

The Sacramento Movimiento Chicano and Mexican American Education Oral History Project

Xavier Castorena

Oral History Memoir

Interviewed by Rhonda Rios Kravitz

Date of interview: July 31 2023

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California State University, Sacramento Library

[00:00:16]

Rios Kravitz Xavier, this interview will be video recorded, audio recorded and will form part of the Sacramento Movimiento Chicano and Mexican American Education Project Oral History. And it's archived at the Donald and Beverly Gerth Special Collections and University Archives at CSU, Sacramento. Do you agree to this recording?

[00:00:36]

Xavier Castorena Sure.

[00:00:38]

Rios Kravitz Today is July 31st, 2023. The time of the interview is 11:35 AM. And the location is Sacramento, California. Can you please state your name and spell it [multiple speakers]?

[00:00:53]

Castorena My name is Xavier Castorena. And my first name is spelled X-A-V-I-E-R. And Castorena is my mom's maiden name. My father's name is Bill, we call him Bill and Avila. And he was a Bracero. And I was born in 1946 in the war. The Bracero program was starting to end, and he was bilingual. He was born in El Paso, not in Mexico. And so he was bilingual, reading, writing, thinking, and all the national -- we call the Braceros nationals at the -- you know, that's the word used in Calusa, which is a rural community, agriculture, orchards, rice, the richest rice county in the United States. And so they would come to them because the checks were deficient. They had to pay all the stuff. So they come to him, he'd go argue with Badum, who was the accountant. And then he'd go to the owners and he was deported [brief laughter].

[00:02:08]

Rios Kravitz Let me go back just a little bit, so to have you spell Castorena.

[00:02:12]

Castorena Oh, C-A-S-T-O-R-E-N-A.

[00:02:15]

Rios Kravitz And then can you provide the month, date, and year that you were born?

[00:02:19]

Castorena 3/7/46.

[00:02:21]

Rios Kravitz And where were you born?

[00:02:22]

Castorena Calusa.

[00:02:22]

Rios Kravitz Calusa. Great. So these next are going to get at what you're getting at. Where were you raised?

[00:02:29]

Castorena Calusa.

[00:02:30]

Rios Kravitz And what did your parents do for a living, both parents?

[00:02:36]

Castorena Farm work, my father. And he was only there a couple of years. He was deported twice. And so -- after the war. And so my mom was interesting. She was -- cleaned houses, but she really didn't clean houses. She was -- her and her sister were the first two Mexican females to graduate from Our Lady of Lourdes High School. And she was the tennis champion for Our Lady of Lourdes, the high school in Northern California. And her father made her a wood tennis racket out of wood. And so she won the championship with that rather than a tennis racket. And so that kind -- and very bright, readers, read everything. Both women were extremely bright. And they both -- you know, so my mom cleaned house, stuff like that. But she would talk to all these rich White women, older White women, and they would talk about the books they read [brief laughter]. And then they'd hire somebody else to clean house [brief laughter]. And so that's -- and she was a nanny to the two richest kids in Calusa. And one was my age, we went to high school with him. And I could see the influence on him by my mom. It was -- even then, I was thinking psychologically, you know, evaluating, thinking -- like in high school. So, and she did immigration work in our dining room, I-120s, I-130s, the citizenship, the processing, English language development, to do the test, all of that stuff. And people would be in our dining room. We go back -- grandparents bought a lot. The lots of Calusa are big, almost twice the size in town here. And they built the house, our house a section at a time over a decade, and nothing fit right. They were like -- you know, because neighbors built it, you know, it's just like that. But that was our home, we had a home. And we did -- you know, and that's what -- you know, as things developed, that's what she started doing more and more. And post that was counseling, you know, the bipolars, the

schizophrenics, the depressed, the really painful living in Calusa, the racism, you know, because Calusa is 70%, 75% Mexican. And she -- that was pretty much what she did, no pay. We were just giving gifts, you know? So a fruit box, of tomatoes, of vegetables, chickens, you know, stuff like that. And we did all that kind of stuff. And plucked birds, geese, ducks, quail for 25 cents a bird. And so all of that kind of stuff, we -- that was Calusa farm, stuff like that. So that's what she did and did it at Guadalupanas, before Guadalupana and the elder women, you know, got together, so she was involved in all of that. So there's -- you can see where Mariana comes from too [brief laughter]. I don't know if she shared that part, but, you know, that's the influence. And the story of my dad being deported, doing political work, agriculture, you know, labor work and stuff like that. And as a Bracero, you know, you don't -- and the process of why my mom got into the immigration is that the Braceros married at Chicana had got their I-120s, I-130s, got -- so the town became like all the Northern California agriculture towns, the mix. So the nationals became -- then the process of citizenship over the years. And they went through our doors. And so --

[00:06:58]

Rios Kravitz Where?

[00:06:58]

Castorena In Calusa, but it was going on all through California. I don't know of the other states, but in California. Yeah.

[00:07:04]

Rios Kravitz And how many brothers and sisters do you have?

[00:07:07]

Castorena I have, oldest brother is David, and he was also a worker bee and non-athletic. He was a -- what do you call it? The college prep, straight A's, worked at the newspaper, paperboy too like me. He started young like me at seven. I started paper route at seven, 95 cents a route. And until I got to high school, and then it changed, so I got out. He became the typesetter because his grammar was so -- you know, when you graduate from Catholic school, you got to know grammar, the nuns -- you know, and they were European nuns, we didn't have any US nuns at our Lady of Lourdes, they were hired by the millionaires, so the kids wouldn't leave instead of the Santa Barbara. And so that kind of stuff. So that's what he did. And he became -- as an adult, went to Sac State administration -- business administration, became an appraiser, went out as private business, and went to work with -- became vice president of three different banks. And he just passed away in March. And then there's Paul next to my oldest brother. And he was a pachuco. And he never -- I call it dare to be great capitalism. And it's all a hustle. It's like, if he was born in the Trump family, he'd be perfect [brief laughter]. It's always a game, a profit to be made off of somebody else. And he had up -- he's bright, really, we're all exceptional in terms of academics and all that stuff. And so he went off to the navy and he wanted to become a mercenary after that and join a rightwing group and changed his name and

all that stuff to fit in because he was a [foreign language]. And so he could do that thing. But he's living in Calusa now. And he's become homeless. And so I said, "You could live -- Mariana and I have the house. And so we said, "You can live there for free," and that's what he's doing. And so that's his life, you know, cycle, stuff like that. And still the same person as he was in high school. You know, he was a personality, you know, a big personality, joker, memory, all that stuff. He had jokes on everything. But never worked. You know, he had David, and then after him, me. We had to work, and we had to do stuff on the side, like sports or something like you was talking with Miguel. And then Mariana. And she was really bright [brief laughter]. She was promoted twice in Catholic school. She was in high school at 12. She ran the teen center at 13. And she was in this group of little girls that were -- and she was little, she wasn't even in puberty, you know, and an athlete, big time athlete, a bundle of muscle. And she was intense as she is on politics and athletics. And I give you of her personality, it's sort of puts her in that -- explains her in the family. My senior year, the senior girls came, they had GAA there was no Title 19, so there's no competition. And they came to me and said "X, could you talk to your sister, calm her down? She's too intense. We're afraid of her," [brief laughter] a little 12-year-old. I go, "What?" You know, and all that stuff. She won swimming championships and butterfly and all that stuff. And no training, nothing, just went out for the competition. She won it. And that's who -- you know, that's -- out of our family, that's the personality that came out of the family, and super smart, you know, real bright. And didn't do college prep, and that's the sexism thing, you know, where my brother and I were both college prep. And then there's Lucy, and she's eccentric like Paul and real smart, more of a play guitar, and singing, write poems, and write -- did renaissance fairs and all that kind of stuff, and hacky sacks, and marijuana initiative in Oregon and all kinds of different things early on and all that stuff like that. That was her lifestyle, traveled to Europe and had lots of kids. And so that came out of our family too because of the family culture. We listened to a lot of, a lot of Mexican music. My mom had those big thick ones and she played it all the time. And we had Max Lava [assumed spelling] ballroom radio station in Marysville and all the time on and stuff like that. And in fact, I'd go there in high school once a month to the ballroom and we'd get kicked out, chased away by the nationals because I didn't know how to talk to females, you know? I said, "Hey, you want to dance?" [brief laughter] That's not -- I didn't ask the chaperone [brief laughter]. That's the Whiteness in me [brief laughter]. They had culture that you adapt when you go to the high school teen dances, you know, you don't -- you know, there's no courtesy and you just want to dance. And so that's the name of a song too, "I Just Want to Dance". So the -- and then there's Steven, he was the last one. And he was the baby, you know, came later, later. And he was the nicest, easiest going kid and mellow one. He just didn't go to Catholic school, he went to public school, and it made a difference, yeah. And I think academically, he was real smart. He got into Sac State, he wanted to be a sports announcer. He memorized every single ball card you can think of, stats, you know, great memory. Everybody had great memories. I mean, it was sort of a trait in the family. And so he did the test, got in Sac State. Well, you know -- and in high school, you know, he wasn't -- he wanted to be an athlete, but he wasn't really athletic, you know, to the level that -- oh, that's sounded arrogant of me. So we'd

always talk about it, stuff like and he says, "There's more to athletics, more to life than athletics," because I gave it up after high school, you know, because politics are more important [brief laughter].

[00:14:29]

Rios Kravitz And what was your primary language growing up?

[00:14:32]

Castorena Growing up? Initial my Donia [assumed spelling] Maria, my Abuela, she's from Durango. And she came over. And my mom was born in Mexico in 1920, so she was there about four years before my grandfather was in the United States. During the Great Depression of the 1890s, he was in the US Army, but he was from Durango, also a Mexican citizen. But he was -- we found his card, you know, and we said, "Damn, he was in the US Army in 1894, '5," something like that. It's like, how the hell did that happen, you know? And so the language -- and Donia Maria, she was against Pancho Villa, hated him. The whole thing because the rape and the conquest. And he did everything that Porfirio Diaz did, and the movement of the people, and giving all the land to the Germans and the French, and wanted to westernize Mexico and started with the north. And so, you know, they migrated to the United States. And she said English wasn't allowed in the home. It was -- "English is the language of the dogs", she'd say all the time, "It's the language of the dogs," [foreign language] and stuff like that. And we had four altars in the house. We were very, very Catholic. She had the first altar is when you come in. If you do something wrong, a sin, you had to kneel. She stood behind you with a broom, you had to say the rosary. And that's the -- we never -- no one was hit. There was no violence or anything like that, it was the prayer, which is fascinating. And the only one who did that, Paul. He was at the -- he was in jail when he was 14. Him and his friends broke into a like a 7-Eleven back then, you know, and stole some candy [brief laughter].

[00:16:32]

Rios Kravitz So the primary language was Spanish really?

[00:16:36]

Castorena Was Spanish, yeah. My mom was bilingual. Her sister is bilingual, everybody was bilingual living there. And so there was a mix. My dad was bilingual. I didn't -- the influence was the first two years, so I don't think there was any influence. You know, even the literature says there is an influence, but, you know, I can't connect to it. And so the -- so that was it. You know, then Catholic school was, you can't speak Spanish. You know, all the nuns were from Europe, I said that already. But, you know, her emphasis was -- you know, and that was her emphasis with the English language. And so from -- so there was this mix, you know? And by the time, you know, my mom spoke after -- at 10, Donia Maria died. But she had been ill for like three years early with cancer and stuff. And so it was primarily English from that point on because my mom spoke English. But except for the commitment to immigration work and stuff like that, that was all in Spanish. And the Guadalupanas was all in Spanish, and they would be in the house. So

there was all that. So the older -- we had my mom's sister's two daughters live with us. They're like cousins and sisters. And Donia Maria, my grandma, took care of everybody, you know, in very traditional Mexicans, stuff like that, you know? So they also, same thing, excelled, and everything. In fact, Dolores was probably the smartest woman ever to come out of Calusa. And she got a full ride scholarship at Notre Dame. And the principal took it away from her, says, "A Mexican woman can't use it. It'll be wasted," [brief laughter], and gave it to the PE teacher's daughter. And so she went into a massive depression. But she was a poet. She'd been a professor in literature, you know, if she had the strength to get through her depression. But there was nothing there for that for people in Calusa, especially Mexican people. So that's family. So it went from primarily Spanish early and then to English pre-teen. And then on stuff like that, everything was, you know --

[00:19:17]

Rios Kravitz Wow. You have done this a little bit, but can you talk about your experiences a child and youth in your family and in your neighborhood? And did they -- you experience any discrimination?

[00:19:29]

Castorena All the time. There wasn't a day that there wasn't -- you know, there was -- we were poor. And that was the other part of it. Not only being -- there was a couple of Mexican families that were not -- there was no middle-class in Mexican families, you know, everybody worked in the farm, stuff like that. But there were some families that were whole, and they had income-built houses and stuff like that. And they were lower income, but they had the trappings of middle-class. You know, they had a car, we never had a car, you know, all that kind of stuff like that. We didn't have a TV, the other people had TV. So all the stuff like that. So there was that even from -- the discrimination by the other Mexicans in the town, yeah, because there was -- [brief laughter] I still don't understand it, why they didn't like the Mexican kids that were smart in the regular classes, you know, in high school and Catholic school. We didn't have to pay for Catholic, it was all paid for. So it was free education for us because my grandmother did the Catholic church. She cleaned -- they had a Guadalupe site and the Jesus Christ site. And she did -- she was an artist; she did all the silk work on the altar and all that stuff. And she's the one that walked down her knees. And we go, "Grandma, no, no, there's just -- [brief laughter] so that kind of -- you know, so they paid her by letting us all go to Catholic school free. And so it was segregated. That's another part that was significant, I think. And I think that led to moving away from Catholicism, a big part of it, seeing the discrimination. The priests were terrible priests, you know, from Ireland and Italy. And so it is just -- [brief laughter] a bit funny. Anyway, so that. And we all -- you know, I was -- the White kids just down the alley for us -- Calusa's was alleys. There was streets and alleys, and you'd go through the alleys. And all the fences were cactus, no pallets and stuff like that. So there was no, you know, fences or wires or anything like that, no pallets. So there was lots of name calling and stuff like that. And I was the one that, you know, had the temper. You can't tell it now, but I had the temper.

I got in a fight every day, maybe two or three. And I had the paper route at age seven. And so I went through the whole town. By age nine, I had the full route of the whole town. I walked 21 miles every day, which is great because in turn I had a great -- I never exercised. I never had to, and I was the fastest kid in town. I had the best lungs and all that stuff because I had this paper route, you know, and it served me well. I never trained; I never did weightlift. I never did any of that stuff. And everybody in town that -- the other ones like the -- I went to Indians, they're right there at the reservation, they're close to casino. And they were my friends. I'd go through -- out to the casino and hang out with them at the river. They had a little pond of fish, and I never caught a fish. It was all play, you know? [brief laughter] And stuff like that. And they were the same, teasing, and stuff like that. And so there was that relationship. And there was always -- you'd go to -- there's only a couple bars and there's always fights, racial fights, you know, and you see them, you know, all stuff like that. As a little kid, somebody growing up and all through high school and stuff like that, there was discrimination. And my mom wanted me to be a boxer. She said, "[foreign language], you have heavy hands." I said, "Mom, what's a heavy hand?" [brief laughter] I had no idea [brief laughter]. She says, "When you hit somebody, it knocks them out. And the very picture -- you can just picture it, you know? And I was a baseball player because I had fast hands. I was an infielder and a catcher. So those two go together. But the notion behind it is that stay home, work, pay, let's fix the houses, let's do that, be my worker, you know, stay here, you know? And she says, "College is not going to help you, not be any good for you." So that was -- you know, when I got to college, fast forward, I read the sociology book, it said, "This is how Mexican families think. They don't really promote education in their families." But it's not that at all, it's not about education, promoting education, it's not promoting, it's about income and the need to be able to take care of the family and stuff like that. So that's a huge burden, I think on the youth. But in terms of discrimination at school, discrimination, except for I was lucky, my brother was lucky, old David. Dolores and Rita were lucky because we excelled in academics. And given that, and there was about two other families too, the [inaudible] that excelled; neurosurgeons, PhDs, and Michigan, all this stuff, you know, out of that little town, you know? And that was it, you know? The one RC girl, she went to Catholic school with me, and she went to UC Berkeley architecture. And I didn't know her really well, but her husband -- she graduated, and her husband was an activist at Berkeley. And he went to the Sioux Indian Reservation to take support and supplies, and he was killed by the FBI. And so there's -- you know, I remember meeting her afterwards. We talked, went through the whole process with her. And it was interesting, you know, that we didn't really know each other in Catholic school, our Lady of Lourdes, you know, and stuff like that. So high school, big time discrimination. I got knocked out by coach twice. I, you know, was the -- I was the only freshman beyond -- on the JV football team starter. And I was -- I played all the time on defense, but on offense, he would put me in only certain situation that would need 20, 30 yards and not make 20, 30 yards and bring me out, put the White kids in there. And then when he wanted more yards, like that, so that was discrimination. And I asked him why. So, you know, I -- so sophomore year, he started doing the same thing again. But I said -- but, you know, the second game, I excelled. And

the town countered him. They went to him and says, "Play him all the time." You know, he says, you know, I scored five touchdowns, that's three extra points, you know, they were touched and stuff like that. That kind of thing. But, you know, the other part of discrimination is I had one weekend with my Mexican friends to go to teen clubs or Acapulco ballroom, their activity. The next weekend, we're with the millionaire kids in their Corvettes and we go to Yuba City's fairgrounds to where the rock and roll is and stuff like that, so -- and there's the discrimination going on there as real blatant stuff like that. And there's -- what else was there? I guess another element is sexually, the White girls didn't want to be touched by Mexican boys. You know, when you just -- you could do rock and roll dance, you separate stuff, but you do a slow dance, no. So there's discrimination, and you start feeling all that stuff, what's going on here? And so that kind of stuff was going on, but I didn't realize that until I started doing -- got into psychology, therapy, doing therapy stuff that you start reflecting on all this stuff. Wow, the influence, you know? And just overall in town, how you're paid, how you're respected, not respected. I was respected because of my work ethic and athleticism, not smarts. And my brother was for his smarts because that's what he had. He didn't have any athleticism. My sister was not respected for her athleticism or her smarts, but for her political activity in high school as a 12-year-old. The teens said it, they thought that. Making money and all, it just -- you know, if she had gone to entrepreneurial route, it would be -- she'd be a different person. Every day, it was common. And there was a class discrimination too within the Mexican community who were real poor. You know, that's the way it was. You know, and, it wasn't just, you know, racism, there was a lot of class issues because the town was really split and super wealthy. I mean, multimillions, I mean, you know, big -- I mean, you can't imagine the wealth of that county. And then that part and then as it flows down. There was no middle-class. I mean, maybe about 100 people were middle-class that worked for the city or the county, or stuff like that. And they weren't really middle-class or they were like lower-middle, but the assumption was middle. So those things were going on. And that's where we were poor. Yeah, but we didn't act poor, you know, and we confronted it, you know, or I did. And it had a big influence on me in terms of going off to college, what I was going to study, you know? And I wanted to be a history teacher when I graduated from high school. And we were having -- getting ready for the final. This is, I think the -- and Henry was a teacher. He was from UC Davis first year. And he had tutoring groups. And so I heard about it. I said -- so I showed up, knocked on the door, I said, "What are you doing here?" [brief laughter] I said -- he go, "Prep for the final test and stuff like that." I looked in, they were all -- the White boys were in there studying and stuff like that. And so he said, "No, you can't come in." And so I went to the library, got the book on California history. The only book I read in high school because in Catholic school, we read all the books that we needed to read. You know, I mean, it was like, you know, every literature book you had, Catholic school we read in the fifth, sixth, seventh grade. And so I didn't have to read. I read the California history book, the standard text, and I got the highest grade in class, and I got a C [brief laughter]. Mariana, the same thing, the highest grade, and got a C, you know? So there's that in classroom, that in the community, that in sports, that in the economic differences between -- in the Mexican population. And in terms of

socialization, dances, and stuff like that, girlfriends, stuff like that, that's all, was just discrimination too. So it was a whole picture.

[00:31:32]

Rios Kravitz So in thinking about that then, what, from your earliest memories, attracted you to El Movimiento?

[00:31:41]

Castorena Oh, I didn't. No, I wanted to be a history teacher [brief laughter]. It was the -- you know, I guess it was the notion of history, there's truth there and to look at it. You know, I wasn't very religious. I never went in that direction at all. I'd say right now I'm an atheist, you know? And the -- so it's just that really appealed to me to understand what's going on, why it's going on, and that kind of stuff. And I didn't know at the time that I was dyslexic. And reading was difficult. And I got a -- our social science teacher at his senior year has -- he was at USF, he was -- and he had the one scholarship for one year at USF. And so he picked it for one Mexican in Northern California, I got that, you know? And I don't know why to this day, you know, because I was -- there was other ones that were Mexican, And I think that's where the sexism comes in. Noriega was -- I will say, well, she's much brighter than me, you know, and stuff like that, in her academics, stuff like that. And so I went and looked at it and I said, "It's a fucking jail." [brief laughter]. The four blocks, I said, "That's scary, is it?" And where do you live with -- you know? And so I said, "Uh-huh." So I came back, you know, and went to JC and AR and stuff. So that's -- you know, and I didn't realize that's how I was perceived. That was the first time, the perception that I could be special.

[00:33:47]

Rios Kravitz In the -- thinking about the words Mexican, Mexican American, Latinos, how did others react to the term Chicano or Chicana?

[00:34:03]

Castorena Well, it's a real linear line. In the beginning, there was -- I'd say Mexican was the first from the youth on, through high school, through maybe the first couple of years post-high school. You're Mexican, you're -- you know, there's no American issues to it because they didn't know the history. You know, California is like -- was free and independent nation, you know, and separated from Mexico and Spain, so all that. You know, and so it wasn't till I got to Sac State that I -- you know, the concept of Mexican American was there, you know? And the -- so I joined the club. It wasn't a political organization, it was a club, a social club, like a fraternity sorority combined because it was both men and women in it. And it's the first time I ever met real middle-class Mexican Americans. They drove up in the Corvettes. You know, I can tell you who they are. In the town, they're professionals in town [brief laughter]. They're my buddies [brief laughter]. And we went to Berkeley together and graduate school. So it's just like, you know, I go, "Who are they?" [brief laughter] like duh. And that introduced class, you know, in my mind without reading about it or talking, you know, it's just like, wow,

there's difference. And so this organization was a Mexican American student organization. And so I joined it. And they made me vice president and Frank Godina president. And we have a lot of different positions based on what we'd like to do. And we developed that way. And there was distinct roles, and there lies the divide of sexism, how it happened, how it started working, you know? And it wasn't, you know, boom, this is what you got to do. You know, it was like where everybody start -- felt they were more comfortable doing. And that came out of their youth background and everything else, what they were -- early childhood and adolescent stuff that they went through, where they felt comfortable doing it, where maybe they weren't at all. Maybe it was just, you know -- they were -- that was what they were told they were good at doing. And so as we progressed, we changed it to more of a -- more relevant to the community. And that first year, we wanted to have a Cinco de Mayo Conference. And that's when it took off. The politics started changing to Chicano. And it didn't go to Chicano, but it went to cultural nationalism, you know? And a phase the cultural nationalist would say, "We want our own identity. We don't be called Mexican Americans. We want to define ourselves as Chicanos." And that took about -- to the end process was about two years later, but first, it was the Mexican American Youth Association. And Frank and I were given the leadership positions of that. And then we worked with different people. For instance, there was three women that really ran the show, did everything. Isabelle Hernandez. She's brilliant and workaholic, thorough intellect. Should has read her PhD, wow, at Stanford and linguistics [brief laughter]. Oh my God. Yeah, she takes -- this is a digression, I'm sorry, but I'm so proud of her. You know, she wanted to be a high school Spanish teacher. And when she was graduating out of Sac State, I says, "Oh, you don't want to be a high school teacher, go get your PhD," you know, and stuff like that. And started pushing her that way, where no one else was pushing her, you know, because -- Anita was another -- was a Chicana that wanted to be a high school Spanish teacher. She teaches Sutter, she's probably retired by now. And she was a softer woman, easygoing, would do everything, go ask for beans and rice for the conference. And it was, you know, all of that. But in such a petite way [brief laughter], and a beautiful woman. And so she became a teacher, high school or junior high teacher, and that was her journey, that's what she wanted to do. And Isabelle, you know, she was much more political. And Serna, Manuela Serna, she was the other one that was in the group, that started with the group. She was aggressive, political, dressed upper middle class, and just had a burst of it. I mean, reminded me of my sister a lot, and Mariana had that kind of go get it type of attitude. No one is going to tell her anything. You know, she'll argue with you, fight with you, stuff like that. And she was the one that Frank and I said, "She could be out in the front." [brief laughter], So this is the sexist that was going on, you know, the role, put them in and stuff like that. And then the poet, she's from Cortland, trying to think of her name. I keep forgetting her name. She would write children's books. She writes children's books, poetry literature. She's just that -- what do you call it? To the White community, she'd be considered a hippie. But she wasn't, because she was really dedicated to children, writing books, teaching children, and a poet. Everything was about it, she still does. And she was the heart, you know, as I saw it, because you had to get grounded. And that

came, you know, the work, Isabelle, the Politics and Strength from Manuela and the heart from -- God, what is her name? Well, it's, you know -- and then there was Frank and I. And then there's a few of the guys that were, you know, in and out the treasure and stuff like that. And we decided to develop the Cinco de Mayo Conference. And we did it, and we designed it. We were bringing in Corky Gonzalez, we were bringing in Tijerina, we'd bring in -- I said, we have to bring in someone to talk about the political development of the Chicano movement. And so we went to Romano and Berkeley, and the two people were, Nava, and -- I want to say, the other -- both had got their PhDs, were professors. One at Santa Barbara and the one at Berkeley lectures, I guess, when they first started. I don't know. I'll ask though. And they came in and they gave their opinions of cultural nationalism, which we were evolving into becoming very cultural nationalists. You know, Corky and Tijerina were very cultural nationalists. There's -- developed a Chicano handshake. And across the state, it just like, you know, this is prior to MEChA, everybody had their own name, you know. And so we did the conference and we brought in the Black Panther, the crazy ass guy who went to jail that wrote that book, and all full of crap, sexist, crazy neurotic stuff. And about pride and all this stuff like that. And role of women is for sex, stuff like that. And it was a jailhouse book. And but he was with the Panthers. He got kicked out. It's crazy. And he gave us like, stuff like that. But when the two, Corky and Tijerina had -- everybody loved them, you know, they fit right in. And to what they were saying, and Corky, about organizing the community in Denver. And so, but the two professors, the two young kind of professors had their PhDs, were moving towards socialism. And the class struggle and the need to develop economic development, that's what the Bay Area was talking about. How to develop the community economically. And they got booed off the stage, get off the stage. They were, you know, like, people would start throwing stuff at them, you know. And I brought them in because I thought their work, their writings were just incredible. And that's where I started leaving the norm of the group after that, and started moving into a whole different direction. And in terms of the Chicano movement, more of a Marxist socialist direction and of economic development combined with the Farmworkers' Movement. And the two really collaborated. And at the same time, there was another organization that were that kind of thinking, which was the Mini-Corps. There's two, my brother-in-law was the deputy director of it, Sid Torango. And you interviewed his brother, and he ran Mini Corp. And all the Mini-Corps people started developing and one -- a lot of the women that came in were coming from Mini-Corps, you know, into Sac State, all the state colleges, junior colleges. And in fact, one of the questions is about that other group, the junior college transfers were all Mini-Corps people. And which is, you know -- and so Sid and I would talk a lot about, you know, different things, what they do, the legal development and all that kind of stuff, you know, what exercises, stuff like that. And because he's the educator, you know? And he -- yeah. So post that, I kept my major as history and I started excelling and not knowing I was excelling. And I developed -- I was dyslexic, as I mentioned. I didn't find out until I was about 55 that I had dyslexia. And one of my coworkers wrote his master's [inaudible] on dyslexia. I was writing, you probably see in my handwriting there, and [brief laughter], it was all I could do, is write in line or anything like that. All the -- and how the mind works, where it

goes, stuff like that. And I said, wow -- so I was read -- history is a lot of reading and precise field work study. I spent hours at the state library, the basement microfilm, and on my own, just go look at the old California history stuff, you know, the actual stuff that goes on from the newspapers and everything else, and the invasion of California by, you know -- and I started writing about Jackson in the federal court and the Supreme Court, like we're having now these issues and how they took away the Indian rights, State of American Rights. The Cherokee moved them, all the stuff, it was Supreme Court Justice that wrote that opinion, they have no rights. And so it reopened genocide and Native Americans have moved them, took the property, gave it to the new White immigrants and all that stuff, all the way across. And the invasion, the affected invasion in California, the New Nation. And my professors loved it.

[00:47:28]

Rios Kravitz You know, in talking about that, you know, all of these with Tijerina, with Gonzalez, these experiences, it draws on the question here, have you heard of the Civil Rights Movement at the time that you were there, --

[00:47:41]

Castorena Absolutely.

[00:47:41]

Rios Kravitz -- and how did you connect the Civil Rights Movement to El Movimiento at the time?

[00:47:47]

Castorena Not only the Civil Rights Movement, but the anti-war movement at the same time. And they were collaborative. And that's why King was kicked out of his own organization because of his protest against the Vietnam War. But it was going on the same time. I'm the one unbeknownst to the rest of my Chicago friends, worked with SDS, Black Student Union. And we sent Frank Godina on the poverty march and, you know, with what little money we had and stuff like that, and all the different movement stuff. And with the SDS, the anti-war movement, I was a conscientious subjector. And so I didn't go to Vietnam. Graduated from high school, regress, all my White buddies said, "Come on, let's go buddy program. Go in the marine." I said, "Fuck no, I'm going to go to college." [brief laughter] So it was that kind of stuff. And I didn't think about the five-year deferment. And I had a low number. I had number 5. I was going to be drafted right away. And then as they get out of the war, I go back, close. I said, "Wow, post-traumatic stress syndrome. Wow. They're getting into fights. Oh, they're committing suicide, taking off of the crop duster planes and crashing and killing themselves." And all my buddies, you know, and one coming up to me, "I've always wanted to fight you. I want to beat you up." And they're warriors now. I said, "Hell no," [brief laughter] you know. Anyway, back to the -- we're talking about the Civil Rights Movement. Yeah, I was because I started moving away from cultural nationalism, the center, you know. And with the both two groups, and then with the poverty march, I initiated that we send somebody, because that's real important, because our communities are poor. They're in

poverty. And we worked with the Panthers on the [inaudible] program. And my sisters and her friends, the Marxistas, went down there to -- that's how they were defined by the older Chicanos, is the Marxistas. Don't talk to them. They're Marxists, you know. And they went to Cuba, duh, duh, duh, all they got. But they brought the program and instituted here, and it worked out. You know, the Black Panthers had a beautiful marketing, how they got food, everything else, how it worked, how they provide education at the same time. I mean, you know, the motto was just incredible. It wasn't, what do you call it, taken by the government and say, this is what we should institute everywhere because they're Black Panthers, you know. And it was, when my sister brought it back, I read -- I said, "Wow, they got it all worked out in a poverty community." How to do this, how to get all this food and everything else. Get donations, stuff like that, you know. And how to PR it. And so her and her friends, the two artists, her friends, they did it. And her two friend artists, I don't know if she brought it up, but there were professors at Stanford and Berkeley in Art, and their master's at Chicago University. They weren't in the Royal Chicano Air Force, they were outside of it. And so they both went to Cuba too. So all three of them did. And so the -- so I started moving in that direction. And Frank stayed pretty much, and he started doing -- started connecting with the party movement to Chavez movement and the Farmworkers' Movement, stuff like that. I joined that, but not with the Chicano group, with another group that supported it in a way that was leaflet and passing out rather, you know. So trying to do the media stuff, you know, in terms of support of the Farmworkers' Movement. So that was going on too. And at the same time, the anti-imperialist movement in South America, Chile [foreign language]. And that was going on at the same time. So, you know, it wasn't -- my mind was going out, you know. All this is all connected, we got to deal with all of it. And it was hard. And where my mind was at the time was to keep the organization. So we went into our second year, and this was all going on familiar in my mind, how to work with groups, is that we have another conference, which is even more -- we call it, brought out the White Supremacist Group, [brief laughter]. They came out, like, what's happening now, all the stuff that's -- but now they've been trained in Europe in how to do all this stuff. And the -- yeah, "Go back to Mexico, do this." First year, they didn't know about it, whether now they knew about it. And there was, you know, almost fights and stuff like that. And they were like, not young people, but men in their 30s. White men in their 30s, and women in their 30s. And they were protesting. They come to the speakers and try to -- you know, all that stuff was going on. And I said, you know -- and that time we had brought in through EOP. EOP was developed, ethics studies was being developed. So the whole different type people coming in, we all came in the other route. You know, we applied and stuff like that. Now we have a program we're bringing in, the Brown Berets, we're bringing the ex-felons, we're bringing in more women, we were bringing in older women. And so that one year was so impressive that the university allowed it. And I worked with Dr. Klinghoffer [assumed spelling], the chair of the department of anthropology. And I got his advice. He was at the table with the president and all these people. So I'd go through him and talk and, you know, we'd BS and stuff like that. And I'd ask him, you know, what should we do, how should we do this, would it work? Stuff like that. And so he'd give his advice and stuff like that. He

said, "You need ethics studies. You can't have an EOP program without someone teaching them." Duh, [brief laughter], you're so right. So take that back to our table, and it fit right into the cultural nationalism position of working. And everybody took it up and stuff like that. But we got taken at the table. We brought in Dr. Penny, you know. We did, the history department at Sac State did. And he was a Mestizo, Chicano White and didn't care at all about the movement. He was from Texas, University of Texas. And he had the degrees and all that stuff like that. And he would teach a course on Mexican history. But he had Dr. Royall who taught that. And Dr. Royall was unique, and so Nora would pretty be involved in, you know, working with our organization. And it started moving from Mexican American, to a Chicano organization, to MEChA. You know, it's just the growth, you could see it just happening. It was a natural process. And our name changed from Mexican American to Chicano. We went to the Mexican Chamber of Commerce, they really got on us for saying Chicano. I mean, it was like, oh, Mexican, that stuff. You know, so it's just -- but they donated for the conference, [brief laughter], you know. But anyway, so that's what happened. So Klinghoffer was really important to me in bringing the ideas back. SDS is important to me for bringing the information back about the anti-war movement, how to work it into the agenda. Because if our youth are going there, or going military, going to go fight, you know. So, you know, it's -- because it wasn't over until '72, so it was a long, you know, all our youth. And like Miguel would know four people on our softball team had post-traumatic stress from it. And, you know, so when we got drunk, we talked about it. And after the ball game, you know -- so that's what happened. And so the second year, you start seeing more and more division in the organization that's no longer a sorority, fraternity type thing, to more of a political action group, more politics on campus. And we started meeting to talk about EOP, ethics studies, faculty, how can we get money from the campus, all of these things, you know, because money is being divided according to Dr. Klinghoffer, because he is at the table, Black Student Union, SDS, you guys. You know, there's all the other organizations. How can you get more and stuff like that. So he'd show me the model and stuff like that, and I'd take it back. And so, and at the same time, I started studying more history. And I came real close to Dr. Royall, Dr. Shaddick, Dr. Campbell, the art history teacher, and I excelled, you know. And I didn't realize that I had dyslexia. So I couldn't read that much. And so I developed, I'll call it, a way of cheating the reading system. I looked at the footnotes and I looked at who wrote it. And I work/study. I did library, doing decimal system, but the librarians really loved me. And so you don't have to work. You go study. And so I said, "Could you look this up for me? This up for me?" And they'd do all this work for me and about different articles we had to read and write on and stuff like that. So I developed a way of shorting the system and look at it and look at the professors, what college they came from, what's the politics is, as we know now, MSNBC versus Fox. Everybody has different opinions about everything, every bit of history. So I wrote all these incredible papers on imperialism in this country. And, you know, from starting with Jackson, I just took it and went, and they loved it. So I started turning inward to California history and looking at who our history is. And you couldn't find it. The book -- everybody had to read it, "The Spaniard Under the Bed", what's the name of it? God, it's all bullshit. Anyway, and the sociology, you know, the Fox's book

and all these books on us. You know, they were – we had to start attacking those. I thought, you know, let's start working on what's given to us to study, to read, to learn. That was another direction I wanted to go. And that meant you couldn't -- it was hard. That was the most difficult one.

[01:00:04]

Rios Kravitz You know, I'm going to stop you there because we've got several more --

[01:00:07]

Castorena I know. Go ahead. You got to stop me because I'll talk all day, [brief laughter]. But yes, [brief laughter].

[01:00:11]

Rios Kravitz, I want to talk about, you know, you were talking about, you know, recruiting and faculty coming in. Were you part of the Mexican American Education project?

[01:00:21]

Castorena No.

[01:00:22]

Rios Kravitz So then -- hold on.

[01:00:25]

Castorena I didn't know anything about them. I knew them. I went -- Rogers was the therapist that this program hired. He's the nephew or cousin of the Rogers Therapists that was incredible, you know. And they went up to [inaudible] someplace camp and did these games and stuff like that. And I was asked to go along, but I wasn't part of the program or anything like that. And we did the thing, the walk down the mountain and the two Chicanos and a female, the male female stuff showed that Mexicans are protective of women. And I said, "That's bullshit." [brief laughter] I said, you know, so I started trying to find out other psychological studies that disproved it. And he did all these kind of gameplay and stuff like that. And they get the group to gel, because they're from all over. And with different experiences, stuff like that of the JC system. And I called it the JC Transfer. And I was once, so it's, you know.

[01:01:31]

Rios Kravitz So I'm going to pull you back again.

[01:01:34]

Castorena Okay.

[01:01:34]

Rios Kravitz Did your knowledge of cultural issues influence your involvement and participation in the El Movimiento?

[01:01:39]

Castorena Totally, yeah. More and more as I experienced the -- our family was the main cultural value or tradition is Catholicism. And it was a big influence how we did things, how we thought, the belief in the spirituality. This is, you know, keep working, having belief in being good, all the stuff like that. And that's, you know, Catholic school, Mexican Catholic in the home. You know, like the altars and things, all the stuff, you know, and the belief system being good, being faithful to the religion, the belief in Jesus Christ. But it wasn't really Jesus Christ. It was really, you know, the multiple saints was, I think 57 of them, if I remember right, that we had in, you know, in the background and [brief laughter] you just mix them together. It was like, you know, that's what drove me. And then when I got to the colleges, it was all the other issues. That, combined with my direction towards theory, Marx. And I did study Lenin very much. I was more the philosophy ideas and then actual, you know, the stuff that's in the Lenin's books.

[01:03:25]

Rios Kravitz So it definitely changed you personally, you would say?

[01:03:27]

Castorena Excuse me?

[01:03:27]

Rios Kravitz It definitely changed you personally, El Movimiento?

[01:03:33]

Castorena Yeah. It gave me a direction because mine was a very narrow linear history teacher, you know, like I said about Isabelle, teacher. Anita, teacher history, Spanish, you know, stuff. Yeah. Mine was like, it just gave me a more universal focus and that you can go all these different directions, stuff like that. But history was the core. And that early childhood, you never lose it. It's there. Yeah.

[01:04:06]

Rios Kravitz Well then, talking about Isabelle and Anita, you know, what role do you believe Chicanos played in El Movimiento?

[01:04:16]

Castorena They ran it. And they were the -- we spoke their words, put it that way. Yeah, the majority of the ideas didn't come from us; they came from the discussions and sharing stuff like that. And at our, just drinking coffee, or having lunch, or talking in the meetings, it wasn't, you know -- it was formal when we had our meetings, but it was the other part that was more where we should go, how we should do things, how we should do -- for instance, okay, we have to do ethnic studies, we have to do EOP, we have to do

-- who do we bring in? All those different things. You know, Klinghoffer could say this, this, and this, about we should bring in, you know, Chicanos from Alkali Flats, we should bring in the prisoners and stuff like that. And, you know, younger, older, you know, a mix, all that stuff like that to have what you need and to have a well-rounded student body and that are Chicanos. And so that, you know -- and I respect that because the more I look back upon it, you know, I went through one of the presentations at Sac State, and I didn't hear, you know, it was a hell of a lot of sexism going on. It was, I don't want to talk about, but it was like the disrespect. And but there's one thing that Frank Godina was able to do, and I was able to do, since we were given that position by the organization, was to take their ideas. Not give them credit for it, but take their ideas. Therein lies the real conflict, the real sexism, you know, is they have ideas, they have brilliant ideas, they know what to do with those ideas, how to, what do you call it, operationalize them, you know. And because they all have different perspectives, you know, and when they're all three, especially those three, could do the path, it comes out with the ideas that will work. Like on the conference, the second, third conference was like why it went to South Side Park was their idea. You know, make it more entertaining and political. You know, bringing the cultural dances and all of, you know, that kind of thing. So and move to, you know, MEChA, you know, and rather than Mexican American Students Association. And so yeah, I'd say that both Frank and I were both sexist in that way, big time, you know. We knew their ideas were right on, how to do them, and we should have put them in -- they were in leadership because they designed it, you know, but they weren't in the power positions to, you know, say, we're going to do this. And, you know, that was the crux of the sexism, plus all this, the sexual stuff. But that's irrelevant, you know, in terms of how it transpired. And then we had another sexism thing. We had Jesus Sarango [assumed spelling], and [inaudible], and I had a house. I rented a house up over the levy from Sac State. And so we all met there from after, you know, say it was 7 o'clock to midnight. And we just thought, and thought, you know, thought that. And I said, "Okay, the house is open, but we can't afford to feed everybody." You know, if you're going to come and spend four hours talking about the movement and what's going on and how to do things, you have to -- people volunteered. They make big pots of beans, and big pots of rice, and red mountain jug of wine, and, you know, and stayed, stuff like that. And so till 11 o'clock every night, and that was the -- that's generated. No women were up there [brief laughter]. It was all their design was on campus in the meetings and stuff like that. And but that group was like a fraternity, but it was a political fraternity. It wasn't about parties and dances and stuff like that, like a fraternity. It was about how to advance stuff like that. And then Narciso was the brains, he was brilliant. He was a -- had polio as an infant. He was raised at a hospital in Visalia; Visalia Community Hospital. And so he wasn't raised with his family, and he was raised by nurses and their chest and everything, all that kind of stuff. And he went to high school, was a wrestler of the year in California. He was slow, little guy. And he had no legs, you know, like this. He had a, you know -- and so big chest, stuff like that. But his mind was big. And when he graduated -- and he'd always had the ideas, but they're little quiet ones, you know. Him and [inaudible] opened the first Chicano University Press in California, in Fresno. It lasted about two, three years, you

know. It went the way of DQU. And so it's, you know -- yeah. He was just, you know -- and when I got this questionnaire --

[01:10:26]

Rios Kravitz Back a little bit.

[01:10:28]

Castorena Okay.

[01:10:28]

Rios Kravitz We don't have much more time.

[01:10:30]

Castorena Sorry. Okay.

[01:10:30]

Rios Kravitz It's all right. And we got to get through four more questions here. You've really talked about how you personally initiated a number of the organizations, El Movimiento, and talked about how they really contributed to the Movimiento. Do you want to add anything on that? On how these organizations that you were really --

[01:10:48]

Castorena SDS was basically --

[01:10:49]

Rios Kravitz No, not SDS, the Chicano Movimiento.

[01:10:55]

Castorena All the organization, the other ones, yeah. Because, yeah, I would go to how the influence was happening at Sac State was when I was able to go to meetings in Berkeley, meetings at San Francisco State, meetings at San Jose State. And the first one I went to, I went to give the Chicano handshake. And they said, "We don't do the Chicano handshake here. We do the social handshake." [brief laughter] I go, "What the hell is that?" [brief laughter] And so, you know, they're saying, you know, they're kind of -- anyway, they're saying that they're looking at the movement differently. They're looking at how we can economically develop the community. They were looking at [inaudible] the legal agency in Oakland, in Fruitridge, the medical clinic in Fruitridge, the bookstore library in Fruitridge in the community. How they get this, where we got to go to. Not Concilio, you know. Concilio was the organization, we get money from the Feds, and they had to do what the Feds wanted. You had to do the things, reports. They did their own through the university. They're all graduate students doing that. They were from Boalt Hall, from Hastings, from different law schools with the legal group. And then all the doctors from UC Berkeley, UCSF, and did the clinic and then the bookstore, and the

art section too, was there too. It was different to the Royal Chicano Air Force, which is just basically silk screening and politics and the movement, the Farmworkers' Movement and stuff, and the beautiful art.

[01:12:56]

Rios Kravitz So well, in talking about all that --

[01:12:58]

Castorena So I wanted to bring that back.

[01:13:00]

Rios Kravitz Okay.

[01:13:00]

Castorena That's how it influenced me to bring it back, but I wasn't ready for it, you know. I didn't have that professional expertise to do that work. You know, those universities have graduate students, doctoral, they could do that work voluntarily, you know. So it was really different, you know, and I didn't see that at the time. I said, we could do that too, but we have state university, we had UC Davis, but we didn't have enough to be able to provide those in our community, which would've been extremely helpful to have -- like the Native American ones on J Street on 21st and J, you know. That's the clinic, you know, and then what they're doing out of their casino.

[01:13:52]

Rios Kravitz And you know what, we only have 10 minutes. I'm going to --

[01:13:57]

Castorena Okay. I'll try to be brief [brief laughter].

[01:13:59]

Rios Kravitz So you've really talked about how the movement has raised your social, your cultural, your political consciousness. But how did it change your personal relationships with family, with peers and significant others?

[01:14:12]

Castorena Well, I separated from my peers here in Sacramento by going off to Boalt Hall School. I had Ford Foundation Fellowship at Claremont. I got my master's in Political Science and worked for Lieutenant Governor Mervyn Dymally. And I was given to Senator Mills, in San Diego, worked on Chicoan [assumed spelling] campaign. And that influenced me in terms that Chicoan political politics is a sham. His best friend was killed by the police in the Chicano riots in LA. Went right through his chest. And they were tight, close. He wouldn't go to his funeral because he would lose votes in the White community. So it's just, you know, you just saw the whole morass. So his soul was broken.

[01:15:02]

Rios Kravitz What about your career? How did it impact your career?

[01:15:06]

Castorena My career went all over the place, you know, because I was going to go to Yale for law -- for history. And I got offered, but had to do my master's. I was a graduate assistant to Dr. Royall in history, and for two years there, so. And then to the Ford Foundation, and then to Claremont, and then to -- I had six months, our Smithsonian Fellowship for six months in Chiapas [inaudible] in anthropology. Studied the [inaudible] ceremony of the Chamula Indians. And that was influenced, changed. The worldview was different by Mayans and by us. It changed my worldview. It became more -- just changed it all. I mean, the anthropological informant, the Mayan, was just incredible, beautiful person. And we would sit and talk.

[01:15:57]

Rios Kravitz So that impacted your community life here too?

[01:15:59]

Castorena Absolutely. Changed me, my personality. And then I went back to Berkeley and got my degree in Child Family Therapy at UC Berkeley School of Social Welfare, the number 1 school in the country. There was only 17 of us. We were very privileged and intense. We had to go to therapy. We had to -- were taught transference and not to -- you know, if you're working with people, you transfer -- you get transference, you become the client. And then I went to work at Children's Hospital in Oakland. I did grief and death work, and that changed me totally. I'm a totally different person now. I'm not aggressive. I'm very quiet, and easygoing, and sort of out of -- you know, because the experience of working with children who are dying and their families just changes everything.

[01:16:55]

Rios Kravitz Yeah. And just two final questions. Many Movimiento activists have passed on. Can you identify an individual or individuals that you feel had a significant impact on Movimiento?

[01:17:13]

Castorena Chavez in California, definitely. That's the, I think here locally, Serna. His work in Guatemala was fairly significant against the water rights. Him and the other professors from Sac State, they got chased out of there. They were both in the Peace Corps. And I don't see anybody at the state level that's really influential. I thought the director of health would've been, but he got caught up in the ugliness of state directorship, you know. I worked at State too as a consultant, so I saw the work, sadly.

[01:18:03]

Rios Kravitz I'm going to have just one final question --

[01:18:08]

Castorena Sure.

[01:18:08]

Rios Kravitz -- for you. If you look back at your experiences in the Movimiento, are there any issues that are left unresolved? And what do you see as the current or future challenges for the Chicana/o community?

[01:18:21]

Castorena I think the number 1 is sexism in the movement, in the whole process. I think that has to be resolved, and it has to be -- and that's how reflected on the waste we had, you know, in the '60s, you know. So much more could have been done. And I think writing is really important. Writing books, children's books, history books, sociology books, and getting to the root of what's going on. I think the exploring the history of the state, I think, more and more deeper. I don't know if you saw the movie, "Walking Marietta" on TV, it's so -- how do you call it? It's not an accurate portrayal of the politics and the protests. It seems to be like vigilante stuff, you know? And like a regular Western, you know? So, and that stuff has to be -- the filming theater, all that stuff should be done. And teaching kids, I think that's, you know, what you're doing here, you know, I think that's if significant importance.

[01:19:50]

Rios Kravitz Do you see yourself staying involved --

[01:19:53]

Castorena No.

[01:19:54]

Rios Kravitz -- in these challenges?

[01:19:56]

Castorena No, I'm taking care of my wife, caregiving, stuff like that, so the end stage. And what happens after that, who knows? I've had -- you know, my life is full, [brief laughter]. I've gone everywhere in terms of different things and stuff like that. And at the academically highest levels and emotionally very high levels too, and I've experienced a lot. And you just sort of covered just a tiny bit of what I could share, you know. And because I went through a lot of, you know, the fellowship, the Ford Foundation Fellowship was amazing, the anthropological Smithsonian Fellowship was amazing. And why did I get those fellowships? I have no idea. You know, it's not how I saw myself but how other people saw me.

[01:20:54]

Rios Kravitz You know, I want to thank you for your participation in this recorded interview. We'll really consider it significantly, you know, to help us document, to preserve, and our copies of history. And I know this time is not enough time really to get through.

[01:21:13]

Castorena Yeah.

[01:21:14]

Rios Kravitz [multiple speakers] you're there, but I really want to express my deep appreciation --

[01:21:19]

Castorena Yeah. Thank you.

[01:21:20]

Rios Kravitz -- for what you do.