

Latino and Latina Civil Rights, 1930–1970



*“Striking pecan shellers picketing on the sidewalk in front of the Southern Pecan Shelling Company at 135 East Cevallos Street,”
February 25, 1938 (San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections)*

Latino and Latina Civil Rights, 1930–1970

BY MARIA MIRABALLES (CREATED IN 2024) WITH ADDITIONAL RESEARCH BY JOSÉ A. GREGORY

Maria Miraballes is an 18-year-veteran high school social studies teacher in Connecticut and a professional development leader for the Gilder Lehrman Institute of American History.

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GRADE LEVELS: 7–12

RECOMMENDED TIME FOR COMPLETION: Five 45-minute class periods

UNIT OVERVIEW

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

The objective of the unit is to have students recognize the economic, social, and political challenges faced by Latinas and Latinos throughout the United States from the 1930s through the 1960s, as well as the triumphs they achieved. Over the course of the five lessons the students will analyze primary sources that include court documents, speeches, and policy statements as well as visuals such as photographs and artwork reflecting the experiences of men and women who fought for equal economic, social, and political treatment in the United States. Students will then write an argumentative written response evaluating the challenges that led to the civil rights movement as well as the achievements Latinos and Latinas made during this time period.

Students will be able to

- Analyze primary source documents using close reading strategies
- Demonstrate an understanding of both literal and inferential aspects of text-based evidence
- Analyze images to enhance understanding of historical context
- Understand an important historical event and period (i.e., the Latino civil rights movement of the 1930s to 1960s)
- Understand a key historical theme (i.e., cause and effect)
- Write an argumentative written response using text-based and visual evidence

ESSENTIAL QUESTIONS

- What political/economic/social challenges did Latinos and Latinas face between 1930 and 1970?
- What political/economic/social accomplishments did Latinos and Latinas achieve between 1930 and 1970?

COMMON CORE STATE STANDARDS

CCSS.ELA-LITERACY.SL.8.1: Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on topics, texts, and issues, building on others' ideas and expressing their own clearly.

CCSS.ELA-LITERACY.W.8.1: Write arguments to support claims with clear reasons and relevant evidence.

CCSS.ELA-LITERACY.RH.9-10.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of a text.

CCSS.ELA-LITERACY.RH.10.4: Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social or economic aspects of history/social science.

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.

CCSS.ELA-LITERACY.RH.11-12.4: Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.

CCSS.ELA-LITERACY.RH.11-12.6: Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

MATERIALS

- Historical Background: "The Latino Civil Rights Movement" by Geraldo L. Cadava, Professor of History and Wender-Lewis Teaching and Research Professor, Northwestern University
- Source 1: Theresa A. Ybáñez, *Mujeres de San Antonio: Emma Tenayuca*, mural on exterior east wall of Quick Wash Laundromat, South Presa Street, San Antonio, Texas, 1994. Photograph by Al Rendon, 1994, collection of the photographer.
- Source 2: Detail of Mary Agnes Rodriguez, "*Mis Palabras, Mi Poder*," on Emma Tenayuca, "La Pasionaria de Texas," mural on exterior wall of Burleson School for Innovation and Education, San Antonio, Texas, 2020. Photograph by Edgewood Independent School District, September 23, 2020, [cdns5-ss12.sharpschool.com/UserFiles/Servers/Server_12151994/Image/News/burleson%20%20hispanic%20heritage%20month.png](https://cdnsm5-ss12.sharpschool.com/UserFiles/Servers/Server_12151994/Image/News/burleson%20%20hispanic%20heritage%20month.png).
- Source 3: "Workers Alliance leader Emma Tenayuca, with clenched fist in the air, speaking to crowd outside San Antonio City Hall following a parade protesting scarcity of Works Progress Administration jobs," *San Antonio Light*, March 8, 1937, San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/6107
- Source 4: "Emma Tenayuca and her attorney, Everett Looney, in courtroom during her trial on charges of unlawful assembly and disturbing the peace," *San Antonio Light*, July 13, 1937, San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/6072
- Source 5: "Striking pecan shellers picketing on the sidewalk in front of the Southern Pecan Shelling Company at 135 East Cevallos Street," February 25, 1938, San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/9656

- Source 6: Russell Lee, “Mexican women separating meat from shells. Pecan shelling plant. San Antonio, Texas,” March 1939, Farm Security Administration, Office of War Information Photograph Collection, Library of Congress, [loc.gov/item/2017782716/](https://www.loc.gov/item/2017782716/)
- Activity Sheet 1: Details, Description, and Comparisons (four copies per student)
- Activity Sheet 2: Critical Thinking Questions on excerpts from Justice Albert Lee Stephens Sr.’s majority opinion in *Méndez v. Westminster School District*, 64 F. Supp. 544 (S.D. Cal. 1946), US District Court for the Southern District of California, Central Division, Conclusions of the Court, February 18, 1946, National Archives (NAID 294945), catalog.archives.gov/id/294945
- Source 7: Alberto Urista (Alurista), Preamble of “El plan espiritual de Aztlan,” 1969 in *El Grito del Norte* (Albuquerque, New Mexico), vol. 2, no. 9 (July 6, 1969): 5. Full plan adopted at Chicano Youth Liberation Conference, Denver, Colorado, March, 1969, by Alurista and Rodolfo “Corky” Gonzales. International Center for the Arts of the Americas at the Museum of Fine Arts, Houston, icaa.mfah.org/s/en/item/803398#c=&m=&s=&cv=&xywh=-922%2C-1%2C4392%2C3300.
 - o A Spanish-language translation of the document (*El Grito del Norte* (Albuquerque, New Mexico), vol. 2, no. 9 (July 6, 1969): 6, Enriqueta Vasquez collection, courtesy of the Chicana por mi Raza Digital Memory Collective) is also included.
- Source 8: Excerpts from the Manifesto of El plan de Santa Barbara from Chicano Coordinating Council on Higher Education, *El Plan de Santa Barbara: A Chicano Plan for Higher Education*, Oakland: La Causa Publications, 1969, pp. 9–11, Shields Library, University of California, Davis, mechadeucdavis.weebly.com/uploads/9/7/0/4/9704129/el_plan_de_santa_barbara.pdf
- Activity Sheet 3: Compare and Contrast: El plan espiritual de Aztlan and El plan de Santa. Barbara
- Source 9: Excerpts from Luisa Moreno, “Caravans of Sorrow”: *Non-citizen Americans of the South West*, Washington DC: American Committee for Protection of the Foreign Born, 1940 from an address delivered at the panel of Deportation and Right of Asylum of the Fourth Annual Conference of the American Committee for Protection of the Foreign Born, Washington, DC, March 3, 1940. Carey McWilliams Collection, Box 1, Folder 1, University Research Library, Department of Special Collections, University of California, Los Angeles
- Source 10: Excerpts from Barack Obama, “Remarks Honoring Sylvia Méndez, Recipients of the 2010 Medal of Freedom,” February 15, 2011, The White House, obamawhitehouse.archives.gov/the-press-office/2011/02/15/remarks-president-honoring-recipients-2010-medal-freedom
- Activity Sheet 4: Analyze a Speech (based on the National Archives activity sheet Meet the Document)
- Activity Sheet 5: Compare and Contrast: “Caravans of Sorrow” and “Remarks by the President”
- Activity Sheet 6: Categorizing Documents Addressing Economic, Social, or Political Challenges
- Activity Sheet 7: Creating an Essay: Latino and Latina Civil Rights 1930–1970

HISTORICAL BACKGROUND

THE LATINO CIVIL RIGHTS MOVEMENT

by Geraldo L. Cadava, Northwestern University

The Latino civil rights movement was several movements in one. Latinos across the country fought for civil rights during the 1960s and 1970s, but they were often members of different national groups focused on different issues in different places. Sometimes their efforts overlapped, but more often they worked separately. The broad umbrella of Latino civil rights covered fights for farmworker justice, educational equality, political representation, women's rights, and anti-colonialism in Vietnam and Latino communities within the United States.

Beginning in the early sixties, César Chávez and Dolores Huerta, co-founders of the United Farm Workers union, led the fight to organize farmworkers against exploitative growers. Latino high school students across the country walked out of their classrooms to highlight the injustices of a curriculum that didn't include their histories, the dearth of Latino teachers, and high dropout rates due to the perceived lack of concern for their educational development. Educators like Antonia Pantoja fought for instruction in New York's high schools in both Spanish and English. Mexican Americans in Texas founded La Raza Unida Party, a political party established by and for Latinos who believed that neither the Democratic nor Republican Parties cared about them or represented their interests. Puerto Ricans in Chicago and New York established the Young Lords Organization to fight for community benefits from trash collection to adequate health care. They also advocated Puerto Rican independence from the United States at the same time that Chicanos in California protested against the Vietnam War and scholars began to argue that Latinos across the United States were victims of internal colonialism—that they had been colonized within their own homelands. The Mexican American Pentecostal preacher Reies Lopez Tijerina fought for the return of lands to Mexican Americans in New Mexico from whom it had been stolen as a result of the US-Mexico War.

Different Latinos articulated their identities in a way that emphasized their indigeneity and downplayed their Spanish heritage: Puerto Ricans, for example, highlighted their Taíno roots, while Mexican Americans highlighted their Aztec ancestry. Latinas organized conferences in Texas and New York to fight for their equality within Latino civil rights movements—both against the patriarchy within Latino-led movements and against the racial discrimination running through the White-led feminist movement.

Finally, conservative Latinos considered the economic opportunities afforded by capitalism to be an important plank of the civil rights movement. “Brown capitalism,” as Republicans called it, might not have garnered as much attention as these other struggles, but it was every bit as important to the uplift of their communities.

Latinos during this period drew inspiration from earlier struggles, including José Martí's war for Cuban independence in the late nineteenth century, industrial workers' fight for better wages and working conditions, and school desegregation efforts in places like Lemon Grove and Westminster, California. Altogether, these separate struggles for Latino civil rights by and large sought to win for Latinos their fair treatment, equality, and belonging in the United States.

Geraldo L. Cadava is a professor of history and Wender-Lewis Teaching and Research Professor and director of the Latina and Latino Studies Program at Northwestern University. He is the author of The Hispanic Republican: The Shaping of an American Political Identity, from Nixon to Trump (Ecco/HarperCollins, 2020) and Standing on Common Ground: The Making of a Sunbelt Borderland (Harvard University Press, 2013).

LESSON 1

EMMA TENAYUCA AND LABOR ORGANIZATION, 1937–1938

BY MARIA MIRABALLES (CREATED IN 2024) WITH ADDITIONAL RESEARCH BY JOSÉ A. GREGORY

OVERVIEW

In this lesson the students will use close-reading and document-analysis strategies as they examine artwork and photographs of strike organizer and labor leader Emma Tenayuca and employees of the Southern Pecan Shelling Company of San Antonio, Texas. In 1938 Tenayuca organized a strike by 12,000 largely Mexican American pecan shellers at the nation's largest pecan supplier. Workers were being paid from \$1.00 to \$4.00 a week and enduring dangerous working conditions. After five weeks the two sides agreed to a wage increase for the pecan shellers. Students will use the activity sheets to help them analyze the documents. This lesson includes whole-class exercises and individual or small-group work.

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GRADE LEVELS: 7–12

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MATERIALS

- Historical Background: “The Latino Civil Rights Movement” by Geraldo L. Cadava, Professor of History and Wender-Lewis Teaching and Research Professor, Northwestern University
- Source 1: Theresa A. Ybáñez, *Mujeres de San Antonio: Emma Tenayuca*, mural on exterior east wall of Quick Wash Laundromat, South Presa Street, San Antonio, Texas, 1994. Photograph by Al Rendon, 1994, collection of the photographer.
- Source 2: Detail of Mary Agnes Rodriguez, “*Mis Palabras, Mi Poder*,” on Emma Tenayuca, “La Pasionaria de Texas,” mural on exterior wall of Burleson School for Innovation and Education, San Antonio, Texas, 2020. Photograph by Edgewood Independent School District, September 23, 2020, cdnsm5-ss12.sharpschool.com/UserFiles/Servers/Server_12151994/Image/News/burleson%20%20hispanic%20heritage%20month.png.
- Source 3: “Workers Alliance leader Emma Tenayuca, with clenched fist in the air, speaking to crowd outside San Antonio City Hall following a parade protesting scarcity of Works Progress Administration jobs,” *San Antonio Light*, March 8, 1937, San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/6107
- Source 4: “Emma Tenayuca and her attorney, Everett Looney, in courtroom during her trial on charges of unlawful assembly and disturbing the peace,” *San Antonio Light*, July 13, 1937, San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/6072

- Source 5: “Striking pecan shellers picketing on the sidewalk in front of the Southern Pecan Shelling Company at 135 East Cevallos Street,” February 25, 1938, San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/9656
- Source 6: Russell Lee, “Mexican women separating meat from shells. Pecan shelling plant. San Antonio, Texas,” March 1939, Farm Security Administration, Office of War Information Photograph Collection, Library of Congress, loc.gov/item/2017782716/
- Activity Sheet 1: Details, Description, and Comparisons (four copies per student)

PROCEDURE

1. You may choose to share the Historical Background written by Geraldo L. Cadava with the class to provide them with a general overview of Latino civil rights groups and movements. Do not discuss specific content further with the students. Instead, encourage them to develop their own interpretation based on the documents and images in the unit.

You may read the Historical Background out loud, distribute it and have the students read it to themselves, or “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. Then ask the class to join in with the reading after a few sentences while you continue to read aloud, still serving as the model for the class. This technique will support struggling readers as well as English language learners (ELL).

2. Students should know that having a legal right does not mean that it is easy to use that right, and that activists might focus on acquiring rights, securing rights, or both. In the US, Latino and Latina activists organized through their own cultural and religious institutions, while also building on the legal and political strategies originated by organized labor and African American civil rights activists. When they emphasized the importance of school access, ending employment discrimination, and accessing suffrage, Latino and Latina activists made parallel claims to those of other American minority groups.
3. Hand out Sources 1 and 2, the images from two murals, along with two copies of Activity Sheet 1 (Details, Description, and Comparisons).
4. You may review the overall aspects of the murals or have the students go right into the analysis of the artwork. Remind students to use evidence from the artwork to support their answers. The students will leave the fourth text box under Compare and Contrast blank for Source 1 and fill it in on the Source 2 copy, based on both Source 1 and 2.
5. Class discussion: Have the different groups or individual students share out and compare their answers. Share information from the Historical Background as needed to address questions about the historical context.
6. Hand out two more copies of Activity Sheet 1 along with Sources 3 and 4, photographs of Emma Tenayuca, to half of the class (or half of each group if the students are in groups) and Sources 5 and 6, photographs of pecan shellers, to the other half. Remind students to use evidence from the photographs to support their answers. The students will leave the fourth text box under Compare and Contrast blank for Source 3 and fill it in on the Source 4 copy, based on both Source 3 and 4 (similarly, leave it blank for Source 5 and fill it in on the Source 6 copy based on both Source 5 and 6).
7. Class discussion: Have the different groups or individual students share out and compare their answers in the analysis activity sheet. Students should take notes on the two images they did not analyze. Share information from the Historical Background as needed to address questions about the historical context.

LESSON 2

MÉNDEZ V. WESTMINSTER, 1947

BY MARIA MIRABALLES (CREATED IN 2024) WITH ADDITIONAL RESEARCH BY JOSÉ A. GREGORY

OVERVIEW

In this lesson students will do a close reading of the court's decision in *Méndez v. Westminster* (1947), a class-action lawsuit against the Westminster School District of Orange County disputing the constitutionality of separate schools for Mexican American students in Southern California. They will answer critical thinking questions to help them understand the court's decision. This lesson includes whole-class exercises and individual or small-group work.

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MATERIALS

- Activity Sheet 2: Critical Thinking
Questions on excerpts from Justice Albert Lee Stephens Sr.'s majority opinion in *Méndez v. Westminster School District*, 64 F. Supp. 544 (S.D. Cal. 1946), US District Court for the Southern District of California, Central Division, Conclusions of the Court, February 18, 1946, National Archives (NAID 294945), catalog.archives.gov/id/294945

PROCEDURE

1. Briefly review what the class learned in the previous lesson about the Latino/a civil rights movement and Emma Tenayuca.
2. Distribute copies of Activity Sheet 2, excerpts from the *Méndez v. Westminster* (1947) court case and findings. The excerpts are reproduced with the original spelling, punctuation, and legal grammar. This may be challenging for some students but can be an interesting example of specific literacy skills.
3. You may read the selected excerpts in Activity Sheet 2 out loud, distribute it and have the students read it to themselves, or share read the text with the class as described in Lesson 1.
4. Once the students have read the text, you may choose to complete one or more of the critical thinking questions with the whole class, divide the class into pairs or groups, or have them work independently on the activity sheet.
5. Bring the class together to discuss answers and select the most appropriate response for each critical thinking question. Share information from the Historical Background as needed to address questions about the historical context. All students should record the final answer to each question.
6. Wrap-up: Discuss vocabulary that the students found confusing or difficult. The students can record these words and their meaning in a separate vocabulary form as needed.

LESSON 3

YOUTH ACTIVISM, 1969

BY MARIA MIRABALLES (CREATED IN 2024) WITH ADDITIONAL RESEARCH BY JOSÉ A. GREGORY

OVERVIEW

In this lesson students will do close-readings of two texts that outline the objectives of El Plan Espiritual de Aztlán and El Plan de Santa Bárbara, proposals introduced by Chicano activists that advocated Chicano nationalism, Chicano studies, and expanded educational access (especially in higher education). Students will compare and contrast the two plans. This lesson includes whole-class exercises and individual or small-group work.

MATERIALS

- Source 7: Alberto Urista (Alurista), Preamble of “El plan espiritual de Aztlan,” 1969 in *El Grito del Norte* (Albuquerque, New Mexico), vol. 2, no. 9 (July 6, 1969): 5. Full plan adopted at Chicano Youth Liberation Conference, Denver, Colorado, March, 1969, by Alurista and Rodolfo “Corky” Gonzales. International Center for the Arts of the Americas at the Museum of Fine Arts, Houston, icaa.mfah.org/s/en/item/803398#c=&m=&s=&cv=&xywh=-922%2C-1%2C4392%2C3300.
 - o A Spanish-language translation of the document (*El Grito del Norte* (Albuquerque, New Mexico), vol. 2, no. 9 (July 6, 1969): 6, Enriqueta Vasquez collection, courtesy of the Chicana por mi Raza Digital Memory Collective) is also included.
- Source 8: Excerpts from the Manifesto of El plan de Santa Barbara from Chicano Coordinating Council on Higher Education, *El Plan de Santa. Barbara: A Chicano Plan for Higher Education*, Oakland: La Causa Publications, 1969, pp. 9–11, Shields Library, University of California, Davis, mechadeucdavis.weebly.com/uploads/9/7/0/4/9704129/el_plan_de_santa_barbara.pdf
- Activity Sheet 3: Compare and Contrast: El plan espiritual de Aztlan and El plan de Santa. Barbara

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PROCEDURE

1. Briefly review what the class did in the previous lesson. You may choose to share some historical context to help students understand *Méndez v. Westminster*.
2. Distribute Source 7: Preamble to “El plan espiritual de Aztlan,” Source 8, the “El plan de Santa Barbara” Manifesto, and Activity Sheet 3: Compare and Contrast. Review how to use a Venn diagram. The students may fill in the Venn diagram individually, in pairs, or in small groups.
3. You can share read the texts as described in Lesson 1 or have the students go right into an independent close reading of the manifestos, answering the critical thinking questions. Remind students to use evidence from the text to support their answers.

4. Class discussion: Have the different groups or individual students share out and compare the results of their Venn diagrams and the answers to the critical thinking questions. You can also share information from the Historical Background as needed to address questions about the historical context.
5. Wrap-up: Discuss vocabulary that the students found confusing or difficult. The students can record these words and their meaning on the back of the organizer or on a separate vocabulary form to be addressed either individually or in a class discussion.

LESSON 4

TAKING A STAND: LUISA MORENO (1940) AND SYLVIA MÉNDEZ (2011)

BY MARIA MIRABALLES (CREATED IN 2024) WITH ADDITIONAL RESEARCH BY JOSÉ A. GREGORY

OVERVIEW

In this lesson the students will continue to use close-reading strategies as they examine and compare two speeches, an excerpt from “Caravans of Sorrow” from 1940 given by Luisa Moreno, leader of El Congreso de Pueblos que Hablan Español (Spanish Speaking Peoples’ Congress), who fought for improved fair treatment of Mexican laborers, and remarks by President Barack Obama in honor of Sylvia Méndez when she received the Medal of Freedom more than sixty years after the lawsuit that set her on her path of civil rights advocacy. Both these Latina women demonstrated a willingness to stand up for what they believed was right. This lesson may be done individually or in pairs or small groups.

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MATERIALS

- Source 9: Excerpts from Luisa Moreno, “*Caravans of Sorrow*”: *Non-citizen Americans of the South West*, Washington DC: American Committee for Protection of the Foreign Born, 1940 from an address delivered at the panel of Deportation and Right of Asylum of the Fourth Annual Conference of the American Committee for Protection of the Foreign Born, Washington, DC, March 3, 1940. Carey McWilliams Collection, Box 1, Folder 1, University Research Library, Department of Special Collections, University of California, Los Angeles
- Source 10: Excerpts from Barack Obama, “Remarks Honoring Sylvia Méndez, Recipients of the 2010 Medal of Freedom,” February 15, 2011, The White House, obamawhitehouse.archives.gov/the-press-office/2011/02/15/remarks-president-honoring-recipients-2010-medal-freedom
- Activity Sheet 4: Analyze a Speech (based on the National Archives activity sheet Meet the Document)
- Activity Sheet 5: Compare and Contrast: “Caravans of Sorrow” and “Remarks by the President”

PROCEDURE

1. Briefly review what the class has done in the previous lessons. You may choose to revisit some historical context to help reinforce the material.
2. Hand out Source 9, excerpts from Luisa Moreno’s “Caravans of Sorrow” speech, and Source 10, excerpts from President Obama’s remarks about Sylvia Méndez, along with Activity Sheet 4: Analyze a Speech and Activity Sheet 5: Compare and Contrast.

3. You may share read the excerpts from the speeches or have the students go right into the analysis of the texts. They may work independently or in pairs or small groups. Remind students to use evidence from the speeches to support their answers.
4. Class discussion: Have the different groups or individual students share out and compare their answers from the activity sheets. Share information from the Historical Background as needed to address questions about the historical context.
5. Wrap-up: Discuss vocabulary that the students found confusing or difficult. The students can record these words and their meaning on the back of the organizers or on a separate vocabulary form.

LESSON 5

SUMMATIVE ASSESSMENT

BY MARIA MIRABALLES (CREATED IN 2024) WITH ADDITIONAL RESEARCH BY JOSÉ A. GREGORY

OVERVIEW

This lesson has two objectives. First, the students will synthesize the work of the last four lessons and demonstrate that they can identify the various ways in which Latinos and Latinas faced political, economic, and social hardships in the early to mid-twentieth century. Second, the students will determine how despite these hardships, they fought for political, economic, and social rights. As a culminating assessment, students will write a brief essay that requires them to support their conclusions with explicit information from the text and make inferences from the text.

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- Source 2: Detail of Mary Agnes Rodriguez, “*Mis Palabras, Mi Poder*,” on Emma Tenayuca, “La Pasionaria de Texas,” 2020
- Source 3: “Workers Alliance leader Emma Tenayuca, with clenched fist in the air, speaking to crowd outside San Antonio City Hall following a parade protesting scarcity of Works Progress Administration jobs,” March 8, 1937
- Source 4: “Emma Tenayuca and her attorney, Everett Looney, in courtroom during her trial on charges of unlawful assembly and disturbing the peace,” July 13, 1937
- Source 5: “Striking pecan shellers picketing on the sidewalk in front of the Southern Pecan Shelling Company at 135 East Cevallos Street,” February 25, 1938
- Source 6: Russell Lee, “Mexican women separating meat from shells. Pecan shelling plant. San Antonio, Texas,” March 1939
- Activity Sheet 1: Details, Description, and Comparisons
- Activity Sheet 2: Critical Thinking Questions on excerpts from Justice Albert Lee Stephens Sr.’s majority opinion in *Méndez v. Westminster School District*, 1947
- Source 7: Alberto Urista (Alurista), Preamble of “El plan espiritual de Aztlan,” 1969
- Source 8: Excerpts from the Manifesto of El plan de Santa Barbara, 1969

- Activity Sheet 3: Compare and Contrast: El plan espiritual de Aztlan and El plan de Santa. Barbara
- Source 9: Excerpts from Luisa Moreno, *“Caravans of Sorrow”*: *Non-citizen Americans of the South West*, 1940
- Source 10: Excerpts from Barack Obama, “Remarks Honoring Sylvia Méndez, Recipients of the 2010 Medal of Freedom,” 2011
- Activity Sheet 4: Analyze a Speech
- Activity Sheet 5: Compare and Contrast: “Caravans of Sorrow” and “Remarks by the President”
- Activity Sheet 6: Categorizing Documents Addressing Economic, Social, or Political Challenges
- Activity Sheet 7: Creating an Essay: Latino and Latina Civil Rights 1930–1970

PROCEDURE

1. Distribute or ask students to take out Sources 1–10 used throughout the unit along with Activity Sheets 1–5.
2. Ask students to revisit each document. Allow for follow-up questions pertaining to anything that might have been forgotten or that is unclear, including content or vocabulary.
3. Ask students to consider whether each document addresses political, economic, or social issues.
4. Distribute Activity Sheet 6 (Identifying and evaluating whether the documents used describe economic, social, or political challenges). You may display Activity Sheet 6 in a format large enough for the whole class to see.
5. Model the first category, “Economic Challenges,” asking students to identify sources and direct textual evidence that is associated with this category. They should identify at least one direct quotation and/or image for this category. Circulate among the students to monitor their choices.
6. Ask students to independently decide which column best describes the challenge for each of the 11 images and texts.
7. Have students meet with a partner and share each other’s lists. Students should discuss both of their choices. For selections that are not the same, students should defend their choice.
8. Class discussion: Have individual students share out and compare their answers. Share information from the Historical Background or previous lessons, as well as other resources related to the material, as needed to help facilitate any debates about which documents are associated with which categories. Allow for students to discuss in small groups or in pairs and make any amendments students may make to their own work after hearing from their classmates.
9. Hand out Activity Sheet 7, Creating an Essay. This essay may be written in class or as a take-home assignment.
10. Each student will write a brief informative essay describing the various challenges faced by Latinos and Latinas in the period from approximately 1930 to 1970 and assessing how they met those challenges. You may ask the students to choose one, two, or all three categories (political, economic, and social) as the subject of their essay. They may use the activity sheet to help them organize their essay and their evidence. They can then write the essay on a separate sheet of paper.

Historical Background The Latino Civil Rights Movement

by Geraldo L. Cadava, Northwestern University

The Latino civil rights movement was several movements in one. Latinos across the country fought for civil rights during the 1960s and 1970s, but they were often members of different national groups focused on different issues in different places. Sometimes their efforts overlapped, but more often they worked separately. The broad umbrella of Latino civil rights covered fights for farmworker justice, educational equality, political representation, women's rights, and anti-colonialism in Vietnam and Latino communities within the United States.

Beginning in the early sixties, César Chávez and Dolores Huerta, co-founders of the United Farm Workers union, led the fight to organize farmworkers against exploitative growers. Latino high school students across the country walked out of their classrooms to highlight the injustices of a curriculum that didn't include their histories, the dearth of Latino teachers, and high dropout rates due to the perceived lack of concern for their educational development. Educators like Antonia Pantoja fought for instruction in New York's high schools in both Spanish and English. Mexican Americans in Texas founded La Raza Unida Party, a political party established by and for Latinos who believed that neither the Democratic nor Republican Parties cared about them or represented their interests. Puerto Ricans in Chicago and New York established the Young Lords Organization to fight for community benefits from trash collection to adequate health care. They also advocated Puerto Rican independence from the United States at the same time that Chicanos in California protested against the Vietnam War and scholars began to argue that Latinos across the United States were victims of internal colonialism—that they had been colonized within their own homelands. The Mexican American Pentecostal preacher Reies Lopez Tijerina fought for the return of lands to Mexican Americans in New Mexico from whom it had been stolen as a result of the US-Mexico War.

Different Latinos articulated their identities in a way that emphasized their indigeneity and downplayed their Spanish heritage; Puerto Ricans, for example, highlighted their Taíno roots, while Mexican Americans highlighted their Aztec ancestry. Latinas organized conferences in Texas and New York to fight for their equality within Latino civil rights movements—both against the patriarchy within Latino-led movements and against the racial discrimination running through the White-led feminist movement.

Finally, conservative Latinos considered the economic opportunities afforded by capitalism to be an important plank of the civil rights movement. “Brown capitalism,” as Republicans called it, might not have garnered as much attention as these other struggles, but it was every bit as important to the uplift of their communities.

Latinos during this period drew inspiration from earlier struggles, including José Martí's war for Cuban independence in the late nineteenth century, industrial workers' fight for better wages and working conditions, and school desegregation efforts in places like Lemon Grove and Westminster, California. Altogether, these separate struggles for Latino civil rights by and large sought to win for Latinos their fair treatment, equality, and belonging in the United States.

Geraldo L. Cadava is a professor of history and Wender-Lewis Teaching and Research Professor and director of the Latina and Latino Studies Program at Northwestern University. He is the author of The Hispanic Republican: The Shaping of an American Political Identity, from Nixon to Trump (Ecco/HarperCollins, 2020) and Standing on Common Ground: The Making of a Sunbelt Borderland (Harvard University Press, 2013).

Source 1: "We Are Not a Conquered People," 1994



Theresa A. Ybáñez, *Mujeres de San Antonio: Emma Tenayuca*, mural on exterior east wall of Quick Wash Laundromat, South Presa Street, San Antonio, Texas, 1994. (Photograph by Al Rendon, 1994, collection of the photographer)

Source 2: “La Pasionaria de Texas,” 2020



Detail of “Mis Palabras, Mi Poder” on Emma Tenayuca, “La Pasionaria de Texas,” mural by Mary Agnes Rodriguez on exterior wall of Burlison School for Innovation and Education, San Antonio, Texas, 2020. (Unknown photographer for Edgewood Independent School District, posted September 23, 2020, cdnsm5-ss12.sharpschool.com/UserFiles/Servers/Server_12151994/Image/News/burlison%20%20hispanic%20heritage%20month.png)

Source 3: Workers Alliance Leader Emma Tenayuca, 1937



“Workers Alliance leader Emma Tenayuca, with clenched fist in the air, speaking to crowd outside San Antonio City Hall following a parade protesting scarcity of Works Progress Administration jobs,” San Antonio Light, March 8, 1937 (San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/6107)

Source 4: Emma Tenayuca and Her Attorney, Everett Looney, in Court, 1937



“Emma Tenayuca and her attorney, Everett Looney, in courtroom during her trial on charges of unlawful assembly and disturbing the peace,” San Antonio Light, July 13, 1937. (San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/6072)

Source 5: Striking Pecan Shellers Picketing, 1938



“Striking pecan shellers picketing on the sidewalk in front of the Southern Pecan Shelling Company at 135 East Cevallos Street,” February 25, 1938. (San Antonio Light Photograph Collection, MS 359, University of Texas at San Antonio Libraries Special Collections, digital.utsa.edu/digital/collection/p9020coll2/id/9656)

Source 6: Mexican Women Separating Meat from Shells, 1939



Russell Lee, "Mexican women separating meat from shells. Pecan shelling plant. San Antonio, Texas," March 1939. (Farm Security Administration, Office of War Information Photograph Collection, Library of Congress, [loc.gov/item/2017782716/](https://www.loc.gov/item/2017782716/))

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Activity Sheet 2: Critical Thinking Questions
Excerpts from the Majority Opinion by Justice Albert Lee Stephens Sr. in
Méndez v. Westminster School District, 1947

Excerpt 1

Specifically, plaintiffs allege . . .

In the Westminster, Garden Grove and El Modeno school districts the respective boards of trustees had taken official action declaring that there be no segregation of pupils on a racial basis but that non-English-speaking children (which group, excepting as to a small number of pupils, was made up entirely of children of Mexican ancestry or descent), be required to attend schools designated by the boards separate and apart from English-speaking pupils; that such group should attend such schools until they had acquired some proficiency in the English language.

The petitioners contend that such official action evinces a covert attempt by the school authorities in such school districts to produce an arbitrary discrimination against school children of Mexican extraction. . . .

Critical Thinking Question 1

What accusation was made by the plaintiffs (those who are suing the school district)?

Excerpt 2

We think that under the record before us the only tenable ground upon which segregation practices in the defendant school districts can be defended lies in the English language deficiencies of some of the children of Mexican ancestry as they enter elementary public school life as beginners. But even such situations do not justify the general and continuous segregation in separate schools of the children of Mexican ancestry from the rest of the elementary school population as has been shown to be the practice in the defendant school districts — in all of them to the sixth grade, and in two of them through the eighth grade.

Critical Thinking Question 2

According to Justice Albert Lee Stephens Sr.'s statement, what had the practice been in the school districts of Orange County, California?

Excerpt 3

The evidence clearly shows that Spanish-speaking children are retarded in learning English by lack of exposure to its use because of segregation, and that commingling of the entire student body instills and develops a common cultural attitude among the school children which is imperative for the perpetuation of American institutions and ideals.

Critical Thinking Question 3

According to Justice Albert Lee Stephens Sr., what were some benefits of the “commingling of the entire student body”?

Excerpt 4

We conclude by holding that the allegations of the complaint (petition) have been established sufficiently to justify injunctive relief against all defendants [organizations being sued], restraining further discriminatory practices against the pupils of Mexican descent in the public schools of defendant school districts.

Critical Thinking Question 4

In your own words, what was the court’s decision?

From Méndez v. Westminster School District, 64 F. Supp. 544 (S.D. Cal. 1946), US District Court for the Southern District of California, Central Division, Conclusions of the Court, February 18, 1946, National Archives (NAID 294945), catalog.archives.gov/id/294945

Source 7: Preamble to “El Plan Espiritual de Aztlan,” 1969

In the spirit of a new people that is conscious not only of its proud historical heritage, but also of the brutal “Gringo” invasion of our territories, We, the Chicano inhabitants and civilizers of the northern land of Aztlan, from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, Declare that the call of our blood is our power, our responsibility, and our inevitable destiny.

We are free and sovereign to determine those tasks which are justly called for by our house, our land, the sweat of our brows and by our hearts. Aztlan belongs to those that plant the seeds, water the fields, and gather the crops, and not to the foreign Europeans. We do not recognize capricious frontiers on the Bronze Continent.

Brotherhood unites us, and love for our brothers makes us a people whose time has come and who struggles against the foreigner “Gabacho” who exploits our riches and destroys our culture. With our heart in our hands and our hands in the soil, We Declare the Independence of our Mestizo Nation. We are a Bronze People with a Bronze Culture. Before the world, before all of North America, before all our brothers in the Bronze Continent, We are a Nation, We are a Union of free pueblos, We are Aztlan.

From Alberto Urista (Alurista), Preamble of “El plan espiritual de Aztlan,” 1969 in El Grito del Norte (Albuquerque, New Mexico), vol. 2, no. 9 (July 6, 1969): 5. Full plan adopted at Chicano Youth Liberation Conference, Denver, Colorado, March, 1969, by Alurista and Rodolfo “Corky” Gonzales. International Center for the Arts of the Americas at the Museum of Fine Arts, Houston, icaa.mfah.org/s/en/item/803398#?c=&m=&s=&cv=&xywh=-922%2C-1%2C4392%2C3300.

Source 7: Preamble to “El Plan Espiritual de Aztlan,” 1969
(Spanish-language version)

En el espíritu de una raza que ha reconocido no solo su orgullosa herencia histórica, sino [también] la bruta [invasión] gringa de nuestros territorios, Nosotros los Chicanos habitantes y civilizadores de la tierra [norteña] de [Aztlán], de donde [provinieron] nuestros abuelos solo para regresar a sus raíces y consagrar la [determinación] de nuestro pueblo del sol, Declaramos que el grito de la sangre es nuestra fuerza, nuestra responsabilidad, y nuestro inevitable destino. Somos libres y soberanos para señalar aquellas tareas por las cuales gritan justamente nuestra casa, nuestra tierra, el sudor de nuestra frente y nuestro [corazón].

[Aztlán] pertenece a los que siembran la semilla, riegan los campos, y levantan la cosecha, y no al extranjero Europeo. No reconocemos fronteras caprichosas en el Continente de Bronce.

El carnalismo nos que y el amor hacia nuestros hermanos nos hace un pueblo aciente que lucha contra el extranjero Gabacho, que explota nuestras riquezas y destrosa nuestra cultura. Con el [corazón] en la mano y con las manos en la tierra, Declaramos el Espíritu Independiente de Nuestra [nación] Mestiza. Somos la Raza de Bronce con una Cultura de Bronce[.] Ante todo el mundo, ante Norte America, ante todos nuestros hermanos en el Continente de Bronce, Somos una [Nación], Somos una Unión de Pueblos Libres, Somos, Aztlán.

From Alberto Urista (Alurista), Preamble of “El plan espiritual de Aztlan,” 1969, El Grito del Norte (Albuquerque, New Mexico), vol. 2, no. 9 (July 6, 1969): 6, Enriqueta Vasquez collection, courtesy of the Chicana por mi Raza Digital Memory Collective.

Source 8: “El Plan de Santa. Barbara” Manifesto, 1969 (Excerpts)

For all people, as with individuals, the time comes when they must reckon with their history. For the Chicano the present is a time of renaissance, of renacimiento. Our people and our community, el barrio and la colonia, are expressing a new consciousness and a new resolve. Recognizing the historical tasks confronting our people and fully aware of the cost of human progress, we pledge our will to move. We will move forward toward our destiny as a people. We will move against those forces which have denied us freedom of expression and human dignity. Throughout history the quest for cultural expression and freedom has taken the form of a struggle. Our struggle, tempered by the lessons of the American past, is an historical reality.

For decades Mexican people in the United States struggled to realize the “American Dream.” And some — a few — have. But the cost, the ultimate cost of assimilation, required turning away from el barrio and la colonia. In the meantime, due to the racist structure of this society, to our essentially different life style, and to the socio-economic functions assigned to our community by anglo-american society — as suppliers of cheap labor and a dumping ground for the small-time capitalist entrepreneur — the barrio and colonia remained exploited, impoverished, and marginal.

As a result, the self-determination of our community is now the only acceptable mandate for social and political action; it is the essence of Chicano commitment. Culturally, the word Chicano, in the past a pejorative and class-bound adjective, has now become the root idea of a new cultural identity for our people. It also reveals a growing solidarity and the development of a common social praxis. The widespread use of the term Chicano today signals a rebirth of pride and confidence. Chicanismo simply embodies an ancient truth: that man is never closer to his true self as when he is close to his community.

Chicanismo draws its faith and strength from two main sources: from the just struggle of our people and from an objective analysis of our community’s strategic needs. We recognize that without a strategic use of education, an education that places value on what we value, we will not realize our destiny. Chicanos recognize the central importance of institutions of higher learning to modern progress, in this case, to the development of our community. But we go further: we believe that higher education must contribute to the information of a complete man who truly values life and freedom. . . .

The destiny of our people will be fulfilled. to that end, we pledge our efforts and take as our credo what Jose Vasconcelos once said at a time of crisis and hope:

“At this moment we do not come to work for the university, but to demand that the university work for our people.”

From Chicano Coordinating Council on Higher Education, El Plan de Santa. Barbara: A Chicano Plan for Higher Education, Oakland: La Causa Publications, 1969, pp. 9–11. (Shields Library, University of California, Davis, mechadeucdavis.weebly.com/uploads/9/7/0/4/9704129/el_plan_de_santa_barbara.pdf)

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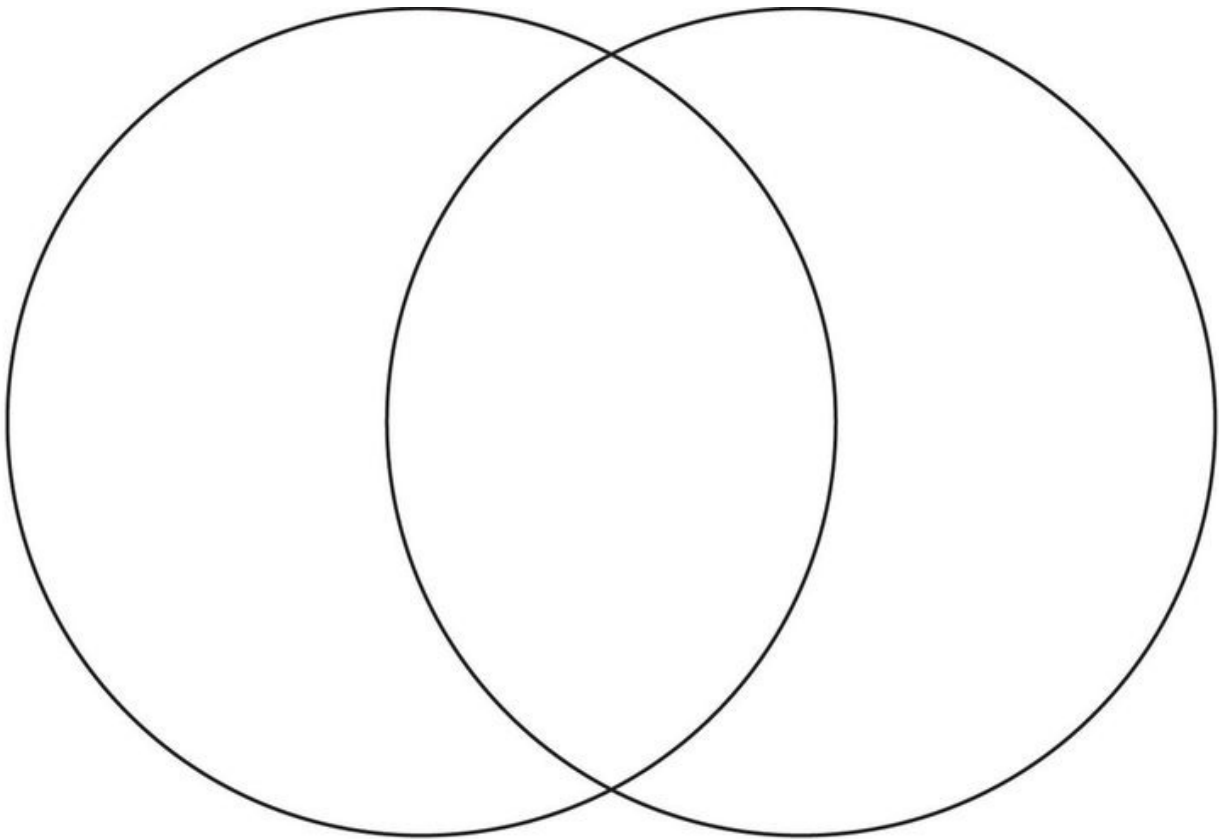
Activity Sheet 3: Compare and Contrast

“El plan espiritual de Aztlan” and “El plan de Santa. Barbara”

Instructions: Use the Venn diagram to compare two primary sources.

El plan espiritual de Aztlan

El plan de Santa. Barbara



Critical Thinking Questions

What is the most significant similarity of these documents? What is the most significant difference?

Source 9: Luisa Moreno, “Caravans of Sorrow”: Non-citizen Americans of the South West, 1940 (Excerpts)

. . . Long before the “Grapes of Wrath” had ripened in California’s vineyards a people lived on highways, under trees or tents, in shacks or railroad sections, picking crops—cotton, fruits, vegetables, cultivating sugar beets, building railroads and dams, making a barren land fertile for new crops and greater riches.

The ancestors of some of these migrant and resident workers, whose home is the Southwest, were America’s first settlers in New Mexico, Texas and California, and the greater percentage was brought from Mexico by the fruit-exchanges, railroad companies, and cotton interests in great need of underpaid labor during the early post-war period. They are the Spanish speaking workers of the Southwest, citizens and non-citizens working and living under identical conditions, facing hardships and miseries while producing and building for agriculture and industry.

Their story lies unpublicized in university libraries, files of government, welfare and social agencies—a story grimly titled the “Caravans of Sorrow.” . . .

Let me state the simple truth. The majority of the Spanish speaking peoples of the United States are the victims of a set-up for discrimination, be they descendants of the first white settlers in America or non-citizens. . . .

For you must know, discrimination takes very definite forms in unequal wages, unequal opportunities, unequal schooling and even through a denial of the use of public places in certain towns in Texas, California, Colorado and other Southwestern states. . . .

But why have “aliens” on relief while the taxpayers “bleed”? Let me ask those who would raise such a question: what would the Imperial Valley, the Rio Grande Valley and other rich irrigated valleys in the Southwest be without the arduous, self-sacrificing labor of these non-citizen Americans? Read “Factories in the Fields,” by Carey McWilliams, to obtain a picture of how important Mexican labor has been for the development of California’s crop after the World War. Has anyone counted the miles of railroads built by these same non-citizens? One can hardly imagine how many bales of cotton have passed through the nimble fingers of Mexican men, women and children. And what conditions have they had to endure to pick that cotton? . . .

These people are not aliens. They have contributed their endurance, sacrifices, youth and labor to the Southwest. Indirectly, they have paid more taxes than all the stockholders of California’s industrialized agriculture, the sugar beet companies and the large cotton interests that operate or have operated with the labor of Mexican workers. . . .

A people who have lived twenty and thirty years in this country, tied up by family relations with the early settlers, with American-born children, cannot be uprooted without the complete destruction of the faintest semblance of democracy and human liberties for the whole population. . . .

What then may the answer to this specific non-citizen problem be? The Spanish Speaking Peoples Congress of the United States proposes legislation that would encourage naturalization of Latin American, West Indian and Canadian residents of the United States and that would nurture greater friendships among the peoples of the Western Hemisphere. . . .

Legislation to facilitate citizenship to all natural-born citizens from the countries of the Western Hemisphere, waiving excessive fees, educational and other requirements of a technical nature is urgently needed.

A piece of legislation embodying this provision is timely and important. Undoubtedly it would rally the support of the many friends of true Hemisphere unity.

You have seen the forgotten character in the present American scene—a scene of the Americas. Let me say that, in the face of greater hardships, the “Caravans of Sorrow” are becoming the “Caravans of Hope.” They are organizing in trade unions with other workers in agriculture and industry. The unity of Spanish-speaking citizens and non-citizens is being furthered through the Spanish Speaking Peoples Congress of the United States, an organization embracing trade unions, fraternal, civic and cultural organizations, mainly in California. The purpose of this movement is to seek an improvement of social, economic, and cultural conditions, and for the integration of Spanish speaking citizens and non-citizens into the American nation. The United Cannery, Agricultural, Packing and Allied Workers of America, with thousands of Spanish-speaking workers in its membership, and Liga Obrera of New Mexico, were the initiators of the Congress.

From Luisa Moreno, “Caravans of Sorrow”: Non-citizen Americans of the South West, Washington DC: American Committee for Protection of the Foreign Born, 1940. (Carey McWilliams Collection, Box 1, Folder 1, University Research Library, Department of Special Collections, University of California, Los Angeles)

**Source 10: Remarks by President Barack Obama Honoring Sylvia Méndez,
Medal of Freedom Recipient, 2011 (Excerpts)**

THE PRESIDENT: . . .

This is one of the things that I most look forward to every year. It's a chance to meet with—and, more importantly, honor—some of the most extraordinary people in America—and around the world.

President Kennedy once said, during a tribute to the poet Robert Frost, that a nation reveals itself not only by the men and women it produces, but by the men and women that it honors; the people that it remembers. I heartily agree. When you look at the men and women who are here today, it says something about who we are as a people. . . .

For Sylvia Méndez, a lifelong quest for equality began when she was just eight years old. Outraged that their daughter had to attend a segregated school, Sylvia's parents linked arms with other Latino families to fight injustice in a California federal court, a case that would pave the way for *Brown v. Board of Education*. The next year, when a classmate taunted Sylvia saying that Mexicans didn't belong there, she went home in tears, begging to leave the school. Her mother wouldn't have it. She told Sylvia, "Don't you realize that's why we went to court? You are just as good as he is." And Sylvia took those words to heart. And ever since, she has made it her mission to spread a message of tolerance and opportunity to children of all backgrounds and all walks of life. . . .

From Barack Obama, "Remarks by the President Honoring the Recipients of the 2010 Medal of Freedom," February 15, 2011, The White House, obamawhitehouse.archives.gov/the-press-office/2011/02/15/remarks-president-honoring-recipients-2010-medal-freedom.

NAME _____

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Activity Sheet 4: Analyze a Speech

1. Meet the Document: _____

Type (check all that apply)

<input type="checkbox"/>	Letter	<input type="checkbox"/>	Speech	<input type="checkbox"/>	Advertisement	<input type="checkbox"/>	Court Document
<input type="checkbox"/>	Chart	<input type="checkbox"/>	Newspaper	<input type="checkbox"/>	Identification document	<input type="checkbox"/>	Memorandum
<input type="checkbox"/>	Report	<input type="checkbox"/>	Email	<input type="checkbox"/>	Telegram	<input type="checkbox"/>	Presidential Document
<input type="checkbox"/>	Congressional document	<input type="checkbox"/>	Patent	<input type="checkbox"/>	Press Release	<input type="checkbox"/>	Other

2. Observe Its Parts.

Who wrote it? _____

Who read/received it? _____

When is it from? _____

Where is it from? _____

3. Try to make sense of it.

What is it talking about? _____

Write one sentence summarizing this document. _____

Why did the author write it? _____

Quote evidence from the document that tells you this. _____

What other documents or historical evidence could you use to help you understand this event or topic?

NAME

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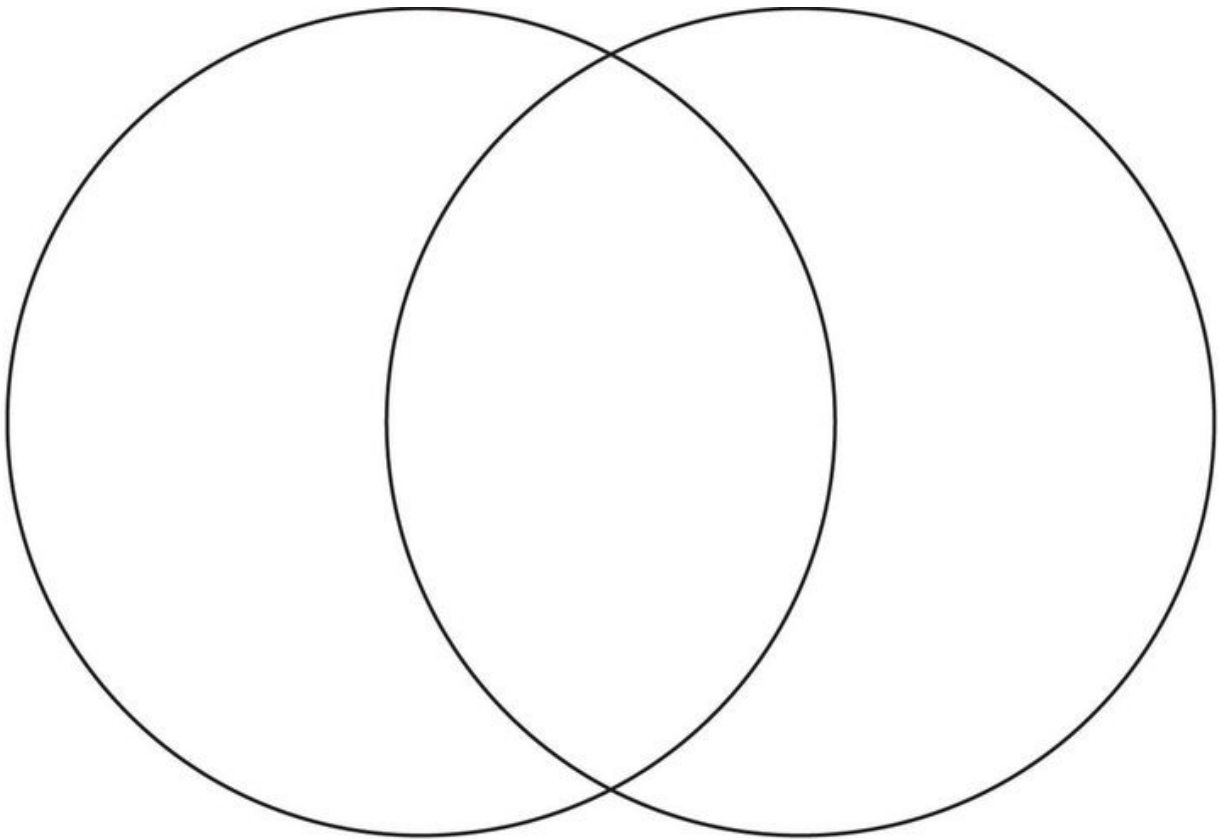
DATE

Activity Sheet 5: Compare and Contrast
“Caravans of Sorrow” and “Remarks by the President”

Instructions: Use the Venn diagram to compare two primary sources.

Luisa Moreno, “Caravans of Sorrow”

Barack Obama, Honoring Sylvia Méndez



Critical Thinking Questions

What is the most significant similarity of these documents? What is the most significant difference?

NAME _____

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Activity Sheet 6: Categorizing Documents Addressing Economic, Social, or Political Challenges

Evaluate which column each image and text fits best: economic issues (impacts on wages/salary, working conditions, standard of living, trade, pricing), social issues (impacts on race, gender, class, societal norms), or political issues (impacts on laws and lawmaking, voting, leadership, government).

Economic	Social	Political

Step 1: Independently decide which column best describes the challenge for each of the images and texts.

Step 2: Meet with a partner and share your list. Discuss both of your choices. Do you have similar selections? For selections that are not the same, defend your choice. Has your partner convinced you to change any of your selections? Be able to explain why.

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Activity Sheet 7: Creating an Essay
Latino and Latina Civil Rights, 1930–1970

Write a brief essay that answers the following questions:

- What were the political/economic/social challenges faced by Latinas and Latinos between 1930 and 1970?
- How did Latinas and Latinos meet those challenges?

Support your response with evidence from the primary sources you have examined. You may use this activity sheet to organize your response and the evidence.

Topic Sentence or Paragraph

Evidence

NAME

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Evidence

Evidence

Concluding Sentence or Paragraph