Unconstitutional Deportation of the 1930s: Learning from the Voices of the Past

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Unconstitutional Deportation of the 1930s: Learning from the Voices of the Past

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Given the current national debate over immigration reform and the plethora of anti-immigrant policies, practices, and laws, school curriculums should include materials that will allow students to learn about, and reflect on, the impact this debate has on the lived realities of those most impacted. Specifically, teachers and their students will greatly benefit from a more in-depth investigation of a time in U.S. history when U.S. Mexicans were unconstitutionally deported in the 1930s. The goal of this article is to illuminate this critical piece of history that has either been ignored and/or misunderstood. It documents the experiences of the survivors—specifically, the children of Mexican descent born in the United States—and offers supporting lessons and resources for teachers and their students.

Keywords: deportation, American children of Mexican descent, 1930s

Introduction

I came home from school in Los Angeles one day and my father told us that we were going to Mexico. I had never been to Mexico! I was going to a foreign land. I just want for people to know what happened. We are Americans and we didn’t deserve to be treated like this. (Emilia)

Emilia Castañeda, a U.S.-born citizen unconstitutionally deported to Mexico as a child, speaks candidly of her painful experiences. Her narrative mirrors the stories of many others who were forcibly removed from their homeland in the 1930s. Today, there are still regular reports about undocumented immigrants apprehended in high-drama raids at work places. Too often, those raids include racial profiling and have singled out people of color. As a result, many of those detained or jailed have been American born or naturalized citizens (Bazar 2008). National media outlets often report on the “problem” of “illegal aliens” taking jobs away from “Americans,” draining tax dollars for public assistance, ruining our health-care system, and demanding residency based on “anchor babies” (Fox News 2010). Anti-immigrant sentiment, coupled with a sinking economy, has resulted in heightened policies, laws, and practices that have resulted in the breakup of families and/or the deportation of, yet again, another generation of U.S. born children. Most notably, Arizona’s controversial Support Our Law Enforcement and Safe Neighborhoods Act or SB 1070 is among the strictest anti-immigration act in generations signed into law in April 2010 (Riccardi 2010). In addition to encouraging racial profiling by law enforcement, SB 1070, opponents argue, is an open invitation for harassment and discrimination against U.S. Mexicans regardless of their citizenship status (Riccardi 2010).

In fact, in recent months, anti-immigrant sentiment has heightened, and the country’s citizenship laws have come under scrutiny. Specifically, there is an attempt to repeal the Fourteenth Amendment, which provides citizenship to all persons born in the United States. Proponents of this movement argue that citizenship should be stripped away from children born in the United States to undocumented parents (Burns 2010).

The wise philosopher, George Santayana (1905, 56) heeded the warning that those who cannot remember their past are condemned to repeat it. Indeed, anti-immigrant policies and practices are not new in American history. Unfortunately, xenophobia and nativism have a long history in the United States (Zinn 2003). Indeed, some of the earliest immigration laws enacted by Congress discouraged immigration by Southern and Eastern Europeans as well as Irish Catholics (Takaki 1993). The Chinese Exclusion Act of 1882 essentially barred Chinese immigration, prohibited naturalization, and created a method for deportation (Gyory 1998). Although the United States is a self-proclaimed “nation of immigrants,” xenophobia and anti-immigrant policies are abundant and are manifested in practices and policies historically rooted in racism and classism but masked in extreme forms of nationalism (Ogletree 2000).
In addition to exclusionary practices targeted toward undocumented workers, some of the most obtrusive examples of this country’s history of intolerance have involved the violation of the constitutional rights of U.S.-born, school-aged children. These include, for example, the segregation of African Americans, the forced or coerced relocation of American Indian children to boarding schools, and the internment of Japanese American youth in relocation camps during World War II (Takaki 1993; Zinn 2003). In the case of U.S. Mexicans, beginning in 1930, local and state governments throughout the United States unconstitutionally deported one to two million of them, most of whom were U.S.-born, school-aged children (Balderrama and Rodriguez 2006). For these youth, unconstitutional deportation interrupted their educational trajectory, disrupted their family life, called into question their cultural and linguistic identities, and severely limited their economic opportunities.

While some scholarly work has documented the historical educational experiences of U.S. Mexicans (Balderrama 1982; Donato 1997; Hendrick 1975; San Miguel 1986, 1987), most K-12 textbooks across the United States have primarily viewed American history through the lens of European ancestry and dominant ideologies (Takaki 1993). Left unquestioned and unanalyzed are the sociopolitical-historical contexts underpinning the atrocities committed against communities of color. Likewise, curricular materials and textbooks that draw on the experiences, voices, and perspectives of U.S. Mexican students who were forced to endure unconstitutional deportation is almost nonexistent within the sphere of public school curriculum.

Given the current national climate of anti-immigrant policies, practices, and laws, and to avoid the errors of the past, school curriculums should include materials that will allow students to learn about, and reflect upon this critical event in U.S. history. Recently, the history of the unconstitutional deportation of U.S. Mexicans received public attention with media coverage and legislative action. In 2006 an apology to the survivors was issued by the State of California (California Senate Bill 670, the Apology Act 2006), making it the only state to do so. Also in 2006, the California State Senate and Assembly overwhelmingly passed legislation mandating that information about the mass unconstitutional expulsion of U.S. Mexicans be included in grades 7 through 12 history and social science curriculums. Although this legislation was ultimately vetoed by Governor Arnold Schwarzenegger, bipartisan support for the inclusion of this untold piece of history in California textbooks is again gaining momentum.

The goal of this article is to illuminate this part of history that has either been ignored and/or misunderstood. As such, this article documents and describes the experiences of survivors of unconstitutional deportation—specifically, the stories of children and youth of Mexican descent who were born in the United States. Throughout, we have adopted Carlos Velez-Ibañez and James Greenberg’s (1992) term U.S. Mexicans to describe this particular population of youth and children. This article concludes with supporting lessons and resources for teachers and their students.

Examining Unconstitutional Deportation of U.S. Mexicans in the 1930s

The Great Depression of the 1930s was an economic disaster for the United States, and all Americans were affected. It was perceived by some Americans that “aliens” and U.S. Mexicans, in particular, were taking jobs away from “real Americans.” Immigration raids designed by the Hoover Administration became commonplace and spread fear in U.S. Mexican neighborhoods (Balderrama and Rodriguez 2006). U.S. Mexicans were especially hard hit due to discriminatory employment laws implemented against “aliens” as a response from federal, state, and local governments to unprecedented unemployment among all groups from various ethnic and socioeconomic backgrounds. Many Americans were unemployed and were dependent on local and private charity for subsistence. County relief to U.S. Mexican families from local and private agencies was often less than that received by European American families (Committee on Citizens Participation 2003). In addition, state and local governments implemented “repatriation programs” (Balderrama and Rodriguez 2006; Committee on Citizens Participation 2003). Repatriation programs—a euphemism for deportation—were used to lure families to Mexico with cheap one-way train tickets as well as offers of land by the President Cardenas and the Mexican government (Balderrama and Rodriguez 2006).

Between the years of 1930 to 1940 approximately 1.5 million U.S. Mexicans—an estimated 60 percent of whom were American born children and adolescents—were deported to various parts of Mexico (Balderrama and Rodriguez 2006). There, many found the living conditions to be deplorable, employment sparse, and child labor common. Once in Mexico, many U.S Mexican children discontinued their education because their geographic isolation made regular attendance in far-off schools nearly impossible (Balderrama and Rodriguez 2006; Balderrama and Valenciana 2004). Sadly, deported U.S. Mexican children reported that life in Mexico was difficult because of discriminatory behavior from Mexican citizens (Valenciana 2003). Some of the unconstitutionally deported children who could prove U.S citizenship returned to the United States, at their own expense and when they were able to do so (Castañeda de Valenciana 1971; Martínez-Southard 1971).

Listening to the voices and firsthand experiences of the unconstitutionally deported survivors is critical if we are to learn from the past as well as look forward to current and future policies and practices that impact U.S. Mexican children and their families. The following survivor narratives document three aspects of children’s deportation experience: (1) the forced expulsion from their birthplace in the United States to their ancestral home in Mexico, (2) their
experiences while living in Mexico, and (3) the return to the United States in subsequent years.

Listening to the Stories of the Unconstitutionally Deported

The following narratives and reflections are taken from a larger study that investigated twenty oral history interviews with survivors of unconstitutional deportation conducted intermittently since 1971. Almost all the individuals interviewed for the study were born in the United States, and most attended school in the United States before they were deported with their family to Mexico. The earliest interviews were conducted in 1971, and the most recent were conducted in 2010. The earliest interviews were conducted with individuals who were aged forty to fifty years old. The more recent interviews are conducted with individuals who are now between seventy to ninety years old. The vast majority of interviewees reside in the United States.

Survivors of unconstitutional deportation had varying life experiences; yet, some common themes were found among their stories. For example, those who attended school in the United States had, in general, fond memories of life, school, and related activities in their U.S. communities. Although schools at that time had explicit goals to Americanize all students and implemented the highly discriminatory “No Spanish Rule”—punishing students and/or reprimanding them for speaking Spanish in school—these survivors reported happy memories of life and attending schools. This is best explained by an interviewee whose family was forcibly deported from Montana when he was just six years old:

My whole world collapsed when the authorities came to our home carrying shotguns. We had a very happy life there with my sisters, brother and parents. It was just before I was to begin school and my mother already had my clothes for school ready. We lived in Montana and were the only [U.S.] Mexican family in our community with the exception of one other family. (Isidrio)

Another individual described her perspective of school experiences prior to deportation at age nine years in a very positive way:

We were right next to the passage that goes down to the school. I remember the kids going by. We just had a small picket fence on the property and we used to talk to the kids passing by. They used to stop and pick us up to go to school, or we used to go to the neighbor’s to wait for the ones that weren’t ready as early as we were. The only division we had between our property and the school property was the small picket fence. (Gregoria)

Faced with deportation, the children or adolescents had little say over their expulsion and resigned themselves to the situation. Emilia recalls:

We left on a train with many other people from Los Angeles. There were a lot of people at the train station and men, women and children were crying. I was crying. I didn’t want to leave Los Angeles especially since my mother had recently died and now I wouldn’t be able to visit her grave. (Emilia)

Once in Mexico some of the survivors reported a backlash from some members of their new Mexican communities. Many reported a feeling that their Mexican ancestry was denied, that their deportation status was ridiculed, and that they were faulted for speaking an “inferior” Spanish. Because of the “No Spanish” rules and lack of contact with other Latinos while living in the United States, many survivors did indeed report that they lacked Spanish language proficiency before their deportation. Isidro reflects on his experience in this way:

All of our neighbor’s kids were Anglo so we spoke nothing but English when we played. I found it very odd when we took the train from Idaho after being jailed with my siblings and parents for several days when we found ourselves on a train full of other Mexican American families. I had never been around so many other [U.S.] Mexicans.

Children who had been prohibited from speaking Spanish found themselves in a country where attending school required that they read and write in their mother tongue. As a result, accessing the curriculum became a challenge. Yet, some continued to pursue a formal education but confronted many obstacles. In the following passage an interviewee explains setbacks she encountered in a Mexican school with her limited proficiency in academic Spanish:

I was in the sixth grade in Los Angeles so I went to the sixth grade in Mexico but I didn’t know the language. I didn’t know any Spanish . . . I had a very good teacher who said, “Niña Castillo, quiero hablar con usted. Yo se que usted viene de un pais donde hay muy buenas escuelas, edificios magníficos, buenos maestros y todo pero usted habla otro idioma. No habla nuestro y necesita aprenderlo si quiere seguir adelante en la escuela. No puede continuar en el sexto año, no sabe la historia de México. No sabe su geografía, y no sabe su idioma. ¿Por que no acepta que queremos bajarla al cuarto grado para que aprenda el idioma? Aprenda la geografía de la Republica Mexicana y la historia de México?” Sí, acepté . . . yo entendi que tenia razón y acepté y me bajaron hasta el 4th grade. Y de alli seguí escalando hasta el sexto año. [Young girl Castillo, I want to speak with you. I know that you come from a country where there are very fine schools, magnificent buildings, good teachers, and everything, but you speak another language. You don’t speak our language and you need to learn our language if you want to advance in school. You cannot continue in the sixth grade. You do not know the history of Mexico. You do not know the history and you don’t know Mexico’s language. Why don’t you accept that we want to demote you to the fourth grade so that you can learn the language, learn the geography of the Mexican Republic and the history of Mexico?” So I accepted . . . I understood that she was right and I accepted that they would demote me to the fourth grade. From there I kept climbing to the sixth grade (author’s translation).]
Later, Magdalena described yet another barrier to the fur-
therance of her education: “I couldn't go any further. Chil-
dren of poor people don’t go to school farther than that.”

U.S. Mexican children also encountered harsher living
conditions. Mexico at the time was also experiencing severe
economic depression, and extreme poverty was prevalent.
An interviewee who had been accustomed to a home with
running water and electricity prior to his deportation to
Mexico found that water was scarce and electricity was
unavailable in his new home:

When I was growing up in Los Angeles we lived in a du-
plex that my father had built. We lived in one side and we
rented the other side. We had all the conveniences at home
... luxuries. We had chandeliers and all of the electrical
appliances. When we got to Mexicali ... we found nothing.
There was bare land. There was only a mesquite tree. We
had no living quarters ... no running water ... no electricity. We all had to camp under this tree until my father built
some living quarters. At the beginning it was like a shack
that was made out of bamboo that was plastered with mud.
We had to struggle to live in a place where we had nothing
and left everything ... all of the material possessions that
we had when we lived in Los Angeles. (Raul)

Although many survivors expressed pride in their cultural
heritage, many were not content with their forced expulsion
to Mexico. Consequently, most interviewed survivors
longed to return to their homeland in the United States
and lamented their limited or interrupted education as
a result of the deportation. Many survivors spent a decade
or more in Mexico after their expulsion. After returning
to the United States, as adults semiproficient now in both
English and Spanish, many of the survivors found limited
schooling and employment opportunities. This survivor ex-
plains his discouragement with his educational trajectory
in this way:

When I came back to the U.S. I was enrolled in a class with
others who spoke little English. The teacher would hand us
Reader's Digest with questions. She gave us no help and I
got so discouraged that I finally dropped out. (Raul)

While most arrived after high school age and were thrust
into the workforce with limited English-speaking skills
and formal education, they nevertheless made efforts to relearn
English:

My godmother thought that it was good for me not to
look for a job right away. She thought that I would go
to school first to brush up on my English. I don't know
how long I went to school. I don't remember how long it
took before my English was good enough for me to go job
hunting. I found a job in a candy factory. I spoke English
but remember once that a co-worker laughed at a mistake
that I made when speaking English. (Emilia)

Like Emilia, a significant number returned to the United
States as older adolescents and young adults and entered
the workplace with limited opportunities because of their
long absence from the United States where their education
had been severely interrupted or halted. Twice these chil-
dren were barred from speaking their dominant language,
and twice their cultural and linguistic identities were ques-
tioned and then denied: first in the United States and then
again in Mexico. They had encountered linguistic and cul-
tural alienation and discrimination on both sides of the
United States–Mexican border.

Lessons Learned

Based on the above-mentioned experiences of children un-
constitutionally deported during the 1930s, issues facing
U.S. Mexican students have not dramatically changed.
Francisco Balderrama and Raymond Rodríguez's (2006)
historical analysis of this time period discovered that dur-
ing the 1930s all people of Mexican origin, regardless of citi-
zension and or legal residency, were considered “Mexican”
and thus a burden on society. Unfortunately, almost eighty
years later, in today's anti-immigrant climate, U.S. Mex-
can youth are still racially profiled and their citizenship
status constantly called into question. Still, children have
been and continue to be segregated in public schools where
they are systematically subjected to instructional practices
that strip them of their language and culture. U.S. Mexican
children today—as were those in the 1930s—are required
to learn English at the expense of losing Spanish and are
denied important resources open to bilingual individuals.
Such resources provide increased economic opportunities
and the ability to bridge understanding between the diverse
groups of students in American public schools. Moreover,
the majority of students who are denied instruction in their
mother tongue are at great risk of never developing their
full academic potential.

It is essential that the teaching of the educational history
of U.S. Mexicans includes the experiences of children and
families deported during the 1930s. Massive public educa-
tion on the unconstitutional deportation that took place
must be supported by public funds, and public school cur-
riculum changes must address the absence of this historical
experience. Present immigration policies that contribute to
the breakup of families and proposed legislation that de-
nies citizenship to children of undocumented workers are
rooted in the same “anti-alien” practices of employment
and deportation that existed during the 1930s.

Teachers and their students can learn much from the ex-
periences of those families and children deported during the
1930s. Given the country's current debate over immigration
reform, exposure to the experiences of the students expelled
during the 1930s would facilitate a keen understanding of
the lives impacted by this debate and possible detrimen-
tal impact it could have on U.S. Mexican born children
today. To facilitate this understanding, our social studies
curriculum, including accompanying textbooks, must in-
clude more than a sentence explaining the injustices, ex-
periences, and successes of those U.S. Mexicans who were
unconstitutionally deported during the 1930s. The voices of U.S. Mexican children of the 1930s must be heard to ensure that never again will the rights and lives of families and children be violated.

**Lessons in Action**

This section provides four lesson plans followed by a list of resources for secondary teachers. The lessons provide curricular ideas that target California History-Social Science Standards 11.2.2, 11.2.3., 11.5.2, 11.6.2, 11.6 and Historical and Social Science Analysis Skills: 3.

Each lesson includes an objective, estimated implementation time, required materials (including links to key Web sites), step-by-step procedures, an assessment plan, and suggested extension activities. The resources listed contain additional sources of information that teachers and their students may refer to as they individually and collectively embark on this journey to better understand the lived realities of those unconstitutionally deported from the United States.

**References**


California Senate Bill 670, the Apology Act. 2006.


APPENDIX A

Lesson 1: Forced Migration or Deportation: An Anticipation Guide and Viewing the DVD Expulsion of U.S. Citizens

Objective: Students verbally defend their agreements or disagreements about the unconstitutional deportation of U.S. Mexicans during the 1930s by comparing and contrasting their positions on the Forced Migration and Deportation in the United States Anticipation Guide with information presented in the DVD, Expulsion of U.S. Citizens.

Approximate time: 100 minutes or two sessions

Materials: Forced Migration and Deportation in the United States Anticipation Guide (anticipation guide below) projected on LCD projector, Smart/Promethean Board, document reader or overhead transparency, and duplicated individual student anticipation guides. Images of moving, historical migration, expulsion, and immigration that are available on www.google.com/imghp; and Expulsion of U.S. Citizens DVD is available for streaming at http://www.calstatela.edu/faculty/fbalder.

Procedure:
1. The teacher
   • explains that students will be learning about a specific group of Americans who experienced forced migration and expulsion from their homeland in the United States in the 1930s
   • shows digital images of moving and migration
   • explains that the students will view Expulsion of U.S. Citizens after agreeing or disagreeing with statements about forced expulsion of U.S. citizens.
   • guides students to agree or disagree with the statements in the Forced Migration and Deportation in the United States Anticipation Guide by discussing in cooperative groups or pair sharing.

2. Students defend their agreement or disagreement with the larger group. After defending their agreements or disagreements, students will further investigate the statements on the anticipation guide by viewing Expulsion of U.S. Citizens and then comparing and contrasting their agreements/disagreements to the information presented on the DVD.

Assessment: Students adjust their original responses on the anticipation guide and defend their original agreements with information from the DVD and provide new defenses of their agreements/disagreements with information from the DVD in pairs, a cooperative group, or to the large group.

Forced Migration and Deportation in the United States Anticipation Guide

1. Some Africans came as prisoners to the American colonies because they were captured by slavers. Agree/Disagree
2. Some Africans came to the American colonies in chains and were given little food. Agree/Disagree
3. Some people came to the American colonies and worked as underpaid servants for years until they had paid a debt of money to their employer. Agree/Disagree
4. Many American Indians in the early United States were forced through violence to walk hundreds of miles from their homes and properties to another region of the country. They lost their property and way of living. Many became sick and died. Agree/Disagree
5. Japanese Americans were forced to leave their homes to live in armed detention camps simply because of the way they looked during the 1940s. Many lost their homes, property, and way of life. Agree/Disagree
6. Many American Indian children in the United States were forced to attend boarding schools far from their homes where they sometimes went years before seeing their parents or families. Agree/Disagree
7. During the 1930s, one to two million U.S. Mexicans were deported to their ancestral home of Mexico. Agree/Disagree
8. During the 1930s, one to two million U.S. Mexican children were forced to the country from where their parents had immigrated many years before. Most of the children had never been to Mexico. Agree/Disagree
9. Many U.S. Mexican children deported to Mexico in the 1930s spoke very little Spanish. Agree/Disagree
10. American-born citizens can be deported (forcibly sent to another country outside of the United States). Agree/Disagree

Follow-up activity: Students can research forced expulsions of other groups in the United States, including African slaves, Japanese American internment, and the forced removal of American Indians.
Lesson 2: What Would You Do? A Visualization and Simulation

Objective: The students develop a quick-write after their visualization of being deported from the United States including: (1) a rationale for items to be packed in preparation for deportation/expulsion from their home in the United States to an ancestral home, (2) a list of things that students cannot take and an explanation of why they would want to take these items yet cannot do so, (3) activities to do in preparation for leaving their present home including a rationale.

Materials: Desktop/laptop, Microsoft Word, or pen and paper. Train-sound effects from Internet or CD, small suitcases, duffle bags or backpacks (one for each pair or cooperative group), essential clothing items, cooking utensils, and personal items.

Approximate time: Fifty minutes or one session

Procedure: The teacher explains:

- You will have a simulated pre-trip preparation prior to being deported/expelled to an ancestral home to help you experience what young people who were unconstitutionally deported/expelled faced.
- You will receive a suitcase, duffle bag, or backpack, and you are to choose essential items that can fit in your luggage piece to take as you are deported to your ancestral home within twenty-four hours.
- You come home from school one day, and your parents tell you that you will be leaving on a train to the country from which they immigrated over fifteen years ago. You do not speak the language in the place where you are going. You have never been to this country. You must leave your house, your school, your friends, and your neighborhood. You can only take what will fit in your small suitcase, duffle bag, or backpack. You are going to a place that has no running water, electricity, or nearby schools. You do not know if you will ever return to your house, school, friends, or neighborhood. What will you pack and why? What would you like to pack but cannot because it will not fit in your luggage piece? What will you do over the next day to prepare?
- Close your eyes while you listen to the sounds of the train you will be taking with your family when you are deported/expelled tomorrow.
- Discuss in your group which items to take in your luggage piece and create a list of the items. Explain your rationale for selection of these items.
- Explain and provide a rationale for what other activities you will do in preparation of being deported to an unknown country.

Assessment: Students pair share or share in a read-around the quick-write list of their selected items with a rationale for the various items to take or not take and an explanation as well as a rationale for activities that they will carry out in preparation of deportation from the United States.

Follow-up activity: Students share verbally with the larger group the quick-write list of their selected items with a rationale for the various items. Students further develop their quick-write into a written draft and share in a read-around.

Lesson 3: What Would You Do? A Quick-Write

Objective: The students write a quick-write to the prompt: You come home from school one day, and your parents tell you that you will be leaving on a train to the country from where they immigrated over fifteen years ago. You do not speak the language. How will you communicate with new people as you do not speak the language or very little of it? You must leave your home, belongings, school, friends, classmates, relatives, and neighborhood. You can only take what will fit in one small suitcase, duffle bag, or backpack. You are going to a place that has no running water, electricity or nearby schools. Water is not purified. You will not have access to an automobile. You do not know if you will ever return to your home, school, friends or neighborhood. How do you feel? What will you miss? How will you participate in a school where you do not know the language? What might you encounter on the trip and on arrival in the new country? How will you survive?

Materials: Desktop/laptop with Microsoft Word, pen/paper, plain newsprint or drawing paper, Internet or magazine images, train-sound effects from Internet or CD

Approximate time: Fifty minutes or one session

Procedure: After sharing drafts of the quick-write in lesson 2, the teacher explains that students will write a quick-write with optional illustrations to the above prompt. Students may draw or select Internet or magazine images as part of their quick-write. The teacher can play train-sound effects as students write.

Assessment: Students pair-share or participate in a read-around of their quick-write.

Follow-up activity: Students continue the writing process to edit and write a final draft with multiple paragraphs in a subsequent lesson that can be shared in a read-around.
Lesson 4: Investigating and Responding to a Primary Source

Objective: The students compare and contrast their responses to the writing prompt of potential deportation/expulsion in lesson 3 to the actual deportation/expulsion of survivor testimonies on unconstitutional deportation in a Venn diagram after listening to the BBC radio report “U.S. Mexicans Haunted by Repatriation” or “USA’s Mexican Wave” and reading the related transcript or by watching and reading the testimony of Emilia Castañeda from California State Senate Select Committee on Citizen Participation, “Examination of Unconstitutional Deportation and Coerced Emigration of Legal Residents and U.S. Citizens of Mexican Descent During the 1930s,” July 15, 2003.

Materials: Desktop/laptop with Microsoft Word, pen/paper, BBC radio report, and the California State Senate Select Committee on Citizen Participation report on the unconstitutional deportation of U.S. Mexicans during the 1930s:
- Audio and a written transcript of “U.S. Mexicans Haunted by Repatriation” (Pressly 2006b) can be found at http://news.bbc.co.uk/2/hi/programmes/crossing_continents/6191862.stm.
- “USA’s Mexican Wave” (Pressly 2006a) can be found at http://www.bbc.co.uk/worldservice/specials/1327_assignment_2007/page18.shtml (click on audio, “USA’s Mexican Wave”).
- “Examination of Unconstitutional Deportation and Coerced Emigration of Legal Residents and U.S. Citizens of Mexican Descent during the 1930s,” (Committee on Citizens Participation 2003), specifically, the testimony of Emilia Castañeda on California State Senate Television Program, 1020 N Street, Room 585, Sacramento, CA 95814. See http://www.sen.ca.gov/~newsen/audiotv/TVDUBS.HTP or selected clips at http://www.calstatela.edu/faculty/fbalder or as text at http://www.calstatela.edu/faculty/fbalder.

Approximate time: 100 minutes or two sessions

Procedure: The teacher projects a few quick-write samples from lesson 3, “What Would You Do?” The teacher models a simple example of a Venn diagram comparing and contrasting a familiar topic and explains that students will do one after listening to the BBC report. The students listen to the BBC report or read the testimony of Emilia Castañeda. Students listen or read the report/text and then construct a Venn diagram comparing and contrasting their quick-write/essay from lesson 3, “What Would You Do?” and the words of survivors Emilia Castañeda and Rubén Jiménez.

Assessment: Students pair-share or share in a read-around their Venn diagram comparing and contrasting their quick-write/essay to the words of survivors Emilia Castañeda and Rubén Jiménez.

Follow-up activity: Students write a three-to-five paragraph essay comparing and contrasting their responses to that of survivor testimonies of the unconstitutional deportation of U.S. Mexicans in the BBC radio report and from California State Senate Select Committee on Citizen Participation, “Examination of Unconstitutional Deportation and Coerced Emigration of Legal Residents and U.S. Citizens of Mexican Descent During the 1930s.”
APPENDIX B

Teacher and Student Resources


Balderrama, Francisco. Web page for the author of *Decade of Betrayal: Mexican Repatriation in the 1930s*, which is the definitive publication on this topic. The Web page has many useful links. Available at http://www.calstatela.edu/faculty/fbalder.


Valenciana, Christine. 1971–1976. Mexican American Collection, OH #700, 1300, 1301, 1298, 752, 753, 1299, 1295, 759, and 1300. Center for Oral and Public History, California State University, Fullerton, CA. Audio recordings and transcripts of survivor testimonies and related interviews on the unconstitutional deportation of Mexican Americans during the 1930s are available through http://coph.fullerton.edu/mexicanAmerican.asp or 657–278-2941.