

Non-digital Resources List

Elizabeth Grijalva

CRC English Mexican American Viewpoint

Cholla High Magnet School

11th grade

El Guero by Elizabeth Borton de Trevino
The Devil's Highway by Luis Alberto Urrea
"Walkout" movie
"I'm a Chicana" by Rita Mendoza
"Mestizo" by Francisco X. Alarcon
"The Spanish Language" by Jesus Maria H. Alarid
"Working Hands" by Francisco X. Alarcon
"In a Farmhouse" by Luis Omar Salinas
"Immigrants" by Pat Mora
"People of the Harvest" by Naomi Quinonez
"Mestizo" by Luis Omar Salinas
"Mexican Table" by Daniel Chacon
"How Hot Was Mexicali?" by Daniel Chacon
"Untamed Border" article
"Kid Zopilote" by Mario Suarez
Chicano! Documentary
"Chicano Power" by Luis Omar Salinas
"Ofrenda" poem

Opinion: Is it necessary to deny one's language and culture in order to assimilate? Defend your answer.

Latinos Assimilate!

Despite the attacks of the pro-assimilationists, immigrants from Latin America in fact assimilate and adapt to some degree to life in the United States. By necessity, Mexican immigrants, even if native Spanish speakers, tend to learn English. In California, Latino men have a higher labor market participation rate than *any* other racial group, including Anglos. Importantly, "Latinos appear to have behaviors and values very similar to those held by middle class Anglos in the areas of family life, work ethic, health outcomes and education. In short, Latinos assimilate to some degree. Full political and economic assimilation, however, eludes the community. Barriers to Latino assimilation explain this phenomenon.

Limits on Latino Assimilation

As the twentieth century comes to a close, the perceived assimilation problem has grown with the changing demographics of immigration. Full acceptance of immigrants of color by dominant society has proven difficult due to their physical, cultural, and linguistic differences from the Anglo norm. In many ways, the latest cohorts of Asian and Latin-American immigrants face many of the same hurdles to assimilation that Chinese and Japanese immigrants faced a century ago. Even as the "new" immigrants acculturate, they remain different in important ways from the dominant Anglo population. Anglo society views Latinos, with their Spanish language and surnames, their non-Anglo-Saxon culture, and their different physical appearance, as foreign and different. "[A]n important part of the public image of the Latino is the Latino as alien: an immigrant, a recent arrival, a foreigner not really belonging to, or in, America." Latinos born in the United States may be treated as foreigners, even when a similarly situated German- or Irish-American almost certainly would not be.

What is a *norm*?

Able to more easily blend into the mainstream, European immigrants shed their "foreignness" more quickly than people of color. Even the experiences of the "most assimilated" Latinos illustrate the limits of assimilation. Ardent assimilationist Linda Chavez resigned as president of U.S. English, an organization devoted to ending bilingual education and establishing English as the official language, after a crude anti-Latino memorandum written by the organization's founder came to light." The memorandum questioned whether "Hispanics" could be educated, spoke of the "Latin American onslaught," and expressed concern over the fertility rates of Latinos: "**[P]erhaps this is the first instance in which those with their pants up are going to get caught by those with their pants down!**" Similarly, Professor Margaret Montoya has eloquently described how Chicanas wear "masks" in interactions with the Anglo mainstream, and how she herself did so as a student at Harvard Law School. The much-publicized story of Joe Razo, a Chicano attending Harvard College who fashioned himself as a "homeboy," and was later convicted of committing armed robberies during summer vacation, demonstrates the precarious nature of Latino assimilation among those who appear to be the most assimilated. Full-fledged assimilation may not be possible even for Latinos of mixed backgrounds, like myself, who do not necessarily "look" Latino. As Greg Williams and Judy Trent-Scales highlight in writing about their experiences as African-Americans who appear White, it is not easy to wash your hands of your background. For me, having been raised by a Chicana and growing up with Latinos at times made blending in with the Anglo mainstream a stressful experience. Danger always exists that comments made in my presence will irritate, hurt, or simply make me uncomfortable. ... Some Anglos may see me as part of their club and therefore assume that I am willing to join them in belittling Latinos. Of course, some Latinos not of mixed backgrounds have similar experiences. My fair-skinned Mexican-American wife, for example, had a well-meaning fellow student tell her in college that she did not "look" Mexican, a seemingly innocuous comment likely meant as a compliment that has stayed with her over the years. Now, what did this person mean, that Virginia was light-skinned and that Mexicans were supposed to be dark? That she was attractive and that Mexicans were not? Or, maybe that Mexicans looked different from the norm and she looked "normal"? None of the possible interpretations rescue the comment from being offensive.

Explain the bolded quote:

Assimilation cuts across several issues of race, ethnicity, and nationhood for Latinos. The efforts of some Latinos to "pass" as Spanish, and therefore "White," represent an attempt to avoid the negative attributes of being classified as a racialized Other in an Anglo-dominated world. My affiliation as a Latino, even though I have only one brown parent, illustrates the volitional nature of racial identity for some. In addition, the oft-ignored diversity in the Latino community helps explain why the life experiences of Latinos differ so, especially why some find it easier to assimilate than others. Assimilation, racial choice, and Latino diversity all come into play when I pose the question of where mixed Anglo/Latino persons-half-brown, half- White-fit into the heated racial identity politics of the modern United States .

Physical Appearance

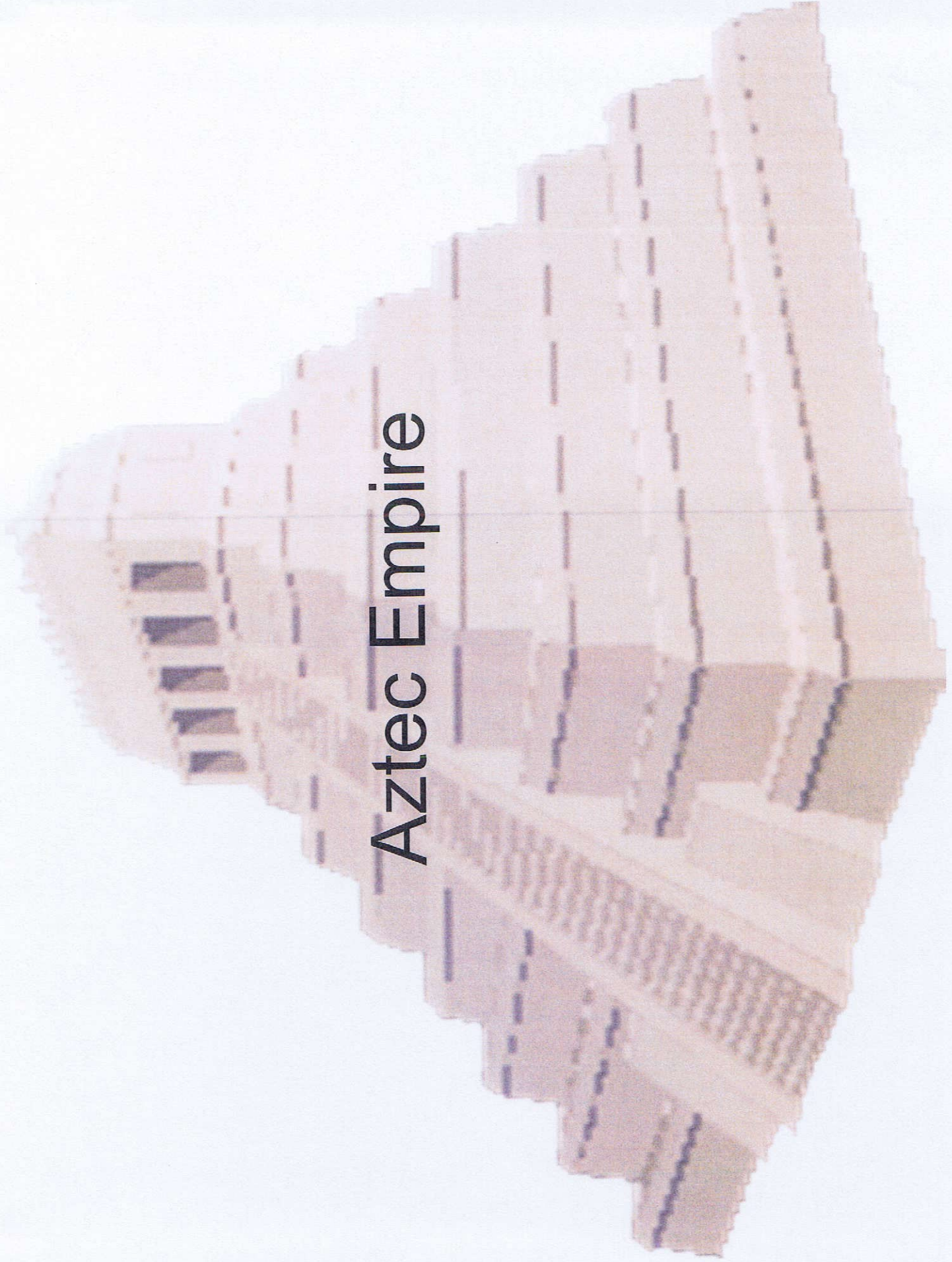
Latinos vary widely in terms of physical appearance. Some have a more Anglo appearance while others look more indigenous; still others are Black. Phenotype also varies within particular national origin groups. For many Mexican-Americans, for example, "the Indian racial types predominate. Most are dark of complexion with black hair, traits inherited in large part from their Indian ancestors. But many are blond, blue-eyed and 'white,' while others have red hair and hazel eyes." As a result, experience with discrimination based on physical appearance varies greatly among Latinos. While it is a relatively minor problem for some, it looms larger in the lives of Latinos with more indigenous appearances. **Put simply, differences in physical appearance affect Latino life experiences. For example, Mexican-Americans who fit the stereotype-dark-complexioned with more indigenous features- are more likely to be treated as "minorities" in everyday life than other Mexican-Americans. They are more likely to be stopped, questioned, or worse, by immigration authorities in border communities.** Having the physical appearance of a stereotypical Mexican can lead to distinctly "special" treatment by the Border Patrol. While not subject to discrimination by Anglo society on account of physical appearance, light-skinned Mexican-Americans may suffer "microaggressions," such as racial insults of Mexican-Americans in their presence.' They also may be challenged by their fellow Mexican-Americans as being "too White." The term *gabacho*, slang for Anglo, has been directed by some Mexican-Americans at other Mexican-Americans.' Perhaps it is simply my own self-consciousness, but many Latinos of mixed heritage at various times feel less than fully accepted by the Latino community.

Opinion: Are the bolded statements true? Defend your answer.

Because being rejected by Latinos does not necessarily mean full acceptance by Anglos, such persons may feel as if they do not belong fully in either the Anglo or Latino worlds. Physical appearances of different Latinos affect their assimilation experiences in the United States. It is a sad truth that the darker the skin, the more formidable the obstacles to assimilation.

Summarize the main ideas of the article here:

Aztec Empire



The Aztec Empire, Gulf of Mexico

1519

• Capital City, Tenochtitlan

AZTEC EMPIRE

North
Pacific
Ocean



BEGINNING OF CULTURE

- Called **Mexica**
- Lived by **hunting small animals and collecting wild plants**
- **Nomadic: lived in small groups, moved frequently 1111-1325 AD**
- **Started in Aztlan- northwest of the Valley of Mexico**

Aztecs

- During their journeys, adopted other cultures customs and ideas
- Learned to cultivate/farm corn, chiles and other crops
- Followed calendars from other civilizations
- Wherever they stopped they built a temple to Huitzilopochtli
--(Wee-tsee-lo-POCH-tee)



. Their god Huitzilopochtli had commanded them to find an eagle devouring a snake, perched atop a cactus. After two hundred years of wandering, they found the promised sign on a small island in the swampy Lake Texcoco. It was there they founded their new capital, Tenochtitlan.

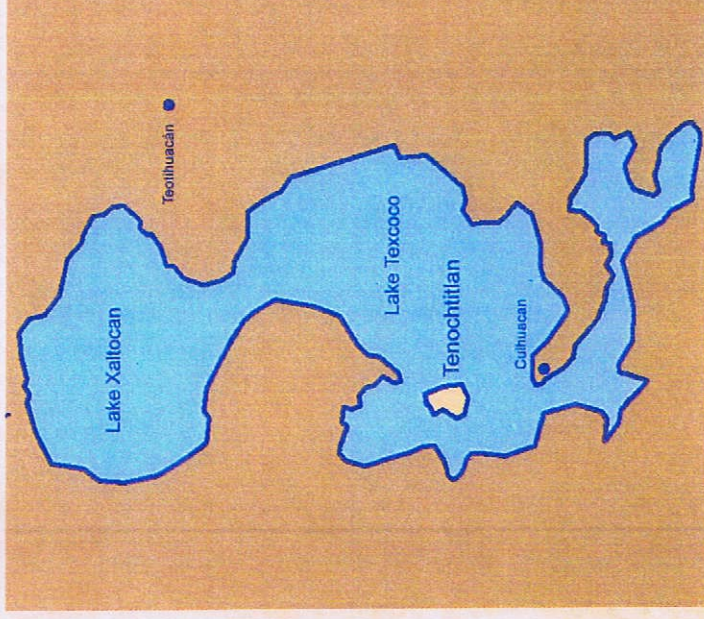
One Problem

•When they arrived in the Valley of Mexico, there was little available land. Others were there and had already formed alliances.

•The Mexica were not popular, so were chased out into of the five lakes in the valley, Lake Texcoco where they took refuge on an island.

•They were Strong and clever warriors, so they offered their military services to the other cities.

- Formed other alliances through arranged marriages.
- **By the 1400's (1427) - The Aztecs conquered neighboring peoples, becoming an empire.**



Hernan Cortes Documentary Questions

1. Why was the year 1519 important to the Aztecs?
2. Who was Moctezuma II?
3. Who did Moctezuma think the Spanish were? Why?
4. Why was Diego Velasquez important?
5. Describe Cortes' equipment. Why did it give the Spanish a big advantage over the Indians?
6. How did Jeronimo de Aguilar and La Malinche help Cortes?
7. What important move did Cortes make before leaving Cempoalla? Why did he do it? What does this tell us about Cortes?

1. Describe the circumstances surrounding Moctezuma's death.
1. Describe "La Noche Triste."
2. Why is Cuauhtemoc considered a hero in Mexican history?
3. Describe the siege of Tenochtitlan.
4. What happened to the Indian allies of the Spanish after the completion of the conquest?
1. How does knowing the history of the conquest of Mexico help Mexican Americans to understand who they are?
2. Describe the Spanish elements of Mestizo culture.
3. Describe the Indian elements of Mestizo culture.
4. Why do Mexicans tend to be of the Catholic religion?



Name: _____

Corrido Analysis Worksheet

Title of Corrido: _____

<p>Describe the events that were taking place at the time that the corrido was written.</p>	
<p>Identify a theme of the corrido and quote at least one line that supports the theme.</p>	
<p>Describe the tone of the corrido. Quote a stanza from the corrido that best displays the tone.</p>	
<p>Describe your reaction/feelings upon reading the corrido. Quote the line/lines that impacted you the most.</p>	
<p>What was the author's purpose in writing this corrido? What evidence from the corrido gives you this impression?</p>	

"Catolicos por la Raza"

Cesar Lopez

"la dignidad del hombre
es la paz" dijo villa
mas pienso,
when we are born
we pay for birth
when holy communion comes around
we pay
get married,
we pay and,
finally,
the biggest chingazo comes...
we have to pay for dying;
i want to die free.
Ya ni la chigan, carnal
at least once
i want to be free of payment;
when i die.
La ley del hombre is not
without payment
all i can pay is my faith
and i believe
my death to be my freedom
let me rest in peace
where my dignity rests.

"Mi Hombre"

Gloria Perez

like the sumptuous
pyramids of Tenochtitlan,
mi hombre
you stand in my mind
y en mi Corazon,
erect,
like the bronze statue
of a man,
mi hombre,
being bathed
by the never ending
flames of ometeotl,
como la Adelita
siempre al lado
del guerrillero,
i'll live with you,
i'll hunger with you,
i'll bleed with you,
and i'll die with you.

"Robstown"	"it is urgent"	Stemming from our human-ness...
Omar Salinas	<i>Ricardo Sanchez</i>	WE ARE UNIVERSAL MAN,
La Llorona	It is urgent	a spectral rivulet,
Is in town	To re-cant	multi-hued and beautiful-
By the river	The question	WE ARE LA RAZA
Or so the people	Of our human-ness;	The cradle of civilization
Say.	It is basic	Crucible of human-ness
Tomorrow	To our nature	Yesterday, today, and tomorrow
The sun	To foliate our sense of being;	MESTIZO HUMAN-NESS.
Of Robstown	Life/force surging out	
Will rise	Poetically blazing out	
At 6:15	Our societal-viewpoint activism;	
And if we catch any	Knowing, feeling, being	
Of you drunk Mexicans	Human universality	
On the street	Cauterizing canto y llanto,	
We'll drive you	Fortalizing humanity'	
Out of Town.	Creating sensitivity	
1947.	While charting	
Mother why do they look	Human courses...	
At us like	WHO ARE WE?	
That?	We are the urgent voices	
We'll go to	Venting expletives	
	Praising our haunted sense	



AMERICANOS TODOS
★
LUCHAMOS POR LA
VICTORIA

★
AMERICANS ALL
★
LET'S FIGHT FOR VICTORY

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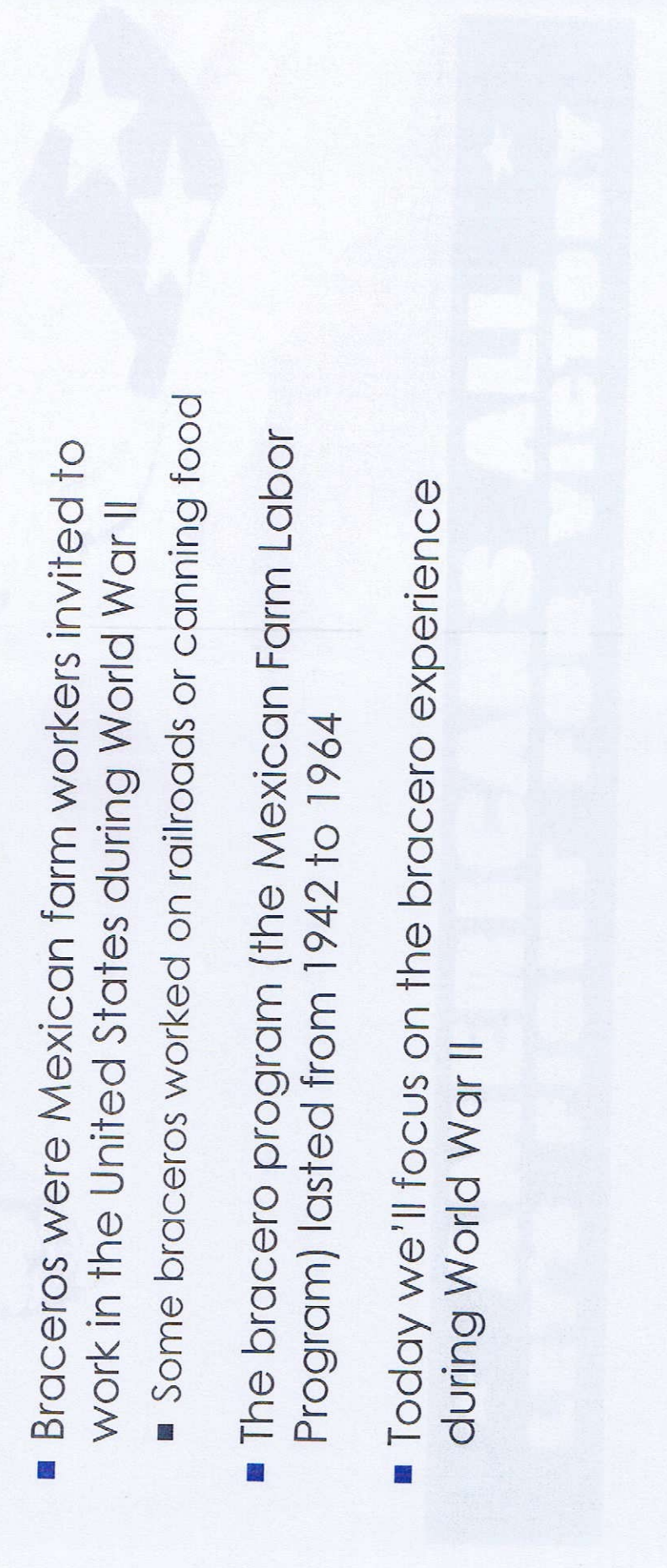
The Bracero Program

1941-1945



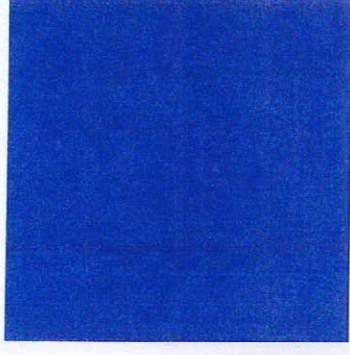


What is a *bracero*?

- Bracero is a Spanish word derived from the word *brazo* (arms or shoulders); some have translated the term to mean “helping hands”
 - Braceros were Mexican farm workers invited to work in the United States during World War II
 - Some braceros worked on railroads or canning food
 - The bracero program (the Mexican Farm Labor Program) lasted from 1942 to 1964
 - Today we’ll focus on the bracero experience during World War II
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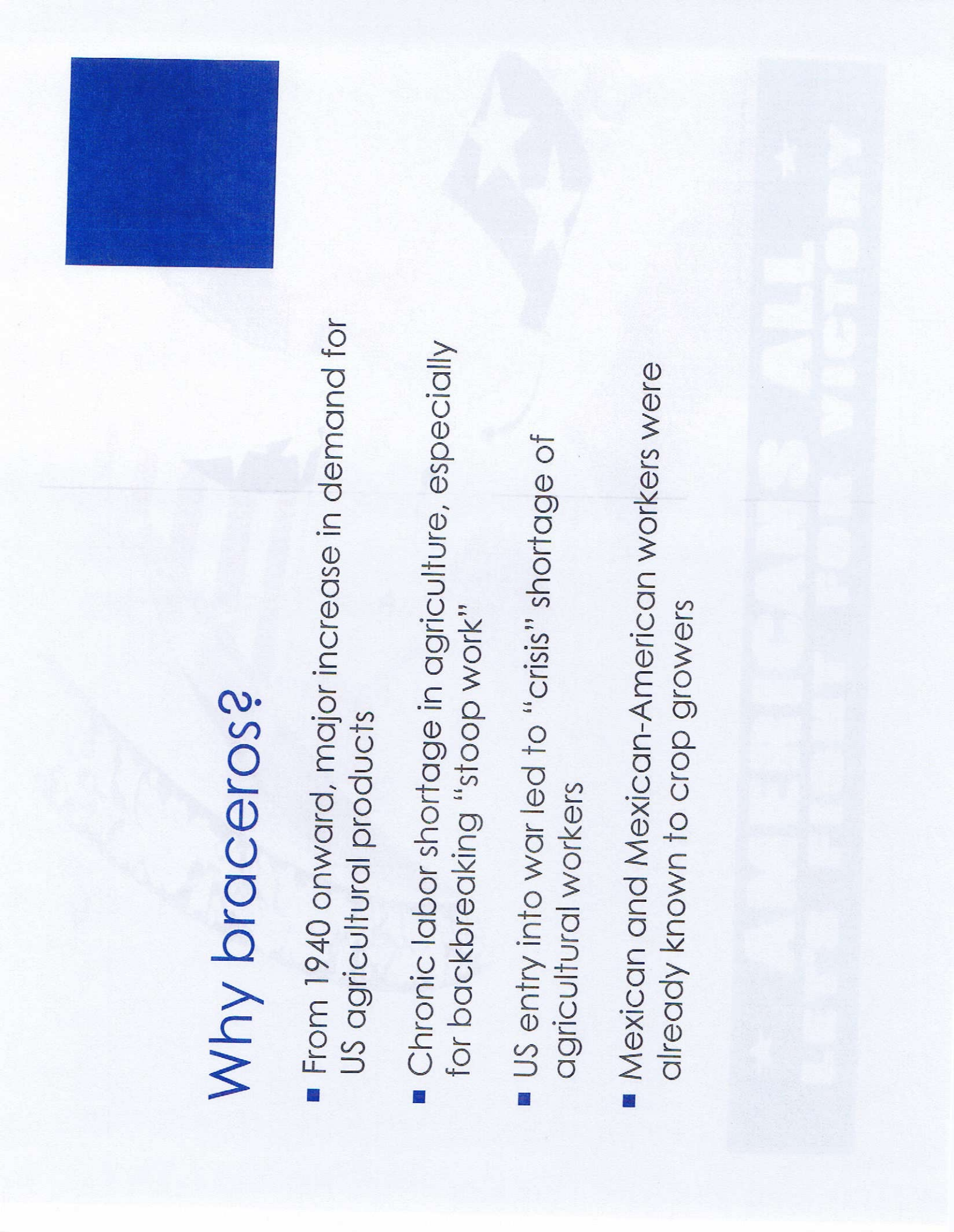
Key questions about the braceros

1. Why was the bracero program created?
2. Who were the braceros?
3. What was the bracero experience like for the workers?
4. What were the effects of the bracero experience?
5. How do we know about braceros?





Why braceros?

- From 1940 onward, major increase in demand for US agricultural products
 - Chronic labor shortage in agriculture, especially for backbreaking “stoop work”
 - US entry into war led to “crisis” shortage of agricultural workers
 - Mexican and Mexican-American workers were already known to crop growers
- 

STATE FOOD GOALS

Series of District Meetings To Outline Kansas Defense Production Program

MANHATTAN, Oct. 4. (AP)—The Kansas "Food For Defense" program, which has for its goal increased production in 1942, will be outlined at a series of district meetings the next two weeks. District meetings, announced at conclusion of the state conference, will be at Colby October 7, Garden City October 8, Wichita October 9, Beloit October 10, Topeka October 13, and Iola October 14. County representatives who in turn are to explain the program to farmers in their counties will attend the district meetings.

Production goals established for next year, with the percent of increase over 1941, include:

Milk, 4 percent increase; milk cows, 520,000, 5 percent increase, cattle and calves, 18 percent; hogs 10 percent; sheep and lambs 11 percent; eggs 15 percent; grain sorghum and corn 4,702,525 acres or 4 percent increase; oats 1,733,000 acres or same as 1941; barley 1,600,000 acres or six percent increase; all hay 1,714,000 acres,

same as 1941; ryb for grain 60,000 acres, 81 percent of 1941; soy beans 27,000 acres, 12 percent increase; flax 146,000 acres, same as 1941; Irish potatoes 29,000 acres or 7 percent increase.

8,778 PLACED IN JOBS

State Employment Service Has Good September Record

TOPEKA, Oct. 4. (AP)—The state employment service placed 8,778 Kansans in employment in September, more than a 30 percent increase over August placements. Jobs were found for 4,028 in regular employment, and 4,750 in temporary work. Placement for September a year ago numbered 5,367. Registrations of those seeking employment totaled 19,118, a decline of 20 percent from August.

Charles Newell, unemployment compensation director, said 3,030 filed initial claims for compensation, as against 3,329 in August and 3,386 filing in September, 1940. Benefit checks totaled 13,777 for \$134,764. August checks numbered 14,107 for \$135,704.

BUILDING PERMITS

Paul Hoskins, adding room to present building, 500 Inez, \$100.

Melting Pot or Ring of Fire: Assimilation and the Mexican-American Experience

by Kevin R. Johnson

RACE, ETHNICITY, AND NATIONHOOD FOR LATINOS: SOME ASSIMILATION LESSONS

Define *assimilate*:

The conventional wisdom in the United States has long been that immigrants should assimilate into the American mainstream. The "melting pot" metaphor depicts immigrants assimilating and acculturating into dominant society. Assimilation, however, historically has been far from voluntary. The often unspoken assumption is that immigrants to the United States have the affirmative obligation to assimilate. They should learn English, shed their "foreign" culture, and become "American." Tension exists, however, because some immigrants resist complete assimilation. Moreover, racial and other differences prevent full acceptance by dominant society of some minority groups. Consequently, scholars have forcefully challenged the application of the assimilationist ideal to racial minorities on philosophical, as well as historical, sociological, and psychological grounds. As George Martinez has observed, "assimilation can be thought of as the mirror image of multiculturalism." Multiculturalism in effect represents a constructive response by people of color to the limits imposed by dominant society on their assimilation into the Anglo-Saxon mainstream. **In reality, all immigrant groups assimilate to some extent.** The transitions, however, have not always been smooth. Virtually every wave of immigrants to the United States initially had difficulty adjusting to life here. Nonetheless, many European immigrants, such as those of the nineteenth century, eventually became almost indistinguishable from the rest of Anglo-American society. This has not been the case for immigrants of color.

Give your reaction to the bolded statement:

Assimilation Latino Style

The idealistic vision of the assimilation process has proven to be more problematic for people of color than for previous European immigrants." For example, in the late 1800s, Chinese immigrants came to this country, contributed their labor, and later suffered the wrath of the political process. Congress passed a series of laws designed to exclude them from the United States.' Among many other things, dominant U.S. society accused Chinese immigrants of refusing, or being physically or culturally unable, to assimilate. As the Supreme Court emphasized in rejecting a challenge to one of the exclusion laws, "[i]t seemed impossible for [the Chinese] to assimilate with our people or to make any change in their habits or modes of living.'" Similarly, the Court justified internment of persons of Japanese ancestry during World War on the ground that "social, economic and political conditions . . . have intensified [Japanese] solidarity and have in large measure prevented their assimilation as an integral part of the white population." Like other peoples of color, Latinos in the United States have found it difficult to assimilate into the mainstream, whether they immigrated to this country or not. Importantly, assimilation is not simply an issue for Latin-American immigrants. As a group, Latinos, even those with deep roots in the United States, have not fully assimilated into dominant U.S. society. This is true despite the government's efforts at various times in this nation's history to "Americanize" the Mexican community. The continued existence of separate and unequal Latino communities, as well as distinct Latino cultures independent of the Anglo norm, illustrates that assimilation, at least in its idyllic form, is not complete. Although some argue that intermarriage over time will facilitate Latino assimilation," Latinos remain outside the political and economic mainstream even though intermarriage has occurred for centuries.

What is meant by the term "Americanize?"

Some current anti-immigration advocates accuse today's immigrants, particularly those from Latin America, of refusing to assimilate by maintaining their language and culture. Two Latino intellectuals with high media profiles, Linda Chavez and Richard Rodriguez, have added fuel to the fire by strongly encouraging "Hispanics" to assimilate and criticizing leaders who, they claim, encourage ethnic separation. There are at least two flaws with this claim. First, Latinos do assimilate into U.S. society to some degree. Second, the proassimilationist argument judges people of color by the experiences of White immigrants, when Anglo society has never accorded Latinos such privileged status. A fundamental truth is that White ethnic immigrants of generations past found it easier to assimilate than immigrants of color .



The Bracero Program is created

- 1942 agreement between the United States and Mexico (Public Law 45)
 - Mexican laborers shall not be subject to the military draft
 - Discrimination against braceros is forbidden
 - Braceros shall be guaranteed transportation, food, hospitalization, and repatriation
 - Braceros shall not be used to displace other workers nor to lower wages
 - Contracts made by employee and employer will be made under the supervision of the Mexican government and shall be written in Spanish.





The Bracero Program is created (continued)

- Expenses incurred for transportation and lodgings from point of origins to destination shall be paid by the employer who will be reimbursed by sub-employer
- Salaries shall be the same as those made to citizens of the USA and shall not be lower than 30 cents an hour
- Exceptions as to wages can be made under extenuating circumstances provided authorization by the Mexican government is given



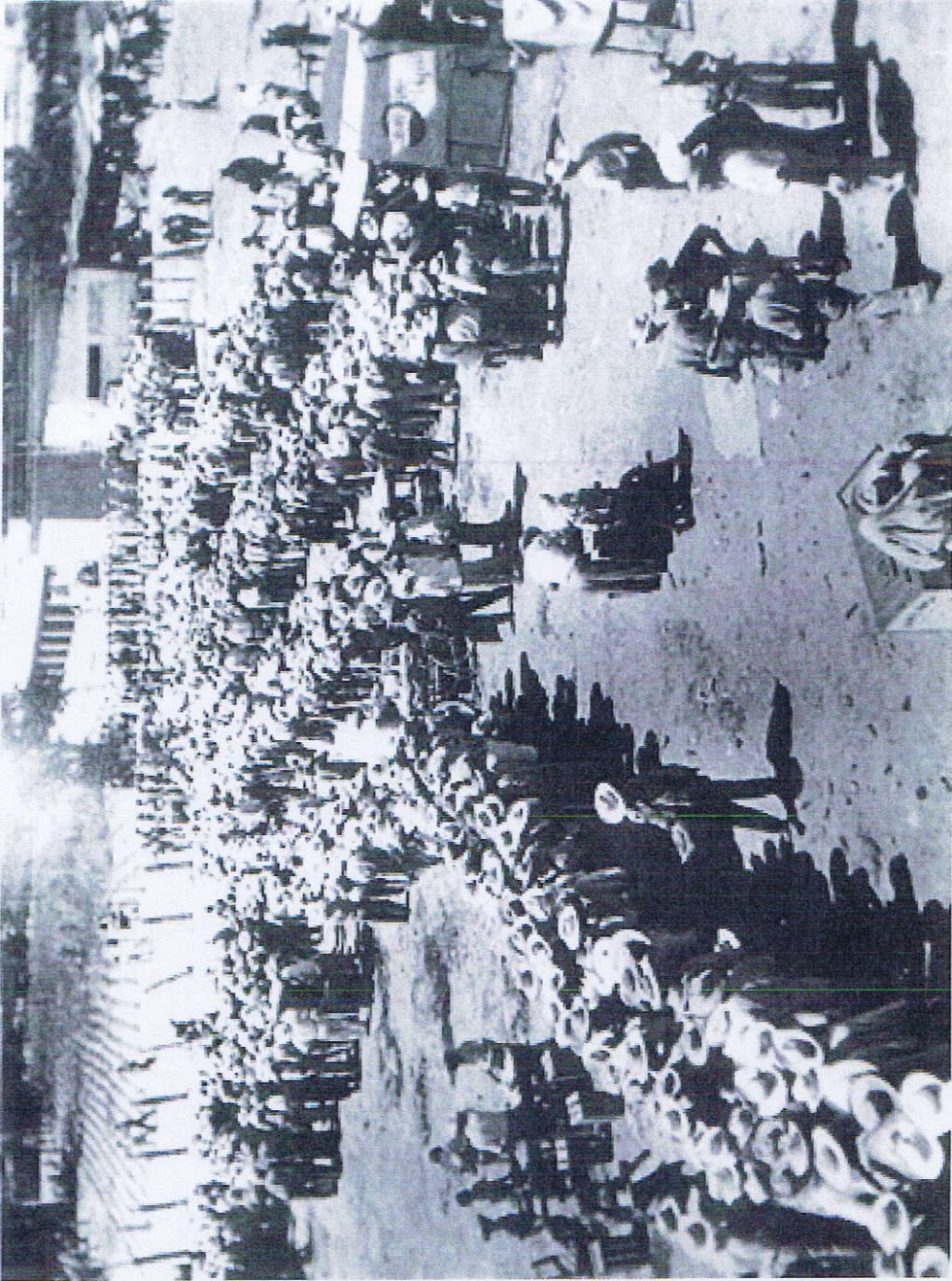
The Bracero Program is created (continued)

- No minors under 14 will be allowed to work
 - Braceros will be allowed to form associations and elect a leader to represent them
 - They shall be guaranteed work for 75 percent of the working days
 - Savings shall be deducted from braceros' pay and the Banco Nacional Agrícola shall take charge of the money until the braceros return
- 
- 

Mexican American Workers in the War Years

Year	Number of Registered Braceros
1942	4,203
1943	53,098
1944	62,170
1945	49,494

Year	Estimated Number of Undocumented Workers
1940	8,051
1941	6,082
1942	5,100
1943	8,860
1944	29,176
1945	69,111



Source: "Bracero queue," US Department of Labor, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



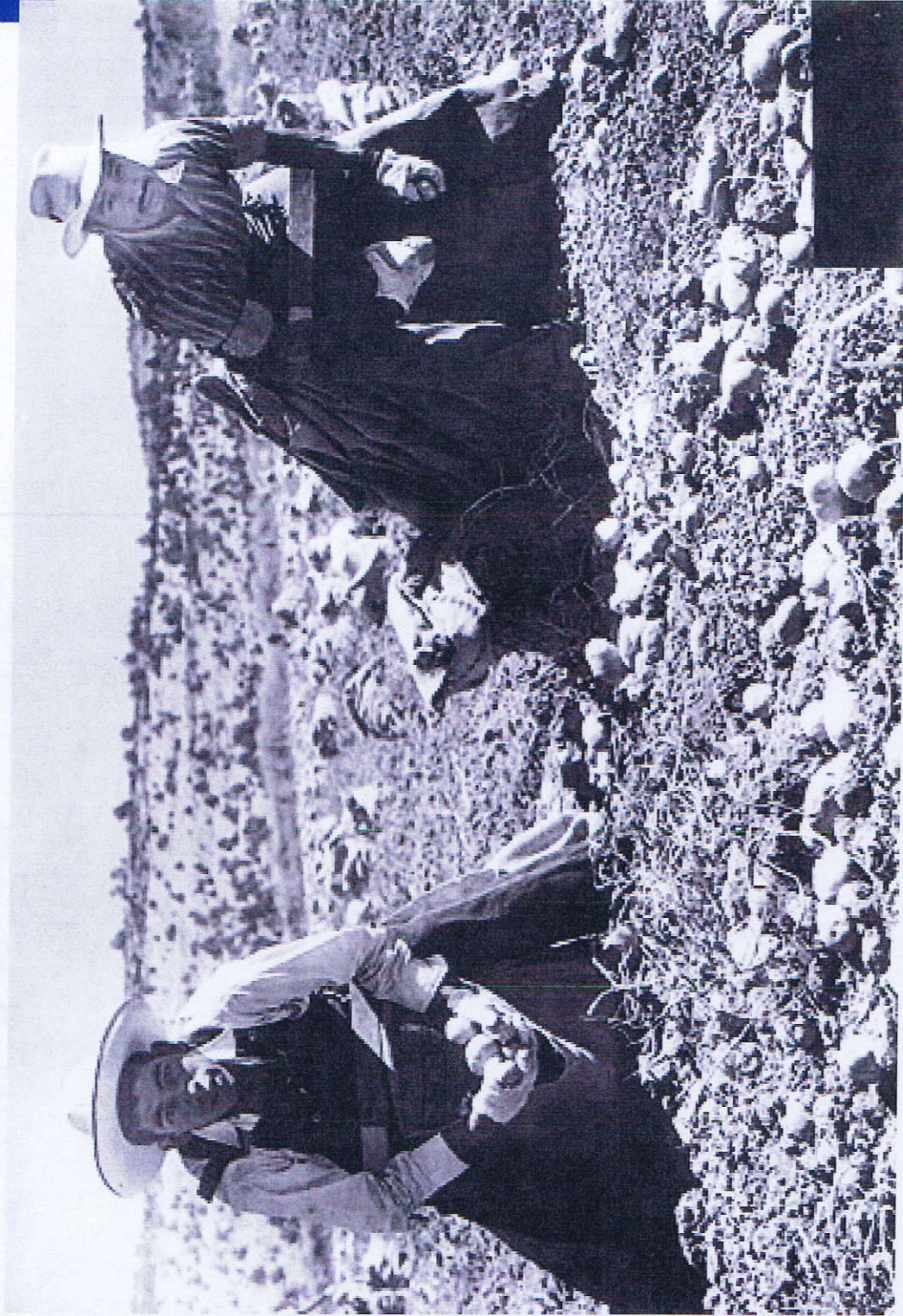
Source: "Handing out papers," National Archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



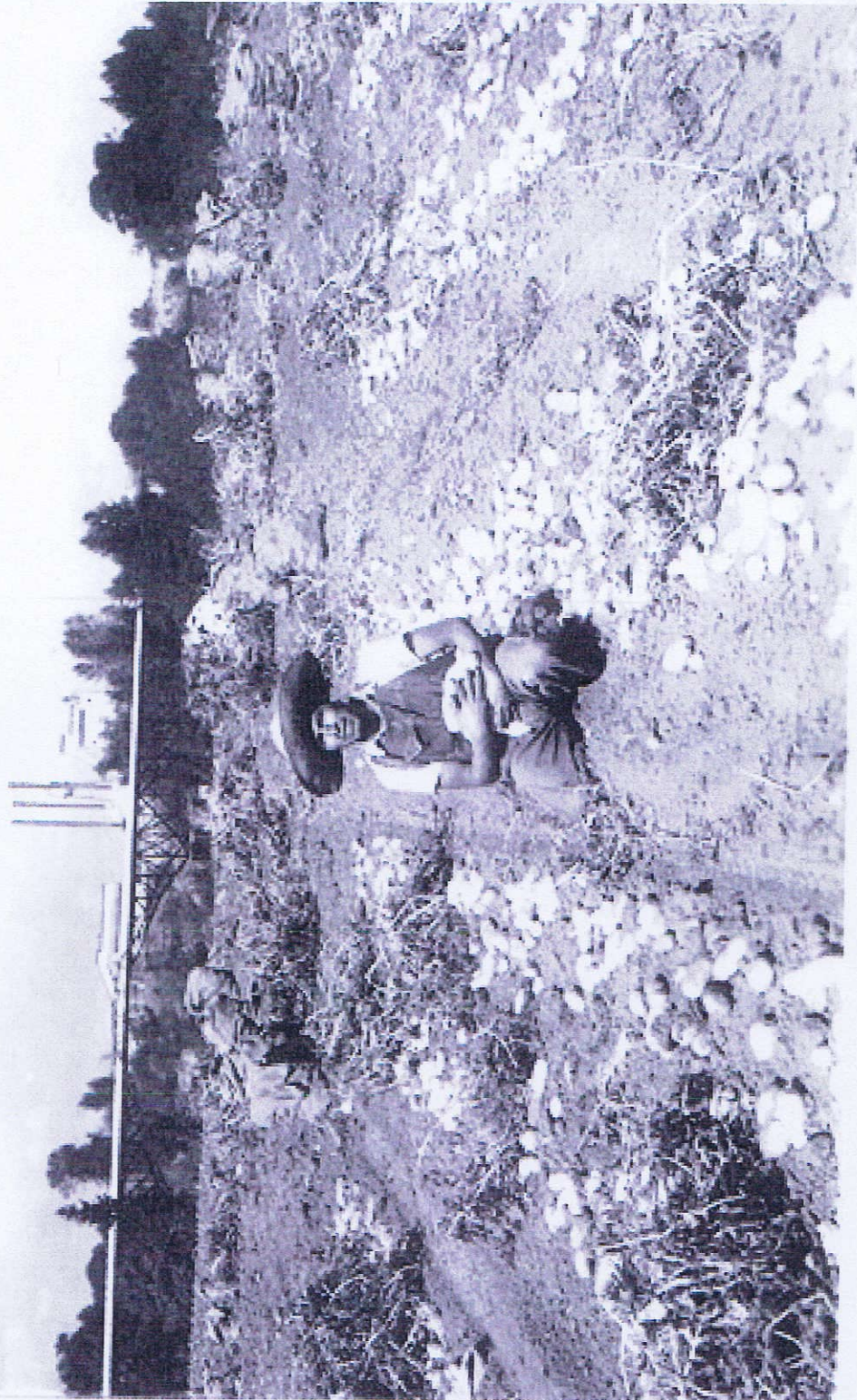
Source: "March," National Archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Cigarette," National Archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



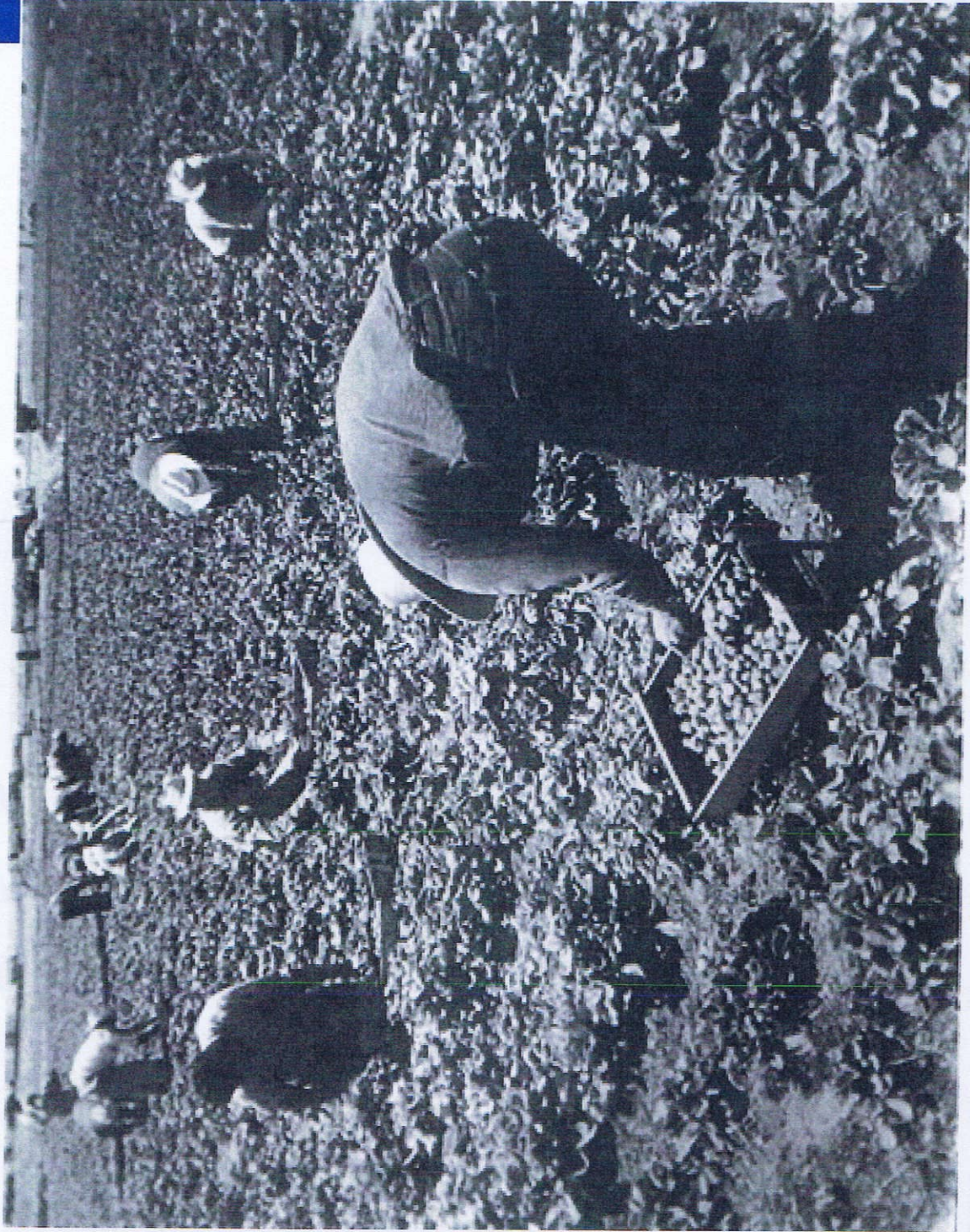
Source: Unnamed photograph, circa 1942-1964, Oregon State University Archives, accessed from The Braceros: The Emergency Farm Labor Supply Program, <http://www.opb.org/programs/oregonexperiencearchive/braceros/life.php>, 21 January 2010.



Source: "Harvesting potatoes," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Picking up prunes," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Stoop and pick," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: Agustín Bautista, "Photo of braceros on railroad," in Bracero History Archive, item # 1032, <http://braceroarchive.org/items/show/1032> [accessed January 25, 2010]



Source: Vachon, John, "Corpus Christi, Texas. Mexican and Negro farm labor," Farm Security Administration-Office of War Information (Library of Congress), May 1943.

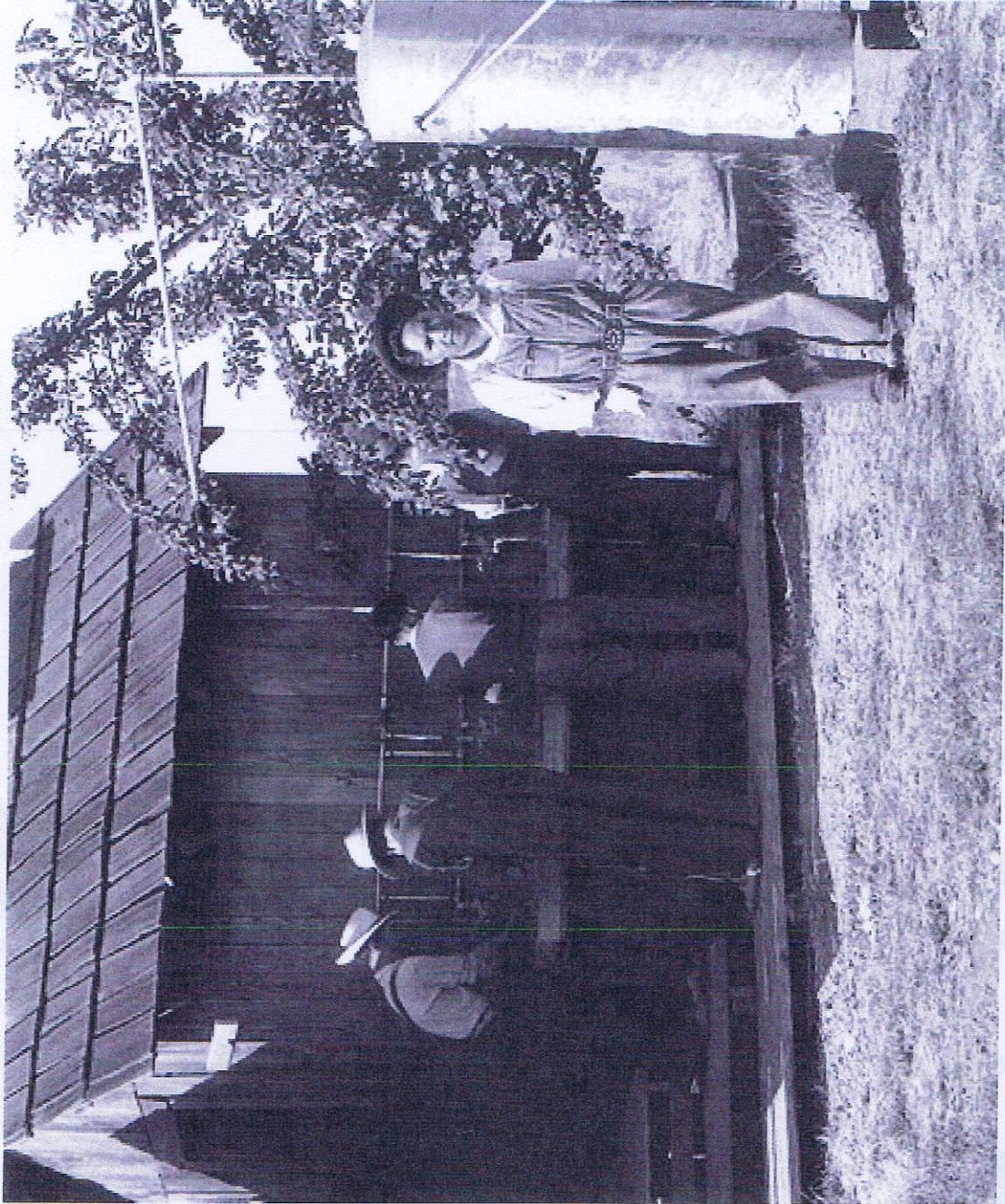


Source: "Tent camp," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Sleeping quarters," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>





Source: "Washing Up," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Cafeteria Service," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Poker after work." Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Source: "Music," Oregon State University archives, available on <http://www.opb.org/programs/oregonexperiencearchive/braceros/about.php>



Challenges

- Though the federal government set the broad parameters of the bracero program, implementation was left up to the local states and communities
- Long distances from loved ones, familiar culture
- Limited ability to organize for higher wages or better working conditions



Bracero attitudes changed with experience, as one camp boss complained:

The first year – Very cooperative

The second year – Too smart for their own good

The third year – They begin to think they are running things

The fourth year – They expect to take over

Opportunities

- To earn more money than in Mexico
- To move to the US (permanently or temporarily)
- Adventure
- To represent Mexico positively to Americans

Limitations

- Very low pay
- Incredibly difficult work
- No control over where or what kind of work
- Little guarantee that bosses will hold up their obligations
- Discrimination
- Far from home, family, culture

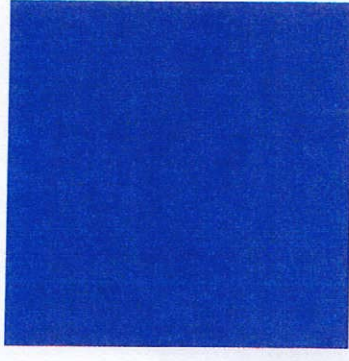


Effects of the Bracero Program

- The bracero program continued until 1964
- The bracero program ensured that during WWII, the US met and exceeded its agricultural production goals
- Thousands of Mexicans moved to the United States—many eventually settled permanently and raised families
- Participation of braceros and their children in the drive to organize farmworkers during the 1960s

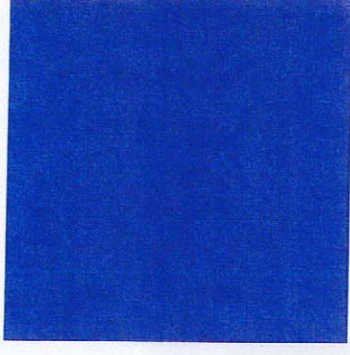
How do we know about braceros?

- Government reports
- Scholars' books
- Braceros' oral histories
(www.braceroarchive.org)
- Corridos



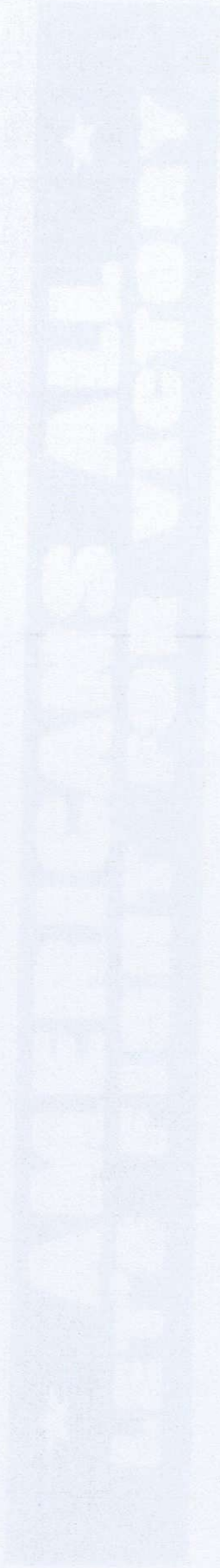
What is a corrido?

- Corridos are a type of traditional Mexican and Mexican-American folk song
- Usually describe great heroes, great tragedies, border crossings, protests, pride in culture
- Braceros wrote and performed corridos about their experience





Corrido analysis





Your task

- Each group will receive a different oral history from braceros who worked in the US during World War II
- Using the “Themes and Formulas of Corridos” sheet, work with your group to write an original corrido about the events described in the oral history
 - Use at least **4** of the 7 corrido formulas
- Extra credit for writing your corrido in two languages!
- Use the document packet to get inspiration for your corridos; you can also use information from the presentation
- Prepare to share your corrido with the whole group