵⁸ He genuinely cares about his students’ success, and they sense that. He puts their needs first and caters the program to their needs. He portrays the message that his program is there to help and that he and his fellow program representatives have knowledge of the agricultural industry. He tells his students that he is “creating a door for them to walk through and great a better life.”⁵⁹

A mobile school, the convenient hours, and the bilingual education also make the learning environment ideal for many of the Latino students who work and have limited English skills. By starting the course in Spanish the students can learn the information fast, but they recognize that in order to make their knowledge valuable they have to be able to communicate in English. For this reason, as the program progresses more English is emphasized. Garcia aims to help Latinos integrate into mainstream American culture.⁶⁰

TEK:

Garcia points out that many of the farmworkers come from Mexico with a farming tradition (TEK). They have a good knowledge base of plants and how they function. They plant and harvest in sync with the Earth’s cycles. Traditionally most of their farms are small and well rounded, with crop diversity. In Mexico they did not use pesticides. Unfortunately, Garcia says that in the U.S. it is difficult to maintain these small, diverse practices because the demand for a perfect product is really high. But regardless, the majority of the farmers he works with does not buy synthetic fertilizers and does not grow immensely large amounts.

Garcia makes it clear that his program is trying to empower Latinos, not tell them what to do. He knows that they have a strong base in efficient agricultural practices and TEK—his job is to show them why this knowledge is important.⁶¹

C) Yakima Valley Community College (YVCC)

⁵⁶ Leo Garcia, 12/10/08.

⁵⁷ Leo Garcia, 10/17/08.

⁵⁸ Leo Garcia, 12/10/08.

⁵⁹ Leo Garcia, 10/17/08.

⁶⁰ Leo Garcia, 12/10/08.

⁶¹ Leo Garcia, 12/10/08.

I. Workforce Education Division:

I conducted a phone interview with Paulette Lopez, the Director of YVCC Vocational Education Program. Lopez explains that workforce education is about economic development in the area. The workforce programs are based upon the needs within the local community, the region, and even statewide. There are about 19 different programs under her division, from agriculture to surgical technology, to engineering. They offer a two year degree and below, catering to people who just want to get enough skills to work as well as to people that want a solid educational base and intend to move on to another school afterwards.⁶²

Advisory board committees are required for every program. The board consists of people who are working in the industry, business people, and a labor union representative if the industry has one. The purpose of the board is to keep the programs up to date on the particular skills necessary in each occupational sector.⁶³

Green Practice:

She was not aware of any environmentally oriented vocational training programs around campus, nor of any discussion during the advisory board meetings.⁶⁴

Latino Representation: People, Culture, and Language

The exact numbers of Latinos participants in the Workforce Education programs exclusively are not accessible,⁶⁵ but there is a large Hispanic population at YVCC. YVCC is a Title Five institute, which means that they qualify as a “Spanish serving institution.” Title Five is a grant received through the Department of Education. One requirement is that the campus student population has to be at least 25 percent Latino. Title Five is a five year grant. The college receives 575,000 dollars each year. During the grant application process the college has to specify what it intends to use the funding for (infrastructure, outreach, etc.). YVCC proposes to use the grant for two main goals: to broaden access to college for Latinos and to expand college diversity programs. Each year the college has to submit an “annual summary report” to the government to make sure that they are following through on their proposal. Presently YVCC is attempting to accomplish their first goal of broadening access to college by strengthening their outreach program. YVCC also provides students and community members with information on a number of different colleges, not just their own, so that people know what resources are available. The second goal of diversity expansion within the college is being achieved by hosting speakers and workshops on the value of diversity. YVCC also analyzes the success rates of racial/ethnic groups within certain programs in order to figure out what cultural barriers to education exist and what changes need to be made. Unfortunately, racial/ethnic diversity is not represented in faculty. At present the number of faculty of color is not proportionate to the large

⁶² Paulette Lopez, phone interview by author, November 14, 2008.

⁶³ Paulette Lopez, 11/14/08.

⁶⁴ Paulette Lopez, 11/14/08.

⁶⁵ Latino enrollment records, and completion rates have been requested but are not available prior to the due date of this report.

student body of color. In YVCC students of color make up 54 percent of the student population, 12 percent of the faculty is of color, and 23 percent of the staff.⁶⁶

Latino Outreach/Methods of inclusion: Families and Trust

Upon recommendation from Director Lopez, I briefly interviewed Luis Gutiérrez, the YVCC outreach specialist. Gutiérrez focuses on achieving the two goals of the Title Five grant. This demands working with every student, particularly Latinos, as much as possible so that they know and trust someone in that institution, so that they know that he is a resource and are confident that he will help them. He develops a personal relationship with them.⁶⁷ Gutiérrez connects regular personal contact, mentioned by scholar Gallagher-Thompson, and trust, discussed by Curtis, to conclude that personal contact fosters trust, and both are essential for mobilizing Latinos.

Gutiérrez describes through his own life experiences how personal contact breeds trust and mobilizes those from a Latino background. When he was pursuing college he was accepted to WSU, but since he did not know anyone there he ended up going to an institution that was around the corner from his home. Gutiérrez is from a family of seven and fortunately his younger siblings were able to connect with someone at farther away institutions. They attended the University of Washington and Western Washington University. Gutiérrez emphasizes that it is not typical in the Latino culture to go outside of a certain mile radius, but because of personal connections, his siblings (first generation⁶⁸) were able to continue their education wherever they wanted to go.⁶⁹

Gutiérrez's story not only displays the importance for Latinos of developing trust through regular and personal outreach methods, but also demonstrates the strong family values that Latinos traditionally cherish (as introduced by Ruiz and Pardo). Gutiérrez says that the family factor is crucial. Latinos feel responsible for having to sustain their family, so their income and presence is important. Additionally, siblings acting as role models is not uncommon (Wolcott told a similar story). An older brother or an older cousin paving the way makes it easier for following generations to decide to attend school.⁷⁰

Gutiérrez elaborates on successful Latino outreach methods and says that having a Latino leader figure and the ability to speak Spanish is very helpful, but not essential. He says that for outreach, in most cases being Latino is helpful because it helps build trust, but what is essential is that the students are aware that the outreach specialist is reliable and willing to help (regardless of whether they are Latino or not).⁷¹

⁶⁶ Luis Gutiérrez, phone interview by author, December 10, 2008.

⁶⁷ Luis Gutiérrez, phone interview by author, November 14, 2008.

⁶⁸ Gutiérrez defines first generation as the child of an immigrant or the first person in the family to go to school.

⁶⁹ Luis Gutiérrez, 11/14/08.

⁷⁰ Luis Gutiérrez, 11/14/08.

⁷¹ Luis Gutiérrez, 11/14/08.

For addressing the parents in particular, speaking Spanish can be beneficial. Gutiérrez says language is really an advantage in building trust. It enables the outreach specialist to connect with the Latinos and their culture.⁷²

Gutiérrez points out that although Latinos tend to be more hesitant and distrusting than other ethnic groups, gaining their trust is important and worth while. He says once trust with the family is established, not only will the outreach specialist be able to help them, but they will become recruiters themselves, getting other hesitant families on board.⁷³ As Curtis explained, trust inspires mobilization.

D) *Walla Walla Community College (WWCC)*

I. *Professional Technical Training Program:*

I met with Jaime Clarke who is the Education Coordinator at the Water and Environmental Center (WEC) at WWCC. The WEC has a commitment to managing, conserving, and enhancing the Walla Walla Watershed. “The WEC cooperates with all interested parties to create an academic and community-based learning environment.”⁷⁴ Professional Technical training is offered in a number of different fields at WWCC—from Energy Systems Technology to Precision Machining Technology. Workforce education represents the largest share of the courses available.⁷⁵ Some of the professional technical education offered at WEC specifically is the Water Management Program and the Conservation Endorsement. Within the Water Management Department an Irrigation Technology Degree and a Water Resources Technology degree is available. WEC also offers short, online courses. Similar to YVCC, WWCC job training programs are motivated by emerging industries and what is in demand, because that is where jobs will be.⁷⁶

The program is mainly funded by state Legislature but receives some finances from WorkSource, a Washington organization focused on addressing employment needs. Clarke predicts that based on national economic struggles, WWCC will experience budget cuts in the near future.⁷⁷

Green Practice:

Clarke says that most of the programs on campus have components that are green, just not outwardly recognized. For example, in their machining programs all materials are reused and all of the solvents and cleaning products are biodegradable. But Clarke says that the number of students that choose to focus specifically on green-collar jobs is really low, not because they are not interested in the green movement, but because they choose vocational programs based on where the jobs are. The green industry is just not developed enough yet. She expresses her

⁷² Luis Gutiérrez, 11/14/08.

⁷³ Luis Gutiérrez, 11/14/08.

⁷⁴ The Water and Environmental Center Homepage, <http://www.wbcc.edu/CMS/index.php?id=1729>, accessed October 7, 2008.

⁷⁵ Jaime Clarke, interviewed by author, December 8, 2008.

⁷⁶ Jaime Clarke, interviewed by author, October 24, 2008.

⁷⁷ Jaime Clarke, 12/8/08.

hesitancy in encouraging students to peruse a green career, “if anything we don’t want to be too far ahead of industry with the training we are providing, because again we want to make sure that graduates can find employment. So it is trying to be ahead of the curb, but not so far out in front. . . That is the hardest thing, is trying to be innovative without encouraging people to peruse a career that doesn’t even exist yet.”⁷⁸ Kevin Doyle also expressed a similar concern on his NPR interview. He stated that training people on green labor if the jobs are not yet available is potentially a disservice. But Clarke with increasing political and economic pressure Clarke sees industries beginning to shift towards green practices. Green-collar jobs are increasing in value.⁷⁹

Latino Representation: People, Culture, and Language

There is a fair number of Latinos represented in WWCC faculty. In terms of Latino students that choose green careers, Clarke says there are very few, a fraction of a percentage.⁸⁰

Latino Outreach/Methods of inclusion: Families and Trust

Language barriers are addressed through ESL classes. Clarke says with ESL programs available, a Spanish speaker can learn a second language, go through the professional technical program and still graduate in three to four years. As a whole, Clarke believes that WWCC is quite welcoming to Latinos.⁸¹ It even has a multicultural center.

II. Multi Cultural Center:

I conducted a personal interview with Dr. Victor Chacon, Director of the WWCC multi cultural center. He has worked with many Walla Walla Latinos. The Multicultural Center focuses on creating a diverse campus environment. It respects cultural, intellectual, and social needs of WWCC students and assists students, staff, and faculty in achieving their personal, education, and career goals. The center offers academic advising, scholarship information, tutoring referrals, exposure to various ethnic groups and cultures, and liaison between community groups and WWCC.⁸² Chacon more specifically is in the service sector of the Multicultural center. He works with students that are going through the two year program to get an AA degree and then intend to continue on to a four year college. He helps students with scholarship, offers advice on enrollment, and gives tutor referrals. He also helps students organize diversity events such as world lunch, Dia de Los Muertos, and Cinco de Mayo celebrations. He is even the advisor of on campus Latino club called the Intercultural Student Organization, which unfortunately is struggling right now due to state budget cuts.⁸³

Green Practice:

⁷⁸ Jaime Clarke, 10/24/08.

⁷⁹ Jaime Clarke, 10/24/08.

⁸⁰ Jaime Clarke, 10/24/08. NOTE: The records on Latino enrollment and staff and faculty have been requested, but due to lack of time could not be acquired.

⁸¹ Jaime Clarke, 10/24/08.

⁸² WWCC Multicultural Center Webpage, <http://www.wvcc.edu/CMS/index.php?id=241>, accessed November 25, 2008.

⁸³ Victor Chacon, interviewed by author, November 11, 2008.

None.

Latino Representation: People, Culture, and Language

Chacon is a Latino himself, and aside from working in the Multicultural center he teaches diversity. At WWCC he has taught a series of humanities classes including “Latino Culture” and Hispanic Latino Literature.” He also taught Spanish classes for the culinary program and developed a diversity program for the nursing program, so that nurses will be well prepared when dealing with patients from different cultures. Presently he is developing a diversity program at the Water and Environmental Center. The center wants to be able to work with a number of different stakeholders, from the Umatilla tribes, to farmers, to state and federal agents. He explains that at times this spread of people has a difficult time talking with each other, so creating a culturally competent diversity policy will kindle a stronger understanding for one another. Chacon also teaches diversity as a “cultural trainer” in the workplace for companies like Boeing. There are 18 members from his group, all of different cultures and relations. They conduct one day leadership trainings with the executives of the company. They guide discussion on why diversity is/could be beneficial to the company, they proceed with a discussion on each person's cultural background and what stereotypes and archetypes, values, and communication styles are connected with each background. They end with “organizational mapping.” People pinpoint particular issues they face in their work space, raise awareness and map out solutions. This process has been very successful. The group started last February and have already conducted 140 trainings. Companies see cultural diversity as a way of expanding their horizons and making maximum profits.⁸⁴ This idea of raising awareness of diversity was mentioned by Gallagher-Thompson. She suggested creating a demographic portfolio to act as an education resource for staff and increase diversity consciousness.

Summary and Conclusions on College Programs

Based on this sample of programs, community colleges tend not to prioritize green practices, as much as they do practicality and job opportunity. Both job training programs at YVCC and WWCC have not felt the pressure from industries to start offering green-collar job training. The ISD focuses more on integrating green, sustainable design into studies at WSU, but the practice was relatively new and undeveloped. The Small Farms Team and HOEEP/LAED both value green practices but only adopt them when it is practical, financially feasible, and/or for the sake of the workers' health. Community college programs that are green tend not to have very high level of Latino participation, and **vice-versa**. In terms of outreach and other methods of appealing to Latinos, the community colleges appeared to be more active than WSU. The community colleges had outreach specialists, multicultural programs, maintained regular personal contact with Latino participants. The concepts of trust and family (Pardo, Ruiz, Curtis) are widely recognized by the college representatives as important drivers in Latino mobilization. Many of the college programs acknowledge that family ties are especially strong with Latinos. At times this can act as a barrier to Latino participation.

These findings provide new additions to the arguments of previously discussed scholars and offer new suggestions on how to most effectively involve. The programs working with

⁸⁴ Victor Chacon, interviewed by author, 11/11/08.

Latinos specifically (HOEEP and the Small Farms Team) both reveal that location and the time of a program influence the level of Latino involvement. A mobile program is ideal because it does not stress family ties. Wolcott supports this when he suggests that WSU would be more welcoming to Latinos if it did not require them to travel so far away from their families, but instead offered online courses or worked with community colleges in Latino populated areas. In reference to the importance of addressing language—as mentioned by scholars such as Roderick, Massey et. al., and Gallagher-Thompson—Gutiérrez suggests that the concept of language, culture, and trust are interconnected. Language is a gateway into culture and builds trust. Garcia uses language as a way of gaining trust and accelerating learning, easing his students into English.

A diversity program as discussed by Chacon could address the issue discussed by Verdugo and Massey about Latinos' being generalized as communities of color. This concept is somewhat similar to the demographic portfolio the Gallagher-Thompson suggested, in that it acts as an education resource, fosters understanding across race/ethnic divides, and it reveals the complexities to every unique social group. To effectively welcome Latinos and encourage adequate Latino representation in the workforce, green-collar jobs could benefit from teaching about diversity to workers and employers.

3) Green-Collar Job Training Programs

I attempted to interview as many Washington based programs as I could, but due to a limited selection I was forced to search outside of the state. CASA Latina is a Seattle based program, and the only Washington training program that I interviewed. Solar Richmond is from California and Sustainable South Bronx's B.E.S.T. program is from New York. These two were chosen because their leading role in the green-collar jobs movement.

I. Centro de Ayuda Solidaria a los Amigos (CASA) Latina:

I interviewed Veronique Fachinelli, the Women's Leadership Program Coordinator at CASA Latina in Seattle, Washington. She is in charge of CASA Latina's Green Clean program. CASA Latina aims to empower Latino immigrants by providing opportunities for education and employment. They are dedicated to "helping many immigrants learn the skills and the jobs that they need to lift themselves and their families out of poverty."⁸⁵

CASA Latina was founded in 1994.⁸⁶ Yearly, CASA Latina has been growing in size, and it's progressively becoming better known as a successful program. Their first year they had 350 adult participants in ESL classes and other educational programs. Now they have expanded the programs they offer and are serving over 1,500 immigrants and around 750 customers (contractors and homeowners).⁸⁷ A majority of the workers they attract come for the Worker Center.

⁸⁵ CASA Latin Webpage, <http://www.casa-latina.org/>, December 14, 2008.

⁸⁶ <http://www.casa-latina.org/>, 12/14/08.

⁸⁷ <http://www.casa-latina.org/>, 12/14/08.

CASA Latina's annual budget has increased from 25,000 in 1994 to 600,000 dollars.⁸⁸ It is funded by grant foundations, individual donor and auctions, and city governmental agencies. They organize online actions on ebay to raise money. A third of their finances come from each group. Seventy-five percent of the Green Clean project funding has come from grant foundations such as the Woman Funding Alliance and the Seattle Alliance. The remaining funding comes from individual donors.⁸⁹

CASA Latina offers a number of different programs. They have the CASA Latina Day workers' Center, where day workers go for job dispatch. The Center offers ESL classes six days a week, along with skills training and workshops for workers that are waiting for employment. The Center also offers health and social services.⁹⁰ CASA Latina has a Women's program which focuses on fostering "leadership among Latina women." The Women's program offers Latinas "an opportunity to unite, share experiences and learn from each other, and helps them learn about necessary resources to live in a new culture while maintaining their cultural identities and traditions."⁹¹ They also have a Wage Claim Project, which provides services to low-income clients that did not receive wages from employers.⁹²

Green Practice:

The women that go through the Green Cleaning program (a new edition to the Domestic Workers program) at CASA Latina use green cleaning products and other non-toxic products (baking soda, vinegar) as often as possible.⁹³ After many of the women experienced health problems from the toxic cleaning chemicals they were using, CASA realized that was something they needed to address. They offered a "Cleaning with Caution" certification class last March (2008). The class was created through collaborative efforts between CASA, the environmental coalition of South Seattle, King County, and the University of Washington. The certification is offered in three one hour trainings. They learn about how to dilute products for their personal safety, how to understand the language on the labels ("poison," "warning"), how a particular product is harmful (through inhalation, touch, etc), and how to use alternative "environmentally friendly" products. In addition to the health motivation, the Green Cleaning program is inspired by increasing job opportunity. Participants graduated from the program with a certificate that proves to employers that they are certified green cleaners with specialized knowledge.⁹⁴

Latino representation: People, Culture, and Language

All of the CASA Latina workers are Latinos and the majority of their staff are Latinos as well. In CASA Latina as a whole there are 19 staff members, only eight are full time. Twelve of the 19 staff are Latino, including the Director. Two of the non-Latinos are from AmeriCorps.

⁸⁸ <http://www.casa-latina.org/>, 12/14/08.

⁸⁹ Veronique Fachinelli, interviewed by author, December 15, 2008.

⁹⁰ <http://www.casa-latina.org/>, 12/14/08.

⁹¹ <http://www.casa-latina.org/>, 12/14/08.

⁹² <http://www.casa-latina.org/>, 12/14/08.

⁹³ Veronique Fachinelli, interviewed by author, October 27, 2008.

⁹⁴ Veronique Fachinelli, 10/27/08.

Veronique is not Latino but is an immigrant. She works with a Latino intern on the Green Clean Project.⁹⁵

Latino outreach/Methods of inclusion:

CASA Latina is part of a national network of Day Worker Centers. CASA Latina adopts an outreach method similar to the one suggested by Gallagher-Thompson: networking and advertising through other established Latino serving programs. They receive workers from other Day Worker Centers all over the states, particularly in California and Texas. They also network with other Latino Organizations such as the National Alliance of Domestic Workers, the National Network for Laborers, Centro de la Raza, and Pasejo.

II. Solar Richmond:

*Background/Green Practice*⁹⁶:

I interviewed a Solar Richmond employee, via telephone.⁹⁷ Solar Richmond offers job training on solar construction.⁹⁸ Solar Richmond goals include creating “100 new green-collar jobs, 50 Solar installations for low-income homeowners by 2010, and five megawatts solar electric power installed in Richmond by 2010.” They work with small businesses, non-profit organizations, and city government partners in order to achieve these goals. They already offer a solar installation training program and solar for low-income homeowners program.⁹⁹ The solar installation training is two weeks long and follows an eight week construction course offered by RichmondBUILD. The program is run through the City of Richmond, which funds most of it. The program receives additional support from the Solar Living Institute and Grid Alternatives. The first training took place August 2007 and now they are in the middle of their sixth training. There are usually about twenty people per training. The last two weeks of solar training consists of some in class work and then ends with actual hands on solar installation. During the last two days student install solar panels on a low-income homeowner’s roof; this is the Solar for Low-Income Homeowners program.¹⁰⁰ In this program low-income homeowners can qualify for low-cost solar installations. The installation labor is free, provided by the recent graduates from the installation training course. “Homeowners receive differed low-interest loans through the City of Richmond Redevelopment Agency, requiring payment only upon sale of the home.”¹⁰¹ As a result of solar installation, homeowners save a large amount on their yearly electricity bill. After completing the course participants receive a certificate from the Solar Living Institute confirming that they completed the solar training. The training period ends with a job fair where graduates are offered a ten week paid internship for on-the-job training with local solar companies. Out of 20 guys about half of them are interested in a solar career and about one third actually pursue it.¹⁰²

⁹⁵ Veronique Fachinelli, 12/15/08.

⁹⁶ Because green practice is one of its central missions, I have combined this section with the “background” section.

⁹⁷ Prefers to remain anonymous

⁹⁸ Solar Richmond representative, interviewed by author, October 20, 2008.

⁹⁹ Solar Richmond webpage, <http://www.solarrichmond.org/index.html>, accessed December 10, 2008.

¹⁰⁰ Solar Richmond representative, 10/20/08.

¹⁰¹ Solar Richmond webpage, 12/10/2008.

¹⁰² Solar Richmond representative, 10/20/08.

Solar Richmond also focuses some on policy, in attempt to bring the “green economy to Richmond.” They have secured loans for low-income homeowners, and “no permitting costs for all Richmond residents.” In addition they convinced the City Council to “install 200kw of solar on City Hall.”¹⁰³

Latino Representation: People, Culture, and Language

Three out of four of the Solar Richmond staff speak Spanish and the solar instructor of the program is Latino. Out of a total of 140 people that have gone through the training, Latinos are the second most represented ethnic group, after African Americans.¹⁰⁴

Latino Outreach/Methods of inclusion: Families and Trust

There is not an active outreach plan; their message is mainly spread through word of mouth. Participation is free. As of now the program is open to pretty much anyone who is interested. The interviewed representative said that currently there is no income or education cap, but the representative suggested that it be considered. A more needs-based selection process would make sure that the program is successfully providing job opportunities for disadvantaged communities specifically. But the City of Richmond and RichmondBUILD are in charge of the selection process, not Solar Richmond.¹⁰⁵

III. Sustainable South Bronx (SSBx) — B.E.S.T Program:

Marta Rodriguez is the community outreach associate of Sustainable South Bronx. The South Bronx is the site of a 50,000 bed jail and has extremely high unemployment and poverty rates. SSBx believes that if you give people an opportunity to feed their families, you take away the incentives for crime that can result in incarceration. This belief has been one of the major factors motivating them to create green-collar job training opportunities in their area.¹⁰⁶ SSBx has organized a number of different restoration projects in the South Bronx, and has implemented a green-collar job training program called Bronx Environmental Stewardship Training Program (B.E.S.T). It was founded five years ago and has immense success. 85 percent of the participants are now employed and ten percent have gone on to higher education.¹⁰⁷

Green Practice:

B.E.S.T entails twelve to fifteen weeks of training and offers ten different certifications in areas such as river restoration, Brownfield restoration, construction, and asbestos removal. Like the Solar Richmond program, at the end of the training program SSBx connects graduates with work opportunities. 85 percent of people that have gone through the program are working now, or are in college. As the program has progressed it has increasingly received more

¹⁰³ Solar Richmond webpage, 12/10/2008.

¹⁰⁴ Solar Richmond representative, email to author, November 26, 2008.

¹⁰⁵ Solar Richmond representative, 11/26/08.

¹⁰⁶ Marta Rodriguez, interviewed by author, October 29, 2008.

¹⁰⁷ Sustainable South Bronx webpage, <http://www.ssbx.org/>, December 12, 2008.

support.¹⁰⁸ It receives funding from private donors, grant foundations (mostly), and companies interested in renewable energy and/or green-collar jobs. Some companies that like the program results offer a partnership, paying for an emphasis on a particular subject.¹⁰⁹ Due to the support and success of the past B.E.S.T. program, SSBx is starting a new B.E.S.T. for Buildings program in February of 2009. The course will be ten to thirteen weeks. It will include training on energy retrofits and energy audits, installation of energy efficient technologies, and air sealing.

Latino Representation: People, Culture, and Language

Sustainable South Bronx has a relatively diverse staff. Many of them are Latinos.¹¹⁰ The South Bronx has a high population of Latinos and Blacks, so they are the targeted community. About 50 percent of the total B.E.S.T participants have been Latino and the other half have been African-American.¹¹¹ Rodriguez says that language does not appear to be an issue or barrier for Latino participation. The B.E.S.T. courses are not offered in Spanish.

Latino Outreach/Methods of Inclusion: Families and Trust

With extreme unemployment and poverty issues, SSBx gets the community interested through the aspect of job opportunity. The green appreciation comes later. Many of the resources offered by the SSBx program are in Spanish as well as English (fliers, magazines), but SSBx apparently does not utilize outreach strategies geared specifically towards inspiring Latinos.¹¹²

Summary and Conclusions on Green-Collar Job Training Programs

All of these programs have a racially/ethnically diverse staff, and serve a fairly large number of Latinos, yet they do not address many the concepts—trust, family, culture, personal outreach, language—that scholars declare important. Gallagher-Thompson found that even if Latinos speak English they prefer to be spoken to in Spanish, so regardless of whether or not these concepts are essential to Latino participation, they are preferable. If social justice is part of the green-collar jobs goal, the movement should be sensitive to not only Latino needs, but their preferences. In terms of outreach methods and mobilizing tactics, these job training programs appear to be most dependent on word of mouth, and do not have as active and Latino appropriate outreach plans as community colleges. This is surprising considering that the green-collar jobs movement claims to be devoted to providing pathways out of poverty for disadvantaged communities of color. Whether these communities be Latinos or not, if there is are no appropriate outreach, and in Solar Richmond's case no qualifications for who can receive training, what makes green-collar jobs more of an opportunity for disadvantaged communities than anyone else? What stops privileged communities from reaping the benefits instead; and what stops disadvantaged communities from remaining uninformed of the opportunity that green-collar jobs have to offer? This poses as a potential glitch in the green-collar job mission.

¹⁰⁸ Marta Rodriguez, 11/26/08.

¹⁰⁹ Specific program could not be named off hand.

¹¹⁰ Exact numbers requested, but I was unable to get a hold of the data holder.

¹¹¹ Marta Rodriguez, interviewed by author, December 10, 2008.

¹¹² Marta Rodriguez, 11/26/08.

4) *Green-Collar Job Advocacy Organizations*

I. Washington States Apollo Alliance:

Patrick Neville coordinates the Washington State Apollo Alliance. The Apollo Alliance is organized at the national level and has state and local alliances that it funds. The National Apollo Alliance formed in 2004 and the Washington Alliance is one of its original chapters. The WA Alliance is made up of a steering committee that contains representatives from four sectors: Labor, Business, Environmental Organizations, and Community Based Social Justice Organizations.¹¹³

The mission of the Apollo Alliance is to enhance and promote clean energy and green-collar jobs. The plan of the national Alliance is to focus mostly on federal legislation, and local and state alliances follow that lead. Some alliances focus more on the community level rather than the political level. The Oakland Apollo Alliance is based on organizing the community and creating job programs. Neville says that the WA Alliance is not set up to do that. They have lobbying resources and focus on state policy issues. Last year the WA Alliance agreed that their two priorities would be climate action and green house gas emission reduction, along with energy efficiency and energy efficient projects.¹¹⁴

Recently the WA Alliance worked with representatives from Workforce Development and technical colleges to draft the *Climate Action and Green Jobs Bill*. The two parts to the bill, climate action and green-collar jobs, complement their two previously defined priorities. Neville discussed the green-collar jobs part. The bill calls for “comprehensive labor market research study state wide to identify green industries, the wages, and the demand projection for those industries.”¹¹⁵ Based on the research, industry skills panels will be set up around the state. Presently many skills panels exist, but they are only recently adopting a green focus. The panels get a grant to address a specific industry. The skills panels are coordinated by the regional Workforce Development councils. They are heavily focused on businesses. They include all of the key businesses in the particular industry of focus. But skills panels are not limited to businesses. They also include laborers and other governmental agencies and stakeholders. The laborers are elected representatives of their respective unions. The panels will bring stakeholders together for nine months to a year, in order to plan out Workforce Development strategies for their particular region. The panels will promote what each region is inherently good at and will identify the strategies needed to fill the demand projected. “The panel will also look at skills and pathways and see if there are any barriers for targeted populations: for communities of color, for women, for dislocated workers.”

The *Climate Action and Green Jobs Bill* also proposes a “green-collar job training account.” Through the State Treasury students would receive funding for green-collar job training on a competitive grant basis. Neville says that “these are students who are seeking or entering into the green-collar jobs training opportunities that skills panels help to identify and implement. The grant recipients will come from target populations of workers. We wanted that

¹¹³ Patrick Neville, interviewed by author, October 21, 2008.

¹¹⁴ Patrick Neville, 10/21/08.

¹¹⁵ Patrick Neville, 10/21/08.

nomenclature so that we could include communities of color, women and dislocated workers... basically the folks who need these good paying jobs the most.”¹¹⁶ Social justice is an important aspect of green-collar job implementation. Neville states that the bill aims to maintain social justice even when addressing environmental issues. Part of the climate half of the bill is about “Cap and Trade.” Cap and trade is a policy that puts a limit (cap) on the amount of pollution industries can emit. If industries are below their limit they can sell their pollution permits to other companies. Neville emphasizes that “in any carbon trading scheme... the Apollo Alliance makes it a priority to ensure that the energy prices do not skyrocket for low income folks. Cutting carbon emissions should not have adverse effects on low-income communities.”¹¹⁷

Neville defines green-collar jobs as primarily building and construction jobs. He points out that “many people think that green-collar jobs mean that we have to start from scratch, which is untrue.” Green-collar jobs originate from industries that already exist. He says that green-collar jobs are about building new infrastructure and delivering new kinds of power to customers. Neville believes that in the immediate future these jobs will be associated with energy efficiency and energy transmission. Neville says that the green economy is largely focused on implementing renewable energy. The most available and cheapest form of renewable energy is energy efficiency. A critical piece of achieving energy efficiency is in reconstructing the U.S.’s present power grid. The grid was built in the 1890s to 1900s and is not set up to handle all of the different sources of renewable energy without overloading. That is one of the reasons why it is difficult or impossible for the U.S. to use renewable sources for 100 percent of its power. Presently the technology is being developed to create a “smart grid” or “energy internet” that can tolerate large doses of renewable energy. Neville explains that when that technology is released, the U.S is going to need 100s of thousands of electrical line workers.¹¹⁸

The WA Alliance has constructed a job training system called the State Approved Joint Apprenticeship System. In this system labor groups get together with management to design and implements apprenticeship programs. Unfortunately green practices and effective ways of making the program especially accessible to workers who need the training the most is still being developed.¹¹⁹

Two factors dictate whether or not employers are motivated to make a transition into the socially just, green practices that the green-collar jobs movement demands. The first is regulations and the second is inducements. Inducements refer to “either incentives from the government to be green or branding opportunities.”¹²⁰ He says that presently these incentives for employers to change their practices are occurring. For example, the company Amazon is changing locations and will not consider any new place unless it is LEED certified.¹²¹

Latino Representation: People, Culture, and Language.

¹¹⁶ Patrick Neville, 10/21/08.

¹¹⁷ Patrick Neville, 10/21/08.

¹¹⁸ Patrick Neville, 10/21/08.

¹¹⁹ Patrick Neville, 10/21/08.

¹²⁰ Patrick Neville, 10/21/08.

¹²¹ Patrick Neville, 10/21/08.

One Latino is represented on the WA Apollo Alliance. His job is to look at city founded project and make sure there is local hire.¹²²

Outreach/Methods of Inclusion:

The WA Apollo Alliance does not have any particular methods of addressing the Latino community specifically, but the Alliance does make sure to use precise language in the policies it pushes that will ensure to inclusion of disadvantaged minority communities. The Alliance uses the phrase “target population of workers.” Their definition states that this target population shall include communities of color, low-income peoples, at risk youth, and other minorities. Neville says that this language acts as tool for the community-based green-collar job organizations, so that they can use the policies to their advantage (socioeconomic justice).¹²³

He says that the WA Alliances’ lack of outreach is a structural matter; because of bylaws they are focused on policy. He hopes that they can include more community outreach in the future because both policy and community are important. Neville says there is a gap between the college educated people making up policies and the community that is worried about “bread and butter issues” (more immediate survival) in their daily lives. He believes that bridging the gap between policy makers and community is a “matter of resources and finding the right structure to coordinate those efforts.” But exactly what the correct structure is is still something that needs to be worked out.¹²⁴

II. *Green For All:*

I interviewed Ladan Sobhani, a Green For All representative. The previously referenced author Van Jones is the founder and president of Green for All. Green For All works on taking a rather well rounded approach to the green-collar jobs movement. They address community as well as policy. They organize community events nation wide and draft policies regarding green-collar job implementation. They advocate on the national, state, and local levels. Sobhani claims that what makes Green For All unique is that they focus on making sure that communities that have historically been left out of well paying jobs, such as low-income communities and communities of color, are included in this new green movement.¹²⁵

Sobhani describes the intention of green-collar jobs. They are about “making sure that everyone has an opportunity to have decent paying work, work that provides them a way to live comfortably and raise a family comfortably.” In addition to a green-collar jobs being a well paying job, and ideally a union job, they benefit the planet and the environment we live in.¹²⁶

Sobhani explains what motivated the green-collar jobs movement. She said that the inspiration came from Jones’ work fighting high incarceration rates and unfair criminal justice

¹²² Patrick Neville, 10/21/08.

¹²³ Patrick Neville, 10/21/08.

¹²⁴ Patrick Neville, 10/21/08.

¹²⁵ Ladan Sobhani, interviewed by author, November 5, 2008.

¹²⁶ Ladan Sobhani, 11/5/08.

policies in the U.S. “The idea is we need ‘green jobs not jail.’ We need ways for young people to be employed so that they can have a decent future” and avoid turning to crime.¹²⁷

Sobhani highlights the difference between the green jobs movement and past environmental justice movements. The green jobs movement is a solution based environmental justice movement. As Taylor identified, the common fault of past environmental justice efforts is that they have focused on what they want to shut down such as an incinerator, but there is always a good chance that the incinerator will just move to the next town or state. Sobhani point out that “It isn’t just about shutting down the power plant; it is about [creating]...jobs so that we don’t have the power plants.”¹²⁸ Green For All aims to learn from the mistakes of past environmental movements and create solutions.

Green For All drafted the Green Jobs Act, which was part of the 2007 energy bill. It demands that the federal government provide 250 million dollars per year to create an Energy Efficiency and Renewable Energy Worker Training Program but Sobhani points out that the funding has not yet been appropriated, and the act itself is not enough to enable a complete transition into a green economy. It is only a start. She states that really comprehensive legislation will need to be passed in 2009, but policies will be unique to each region. This year on the local level, Green For All got the National Mayors Association to sign the Green Jobs Pledge. This pledge gets mayors across the country to commit to creating green-collar jobs in their communities. In terms of national reform, Sobhani stresses the importance of creating a Clean Energy Corps that will focus on creating millions of green-collar jobs.¹²⁹

Latino Representation: People, Culture, and Language.

Sobhani states that Green For All focuses on being very diverse. She says that they really emphasize the importance of people of color being involved.¹³⁰

Latino Outreach/Methods of inclusion: Family and Trust

Green For All applies a series of different outreach methods, in an attempt to address all populations. They have developed a “community of practice,” which consists of regular conference calls and meetings. These discussions are an opportunity for different work groups focused on different sectors of the green economy to talk about how the implementation of green-collar jobs is going. Successful skills and practices can be shared. Green For All has also organizing a new business incubation program which focuses on partnering up young green jobs businesses with mentors in order to help the young businesses get the resources they need to grow. The organization even has a Green For All Academy. The academy offers two days of training leaders (particularly in disadvantaged communities) to be more effective grass-roots activists on green-collar jobs and the green economy.

¹²⁷ Ladan Sobhani, 11/5/08.

¹²⁸ Ladan Sobhani, 11/5/08.

¹²⁹ Ladan Sobhani, 11/5/08.

¹³⁰ Ladan Sobhani, 11/5/08. Staff demographic record not acquired.

Sobhani mentions that making outreach more intimate and personal might be an effective way of getting minority communities involved. Green For All is attempting to make the movement an opportunity to create community around issues, to get together in each others homes and discuss issues that are pertinent to them. Traditional forms of advocacy, such as using the internet and phones, are important, but is not inclusive everyone. In order to be truly inclusive the movement must utilize other, more personal, methods, as suggested by scholar Gallagher-Thompson.¹³¹

While all of Green For All's outreach methods are generally inclusive to Latinos, none address Latinos directly, as a unique body within the "community of color."

III. *Democracia U.S.A—Latinos go Green:*

I interviewed Rudi Navarra, Director of Democracia U.S.A. Latinos Go Green is part of Democracia U.S.A., which is a national non-partisan Hispanic organization that strives to empower Hispanics by increasing their participation in the electoral process and the political process more specifically. The program is focused on community outreach and community organizing. Democracia U.S.A. customizes its outreach approach to each community it addresses. They work on developing local leaders, and they hire and train local staff. They do a lot of research on Hispanic communities and create collaborative partnerships within every community. They have canvassing teams that reflect the diversity of the Hispanic community (including people from Colombia, Ecuador, Cuba, Argentina, Honduras, Venezuela, and more). In addition Democracia U.S.A. has a Leadership Academy program. This program empowers the Latino community through on-the-ground training and workshops on important leadership skills.¹³² Democracia U.S.A. exhibits a number of the practices that scholar Gallagher-Thompson claims are necessary in a Latino inclusive program. These include personal contact (on the ground work) and bicultural staff.

Democracia U.S.A works in five states, including Pennsylvania, Nevada, Florida, Arizona, and New Jersey. They were founded in 2004 and during the same year they registered 72,000 Latinos to vote in Florida alone. In 2006, Democracia U.S.A. registered another 105,000 Latinos to vote in Pennsylvania, New Jersey, and Arizona. Recently Democracia U.S.A. has partnered with the National Council of La Raza, which provides funding and other resources.¹³³

The Latinos Go Green subgroup was inspired by the Green Jobs Now movement which started just this year.¹³⁴ Navarra states that the aspect of the movement that really caught Democracia U.S.A.'s attention was "how working class Latinos and others can really become part of a new economy that would promote new jobs and promote a new way of living, and redefine [what our lives actually are, in terms] of the way we live, our habits, how we consume things."¹³⁵ He sees green-collar jobs as and "incredible opportunity" for Latinos. As a result, Latinos Go Green go from door to door (ground work) educating the Latino community on the

¹³¹ Ladan Sobhani, 11/5/08.

¹³² Democracia U.S.A webpage, <http://democraciausa.org/>, December 12, 2008.

¹³³ Democracia U.S.A webpage, 12/12/08.

¹³⁴ Visit the website at greenjobsnow.com

¹³⁵ Rudi Navarra, interviewed by author, November 5, 2008.

concept of green-collar jobs and encouraging them to support the movement regardless of what political party they support.¹³⁶ One policy that, as a non-partisan group, Latinos Go Green are supporting is the Clean Energy Corps that will start a long term plan to create an all inclusive green economy.¹³⁷

Latino Representation: People, Culture, Language

Every one in the Latino Go Green group is Latino including Navarra himself. The group focuses on addressing the Latino community specifically. They speak Spanish primarily, particularly during community outreach. Their webpage is bilingual.¹³⁸

Latino Outreach/Methods of Inclusion: Families and Trust

Navarra gave me a briefing of Latino culture in order for me to better comprehend his outreach methods. Navarra describes how complex Latinos are. Latinos are a complicated group just within themselves, let alone amongst minority groups more generously. Navarra says that being a “Latino is a complex thing, there are lots of stereotypes. The reality of the matter is that there is no one category and there are so many different types of Latino identities.”¹³⁹ Scholar Massey also strongly supports this statement. But Latinos do have a few unifying characteristics. Navarra says that what does tie all Latino groups together is “language and culture, and that culture involves a strong devotion to family as well as a strong work ethic.” As Roderick states, language and culture are founding pieces of Latino identity, as well as their devotion to family (Ruiz, Pardo). Navarra concludes that “with that foundation of identity [he] saw that green jobs were a very important message and movement that would be important to Hispanics” particularly because of tough times they are facing right now in terms of employment and poverty.¹⁴⁰

Navarra states that for Latinos the movement is about a lot more than just green jobs. Their support and interest comes from their extreme value of their families. He says “it is about their families, it is about the quality of life for our families. So the end result for us is of course a green economy and learning how to be responsible citizens, but not just for the sake of that but for the sake of our families, and the sake of our children. Everything that everybody does especially if they are immigrants is that they work hard to make sure that their family and children have a better life.”¹⁴¹ Family value is a key tool in motivating Latinos.

Navarra explained that understanding the principle values of the Latino culture and being able to relate those to the green-collar job cause, has enabled him to get thousands of Latinos on board. With his effective outreach methods, he and the Latinos Go Green group were able to get 1800 green job petitions signed in one week in only three locations. He explains his success:

“We were able to communicate to people, it is not just about jobs, and this hard to understand concept that is the environment, it is about your families. It is about your

¹³⁶ Rudi Navarra, 11/5/08.

¹³⁷ Rudi Navarra, 11/5/08.

¹³⁸ Rudi Navarra, 11/5/08.

¹³⁹ Rudi Navarra, 11/5/08.

¹⁴⁰ Rudi Navarra, 11/5/08.

¹⁴¹ Rudi Navarra, 11/5/08.

children being able to breathe clean air, being able to drink safe water, it is about your wife not getting cancer, it is about you having a decent job and actually earning a decent wage in order to support your family at the same time that you are contributing to improving the quality of life. It sounds simple, but by combing all of these messages into one, and being able to connect on a pier to pier level in the same language and with the same culture we are able to be successful to get people involved to achieve one kind of petition, and make their leaders accountable to actually take action.”¹⁴²

Other key methods of including and motivating Latinos to support green-collar jobs are through groundwork and Latino leadership, and most importantly fostering trust. Groundwork (person to person in the community) is essential because it makes the relationship personal and encourages organization and community interaction. From his experience he has discovered that talking Spanish and being Latino is very beneficial and effective in fostering trust. Latinos are more trusting when they can relate through common identity or culture.¹⁴³

Navarra elaborates on barriers he encounters when trying to motivate the Latino community and explains why it is particularly important to make a special effort to address Latinos unique values and create a relationship of trust. He says that Latinos often express a fair amount of hesitancy and distrust towards new propositions, which makes outreach particularly difficult, but also incredibly necessary. He explains their apprehensiveness could be a result of their history in Latin America or their culture, but the uneasiness is there regardless of whether or not they are native or U.S. born.¹⁴⁴

Navarra points out that there are not very many green Latino organizations. In the Green Jobs Now campaign that occurred earlier this year, Latinos Go Green was one of only two Latino organizations present in the whole nation. And they were the only ones that were actually doing ground work. The other organization was solely an online civic engagement organization and was not doing much work. Navarra says there are many more Latino organizations around the country they just need to be included and recognize the importance of the green-collar jobs movement. He says that there is a lot of work that needs to be done in terms of being inclusive.¹⁴⁵ Presently Latinos play a rather weak role in the movement.

Summary and Conclusions on Green-Collar Job Advocacy Organizations

Advocacy organizations prioritize policy more than both community colleges and job training programs. These advocacy organizations, particularly the WA Apollo Alliance and Green For All, are beginning to establish guidelines and policies for ensuring that “targeted” or “disadvantaged” communities receive the benefits of green-collar jobs. Unfortunately, these policies do not explicitly address Latinos. In addition, scholar Massey emphasizes that Latinos are not accurately represented when generalized into the “community of color.” Policies with this terminology risk being rather ineffective at addressing Latinos needs, since Latinos are a complex group. Like the collection of scholars in my literary review, Navarra recognizes the complexity of the Latino community and therefore stresses the importance of addressing Latinos

¹⁴² Rudi Navarra, 11/5/08.

¹⁴³ Rudi Navarra, 11/5/08.

¹⁴⁴ Rudi Navarra, 11/5/08.

¹⁴⁵ Rudi Navarra, 11/5/08.

through a number of different approaches: culture, language, family, trust, and personal contact. He also expresses that he is one of very few Latino focused green-collar job advocacy organization. With the exception of Democracia U.S.A. Latinos are not largely represented nor do they playing a dominant leading role on the advocacy level of the green-collar jobs movement.

5) *Community Programs*

I. *Commitment to Community (C2C):*

I conducted a phone interview with Danny Byrnes, the program support for C2C. C2C is a non profit and they do food justice and social justice work—particularly pertaining to immigration issues. One of their biggest missions is to find a better place for the farmworker within the food system. C2C helps farmworkers use the talents and skills that they carry with them from their countries of origin, to get them better, more equitable jobs. At the moment this goal is being accomplished through the creation of cooperatives, shaped and run by local Latinos. In the cooperatives the Latinos work for themselves and their own goals as opposed to someone else's. At the moment there are three different cooperatives that C2C has helped form and continues to work with. There is a catering cooperative, an organic farmers coop called Jacal, and a landscaping coop.¹⁴⁶

Green Practice:

C2C is trying to make all of cooperatives sustainable and organic as possible. The farm coop is organic. The catering coop uses organic and local products, mostly from the organic farm coop. The landscaping coop (just now being formed) will not be using round up, but will use more organic methods instead. Byrnes says that he has heard from other growers that a little bit of pesticide use is necessary—but he clarifies that that applies mainly to fruit producers, like in eastern Washington. C2C believes pesticide use is not necessary. “It was not necessary before [pesticide] invention” he points out.¹⁴⁷ He says that when farmers are monocropping the crops tend to be unhealthy and require pesticides to survive, but the C2C cooperative farms are small and diverse and do not need pesticides. They have at least twenty different varieties of produce, mostly veggies. The produce is sold to small, independent grocery stores, and at farmers markets. The farmers also do community supported agriculture (CSAs). All of these buyers are looking for fair trade and organics specifically. Byrnes says that C2C definitely considers the work of the coops to be green jobs.¹⁴⁸

Latino Representation: People, Culture, and Language.

C2C mainly focus on Latino farmworkers, because they are traditionally a marginalized population. Byrnes says that “Latinos are definitely who we want to be focusing on because of their under representation, maybe lack of language skills at first, and general marginalization. We want to make sure that they have good opportunities and culturally appropriate business

¹⁴⁶ Danny Byrnes, interviewed by author, November 12, 2008.

¹⁴⁷ Danny Byrnes, 11/12/08.

¹⁴⁸ Danny Byrnes, 11/12/08.

partners. We want to make sure that they know that they are understood, and how they do things is understood, and we are approaching them with that in mind.”¹⁴⁹ Byrnes goes on to clarify that C2C is not opposed to opening up the cooperatives to other non-Latino groups.

C2C also has a good amount of Latino leadership. The director of C2C is an ex-farmworker herself and Latino. Three out of five of the C2C staff are Latino and all of them are bilingual.¹⁵⁰ Byrnes expresses C2C’s desires to have even more Latino representation and leadership, not just within the program but throughout the community. He explains, “We want to see full integration of Latino farmworkers, in the next couple years we want to see farmworkers sitting on boards, on the community food coop board for example, [and on boards of] different organizations, so that they are forming policy and influencing the different community organizations out there—so that they are a part of things. We really want their full integration within the community.”¹⁵¹ He says that more Latino representation is being achieved as Latinos are becoming their own farmers or running their own businesses. At the farmers markets he sees this—the Latino farmers and the white farmers are seen as equals.¹⁵²

Latino Outreach/Methods of inclusion: Families and Trust

Byrnes is not Latino, but is fluent in Spanish. He says that from his experience being fluent in Spanish has been really helpful when trying to connect with and mobilize the Latino community. He says that even if the Latinos speak English, speaking Spanish is helpful because it is their native language, and it opens up a whole new level of communication (culturally and verbally). This claim is also supported by scholar Gallagher-Thompson. Volunteers at C2C are not always Spanish speakers, but that is usually helpful.¹⁵³

Byrnes says that constant communication is essential when working with the Latino community. He points out that short term relationships are common in the mainstream American culture—people can meet for five minutes and then see each other a year later and pick up where they left off without a struggle. In the Latino culture this is not as common. He says “you have to form bonds and work at them.” He explains this characteristic in terms of “high-context” and “low-context” culture theory. The Northern Europeans culture is low context and the Southern European and Latino culture is more high-context. He says that the basic difference is how the people approach things such as business relations, family, and friends. In mainstream America there is kind of a meet and greet, but “[Latinos] have to gain trust, you do something for them and then they see that you are doing good for them” and they reciprocate.¹⁵⁴ Byrnes sees this fault in a lot of organizations attempt to work with Latino farmworkers. “They do the introduction, and then they try to go back three months later and the same people they talked to are not willing to talk to them any more because they didn’t follow up.” Byrnes explains Latinos distrust and hesitancy as part of their culture.¹⁵⁵

¹⁴⁹ Danny Byrens, 11/12/08.

¹⁵⁰ Danny Byrens, 11/12/08.

¹⁵¹ Danny Byrens, 11/12/08.

¹⁵² Danny Byrens, 11/12/08.

¹⁵³ Danny Byrens, 11/12/08.

¹⁵⁴ Danny Byrens, 11/12/08.

¹⁵⁵ Danny Byrens, 11/12/08.

Beyond the distrust factor, Byrnes says that one major challenge with Latinos is leadership. Most of the farmworkers have always worked for someone, never had many choices, and never been their own boss. C2C puts decisions in the hands of the farmworkers, but the farmworkers tend to accept that power with hesitancy. He says that it is “not that they are unwilling, they are just not confident in their abilities.”¹⁵⁶ He points out that power is not something that Latinos are used to having. He uses the example of low-voting Latino communities to express his point. He says they may be citizens but they still are not voting. “The challenge is getting them out there... [C2C is] facing getting people who are not used to taking responsibilities and making decisions, and [C2C is] mobilizing them. C2C is attempting to overcome this barrier, but has not discovered a solid, effective method. It is an ongoing challenge he says. In an effort to get Latinos exposed to a position of power and decision making, C2C invites them to different events around town where they get to speak and share their stories. They need “exposure exposure, exposure” Byrnes says.¹⁵⁷

C2C is fairly unknown within the community but their reputation is growing. He explains that as a grassroots organization they do not have a lot of resources, which poses as a major barrier. As a result they do not advertise very much, but people get involved word of mouth. Each of the three cooperatives has come to C2C with their own tentative plans.¹⁵⁸

TEK:

Byrnes points out that in Mexico, where many of the Latino farmworkers he works with are coming from, “there is no such thing as organic versus non organic it is just all organic, except for the things that [the U.S.] might sell them, or force on them because of cheaper prices, because of subsidies.” He says that the farmworkers he works with know how to grow things without using pesticides.¹⁵⁹

Byrnes adds that the farmworkers carry their agricultural knowledge with them. Coming from rural communities in Mexico, the farmworkers’ agricultural practices tend to be more sustainable than most U.S. practices. He uses cooperativa Jacal as an example. “They know each plant in their farm, they have two or three acres planted. They know what each plant looks like what each plant is producing, how they are doing.”¹⁶⁰ One woman even talks to the plants. Byrnes explains that “that is part of her method, her tradition. That is just something she believes.” The farm has been an incredible success.¹⁶¹

Policies:

In terms of policies that will assist C2C in accomplishing its goals, Byrnes suggests immigration reform. He says that in order to mobilize Latinos and make them feel welcomed within the U.S., the environment of fear needs to be abolished. Immigration policies need to be

¹⁵⁶ Danny Byrnes, 11/12/08.

¹⁵⁷ Danny Byrnes, 11/12/08.

¹⁵⁸ Danny Byrnes, 11/12/08.

¹⁵⁹ Danny Byrnes, 11/12/08.

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¹⁶¹ Danny Byrnes, 11/12/08.

addressed and there needs to be good immigration reform so that it is “more peaceful and easier to immigrate” and live here.¹⁶²

Summary and Conclusions on Community-Based Organization

The points that Byrnes makes successfully tie together pieces of many different programs. The morals and practices of C2C encompass exactly what the green-collar jobs organizations have been lacking. C2C values Latinos’ traditional skills and knowledge and believes that Latino’s jobs work in sync with these traditions. C2C helps Latinos find equitable jobs that appropriate for their traditional skills and knowledge. Green-collar jobs organizations and training programs have not demonstrated such efforts to incorporate Latinos’ traditional knowledge into the green-collar job description. In addition to good jobs, C2C aspires to find culturally appropriate business partners for Latinos. Green-collar jobs have never been defined as culturally appropriate, but with the support of interviewees and scholars, it is undoubtedly a necessary addition for achieving Latino inclusion. Culture is multifaceted and makes Latino’s a rather complex group (Massey). As supported by Navarra, Latino culture includes their language and their devotion to family. It also influences the way they receive new relations and new information: their level of trust. C2C empowers Latinos and encourages them to become leaders, which enables them to be viewed as equals not “disadvantaged.”

DISCUSSION OF FINDINGS & CONCLUSION

Since nearly every different program or organization takes a different approach, my findings may not apply to all green-collar jobs groups, but based on the limited research I have done, I am able to make a number of different conclusions. Although green-collar jobs are intended for Latino benefit and inclusion, Latinos are playing a rather minimal role in the green-collar movement in terms of leadership. Many Latinos are forming their own green oriented jobs (as demonstrated at C2C) or have traditionally held green practices (like the Acequia farmers), but not from the help of the green-collar job movement. The connection is hardly being made.

Four Guiding Principles

With the synthesis of my scholarly research and primary research I am able to lay out four major guiding policies that green-collar jobs should adopt (many of them are well on their way) in order to increase Latino participation and representation.

One: *recognize that Latinos are a unique minority group*, not limited to a “community of color” or “disadvantaged community.” For many of the policy making, leading organizations in the movement, such as the Apollo Alliance and Green For All this complex issue is something to be particularly conscious of. Frequently I found that the Latino community was being addressed as just another “community of color,” when in reality, that is obviously not true. Latinos have a completely different language, culture, and origin than other minority groups, and should be addressed accordingly (Massey). The major contribution that green-collar jobs advocacy organizations are making towards policy creation is an incredible opportunity to address Latinos specifically. When proposing governmental funding for green-collar job training programs,

¹⁶² Danny Byrnes, 11/12/08.

advocacy organizations should demand that a certain amount go towards creating culturally sensitive practices and developing Latino leadership.

Two: *establish trust* through cultural connection (such as language) and through regular, personal contact. Rudi Navarra, Luis Gutiérrez, Danny Byrnes, and author Dolores Gallagher-Thompson make the explicit connection between culture, regular contact, and trust. They suggest that speaking the same language, having Latino leaders, and maintaining personal contact are the most effective ways of gaining Latinos trust and getting them involved.

A major explanation for Latinos distrust is the “environment of fear” that was discussed briefly in both my scholarly research and primary research. Because of a history of feeling unwelcomed in the States, through strict immigration reform and ICE raids, many Latinos have developed a sense of fear and distrust. This hesitancy hinders their participation in the green-collar jobs movement.

Three: *make it personal* by addressing issues that Latinos really care about. For some Latinos it might be the environment, or jobs, but family value appears to be a universal mobilization tool within the Latino community. For MELA and the UFW family value is what inspired community unity and activism, for the Latinos approached by the Latinos Go Green group, family value is what sparks their interest and support in green-collar job creation. Wolcott at WSU says that strong family ties limit the level of activity and distance that Latinos travel to attend college. Family plays a big role in the life decisions they make. Gutiérrez at YVCC states that addressing family is a sure way to garner Latino support.

Four: *make it equal: acknowledge Latino value* – As a source of TEK, power, and support, the green-collar jobs movement could greatly benefit from Latino inclusion. As Peña suggests in his discussion about the Acequia farmers, and the C2C cooperatives and small family farmers demonstrate, many Latinos are a source of traditional environmental knowledge. Mexican farmers do not traditionally use hazardous pesticides, and have a history of effective water and land management skills. The green-collar jobs movement could learn from TEK and benefit by incorporating the concepts and methods into the structure of green-collar jobs and the new green economy. In addition, as a growing population, and a population with a lot at stake in the green-collar economy (such as employment and health), combined with their history as injustice victims and as environmental justice advocates, Latinos make for a perfect potential source of power and support for the movement. It is likely to be beneficially to both groups if the Latinos play a stronger role in the green-collar jobs movement.

Advisory Boards

The only way that Latino knowledge will be heard and their rights addressed is if they are included in the decision-making process in the overall construction of this movement. Taylor revealed that the mainstream Environmental Movement is guilty of social injustices. Traditionally it has excluded minority communities from the political decision-making process, and has thus failed to address the interests of minority communities. In order for the green-collar jobs movement to ensure that they do not fall into the same routine, I would suggest that all green-collar jobs programs implement advisory boards like those at YVCC and the Apollo

Alliance. These advisory boards should have Latino representatives, particularly from the labor sector.

Agriculture Focus

I have not focused my research on the role of agriculture in the green-collar jobs movement, but it should not be ignored. While my scholarly research shows that nationally agricultural business is not a huge occupational choice for Latinos, it is different in Washington. As I discovered in my primary research, the Latino agricultural sector is large, and rapidly increasing. More specifically addressing Agricultural procedures in the construction of green-collar job policies is a key way of ensuring that Washington Latinos are included in the benefits of the new green economy. While food justice is being talked about, an innovative plan regarding how to address these issues does not appear to be present on the political level. With unpredictable crop outcomes, and unstable wages, agriculture is in many ways a more challenging topic to address than skills trades like construction and design—all the more reason to start addressing it.

For Washington Latinos, more directly addressing agriculture might be a good way of making the issue personal, and getting them on board the green-collar jobs movement. Particularly since many of them have TEK (cultural values) invested in the agricultural practice, as Dr. Flores and Garcia express. Garcia even says that for Latinos the farming tradition is “natural, in [their] blood,” part of their identity.

Policies

My literary research on the green-collar jobs movement suggested that, with a strategic plan, the movement can provide a solution to present socioeconomic inequalities and environmental degradation (the “dual crisis”). Through my interviews and research of various green-collar job programs I saw that in many ways the movement was already effectively achieving its goal. Green-collar job programs have successfully trained low-income minorities of color, found them employment, and created cleaner cities by cleaning up brown fields and presenting alternatives to polluting industries. Although there are necessary improvements in the way that green-collar job organizations approach Latinos, overall, my research has led me to believe that green-collar job implementation is a very valuable solution to the “dual crisis” and has potential to greatly benefit the Latino community. With this background, I have settled upon two important green-collar job policy recommendations. First, I suggest that the Green Jobs Act be funded, and second, I recommend the construction of a Clean Energy Corps. I support these green jobs policies under one fundamental condition: that the people designing and implementing the policies adhere to the four guiding principles, in order to guarantee a stronger role for Latinos within the movement.

Green Jobs Act of 2007

The Green Jobs Act¹⁶³ (GJA) has been passed but not funded. I suggest that it get funded as soon as possible. This Act proposes that the federal government spend 125 million dollars a

¹⁶³ Also known as the Energy Independence and Security Act of 2007 (H.R.6)

year on green-collar job implementation.¹⁶⁴ The GJA provides grants for non-profit groups such as workforce investment boards, cooperatives, and community-based organizations devoted to green-collar job training.¹⁶⁵ Groups that receive the grant have to keep records of participant demographic characteristics including race and employment barriers (“such as limited English proficiency, criminal record...”); of program completion rates; of “factors determined as significantly interfering with program participation or completion”; and more.¹⁶⁶ Similar to the analytical approach I took, these records are likely to help outline specific reoccurring problems so that the programs will better be able to make the appropriate changes to procedures. The populations targeted to benefit from this Act are disadvantaged people including the unemployed, at risk youth, the incarcerated. While the Latino community is not explicitly mentioned in the list of targeted beneficiaries, I believe that the sort of conscious analyzing that the Act demands of each program will enable the particular methods for Latino mobilization to be recognized and achieved. This Act is a step in the right direction.

Clean Energy Corps

The creation of a Clean Energy Corps (CEC)¹⁶⁷ could be extremely beneficial to Latino involvement and green-collar job implementation. A Clean Energy Corps was presented by Green For All but its reputation has spread. Many green-collar job training programs and advocacy organizations support it, including most of the ones I interviewed. The CEC “is a combined service, training, and job creation effort to combat global warming, grow local and regional economies and demonstrate the equity and employment promise of the clean energy economy.”¹⁶⁸ CEC would focus on putting “more Americans, particularly the low-income and unemployed, on green-collar career pathways—providing them with the training, credentials, work experience, job placement, and other essential elements for good and secure jobs in the clean energy economy.”¹⁶⁹ It is important to ensure that the CEC adopts effective methods of motivating the Latino community, maintains culturally sensitive practices, and receives Latino input on procedures.

Immigration Reform

In order to really address the root cause of Latino hesitation and limited mobilization, there needs to be dramatic immigration reform. Present U.S. immigration policies have created an environment of fear for Latinos, causing them to feel unwelcomed, full of distrust, and reluctant to get involved. Gallagher-Thompson stated that the fear of deportation severely restricts Latino involvement. Immigration reform is a necessary solution for the environment of fear that Latinos face. Byrnes states that “we need the environment of fear to be cut out. Immigration policies need to be addressed. [We need] good immigration reform, [that will make it] more peaceful and easier to immigrate, [and live] here.” Eliminating the environment of fear

¹⁶⁴ Green For All, <http://www.greenforall.org/>, accessed October 22, 2008.

¹⁶⁵ Library of Congress, <http://thomas.loc.gov/cgi-bin/query/z?c110:H.R.6:>, accessed October 22, 2008.

¹⁶⁶ <http://thomas.loc.gov/cgi-bin/query/z?c110:H.R.6:>, 10/22/08.

¹⁶⁷ For more information visit the [greenforall.org](http://www.greenforall.org)

¹⁶⁸ Clean Energy Corps: Jobs, Service, and Equal Opportunity in America’s Clean Energy Economy, <http://www.greenforall.org/>, accessed December 2, 2008.

¹⁶⁹ Clean Energy Corps, <http://www.greenforall.org/>, 12/2/2008.

will stop Latino suppression and most likely unleash Latino knowledge and power resulting in a stronger green-collar job movement.

APPENDECIES

Appendix A: Interviewee List

- Michael Wolcott – WSU
 - Director of Sustainable Design program
 - Personal Interview: October 16, 2008 – 81 minutes
 - Notes taken, partial transcription
- Malaquías Flores – WSU
 - Hispanic Program Coordinator
 - Small Farms Program
 - Personal Interview: October 17, 2008 – 53 minutes
 - Recorded, notes taken, transcribed
- Leo Garcia and Francisco Sarmiento – WVC
 - Bilingual Agricultural Education Program
 - Personal Interview: October 17, 2008 – 70 minutes
 - Notes taken
- Jaime Clarke - WWCC
 - Education Coordinator
 - Water and Environmental Center
 - Personal Interview: October 24, 2008 – 40 minutes
 - Recorded, notes taken, partial transcription
- Victor Chacon – Director of the WWCC Multicultural Center
 - Personal Interview: November 17, 2008 – 67 minutes
 - Recorded, notes taken, partial transcription
- Kevin Scribner – Walla Walla Watershed Alliance
 - Personal Interview: November 17, 2008 – 60 minutes
 - Recorded, notes taken, partial transcription
- Paulette Lopez – YVCC
 - Phone Interview: November 14, 2008 – 50 minutes
 - Recorded, notes taken, partial transcription
- Luis Gutiérrez – YVCC outreach specialist
 - Phone Interview: November 14, 2008 – 21 minutes
 - Recorded, notes taken, partial transcription
- Solar Richmond representative
 - Phone Interview: October 20, 2008 – 45minutes
 - Recorded, notes taken, partial transcription
- Patrick Neville – Apollo Alliance
 - Coordinator
 - Phone Interview: October 21, 2008 – 82 minutes
 - Recorded, notes taken, partial transcription
- Marta Rodriguez – Sustainable South Bronx
 - Community Outreach Associate
 - Phone Interview: October 29, 2008 – 30 minutes
 - not recorded, notes taken, partial transcription
- Veronique – CASA Latina
 - Coordinator of Women’s Project
 - Phone Interview: October 27, 2008 – 20 minutes

- Not recorded, notes taken
- Ladan Sobhani – Green For All
 - Phone Interview: November 5, 2008 – 35 minutes
 - Recorded, notes taken, partial transcription
- Rudi Navarra – Democracia USA
 - Phone Interview: November 5, 2008 – 42 minutes
 - Recorded, notes taken, partial transcription
- Danny Byrnes – Commitment to Community
 - Phone Interview: November 12, 2008 – 50 minutes
 - Recorded, notes taken, partial transcription, email follow up

Appendix B: Interview Questions

College Programs:

- Could you give me a brief overview of your program?
- What was the motivation behind creating this program?
- What enables this program to exist? What are limiting factors?
- Are you focusing on Latino outreach?
- If NO (Latino outreach):
 - How much Latino representation do you have?
 - Can you tell me a story about a Latino student that has gone through this program that really connected with the green jobs aspect of it? Can I connect with this student?
 - Do you see Latino outreach or Latino participation as a valuable, invaluable, or irrelevant additional focus for your program? Why?
 - Are there any specific benefits or issues your program could/is bring to the Latino community?
 - Do you see this program contributing to environmental justice or the green jobs movement? How/Why not?
- If YES (Latino outreach):
 - If your program is focused on Latino outreach primarily, does your program have a green, environmental focus too? Why or why not (motivation)?
 - Do Latinos have any traditional knowledge, skills, or practices that are presently represented in the environmental movement... or that are not represented in the movement but would be valuable if it was? How do they put this knowledge into practice (specific examples)?
 - Do you expect Latinos to get anything in particular out of the green-collar jobs movement? (benefit or suffer)
 - Are Latinos common victims to environmental injustices? Why? Any particular environmental injustice cases?

Advocacy Organizations:

- Can you tell me a little about your organizational profile?
- What are the principle and philosophical ideas that motivate you?
- What is your organizations trajectory, ideal for the future?
- How do you define “green-collar job”

- Why does your organization focus on green-collar jobs? / Are green-collar jobs important? Why or why not?
 - How do you perceive the needs of the community you are focusing on?
- In the green jobs sector of work what are wages like, room for mobility, is the work temporary or career oriented, who is it serving (people between jobs, out of high school, etc.)?
- What are specific challenges with green-collar jobs that you guys have faced?
- Do you see green-collar jobs as a movement, as a social service, or environmental justice? Why?
 - How do you define environmental injustice
 - Particular environmental injustice cases
- What sort of jobs are going to be most readily available and why?
 - Building and construction in green technology?
 - What about agriculture?
- Many Washington Latinos work in the agricultural business. Will green-collar jobs offer them anything? Will green-collar jobs affect the agricultural business? How?
- Why should employers be interested in creating green-collar jobs?
- Should the government be interested in creating green-collar jobs? Why or why not?
 - What are potential limitations to the government being involved (funding, handcuffs)?
- How are you sure that green-collar jobs will provide decent enough wages to lift people out of poverty? How do you define poverty?
- How do you promote green-collar jobs?
 - Do you address it at the legislative level, the public/laborers' level, or the employers' / job training (college programs, etc.) level?
- Is this approach most effective? Why or why not? What other options were considered?
- Does your organization promote green-collar jobs for Latinos? If so how and why? What are some outreach methods you are doing?
 - What issues are faced specifically with Latino population?
 - Is language a problem, legality or education?
- What type of Latino groups are you working with (define Latino) How does this group specifically contribute to or fill a niche in the green jobs movement?
 - Skills, knowledge, etc.
- If no (working with Latinos), why not? Do you plan to get more involved with the Latino community? How?
- It appears that the green-collar job focus has been more on the black community than the Latino community, why?
- Are there any particular organizations that have focused primarily on Latino involvement in green jobs or have been primarily run by Latinos?
- Do you know of any Washington based green jobs organizations that you would suggest I get in contact with?

Appendix C: Program & Organization Webpages

- WSU
 - Small Farms Team: <http://smallfarms.wsu.edu/>

- Institute for Sustainable Design: <http://isd.wsu.edu/index.html>
- WVCC
 - HOEEP: <http://www.wvc.edu/directory/departments/agriculture/hoep.asp>
- WWCC
 - Home page: <http://www.wvcc.edu/CMS/>
 - Professional Technical Programs:
<http://www.wvcc.edu/programs/proftech/default.cfm>
 - Multicultural Center: <http://www.wvcc.edu/CMS/index.php?id=241>
- YVCC
 - Home page: <http://www.yvcc.edu/>
- CASA Latina: <http://www.casa-latina.org/>
- Solar Richmond: <http://www.solarrichmond.org/>
- Sustainable South Bronx: <http://www.ssbx.org/>
- Apollo Alliance:
 - National Apollo Alliance Home page: <http://apolloalliance.org/>
 - Washington Apollo Alliance: <http://apolloalliance.org/state-local/washington/>
- Green For All: <http://www.greenforall.org/>
- Democracia U.S.A: <http://democraciausa.org/>
- Walla Walla Watershed Alliance: <http://www.wvwalliance.org/>
- Commitment to Community: <http://www.wvwalliance.org/>

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