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LUISA MORENO, *Caravans of Sorrow* (1940)

The crisis of the Great Depression impacted the Latino population of the American Southwest, magnifying their economic vulnerabilities and exacerbating ethnic discrimination. In response, labor and civil rights activists rallied, creating an infrastructure of advocacy to affirm Latino rights and identity. Guatemalan immigrant Luisa Moreno emerged as a leader of these efforts, organizing the Spanish-Speaking Peoples' Congress in 1939. In her statement before the American Committee for the Protection of the Foreign Born in 1940, which came to be known as the "Caravans of Sorrow" speech, she raised awareness of the discrimination facing Spanish-speaking people and demanded equal justice for them.

One hears much today about hemisphere unity. The press sends special correspondents to Latin America, South of the Border songs are wailed by the radio, educational institutions and literary circles speak the language of cultural cooperation, and, what is more important, labor unions are seeking the road of closer ties with the Latin American working people.

The stage is set. A curtain rises. May we ask you to see behind the scenery and visualize a forgotten character in this great theater of the Americas?

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 this 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 postwar period. They are the Spanish-speaking workers of the Southwest, citizens and noncitizens 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."

And when in 1930 unemployment brought a still greater flood of human distress, trainloads of Mexican families with children born and raised in this country departed voluntarily or were brutally deported. As a result of the repatriation drive of 1933, thousands of American-born youths returned to their homeland,

the United States, to live on streets and highways, drifting unattached fragments of humanity. Let the annals of juvenile delinquency in Los Angeles show you the consequences.

Today the Latin Americans of the United States are seriously alarmed by the "antialien" drive fostered by certain un-American elements; for them, the Palmer days¹ . . . have never ended. In recent years while deportations in general have decreased, the number of persons deported to Mexico has constantly increased. During the period of 1933 to 1937, of a total of 55,087 deported, 25,135 were deportations of Mexicans. This is 45.5 percent of the total and does not include an almost equal number of so-called voluntary departures.

Commenting on these figures, the American Committee for Protection of Foreign Born wrote to the Spanish-Speaking Peoples' Congress in 1939: "One conclusion can be drawn, and that is, where there is such a highly organized set-up as to effect deportations of so many thousands, this set-up must be surrounded with a complete system of intimidation and discrimination of that section of the population victimized by the deportation drive."

Confirming the fact of a system of extensive discrimination are university studies by . . . many other professors and social workers of the Southwest. Let me state the simple truth. The majority of the Spanish-speaking peoples of the United States are victims of a setup for discrimination, be they descendants of the first white settlers in America or noncitizens.

I will not go into the reasons for this undemocratic practice, but may we state categorically that it is the main reason for the reluctance of Mexicans and Latin Americans in general to become naturalized. 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.

Only some 5 or 6 percent of Latin American immigrants have become naturalized. A number of years ago it was stated that in a California community with fifty thousand Mexicans only two hundred had become citizens. An average of one hundred Mexicans out of close to a million become citizens every year. These percentages have increased lately.

Another important factor concerning naturalization is the lack of documentary proof of entry, because entry was not recorded or because the immigrants were brought over en masse by large interests handling transportation from Mexico in their own peculiar way.

Arriving at logical conclusions, the Latin American noncitizens, rooted in this country, are increasingly seeing the importance and need for naturalization. But how will the thousands of migrants establish residence? What possibility have these people had, segregated in "Little Mexicos," to learn English and meet educational requirements? How can they, receiving hunger wages while

¹Palmer days: Reference to the series of raids resulting in the deportation of foreign-born radicals conducted by Attorney General A. Mitchell Palmer from November 1919 to January 1920.

enriching the stockholders of the Great Western Sugar Company, the Bank of America, and other large interests, pay high naturalization fees? A Mexican family living on relief in Colorado would have to stop eating for two and a half months to pay for the citizenship papers of one member of the family. Is this humanly possible?

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 noncitizen 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 noncitizens? 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? Once, while holding a conference for a trade union paper in San Antonio, a cotton picker told me how necessary a Spanish paper was to inform the Spanish-speaking workers that FSA camps were to be established, for she remembered so many nights, under the trees in the rain, when she and her husband held gunny sacks over the shivering bodies of their sleeping children— young Americans. I've heard workers say that they left their shacks under heavy rains to find shelter under trees. You can well imagine in what condition those shacks were.

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.

Surely the sugar beet growers have not been asked if they want to dispense with the skilled labor cultivating and harvesting their crops season after season. It is only the large interests, their stooges, and some badly misinformed people who claim that Mexicans are no longer wanted.

And let us assume that 1.4 million men, women, and children were no longer wanted, what could be done that would be different from the anti-Semitic persecutions in Europe? 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.

Some speak of repatriation. Naturally there is interest in repatriation among thousands of Mexican families in Texas and, to a lesser degree, in other states. Organized repatriation has been going on, and the net results in one year [have] been the establishment of the Colonia "18 de Marzo" in Tamaulipas, Mexico, for two thousand families. There are 1.4 million Mexicans in the United States according to general estimates, probably including a portion of the first generation. Is it possible to move those many people at the present rate, when many of them do not want to be repatriated?

What then may the answer to this specific noncitizen 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.

The question of hemispheric unity will remain an empty phrase while this problem at home remains ignored and is aggravated by the fierce "antialien" drive.

Legislation to facilitate citizenship to all natural-born citizens from the countries of the Western Hemisphere, waiving excessive fees and 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 hemispheric 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 noncitizens is being furthered through the Spanish-Speaking Peoples' Congress of the United States, an organization embracing trade unions and 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 noncitizens 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.

This Congress stands with all progressive forces against the badly labeled "antialien" legislation and asks the support of this Conference for democratic legislation to facilitate and encourage naturalization. We hope that this Conference will serve to express the sentiment of the people of this country in condemnation of undemocratic discrimination practiced against any person of foreign birth and that it will rally the American people, native and foreign born, for the defeat of un-American proposals. The Spanish-speaking peoples in the United States extend their fullest support and cooperation to your efforts.

READING AND DISCUSSION QUESTIONS

1. What role did the Great Depression play in shaping public debates regarding American national identity as they related to minority groups like Latinos? How did the economic crisis focus these debates?
2. Examine how ethnicity, class, and gender intersected in the civil rights advocacy Moreno pushed for Latinos in America. How did the work of activists like Moreno help to shape or change ideas about American national identity?