

INTERVIEW

INTERVIEWER Lets start with your name, present address, year of birth, birthplace, and marital status?

HUMBERTO My name is Humberto Garza and I reside at [REDACTED] [REDACTED] I have lived in the city of San Jose since 1961, when I first came here from Eaglepass, Texas. Currently, I am divorced. I have two kids in high school, one is a junior, my daughter is a freshman.

INTERVIEWER How many years did you live in Eaglepass, Texas?

HUMBERTO I lived there until I graduated from high school and then, I did a year and a half in Texas A&M in College Station, Texas, it's a military school.

INTERVIEWER Did you move to San Jose right after you lived in Eaglepass?

HUMBERTO I came and I stayed.

INTERVIEWER What did you think of the differences or similarities between Eaglepass and San Jose?

HUMBERTO I liked the climate and liked the fact that there was alot more job opportunities other than the same kind of jobs we should be, whether you worked in the fields or the cannery, were a hell of alot better here then they were in Texas. The thing that I didn't like is that we had alot of ponchos who wouldn't speak Spanish. You spoke to them in Spanish and they answer you in English. There were alot of people that were embarrassed to identify as Mexicans much less Chicanos.

INTERVIEWER What was the ethnic make up of Eaglepass, Texas?

HUMBERTO It is about ninety-eight percent Mexican and about two percent gabacho.

INTERVIEWER Did you speak Spanish and English in Eaglepass?

HUMBERTO Yeah. Even the gabachos had to speak Spanish. The only reason they have two percent is because alot of them were ranchers and they had very large cattle ranches. But all our judges, police officers, sheriffs, lawyers, doctors,

they were all Chicanos. Where I grew up, all my teachers were Chicanos, a couple of exceptions ,but most of them were Chicanos.

INTERVIEWER How close is Eaglepass to the Mexican border?

HUMBERTO Right next door.

INTERVIEWER Did you cross the border often?

HUMBERTO Yeah. In fact, I use to go to my aunts before because we use to shop for different commodities in Piedras Negras Cuahuila. It was cheaper to buy aguacates, tortillas, tomatos , and most of the vegetables were cheaper on the other side. That was sort of a weekly routine, sometimes twice a week we would go there and buy things you would need for the house.

INTERVIEWER How many brothers and sisters did you have?

HUMBERTO Were six brothers and three sisters.

INTERVIEWER What did your father do for a living?

HUMBERTO He was a laborer most of the time. He worked in the fields.

INTERVIEWER Did your family really push you to go to school?

HUMBERTO No, not really. When we were in school they told us to get good grades, but they didn't push anybody. My older brother dropped out in the seventh grade and my other brother dropped out in the ninth grade and when I was in the ninth grade, my Dad asked me to drop out and help him work. I told him that I wouldn't drop out, that I would go ahead and work. I use to work after school. Once I graduated then all my other brothers and sisters graduated from high school. It is kind of funny now, because right after that, I knew I was going to go to college. The reason for that is that I had a friend of mine, I thought he was dumb, he was a gabacho. It was my senior year, he had been gone for about a year; I thought he had left town and was working. He came back and told me he was going to college. I knew then that if this dummy can make it, I know I can make it. That is when I decided I wanted to go.

INTERVIEWER Was there someone else that really opened your eyes?

HUMBERTO I had a sixth grade teacher that one time had put the idea in there. He was from San Antonio, Texas. He used to talk to us about all the kids that dropped out that went to school with him and the only reason that he went to college is because after World War II, when he came back, he had the GI Bill and he couldn't find a job in San Antonio. so he decided to go to school. He went to the University of Texas and with the GI Bill he graduated and he got a job as a teacher. He graduated from college when he was thirty-five because he had served in the army for about five years. He used to talk to us about graduating. There were thirty-two in his classroom. He would ask how many of us were going to graduate, everyone raised their hand. He would say, you know not even three of you are going to graduate and the rest of you aren't and you should look at each other because that's what's happening now, that's what happening today.

INTERVIEWER Did you really enjoy elementary, junior high school , and high school?

HUMBERTO It was only after I had him that I really enjoyed class. For him I used to produce good grades and I found out that I could get good grades. But before that I was just like anybody else, would get C's. As long as you don't get D's and F's, that's passing.

INTERVIEWER Did your grades suffer because you were working?

HUMBERTO I don't think so, I think it had to do more with my attitude. In retrospect I still think that anyone can get A's in high school if they just don't waste the time that they're there. If you just use that time that you are in school to listening and taking notes, you can get A's.

INTERVIEWER Was there any counseling in high school?

HUMBERTO There wasn't any. The only time I saw a counselor is one time I took the SAT test and he stopped me in the hall and said, "Are you going to go to college." What do you think I could be. He said, "I don't know, why don't you come to my office." So we went over to his office and looked at my SAT tests and he says, "You could be anything you want." What does that mean. "Well, you scored very high." That was the extent of my counseling.

INTERVIEWER What did you do after high school?

HUMBERTO I ended up at Texas A&M because it is the cheapest college in Texas to go with room and board and I could get a job there.

INTERVIEWER What did your Mom and Dad and brothers say? Did they encourage you to go?

HUMBERTO No, they didn't think I would survive. I myself was scared. But when you're that young, you are too stupid to understand what they actually know.

INTERVIEWER You were at Texas A&M for one year.

HUMBERTO Three semesters. During the semester break I came over here to San Jose to visit a friend. If you turn off the tape recorder I can tell you exactly why I came. [recorder turned off at request]

INTERVIEWER In terms of the student body, were there very few Chicanos at Texas A&M?

HUMBERTO In relation to the population, there was very little. I would say that about five to seven percent was Chicano. Now you find about thirty percent. The nice thing about it, those who are born and raised in Texas, most of them don't have a problem with identifying what they are. The reason for that is that discrimination over there is more overt. There is no bones about it. Here it is so damn subtle that they try to make you believe that they are accepted. Over there they make no bones about it, you're not accepted, you're tolerated, but you're not accepted. There is a big distinction. The other thing that is there also, that is not here, the influx of Mexicans is so great that a cultural reinforcement is more intense. Learning how to speak Spanish or learning how to listen to Mexican music or going to Mexican dances is always there because there is so much cultural reinforcement. Here in San Jose it is too far away, you did get some, but you don't get enough.

INTERVIEWER When you came to San Jose, did you enroll in San Jose State or City College?

HUMBERTO I came here at the semester break and stayed. I got a job and started working. In September, I was still working and signed up for junior college at San Jose City College and I was going to school nights. That worked out pretty good until I wasn't taking enough units for student exemption, so I got my letter to the draft.

INTERVIEWER We have talked about your father, your brother, how about your mother?

HUMBERTO She used to work with us sometimes in the fields and

sometimes she use to work at a sewing factory. Once she started there, my Dad also started working there as a night watchman. Before that we use to migrate every year to Michigan, Idaho. After they got their jobs, we didn't have to do that anymore, not as a family anymore.

INTERVIEWER Did your mother work when the kids were very young?

HUMBERTO Yeah. the first time we went to Michigan in 46, I was six years old and I use to stay and take care of my younger brother and two younger sisters.

INTERVIEWER What was your reaction when you received your draft notice?

HUMBERTO I was too busy enjoying life. I didn't really want to go, but I knew I had to go. At that time, Vietnam hadn't really started or anything like that, but I knew that I would go and do my time. I wasn't going to go fight for freedom that we don't have, unless it is an enemy where there was some deserters. I had already in my mind decided there is no way I'd go to Central America or South America, there is no way I'd even go overseas to Asia. If anywhere, I go kill Gabachos somewhere in Europe. That I don't think I would mind.

INTERVIEWER Did the experience in the service shape your future?

HUMBERTO Hell yes! One of the things that we found out is that you can do anything you want to as long as you can read it. They have field manuals for everything - how to repair a rifle, how to strip it, how to fix a damn atomic weapon. They have field manuals for that and they are very specific. It is critical that you know how to read. The thing that was very significant is that it gives you a lot of time to think because you have nothing else to do. It gave me a lot of time to think in terms of what the hell I was going to do with my life. The second thing is that I was not going to go back to work in the field no more, no matter if I was a truck driver or whatever, I wasn't going to do that no more. I knew those two things. The other thing that was left was basically to go to school or get a job in construction. When I got out I got a job in construction. I started working as a laborer in construction and then I started going to school part time at San Jose City. I found out that if you go part time, you can't collect on the GI Bill so I said FUCK IT. I am going to collect on the GI Bill so I reversed the process; I started going to school full time and work part time because you can't really make it under the GI Bill.

INTERVIEWER The GI Bill did help you get through school financially?

HUMBERTO I don't think I would have gone. I don't think I could have made it as soon as I did or probably would have given it less serious considerations to a four year degree versus a two year degree, had I not had the GI Bill.

INTERVIEWER Was there a lot of Chicanos at City College?

HUMBERTO I would say about ten percent of the student body was Chicano, but as usual, they use to drop out as flies. That is where we got the idea for forming an organization, and we called it Los Amigos. It really didn't flourish, we formed it at the end of the sixty-five and then we came back the following semester, in sixty six is when it really worked. We got City College to set up a special counseling center for Chicanos and a special center for socializing for Chicanos. Out of there we developed tutoring. So we had City College pay some students to tutor others. Out of there, they developed the own EOP program. They didn't want to do that, in fact, they didn't want to give us a meeting place. In order to form as an organization, you need a faculty sponsor, and we had a hell of a time finding one, because there was only three people there and none of them were Chicano. Most of us who formed Los Amigos were veterans; we were not necessarily young kids, we were all in our mid and late twenties.

INTERVIEWER Was it pretty successful after you were recognized as a student organization?

HUMBERTO After we had space, then we had a meeting, and other people who needed help would come. We didn't know them, we saw them and they came by and socialize. That was nice because out of that we were able to identify a lot of people who needed help. We went to the President to get some money to set up tutoring. All we wanted was work study money, but he wouldn't do it. We had a little demonstration and he still wouldn't do it. Then one of his building burned down and he gave it to us.

INTERVIEWER Was there much of a difference between the student body at State and the student body at City?

HUMBERTO By the time we left, we had already set up a Chicano organization that had more than fifty members at City. The officers had already been chosen. When we transferred, we transferred as a group. There was seven of

us who transferred as a group from City College to San Jose State. There was already a student initiative program on campus. The president was Daniel Hernandez and they were basically younger kids. We didn't necessarily want to associates or take over, we just set ours and called it S.A.M.A. It stands for the Advancement of Mexican Americans. Before the semester was over, they started negotiating with us because they wanted to form one organization. We had no problem. We settled for M.A.S.C., which became Mexican American Student Confederation. I became the first president.

INTERVIEWER Was this a coalition of veterans and younger students?

HUMBERTO Yeah. The thing about younger kids, I guess all of us pasamos por nuestras pendejadas, and if you know how to do things. A lot of us had been sergeants, so we knew how to tell people how to get things done. We used to call and say, "What's your problem? You said you want to do it, if you're not going to do it, fine. Tell me. But don't give me bull shit!" Then you can have an organization that works. If you don't hold your membership and your leadership accountable, you can't have an organization that works.

INTERVIEWER What were some of the major activities of M.A.S.C.?

HUMBERTO The first thing we got, we got money from the student union, the student council to set up a tutoring program at San Jose that it didn't have. The student council gave us the money. We used matching money so we could get the federal money so we could have our own work study and we set up our own work study. It was basically our money, because we as student also paid into the damn thing. We told them, "Hey! Keep you damn things, fraternities keep your chingaderas, we don't participate in that anyway." Once we set it up you had a central location. We usually meet right in front of the old library. We get together, tutor each other, and counsel.

INTERVIEWER Did the club ever try to seek any assistance from the community?

HUMBERTO We were! We were many times! There were a lot to people who wanted to help us, some of them wanted to use us, but we always ask them what have you done for Chicanos. What do you want from us. There was a guy that was working for the County office of Education. He had this project SHARE, it is basically kind of tutoring program. He said, "Well we just want to help." We said, "Fine, what do you got." [other

person] "We got about ten thousand dollars worth of federal government to set up a program." We say, "Fine, give us the money and get the hell out of here." He says. "NO, I can't do that." [Humberto] "Then take the program and shove it up your ass." There were a lot of people that were trying to get credit for what already has been done, like work-study.

INTERVIEWER Did you guys make an effort to really push the recruitment effort.

HUMBERTO Yeah. We ha met on different occasions with, at that time Dean Martin, we had met with Don Ryan, financial officer, and then we had met with the president and vice president. We were not getting anywhere with them. That whole area on war and poverty created alot of supposedly community organizers that were going to come over and help us organize. They are so stupid in the sense that no body wants to be organized. We use to ask them, "what have you organized before? Can you tell me something that we can go look at and see what kind of work you do." And they never done anything, they never organize anything. One of them took the credit for organizing a community organization called United People Arriba, here on the Eastside. I went over to ask to see if they knew this guy. They said, "Yeah, he came over here and we ran him off." But in the process of going over there, I met some real good people. I met Jose Carrasco, I met Joaquin Brito, and I met Sophie Mendoza and her husband. They were doing some good work. They were the ones that basically had kids that were going to Roosevelt High and they were the ones that initiated the walkout in 1967, which was very progressive for the times. Jose Carrasco was an English teacher there. He and Consuelo Rodrigues were the only two teachers. [interruption by outsider] It was I think that time that we started to look at all those perspectives that the idea of a Chicano Research Institute came up. we got the college to give it to us. We were going to have a Chicano Research Institute back at the end of 1967. The cosa que paso es in the summer of '68, el baboso del presidente went and hired a person that he wanted to run it without ever asking us.

INTERVIEWER Who was this person?

HUMBERTO Este, Manuel Guerra. He was supposed to be a scholar from L.A. We met with him on September the 16, I remember that very clearly. We asked him, "what are you going to do with the Chicano Research Institute?" He says, "Well, I don't know. I have some ideas." [Humberto] "What are your ideas?" [Guerra] "Well, I really can't tell you because the administration hasn't told me yet what they want." Le decimos, that's not their research institute, its ours. One of the guys says, how can you have a Phd. and be so pendejo

and then the guy says, "you can't talk to me like that, I am a doctorate." The guy says, "FUCK YOU!" We don't need this god damn thing. So we walked right in the presidents office and say "you take Chicano Research Institute and shove it up your ass! We don't want it anymore" So they cancelled it, but the guy had a years contract already, so they kept him. I don't know what the hell he did, but they said him for the whole year. That is when we fought for the right anything that concerns Chicanos has to go to the committee on Mexican American affairs. We had people from the students, we had faculty, and we had administrators who were the Chicanos, who identified that way. It was a group of about twelve people, all Chicanos.

INTERVIEWER You did receive alot of support from the faculty and the administration.

HUMBERTO We didn't receive shit! We had to take it out of them. Some of them, we had to embarrass to do things for us. There wasn't a Chicano faculty at that point that would come out and support us outright, not then. It wasn't until Lou Carranza was hired and we put him in the Mexican American committee. It wasn't until he came that would support us. Before, most people thought that we were to radical. I use to say, "Hell, no I am very conservative. All I want you to do is stop discriminating. You're breaking the law." I am very conservative. I still am. I think I am a very conservative person. I want the constitution of the United State to be enforced, and I want it to work equally.

INTERVIEWER I am sure there were alot of times when you had to be confrontational. Was this the period when the Chicano students walked out?

HUMBERTO That took place in '68. The first Chicano Commencement took place in '68. We had our own commencement. We walked out of it. There was twenty one Chicanos that were graduating and we were able to get eleven to walk out with us. That is all right. It was a statement saying that there were not enough Chicano students at San Jose State that were graduating and that there was not enough Chicano student being enrolled. And it is still true today. It's even worse. We had more Chicano students in '71 than you guys do now. That is the thing that pisses me off. After twenty years, we're still fighting the same god damn fight. It's a complete new generation, and they're still getting fucked and all the people in between got fucked! And What's really sad is that these are public institutions that we maintain and we contribute to as taxpayers and we don't get anything back in return. We don't get our fair share of that back. The continue to fuck us. They don't give us the service!

INTERVIEWER What year did they develop the Chicano department here at San Jose State?

HUMBERTO We developed it in '69.

INTERVIEWER Did the students have a lot of influence in that development?

HUMBERTO Yeah! We had to sacrifice a Chicano Research Institute that had already been approved and given to us and already hired a director in order to establish that anything that was going to happen on that campus that relates to Chicanos had to go through the committee on Mexican American Affairs. Otherwise, you loose control and we lost control with time. The committee stopped working, they hired people today I wouldn't touch...them una bola de putos. They all claim to be Chicano, they claim to be Mexican American or they claim to be Mexican. And all they did anything for anybody except for themselves.

INTERVIEWER Was there alot of interest in Chicano classes?

HUMBERTO Yeah, they use to be very well attended by Chicano students , which is something not happening now. INTERVIEWER Do you have any idea why? HUMBERTO One of the things I've noticed is that like in the Imperial Valley, you have people that are still very Chicano. Those you kind of student I am sure attend the classes, those that come from the Valley. The one that come form Santa Clara County, they've been so politicized and socialized that some to them are walking around thinking that they're Anglos. They don't want to identify. The educational system has done a very good job on their heads. They are going to have to wait and go out into the market and find out. They're gone get fucked and their kids are going get fucked too, because they haven't done anything to change it.

INTERVIEWER It is the day after Cinco de Mayo. What is the significance of the Cinco de Mayo for Chicanos?

HUMBERTO It creates alot of cultural awareness. It gives them a day where they can be proud of what they are. It is acceptable to everybody. For the...It reinforces their culture. For the Chicanos especially, they get to see other Mexicanos that take great pride of what they are. The get to see thousands of who take great pride in being Mexicans.

INTERVIEWER Did you ever get involves in the farm workers movement?

HUMBERTO I use to picket them one in a while.

INTERVIEWER Have you heard of M.A.Y.O. and U.M.A.S.?

HUMBERTO The had alot of M.A.Y.O. organizations in the schools before they became Chicano Student Unions. In Texas, we had M.A.Y.O. groups sponsored by the Catholic church. One of the functions was to teach bible studies.

INTERVIEWER Traditionally, the church has been involved in helping the migrants. Has the Catholic church helped the Chicano movement?

HUMBERTO They've done some work, but not as much as they should. A lot of that is the fact that we don't have a national Catholic church that's Mexican. The German's have the national German church here in San Jose - St. May. That means that if you're Catholic and German, you can go to the church and they have the same thing that [?] have, which is the national Portuguese church. They have a hall, they have house where you can stay in between, and then they have people who will help you get a job. The Italians have another national church. That means that the resources that are raised by the church, they stay here locally and a minimal amount of that goes to the Pope. While those that are not, the ones Mexicans attend, como Sacred Heart and Five Wounds, they don't even know they're helping, but they are not helping Mexican because that money doesn't go back to Mexican. Sacred Heart set up a refugee camp for Chilenos. Its an irony because these political refugees and it's good that they helped them, but I always question the priority of the priest, because he is surrounded by a Mexican community, and his never done shit for them. That money that he collected from them, he was bale to set up a refugee camp of Chilenos, who never donated a damn thing to the church until they got here. In Mexico, there is no Mexican National church so all the money goes directly to the archdiocese, from the archdiocese, to the Pope. Not of it stays in Mexico. There isn't that I know, a national church that is Argentina, Chile neither. they get screwed, everybody in this continent gets screwed except those who come from Europe because the French also have the French national Church, the Portuguese have one, the Spanish have, so do the Italians, and Germans. The Catholic Church has been ripping us off and hasn't put nothing into our community.

INTERVIEWER How was EOP created at San Jose State?

HUMBERTO EOP came about basically because of the Chicano commencement that we had and the sit in that we had at the financial aide office and other little goodies that took place that force the administration. San Jose State had the

first EOP. There wasn't any state legislation.

INTERVENER Were you the first EOP Director?

HUMBERTO No, I wasn't the first EOP director. When we were discussing the idea I was a junior. When we actually got it, I was a senior. The first EOP director, the blacks came in after we got the program, and they wanted half. We fought with them, and I think we beat them, but the administration was afraid of them. So what they did is they set up a wetback as an administrator. He kind of sided with us and eventually the blacks wanted to split the program because they weren't getting a fair share. He said first come first and we were right here. They had to go out of the country to recruit. They ask to split and they took half of the resources. When they took half of the resources, at that point, we hired Lou Carranza. At that time, he didn't have his doctorate, but he worked with us and did very good work. He set it up. WE credited. Just as soon as we got the EOP, the following year we got dollars for our graduates studies program and Lou Carranza was appointed chair for that department. So he had to leave and it was then in April that I was appointed EOP director.

INTERVIEWER What are your main concerns as EOP director?

HUMBERTO The fact that we need more student. To prove points, we intentionally went after students that dis not have the grades. We proved that alot of people with C's and D's can make it with the appropriate support services and if you give them a chance they could make it. There is a lot of people running around with degrees now. When they were in high school they were classified mentally retarded by their school system. At that time, tracking was allowed. They had the X, Y, Z, and then M.R. Some of them were not even in the X, Y, or Z, they were in the M.R., but they made it. The sadness of all of that was that you had come real good students who were in the Z class, which is basically quite a notch above M.R. They were getting great grades, but they didn't know what kind of classes they were in. Basically knew reading and writing skills were that of a seventh or eight grader. The report card showed that they were getting A's. It is sad because one of the things that come about was that not only that they did not know, but their parents didn't know. They were getting screwed by the school system. San Jose Unified School District was graduating kids who didn't know how to read and write, some of them had the reading and writing skills of a second grader and they were graduating from high school. They were basically just doing that to Chicanos because if most of the gabachos got into the X classes, you didn't find them in the Z's or M.R.'s unless they were real exceptions.

INTERVIEWER Were you aware of the Economic Opportunities Commission of Santa Clara County?

HUMBERTO Yeah! I sat on the board. That was one of the first things that I liked. For the first time, somebody said we declare war on poverty and I was very happy to go fight. I thought for sure it was going to be a war on poverty. It started out with that intention, once it got to the level where it was supposed to be supplemented, it was nothing, but a bureaucratic approach to solving problems.

INTERVIEWER What do you think about the Consent decree for Chicano sheriffs?

HUMBERTO That was something that we fought and got out of M.A.C.S.A. We did it when i was in the Board of Directors. The reason we did it is because they weren't hiring enough Chicanos for sheriff's deputies. We, by that time, had found out that if you sue somebody it takes to long, so if you can solve it administratively, you can implement it right away. So what we did was negotiate with the sheriff. We had attorneys looking at it. Okay, we won't go to court, we'll have this consent if you agree we go to court. If you agree you'll hire so many people, x percent will be Spanish surname. They agreed. It took alot of work. We actually used the community legal and society to put it into a legal format and make it a legal document signed and agreed by the County of Santa Clara. At that time there were representatives of the Chicano community which was basically M.A.C.S.A. and El Corazon de la Roza Unida.

INTERVIEW Have you heard of Unite People Arriba?

HUMBERTO Yeah! it was a community based organization in the Olinder area of San Jose. Alot of the members that came out of there were Jose Carrasco, Joaquin Brito, Sophie Mendoza, her husband. It was a good organization. They did good work, basically improvement of their neighborhood and also Roosevelt High School, where their kids went to school.

INTERVIEWER Was there a paranoia about government surveillance of individuals?

HUMBERTO Yeah. There was a lot of that because we know that They even had people who , that infiltrated our organizations. We even had a collage professor, who was native born in San Jose, Harvard graduate. He used to try to get us to buy weapons and do other things. It showed that it was a plan. We had other people that were undiscovered. We weren't doing nothing illegal. It is our right to assembly. it is our right to meet to criticize. It is our right.

INTERVIEWER Do you recall any local newsletters or newspapers that were published during this period?

HUMBERTO There was some papers that were published by Chicano students: Bronze, El machete. Que Tal went on for seven years, I think, which is exceptional for a student paper that's completely voluntary with no resources. That's is very exceptional.

INTERVIEWER Have you heard of the Chicano Student Association?

HUMBERTO Yeah. It was formed in 1968, 19869. Just about every school district had its own members in the organization. At that time there were more Chicano teachers than there are now.

INTERVIEWER How about the Associated Chicano Professors?

HUMBERTO That was a group that was formed at San Jose State, mostly by the people working at San Jose State through M.A.C.S. and the School of Social Science.

INTERVIEWER What was the role of the Associated Chicano Professors during this period?

HUMBERTO They had their own items of agenda in terms of promotion, retention, tenure, also they had to share the load because at that time, they were a very viable resource that were used by a lot of community organizational, and they had to spread that load.

INTERVIEWER Have you heard of Model Cities, Inc.?

HUMBERTO Yeah. That was the Old E.O.C. All they did was change the damn name. What they did is that they targeted different areas of San Jose instead of the whole county. It

is no accident that the areas that they targeted were 680 and 280 roads that were basically Chicano communities and all that is highway construction because it is poverty area. They tore up all Chicano neighborhoods. In retrospect, I think that the main intent was not to help people, but to help the city get more money so they could put those highways through.

INTERVIEWER Do you recall the Fiesta de las Rosas?

HUMBERTO Yes sir! The city was trying to commercialize our product, our culture. They hire this lady and were paying her twenty thousand a year in 1969. She had a staff and offices, her whole budget was to put on this parade and fiesta downtown. We always protested against it, we picketed. A lot of people didn't know how brutal the city could be. During the protest, a lot of people got hurt and arrested. We actually did fight, they had the helmets. They had the gear and they had the batons, but we had the numbers. It was an ugly mess. They were trying to use our culture to make money for the gabacho and on top of that, they were trying to give credit to the Spaniards and the Spaniards doesn't do shit. I bet you that Junipero Serra, when they built all those missions, I bet you that asshole didn't do one thing. Indians and Mestizos built those god damn things, but history won't give them credit for that. Now they want to give to the Spaniards because the Spaniards are European?

INTERVIEWER Did the Chicano movement involve a large number of activists?

HUMBERTO The Chicano movement was very fortunate here at San Jose State. Most movements never get more than five percent of the people involved. In our case, I would say about ten percent of the students that were at San Jose were actively involved and about three percent were very actively involved in planning and doing everything. What I mean is like the Mexican Revolution; you can't actually say that more than two percent of the Mexican people actually got involved in the Mexican Revolution, and it lasted from 1910 to 1921. That is very significant revolution and less than two percent of the people actually got involved, ninety eight percent of the people were victims.

INTERVIEWER You have EOP, you have Affirmative Action, you have the Retention Center, and you have the recruitment, yet there isn't many Chicano Students at San Jose State?

HUMBERTO That is right, because all of those are being set up for gabachos and most of them don't have the resources they need to do the job.

INTERVIEWER What was the impact of the Chicano movement on the local Chicano community?

HUMBERTO In retrospect, all the people that were active have been benefited.

INTERVIEWER Were ethnic alliances established with other ethnic groups?

HUMBERTO We had some. The Blacks and the Asians were always trying to make alliances with us. I never believed in dealing with anybody from a powerless point of view. In other words, you don't join an organization or somebody that has more power than you. I could never get the blacks to say this is a Chicano, Asian, or Black. They wanted to say Black, Chicano, and Asian. We are not going to get out of the shadow of the white people to be in the shadow of black people.

INTERVIEWER How were the Institutions impacted?

HUMBERTO In retrospect, one of the things that has come back is that I think we lacked the skills and the knowledge as to how things actually really work to be able to have institutionalize the changes in a way where they still be there today. We accepted alot of changes that were in addition to an existing program. We never actually took the program and made it institutional. Anytime you make a change that is significant is because you are using the taxpayer's money as part of the damn budget and is not supplemental to it. Then you have control of the hiring and firing of those positions and your have control of the policy development. If you don't have that, then all you got is added a bandaide or you added a program that if you don't keep your eye on it, the first chance they get, they'll wipe it out.

INTERVIEWER What kind of impact did your involvement have on your family?

HUMBERTO Through my activities, My older sister decided to got to college and my other kid sister decided to go to college. As soon as I graduated, my brother who is chairman of the State GI Forum, he decided that if I could graduate, he could graduate. He was married, had three kids, a mortgage, two cars, and there he was, a high school drop out. He decide to go to college. He did real good. He got on the Dean's list. He graduated in three years. Then the following year he got his master's degree. That took alot of courage. I think one of the significant things that happened was when my kid brother was graduating from high school, he

didn't know what he wanted to do, so he was talking to my older brother. He say. "What are you going to do now that you graduated?" [kid brother] "Well I want to go to college." [older brother] "So why don't you go to college." [kid brother] "Well, I don't know if I can make it." The my older brother looked at him and said, "Look at Humberto, he's the dumbest in the family and he is going to Stanford!"

INTERVIEWER Let's talk about the term Chicano. Why dose it create so much disagreement among Chicanos?

HUMBERTO I don't think it creates disagreement among Chicanos. It creates disagreement with people who do not want to be Chicanos. They're the ones who the problem. To me, it implies that a person understands politically the situation that they find themselves in, being neither Mexican nor American in the eyes of the gabachos.

INTERVIEWER Would you say the word Chicano is being reinforced to the younger Chicanos?

HUMBERTO It is definitely being reinforced by the institutions, but every person within themselves will have to decide if they want to be Hispanic, or American, Mexican American, with or without the hyphen, or Indians, or whatever they want to call themselves. That's because our history is not well documented in our institutions. Until it is, there is really nothing to be proud of because people don't recognize all the good things that Chicanos have accomplished, especially on the southwest, because history attributes the good things to Spaniards and the bad thing to Mexicans, and there is nothing left for Chicanos as if we never had a history. The definition of chicanos belong to Chicanos. One the person admits that they're not a Chicano, then they have no business in trying to define it.

INTERVIEWER Why is the drop out rate for Chicanos so high?

HUMBERTO You have to look at it from an economic perspective, If you were a high school drop out that didn't mean that you couldn't get a job; you could still get many jobs. In the 40's, in the 50's, even in the 60's and early 70's, you could still become a slumber or a carpenter, work in some union and make good money and make a living. You could be a truck driver or work for the railroad and not be a high school graduate. That is not the case anymore. They are not concern because of the numbers because the numbers were much grater before. They are not concerned with, because of, numbers, they're concerned because the economy has no useful purpose for them. They set up this system so that you can have so many failures, because you needed farmworkers

farmworkers, you needed so many truck drivers, you needed so many tractors drivers, you needed so many to pack your food, you needed so many to work in your sheds, and all of that shit and the canneries. That is not there anymore, yet, they haven't changed the system that they set to filter that number out. Now they say wait a minute, what's wrong with these kids. Nothing is wrong with these kids, it's the system that they set up. The system is set up to provide so many failures because economically it was necessary then not necessary now, and our institution haven't caught up with economic reality. Do you think people would give a damn if you had 90% dropout rates. You could still work as a plumber and make twenty five dollars an hour. Do you think they'll still be concerned? Hell NO! But you can't even get a job at Denny's anymore!

INTERVIEWER They are predicting that in the year 2000, Chicanos are going to be the majority. What is the role of Chicano elected public officials?

HUMBERTO They are saying something like Jesus Christ, there is going to be a holocaust. In my hometown which was founded in 1577, two hundred years before the gabachos even thought about coming to America, my little town in Texas was already a town, it was called Presidio de San Juan, thin it became El Paso de las Aquilas, now it's called Eaglepass. In my hometown, the lawyers, the judges have always been Mexican. Ninety-eight percent of the population is Chicano and they run their own school districts. There is many places like this already. There is alot if places like Nuevo Mexico and Arizona and even in some places in California where the population is larger than the Gabachos. Chicanos run the city and they've been doing a good job. The only thing you're going to see probably more Chicano politicians, more Chicano lawyers, more Chicano teachers, more Chicano counselors. It will be a gradual transition, people will get use to it.

INTERVIEWER What is the difference between the students of today and the students of your generation?

HUMBERTO I haven't been close to students lately. There doesn't seem to be that cultural pride, that pride of their ancestry. Maybe alot of that has to do with the fact that they didn't have something like Teatro Compesino, Danny Valdez or Luis Valdez to do plays for them like we did. They use to come over here on campus and do plays for us. Now you go to San Juan Bautista and maybe you should go and get a doze of some culture perspective. I do miss the pride that some people had in being what they were. In fact most of the guys use to wear mustaches and one of the things that

happened with time is that I think my kid brother was the one that put it in perspective for me. He said, " The reason I wear one like this is because I want them to be sure that they know that I am a Mexican and that I am proud of it. Until we as a people start to take pride in what we are, why should anybody else respect what your are or our history. If we don't claim it, they're nor going to give us anything.

INTERVIEWER I want to thank you and have give the last word.

HUMBERTO That's O.K.....