

00:00:55:18 - 00:00:56:24

Speaker 1

I used to.

00:00:56:26 - 00:01:03:21

Unknown

Wonder a long time ago.

00:01:03:24 - 00:01:05:22

Unknown

What is it that.

00:01:05:22 - 00:01:08:08

Speaker 1

Makes a rich man a rich, poor.

00:01:08:11 - 00:01:15:13

Unknown

Man be so sold?

00:01:15:15 - 00:01:19:15

Speaker 1

How come? So you have so much.

00:01:19:15 - 00:01:23:11

Unknown

Too much.

00:01:23:13 - 00:01:25:16

Unknown

Then there are those who have.

00:01:25:16 - 00:01:27:16

Speaker 1

Nothing but fools.

00:01:27:16 - 00:01:36:01

Unknown

For their life.

00:01:36:03 - 00:01:43:19

Unknown

Could it be the color of a man's skin?

00:01:43:21 - 00:01:46:12

Unknown

That decides what.

00:01:46:12 - 00:01:47:15

Speaker 1

Kind of shape.

00:01:47:15 - 00:01:55:10

Unknown

He's going to be.

00:01:55:13 - 00:01:57:29

Unknown

In. What is this food.

00:01:58:00 - 00:02:03:19

Speaker 1

That keeps running on my plates?

00:02:03:21 - 00:02:15:25

Speaker 1

Poverty, girl. Call it what you want, but you get all that poor kale.

00:02:15:27 - 00:02:21:03

Unknown

Oh, time goes on and on and on and on.

00:02:21:03 - 00:02:24:29

Speaker 1

You just get with.

00:02:25:01 - 00:02:37:09

Unknown

There ain't nothing you can do but dress your wounds and try to squeeze.

00:02:37:12 - 00:02:45:21

Speaker 1

You get so far the kind of dream that winds up inside your head.

00:02:45:23 - 00:02:57:12

Unknown

And for while you rich. You got to set you free.

00:02:57:15 - 00:03:06:17

Unknown

Then you open your eyes. And you look around you.

00:03:06:19 - 00:03:19:03

Unknown

All your dreams have returned politely to the ground.

00:03:19:06 - 00:03:28:08

Speaker 1

What is this stuff that keeps running all my plans? I don't understand.

00:03:28:10 - 00:03:40:11

Speaker 1

Poverty. Ghetto. Call it what you want. But just get out of your cage.

00:03:40:13 - 00:03:51:07

Unknown

I have been told there is nothing you cannot do. Apply yourself and it come to an end.

00:03:51:08 - 00:03:52:01

Speaker 1

That's all.

00:03:52:01 - 00:04:16:28

Unknown

Fairy tales. If you believe in is a lie, you have to know my full name. But I thought to you. Male poem.
That's the way it is. I know it is.

00:04:17:00 - 00:04:27:21

Unknown

Oh, I know it is. I do.

00:04:27:23 - 00:04:35:17

Speaker 1

There's just one thing I'd like to see. Before the Lord calls upon me.

00:04:35:19 - 00:04:48:20

Speaker 1

And that's something you can enjoy. And something that's completely free.

00:04:48:22 - 00:05:25:11

Speaker 3

It was the aloneness who first lived on these lands. And some of the descendants still live in the Mayfair. Many lived along the banks of the river and Silver Creek, which runs through the Mayfair. It is equally important to understand that these lands changed hands from the colonies to the Spaniards, who buy more here. Diseases and the Asian process took over these lands before they became Mexican, and then finally U.S. territories.

00:05:25:14 - 00:05:54:05

Speaker 4

So the area had been occupied by the ancestors of the only people, for at least 13,000 years. This is a time before there's even the San Francisco Bay. And there's no San Francisco Bay. It's just a big valley. the people who call themselves Aloni, the original really only comes from a small, small tribe of along the, San Mateo coast.

00:05:54:05 - 00:06:28:09

Speaker 4

A little Pacific coast by San Gregorio Creek. They call themselves Island. Name. The names place of it was a small group of people with small tribes that went into the sugar laws in San Francisco. It was later that

this term was applied to the other tribes surrounding the San Francisco Bay, who spoke similarly related languages. When the Spaniards first arrived in 1769, you know the California, they landed in Monterey.

00:06:28:11 - 00:06:53:22

Speaker 4

and they called the people they found along the coast there was farmers. And those people were actually the excellent. Yes. Which are not really your alone speakers. They spoke their own language. Oh, yeah. later on in Mission San Carlos, the language of the people speaking two languages would be known as Aloni and ESA came together in missions.

00:06:53:22 - 00:07:22:17

Speaker 4

And Carlos and the emergent language, the lingua franca, come from an angel or one sent later on. Rumson becomes known as customer one for also Aloni. So the it's the object is also dispel myths that Indians were not little people. They were very robust. They were very healthy people. They had a very, diverse economy. And, and they had redistribution of food.

00:07:22:20 - 00:08:04:27

Speaker 4

They absolutely did tolerate. They had civilization. So the relationships were being redefined amongst the elements. First, we have to clarify some things that they were not tribal. This is a fictitious term that these were ranked chiefdoms. They were very complex tribes, elites, nobility, intermarried with other elites for purposes of economic and military alliances. it's just that the, the devastation wrought by the changes due to the initialization and the breakdown of their economic structure, economically or physically, it's another acorns.

00:08:05:00 - 00:08:39:23

Speaker 4

Acorns was very seldom used. It was a starvation essentially has no true nutritional value. And it assumes that Indians have no taste, that they will eat with acorn mush. This is hold all these people were great fishing people and in the early diaries of the Spaniards Fund, and they just take us, crispy the ends. And they all talk about how complex these people were, and they were always brought into the villages as distinguished guests and offered fish as food.

00:08:39:24 - 00:09:07:00

Speaker 4

They were never given acorns. You don't give distinguished guests acorns. The entire village of about 500 people. And then there was a chief called Athena, who is absolute authority. No one would speak in front of this chief. But there was also a female of high status, two called women, female chiefs and wives of chiefs who had absolute authority were called men.

00:09:07:03 - 00:09:26:16

Speaker 4

And on the baptismal names that coming to the mission, you could find out who was high ranking women because they had that name, that suffix added to their name called the main. And this was not just unique to the aloneness, but it was shared amongst the Coast Miwok. The North Valley cuts in the plains and baby rocks as well.

00:09:26:18 - 00:09:51:10

Speaker 4

It shows a greater sphere of interaction and also religious interaction, which was part of the cook religion.

00:09:51:12 - 00:10:16:05

Speaker 5

it wasn't until probably the mid to late 1700s at the this the Spanish crown began to, want to send expeditions northward and, it was, I think, Juan Bautista, the dancer who was commissioned by the Crown to to, find a route up to, the Bay area here and, and so he did.

00:10:16:05 - 00:10:36:12

Speaker 5

So, and they wanted him to establish a route that would be able to bring families, herds of animals and, and the like that it would be able to settle. And that would there would be significant water and, and pastures for them on the route. once his return back to Mexico, he and his ensuing reports to the Crown.

00:10:36:15 - 00:10:59:24

Speaker 5

they decided to allow, him to, to bring people up. So, beginning in the late 1700s to early 1800s, you began to see, much of the Bay area begin to be populated with various pueblos. The first, of course, the Pueblo Santa was said the Pueblo Santa actually initially was as it was founded. was was meant to be an agricultural.

00:10:59:27 - 00:11:05:16

Unknown

Community and agricultural village. That was before the local, Presidio, over a.

00:11:05:19 - 00:11:19:09

Speaker 5

Number of years ago. And so that was the idea. And so the families were brought to, to settle in these territories. the, the local missions and the pueblo then ended up being, the primary.

00:11:19:11 - 00:11:25:07

Unknown

Institutions within the local region. the missions system after.

00:11:25:09 - 00:11:26:04

Speaker 5

the expeditions.

00:11:26:04 - 00:11:31:27

Unknown

Of other people, led to.

00:11:32:00 - 00:11:46:00

Speaker 5

much of the, attempts by the Crown to Christianize this region. And so you began to see an effort to find with the with the pueblo, establishment and, eventually, a bunch of the Indian population.

00:11:46:00 - 00:11:51:08

Unknown

Being colonized, these areas were part of the Christian.

00:11:51:11 - 00:12:37:13

Speaker 5

Christianization process. and then throughout the rest of California had various cultures. the Rancho San Leandro, in Pueblo, the cycle of towns of California. And most of these, had, lands that were owned by wealthy landowners who attempted to to, claim their lineage from the descendants of Spanish viceroyalty. however, by the 1800s, there was so much mixture and racial miscegenation or misty sucking that, no one could really claim 100% anything, but, they often times created what scholars called, fantasy heritage attempted to clean up pure Spanish lineages.

00:12:37:15 - 00:13:03:25

Speaker 5

when most people infected people by this time, and as a result of this kind of social organization, there was a hierarchy that, it was kept after the Spanish were ousted. they left the legacy of a caste system. And, and so within California, you had, various social classes. most of the landowners were referred to as Henry the Russian, which means the people of reason.

00:13:03:25 - 00:13:27:01

Speaker 5

These were people who were wealthy, wanting to give off a sort of respectable er, of, money. being, above the Indian classes, and, below them, of course, you have the general townspeople or the full black notice as they were referred to. Most of these people were ranch hands, worked as servants. to many of these, wealthy landowners.

00:13:27:03 - 00:13:55:12

Speaker 5

and then you also had a segment of the population that were mostly black girls, that is, there were ranchers, cattle herders, and, that what you have to understand is that the one of the native people in these places was a category, and, buckaroos, were a few of the original, Cowboys of the southwest would be cowboys nowadays, meaning that, you know, the American myth.

00:13:55:12 - 00:13:59:16

Unknown

So John Wayne best.

00:13:59:19 - 00:14:30:26

Speaker 5

Of the original cowboy culture was the cattle culture that was created like settlers. And they were primarily hoping to make their money off of their income, for the trading and selling a cattle made and the tallow, that part of the hides which, handled from a lucrative business. So, underneath about girl clothes and the Balderas, you had also those that had been, socially outcast by the rest of society.

00:14:30:26 - 00:14:47:08

Speaker 5

Those mostly primarily Indian peoples who had been, disbanded, who were homeless vagabond types that were often referred to as trehalose, which comes from the Spanish word solo.

00:14:47:10 - 00:15:17:09

Speaker 5

So as Mexico began to deal with the issues of fighting for their independence in the early 1800s, much of the Northern Territory's remains somewhat separate from the central part of Mexico, and most of the people that lived in these areas felt somewhat distant from their government, and much of these regions still much needed Mexican government. but they heard of rumblings of revolution and, were supportive of it.

00:15:17:12 - 00:15:54:06

Speaker 5

And, as the Mexican government, began to take shape after gaining Mexico's gaining a tremendous they they continue to want to, promote the settlement of the northern borderlands, as they called it. And,

and it was through the commissioning of land grants, income between, the Mexican period of beginning in 1830, 1820s to the 1840, 1846 war with the United States, the roughly, about 500 land grants.

00:15:54:09 - 00:16:23:25

Speaker 5

As of as the Mexican-American War began to take shape, and President Polk, under the expansionist ideology of manifest Destiny, began to, to, force, a war, the, the Mexican government, responded by attempting to fortify their borders to the north at the same time as the Americans wanted to fortify their borders. And there has, which, led to a border dispute over the Rio Grande.

00:16:23:25 - 00:17:18:13

Speaker 5

Then the river rises. ultimately, it was, it was that border dispute that, ignited, very bloody war between the two countries, Mexico and the United States. as a result, the war ended some two years after it started. and, in the ensuing negotiations between the two countries, the United States, negotiating in the treaty of the war to take New Mexico, Arizona, parts of Utah, Colorado, Nevada, Kansas and Wyoming and of course, Texas, although had already previously been annexed, was in the treaty, established the, the border as the Rio Grande that, and in exchange for acquiring that amount of territory, Mexico

00:17:18:13 - 00:17:41:13

Speaker 5

was to receive, \$15 million, in exchange, Mexico actually in negotiations, is very concerned with the, the people that it live in their territories that are now being acquired by the U.S. and so, in articles eight, nine and ten of the treaty, the United States, agrees to some, some protections for the Mexican people.

00:17:41:16 - 00:18:08:16

Speaker 5

And so in the years following the Mexican-American War, you had, you know, thousands of Mexicans now living under a new flag, attempting to to adapt to the just way of life. with the gold rush of 1849, of course, many, that further fueled, American movement into the West. It was almost overnight. And you saw a major demographic shift in the southwest in here in California, primarily.

00:18:08:18 - 00:18:38:29

Speaker 5

And as a result of that, overnight, many Mexicans, felt almost like foreigners in their native plants or their gear up and in life, the natural lifestyle quickly began to change. there was also, at the same time, a degree of cultural exchange that began to occur. Many American settlers into the southwest, actually learned a great deal from the Mexican counterparts in terms of irrigation, mining techniques.

00:18:39:01 - 00:18:48:00

Speaker 5

mining for gold, for example. we all used to be the 40 niners, but, in actuality, evidence shows that the Mexicans.

00:18:48:00 - 00:18:54:04

Unknown

Were mining for gold, well before the, the gold rush in 1849.

00:18:54:06 - 00:19:25:04

Speaker 5

And, the land had been established for a lot of various techniques for mining the, the right place to build up the techniques for panning. and, some Anglo American settlers, miners came in, they learned a great deal from that in working. And so at the same time, this gold rush also influenced migration, not just from the East, but also from the south, as you saw further migration from, places like Sonora and other parts of Latin America.

00:19:25:07 - 00:19:44:21

Speaker 5

Immigrants coming north were used to, to find opportunity. And you also, of course, found immigrants coming to the Golden State from, Asia, Chinese immigrants making their way to the mine as well.

00:19:44:24 - 00:20:12:10

Speaker 3

During this time, there was a dramatic shift or transformation from a rancher economy to that of an agriculture based economy. In a rancher economy, life and work revolved around the ranchers, the

raising of cattle, the sale of hides and tallow, as well as the family and cultural events such as the fandango and the eagles all took place on the ranches during the late 1800s.

00:20:12:13 - 00:20:49:04

Speaker 3

This changed. There was now more of an emphasis on agriculture. This would eventually lead to San Jose's becoming known as the Valley of the Heart's Delight. Orchards predominated the landscape, unlike the San Jose we see today. At one time, San Jose could lay claim to having some of the richest soil in the nation. A wide variety of fruits and vegetables were grown, including prunes, apricots, cherries, plums, grapes, hops, peaches and much more.

00:20:49:07 - 00:21:26:00

Speaker 3

By the 1870s, there were only four landowners in the Mayfair area, which was later defined as the region bounded by King Road, Alum Rock Avenue, Jackson and Story Road. With the building of the freeway, the Mayfair would end there between 1880 and 19 hundreds. approximately 80,000 acres were planted. The Mayfair did not begin to urbanize until the 1890s, which was triggered by the construction of the San Jose and Alum Rock railroad less than 25 years later.

00:21:26:03 - 00:21:54:28

Speaker 3

There existed half a dozen stores close enough to constitute a business district. Although most of the area was primarily used for truck farming. East San Jose, known as the heart of the Mexican-American culture in Santa Clara County, was actually settled by Puerto Ricans in 1914. Large numbers of Mexicans did not begin to arrive in the area until 1928, when more than a half million Mexicans came north on visas.

00:21:55:00 - 00:22:24:23

Speaker 3

The Mexicans found the relative isolation of the neighborhood appealing, since it allowed them a place to maintain their culture. The Mexicans were primarily attracted to San Jose because of the canning industry. More than 88% of the county's total acreage was in farmland. To compensate for the labor shortage caused by World War Two. The U.S. made arrangements with Mexico to omit large numbers of temporary agricultural workers, known as potatoes.

00:22:24:26 - 00:23:04:18

Speaker 3

In the early 1940, San Jose had a seasonal, agriculturally based economy comprised of 36 canneries in the county and numerous orchards of plums, prunes, apricots, walnuts, etc.. During the mid 40s, the city witnesses first indications of the electronic industry, along with three major events occurred after World War Two. One, there was a migration of people into the area from other parts of the country, mainly service members, to the electronic industry like manufacturing and distributing industries brought semi-skilled and skilled workers into the area.

00:23:04:21 - 00:23:36:09

Speaker 3

Between 1940 and 1950. Asian growth was for 34% and three. There was vigorous annexation policy brought, which brought unincorporated areas into Somerset. After World War II, two affordable housing tracts made it possible for working class, white and minority families to own homes in the East Side, which created a less expensive section of town. By 1955, there were substantial numbers of poor Mexican-American families living in the Mayfair.

00:23:36:11 - 00:24:04:19

Speaker 3

Although the name Mayfair was not yet applied to the area. In 1958, the Mayfair area was identified by the master plan of San Jose as being bordered by Alum Rock, Jackson King, and Story Road. It included two areas known by the slang names of Little Egypt and South Sea. This.

00:24:04:22 - 00:24:10:10

Speaker 3

What were things like, when you first moved in? here to the Mayfair area?

00:24:10:12 - 00:24:10:23

Speaker 4

What were your.

00:24:10:23 - 00:24:12:23

Speaker 3

Impressions of the area in general?

00:24:12:25 - 00:24:56:05

Speaker 4

Well, the area, always had, and not by good reputation. these are all, good, hardworking, merchants, who, had enjoyed a loyal following, a loyal trade that stayed that shop in this area. So we had, mattress Company. We had, ice skating rink. we had, several nice markets, PNW being one, we had the Bank of America and at that time we had a First National Bank.

00:24:56:07 - 00:25:15:04

Speaker 4

So out of it I could see a future growth and healthy growth. You know, because there, they were empty strips, you know, the merchants could move into the they could be a good development. So, my impression was.

00:25:15:04 - 00:25:21:08

Unknown

Always they were going up.

00:25:21:11 - 00:25:51:29

Speaker 1

I chose East Side because this is where the action began to to happen. The people on the east side, the were more but were still very friendly, very close. And, so when I, when we chose our, our, our second house, you know, this is where we decided to come.

00:25:52:01 - 00:25:53:01

Speaker 1

And what are the major.

00:25:53:01 - 00:25:59:05

Speaker 3

Changes that you have seen? between way back when you were a kid and now.

00:25:59:07 - 00:26:09:06

Speaker 6

Oh, the air, the air was clear at that time, and I missed the the hills, the eastern foothills. It used to be no.

00:26:09:06 - 00:26:10:12

Speaker 1

Houses there, just.

00:26:10:12 - 00:26:21:01

Speaker 6

Hills, beautiful hills with pockets and everything. Yeah, but now it's amazing in one year's time. How the houses are coming up in those Western.

00:26:21:03 - 00:26:28:26

Speaker 4

hills. Yeah, yeah. Now, way back when you first moved into this Mayfair area.

00:26:28:28 - 00:26:30:14

Speaker 3

this is what you're now, I forget,

00:26:30:18 - 00:26:31:08

Speaker 1

1940.

00:26:31:08 - 00:26:32:11

Speaker 6

Five. But looking.

00:26:32:11 - 00:26:35:26

Speaker 1

Back, were there many houses here or was it mainly orchards.

00:26:35:26 - 00:26:36:22

Speaker 3

Or within a economy?

00:26:36:22 - 00:26:45:08

Speaker 6

Yes. We had lots of apricots and prunes. And cherry trees. Things like,

00:26:45:11 - 00:26:46:19

Speaker 3

Throughout this Mayfair.

00:26:46:19 - 00:26:46:27

Speaker 1

Area.

00:26:46:27 - 00:27:04:07

Speaker 6

Yes. So when we were children, we picked. We have enough to pick, fruit and cut apricots during the summer vacation before we went to school, picking.

00:27:04:10 - 00:27:06:19

Speaker 3

Up this property, which includes the Mayfair.

00:27:06:19 - 00:27:07:22

Speaker 4

Nursery.

00:27:07:24 - 00:27:10:19

Speaker 3

And also the. It also included the pharmacy.

00:27:10:21 - 00:27:19:21

Speaker 4

Well, anybody that later on, the first initial part was, a smaller area. Then it was eventually added on their other properties and,

00:27:19:23 - 00:27:25:07

Speaker 3

Yeah. So please tell us about that. Three when you moved, when you initially moved here, and how did you get started with the.

00:27:25:09 - 00:27:57:19

Speaker 4

With everything, the definition of the neighborhood, actually, that was very vegetable plants were farmers. Like to make tomato and salads, peppers. Did you know any other, like, growing things like that? People would come in and out of power. Plant tradition. yeah. Well, the mother started nursery, so he started. He started orchestra. They don't think there are like, firefighters.

00:27:57:21 - 00:28:25:17

Speaker 4

And what about the Hillcrest pharmacy? right. I mean, I don't know how I got that do, I think, I just happened to like that name, and we're close enough to the hill that probably to get that correlation. Although I had problems with my customers. Remember, we remember the name. They would call it Ed's Pharmacy. A lot of Mexican friends.

00:28:25:18 - 00:28:54:27

Speaker 4

Yeah. they couldn't remember Hillcrest, but they could remember, because, you know, I, I remember this area not having the basic sidewalks or street lights, you know, whereas the other parts of the city had them. And I think that there's a lot of discrimination on the part of the city, you know, not providing the basic, improvements that, only did that for the city.

00:28:54:29 - 00:29:24:01

Speaker 4

I, enjoy the years that I was in business for 32 years, and my clientele, I guess, would be foreign, primarily Mexican, American for life and, you know, like an extended family to me because I became friendly with them. I went to I get invited to weddings, graduation, birthday. The kids are there. And it was like, yeah, it was really.

00:29:24:01 - 00:29:38:24

Speaker 4

Yeah, I really enjoyed that part of it because, I had customers that I, felt like was part of my family.

00:29:38:27 - 00:29:56:25

Speaker 1

When you get involved with people, you learn there is so much need to be done in a community. And so then we had meaning that we would get go from town to go for that, people, you know, the time was having been in our meetings, going to be here was always held that may say that time because we didn't have too much assembly at this time.

00:29:56:28 - 00:30:13:28

Speaker 1

So we would meet and have meetings, and this is how we got chance to do things, street lights and the curves and ask for certain stuff I hear back there by the community. Community. It was a month. It really back there, and I decided when this kid walks in the door, he looked like it belongs to me. Just like my favorite.

00:30:14:01 - 00:30:29:28

Speaker 1

My kids. So we decided okay was a take playground and from then on we've taken them out and we just started taking the kids. And I was getting kids at that time. So juvenile probation for kids was really.

00:30:30:00 - 00:30:30:29

Speaker 6

teenagers.

00:30:31:02 - 00:30:52:08

Speaker 1

So I just left, you know, just something that I could see the need. And I knew that someone who needed to see the good potential that always needed somebody to say, hey, I can be your friend, you know, if you want to do this. And it wasn't easy, but I had Joe here and he become like, a big brother.

00:30:52:10 - 00:30:54:10

Speaker 1

They looked up to him as a big.

00:30:54:10 - 00:30:55:10

Speaker 6

Brother and.

00:30:55:13 - 00:31:04:12

Speaker 1

We just worked it up. We got jobs from we got him in school, and we just turned out to be a beautiful thing. And are you still involved? Yes.

00:31:04:14 - 00:31:05:28

Speaker 3

And how many.

00:31:06:00 - 00:31:22:16

Speaker 1

Children do you have? A handful. Here. Now. Okay. But on the street, you know, we had. If you haven't we. I know everybody remember Jim Plotkin. Yes. But Jim not going to his family. Right. in fifth house that he on the left hand side also. You know, the family, of course. Oh, but why don't you tell us.

00:31:22:16 - 00:31:23:19

Speaker 3

A little bit about the family?

00:31:23:19 - 00:31:52:17

Speaker 1

Maybe him to, Jim and not to serve, but my oldest son, Augustus. They would run the same way they went to school together. Remember about Jim Crockett? Well, you know, it's is so funny with him. I have a big picture in here that he autographed for me after he was kind of playing football, but he was never a talker, you know, he did just, you know, some people up top, like some people, just not a topic he wasn't, you know, you come up on his feet, ten feet walking to school class, everybody walk to school, the kids and take busses.

00:31:52:17 - 00:32:10:26

Speaker 1

We didn't have busses. Everybody just a this was going somewhere. You walk to school and he was speaking. We were talking to, but they just wasn't that type of family. That was just meals that reached like that. But we had some pretty good chairs that come out of here after this, after this trip, that really, pretty good.

00:32:10:26 - 00:32:18:13

Speaker 1

Even my own kids. Then, you know, my brother gave up their one year.

00:32:18:15 - 00:32:20:04

Speaker 3

You know, gave.

00:32:20:07 - 00:32:30:08

Speaker 1

Him the A in my house. So I got plans, cause your mom called me mom. No. Well, I bet you know all your son.

00:32:30:10 - 00:32:36:12

Speaker 1

I did, I was the smallest one. The youngest had a little over.

00:32:36:15 - 00:33:02:11

Speaker 3

In the 1950s and 60s. The troubles suffered by the area were significant enough to merit a five part series on the Mayfair in the San Jose Mercury News. The community began to mobilize and activists emerged. Leaders came to the forefront. One such individual was Cesar Chavez. As a resident in the southwest barrio in the Mayfair, he received his leadership training.

00:33:02:13 - 00:33:15:29

Speaker 3

It was soon after that he assumed a leadership role with Dolores Huerta and others in the United Farmworker Movement.

00:33:16:02 - 00:33:20:10

Speaker 4

54

00:33:20:13 - 00:34:03:27

Speaker 6

And I remember somebody norteno emotion. I think. He Mandato ran against this number myself. So look me up and see if you can believe that. You know just what figured out a motion which segundo the system Chavez learned. Like yes or no? We're going to use that. Right. So that particular Sacramento region and the it was then young man.

00:34:03:29 - 00:34:39:01

Speaker 6

And we did join the PTA. And as you can see in those articles, we both became very active and PTA and from that time on she really got involved in the school. And I think that was the first involvement that we got into was PTA and joined the Dads Club. And, from that time on during that time, LPGA, when we came here, the the children, the parents didn't have a lot of money for lunches.

00:34:39:04 - 00:35:00:08

Speaker 6

And I was a part we both was a part. But I worked in the PTA board, so we used to sell popcorn, and, we would have cake sales, and we made it possible for every child at school to have free meal.

00:35:00:11 - 00:35:02:25

Speaker 1

I'm sorry you said you came to something. What? Year?

00:35:02:28 - 00:35:07:09

Speaker 6

19. 1955.

00:35:07:15 - 00:35:09:24

Speaker 1

And when did you get involved with the PTA?

00:35:09:26 - 00:35:15:00

Speaker 6

That same year. Very.

00:35:15:03 - 00:35:34:19

Speaker 6

It was very bare before it. It was like this was like a river before. It used to be orchards. And, there's been a lot of changes, more trees, more houses. in the early 60s, all these homes were built on the land on the other side of LA.

00:35:34:22 - 00:35:41:20

Unknown

and, we had, a little canal. We had,

00:35:41:22 - 00:35:53:29

Speaker 6

There's been a lot of changes, a lot of changes and not the people, but that was in itself community itself and that, it was more farmland. People are really.

00:35:53:29 - 00:35:59:20

Unknown

United in this area and something happens. Everybody knows about it. And,

00:35:59:22 - 00:36:16:12

Speaker 6

With hardships, we've had good times and we had bad times growing up. And there was times when this place used to get flooded and we used to go around in your boats down the street, you would see people rolling.

00:36:16:14 - 00:36:50:05

Speaker 1

And when you were working the fields, were you working here in the summer series? Yes. And when you pick, I think apricot trees, cherries. There's strawberries. It was all the workers who fed. We were living. But we were living. There was an orchard. And behind us there was in audio, apricot orchard. And, It was pretty when used.

00:36:50:05 - 00:37:12:19

Speaker 1

It used to be open all the time. I mean, not that many people who used to live in, and, and so whenever we used to go there, whenever you, we had a day we can look down San Jose, but instead of buildings or anything, you see, there's different kinds of, flowers blooming, the apricots, the different flowers, the cherries have different flowers.

00:37:12:21 - 00:37:36:14

Speaker 1

You just like big, big garden. So much beauty. So even here in the Mayfair was not in the corporation. Yeah. In fact, no. Next to the over here. King road used to be a farm. They used to have, horses, cows. In fact, this place here, it was common, you know, of horses, farms. But more to the side.

00:37:36:20 - 00:37:59:27

Speaker 1

It was orchards. It was very, very unusual for anybody to work for anybody except the farmers. You factor in our generation to work in a cannery was a luxury. And, there was no was no easy job either.

00:38:00:00 - 00:38:33:10

Speaker 3

On October 25th, 1966, a petition was made for annexation, which was approved on December 6th, 1966. The city then obtained a model City development grant. The Model Cities program began after

annexation, and the Model Cities neighborhood was primarily a Mexican-American community of 7200 people. Luis Suarez was appointed as the Task Force Liaison Committee development Director for the City of San Jose on May 1st, 1967.

00:38:33:13 - 00:38:52:11

Speaker 3

The freeway cut through what was formerly known as the Mayfair District, reducing it in size and scope. From this time on, the Mayfair would only include the areas between King, Alum Rock, Jackson and the freeway.

00:38:52:14 - 00:39:31:29

Speaker 3

During the mid 1960s and late 1960s, you had several organizations who became very active within the Mayfair area. The East Valley Opportunity Council serviced individuals and families, became involved with job development program as well for rights organizations, consumer education programs, community mental health programs, and many more. You had other organizations, for example, United People arriving, the Black Berets for justice, the Community Alert Chain, and the Confederation to let us know any of them.

00:39:31:29 - 00:39:56:08

Speaker 3

As we got a bit of a deal, the activists and organizations that emerged in the 60s were preceded in the 50s by such individuals as the next person who was very active in the community. Glasser was a scholar, author, activist who championed the cause of the immigrants and farmworkers. Organizations such as the Community Service Organization were very active in the Mayfair as well.

00:39:56:08 - 00:40:14:11

Speaker 3

During this time. Though writing became very popular in San Jose and California in the 1970s, at one time the intersection of King and Story, formerly one corner of the Mayfair, was considered the low riding capital of the world.

00:40:14:14 - 00:40:20:16

Unknown

In a little higher.

00:40:20:18 - 00:40:47:11

Speaker 3

There are various organizations within the major that provide services to the people of the community. One such organization is the Eastside Senior Center. The director is Ellensburg. Tell. The Eastside Senior Center provides a wide array of services to the seniors from the area.

00:40:47:14 - 00:41:09:08

Speaker 1

Between the winter that was persona live on Doyle as the central movie in. The Perfectamente in Coleman Avenue Como of. For months on, the area went.

00:41:09:10 - 00:41:10:06

Unknown

wonderful and.

00:41:10:07 - 00:41:11:00

Speaker 1

Disrupted after a lot.

00:41:11:01 - 00:41:13:02

Speaker 3

Of research senior center.

00:41:13:05 - 00:41:46:28

Speaker 1

The effort I knew Emilio Como, Ontario psychedelia I you loved us this and he still playing maestro. The ceremony was official. The Latino was the Central Chicanos. to this house and the Mundo. It gives us a phenomenal and bring to an end the most the fashion shows. Most of you know, but it's just a singular, complete one of the most gorgeous Filipinos locally.

00:41:47:02 - 00:42:02:16

Speaker 1

Here comes the ghost on the other side of the suitcase. Almost one of all of a meaning, because there was still a lot of things that he could have been. Someone who just.

00:42:02:19 - 00:42:17:27

Speaker 6

Perfectly well, being a mother of nine children and they're all gone already. My, husband told me that it would be nice if I came here instead of eating lunch and going to sleep after my eight.

00:42:18:00 - 00:42:29:01

Speaker 6

And I have found my home here. I love all the people here. They're so nice. They're my family and I really enjoy being around them. They make me very happy.

00:42:29:03 - 00:42:30:05

Speaker 1

I love you, come here.

00:42:30:08 - 00:42:34:04

Speaker 6

I come every day except Saturday and Sunday.

00:42:34:06 - 00:42:38:20

Speaker 1

This.

00:42:38:22 - 00:42:44:03

Speaker 1

It. Austin. See this? Look at the most to this area.

00:42:44:06 - 00:42:46:02

Speaker 6

Where the women that.

00:42:46:05 - 00:42:49:12

Speaker 4

What I see to that.

00:42:49:15 - 00:42:59:12

Speaker 6

Is is just company I this on local my normal time. This is getting. I feel better when you see the motorcycle that.

00:42:59:14 - 00:43:03:02

Speaker 1

You can Amigos.

00:43:03:05 - 00:43:06:16

Speaker 6

They they say okay all the animals and.

00:43:06:16 - 00:43:10:21

Unknown

If bicycle study.

00:43:10:23 - 00:43:21:12

Speaker 6

I will stop is the same joke on top of.

00:43:21:14 - 00:43:27:10

Speaker 4

Because it was built in 1947. the business actually was,

00:43:27:12 - 00:43:34:27

Unknown

Started at a different location in 1935.

00:43:35:00 - 00:44:09:13

Speaker 4

And that by Madera, the grandfather, and he has a Harvard business. And then in 1947, he, he was inspired by the wrong side. oranges that were on highway 99. As a matter of fact, there still have only 1 or 2 there. But they will say voracious, have a strong interest in the special interest. And, and then he had the idea of actually building he arranged for his business, which was us.

00:44:09:15 - 00:44:24:14

Speaker 4

And, so that's what he did. He did another draw. And at a time when there was nothing here from I, I wasn't here, but I was told by your family that, you know, it was pretty much the only business out here at the beginning.

00:44:24:17 - 00:44:28:18

Unknown

it was a lot of dust. And,

00:44:28:20 - 00:44:31:25

Speaker 4

So, and that became pretty successful.

00:44:31:27 - 00:45:04:18

Speaker 3

There are several organizations in the Mayfair that provide services to the residents. One example is the a youth center. They provide educational, cultural and recreational activities to the youth. One component of their center is the innovative Educational Center, the comic book, which, besides teaching the students the three years, also teaches the history and culture of the youth. The Mayfair Center provides excellent services to the citizens of the area, as well.

00:45:04:21 - 00:45:25:17

Speaker 3

The Mayfair Improvement Initiative sees to it that all aspects of the community receive attention. There are several churches in the Mayfair, including the Wailuku Church, which is one of the major churches for the Mexican population in the Santa Clara Valley.

00:45:25:19 - 00:45:33:06

Speaker 3

There are several black churches in the Mayfair as well.

00:45:33:08 - 00:46:14:16

Speaker 3

The Mexican Heritage Plaza was built in 1999. It was built on a lot that formerly housed the Safeway. That was a center of considerable protest and boycotts. In the 1960s and 70s. The Mexican Heritage Plaza serves as a cultural, educational, and community center. Among the various activities is the Cecil Chavez Tribute, which includes photos, murals, and artifacts associated with Cecil and the United Farmworkers.

00:46:14:18 - 00:46:17:03

Unknown

I one to.

00:46:17:06 - 00:46:36:17

Speaker 1

She has earned to ignore the fish greens from the miles of moving metal at neighborhood bus stop. Bus 22.

00:46:36:19 - 00:46:38:26

Speaker 3

That would be bride blooms.

00:46:38:26 - 00:46:50:26

Speaker 1

Foamy blue belly. bus ride 22. Controlling her wiggling two year old. Oh.

00:46:50:28 - 00:47:17:28

Speaker 1

The experts came from parts unknown to inspect the not so good neighborhood to check out signs of discontent. The pink elephant. Staff and pink King Road Story Road alum Rock.

00:47:18:01 - 00:47:52:09

Speaker 3

In the Mayfair. There are three schools Cesar Chavez Elementary, whose slogan is the same as United Farmworkers. Si se pueden San Antonio Elementary, who believe in brotherhood and community and lead mass and middle school. Their students believe they can make a difference. The students from the various schools in the Mayfair March to honor the birthday of Cecil Chavez, which is on March 31st.

00:47:52:11 - 00:48:17:14

Speaker 3

The march takes place on an annual basis. There is also a march for the community at large, which begins at Cesar Chavez School in and access at Chavez Classic in downtown San Jose. This usually takes place on the weekend following the school march. The Mayfair Kids are active participants in that march as well.

00:48:17:16 - 00:48:26:01

Unknown

For day.

00:48:26:04 - 00:48:49:12

Unknown

To.

00:48:49:15 - 00:49:00:28

Unknown

Obey. Now they follow. Is 8.0 means anyone have have.

00:49:01:00 - 00:49:05:29

Speaker 1

Is for.

00:49:06:02 - 00:49:11:22

Unknown

By phone. Everybody is on a loss by party.

00:49:11:25 - 00:49:15:04

Speaker 1

And and when.

00:49:15:07 - 00:49:25:29

Unknown

He called out, they know he is.

00:49:26:02 - 00:49:33:28

Unknown

He he everybody. Now he is.

00:49:34:00 - 00:49:38:09

Unknown

Just the.

00:49:38:11 - 00:49:45:06

Unknown

He is on this.

00:49:45:08 - 00:49:59:04

Unknown

Lovely. Everybody. I know you.

00:49:59:06 - 00:50:13:10

Unknown

Like it? You know. Oh. 19. Now that he, got I get up.

00:50:13:13 - 00:50:40:12

Unknown

Oh. Us. Go ahead, deal with me. Okay? Okay, everybody, now. Okay. And I'll just go. Oh, that's shine me goddess on this. Oh, here we go.

00:50:40:14 - 00:50:56:16

Unknown

Nice. La la la la la la la la la la la. You probably la la la la la la la la la la la la la la la la la la la.

00:50:56:19 - 00:51:15:05

Speaker 3

The Mayfair Youth are active in many ways within the community. They are not afraid to get their hands dirty and work hard. Witnessed a youth at work at the Mayfair Community Gardens. You can be sure that the future of the Mayfair is in good hands.

00:51:15:07 - 00:51:20:06

Unknown

And you may.

00:51:20:08 - 00:51:24:04

Unknown

Be.

00:51:24:07 - 00:51:53:08

Unknown

Eating in.

00:51:53:10 - 00:52:20:01

Unknown

Welcome to my world. Your little house on the eastside. Do I want you to walk on me in this crazy life. Not attached you my name I only have myself. Don't blame I gave up just what you most wanted when it was I love. I can walk up to you. My world I'll tell you. Welcome to my world.

00:52:20:03 - 00:52:29:13

Unknown

I come to you now. My world, my world I walk well. But I want to change. Just to make ends meet.

00:52:29:15 - 00:52:35:23

Speaker 1

You. My mom has always tried to hook me up with ugly breaks. Why do I need a woman to tell me.

00:52:35:23 - 00:53:14:15

Unknown

What to do? I want to say I think this world. Just get up and don't drop me and say yes. I say welcome to my world. I say welcome to my world. I say I got you. I love my world. Why, oh yes, yes, yes. It's so wonderful. Like I don't want show you my. Because why am I tell you love got to your happiness one summer I may not want anything I want you, I want.

00:53:14:18 - 00:53:27:21

Unknown

To say welcome to my. I say welcome to my world. I say to my.

00:53:27:24 - 00:53:36:19

Unknown

I get down. Come on girls, you know how to do well.

00:53:36:21 - 00:53:59:15

Unknown

Well I can keep your baby chilling when I love you. So take a drink when I get fucked up. Then I take another drink to soft. I say give the water up to a place where I say stop. Did you give me what I thought you said? Hey, wait. I say stop.

00:53:59:17 - 00:54:14:11

Unknown

Welcome to my world. I say welcome to my world. I say I got you my world. I said what I tell you about my world. More.