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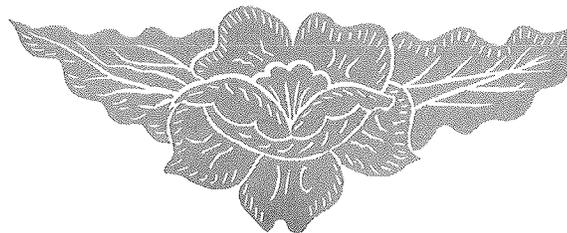
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# KEY DATES IN BORDER HISTORY

- 10,000 years ago** Earliest Native American settlers in the region
  
- 2,500 years ago** Settlement of Pai Pai and other Yumano-speaking Native American groups in the region
  
- 1500s** Introduction of ranching to the region by Spanish colonists
  
- 1659** First settlement and mission of the Virgin of Guadalupe established at El Paso del Norte
  
- 1755** Founding of Laredo
  
- 1790s-early 1800s** First Anglo-American fur traders, merchants, and explorers to the region of northern New Spain (later Mexico)
  
- 1820s** Settlement in the region that is now Texas of first Anglo-Americans, who learn ranching from Mexican *vaqueros*
  
- 1823-34** Emergence of earliest printing presses and newspapers in the region
  
- 1835-36** Texas Revolt and Independence
  
- 1840s** Migration of Black Seminoles to the region
  
- 1846-48** United States-Mexico War
  
- 1848** Treaty of Guadalupe Hidalgo
  
- 1848** Founding of Nuevo Laredo
  
- 1848** Founding of Tijuana

- 1853** Gadsden (Mesilla Valley) Purchase
- 1860s-70s** Accordion brought to the eastern border region by German and Czechoslovakian immigrants
- 1880s** Railroads reach the U.S.-Mexico border
- 1882** Chinese Exclusion Act in the United States
- 1888** Town of El Paso del Norte in Chihuahua officially recognized as a city; name changed to Ciudad Juárez
- Late 1800s** Arrival of Chinese immigrants in western border region
- 1910-17** Mexican Revolution
- 1911** First Mexicanist Conference in Laredo, Texas
- 1924** U.S. Border Patrol founded
- 1929-40** The Great Depression in the United States and Mexico
- 1930s** Anti-Chinese movement in Mexico
- 1943** California Zoot-suit riots
- 1942-65** Bracero Program
- 1954** Operation Wetback
- 1960s** Alliances between Chicano movement and United Farmworkers Association
- 1960s-70s** El Movimiento La Raza: the Chicano political movement
- 1960s-90s** Migration of Mixtecos from Oaxaca to Baja California, California, and other parts of the United States
- 1961** National Border Economic Development Program in Mexico
- 1964** Chamizal Treaty
- 1965** Founding of Chicano Teatro Campesino

- 1965-66** Border Industrialization (*Maquiladora*) Program initiated by Mexico
- 1968-75** First period of the Chicano art movement
- 1969** Adoption of “*El plan espiritual de Aztlán*”
- 1960s-90s** Border population increases from 4 million to 9.3 million
- 1986** Immigration Reform and Control Act
- 1991-93** Residents of Del Río, Texas, and Ciudad Acuña, Coahuila, stop the construction of a toxic waste dump near their cities
- 1994** North American Free Trade Agreement
- 1994** Proposition 187
- 1994-95** Operation “Gatekeeper” in Tijuana
- 1995** First River Day celebrated in Laredo – Nuevo Laredo: 700 residents from both sides of the border clean 17 tons of solid pollutants from the Rio Grande/Río Bravo
- 1995** Operation “Hold the Line” in El Paso



# KEY WORDS

The following words will help define topics covered in the video and in the written materials. If other unfamiliar terms come up while you are watching the video or completing the exercises, look them up in a dictionary and discuss their meanings with your teacher. Add your own words to this list.

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**Black Seminole:** Black Seminoles are African Americans who originally lived with the Seminole Indians in Florida. They migrated westward with the Seminole Indians into Indian Territory (now Oklahoma) and later, during the nineteenth century, to northern Mexico, to avoid enslavement. In the 1870s, some moved back to the United States to serve as scouts for the army. In Mexico, they are called *Mascogos*.

**Cajun:** Cajuns are descendants of French settlers who were forced out of Acadia, in northeastern Canada, by the English. The English renamed the land Nova Scotia or New Scotland. Many of these Arcadians settled in southern Louisiana, where the name “Arcadian” became “Cajun.” Many Cajuns still speak French and maintain a distinct culture. Some Cajuns migrated to the border region along the coast of the Gulf of Mexico to follow the shrimping industry.

**Chicano:** One of several terms used to refer to U.S. citizens of Mexican ancestry. The term became popular in the 1960s and is associated with the Chicano Civil Rights Movement. **See also: Meicano, Tejano, Latino.**

**Cholo:** An old Spanish and/or Indian term that has been defined in numerous ways and has a variety of connotations. In Andean South America, Indians who migrated to the city and became acculturated were called *cholos*. During the early twentieth century, “*cholo*” came to refer to persons of rural Mexican origin who lived in urban working-class neighborhoods in the Southwest of the United States. Currently, “*cholo*” represents a primarily urban youth culture that extends throughout the southwestern United States and across the border into Mexico.

**Conjunto music:** The *conjunto* style of border music (as it is known in Texas; it is referred to elsewhere as *música norteña*) is a popular

type of accordion music played to accompany dancing. In the 1940s and 1950s, ensembles featuring the accordion and the Mexican guitar known as a *bajo sexto* rapidly replaced the formerly popular string bands. *Conjunto* music was exclusively instrumental until Valerio Longoria introduced vocals after World War II. In the 1960s, Los Relámpagos del Norte, a musical group from Mexico, synthesized a more modern *conjunto* style from Texas with an older *norteño* tradition to create a style that reached new heights in popularity. *Conjunto* and *norteño* have great appeal among working-class communities on the border.

**Corrido:** *Corridos* are ballads (traditional forms of narrative poems intended to be sung) that tell a story or comment on events of significance to a region.

**Ethnographic documentation:** The study and recording of living culture in its real-life setting. This can be done by interviews, written notes, photographs, and/or audio or video recordings. Documentation usually relies on a combination of observation, interview, and recording techniques.

**Fiesta de San Francisco:** The annual Fiesta de San Francisco is celebrated on October 4 in the town of Magdalena de Kino in the state of Sonora in Mexico. This celebration commemorates Saint Francis Xavier, Saint Francis of Assisi, and Father Eusebio Francisco Kino, and brings together border residents from many backgrounds, including Mexicans, Mexican Americans, Tohono O'odham, Yaqui, and Mayo Indians from Arizona and different regions of Mexico.

**Folklorist:** A researcher trained in recognizing and documenting traditional culture. Also called a folklife researcher.

**Hispanic:** A broad ethnic designation used to refer to persons whose ancestors came from Spain or Latin America. For terms to refer to persons of Hispanic heritage who come from Mexico, **see also: Chicano, Meicano, Tejano, or Latino.**

**Latino:** A recent term used to describe persons of Latin American heritage living in the United States. Many Latin Americans in this country choose to call themselves Latino, rather than Hispanic.

**Lowrider** (also called *onda bajita, carritos, carruchas, or ranflas*): Along the border and throughout the Southwest of the United States, a

lowrider refers either to an elaborately decorated car adapted with a hydraulic system to make it jump, or to a person associated with the car. The lowrider image and style contribute to a distinctive border identity that is shaped by the local neighborhood and community.

**Maquiladora:** A Spanish word for large assembly-plant factories established by foreign companies in Mexico. Until the signing of the North American Free Trade Agreement (NAFTA), the location of *maquiladoras* was on the Mexican side of the U.S.-Mexico border. Today they may be found throughout Mexico. Although they contribute to increased employment in the region, *maquiladoras* have caused health and environmental problems as well.

**Mariachi:** A popular form of traditional Mexican music. Instruments in a mariachi ensemble typically include violins, trumpets, and members of the guitar family, such as the Spanish guitar, the *vihuela* (precedes the guitar), and *guitarrón* (a bass guitar). Mariachi music became popular in Mexico and along the border beginning in the 1930s.

**Mejicano:** Some persons of Mexican origin who live in the southwestern United States prefer the spelling “Mejicano” for the term “Mexicano” (Mexican). The spelling of the word with the letter “j” instead of “x” predates Mexico’s independence from Spain in 1810 (at this time Mexico chose to spell both “Mexico” and “Mexicano” with an “x” as opposed to the “j” customary in Spain), but most importantly, it represents for Mejicanos in this region a heritage that predates the territory becoming a part of the U.S. **See also: Chicano, Latino, Mexican American, Tejano.**

**Mestizo:** A term used to refer to persons of mixed European and Native American background.

**Mexican American:** Mexican Americans are persons of Mexican heritage living in the United States. **See also: Chicano, Mejicano, Latino, or Tejano.**

**Mixteco:** Mixtecos are one of the many Native American groups from Oaxaca who have migrated to urban and agricultural areas in Mexico and the United States, including Tijuana, Baja California, and Los Angeles, California, during the past thirty years.

**Mural:** Murals are works of art, applied directly to a wall or ceiling,

which often tell stories. Along the border, many persons of Hispanic heritage (among others, Chicanos and *cholos*) use murals to depict cultural heroes or struggles important to their identity. The imagery in the murals found in the border region often draws from significant historical events, religious symbols, and icons of protest.

**Música nortea:** See: **Conjunto music**

**Pai Pai** (also written **Pa'ipai**): A Native American group from the Sierra Juárez mountains in Baja California. The Pai Pai live in the community of Santa Catarina. Today, their population numbers approximately 200. They belong to the Yumano linguistic family.

**Pajarero:** The term “*pajareros*,” a Spanish word meaning “bird catchers,” is a euphemism for a social class of people along the border who make part of their living trapping and selling wild birds.

**Ramada:** An open structure, roofed with natural materials such as thatch or branches (“*rama*” is the Spanish word for “branch”). A *ramada* may provide shelter for people while they work in agricultural fields, for a shrine during a Tohono O’odham fiesta, or for relatives during a family picnic.

**Tejano:** A term that refers to persons from Texas of Mexican American cultural heritage. It is a cultural identification based on the name of the region, connecting the region with the earlier Hispanic settlement, and pre-dates the creation of the border. **See also: Chicano, Mejicano.**

**Tohono O’odham:** The Tohono O’odham, formerly called the Papago Indians, are Native Americans who live in the Pimería Alta region, the central Arizona-Sonora area. Today, the Tohono O’odham live on land called the Papago Indian Reservation, set aside for their use and designated as such by the United States government. This land constitutes the Tohono O’odham Nation.

**Tradition:** Knowledge, beliefs, and practices passed down among people within a community, often through several generations. Traditions may include songs, dances, crafts, foods, celebrations, healing practices, storytelling, occupational skills, mural painting, lowriding, *vaquero* knowledge and skills, and other forms.

**Vaquero:** “*Vaquero*” means “cowboy” in Spanish. *Vaquero* culture originated in New Spain (later to become Mexico) in the sixteenth century and spread northwards into areas that are now the western United States. U.S. cowboy culture evolved from *vaquero* culture. The traditional *vaquero* is known as a *vaquero completo*, because he knows the entire range of the cattle business. This way of life and culture surrounding the cattle industry has been under threat from modern technology and from specialization.

**The Virgin of Guadalupe:** The patron saint of Mexico. Also called the Mother of Mexico, the Virgin is a national symbol that plays a significant role in the expression of Mexican identity, not only in Mexico, but in the border region and wherever Mexicans migrate. Her image appears in a variety of settings, such as on murals, in churches, and on cars.

**Yaqui:** A Native American group who lived in northern Mexico. During the early twentieth century they were persecuted in Mexico and fled north across the border. Many settled in Arizona.