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Spanish Capstone

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Translation of Interview with Bracero Rosario Sanchez

Jason Afable: This is an interview with Rosario Sanchez on November 10, 2008 in Oxnard, California.

The interviewer is Jason Afable. This interview is part of the Bracero Oral History Project. Alright, to start off, we have a few questions. Where and when were you born?

Rosario Sanchez: I was born in Durango, the state of Durango.

JA: . . . and when?

RS: The 7th of October of 1939.

JA: Tell me about your family and the place where you were born.

RS: Oh, my family? Well, we were born on a little ranch, very, very remote, in the mountains. Hills everywhere, full of hills everywhere. Well, there we were no more than four, five families. And the only thing that they did there was like [Inaudible] there, ranch, or you would go out when we had cows. I had a cow, two cows, but cows, and then pigs lived there as well. One lived from that, fattening pigs to eat, the cows to make cheese, milk, and all that. We lived from that. There wasn't anything else to do . . . Plant. Plant corn, plant beans sometimes. [Inaudible] We depended a lot on the rain. If it didn't rain, there was nothing, nothing to eat. In those times, well, life is very hard.

JA: Then that's what your parents did?

RS: Yes, that. Of whatever, just plant and harvest. If it rained enough, well, there was a good harvest of corn—we planted corn, pumpkins, and many other little things—but when it didn't rain, it ruined everything. There was nothing, because we had no way to irrigate.

JA: Do you have brothers and sisters?

RS: Yes, we were seven siblings. We were plenty.

JA: And where do they live now?

RS: Right now they are . . . one is in Mexicali, I have two in Mexicali, and in in Fresno I have four, four brothers live in Fresno.

JA: Tell me about, well, did you go to school?

RS: Me, no. Me, me no. [Inaudible] but that there was school on ranches. We were there on the mountain. There was no school. Not even nearby was there school. So when we came back, we had to emigrate to Sinaloa, the state of Sinaloa. We were in Culiacán. I don't know if you know or are familiar with that. Now with that of the drugs, Sinaloa is very famous. Anyway, we were there to work in the tomato fields. I lived from nine or ten years old, nine or ten. We started working, working in tomatoes at that age. We got soaked, soaked, loaded with tomatoes. Those little ones, like this, that they sell now.

JA: Yeah.

RS: I just, as we didn't know how to pick, and I [Inaudible] to fit my load of tomatoes. From inside the field, to outside where the trucks could come forward to load them. [Inaudible]

JA: At some point did you learn to read and write?

RS: I learned to read by myself. Me and my sister, the smallest one. [Inaudible] Although we never managed to go to school. They never sent us to school. We never had, well, because we were working when they would have sent us. So, we went wandering around a lot. We went around Sinaloa, Sonora, and finally we came to what was Mexicali. There we had relatives. And well, there I continued working, that's it.

Anyway, now I was curious to know how to read. I must have been fourteen years old, and already at fourteen I said, "God!" I had seen everyone reading and they took me to the town that now is

Mexicali, and I looked at some huge billboards and thought, "What could it be? What could it say there? How I would love to know what it said!" But no, I didn't know. So I started to struggle to learn to read. First my sister began teaching herself and then I started soon after. We started to write down, letter by letter, like that, and well, bit by bit I went teaching myself. By the age of sixteen I already knew how to read. And when, as I could read, I would get little paper-back history books that they had in Mexico, and they passed them to me and they interested me and [Inaudible] more or less I learned to read. A little bit. But writing, well, no. I didn't know how. I continued further the learning process in order to continue learning.

Then in '57, I left the house and then [Inaudible] because the people could not live. There was nothing to eat, no. We worked in seasons and [Inaudible] Although we were many, the workers in the house, well, there was no work. So we started to beg, to look, to look, to look, but where? My brother came over here, and I still wasn't old enough. But as soon as I was of age, I went to [Inaudible] in Sonora, to the Yaqui valley. In the Yaqui valley they picked a lot of cotton back then. And one went to pick cotton and they gave you the letter to contract you as a Bracero. There were some places in which the government supported the ranchers, and you would pick them a certain number of kilos of cotton so that they would give you the letter, a letter that gave you the pass to go to Empalme, Sonora and contract yourself. Anyway, at the age of, like seventeen, I went to Sonora, to the Yaqui Valley, and I put myself on that list and I signed up.

The first [Inaudible] back to Mexicali [Inaudible] and I enlisted, I signed up and I went to the Imperial Valley, to Brawley, California. I was there contracted for three months. And I remember at that time that, well, I was arriving there for the first time, contracted, and there were others that already had experience, that went, you know, contracted, and I believed them. One guy told me, "You know what? They don't pay much here." And back then I was earning twelve dollars per week picking cotton, and well, according to, for having picked cotton in Mexicali, I was earning twelve dollars per week. And a

friend says to me, "look, there up north, around Stockton, around Fresno, around all of those, they make more money. If they can [Inaudible] over there [Inaudible] "But we're under contract here." "No," he said, "Let's ask for a change." And we said we were going, and we went to central California, which was. . . all the Braceros got together there. First the Braceros arrived there from Mexico, and from there they distributed them all over. I believed him. "Yeah, well okay." I lasted six months there in Brawley. "Let's go then."

We went there to the center, because there they would give us the chance to contract for here, you know? We arrived at the center, poom! Since they didn't want to stay there, they didn't like it, "Well no, we want [Inaudible] they go to Mexico, go back." That was it. They kicked us out, sent us to Mexico. So we crossed back over again, maybe to beg, and I went—I don't know if we went, maybe, one year, fighting again to get that mentioned letter so that we could go to Empalme again to get contracted. But that letter that had contracted me in Brawley, when I came there from Brawley, I always saved it. Because in the contracting center, which was in Empalme, when you entered to get contracted, they stayed, they let you past to get inside. But there was a table here, another table there, another table there, and you went like that, well, nothing but tables. And in some tables they stamped you one [Inaudible] on the letter and at other tables you would arrive and [Inaudible] with another seal and you would arrive to another and wait. They would review it, another seal, and you'd go passing by nothing but seals. They would be government bigwigs, you know, but each one had to put his seal or signature on the letter if they approved. And it ended up that you would arrive to one who would look at your letter and "ah, okay." So that letter ended up full of signatures and of seals. When they kicked me out, I took that letter. I took it with me. I went fighting, we came to Hermosillo—You sure you have time? Because my story is long, my story is long—

JA: Yes.

RS: Anyway, well when they sent us back, we went again. And I, back then, I remember that we had—

we were working in Empalme without any hope, just waiting that some time we'd get the opportunity to enter contracted as Braceros. No, there wasn't any. So they told us that a priest in Hermosillo, Sonora—the government, the ranchers had given him, they gave him the last of the cotton harvest, when the ranchers had already picked their harvest and they didn't want anymore. The tiny bits of very dry cotton remained, and that they gave to the priest. They said to the priest, [Inaudible] "whatever you can take is yours." So this priest contracted people and said "if you pick me two hundred, two thousand kilos of cotton," Imagine! If there was nothing, pure fuzz. Nothing left of the cotton but the cob! "You have to pick me two thousand kilos, and I'll give you the letter, so that they contract you." But that priest had us going in the most miserable conditions there. We lasted two months [Inaudible] longer without bathing. We slept in the cotton sack that we had to pick cotton. You haven't seen how they used to pick cotton?

JA: Yes.

RS: Yes? You would get one, I picked one and carried it dragging, then I would fill it. In all those [Inaudible] long. And at night we used it to sleep in because we didn't have covers, we didn't have anything. We slept in those at night. We went two months without bathing. There was almost nowhere to bath. There was nothing. Toilets, [Inaudible] there was nothing. Well, in the end we picked those two thousand kilos in about two months. Which, when there is plenty of cotton, you can pick in one week or two, three weeks. We picked them and he gave us the letter. We went again to the contracting center that was in Empalme. We arrived in Empalme and presented the letter and, "ooooo, these letters . . . they're good. The letters are good." But the number of those letters, they needed a lot [Inaudible] arrive [Inaudible] and the thing is that to be there waiting, one had to eat, and there was no money [to eat]. So we looked for a job in order to go, to maybe have one while we were waiting to be contracted. Anyway, remember that I told you that the earlier letter that was full of seals, I brought it with me?

JA: Yes.

RS: Turns out that they told us, "You know what? They're accepting those letters still that they contracted at that time. They're still accepting them, and there are many who didn't use them. They're still accepting them."

"Well, yeah. Well mine, I have it from before. And it's full of seals."

"No," they said, "there's someone who will erase all the seals from that letter for you. They don't leave anything. They leave it clean." That letter that has everything, the signatures, full of stamps—stamps here and signatures here, they said, "they erase everything. They leave that letter clean like this. They charge you twenty five pesos."

And me, well, "let's do it. The trouble might be worth it." We did it. Another day we got a contract, with that same letter. With the same one that I'd already used before, and the letter from the priest, that the priest gave us, we threw it [to the floor]. Well, that time which was, we got contracted—well, the case is that we came to be here, I came to be here at [Inaudible] I came to what is Saticoy. The 20th of January of 1959, I arrived here contracted to what is now Cabrillo Village, which was a field of work back then. I stayed there contracted eighteen months. At eighteen months, the bosses gave me the letters of employment and I left to emigrate.

It took me a year because I didn't have some papers anymore from Mexico that I needed, and there in Mexico, there in Durango they couldn't find my [Certificate] of Baptism, my Birth Certificate, they weren't finding them. In the end, I sent them money. I sent them money and yes, they found it. Now with money, they found one, the Birth Certificate. It took me almost eleven, or a year outside to emigrate. I came with my papers already in 1961. The 12th of May I emigrated, of 1961. I arrived here to Cabrillo Village since I had my job. I arrived, one day I arrived and the next day I was working. Since then, since that time I started to work [Inaudible] to work there, until I retired in 2004, 2003 I stopped working, and I never, never, lacked work. Never from 1961 until 2003, I never said "now where am I

going to work? Now what's going to happen?" No. I never struggled. I arrived there emigrated, and there I retired.

JA: From the same place.

RS: From the same place. I lasted 43 years working.

JA: Doing the same thing? Or what?

RS: No, no. The thing is I started, I started working, uh, picking lemons, which I liked a lot because I was accustomed to picking cotton and cotton was tough. The belt [Inaudible] dragging the sack . . . it was tough. So when I arrived here to Saticoy to pick lemons, for me it was nothing, the lemon harvest. This is nothing compared to what I came from doing there, from picking cotton, plucking cotton all day bent over. No, here the har. . . I remember that I wrote my sister [Inaudible] work here. This work is nothing for me, because I was accustomed to work there, at 120 degrees in Mexicali and in the Imperial Valley, and bent over all day. Where I came to be with this climate that we have here, and standing, walking straight, and just carrying, carrying the harvest sack. For me it was nothing. It was nothing of work. I arrived to pick lemons; they had me clean the field there, also, and I went all. . . Then later I got into lemon packing. That's where I ended up, packing lemons. All my 43 years. There I stayed, until right now. From there I retired. From there I got old enough and I'm retired, right now.

JA: Were you married already when you first arrived?

RS: No, no. When I, when I left as a Bracero in '61, she, my old lady was already my fiancee.

JA: But you weren't married.

RS: No. We were engaged, but I went a year and for that year we almost left each other, but when I came back again already emigrated, well we started to pursue it again, and later we got married.

JA: Did you have much contact with her or with your family during that time?

RS: How? During which time?

JA: When you were working here in the Bracero program.

RS: No, well she was in school when I was here as a Bracero and [Inaudible]. She was about seventeen when [Inaudible] and I remember that I just saw her get off the school bus, high school. I just saw her, I just knew her. Finally, when I was about to leave is when we got engaged. But then I left, and I was gone almost eleven months. Yes, eleven months to emigrate. And always a little bit, our relationship during that time, but when we returned [Inaudible]. And then, within the year we got married. Well I, I had to come, the trouble is I—we endured more because I, when I came, I had to work for my family. When I came, already emigrated, I left my family there, my mom, my dad, and my brothers and sisters with no work and nothing to eat. I was working, in the first six months I World work and that way I World get the check and it went to my family. I left myself just five or six dollars, and the rest I sent over there. For a time, I was sending everything over there. Until I had already saved more from that and, well, I started to spend more money here. But that was how my Bracero store was.

JA: Was there some type of physical exam to enter the program?

RS: Oh yeah. It makes my kids laugh when I tell them, because well, when we came contracted, well I told you that we didn't bathe. There wasn't anything to desire, just nothing. When we entered, the last time I entered, I don't know if it was the last or the first, that I came really dirty. Upon entering there at Calexico, California, we arrived there; the train dropped us there. I put my foot in, then we just crossed the line where the cars entered. They had a door further down, and we went in. Then there were some places, some houses. Then, entering, entering, they told us, well "Strip here and make your clothes into a ball and [Inaudible]. Because you're going to be passing by a place where they're going to fumigate you." We stripped, we stripped completely and we went by and, as we passed by naked, they fumigated us. They fumigated all of us, covered us even. They sprayed us from behind, in front, everything. Just here in the face, no. But the entire body. We left there white. And then, well, we got to bathe. But they fumigated so that we wouldn't bring, you know, insects or diseases. But completely naked back then. And [Inaudible] well fumigated we entered.

But back then, no, no, the thing is to come here, when I came contracted, well, already I already ate whatever. [Inaudible] simple, where we went there, trying to get a contract, well, there were times when I didn't eat, or rather that there was nothing to eat. Sometimes we ate, sometimes not. Always that, that when we arrived here, we were hungry. And we arrived here and they put us in a, in the corralón they called it, there in the center of California. And there was a tremendous cafeteria. Man, it was heaven for one. I'll work in—put me to work in whatever, but give me something to eat, you know? We ate in that. From that, then to here. I'm very thankful to the United States. I've worked, sure, yes. But here, here the life came back to me because in my country I had nothing. We were ruined. Above all we had nothing to eat.

JA: And well, did you already know a bit about the salary or anything before you arrived?

RS: No. Look, back then, as long as you got to come to the United States, one never asks what they're going to earn or what they're going to do or how they're going to pay, no. No, none of that. One knows that they'll give him something to eat and that's enough. What they're going to pay you, pay what they want, they're going to pay you what they want. [Inaudible] It's that one was already fighting for the opportunity to come here.

JA: Was there a time when there were Mexican authorities in the fields here during the Bracero program?

RS: Authorities? What authorities? Bosses, or what?

JA: More like government officials.

RS: No, no, no. Here no. Here there were just the bosses of the companies, of the company that worked.

JA: How did the bosses treat you?

RS: Eh?

JA: How did they treat you?

RS: It was tough. It was tough. There were a lot of really abusive bosses. Some abused you a lot. If nothing else, nothing else I went to look for work, because it finished—I was working in packing. Lemons are scarce for two, three months out of the year. In the winter, in December, January, all that, there isn't much work. They gave us the opportunity to, if we wanted, leave to see what was out there. I came to seek work as a longshoreman here one time, and they got me to work. And you know how they told us [Inaudible] one to work back then, which now already, now [Inaudible] Or who knows? People who barely come arriving and that—necessity makes you wait, necessity. Here in the longshoremans I remember clearly this man who yelled at us—who knows what—the chicano boss. He yelled at us from up above. We were below; the ship has three, four decks below and the winches take the loads out. I don't remember, because we didn't understand him, but that man trated us as "stupids" and imbeciles and all that, he yelled at us from above. Everything. I don't forget that; I can picture it presently because that's the way he treated us. And one, I remember that I said to a comrade, "look at this guy, how he talks to us." Like that. Mexican comrades, maybe from here, you know?

JA: Yeah.

RS: For some, when they saw them come from over there, one was less than nothing, for them. They treated you—if they could hit you, they hit you. Now, now I don't think there's anyone that does that, but back then, back then the bosses treated you how they wanted. It was their word, nothing more. I remember that I was, one time they operated on me. I got a nail in my foot, like that, when I was a bracero, and they operated on me, they cut it out like this, and I went three weeks, three weeks without working. And when I went to work they charged me for all three weeks that I hadn't worked, for the food. I had to pay that. They didn't give me a nickel for those three weeks that I was without work. Nothing. When I went back I had to pay for the food that I was eating in those three weeks. They had me working from the check. And I remember what the boss told me when he gave me the check. "Look [Inaudible] the food. Good thing, right? [Inaudible] something. Good thing," he said. But that's how

they treated you. But there were people, a few, who felt sorry for you, but not all. There were some, let's say very—as we called them, dogs. If they wanted to hit you, if they could hit you, they hit you. That's the way it was. And all of us put up with it, because we were forced to. We were, well, uncomplaining people who were sentenced to suffering, and it was instilled in us that the man above looked down on us, as if nothing. Why? Because we knew that we didn't have a voice. We couldn't, well, respond, at all. There was always the fear that they'd fire you. I act tough, they fire me. And I don't want them to fire me.

JA: So there wasn't a strike at any time?

RS: Back then, no. Back then, that I remember, no. There almost weren't any strikes. No, if it would've been later with Chavez and all of them, later when Chavez started with those, those movements, then the people already started to try a little bit.

JA: But that was already a bit later—

RS: Oh, it was already in seventy-something, it was already very far.

JA: Did you form any lasting friendship with your fellow Braceros?

RS: Oh yeah, yeah. One comes to look at the fellow Braceros— Today I remember, I remember, my son is in the army, right now he's in Iraq, and he tells me that they come to love each other dearly as comrades, that they protect each other a lot. That's the way we were when we were here as Braceros. We came to love each other almost like brothers, because we saw ourselves always together, always as comrades.

We, well, I in '59, well we were a, let's say a little group of friends who slept together, some days we all slept together in a shack, as they call it there, and all the time together, together, together. I'm talking about for one year. We, to send money to Mexico, to our families, sometimes it would be someone's turn, we'd give him our check— it's this guy's turn to send money to his house—we'd give him our check, we would just be left with a very little bit, and two or three or four, we had this

agreement, that we would give him our check the day it was his turn to send money home. "Alright, there it is." And he sent it. The next week it was my turn, or it was another's turn, and we did the same. And that's the way we did it. We looked at each other like—and there was no mistrust! There was no mistrust. It's your turn, they're going to give it to you. I don't remember going "hey! Give it to me!" We never fought. And not just because they wouldn't give me [inaudible]. No, I remember that we had never had an argument because of that. Sign here, we just expected to give him our check. We gave ourselves a little bit of money back, to survive those two weeks. You didn't need money because the cafeteria fed us. So those people would send two or three checks, and the rest is from him, to Mexico for his family. The next week it was someone else's turn, and the same, we went like that.

I'm telling you, when we said goodbye, it made me sad. When we had to leave after eighteen months of all being contracted together, and of living together all that year and some together, it weighed heavy on us. We said goodbye and it was a bit sad, because we came to see each other almost like brothers. And now when my son, who's now in Iraq, says that they protect one another, he's doing the same. Well, that's how it is. It has to be, because in those moments, you don't have family outside of that family. That is the family, nothing more.

JA: And do you still maintain contact with some of them?

RS: No, not anymore. Among those of us who were contracted, no. I would like to have, I would like to. Oh, what pleasure it would give me if I could contact some of those people. But no, I don't have [Inaudible]. One was from Oaxaca, and I don't remember anymore the places of the others. I would really like it a lot. I wish one day I could—

JA: Contact each other.

RS: Contact one of those people. I would give me great pleasure.

JA: How many hours per day did you work during that time?

RS: At that time I worked—it wasn't bad—eight, ten hours, no more. In the lemon harvest, no more

than, yeah, eight, ten hours. The thing is that already later, it was already no more than eight, by law.

JA: What did you do to wash your clothes in the Bracero program?

RS: Oh, to wash clothes we had a washtub right there in the shacks. We had them there. There in the shacks we had bathrooms.

JA: And did the boss provide you personal articles? Like—

RS: No, no.

JA: No, nothing?

RS: No. There one scratches one's own back. My boss would just give you the place to bathe, the offices, the bathrooms, everything, and the cafeteria to eat. The rest was my responsibility.

JA: All the Braceros earned the same?

RS: No, no, um, because the lemon harvest is by piece. Depending on how you move, you earn. He who doesn't move, he who isn't good, earns less. And thus, thus all of us went, well, like crazy. He who most—to earn more money, you know? From the time we arrived until we left, hurry, hurry! Hurry! We get there and [Inaudible] and run back in again to leave, for the length of the harvest. All day! But the day passed quickly like that. Really short.

JA: Were there problems receiving pay at any time?

RS: No, no. I personally never had problems because fortunately the companies that I came to were large companies; they've always been large companies. Saticoy Lemons. That company was big and no, there was never, what can I say, problems that no, that you wouldn't receive pay.

JA: At any time did you have a problem at work?

RS: How?

JA: With the bosses, or—

RS: No, in the harvest, no. I mean, I had more little problems than those, but in my day as always.

Because I lasted, well, there I lasted—after the picking, because when I came with—already emigrated

and I arrived, I spent just one year picking lemons, and the rest of the forty-something years I spent packing lemons.

JA: What did you do on your day or days off?

RS: Back then, as a Bracero?

JA: Yeah.

RS: Back then we didn't have a car, we had nothing, but back then there was nothing, there was almost nothing to do. We um, there was a bus here that took us from there in Saticoy to Oxnard, to the theater. There was the Teatro Boulevard that's there on the boulevard, and that theater was working. And in the—there around six there was a, a person who had a bus who they called "el chala." Many people who lived at that time remember that because it went to different places. He took us—he came for us, since we paid him, you know? We paid him a peseta per person. He honked the horn, and he brought us back. Coming to the theater was all our entertainment. From time to time some wouldn't come to the theater but would go to the bar, back then on 6th. 6th Street was very famous. It was very famous because it was full of bars, Mexican bars. But that "chala," they called him—I feel like his name was Ricardo, but I'm not really sure—he took us there in the bus. Then we had, like, taxis, things like that. I don't know. But there he was. At six he was there in the center, on this side he had the, his boy.

JA: Did you have radios there in the field?

RS: Yes.

JA: And were there stations in Spanish?

RS: Oh, in my day there was KSPA in Santa Paula. Yeah, but it was the only one. There was nothing, it was the only one. In Santa Paula. Later [Inaudible] came out. That's the pioneer of those days. Now there's La Mexicana, later that one came out. But when I was contracted there was just KSPA in Santa Paula, and that's the only one all of us Braceros heard.

JA: Was there a Catholic church nearby?

RS: There in the field there always was.

JA: And did you go to mass?

RS: Me, almost not at all. I've never been very religious.

JA: And were there celebrations for Christmas, or Semana Santa, or things like that?

RS: Yes, just that we didn't have family, we didn't have anything. [Inaudible] was all we did.

JA: Well, you've already answered most of the questions . . . Okay, what does the term Bracero mean to you?

RS: Well, for us it was, it was something good. Well, what can I tell you? I couldn't call it anything else. For me it was something good, because it gave me the opportunity to come here. I don't want to think what would have become of me if I hadn't had the opportunity to work here. Me, uneducated, not knowing how to read or write, not having any profession, nothing. Work, sure. I was ready to work. I liked to work. Thanks to God work didn't scare me, and that compensated, I think, in certain ways for the fact that I didn't know how to read, didn't know anything. And I just, they just put me where there's no way to earn a living, and that's where I came in. I didn't know, I didn't have any other knowledge. Just pure work. [Inaudible] lazy, throw me out.

JA: How do you feel if someone calls you a Bracero?

RS: I feel proud. I feel proud; I don't have any pains that I'm going to say. And if I tell you that they fumigated me all over to enter into the United States, I tell you with pride because if they treated us that way, that's the way it was. It wasn't any other way, and if they did it, maybe they had their reasons. Yeah, because, well, we came very dirty. [Inaudible] And what about "they violated my rights with . . ." [Inaudible] No, what would we have said? "I don't want you to fumigate me." "Then get to the back." Do what you want, just give me food and give me work. And look, thanks to that program I got the opportunity to emigrate and get some documents legally. I stayed here, I got married, I had five children. One is serving the government in Iraq—he was already fighting in Afghanistan. He was in

Afghanistan a whole year, also fighting, and now he's back in Iraq—and four here. I'm very proud, and very happy. Thanks to God. Because I've been, I didn't lack, I haven't lacked anything. Thanks to God and my work and my family, I've been very happy. I don't complain at all.

JA: So then, for you the Bracero program was a positive thing?

RS: Of course, oh yeah, of course. Yes, it helped a lot of people. We were all fighting, over there in Mexico, for the opportunity to get contracted, to come over as Braceros. Everyone wanted to. I had to, at one point, to tell you just that, since I was fifteen, sixteen, I wanted to come here, since there was nothing for anyone to do anymore. I mean, just, I said I'm eighteen, old enough to go already. "Well you don't have anything. How are you going to do it?" Well I wanted to come. And until yeah, I came. I came. Well, for a time I was [Inaudible] to my family also there in Mexico, until I got married. But no, now I'm very proud of this country. I'm very thankful to the country. Very thankful.

JA: Okay, well, I don't have anymore questions, but if there's something you want to add, or—

RS: No, well I hope, by way of this information that you all spread out there, I hope to come in contact with other comrades that I knew back then. I would like to find some of the people. Yeah, we're already old [Inaudible] some to the others, but yeah, it would give me pleasure to find them, the people we had back then. And that, well, I hope all this makes a good story for you, and that you see, well, what it was, the truth, that back then, that the program was good. I say it was good. But I, I'm very proud to have had the opportunity of the Bracero program because if not, I wouldn't have been here. I wouldn't be here if there was no Bracero program.

JA: Alright, well thank you very much.

RS: Sure, sure.