

War, Immigration Policies, and Dissent: Landmark Moments in Latina/o History



*Rita Rodrigue[z] at Consolidated Aircraft, Fort Worth TX, October 1942.
Photograph by Howard Hollem, Office of War Information. (Library of Congress)*

THE GILDER LEHRMAN
INSTITUTE of AMERICAN HISTORY

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War, Immigration Policies, and Dissent: Landmark Moments in Latina/o History

BY APRIL VELA

UNIT OVERVIEW

This unit is one of the Gilder Lehrman Institute’s Teaching Literacy through History™ resources, designed to align with the Common Core State Standards. These units were developed to enable students to understand, summarize, and evaluate primary source documents of historical significance. Students will learn and practice the skills that will help them analyze, assess, and develop knowledgeable and well-reasoned points of view on visual and textual source materials.

In the three lessons in this unit, students will explore landmark moments in nineteenth- and twentieth-century Latina/o history through a close analysis of primary and secondary sources, including texts and images. They will read, discuss, and write as investigators about the effects of US wars on various Latin American countries, US immigration policies after the Great Depression, and how young Latino/Hispanic people responded to propositions, policies, and politics during the counterculture era of the 1960s and 1970s. They will demonstrate their comprehension by annotating texts, participating in small-group and class discussions, completing activity sheets, and preparing written and oral responses to Essential Questions.

NUMBER OF CLASS PERIODS: 3

GRADE LEVELS: 8–12

UNIT OBJECTIVES

Students will be able to

- Discuss and analyze primary and secondary sources
- Interpret connections between written text and images
- Draw conclusions based on connections between written text and images
- Critique the meaning of a song and explain how it responds to a historical event
- Use active inquiry to analyze primary and secondary sources

ESSENTIAL QUESTIONS

- To what extent have US wars affected the lives of Latin American people?
- To what extent have US immigration policies affected the lives of Latin American people?
- To what extent did the American ideals of equality and justice become real for Latinas/os in the mid to late twentieth century (1960s and 1970s)?

COMMON CORE STATE STANDARDS

CCSS.ELA-LITERACY.RH.6-8.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

CCSS.ELA-LITERACY.RH.6-8.8: Distinguish among fact, opinion, and reasoned judgment in a text.

CCSS.ELA-LITERACY.RH.9-10.5: Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

CCSS.ELA-LITERACY.RH.11-12.1: Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

HISTORICAL BACKGROUND

US Policy and the Latina/o Experience in the United States

by Julio E. Moreno, Professor of History, University of San Francisco

The wars that defined the United States' world standing in the last two hundred years shaped the lives of Latina/o communities. The 1840s Mexican-American War extended US territory westward, whereas the 1898 Spanish-American War defined the United States as a rising world power. These territorial and imperialist gains became synonymous with America as an exceptional land of opportunity that allowed hard-working families to pull themselves into prosperity through grit and hard work. Such a dream became a reality for some but remained a promise for others, including Latina/o communities.

US military gains translated into humiliating defeats for the country's southern neighbors and turned residents of newly acquired territories into unequal partners. US citizenship and the promise of equal protection under the law did not stop the displacement of Mexican Americans after the 1848 Treaty of Guadalupe Hidalgo handed nearly half of Mexico's territory to the United States. Displacement came with westward Anglo-American expansion. The growth of American agriculture and the 1910 Mexican Revolution started a steady flow of Mexican migration to US agricultural fields that became synonymous with the Mexican American experience. Geographical proximity, US immigration policies, and prejudiced views of Mexicans as uneducated and dirty made the Mexican American immigrant experience different from that of other immigrants. US immigration policies directed Mexican immigrants toward agricultural labor, either deported or coerced them into returning home when their work was no longer needed, and called them back as labor demands changed.

The 1898 Spanish-American War turned Puerto Rico into a US territory but integrated neither the island nor its residents as equal partners. The Foraker Act of 1900 added Puerto Rico as a territory and outlined US governance over the island but did not consider its population American citizens. Granting Puerto Ricans citizenship under the 1917 Jones-Shafroth Act and extension of civic participation in island politics in the mid-twentieth century signaled an improvement from the 1900 Foraker Act. Puerto Rico's mid-twentieth-century upgrade to commonwealth did not significantly improve the island's relationship with the United States government. Since then, Puerto Ricans have voted on multiple constitutional referendums in fruitless efforts to define the island as a commonwealth, a state, or an independent nation. In the end, the decision is not up to Puerto Ricans. It rests in the hands of the US government—even as the island's current status continues to hinder its response to economic and natural disasters.

Inequality and prejudice did not stop Latina/o communities from patriotically defending America in twentieth-century wars. Their experiences in those wars differed. Some Mexican American servicemen fought in military units that catered to Spanish-speaking soldiers through Americanization programs in World War I. Still, most Mexican Americans patriotically served in the battlefields next to their Anglo-American counterparts in World War I and World War II. Mainland Puerto Rican soldiers, on the other hand, fought alongside segregated African American units. Initially relegated to menial military tasks in WWI, Puerto Ricans heroically showed their patriotism and military prowess in the island-based 65th US Army Infantry Regiment, the "Borinqueneers," in WWII and the Korean War.

Latino communities of other nationalities joined Puerto Ricans and Mexican Americans in late-twentieth-century wars, often gaining legal residency with their military service.

The immigrant experiences of Latina/o communities have also differed. Whereas US agricultural labor demands have shaped legal and undocumented Mexican migration, the Jones-Shafroth Act eliminated legal restrictions on island Puerto Rican entry to the mainland. Increasing interaction between the United States and Latin America created a steady flow of small numbers of middle- and upper-class immigrants from the Caribbean and Central and South America from the early twentieth century. The Cold War and a 1980s economic crisis dramatically increased Latin American immigration. Those immigrants fled north in desperate quests to avoid state repression, violence, and poverty.

Latina/o communities have fought to achieve equality since 1848. Some Mexican Americans fought against their displacement through the legal system after 1848. Others turned to banditry as a form of resistance. After failing to stop displacement and prejudice, Latina/o leaders used US institutions to advocate for policies to benefit their communities. Latinas played critical roles in US labor movements throughout the twentieth century. Mexican Americans also returned from both world wars motivated to serve as advocates for their communities. Their work and the broader environment of the 1960s informed the social and political activism embodied in the agricultural fields or East LA schools through leaders like Dolores Huerta, César Chávez, and Sal Castro.

Julio E. Moreno, a professor of history at the University of San Francisco, is the author of Yankee Don't Go Home! Mexican Nationalism, American Business Culture, and the Shaping of Modern Mexico, 1920–1950 (2003).

LESSON 1

THE IMPACT OF US WARS ON LATIN AMERICAN PEOPLE

OVERVIEW

This lesson covers four wars and their impact on various Latin American countries and their people. Students will learn how the Mexican-American War affected Mexico, how the Spanish-American War affected Cuba and Puerto Rico, how World War I affected Puerto Ricans, and how World War II affected Mexican American women. The students will read primary source texts (two treaties and a law) and examine primary source images (prints and photographs) and read secondary source texts by leading scholars. They will use activity sheets to help them identify the meaning and message of the texts and images and make connections between the texts and images. They will demonstrate their comprehension through small-group and class discussions, completed activity sheets, and written or oral responses to the questions presented throughout the lesson.

OBJECTIVES

Students will be able to

- Read, evaluate, and discuss primary and secondary sources
- Identify connections between texts and images
- Draw conclusions based on connections between texts and image

ESSENTIAL QUESTION

To what extent have US wars affected the lives of Latin American people?

HISTORICAL BACKGROUND

See “Hispanics in the United States: Origins and Destinies” by Rubén G. Rumbaut, Distinguished Professor of Sociology, University of California, Irvine, in the student handouts, p. 14.

MATERIALS

- Historical Background 1: Excerpt from Rubén G. Rumbaut, “Hispanics in the United States: Origins and Destinies,” *History Now* 53 (Winter 2019), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-now/journals/2019-02/hispanic-legacy-american-history
- Activity Sheets
 - o “Analyzing an Image” activity sheet (4 sheets per student)
 - o “Document Analysis” activity sheets (included with each primary source text)
- In Context (Secondary Sources) for Lesson 1
 - o In Context 1: Excerpt from Harry Franqui-Rivera, “The Puerto Rican Experience in World War I,” *History Now* 53 (Winter 2019), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-now/journals/2019-02/hispanic-legacy-american-history

- o In Context 2: Excerpt from Vicki L. Ruiz, “Risk Takers and History Makers: Mexican Women of the World War II Generation,” *History Now* 53 (Winter 2019), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-now/journals/2019-02/hispanic-legacy-american-history
- Primary Sources for Lesson 1
 - o Primary Source 1: Excerpts from the Treaty of Guadalupe Hidalgo, 1848, *100 Milestone Documents*, Our Documents, National Archives, ourdocuments.gov/doc.php?flash=false&doc=26&page=transcript.
 - o Primary Source 2: “Storming of Chapultepec,” 1847, engraving based on a painting by William Henry Powell, Johnson, Fry & Co., New York NY, 1866. The Gilder Lehrman Institute of American History, GLC08878.0094.
 - o Primary Source 3: Excerpts from the Treaty of Peace, 1898, US Department of State and Charles I. Bevans, *Treaties and Other International Agreements of the United States of America, 1776–1949*, vol. 11, *Bilateral Treaties: Philippines–United Arab Emirates*, pp. 618–620, loc.gov/item/1ltreaties-ustbv011/.
 - o Primary Source 4: “Our Victorious Fleets in Cuban Waters,” print, Currier and Ives, New York NY, 1898. The Gilder Lehrman Institute of American History, GLC03534.
 - o Primary Source 5: Excerpts from the Jones-Shafroth Act (1917), 39 Stat 951, *US Statutes at Large*, vol. 39 (1915–1916), 951–960, tile.loc.gov/storage-services/service/ll/lsl/llsl-c64/llsl-c64.pdf.
 - o Primary Source 6: Funeral of Ramon Ruz Hoyos, the first of Porto [*sic*] Rico’s sons who fell in France to be brought back to his home. Group of ladies of the American Red Cross in front of the Cathedral. In the rear are officers of the chapter, July 5, 1921. American Red Cross Photograph. The Library of Congress, loc.gov/item/2017679244/.
 - o Primary Source 7: Howard Hollem [photographer], Rita Rodrigue[z] at Consolidated Aircraft, Fort Worth TX, October 1942. Office of War Information photograph. The Library of Congress, loc.gov/item/2017878299/.

PROCEDURE

1. The Historical Background for the entire unit (p. 3) is provided for your information. Depending on the needs of your students and the time available, you may choose to share it with the students at any point in the unit.
2. Introduce and display the Essential Question: To what extent have US wars affected the lives of Latin American people?
3. Divide the class into groups of 4 or 5 students.
4. Historical Background 1 provides an overview of Anglo/Latino interaction in the colonial era and how that influenced attitudes through the nineteenth and early twentieth centuries. You may choose to discuss the ideas presented here with the class or distribute it for the students to read.

Depending on the needs of your students and the time available, you may choose to share read the text with the class. This is done by having the students follow along silently while you begin to read aloud, modeling prosody, inflection, and punctuation. Ask the class to join in with the reading after a few sentences while you continue to read aloud, still serving as the model. This technique will support struggling readers as well as English language learners (ELL).

Then have the students close read the text on their own or with their small collaborative groups, highlighting important information, circling key vocabulary, and writing annotations/questions in the margin. The students will then share their highlights, annotations, and questions in their groups or with the whole class.

5. Document Analysis: The primary and secondary sources make up four sets of documents for students to analyze. You may choose to have the students complete all the document analysis activity sheets or a selection of them.
6. Distribute Primary Source 1: The Treaty of Guadalupe Hidalgo with its Document Analysis activity sheet (if you choose to have the students complete the activity sheet) and Primary Source 2: “Storming of Chapultepec” with the Analyzing an Image activity sheet.

Provide students with the Component Question: Even though Mexico lost the Mexican-American War, how does the Treaty of Guadalupe Hidalgo suggest Mexico and its people will benefit from this treaty?

Students will read, mark the text, and discuss Primary Source 1, highlighting important information, circling key vocabulary, and writing comments and questions about the text. They may also complete the Document Analysis activity sheet, if you choose.

They will then carefully examine the print “Storming of Chapultepec” and complete the image analysis activity sheet.

Each group will then discuss, evaluate, and make connections between the Treaty of Guadalupe Hidalgo and “Storming of Chapultepec.”

Each group will then address the Component Question orally.

7. Follow the same procedure for the following three sets of documents:

- a. Primary Source 3: Treaty of Peace (Treaty of Paris), 1898
Primary Source 4: “Our Victorious Fleets in Cuban Waters,” 1898

Component Question: How were Cuba and Puerto Rico impacted by the results of the Spanish-American War?

- b. In Context 1: Harry Franqui-Rivera, “The Puerto Rican Experience in World War I”
Primary Source 5: The Jones-Shafroth Act
Primary Source 6: Funeral of Ramon Ruz Hoyos

Component Question: As Puerto Ricans fought overseas during World War I, what new provisions were being established back home?

- c. In Context 2: Vicki L. Ruiz, “Risk Takers and History Makers: Mexican Women of the World War II Generation”
Primary Source 7: Rita Rodriguez

Component Question: To what extent did Mexican women in the United States contribute to defense industries during World War II?

ASSESSMENT AND EXTENSIONS

1. As an assessment or extension activity, students can present their interpretation of the primary sources to other groups or to the class by sharing their responses to the questions. Students should be able to use the texts to support their analysis of the images, making connections between them.
2. Students should reflect back on the Essential Question and use their sources to address it in a short informative response paper of 1–3 paragraphs:

To what extent have US wars affected the lives of Latin American people?

LESSON 2

THE IMPACT OF IMMIGRATION POLICIES ON LATIN AMERICAN PEOPLE

OVERVIEW

In this lesson, the students will examine the effects of US immigration policies on Latinas/os in the early to mid twentieth century. The primary and secondary sources focus on Mexican Americans during the Great Depression and the hardships of agricultural labor, the complicity between field bosses and the Immigration and Naturalization Service, and the interactions between laborers who had crossed into the United States to escape poverty at home. In addition, students will read excerpts from California's 1994 Proposition 187 and the Immigration Acts of 1965 and 1986. They will demonstrate their comprehension of the materials by annotating readings, completing activity sheets, participating in small-group and class discussions, and responding in writing to an Essential Question.

OBJECTIVES

Students will be able to

- Read, evaluate, and discuss primary and secondary sources
- Listen to and interpret the central idea of a song inspired by a historical event
- Interpret, analyze, and write about primary and secondary sources

ESSENTIAL QUESTION

To what extent have US immigration policies affected the lives of Latin American people?

HISTORICAL BACKGROUND

See "Immigration Policy, Mexican Americans, and Undocumented Immigrants 1954 to the Present" by Eladio Bobadilla, Assistant Professor of History, University of Kentucky, in the student handouts, p. 32.

MATERIALS

- Historical Background 2: Excerpt from Eladio Bobadilla, "Immigration Policy, Mexican Americans, and Undocumented Immigrants 1954 to the Present," *History Now* 52 (Fall 2018), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-resources/essays/immigration-policy-mexican-americans-and-undocumented-immigrants-1954.
- Activity Sheet
 - o Document Analysis: Critical Thinking Questions
- In Context (Secondary Sources) for Lesson 2
 - o In Context 1: Steven Mintz, "Historical Context: Mexican Americans and the Great Depression," History Resources, The Gilder Lehrman Institute of American History, gilderlehrman.org/history-resources/teaching-resource/historical-context-mexican-americans-and-great-depression.
 - o In Context 2: Excerpt from Avotcja, "A Very Subjective View of 'Operation Wetback' (1957)" *Social Justice* 20, no. 3/4 (Fall–Winter 1993): 51–56, jstor.org/stable/29766754.

- Primary Sources
 - o Primary Source 1: Mexican Immigrants in the U.S. Being Arrested in the 1950s during Operation Wetback (Keystone-France/Gamma-Keystone via Getty Images).
 - o Primary Source 2: Phil Ochs, “Bracero,” YouTube, <https://www.youtube.com/watch?v=43PMViDbkA&list=PL8gr8ZhinPSSNcQc25egQ8bkPp3UkNX6U&index=3&t=0s>.
 - o Primary Source 3: Ochs, Phil, “Bracero,” 1966, Universal Music Publishing Group, lyrics.com/lyric/19423899/Phil+Ochs/Bracero.
 - o Primary Source 4: Excerpt from the Immigration and Nationality Act of 1965, Sec. 10, “An Act to Amend the Immigration and Nationality Act, and for Other Purposes,” 79 Stat. 911, *US Statutes at Large*, govinfo.gov/content/pkg/STATUTE-79/pdf/STATUTE-79-Pg911.pdf.
 - o Primary Source 5: Excerpt from the Immigration Reform and Control Act of 1986, Sec. 303, “An Act to Amend the Immigration and Nationality Act to Revise and Reform the Immigration Laws, and for Other Purposes,” 100 Stat. 3359, *US Statutes at Large*, govinfo.gov/content/pkg/STATUTE-100/pdf/STATUTE-100-Pg3445.pdf.
 - o Primary Source 6: Excerpt from Sections 5-7, California’s Proposition 187, 1994, *Voter Information Guide for 1994, General Election, (1994)*. California Ballot Propositions and Ballot Initiatives at US Hastings Scholarship Repository, repository.uchastings.edu/ca_ballot_props/1091.
- Optional in preparation for Lesson 3: Historical Background 3: Excerpt from Victoria-Maria MacDonald, “Demanding Their Rights: The Latino Struggle for Educational Access and Equity,” American Latino Heritage Theme Study: Education, National Park Service, nps.gov/articles/latinothemeeducation.htm.

PROCEDURE

1. Introduce and display the Essential Question: To what extent have US immigration policies affected the lives of Latin American people?
2. Divide the class into groups of 4 or 5 students.
3. Historical Background 2 outlines US immigration policies and Latina/o response to those policies from the 1940s to the 1980s. You may discuss the information with the class or distribute Historical Background 2 for the students to close read and annotate by highlighting and writing annotations/questions in the margin. You may choose to share read the text with the class first, as described in Lesson 1.

Students will share their highlights, annotations, and questions in their small collaborative groups or with the whole class.

4. Document Analysis: Assign a document (or document set) to each group. There are five documents/sets, so you may need to assign the same task to more than one group. You may also choose to have each group complete more than one document/set. Each document/set should be accompanied by one copy of the Document Analysis activity sheet.
5. Each student will close read the document, highlighting and writing annotations/questions in the margin, and complete the activity sheet. If students are given a document set, they will consider how the two documents support or contradict each other. They will then address the Component Question orally in their group.

- Group 1
 - o In Context 1: Steven Mintz, “Historical Context: Mexican Americans and the Great Depression”
 - o Component Question: How did the Great Depression impact Mexican Americans?
 - Group 2
 - o In Context 2: Avotcja, “A Very Subjective View of ‘Operation Wetback’ (1957)”
 - o Primary Source 1: Mexican Immigrants in the U.S. Being Arrested in the 1950s during Operation Wetback
 - o Component Question: How was “Operation Wetback” a racist response to Mexican workers?
 - Group 3
 - o Primary Source 2 and 3: Phil Ochs, “Bracero,” 1966, lyrics and youtube video: https://www.youtube.com/watch?v=43_PMViDbkA&list=PL8gr8ZhinPSSNcQc25egQ8bkPp3UkNX6U&index=3&t=0s
 - o Component Question: What is Phil Ochs’s overall message in his song “Bracero”?
 - Group 4
 - o Primary Source 4: Immigration and Nationality Act of 1965, Sec. 10
 - o Primary Source 5: Immigration Reform and Control Act of 1986, Sec. 303
 - o Component Question: What arguments are made regarding immigration in the Immigration and Nationality Act of 1965 and the Immigration Reform and Control Act of 1986? How are the arguments of 1965 similar to or different from the arguments of 1986?
 - Group 5
 - o Primary Source 6: California’s Proposition 187, 1994
 - o Component Question: According to California’s Proposition 187, what public services were denied to “Illegal Aliens” in Sections 5, 6, and 7?
6. [Optional] In preparation for Lesson 3, you may choose to distribute Historical Background 3 (p. 46) for the students to read outside of class. Depending on the time available and the needs of your students, you may have them annotate the text before class.

ASSESSMENT AND EXTENSIONS

As an assessment or extension activity, have each group answer the Essential Question using the specific source(s) the group was assigned in an informative or argumentative essay. This can be individually or as a group activity.

To what extent have US immigration policies affected the lives of Latin American people?

LESSON 3

DISSENT AND YOUTH

OVERVIEW

This lesson provides primary and secondary sources relating to the political, educational, social, and economic empowerment of Latina/o students and other young people from the 1940s to the 1970s. The events span the Zoot Suit Riots of 1943, the East LA Chicano Walkouts of 1968, labor movements in the 1960s and 1970s, the establishment of the Young Lords in Chicago, and advances in education, such as *Cisneros v. Corpus Christi ISD* and the Equal Educational Opportunities Act of 1974. The students will examine these documents in a collaborative format and demonstrate their comprehension with small-group and class discussions as well as a final written response to the Essential Question.

OBJECTIVES

Students will be able to

- Read, evaluate, and discuss primary and secondary sources
- Draw conclusions through collaborative approaches to primary and secondary sources
- Respond in writing to an Essential Question integrating information from multiple primary and secondary sources

ESSENTIAL QUESTION

To what extent did the American ideals of equality and justice become real for Latinas/os in the mid to late twentieth century (1960s and 1970s)?

HISTORICAL BACKGROUND

See “Demanding Their Rights: The Latino Struggle for Educational Access and Equity” by Victoria-Maria MacDonald, Assistant Professor (retired), Department of Teaching and Learning, Policy and Leadership, University of Maryland, College Park, in the student handouts, p. 46.

MATERIALS

- Historical Background 3: Excerpt from Victoria-Maria MacDonald, “Demanding Their Rights: The Latino Struggle for Educational Access and Equity,” American Latino Heritage Theme Study: Education, National Park Service, nps.gov/articles/latinothemeeducation.htm.
- Activity Sheets
 - o World Café Conversations Instructions
 - o Prepare before class: World Café Conversations Source Charts with one source per chart (for you to prepare before class). Prepare eight copies (one for each group) of each of the eight documents (Context 1 and Primary Sources 1–7). See the design of the source charts on the handout on p. 49.

- In Context for Lesson 3
 - In Context 1: Luis Torres, East Los Angeles Walkouts, 1968, from Luis Torres, “We Stood Up, and It Was Important,” *Los Angeles Times*, March 8, 2008, latimes.com/archives/la-xpm-2008-mar-08-oe-torres8-story.html.
- Primary Sources
 - Primary Source 1: Excerpt on the Zoot Suit Riots, 1943, from Beatrice Griffith, “In the Flow of Time,” *Common Ground* (September 1948): 16. This excerpt is from a short story based on personal discussions with young people caught up in the Zoot Suit Riots of 1943.
 - Primary Source 2: Excerpt from Dolores Huerta, Speech at a National Farm Workers Association March and Rally, Sacramento, CA, April 10, 1966. Partial transcript of the speech from the Archives of Women’s Political Communication, Iowa State University, awpc.cattcenter.iastate.edu/2017/03/09/nfwa-march-and-rally-april-10-1966/.
 - Primary Source 3: “Cuba: The Sexual Revolution, A Beginning,” *Come Out! Come Out!* 1, no. 2 (January 10, 1970): 12. The Gilder Lehrman Institute of American History, GLC09872.02.
 - Primary Source 4: Excerpt from Martha Shelley, “The Young Lords Go to Church,” *Come Out! Come Out!* 1, no. 3 (May 1970): 10. The Gilder Lehrman Institute of American History, GLC09872.03.
 - Primary Source 5: Excerpt from *Cisneros v. Corpus Christi Independent School District*, July 4, 1970, United States District Court, S. D., Texas, Houston Division Ruling, 324 F. Supp. 599 (S.D. Tex. 1970), law.justia.com/cases/federal/district-courts/FSupp/324/599/2595261/.
 - Primary Source 6: “Viva La Huelga [Long live the strike]” poster, ca. 1972–1974. The Gilder Lehrman Institute of American History, GLC09893.03. This Attica Brigade poster, featuring an image of activist Dolores Huerta, focuses on the strike against the Farah Manufacturing Company in El Paso, Texas.
 - Primary Source 7: Excerpt from the Equal Educational Opportunities Act of 1974, 20 US Code § 1703, govinfo.gov/content/pkg/USCODE-2010-title20/pdf/USCODE-2010-title20-chap39-subchapI-part2-sec1703.pdf.

PROCEDURE

1. Introduce and display the Essential Question: To what extent did the American ideals of equality and justice become real for Latinas/os in the mid to late twentieth century (1960s and 1970s)?
2. Divide the class into groups of 4 or 5 students. Group size or number may need to be adjusted according to class size.
3. Historical Background 3 outlines how Latinas/os became involved in the civil rights movements of the 1960s and 1970s, particularly in politics and education. If you assigned Historical Background 3 as homework, you may choose to have the students discuss the text in their groups or as a whole class. If they have not read Historical Background 3 yet, have them close read and annotate it and discuss the content in their groups or with the class.
4. Set up eight tables with markers and a source chart. See how to prepare the source charts in the instructions on page 49. Distribute and review the instructions for the “World Café Conversations.”
 - Group 1: In Context 1: Luis Torres on the East LA Walkouts of 1968, “We stood up, and it was important”
 - Group 2: Primary Source 1: Beatrice Griffith, The Zoot Suit Riots of 1943
 - Group 3: Primary Source 2: Dolores Huerta’s Speech, 1966
 - Group 4: Primary Source 3: “Cuba: The Sexual Revolution, A Beginning,” 1970

- Group 5: Primary Source 4: “The Young Lords Go to Church,” 1970
 - Group 6: Primary Source 5: *Cisneros v. Corpus Christi Independent School District*, 1970
 - Group 7: Primary Source 6: “Viva La Huelga” poster, ca. 1972–1974
 - Group 8: Primary Source 7: Equal Educational Opportunities Act, 1974
5. The groups will rotate around the room, reading and discussing the sources and filling in the sections marked “What Is the Central Idea of This Source?” “Questions,” “Illustrations,” “Comments,” and “A-ha! Moments.” Each student will focus on one section of the chart, using the group discussion and their own reading to complete the section. The students in each group will rotate responsibility for the different sections as they travel around the room.
- “What Is the Central Idea of This Source?” can be replaced by the appropriate component question from the list below:
- To what extent did young Latinas/os demonstrate dissent against injustice?
 - How did the Equal Educational Opportunities Act benefit and impact Latina/o students?
 - How did the role of young Latinas change during the 1960s and 1970s?
6. One student will remain behind as the “Host” for each source chart to outline the group’s findings for the next group. The host will confirm that their group’s number is at the top of the chart, place the chart with the other completed charts, and rejoin their own group to work on the next source.
7. The activity is completed when all groups have rotated. Group size or number may need to be adjusted according to class size.
8. Post the charts around the room in preparation for the Assessment and Extension activity.

ASSESSMENT AND EXTENSIONS

After completing the World Café Conversations, each student will address the Essential Question in a short response of 1–3 paragraphs using the charts posted around the room:

To what extent did the American ideals of equality and justice become real for Latinas/os in the mid to late twentieth century (1960s and 1970s)?

Students will share their response in their small groups or with the class as a whole.

Historical Background 1

“Hispanics in the United States: Origins and Destinies” (Excerpt)

by Rubén G. Rumbaut, Distinguished Professor of Sociology, University of California, Irvine

NOTES

TEXT

In the United States, the collective memory of these silent antecedents remains clouded by remnants of prejudices and stereotypes whose roots go to colonial rivalries in the sixteenth century between Spanish America and English America, and especially to anti-Spanish propaganda in Protestant Europe and America that built into the *Leyenda Negra* (black legend), now centuries old, whose original intent was to denigrate Catholic Spanish culture throughout the world and to portray Spaniards as a uniquely cruel and depraved race. That legend was kept alive whenever conflict arose between English- and Spanish-speaking societies in America in the 1800s, especially during the Texas Revolt (1836), the US-Mexican War (1846–1848), and the Spanish American War (1898). Two wartime slogans—“Remember the Alamo!” and “Remember the Maine!”—and the first five words of the oldest song of the US armed forces (the Marine Corps hymn), “From the Halls of Montezuma”—may be the most vivid remnants of these transformational wars in American memory. The Mexican War (largely forgotten in the United States but remembered in Mexico as “*la invasión norteamericana*”) was the United States’ first foreign war and transformed the nation into a continental power; the treaty that ended it, along with the annexation of Texas which preceded it, expanded the territory of the United States by a million square miles, while severing nearly half of Mexico’s. Five decades later, the Spanish American War gave the United States possession of Spain’s last remaining colonies in Cuba, Puerto Rico, and the Philippines, and transformed it into a global power.

The peoples of the conquered territories were absorbed into the expanding boundaries of the nation as second-class citizens. This was the case above all in the American (formerly the Mexican) Southwest: for a full century after the 1840s, Mexican Americans were subjected to laws, norms, and practices similar to the Jim Crow apartheid system that discriminated against blacks after the Civil War—injustices, most deeply rooted in Texas, that caused *Mexicanos* in the Southwest to see themselves as foreigners in a foreign land.

The countries of the Caribbean Basin, and among them particularly Mexico, Puerto Rico, and Cuba, have felt most strongly the weight, and the lure, of the US hegemonic presence. They include countries that, since the days of Benjamin Franklin (who already in 1761 suggested Mexico and Cuba as goals of American expansion) and Thomas Jefferson (who spoke Spanish fluently), were viewed as belonging as if by some “laws of political gravitation” (the phrase is John Quincy Adams’s in 1823) to the “manifest destiny” of the United States, in a Caribbean long viewed as “the American Mediterranean” (the term is Alexander Hamilton’s, writing in *The Federalist* in 1787). And they include countries whose ties with the US are more recent, but which have emerged as major sources of Latin American immigration since the 1980s—notably the Dominican Republic, El Salvador, Guatemala, Honduras, Nicaragua, and Colombia.

Not surprisingly, given historical patterns of economic, political, military and cultural influence established over the decades, it is precisely these countries whose people have most visibly emerged as a significant component of American society.

Rubén G. Rumbaut, Distinguished Professor of Sociology at the University of California, Irvine, is the author of Immigrant America: A Portrait and Legacies: The Story of the Immigrant Second Generation.

Source: Rubén G. Rumbaut, “Hispanics in the United States: Origins and Destinies,” *History Now* 53 (Winter 2019), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-now/journals/2019-02/hispanic-legacy-american-history.

NAME

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ANALYZING AN IMAGE

(Check one)

Photograph

Painting/Engraving

Cartoon

What is the title of the image? (If there is no title, what should the title be?)

Who is depicted in the image?

What objects are depicted in the image?

What is the significance of the central figure(s) or object(s)?

What action is taking place in the image?

What mood or tone is created by the image and what is creating that mood or tone?

What is the photographer, artist, or cartoonist's message to the viewer?

How does the image connect with or emphasize key ideas in the text(s)? Cite evidence from the text(s) to support your analysis of the image.

In Context 1: Harry Franqui-Rivera, “The Puerto Rican Experience in World War I” (Excerpt)

Though unconvinced of their value as first-line combat troops, the War Department believed that mobilizing Puerto Ricans would prove useful. These soldiers could relieve white continental American soldiers from non-combat assignments, freeing them for combat duty, while inspiring loyalty among the population of the island. The political and economic value of mobilizing as many Puerto Ricans as possible was well understood by the War Department. In December 1918, Frank McIntire, chief of the Bureau of Insular Affairs, wrote a memorandum to the chief of War Plans Division informing him of the political, economic, and social benefits of mobilizing Puerto Rico’s “large surplus population, that is, a population for who in the present there is no continuous employment.” After making clear that his views were not of a military nature, McIntire reported that the men who had gone through military training on the island “have been very much improved, physically and otherwise, and are better off for having had it and to that extent are of greater economic value.”

Unbeknownst to the Puerto Rican recruits and officers enthusiastically training in Puerto Rico and hoping to participate in the “war to end all wars,” the US military had no plans to ever send them into combat. At best, they could free “white” troops to do the real fighting. McIntire reminded Yager that training in the US would “make [Puerto Ricans] better men on returning to Porto Rico, physically and otherwise, this, even though they should not go abroad at all for service.” The war ended before the Porto Rican Division finished its training in Camp Las Casas.

Harry Franqui-Rivera is an associate professor of history at Bloomfield College in New Jersey.

Source: Harry Franqui-Rivera, “The Puerto Rican Experience in World War I,” *History Now* 53 (Winter 2019), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-now/journals/2019-02/hispanic-legacy-american-history.

In Context 2:
**Vicki L. Ruiz, “Risk Takers and History Makers:
Mexican Women of the World War II Generation” (Excerpt)**

During World War II, Mexican American women flocked to defense industries as Rosie the Riveters, propelled by patriotism and earning potential. With a sense of pride, Alicia Mendeola Shelit remembered, “All I knew was to just bring the money in to feed my kids like a man.” Historian Elizabeth Escobedo beautifully chronicles how women made meaning in their own lives as the war opened up for them unprecedented opportunities in terms of defense work and popular culture. Chaperonage became replaced by “going out with the girls” to ballrooms, parties, amusement parks, and other sites of commercialized leisure. Some young women were hard-working Rosies by day but daring *pachucas* by night, while others volunteered as hostesses (Señoritas USOs) at segregated hospitality centers for Mexican American servicemen. There emerged a freer, more integrated social environment among European American, Mexican, and African American youth in wartime Los Angeles on both the shop floor and dance floor.

Vicki L. Ruiz is Distinguished Professor Emerita of History and Chicano/Latino Studies at the University of California, Irvine.

Source: Vicki L. Ruiz, “Risk Takers and History Makers: Mexican Women of the World War II Generation,” *History Now* 53 (Winter 2019), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-now/journals/2019-02/hispanic-legacy-american-history.

Primary Source 1: Treaty of Guadalupe Hidalgo, 1848 (Excerpts)

NOTES

TEXT

Article VIII

Mexicans now established in territories previously belonging to Mexico, and which remain in the future within the limits of the United States, . . . shall be free to continue where they now reside, or to remove at any time to the Mexican Republic, retaining the property which they possess in the said territories, or disposing thereof, and removing the proceeds wherever they please, without being subjected . . . to any contribution, tax, or charge whatever.

Those who shall prefer to remain in the said territories may either retain the title and rights of Mexican citizens, or acquire those of citizens of the United States. But they shall be under the obligation to make their election within one year from the date of the . . . ratifications of this treaty; and those who shall remain in the said territories after the expiration of that year, without having declared their intention to retain the character of Mexicans, shall be considered to have elected to become citizens of the United States.

In the said territories, property of every kind, now belonging to Mexicans not established there, shall be inviolably respected . . . as if the same belonged to citizens of the United States.

Article IX

The Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican Republic . . . shall be incorporated into the Union of the United States, and be admitted at the proper time . . . to the enjoyment of all the rights of citizens of the United States, according to the principles of the Constitution; and . . . shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction. . . .

Article XI

Considering that a great part of the territories, which . . . are to be . . . within the limits of the United States, is now occupied by savage tribes, who will hereafter be under the exclusive control of the Government of the United States, and whose incursions within the territory of Mexico would be prejudicial in the extreme . . . shall be forcibly restrained by the Government of the United States whensoever this may be necessary; and that when they cannot be prevented, they shall be punished by the said Government . . . as if the same incursions were . . . committed within its own territory, against its own citizens. . . . If the Government of the United States . . . should obtain intelligence . . . of the existence of Mexican captives within its territory, it will proceed forthwith to effect their release and delivery to the Mexican agent. . . .

The Government of the United States will now and hereafter pass . . . and always vigilantly enforce, such laws as the nature of the subject may require. And, finally, the sacredness of this obligation shall never be lost sight of . . . when providing for the removal of the Indians from any portion of the said territories . . . special care shall then be taken not to place its Indian occupants under the necessity of seeking new homes, but committing those invasions which the United States have solemnly obliged themselves to restrain.

Source: *100 Milestone Documents*, Our Documents, National Archives, ourdocuments.gov.

NAME _____

PERIOD _____

DATE _____

Document Analysis: The Treaty of Guadalupe Hidalgo

Important Phrases

Directions: What are the most powerful or significant phrases or sentences in the Treaty of Guadalupe Hidalgo? Select *three* phrases and/or sentences and briefly explain why they are powerful or significant.

Phrase No. 1:

Why is this phrase powerful or significant?

Phrase No. 2:

Why is this phrase powerful or significant?

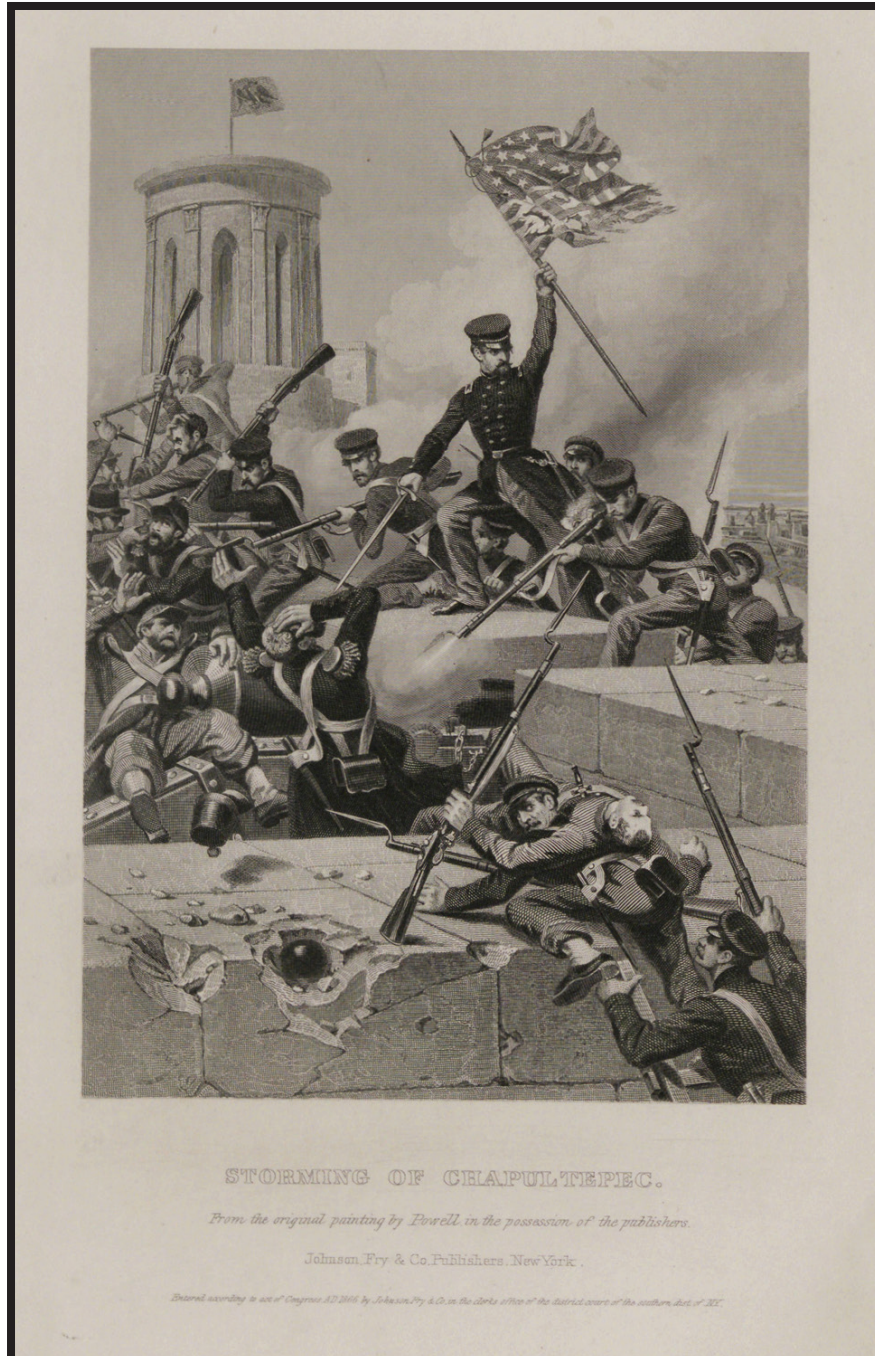
Phrase No. 3:

Why is this phrase powerful or significant?

Critical Thinking

1. How were the lives of many Mexican people affected by Article VIII of the Treaty of Guadalupe Hidalgo?
2. How were the lives of many Mexican people affected by Article IX of this treaty?
3. How did this treaty affect the development and diversity of American society?

Primary Source 2: “Storming of Chapultepec,” 1847



Johnson, Fry & Co., “Storming of Chapultepec,” engraving, New York NY, 1866.
(The Gilder Lehrman Institute of American History, GLC08878.0094)

This engraving, published in 1866, depicts the US victory over Mexican forces during the Battle of Chapultepec, September 12–13, 1847.

Primary Source 3: Treaty of Peace (Treaty of Paris), 1898 (Excerpts)

NOTES

TEXT

Article VII

The United States and Spain mutually relinquish all claims for indemnity, national and individual of every kind, of either Government, or of its citizens or subjects, against the other Government, that may have arisen since the beginning of the late insurrection in Cuba and prior to the exchange of ratifications of the present treaty, including all claims for indemnity for the cost of the war.

The United States will adjudicate and settle the claims of its citizens against Spain relinquished in this article.

Article VIII

In conformity with the provisions of Articles I, II, and III of this treaty, Spain relinquishes in Cuba, and cedes in Porto Rico and other islands in the West Indies, in the island of Guam, and in the Philippine Archipelago, all the buildings, wharves, barracks, forts, structures, public highways and other immovable property which, in conformity with law, belong to the public domain, and as such belong to the Crown of Spain. . . .

Article IX

Spanish subjects, natives of the Peninsula, residing in the territory over which Spain by the present treaty relinquishes or cedes her sovereignty, may remain in such territory or may remove therefrom, retaining in either event all their rights of property, including the right to sell or dispose of such property or of its proceeds; and they shall also have the right to carry on their industry, commerce, and professions, being subject in respect thereof to such laws as are applicable to other foreigners. In case they remain in the territory they may preserve their allegiance to the Crown of Spain by making, before a court of record, within a year from the date of the exchange of ratifications of this treaty, a declaration of their decision to preserve such allegiance; in default of which declaration they shall be held to have renounced it and to have adopted the nationality of the territory in which they may reside.

The civil rights and political status of the native inhabitants of the territories hereby ceded to the United States shall be determined by the Congress. . . .

Article XIII

The rights of property secured by copyrights and patents acquired by Spaniards in the Island of Cuba, and in Porto Rico, the Philippines and other ceded territories, at the time of the exchange of the ratifications of this treaty, shall continue to be respected. Spanish scientific, literary and artistic works, not subversive of public order in the territories in question, shall continue to be admitted free of duty into such territories, for the period of ten years, to be reckoned from the date of the exchange of the ratifications of this treaty.

Source: US Department of State and Charles I. Bevans, *Treaties and Other International Agreements of the United States of America, 1776–1949*, vol. 11, *Bilateral Treaties: Philippines–United Arab Emirates*, pp. 618–620.

NAME

PERIOD

DATE

Document Analysis: The Treaty of Peace (The Treaty of Paris)

Important Phrases

Directions: What are the most powerful or significant phrases or sentences in the Treaty of Paris? Select *three* phrases and/or sentences and briefly explain why they are powerful or significant.

Phrase No. 1:

Why is this phrase powerful or significant?

Phrase No. 2:

Why is this phrase powerful or significant?

Phrase No. 3:

Why is this phrase powerful or significant?

Primary Source 4:
 “Our Victorious Fleets in Cuban Waters,” 1898



*Currier and Ives, “Our Victorious Fleets in Cuban Waters,” print, New York NY, 1898.
 (The Gilder Lehrman Institute of American History, GLC03534)*

This print, published in 1898, portrays ships of the US Navy that served off Cuba during the Spanish-American War. Among the vessels featured in the print are the Iowa, the largest battleship in the US Navy, and the cruiser New Orleans, a highly modern warship and one of the two most expensive auxiliary vessels purchased in 1898.

Primary Source 5: The Jones-Shafroth Act, 1917 (Excerpts)

NOTES

TEXT

CHAP. 145.—An Act To provide a civil government for Porto Rico, and for other purposes . . . Be it enacted . . . That the provisions of this Act shall apply to the island of Porto Rico and to the adjacent islands belonging to the United States. . . .

SEC. 2. That no law shall be enacted in Porto Rico which shall deprive any person of life, liberty, or property without due process of law, or deny to any person therein the equal protection of the laws.

That in all criminal prosecutions the accused shall enjoy the right to have the assistance of counsel for his defense, to be informed of the nature and cause of the accusation, . . . [and] to have a speedy and public trial. . . .

That no person shall be held to answer for a criminal offense without due process of law; and no person for the same offense shall be twice put in jeopardy of punishment, nor shall be compelled in any criminal case to be a witness against himself. . . .

That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed, and that no political or religious test other than an oath to support the Constitution of the United States and the laws of Porto Rico shall be required as a qualification to any office or public trust under the government of Porto Rico. . . .

That the employment of children under the age of fourteen years in any occupation injurious to health or morals or hazardous to life or limb is hereby prohibited. . . .

SEC. 4. That the capital of Porto Rico shall be at the city of San Juan, and the seat of government shall be maintained there.

SEC. 5. That all citizens of Porto Rico, . . . and [who] are permanently residing in that island, and are not citizens of any foreign country, are hereby declared, and shall be deemed and held to be, citizens of the United States. . . .

And provided further, That any person who is born in Porto Rico of an alien parent and is permanently residing in that island may . . . make a sworn declaration of allegiance to the United States . . . and after the making of such declaration shall be considered to be a citizen of the United States. . . .

SEC. 7. That all property which may have been acquired in Porto Rico by the United States under the cession of Spain in the treaty of peace entered into on the tenth day of December, eighteen hundred and ninety-eight, in any public bridges, road houses, water powers, highways, unnavigable streams and . . . mines or minerals under the surface of private lands, . . . and all public lands and buildings not heretofore reserved by the United States for public purposes, is hereby placed under the control of the government of Porto Rico, to be administered for the benefit of the people of Porto Rico; and the Legislature of Porto Rico shall have authority . . . to legislate with respect

to all such matters as it may deem advisable: *Provided*, That the President may from time to time . . . convey to the people of Porto Rico such lands, buildings, or interests in lands or other property now owned by the United States and within the territorial limits of Porto Rico as in his opinion are no longer needed for purposes of the United States. And he may from time to time accept by legislative grant from Porto Rico any lands, buildings, or other interests or property which may be needed for public purposes by the United States. . . .

SEC. 12. That the supreme executive power shall be vested in an executive officer, whose official title shall be “The Governor of Porto Rico.” . . . The governor shall reside in Porto Rico during his official incumbency and maintain his office at the seat of government. . . . He shall be responsible for the faithful execution of the laws of Porto Rico and of the United States applicable in Porto Rico, and whenever it becomes necessary he may call upon the commanders of the military and naval forces of the United States in the island, . . . or call out the militia to prevent or suppress lawless violence, invasion, insurrection, or rebellion, and he may, in case of rebellion or invasion, or imminent danger thereof, when the public safety requires it . . . place the island, or any part thereof, under martial law. . . .

SEC. 25. That all local legislative powers in Porto Rico, except as herein otherwise provided, shall be vested in a legislature which shall consist of two houses, one the senate and the other the house of representatives, and the two houses shall be designated “the Legislature of Porto Rico.” . . .

SEC. 34. . . . No bill shall become a law until it be passed in each house by a majority yea-and-nay vote of all of the members belonging to such [each] house and entered upon the journal and be approved by the governor within ten days thereafter.

Source: 39 Stat 951, *US Statutes at Large*, vol. 39 (1915–1916), 951–960.

NAME

PERIOD

DATE

Document Analysis: The Jones-Shafroth Act

Important Phrases

Directions: What are the most powerful or significant phrases or sentences in the Jones-Shafroth Act? Select *three* phrases and/or sentences and briefly explain why they are powerful or significant.

Phrase No. 1:

Why is this phrase powerful or significant?

Phrase No. 2:

Why is this phrase powerful or significant?

Phrase No. 3:

Why is this phrase powerful or significant?

Primary Source 6:
Funeral of Ramon Ruz Hoyos, 1921



American Red Cross, Funeral of the soldier Ramon Ruz Hoyos, the first of Porto [sic] Rico's sons who fell in France to be brought back to his home, July 5, 1921. (Library of Congress)

This photograph was taken at the funeral procession for a Puerto Rican soldier who died in France in World War I (possibly Raymond Ruz Hoyos, who died October 14, 1918). The women joining the procession in front of the cathedral in San Juan are from the American Red Cross.

Primary Source 7:
Rita Rodriguez, 1942



Rita Rodriguez, by Howard Hollem, October 1942. (Library of Congress)

Rita Rodriguez was one of the workers building B-24 bombers and C-87 transports at Consolidated Aircraft in Fort Worth, Texas, during World War II.

Historical Background 2

“Immigration Policy, Mexican Americans, and Undocumented Immigrants 1954 to the Present” (Excerpts)

by Eladio Bobadilla, Assistant Professor of History, University of Kentucky

NOTES

TEXT

In 1942, the United States responded to worker shortages resulting from the deployment of millions of young men to fight in World War II by launching the Bracero Program, a series of bilateral agreements with Mexico to import Mexican men to work in the States. Mexico, for its part, hoped the experience would give its economy a lift, both by encouraging workers to spend money they made in the US when they returned home and by providing them with experience they could apply to the country’s quickly industrializing sectors.

The Bracero Program, which imported some five million men during the course of its existence from 1942 to 1964, was considered a major problem by leading Mexican Americans, who believed the system at once exploited Mexican workers—who worked long hours, under horrific conditions, for as little as \$20 a week—and hurt American-born workers by creating unnecessary competition, depressing wages, and thwarting labor organizations. Worse, it encouraged “illegal immigration.” For this reason, even as Mexican Americans combated the “invasion” of unsanctioned workers, they also fought to end the Bracero Program, which had not ended with World War II but instead was modified and extended at the beginning of a new conflict, the Korean War. The 1951 revisions, known as Public Law 78, streamlined the process by which the secretary of labor certified the need for workers, making it easier for employers to import large numbers of Mexican workers. The number of braceros increased markedly after 1951, reaching a high of almost half a million each year between 1956 and 1959. This surge in bracero use prompted a strong, organized backlash from Mexican Americans and labor unions, with figures like Ernesto Galarza and Cesar Chavez leading the fight.

By the beginning of the 1960s, Mexican Americans, labor unions, and others had gained momentum in their efforts to end the program, which was finally terminated in 1964. This was not the only crucial development in immigration history around this time, however. The following year, Congress passed and President Lyndon B. Johnson signed the Immigration and Nationality Act. Ostensibly a progressive piece of legislation, it eliminated national origins quotas, first introduced in 1924 and reaffirmed in 1952. The act, often referred to as Hart-Celler, after its principal sponsors, sought to bring immigration policy in line with civil rights legislation. Specifically, it sought to make the immigration process more fair. To that end, instead of national origins quotas, numerical limits were instituted by hemisphere.

The problem, of course, was that not all countries were equal in their need for legal visas nor in their likelihood to send large numbers of their citizens to the United

States. By placing all Western hemisphere countries under one numerical limit at precisely the same time the Bracero Program ended, the law inadvertently created the modern problem of “illegal immigration,” as poor Mexicans, rocked by continued political instability, out-of-control inflation, rampant corruption, and a population boom decades in the making, continued to migrate north without documents. Between 1969 and 1975, the population of undocumented immigrants in the United States rose from half a million to over a million and doubled again by 1980 to some three million. . . .

By the mid-1980s, most Mexican Americans sought to support and protect undocumented immigrants. And while the legalization effort had changed the lives of millions of people (mostly men), there was an almost immediate backlash to IRCA. California, host to the largest number of undocumented immigrants in the 1980s and 1990s, quickly became proving grounds for new nativist legislation. In 1994, California overwhelmingly passed Proposition 187, a restrictionist and draconian piece of legislation designed to deny public services to undocumented immigrants and their children. Though quickly found unconstitutional, the law served as a model for other restrictive laws across the country over the next couple of decades. Proposition 187 also signaled a “new nativism” that saw in Latinos, not just immigrants, a “threat” to American culture and society. Recognizing this, Mexican Americans have understood anti-immigrant rhetoric in much the same way that activist Herman Baca did when he proclaimed in 1986 that “the hysteria against them” (undocumented immigrants) “impacts us” (Hispanics more broadly).

Eladio Bobadilla is an assistant professor of history at the University of Kentucky. His first book, “One People without Borders”: The Lose Roots of the Immigrants’ Rights Movement, will be published by the University of Illinois Press as part of the Working Class in American History series.

Source: Eladio Bobadilla, “Immigration Policy, Mexican Americans, and Undocumented Immigrants 1954 to the Present,” *History Now* 52 (Fall 2018), The Gilder Lehrman Institute of American History, gilderlehrman.org/history-resources/essays/immigration-policy-mexican-americans-and-undocumented-immigrants-1954.

NAME _____

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DATE _____

Document Analysis: Critical Thinking Questions

<p>Critical Thinking Question 1:</p> <p>What is the major claim being made by the author of this piece?</p>	<p>What textual evidence supports the author's claim?</p> <p>Does the claim that is being presented appear to be fact based or opinion based?</p>
<p>Critical Thinking Question 2:</p> <p>What is the text structure of this document?</p>	<p>Give evidence of the text structure taken from this document:</p> <p>How does this structure impact the effectiveness of the text?</p>

NAME _____

PERIOD _____

DATE _____

Critical Thinking Question 3:

What are the best (most convincing or most thought-provoking) parts of the document?

Cite textual evidence to support your opinion.

Critical Thinking Question 4:

Summarize, in your own words, the overall message of this piece:

What evidence in the text supports your summary?

In Context 1: Steven Mintz, “Historical Context: Mexican Americans and the Great Depression”

NOTES

TEXT

In February 1930 in San Antonio, Texas, 5000 Mexicans and Mexican Americans gathered at the city’s railroad station to depart the United States for settlement in Mexico. In August, a special train carried another 2000 to central Mexico.

Most Americans are familiar with the forced relocation in 1942 of 112,000 Japanese Americans from the West Coast to internment camps. Far fewer are aware that during the Great Depression, the Federal Bureau of Immigration (after 1933, the Immigration and Naturalization Service) and local authorities rounded up Mexican immigrants and naturalized Mexican American citizens and shipped them to Mexico to reduce relief rolls. In a shameful episode, more than 400,000 *repatriados*, many of them citizens of the United States by birth, were sent across the US-Mexico border from Arizona, California, and Texas. Texas’s Mexican-born population was reduced by a third. Los Angeles also lost a third of its Mexican population. In Los Angeles, the only Mexican American student at Occidental College sang a painful farewell song to serenade departing Mexicans.

Even before the stock market crash, there had been intense pressure from the American Federation of Labor and municipal governments to reduce the number of Mexican immigrants. Opposition from local chambers of commerce, economic development associations, and state farm bureaus stymied efforts to impose an immigration quota, but rigid enforcement of existing laws slowed legal entry. In 1928, United States consulates in Mexico began to apply with unprecedented rigor the literacy test legislated in 1917.

After President Hoover appointed William N. Doak as secretary of labor in 1930, the Bureau of Immigration launched intensive raids to identify aliens liable for deportation. The secretary believed that removal of undocumented aliens would reduce relief expenditures and free jobs for native-born citizens. Altogether, 82,400 were involuntarily deported by the federal government.

Federal efforts were accompanied by city and county pressure to repatriate destitute Mexican American families. In one raid in Los Angeles in February 1931, police surrounded a downtown park and detained some 400 adults and children. The threat of unemployment, deportation, and loss of relief payments led tens of thousands of people to leave the United States.

The New Deal offered Mexican Americans a little help. The Farm Security Administration established camps for migrant farm workers in California, and the CCC and WPA hired unemployed Mexican Americans on relief jobs. Many, however, did not qualify for relief assistance because as migrant workers they did not meet residency requirements. Furthermore, agricultural workers were not eligible for benefits under workers’ compensation, Social Security, and the National Labor Relations Act.

Source: Steven Mintz, “Historical Context: Mexican Americans and the Great Depression,” History Resources, The Gilder Lehrman Institute of American History, gilderlehrman.org/history-resources/teaching-resource/historical-context-mexican-americans-and-great-depression.

In Context 2: Avotcja, “A Very Subjective View of ‘Operation Wetback’ (1957)”

NOTES

TEXT

Back to the fields...still couldn't find work in the city...but not so lonely anymore..... not so bored.... L.A. was a new world for most of us and most of our free time was spent just checking it out, having a good time, meeting new friends. Half our nights we spent looking for Jorge, and we usually found him — drunk, half-conscious or unconscious, but he was always the first one at the trucks every morning.... Every morning...always ready to work...every night we'd drag him home (to the room next to mine), and he'd dream about his wife and kids in Mazatlán. He used to tell us about them, brag about them...he even cried about them sometimes.... People used to laugh at him, drunk, crying, a full-grown man like that...he wanted to send for them...bring them to “the land of plenty.” But somehow he just never made enough money.... Couldn't speak English equaled the fields and the fields then and now equal no money...he never made enough money, so he got drunk and laughed the whole thing off.... Everybody liked Jorge — he was a natural clown...a real funny man... at least that's what they said.

I started tutoring some neighborhood kids in English — Black and Mexican kids. It was an evening volunteer program in a community center. I didn't really know what I was doing and I probably learned more than I taught (I had been a pretty lousy student myself). But still, I did a fair job and the kids dug me, so I was hired at a good salary.

I was a lucky girl...luckier than a lot of my friends who were still in the fields every day...every damn day in the fields...and even though we still saw each other every night, hung out together, danced, played, cried, and laughed together, I spent most of my time missing them — all the time I missed them.... I was crazy with missing them even when they were with me. I tried to lie to myself...I tried to pretend that I didn't know why I missed them.... It was like a desperate, helpless thing, a feeling, a pain inside me...knowing the party was over...knowing it was time to grow up. Knowing “it” would happen — never knowing when — expecting “it”...waiting for “it”...always knowing “it” would happen sooner or later, and it did, more sooner than later.

Source: Avotcja, “A Very Subjective View of ‘Operation Wetback’ (1957),” *Social Justice* 20, no. 3/4, (Fall–Winter 1993): 55.

Primary Source 1:
Mexican Immigrants in the U.S. Being Arrested in the
1950s during Operation Wetback



Keystone-France/Gamma-Keystone via Getty Images

Primary Sources 2–3: Phil Ochs, “Bracero,” 1966

NOTES

TEXT

Wade into the river, through the rippling shallow waters
Steal across the thirsty border, bracero
Come bring your hungry body to the Golden fields of plenty
From a peso to a penny, bracero

Oh, welcome to California
Where the friendly farmers will take care of you

Come labor for your mother, for your father and your brother
For your sisters and your lover, bracero
Come pick the fruits of yellow, break the flowers from the berries
Purple grapes will fill your bellies, bracero

Oh, welcome to California
Where the friendly farmers will take care of you

And the sun will bite your body, as the dust will draw you thirsty
While your muscles beg for mercy, bracero
In the shade of your sombrero, drop your sweat upon the soil
Like the fruit your youth can spoil, bracero

Oh, welcome to California
Where the friendly farmers will take care of you

When the weary night embraces, sleep in shacks that could be cages
They will take it from your wages, bracero
Come sing about tomorrow with a jingle of the dollars,
And forget your crooked collar, bracero

Oh, welcome to California
Where the friendly farmers will take care of you

And the local men are lazy, and they make too much of trouble
Besides we’d have to pay them double, bracero
Ah, but if you feel you’re fallin’, if you find the pace is killing
There are others who are willing, bracero

Oh, welcome to California
Where the friendly farmer will take care of you

Source: Phil Ochs, “Bracero,” 1966, Universal Music Publishing Group, lyrics.
[com/lyric/19423899/Phil+Ochs/Bracero](https://www.lyric/19423899/Phil+Ochs/Bracero) and [youtube.com/watch?v=43PMViDbkA&list=PL8gr8ZhinPSSNcQc25egQ8bkPp3UkNX6U&index=3&t=0s](https://www.youtube.com/watch?v=43PMViDbkA&list=PL8gr8ZhinPSSNcQc25egQ8bkPp3UkNX6U&index=3&t=0s).

Primary Source 4: Immigration and Nationality Act of 1965 (Excerpt)

NOTES

TEXT

SEC. 10. Section 212(a) of the Immigration and Nationality Act (66 Stat. 182; 8 U.S.C. 1182) is amended as follows:

(a) Paragraph (14) is amended to read as follows:

“Aliens seeking to enter the United States, for the purpose of performing skilled or unskilled labor, unless the Secretary of Labor has determined and certified to the Secretary of State and to the Attorney General that (A) there are not sufficient workers in the United States who are able, willing, qualified, and available at the time of application for a visa and admission to the United States and at the place to which the alien is destined to perform such skilled or unskilled labor, and (B) the employment of such aliens will not adversely affect the wages and working conditions of the workers in the United States similarly employed. The exclusion of aliens under this paragraph shall apply to special immigrants defined in section 101(a) (27) (A) (other than the parents, spouses, or children of United States citizens or of aliens lawfully admitted to the United States for permanent residence), to preference immigrant aliens described in section 203(a) (3) and (6), and to nonpreference immigrant aliens described in section 203(a) (8)”.

Source: Immigration and Nationality Act of 1965, Sec. 10, “An Act to Amend the Immigration and Nationality Act, and for Other Purposes,” 79 Stat. 911, *US Statutes at Large*, govinfo.gov/content/pkg/STATUTE-79/pdf/STATUTE-79-Pg911.pdf.

Primary Source 5: Immigration Reform and Control Act of 1986 (Excerpt)

NOTES

TEXT

SEC. 303. DETERMINATIONS OF AGRICULTURAL LABOR SHORTAGES AND ADMISSION OF ADDITIONAL SPECIAL AGRICULTURAL WORKERS.

(a) IN GENERAL.—Chapter 1 of title II is amended by adding after section 210 (added by section 302 of this title) the following new section:

“DETERMINATION OF AGRICULTURAL LABOR SHORTAGES AND ADMISSION OF ADDITIONAL SPECIAL AGRICULTURAL WORKERS”

“SEC. 210A. (a) DETERMINATION OF NEED TO ADMIT ADDITIONAL SPECIAL AGRICULTURAL WORKERS.—

“(1) IN GENERAL.—Before the beginning of each fiscal year (beginning with fiscal year 1990 and ending with fiscal year 1993), the Secretaries of Labor and Agriculture (in this section referred to as the ‘Secretaries’) shall jointly determine the number (if any) of additional aliens who should be admitted to the United States or who should otherwise acquire the status of aliens lawfully admitted for temporary residence under this section during the fiscal year to meet a shortage of workers to perform seasonal agricultural services in the United States during the year. Such number is, in this section, referred to as the ‘shortage number’.

“(2) OVERALL DETERMINATION.—The shortage number is—

“(A) the anticipated need for special agricultural workers (as determined under paragraph (4)) for the fiscal year, minus

“(B) the supply of such workers (as determined under paragraph (5)) for that year, divided by the factor (determined under paragraph (6)) for man-days per worker.

“(3) NO REPLENISHMENT IF NO SHORTAGE.—In determining the shortage number, the Secretaries may not determine that there is a shortage unless, after considering all of the criteria set forth in paragraphs (4) and (5), the Secretaries determine that there will not be sufficient able, willing, and qualified workers available to perform seasonal agricultural services required in the fiscal year involved.

“(4) DETERMINATION OF NEED.—For purposes of paragraph (2)(A), the anticipated need for special agricultural workers for a fiscal year is determined as follows:

“(A) BASE.—The Secretaries shall jointly estimate, using statistically valid methods, the number of man-days of labor performed in seasonal agricultural services in the United States in the previous fiscal year.

“(B) ADJUSTMENT FOR CROP LOSSES AND CHANGES IN INDUSTRY.—The Secretaries shall jointly—

“(i) increase such number by the number of man-days of labor in seasonal agricultural services in the United States that would have been needed in the previous fiscal year to avoid any crop damage or other loss that resulted from the unavailability of labor, and

“(ii) adjust such number to take into account the projected growth or contraction in the requirements for seasonal agricultural services as a result of—

“(I) growth or contraction in the seasonal agriculture industry, and

“(II) the use of technologies and personnel practices that affect the need for, and retention of, workers to perform such services.

Source: Immigration Reform and Control Act of 1986, Sec. 303, “An Act to Amend the Immigration and Nationality Act to Revise and Reform the Immigration Laws, and for Other Purposes,” 100 Stat. 3359, *US Statutes at Large*, [govinfo.gov/content/pkg/STATUTE-100/pdf/STATUTE-100-Pg3445.pdf](https://www.govinfo.gov/content/pkg/STATUTE-100/pdf/STATUTE-100-Pg3445.pdf).

Primary Source 6: California's Proposition 187, 1994 (Excerpt)

NOTES

TEXT

SECTION 5. Exclusion of Illegal Aliens from Public Social Services.

Section 10001.5 is added to the Welfare and Institutions Code, to read:

10001.5. (a) In order to carry out the intention of the People of California that only citizens of the United States and aliens lawfully admitted to the United States may receive the benefits of public social services and to ensure that all persons employed in the providing of those services shall diligently protect public funds from misuse, the provisions of this section are adopted.

(b) A person shall not receive any public social services to which he or she may be otherwise entitled until the legal status of that person has been verified as one of the following:

- (1) a citizen of the United States.
- (2) An alien lawfully admitted as a permanent resident.
- (3) An alien lawfully admitted for a temporary period of time.

(c) If any public entity in this state to whom a person has applied for public social services determines or reasonably suspects, based upon the information provided to it, that the person is an alien in the United States in violation of federal law, the following procedures shall be followed by the public entity:

- (1) The entity shall not provide the person with benefits or services.
- (2) The entity shall, in writing, notify the person of his or her apparent illegal immigration status, and that the person must either obtain legal status or leave the United States.
- (3) The entity shall also notify the State Director of Social Services, the Attorney General of California, and the United States Immigration and Naturalization Service of the apparent illegal status, and shall provide any additional information that may be requested by any other public entity.

SECTION 6. Exclusion of Illegal Aliens from Publicly Funded Health Care.

Chapter 1.3 (commencing with Section 130) is added to Part 1 of Division 1 of the Health and Safety Code to read:

CHAPTER 1.3. PUBLICLY-FUNDED HEALTH CARE SERVICES

130. (a) In order to carry out the intention of the People of California that, excepting emergency medical care as required by federal law, only citizens of the United States and aliens lawfully admitted to the United States may receive the benefits of publicly-funded health care, and to ensure that all persons employed in the providing of those services shall diligently protect public funds from misuse, the provisions of this section are adopted.

(b) A person shall not receive any health care services from a publicly-funded health care facility, to which he or she is otherwise entitled until the legal status of that person has been verified as one of the following:

- (1) A citizen of the United States.
- (2) An alien lawfully admitted as a permanent resident.
- (3) An alien lawfully admitted for a temporary period of time.

(c) If any publicly-funded health care facility in this state from whom a person seeks health care services, other than emergency medical care as required by federal law, determines or reasonably suspects, based upon the information provided to it, that the person is an alien in the United States in violation of federal law, the following procedures shall be followed by the facility:

- (1) The facility shall not provide the person with services.
- (2) The facility shall, in writing, notify the person of his or her apparent illegal immigration status, and that the person must either obtain legal status or leave the United States.
- (3) The facility shall also notify the State Director of Health Services, the Attorney General of California, and the United States Immigration and Naturalization Service of the apparent illegal status, and shall provide any additional information that may be requested by any other public entity.

(d) For purposes of this section “publicly-funded health care facility” shall be defined as specified in Sections 1200 and 1250 of this code as of January 1, 1993.

SECTION 7. Exclusion of Illegal Aliens from Public Elementary and Secondary Schools.

Section 48215 is added to the Education Code, to read:

48251. (a) No public elementary or secondary school shall admit, or permit the attendance of, any child who is not a citizen of the United States, an alien lawfully admitted as a permanent resident, or a person who is otherwise authorized under federal law to be present in the United States.

(b) Commencing January 1, 1995, each school district shall verify the legal status of each child enrolling in the school district for the first time in order to ensure the enrollment or attendance only of citizens, aliens lawfully admitted as permanent residents, or persons who are otherwise authorized under federal law to be present in the United States.

(c) By January 1, 1996, each school district shall have verified the legal status of each child already enrolled and in attendance in the school district in order to ensure the enrollment or attendance only of citizens, aliens lawfully admitted as permanent residents, or persons who are otherwise authorized under federal law to be present in the United States.

(d) By January 1, 1996, each school district shall also have verified the legal status of each parent or guardian of each child referred to in subdivisions (b) and (c), to determine whether such parent or guardian is one of the following:

- (1) A citizen of the United States.
- (2) An alien lawfully admitted as a permanent resident.
- (3) An alien lawfully admitted for a temporary period of time.

(e) Each school district shall provide information to the State Superintendent of Public Instruction, the Attorney General of California, and the United States Immigration and Naturalization Service regarding any enrollee or pupil, or parent or guardian, attending a public elementary or secondary school in the school district determined or reasonably suspected to be in violation of federal immigration laws within forty-five days after becoming aware of an apparent violation. The notice shall also be provided to the parent or legal guardian of the enrollee or pupil, and shall state that an existing pupil may not continue to attend the school after ninety calendar days from the date of the notice, unless legal status is established.

(f) For each child who cannot establish legal status in the United States, each school district shall continue to provide education for a period of ninety days from the date of the notice. Such ninety day period shall be utilized to accomplish an orderly transition to a school in the child's country of origin. Each school district shall fully cooperate in this transition effort to ensure that the educational needs of the child are best served for that period of time.

Source: Sections 5-7, California's Proposition 187, 1994, *Voter Information Guide for 1994, General Election, (1994)*. California Ballot Propositions and Ballot Initiatives at US Hastings Scholarship Repository, repository.uchastings.edu/ca_ballot_props/1091.

Historical Background 3

“Demanding Their Rights: The Latino Struggle for Educational Access and Equity” (Excerpt)

by Victoria-Maria MacDonald, Assistant Professor(ret.), Department of Teaching and Learning,
Policy and Leadership, University of Maryland, College Park

NOTES

TEXT

Fighting for Our Rights: The Chicano and Boricua Civil Rights Movement

The conservative climate of Cold War 1950s American society was slowly rocked, first by the beginning of the African American civil rights movement, then through a firestorm of multiple social revolutions. The Free Speech Movement, launched at the University of California, Berkeley by Mario Savio in 1964, was followed by urban riots beginning in 1965 with the Watts Riot in Los Angeles, anti-Vietnam War protests on college campuses, and a series of ethnic, gender, and racial rights movements that followed the African American civil rights movement for equal rights under the law. Within these tumultuous decades, Mexican Americans and Puerto Ricans, politicized as Chicanos and Boricuas, drew from early developments in the World War II era to spark their own form of protest.

The persistence of subtractive language policies and curricula, few Spanish-descent public school teachers, tracking of Mexican American and Puerto Rican students into vocational classes, and lingering segregation of schools led to the fight for widespread collective and legal rights for Latino educational equity during the 1960s and 1970s. Mostly a youth movement in both high schools and colleges, the new activists were impatient with the slow pace of reform begun by the World War II generation and organizations such as LULAC. As Juan Gonzalez explained in *Harvest of Empire*, these young activists concluded that the solution lay with “massive protests, disruptive boycotts, strikes, and even riots.” Among the most famous civil rights activities were the 1968 Los Angeles high school walkouts (also referred to as “blowouts”). During the spring of 1968, Chicano students at four East Los Angeles high schools staged massive walkouts, demanding better guidance counselors for college, Latino teachers, Mexican American history classes, smaller classes, bilingual classes for those who needed them, and parental advisory boards. Although the walkouts elicited a negative response from the Anglo community, resulting in arrests and crackdowns, the city of Los Angeles eventually gave in to some of the demands and parents formed their own Mexican American educational committee to monitor reforms.

In response to community protests and agitation, private foundations and government agencies provided funds and official recognition and legitimacy to Mexican American and Puerto Rican demands. One of the broadest and most symbolic improvements was federal recognition of Mexican Americans as an identifiable ethnic group. With the election of Texan Lyndon B. Johnson to the U.S. Senate and his rise to the presidency after President John F. Kennedy’s tragic assassination, Mexican Americans hoped that their needs would be recognized along with African Americans under the many programs created for both the War on Poverty and Affirmative Action. An early significant piece of legislation was the U.S. Congress’ passage in 1968 of the Bilingual

Education Act (BEA), the first piece of federal legislation that recognized the needs of Limited English-Speaking Ability students. Initially participation in BEA by school districts was voluntary. With the 1974 U.S. Supreme Court case, *Lau v. Nichols*, however, the provision of educational services for English Language Learners, of any nationality or ethnic background, was mandated.

While the level of federal recognition was initially slow, Latinos were able to garner political power through electoral means. The Mexican American Legal Defense Education Fund (MALDEF) was created in 1968 with the assistance of the NAACP and funding from the Ford Foundation. Similarly, the Puerto Rican Legal Defense Education Fund (PRLDEF) was created in 1972 and centralized community activists, providing more resources and funds to hire lawyers and file lawsuits against schools and other institutions that were denying Latinos equitable educational opportunities.

The U.S. Supreme Court first recognized Mexican Americans as an identifiable ethnic group in *Hernandez v. Texas* (1954). Significantly, before Mexican Americans could seek relief against discrimination in court, Hernandez affirmed that the Fourteenth Amendment extended “beyond the racial classes of white or negro.” This ruling opened the way for *Cisneros v. Corpus Christi (TX) Independent School District* (1970). As historian Guadalupe San Miguel, Jr. pointed out, when school districts attempted to utilize Latino children to achieve racial balance in Black schools, the original strategy of Mexican American lawyers classifying students as “white” finally backfired. In *Cisneros*, the judge ruled that Mexican Americans were “an identifiable ethnic minority group,” and could thus benefit from *Brown v. Board of Education* school desegregation cases. In a subsequent ruling, *Keyes v. School District Number One, Denver, Colorado* (1973), the U.S. Supreme Court stated that Mexican Americans had the constitutional right to be recognized as a separate minority. The work of Chicano activists in the Southwest had a parallel among Puerto Rican leaders in the Northeast and the urban Midwest. Building on the work of pre-1960 groups such as the Puerto Rican-Hispanic Leadership Fund (1957), community-based organizations such as the United Bronx Parents, Inc. (1965) pushed for bilingual schools and teachers.

The outcome of the civil rights movement among Puerto Ricans and Chicanos affected most areas of society, including higher education. One tangible result was the creation of Chicano and Puerto Rican studies and research centers on college campuses. Scholars organized to ensure that social science research on Latinos was included in traditional research agendas and that more Mexican, Puerto Rican, and other Spanish-descent faculty were hired. The Latino experience is now a legitimate field of study and there are academic journals, courses, and university departments devoted to research on Latino history and culture. The Ethnic Studies Department (encompassing African/ Native American/Asian and Raza Studies) at San Francisco State University is generally considered the first such entity in higher education history, established in 1969. Before 1970, the number of Latino youth entering college was disproportionately smaller than that of white or African American youth. Latinos took advantage of greater access to higher education during the 1970s, pouring into community colleges, state universities, and Ivy League campuses. The first generation of Chicano and Puerto Rican Ph.D. scholars entered the academic field in the early 1970s, teaching Mexican American and Puerto Rican history classes and writing books from a culturally specific perspective. The number of Latino faculty at the nation’s universities remained small at the turn of the 21st century (less than four percent), but should increase as new generations of Ph.D. students matriculate and enter the academy.

Victoria-Maria MacDonald, a retired professor from the Department of Teaching and Learning, Policy and Leadership at the University of Maryland, College Park, is the author of Latino Education in the United States: A Narrated History from 1513–2000 (2004).

Source: Victoria-Maria MacDonald, “Demanding Their Rights: The Latino Struggle for Educational Access and Equity,” American Latino Heritage Theme Study: Education, National Park Service, nps.gov/articles/latinothemeeducation.htm.

World Café Conversations Instructions

Group # _____	
Questions	Comments
<div style="border: 1px solid black; padding: 10px; margin: 0 auto; width: 60%;"> <p style="text-align: center;">What Is the Central Idea of This Source?</p> </div>	
<div style="border: 1px solid black; padding: 5px; margin: 0 auto; width: 40%;">SOURCE</div>	
A-ha! Moments	Illustrations

1. As a group, read and discuss the source in the middle of the chart. In your discussion, focus on the question “What Is the Central Idea of This Source?”
2. Each student in your group will be responsible for one section of the chart. Rotate the responsibility for each section as you travel around the room. In your section, write questions, comments, or a-ha! moments, or draw an illustration that best represents your understanding of the central idea of the source.
3. One student will stay at the table while the others move to the next source. The student who stays behind is the “Host” for the next group and will provide a brief summary of the source and explain what the previous group wrote. The Host then makes sure their group’s number is at the top of the page, places the completed source chart with other completed charts, and moves on to join the rest of their own group at the next source.
4. The new groups will begin the process again with the new source. Each group will rotate until all groups have analyzed all sources.

In Context 1: Luis Torres, The East Los Angeles Walkouts, 1968

NOTES

TEXT

It's a bit startling to realize that it has been 40 years this week since I participated in a watershed event in the political life of East Los Angeles. The 1968 Chicano student walkouts took a stand against discrimination against Mexican Americans. They gave a community hope for promised change—change that, regrettably, hasn't fully come about.

The walkouts exploded after weeks of clandestine planning by high school students and some college students who had come back to their neighborhoods as activists. Some teachers called those college students “outside agitators” and even “dupes of the communists.” We high school students may have been naive, but we were nobody's dupes. We had long been coerced by the school system into “knowing our place,” so it took courage to do what we did.

I remember that March morning clearly. It was gray and cloudy. All week long there had been whispered hints that there was going to be a walkout—a kind of student strike to protest conditions that were plain enough for everyone to see: poorly maintained buildings with peeling paint and crumbling foundations; dilapidated classrooms with too many students and not enough desks.

“They don't have to put up with this at schools on the Westside,” a friend of mine grumbled. Other problems were just as obvious to the careful observer—and just as pernicious, such as teachers who referred to us as “lazy Mexicans” and “stupid wetbacks.”

We also wanted to protest the conditions that led to a dropout rate hovering around 45%. Barely half of us were making it out of high school. Something was desperately wrong, and we wanted to do something about it.

And so, before the clock struck 10 that morning, many students stood up to affirm their dignity and walked out of school. I was the editor of the student newspaper, “The Railsplitter,” at Lincoln High. Walking out and covering the event was my first Big Story. I marched alongside my fellow students with tape recorder and notebook in hand.

But walking out was also a personal decision, one I made after much thought. I didn't see myself as a lawbreaker. But I also felt the cause was important, so I disobeyed the teachers who urged me to stay put, to stay on campus.

Nearly all the protesters were Chicano—brainiacs, jocks, cheerleaders, nerds and gang-bangers, all marching together. I remember the bell bottoms and the wildly colorful paisley shirts, alongside the skintight polyester A-1 Racers and madras shirts. There were starched khakis topped by straight-cut Sir Guy shirts—shirts that looked like dark dentist's smocks, only less fashionable.

I remember beehive hairdos next to hippie straight tresses, next to is-that-a-girl-or-a-boy shaggy hairstyles. There were a few diehard, slicked-back cabezas on guys who seemed determined to look like their ducktail-sporting older brothers of the late 1950s and early '60s.

Beyond the visual memories, I think it was a transformative experience for everyone who participated—although we didn’t necessarily know it at the time.

On a personal level, I went from being someone who always wanted to play by the rules, get good grades and not make waves to someone who realized it was necessary, even noble, to challenge authority sometimes. I gained a pride in my heritage that made me more comfortable with who I was—a young man whose parents were from Mexico. I overcame the shame that I used to feel as a kid when my mother “spoke funny” in public.

For the Mexican American community, emboldened by the stand the students took, the walkouts were a catalyst for future activism on all fronts—from education to cultural expression to electoral politics. In 1968, there were four Mexican American members in Congress, and you could count the number in California’s Legislature on one hand. Today, according to the National Assn. of Latino Elected Officials, there are 5,129 Latinos in elected office, including, of course, the mayor of Los Angeles.

The protests in 1968 didn’t happen in a vacuum. They erupted within the turbulent caldron of activism that called for civil rights and an end to an unpopular war. In those times, I remember reading that “the best way to get the Man off your back is to stand up.” We stood up on that day.

Forty years ago, the Los Angeles school board was the Man. Today, it is an ally with the community in the effort to improve education. We have come very far in many ways, but we have a long way to go.

The dropout rate at my alma mater, Lincoln High School, and the other Eastside high schools is still about 45%.

Source: Luis Torres, “We Stood Up, and It Was Important,” *Los Angeles Times*, March 8, 2008, [latimes.com/archives/la-xpm-2008-mar-08-oe-torres8-story.html](https://www.latimes.com/archives/la-xpm-2008-mar-08-oe-torres8-story.html).

Primary Source 1:
Beatrice Griffith, The Zoot Suit Riots, 1943 (Excerpt)

Some sailors near us called, “Come on, you Pachucos, you yellow bastards, we’ll get you—all of you.” The crowd laughed and moved, pushing every way and everybody They were all trying to get someplace down the street. Then we heard a roar and somebody yelled, “They got ’em, they got ’em. They got those goddamned zootsuiters.” And from the corner in the front of the theater a mob of sailors poured out with a couple of kids wearing fingertip coats, pulled along in the middle of them. Those kids were getting it all right, with busted heads and bleeding faces—those kids were getting it. Pretty soon, a black coat was thrown up and got passed around with people catching it and tossing it. Then the pants came and another coat, a tan one. Each time the crowd yelled and packed tighter to the center The police were standing along the sides holding their night sticks, looking pleased about the whole thing. Or maybe they were gazing at the stars in the sky They didn’t do nothing to stop that mob, nothing. A blond girl near us jumped and caught the tan coat that went sailing by She grabbed it; then squirmed until she got it on. She danced around in a circle yelling, “I’m a Pachuca, I’m a Pachuca.” She was laughing and kissing the sailor next to her like she was nuts. Mingo wanted to knock her pink face in, but I grabbed his arm. “There’s the alley We gotta cut out of here.”

Source: Beatrice Griffith, “In the Flow of Time,” *Common Ground* (September 1948): 16.


**Primary Source 2:
Dolores Huerta, Speech at a National Farm Workers Association
March and Rally, 1966 (Excerpt)**

Today our farm workers have come to Sacramento. To the governor and the legislature of California we say you cannot close your eyes and your ears to us any longer. You cannot pretend that we do not exist. You cannot plead ignorance to our problems because we are here and we embody our needs for you. And we are not alone. We are accompanied by many friends. The religious leaders of the state, spear-headed by the migrant ministry, the student groups, the civil rights groups that make up the movement that has been successful in securing civil rights for Negroes in this country, right-thinking citizens and our staunchest ally, organized labor, are all in the revolution of the farm worker.

Source: Dolores Huerta, Speech at a National Farm Workers Association March and Rally, Sacramento, CA, April 10, 1966. Partial transcript of the speech from the Archives of Women's Political Communication, Iowa State University, awpc.cattcenter.iastate.edu/2017/03/09/nfwa-march-and-rally-april-10-1966/.

Primary Source 3:
“Cuba: The Sexual Revolution, A Beginning,” 1970

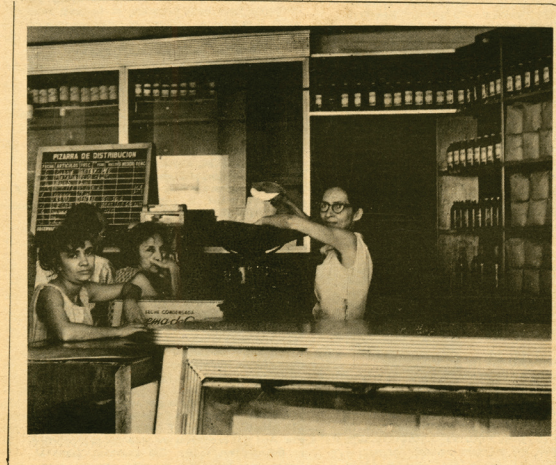
CUBA: THE SEXUAL REVOLUTION, A BEGINNING



The status of women and sexual relations in Cuba was a curious but not so surprising mixture of past, present, and future: of Revolution and conservatism; of the situation in some highly industrialized countries and the situation in some very undeveloped ones. Giant steps had been and were being taken toward the liberation of women. But if that liberation is defined as freedom from old roles and definitions, with the full availability of alternative life patterns, then it would be more accurate to define the changes which had taken place thus far as the basis for a total revolution rather than the revolution itself.

The New Man and Woman would emerge from the interaction of several forces: changes in the societal structure, specific efforts to uproot old ideas, the particular nature of Cuba's culture and people, and whatever it is that can be truly called human nature. The Cubans themselves said that the New Woman was not to be forged in some eternal, frozen image. She would change with the passing of time, with new technology, the mobility of human imagination – a constantly “unfinished product”.

from **THE YOUNGEST REVOLUTION**
 by Elizabeth Sutherland




Come Out! Come Out! 1, no. 2 (January 10, 1970), p. 12.
 (The Gilder Lehrman Institute of American History, GLC09872.02)

“The status of women and sexual relations in Cuba was a curious but not so surprising mixture of past, present, and future; of Revolution and conservatism; of the situation in some highly industrialized countries and the situation in some very undeveloped ones. Giant steps had been and were being taken toward the liberation of women. But if that liberation is defined as freedom from old roles and definitions, with the full availability of alternative life patterns, then it would be more accurate to define the changes which had taken place thus far as the basis for a total revolution rather than the revolution itself.

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Primary Source 4: Martha Shelley, "The Young Lords Go to Church," 1970

THE YOUNG LORDS

Martha Shelley
During Christmas week, the week that many GLF'ers were participating in the Panther vigil around the Women's House of Detention, the Young Lords were occupying a church in Spanish Harlem. They left peacefully after being served with an injunction - but during their stay 200 children were fed hot breakfasts daily. Over 100 children were given complete physical examinations. The Young Lords held classes, poetry readings, filmshowings, and a New Year's Mass by a radical priest. And the church was open to all the people.

On December 31st and January 31st, your COME OUT reporter, armed with six copies of the last issue, went up to visit the Young Lords. The neighborhood, 111th Street and Lexington Avenue was familiar to me from my days as a caseworker at Harlem Welfare Center - but in those days I had been reluctant to travel there at night. This time I was more afraid of the hordes of police prowling the neighborhood; the TPF, who seemed anxious to be let loose on the Young Lords.

I was searched before being allowed to enter the church. Jon, a GLF'er who had been spending quite a bit of time with the Lords, had explained this to me: "They're trying to keep the place clean of drugs and weapons - so as not to give the police an excuse for a raid - you know, plant a little dope and raid the place and get the Young Lords written up in the papers as running an opium den."

Jon had also explained to me why they had taken over this particular church. There are only three large churches in the neighborhood. The others are small pentecostal storefronts, inadequate for a breakfast program. Of the three large churches, two already had programs going on during the week, and the Lords did not want to interfere with these programs. The First Spanish Methodist Church, however, was closed all during the week, except for a few hours on Sunday. The parishioners, having gotten better jobs, moved up in the social ladder and out of El Barrio, no longer have much to do with the local residents. They do maintain the church there, and come in for services on Sundays.

The Young Lords had written Dr. Humberto Carranza, minister of the church, asking for permission to use the church during the week. They talked with him. When these negotiations proved fruitless, they came to church services and spoke with the congregation. Dr. Carranza then called in the police, and 13 Young Lords, men and women, were beaten and arrested on charges of "inciting to riot." On December 28th, the Young Lords took over the church, and began running their programs. As Jon said, "We are trying to show that radicals are not just people who go around yelling 'fascist pigs'!"

When I had passed inspection and was allowed to enter the church, I asked to see Yoruba, Minister of Information. He was in a meeting. The Young Lords invited me to wait and have dinner with them, but I wasn't hungry. I wandered around the church for a while.

The church was hung with the children's drawings, and with revolutionary posters and slogans: "The doors are open to the people's church." "Jesus Christ helped the poor." "All power to the people." "A Vietnam yo no voy, porque yanqui yo no soy." (I will not go to Vietnam because I'm not a Yankee.) One man was attempting to teach Puerto Rican history to a class of unruly eight year olds. In the chapel, I sat down next to a Young Lord named Robles and two women whom I knew from Women's Liberation. They were discussing what to do when the police served their injunction.

After a while, a young woman with long black hair asked me to follow her to the office of the Young Lords Organization, on Madison Avenue between 111th and 112th Street. She told me Yoruba was upstairs napping, that he had been up for 24 hours straight. At the office, another woman in an Afro was acting as receptionist, womaning the phones and talking with whoever came in. I gave her a copy of COME OUT and explained my business. She knew the history of the Stonewall riots, which she related to my escort.

Two men and another woman came into the office and sat down. We all waited around. Then a black man apparently unaffiliated with any group, came in to the office, stamping snow off his boots. He spoke to the receptionist for a while, then caught the sight of the newspaper.

"What's this?" He picked it up. "Homosexual!" He sneered.

The Young Lords spoke up. "Like this is a movement to liberate all kinds of people - black, Puerto Rican, white, heterosexual, homosexual. The man shook his head. "I just came in to talk to one of the Young Lords."

"You were just talking to one," the Young Lord said, nodding towards the receptionist.

"Ain't but two people here who look like they could be Lords."

The Young Lord answered patiently. "There are five Lords here." He pointed to the three women and two men seated, excluding myself and the black fellow. We waited some more. Someone went out for cigarettes. I was getting hungry. The receptionist gave me some pork to mein from the back room. A sign over the sink read, "We are not here to oppress each other. Wash your own dishes."

While I was eating, the YLO lawyer came in. We asked him about the injunction. He said that Dr. Carranza had come before the court with badly drawn up papers. The judge was unable to grant an injunction on this basis and he could have thrown the case out - but he postponed the hearing until Friday, giving Dr. Carranza's lawyers time to fix up their papers.

Shortly afterwards, the Young Lords closed their office and we went back to the church. It seemed unlikely that I would be able to see Yoruba that night, so I went home and came back the following day.

After being searched again, I waited for a while, watching people bring milk and medical supplies to the

church. Then I went down into the basement, which was being used as the kitchen and dining hall. Jon was there again. So were some women from Women's Liberation, a representative of the grape workers, and some people from Newsreel who were filming the occupation. I was able to interview Robles, Minister of Defense, at length.

He said that the Young Lords had been in existence for a year, and that they had taken over a similar church in Chicago. He described their programs, and added that anyone could sleep in the church - that winos and junkies were being housed for the night. Remembering my own cursory search, I asked how they managed to keep junk out of the church. He said that the junkies were searched more thoroughly, and that he could tell a junkie from a "straight" person - since he had been a heroin addict for 15 years before he joined the Young Lords. Robles appeared to be in his early thirties.

He had been released from Riker's Island in January of 1969 - had joined the Young Lords subsequently, and has been off drugs ever since. I asked if there were any other guys like him in the organization. He knew of six or seven, all ex-junkies.

He refused to reveal any plans for the defense of the church.

I asked him how the programs operated. He said that food and medical supplies were contributed by local grocers, by the Hunts Point market, by radical doctors, and sympathetic people in general. A radical doctor's group, including medical students, was running the clinic.

How did one get to be a Young Lord? Simply by serving the community, by proving oneself through service. Officers were chosen by consensus, if there were any vacancies created - such as by a member being in jail. Programs were determined through meetings within the organization, and meetings with the community. "Whoever is with us is a Young Lord... whoever works with us and serves the people."

After Robles left, I had coffee with one of my sisters from Women's Liberation. She had been working in the nursery. A boy of twelve came by, sponging down the tables, talking with the people seated there. I saw Jon again. He was on his way upstairs with a mop and bucket.

After a while I left, thinking about what can be done in a community center, what GLF could do with a church or a loft or brownstone. What it would be like which GLF has its community center, how we could serve our people... what we might learn from the Young Lord's experience...

P.S. The Young Lords offered no resistance when they were ousted from the church however, 106 demonstrators were arrested. Currently the Young Lords are negotiating with the church. Their demands include a free day care program, medical services, a breakfast program, a liberation school, amnesty for all those arrested in an indigenous community board to govern these programs.

GO TO CHURCH



Photo LNS

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Come Out! Come Out! 1, no. 3 (May 1970), p. 10.
(The Gilder Lehrman Institute of American History GLC09872.03)

Primary Source 5: *Cisneros v. Corpus Christi Independent School District, 1970 (Excerpts)*

Issue

Did the segregation of Mexican Americans in Corpus Christi, Texas public schools violate the “equal protection” clause of the Fourteenth Amendment?

Ruling by District Court Judge Woodrow Seals

. . . In determining the first general issue in this case, which is whether *Brown* [*v. Board of Education of Topeka, Kansas* (1954)] can apply to Mexican-Americans in the Corpus Christi Independent School District, the court now makes the following observations concerning the implications of *Brown* to this issue:

This court reads *Brown* to mean that when a state undertakes to provide public school education, this education must be made available to all students on equal terms, and that segregation of any group of children in such public schools on the basis of their being of a particular race, color, national origin, or of some readily identifiable, ethnic-minority group, or class deprives these children of the guarantees of the Fourteenth Amendment [“equal protection of the law” to all citizens] as set out in *Brown*, and subsequent decisions, even though the physical facilities and other tangible factors may be equal. Although these cases speak in terms of race and color, we must remember that these cases were only concerned with blacks and whites. But it is clear to this court that these cases are not limited to race and color alone. In this case, if the proof shows that the Mexican-Americans in the Corpus Christi Independent School District are an identifiable, ethnic-minority group, and for this reason have been segregated and discriminated against in the schools in the manner that *Brown* prohibits, then they are certainly entitled to all the protection announced in *Brown*. Thus, *Brown* can apply to Mexican-American students in public schools. . . .

The court finds from the evidence that these Mexican-American students are an identifiable, ethnic-minority class sufficient to bring them within the protection of *Brown*. . . .

It is clear to this court that these people for whom we have used the word Mexican-Americans to describe their class, group, or segment of our population, are an identifiable ethnic-minority in the United States, and especially so in the Southwest, in Texas and in Corpus Christi. . . . We can notice and identify their physical characteristics, their language, their predominant religion, their distinct culture, and, of course, their Spanish surnames. . . .

This court further finds that the Mexican-American students in the Corpus Christi Independent School District are now separated and segregated to a degree prohibited by the Fourteenth Amendment in all three levels of the school system: elementary, junior high, and senior high.

It is obvious to the court from the evidence that the Mexican-Americans have been historically discriminated against as a class in the Southwest and in Texas, and in the Corpus Christi District. . . . This historical pattern of discrimination has contributed to the present substantial segregation of Mexican-Americans in our schools. This segregation has resulted in a dual school system. . . .

The court’s finding that the Mexican-American and Negro students are substantially segregated from the remaining student population of this district is based primarily upon the undisputed statistical evidence. This is also . . . true of the faculty. . . .

This suit was brought to this court by the plaintiffs alleging a denial of rights protected by the Fourteenth Amendment, and it is this court’s duty to adjudicate these grievances. . . .

While many of our institutions have a tendency to divide us religious institutions, social institutions, economic institutions, political institutions, the public-school institution . . . is the one unique institution which has the capacity to unite this nation and to unite this diverse and pluralistic society that we have. We are not a homogeneous

people; we are a heterogeneous people; we have many races, many religions, many colors in America. Here in the public school system as young Americans, they can study, play together and interact. They will get to know one another, to respect the others' differences and to tolerate each other even though of a different race or color, or religious, social or ethnic status. . . .

The Supreme Court has resolved that problem for the district court by saying that separate education and educational facilities are inherently unequal and therefore unconstitutional.

Therefore, the court finds for the plaintiffs and the injunctive relief . . . will be granted.

Source: *Cisneros v. Corpus Christi Independent School District*, July 4, 1970, United States District Court, S. D., Texas, Houston Division Ruling, 324 F. Supp. 599 (S.D. Tex. 1970), law.justia.com/cases/federal/district-courts/FSupp/324/599/2595261/.

Primary Source 6:
“Viva La Huelga” poster, Attica Brigade, ca. 1972–1974



(The Gilder Lehrman Institute of American History, GLC09893.03)

Primary Source 7: Equal Educational Opportunities Act, 1974 (Excerpt)

1703. Denial of equal educational opportunity prohibited

No State shall deny equal educational opportunity to an individual on account of his or her race, color, sex, or national origin, by—

- (a) the deliberate segregation by an educational agency of students on the basis of race, color, or national origin among or within schools;
- (b) the failure of an educational agency which has formerly practiced such deliberate segregation to take affirmative steps, consistent with part 4 of this subchapter, to remove the vestiges of a dual school system;
- (c) the assignment by an educational agency of a student to a school, other than the one closest to his or her place of residence within the school district in which he or she resides, if the assignment results in a greater degree of segregation of students on the basis of race, color, sex, or national origin among the schools of such agency than would result if such student were assigned to the school closest to his or her place of residence within the school district of such agency providing the appropriate grade level and type of education for such student;
- (d) discrimination by an educational agency on the basis of race, color, or national origin in the employment, employment conditions, or assignment to schools of its faculty or staff, except to fulfill the purposes of subsection (f) below;
- (e) the transfer by an educational agency, whether voluntary or otherwise, of a student from one school to another if the purpose and effect of such transfer is to increase segregation of students on the basis of race, color, or national origin among the schools of such agency; or
- (f) the failure by an educational agency to take appropriate action to overcome language barriers that impede equal participation by its students in its instructional programs.

Source: Equal Educational Opportunities Act of 1974, 20 US Code § 1703, [govinfo.gov/content/pkg/USCODE-2010-title20/pdf/USCODE-2010-title20-chap39-subchapI-part2-sec1703.pdf](https://www.govinfo.gov/content/pkg/USCODE-2010-title20/pdf/USCODE-2010-title20-chap39-subchapI-part2-sec1703.pdf)