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Interview no. 1594

Juanita Parra

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THE UNIVERSITY OF TEXAS AT EL PASO INSTITUTE OF ORAL HISTORY

Interviewee: Juanita Parra

Interviewer: Mireya Loza

Project: Bracero Oral History Project

Location: Unknown

Date of Interview: January 11, 2008

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Transcript No.: 1594

Transcriber: GMR Transcriptions

Juanita Parra was born May 12, 1955, in Mercedes, Texas; her mother was a native Mexican who left her first husband, because he was abusive; in order to support her seven children, she picked crops in the United States during the bracero program; she later asked Juanita's father to marry her, which is how Juanita later came to be born in Texas; the family migrated with the crops and braceros to several states, including Arizona, California, Idaho, Montana, Oregon, Washington and Wyoming. Ms. Parra discusses her family and her mother in particular; while picking crops in the United States, she was often caught and sent back to Mexico, which was especially traumatic; she could hear the bullets flying by as she ran away; her children hid in holes she previously dug, and she would come back for them the following day; she insisted on working, because she was trying to save enough money to begin the process for legal residency for herself and seven children; her sister's husband was a successful businessman in Mexico, and she asked his brother to marry her; she needed a husband to get her residency papers; the family migrated with the crops and braceros throughout several states; in 1955, Juanita was born at a camp in Texas; the family later settled in Glendale, Arizona; Juanita also talks about her aunt, her mother's sister, and uncle being responsible for feeding braceros; in addition, Juanita recalls her parents taking her with them to pick in the fields; they often pulled her along as she sat on top of their sacks; when she was old enough she began picking crops as well; she remembers the braceros as very quiet and hard working men; they often worried about their families in Mexico, and some even drank to help them cope; the men lived in barracks or small homes, some of which were not up to par; she also recounts several other anecdotes about living and working with braceros; overall, Juanita sees both the negative and positive aspects of the program; some men were separated from their families for too long and started over in the United States, while others were able to legally immigrate with their families and have a better life in general.

Length of Interview 42 minutes

Length of Transcript 15 pages

Name of Interviewee: Juanita Parra
Date of Interview: January 11, 2008
Name of Interviewers: Myrna Loza

Hello. My name is Myrna Loza, here today in Estrella Community College in Arizona with Juanita Parra. I'm here today with Juanita Parra. We're going to begin talking about her relationship with Braceros in childhood. Another thing I forgot, it is January 11, 2008.

Juanita, can you tell me when and where you were born?

JP: I was born in Mercedes, Texas May 12, 1955. My mother was at that point in time involved in the migration between the US and Mexico when a lot of the Braceros, a lot of the people who were hired from across the border to work in agriculture.

So she and seven other children, especially the oldest children, were involved in the harvest across the border in Texas. And eventually my mother was constantly thrown back into Mexico because she didn't have a husband at that time. Well, she did, but she left him for abuse. But the children that she had, helped her pick and raise money and funds in order to help with the funds that she had to begin the process to become permanent residents.

At that time, my father was living in Mexico and my mother's youngest sister, who was Esperanza de Alejandro, was married to his brother, who was Pedro de Alejandro. Pedro de Alejandro was an avid businessman in Mexico. He owned a store, movie theater and so on, so he had some business background.

Both my father and him were very close, and my father had other siblings also in Mexico. Mother had to approach my father and say, "Will you marry me? I have to get papers and I can't because the [inaudible] won't let me get papers unless I'm married."

So my father agreed. They went – they continued to go back and forth from Texas to Mexico, eventually until the paperwork was done. But during that whole time, my father and mother were involved in agriculture. And I know that at that time, my father must have been involved in the Braceros program because I'm sure he was working with her in the agriculture.

So were my other cousins, which is their parents. So it was my mother's youngest sister, Sixta, and her husband, Jesus Torres, and

my uncle, which is Pedro de Alejandro, and my aunt Esperanza, and my mother and my father, Guyatano De Alejandro. My mother is Felipa Martinez de Alejandro.

So because they were such close, they traveled together as a family. And wherever the harvest was, or wherever the Braceros were taken, we were migrating with the harvest. So we ended up in according to my mom, we were in Wyoming, we were in Oregon, we were in Washington, we were in Idaho, we were in Montana and we were in California, all over California.

And according to my older siblings, we passed through Arizona, where my mom enjoyed the climate here, but she also saw that there was a lot of agriculture here very similar to areas where they worked. We managed, our mom managed with the older siblings to garner enough funds too, because they also worked.

My older siblings worked outside of the state also to garner wages involved with the Braceros because they were working in the agriculture too. And these are – my oldest brother, Carlos Torres, another brother, named Marcelino Torres, and my sister, Velia. At that time, Torres, they worked in agriculture because I'm sure everywhere with the Braceros were where they were.

And the money they saved, they managed altogether to gain enough money to buy a home here in Glendale. When they lived in Glendale, they also continued working in the agriculture. There was Tanitas Farms. Here in Avondale, there was the Greer Farms, but in the Tanitas Farms, all the Tanita brothers spoke Spanish, and they spoke Spanish to the Braceros.

Now, the Braceros – I remember the **[speaking Spanish]** where they packaged the agriculture. I mean to this day, I can tell you I've eaten any kind of agriculture organic food. And to this day, I still like a lot of vegetables, but there's nothing like a ripe tomato off the field. There's nothing like a peeled broccoli.

Mother fed us everything that we worked in. We took home everything that we worked in; we ate that. We fed ourselves with that. When we saw the Braceros, basically a lot of the Braceros were transported either in some kind of truck, or bus, or whatever the case was because I remember seeing them in trucks.

They were fed by the rancher or whoever. That's how my tio, Pedro de Alejandro and Esperanza de Alejandro became the people that were feeding the Braceros because my tio's background, again in business, he knew more or less how to work that.

And my aunt became the cook, but he also was cooking, and I don't remember my mother helping my tia, but I remember my father always taking us to the campo where there was several campos where there was homes for the Braceros, as well as a cafeteria kind of unit.

And my Tia Esperanza and my tio were cooking the food and giving the food, and my tia was making the big San Lorenzo tortillas. And my tia, just like my mom, great cook. My cousins were there all the time because where else were they gonna leave their children? So the children were playing around everywhere, so we grew up together.

I remember the Braceros would come in during the lunch hour and dinnertime, and by the time the breakfast was over, we were there at most in the afternoon because it was after school, so the Braceros were fed in the morning, noontime and the evening, and I remember smelling the food.

And I remember the Braceros coming in after a job or a day's work. And they would come in for lunch, and they were sat. And many, many, I could see their faces and I could tell that they were poor. I could tell that they were lonely because very quiet men. But they also were very dedicated because they wanted to earn some funds.

And I remember, they would feed them very well, and we even got fed as part of that, the food. Okay, we got fed. And then they would return back to work, and they would come back for dinner and they would be fed again. And then they were retrieved to their little homes that they had in the campos.

And the reason I remember that also, is because mom says I was born in a campo, in Mercedes, Texas. She said that there were Braceros, but there were also families. You can just take the Braceros and not leave the family behind. Most of the families traveled with the Braceros.

And I was born in a campo. And to this day, I still remember the little white homes. They all were the same. My tios, too, and their kids. Now, we're a large family, very big family, and I remember many stories of what happened during that time. And I remember that my grandmother was even there when I was born in Mercedes. She died, I think two years after that.

Anyway, when my mom and my father was involved with the Braceros program because even though he lived in Glendale, he still worked with the Braceros. Because the more men that they needed for the agriculture, they would even bring in the ones that lived within the community.

And I know there was Braceros living in **San Orita** at the time because there was a railroad, and that was also the empaque del hielo, the ice company that was in the corner, that eventually if you look in the historical aspect, it burned down. But the Braceros also were housed in San Orita, and it's a little area in which they were given a place to stay. And to this day, it's still called San Orita because it was San Orita right south of the railroad track.

Anyway, I remember being in the empaque from sometimes when – I remember as a very, very, very young child, I must have been maybe three, four maybe. I remember being left in the car and sleeping while my mom also was involved in working in empaque with my dad on **[speaking Spanish]**, true?

And I could hear the machines in the background – I could still here the da, ta, da, and at the same time, I could see the tractors and so on. I could also to this day, can tell you the smells of the chemicals and the stuff that they use to burn the weeds and things like that.

ML: What did it smell like?

JP: To this day I can pass by something, and I'll tell my husband, "Ooh, they're spraying," or "They're burning the weeds," or whatever. I can smell it. And I guess I suffered from sinuses and all that stuff that we were accustomed to smelling, but they were chemicals.

But I remember the Braceros just like my sisters, too. I have pictures of them where they were wearing – they wore the long-sleeved shirts. They wore the hats, the big hats to cover themselves from the sun, and the long-sleeved shirts. And the women wore the bonnets, the bonnets and also **[speaking Spanish]**, so that they would protect their face from the sun and so on.

I remember they were also very physically tired, the Braceros, as well as my siblings and my parents because you could see the physical aspect of the fatigue.

The morning day started about 3:00-4:00 in the morning. And I remember that because I was always wrapped up in a blanket and thrown in my vehicle, my parents' vehicle. And I would wake up in the mornings to see the sun coming up over the doorway in the vehicle.

I remember spending most of my time in the **[speaking Spanish]** with my parents and the Braceros because we slept under the vehicles away from the sun, and we ate from the ground.

My mother used to bake papas and she showed us how. She says, "Dig a hole, put the papas in there, throw the dirt over and put the hot ashes on top, and you have baked potatoes," and to this day I know that.

Food – cans were thrown in the ashes, in the **[speaking Spanish]**. My mom used to get ashes and actually brush her teeth with the ashes – yeah, she would.

And she was always supportive of the family because most of the time my dad was either working in the **[speaking Spanish]**. Or at times, he would take us over the summer to work in Morgan Hill, or the family to work in Morgan Hill, California, or anywhere in California. I actually remember being in Paris, California, a little town in Paris, California **[speaking Spanish]**, picking the potato.

And there was lots and lots of families, Native American, as well as black, as well as Hispanic and we were alone. It was my dad and my sister and I, two of us.

ML: **[Inaudible]** a lot of Braceros in the field?

JP: Lots – even families.

ML: They were mix of families?

JP: Mixed. There was Braceros and then there were families. And I think they would – I know that the Braceros were kind of in a group, but they would also allow the families to work, the families especially to work because they have lots of kids. And they would allow the kids to work, so we were working in Paris, California over the summer, as well as Morgan Hill, California, San Jose and those areas, Modesto, where all the agriculture is.

And so I remember the strawberry, the pepino, the **[speaking Spanish]**, the pecan, the walnut, the – you name it. And I have fond memories because I ate those things, and they were tasty and they were good. They were natural and they were good to the body.

I mean I even remember playing with strawberries, ripe strawberries at my sister's. But I remember how physically hard it was waking up at 3:00-4:00 in the morning and not coming home until about **[speaking Spanish]**. I remember the **[speaking Spanish]**, the heating units to heat you in the wintertime when it was cold. about 10:00-11:00 at night.

So it was hardship, but to this day, I can remember a burrito and a good chili. And I can remember watching my parents drink hot coffee, hot cocoa or, my mom used to just open up a can for us to drink Pet milk, things like that, that you remember not having sandwiches. You know, even to this day, I remember going to elementary school and we didn't have sandwiches; we had burritos.

And I remember wanting to take sandwiches because the Gringitos had sandwiches. And I wanted a sandwich, but the Gringitos wanted our burritos. So anyway, to this day, mainly around family unity – I mean always being around family, my sisters and brothers, mom and dad, and everybody because in the **[speaking Spanish]** we were all together working. But the Braceros were always around the **[speaking Spanish]** where we were working.

They worked them the way they work them today still, that I still see when I pass the **[speaking Spanish]**. I still see the Braceros and I still see the – I mean they're not Braceros anymore, but they are the people and hijos of the Braceros, and also the migrant, the new migrant workers that are living here in the US now, the agriculture pickers.

ML: How did the Braceros treat you when you were a little girl? Did you have any interactions with them?

JP: I didn't have any interactions with the Braceros, basically because my mom would keep us kind of disciplined that we were – and my father too – that we were not **[speaking Spanish]**, that we were behaving.

But most of the Braceros that we used to see and talk to, very similar to my uncles and aunts where they talked about – laughed

and talked about their families, and joked. And they missed their families, missed their wife and missed their children, and they used to talk about that.

And I remember mainly listening to my father and my uncle talk with all of them, and my aunts. I don't know specific conversations that they had because they would tell us **[speaking Spanish]**, go play.

But I do see, I did remember seeing their loneliness. I remember a lot of them drinking, and they had problems in the sense where their loneliness and not seeing family. But at the same time, they talked about – like they talk today, how their families were, how the hardships, how they did without in their experience about not seeing this world here in the US and saying, “Wow, at least I have a little hut to live in, at least I have food.”

And talking about how they would send money to their children and families, that they were starving and not doing well economically over in Mexico.

And at the same time, my uncle, my aunt, I didn't know they had business background until I spoke to a cousin after – I'm the Historian now. After I spoke to the cousin and she told me, “Did you know my dad had a movie theater in Mexico? He had a store; he had this,” and I said, “Really? No, I had no idea.”

And at the same time, my older siblings were also involved in working, but they would go outside of the state by themselves to go work in other places, so they also worked very hard. And I remember working in the cotton fields over here in Arizona, too.

Even though I was little, my siblings were a lot taller and older than me. They were picking the cotton, but I was also picking the cotton at the bottom of the branch. That was back when the cotton branch was tall. Now, when they – you know, now it's a little cotton, a little tiny plant.

But I remember my sisters dragging me on top of the cotton **[speaking Spanish]**. They were long pouches. And I remember also, my father playing on top of potato sacks where my father was pulling, and then we'd be behind the potato sack.

But as soon as we were able to, we were also picking. And I remember being nothing but a little stick and using all my body strength to pull up a potato sack full of potatoes, and leaning

backwards hard enough for my father to grab the sack and put it in line. Put it in line so that the machine could put it up.

But he spoke to a lot of families. To this day, a lot of the Braceros became families within each other because they married within families that they met. And I know one young lady here, who her family background in **[speaking Spanish]**, and they had a trucking business.

And so I'm sure that they were involved in helping some of the Braceros, basically as truckers. And I remember that name **Ojeras** because it used to say Ojeras Trucking. That was in the West Valley over here.

But we did everything within working in and around where the Braceros were working, and there was **[speaking Spanish]** over here in the West Valley. There was **[speaking Spanish]**. It was La Papa, **[speaking Spanish]**. That's about us.

Most of the winter crop and so my mother – that's another thing. My mother always – she was kind of like your humanitarian. To this day, she is still a humanitarian. I think someone did a paper on her in the Tucson newspaper where she continues to help people who are immigrants because she knows they're coming in for a reason and purpose, and that is to make a better life.

And she's 93 years old and she still helps immigrants. She's being a humanitarian. She remembers what it was like, how physically tough it was.

One thing I don't remember, is I don't remember them receiving any kind of medical assistance of any kind because I know that if they were injured or whatever, I remember within themselves, seeing other women, other families **[speaking Spanish]**, especially herbs and so on to help the Braceros.

But I don't think they had any kind of medical if they got injured on the job or anything like that.

ML: As a child, could you tell the difference between the Braceros that had contracts and came in with IDs, and then documented men, and just undocumented families? Or when you were a child, was it all the same to you?

JP: They were all undocumented. The majority that I remember were all undocumented. None of them had papeles or documentation.

The only thing I remember is our family having documentation because we had that – my mom had papeles.

ML: You don't remember any of them having Bracero IDs or anything?

JP: Braceros IDs. They had Bracero IDs, yes. They did have Bracero IDs. I don't remember what they looked like, but I do remember them having Bracero IDs.

ML: So a small percentage were documented?

JP: Mm hm. They had the Braceros ID. Whether that meant documentation, I didn't know at that time. I just remember seeing a Bracero ID, but I don't remember what that indicated back then.

ML: You were too little.

JP: Mm hm. Mm hm.

ML: And did you think that the Braceros, the ones that had their ID and the ones that came in through the official program, did you think that they were treated better or worse than you –

JP: Oh no, they were all treated the same. I saw them all being treated the same. I didn't see any preference or anything.

ML: Where did they sleep for the most part?

JP: Like I said, in the area of Glendale that I remember being around, the campos. They were in campos. They were little houses very much like a project area, but they were stationed in the **[speaking Spanish]**.

They were like Tanita Farms. I don't know how far they went, but I remember that the areas where I went, which was 51st, Peoria and Northern – let's see, it was 51st, and 43rd, and then Northern and Peoria. And I remember there was a Campo on Peoria, and there was a campo on 43rd.

And I remember the huts were – they were not up to par. The huts were – some huts that I remember over here on 43rd were adobe. The huts over here on Peoria, they were houses, the madera, wooden houses.

The ones on 43rd; they were made out of adobe I think, and they didn't have – I think they had running water. They had outhouses

and they were sleeping in catres meaning small little cots. They didn't have big beds.

Some of the houses had – as a matter of fact, I remember one family that I remember that lived on 40, lived on Peoria and their last name was Plieto. And that man and his family – I can't remember their role, but I know they were involved in working for the rancher. He oversaw the tractors, the tractors and so on, and the equipment.

And I remember they had a nice home with beds and rooms and so on. Sometimes I think they were also feeding the Braceros through their home, but the houses in that area, they were small one bedroom really, with just a kitchen and a bedroom, and a sofa kind of arrangements.

But even then, it wasn't the best of looking homes. But the people who lived in them, the Braceros who lived in them, did the best they could to fix the homes and make them livable.

ML: Any of the places that you lived – you actually traveled a lot – did you ever happen to see Braceros in barracks?

JP: Yes. As a matter of fact, we stayed in a campo that was like a barrack, very similar to a barrack, but we weren't in the barrack, we were in one of the homes. And it wasn't a great home. It wasn't that great of a home. It was kind of – it was dirty. My mom cleaned. It was not – I would have said condemned condition.

But the Braceros – yes, they lived in barracks. And I remember even showering in the showers that they used to shower because we had fun. We would go into the showers and there were shower spouts all along the realm. There was no curtains, no nothing. There were just showers all along the wall. We would turn all of them, and as kids, we would run under all the showers. We were playing and running under the showers.

ML: You would wait till they all showered and then go in there?

JP: Well, that was – I think that was late evening, when they already were probably already in the barracks and so on, but yes, I remember them being in barracks and so on.

ML: Do you remember the way that was when you were running around in the shower?

JP: Yes, that was in Oregon.

ML: Where again?

JP: In Oregon.

ML: Where in Oregon?

JP: I don't remember exactly where in Oregon. I used to tell Mom as I was growing up that I had these weird dreams and they scared me sometimes. And when I would describe the dream, she goes, "How can you remember that? You were only 3." And I said, "Where were we?" And she says in Oregon, but she wouldn't give me the specifics.

And then I told her I remember being in kinder or something like that. And my sister says, "Shut up, you liar. You didn't even go to school. You were too little." And my mom turned around and she says, "No, she was in school." And I go, "I was?" That's why I remember a teacher and a kid, and I remember the grass and it was in Oregon. It was cold. And that was in Oregon.

ML: How long were you in Oregon?

JP: Oh, you know what – yeah, that was in Oregon I think because I know we were also in **[speaking Spanish]**, and I remember what was happening in **[speaking Spanish]**. There was a lot of things happening.

I mean, you know everywhere we went we were with family and Braceros. We saw the Braceros. We were with the families. And like I said, we were all working for the rancher or whatever, or whoever owned that land, and whatever we were working and helping.

ML: Do you ever remember the Braceros getting into accidents or serious illnesses? You mentioned that you know they were going by **[speaking Spanish]**.

JP: Mainly physical injuries you know, from possibly either falling or picking up something or whatever. Or getting their hand caught in the machinery or whatever. I mean if their hands were caught in the machinery and something happened to them, you could see they were bandaged up. Who bandaged up, I don't know.

But at the same time, those that were suffering from back and so on, I remember it was my – people like my tia and like my mom giving them **[speaking Spanish]** and things like that.

ML: Were there ever any immigration raids in camps that you were in?

JP: Not that I can remember in my time in the '60s. But I remember that my sister told me of my brother when he was working, and they remember the immigration raids, yes.

And my mom did tell me about the immigration raids prior to when I was born in Texas, yes. And she said she even remembers running from the immigration with her kids, and she remembers the bullets flying. She said she would hear them zoom, zoom, flying by her with her kids in her hands running away from immigration.

And she said back then they had pistolas. And she said to protect her kids from immigration, she would dig a hole in the bushes, and she would kind of like dig holes in the bushes and in the holes she would kind of hold the dirt with pallets or wood or whatever, and put her children in there overnight.

ML: Do you remember any difference between the environment that you were in before and after '64, the Braceros program of 1964?

JP: Right, around that time –

ML: You were about nine years old.

JP: Yes.

ML: Before nine, and then after ten, do you remember any kind of difference in the fields?

JP: Well, first of all, there was no longer the Braceros, right? I didn't see that line of group of men that were working as the Braceros. Why? Because either they were sent back, okay. But yet there were so many migrating with their families, that a lot of them established homes and grew up, and continued working for the ranchos.

ML: So you saw more families?

JP: Yeah, I started to see a lot more families, and then I started to see more Native American with us. That's how I got to see the Native American culture. I saw Native American and a few black, and all

working and growing where they started, where they were working in the Braceros.

And I remember Mom always and my tias talking to the Braceros that were there before, and now I guess with the money they were able to earn, they brought their families with them and they established.

And my mom, like I told you, she was kind of like your humanitarian. She helped a lot of the Braceros with their families and to get immigrated and the first thing she would try to get them to do is start learning English.

And she would start getting them to find jobs, and my father didn't like that because she was so involved in helping a lot of the Braceros and their families and so on, and they established homes and they became part of the community.

So yes, they were sent back, but a lot of them, as a matter of fact because of the rancher or whoever, they came back and they were able to regain their positions and work and bring their families.

And the families worked. So I saw more families and that's how we ended up having to work so much, or work as kids too because we were – you know, I remember my tia and my tio no longer did the feeding of the Braceros. Instead, they also became part of the working people because they had families too.

ML: Their families would cook for them?

JP: Well, the senoras [inaudible]. [Speaking Spanish], so the families all worked in the [speaking Spanish], you know. So, that's what came about from the Bracero program. You know, you bring them, and they got to know the community, and they saved money, and they brought the families and established here, and Tanita Farms all knew them. They knew them by their names. I remember the Tanitas Farms calling them by their names.

And they knew them. They gave them jobs and they worked from that point on. And that's how we ended up working for every season. We used to go back to California and work in Morgan Hill for a ranch over there, and it always happened that way. My stories in grade school were very creative because I never write a story saying I worked in the migrant fields all summer long.

I'd create stories so that teachers wouldn't know that I was working all summer long. But my mom and dad continued working in the fields in the agriculture all the way until when I started high school, which was Freshman year, which was about '69, '70.

ML: That's when you stopped working?

JP: That's when I was not working fields no more, about '68, '69, around there.

ML: And then after you finished high school, did you marry, did you go –

JP: Yeah, yeah. Just like the rest of the family members that grew up, we started working and everything like that, so it was no longer working in the fields. But my father, to this day, I remember – he's already in his '80s, but he still works in agriculture.

He worked in the rose fields over here, and he worked in **[speaking Spanish]** and things like that, but he's getting older so he can't do that physical work anymore, but he continued.

ML: We're getting close to the end of our interview. Do you remember anything else about your interactions with Braceros, or what you saw that was unusual?

JP: Not necessarily unusual, but they were very similar to my family. They had the same background as my family. They had families. They brought the music. I mean the music I like to this day.

ML: What kind of music did you listen to?

JP: You heard a lot of the rancheros. You heard a lot **[speaking Spanish]** and so on. My mom knew all that. My tias knew all that. Although we were – we grew up Christina and my mom wouldn't involve alcoholism or alcohol, or **[speaking Spanish]** or anything, but there was **[speaking Spanish]** in the family, but at the same time, you saw a lot about the music.

The music itself, to this day, even when I hear it, it brings back memories of the agriculture and the Braceros in my family and my dad and so on, everybody working in the agriculture. So it brought back – the music itself is our ballad in the story in the lives of the Braceros and the families.

ML: Do you feel that the Bracero program changed the life of your family in any way?

JP: It changed the life a lot of families. It did. It definitely had an impact for many families.

ML: Positive or negative?

JP: Some could be positive. Some could be negative. There was a lot of broken up families because some of the Braceros left families behind to start new lives here in the U.S., and some families reunited to hear that the husband had remarried and had other children. And you hear stores of men that had families in Mexico and had families here.

We also heard stories about Braceros who died because they were physically injured sometimes, and they were invalid. In other words, they weren't able to recoup from that **[speaking Spanish]**, which means they couldn't go on.

But at the same time, you saw a lot of opportunities for growth as far as families, and migration of – I mean that started the boom of migration before. I mean even before them, the migration happened because the labor was necessary in the U.S., and they lived – my mother says we were poor when we at home.

She says when we were growing up, **[speaking Spanish]** now than we were then. So you're seeing more of the migration, and people know of the economy because they're working out here in the fields. They know that they can find jobs – jobs, again, true, job that people don't want.

ML: Thank you very much.

[End of Audio]

Duration: 43 minutes