The Sacramento Movimiento Chicano and Mexican American Education
Oral History Project

Gilbert Gamino

Oral History Memoir

Interviewed by Eddie Chacón
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Transcription by Jeremy David and Technitype Transcripts

Chacón Can you please state your full name?

[00:00:10]

Gilbert My name's Gilbert Gamino.

Chacón Please provide your date of birth.

[00:00:18]

Gilbert I was born 2/4/47.

Chacón Can you please provide your marital status?

[00:00:23]

Gilbert I am currently married to my second wife, which is the same one.

[laughter]

Chacón Do you have any children?

[00:00:31]

Gilbert We have three children, yes, two girls and one boy.

Chacón Where were you born and raised?

[00:00:36]

Gilbert I was actually born in Mexico. I was born in Puebla. I came to this country at the age of eight. I resided in Bakersfield, California, until the age of twenty-one, maybe. At that point after graduating from high school, I went into the military, so I spent three years abroad in the United States Army. I fought in the Vietnam conflict in 1968.

I was discharged in 1970. At that time, I returned back home for a brief period of two years. I started going to junior college. After two years, I transferred over to Sac State, and just basically tried to get a degree of some sort. Unfortunately, when you go to community college and then you transfer to a four-year university away from home, it's a big step which a lot of us are not able to navigate, and then there was so much activity here in Sacramento, United Farm Workers Movement, the RCAF, Royal Chicano Air Force, La Raza Bookstore, you know, there was just endless amount of community activities going on which distracted from my education. I did spend three years at Sac State, never got a diploma. I finally graduated from the School of Hard Knocks, and now I consider myself a universal citizen, whatever that means. Sounds good.

Chacón What did your parents do for a living?

[00:02:24]

Gilbert My parents were both farmworkers. Well, my dad was the sole provider of the household, along with his eight children. We all worked in the fields whenever opportunity that we got. So that kind of threw a lot of the school activity kind of thing that most people enjoy and even take for granted because they have a better form of income or a better, quote, unquote, "social status" or whatever.

Being a farmworker coming from Mexico, having to deal with all the challenges in the agricultural community, it was very difficult. Basically, we were seen as *peóns*, nothing better. You become ashamed of what you are. Even though you do good in school and you're at the top of your class with college prep courses and things that, it doesn't always work when you're living ten, twelve people living in a one-bedroom home and scratching out a meager existence. You dream big, but there's all those social stigmas that kind of cause issues, you know, always short of money, always getting nacho cheese and the dog food that was a can of food that they gave you. *Way* before welfare, there was nacho cheese, butter, dog food. That's a can of dog food you had to boil ten times to get some of that salt out of it. And the powdered milk, you spend more money on Nestlé's chocolate to try to swallow that powdered milk than you would if you just went and bought regular milk. Those are some of the things that we had to grow up with. And I don't consider myself anything special. "Up-and-down Califas," as José Montoya would say, [John] Steinbeck, all those people, *Grapes of Wrath* and all those things. It was just Salinas Valley and Fresno and all those places there.

A lot of us can remember and, to a certain degree, feel pride to have been born that way. *Pero la otra cosa es de*—again I quote José, the only good thing that the *raza* has going for itself, we're so stubborn, we can never seem to agree to any one thing, and he always would say maybe that's our saving grace.

But other than that, you do go through a lot, especially being above average kind of in school and not what they would consider you a "retard," you know, and they put you in the "retard" classes. I was fortunate to be able to demonstrate that I

had a little bit more to offer to them and me, but I also had a big issue dealing with not knowing how to accept my parents not being able to speak English, and the stigma of feeling you had to walk across the other side of the street because *güeros* were coming, or the police department was there to search you for no apparent reason. That was good ol' Kern County, Kern County Sheriff's Department. So it just kind of created a lot of stigmas with your upbringing.

Once I came back from the military, I was pretty proud of what I had done. I served in an infantry outfit and I was a combat medic, so there was, again, another duality of war. Here I was carrying an M16 with 200 rounds of ammo and grenades, and on top of that, I strapped the aid bag. Once the shit hit the fan, I was no longer an infantryman; I was a medic. So I had to go into, like, *another* role that I had to play, and I tried to save lives. It was tragic. Unfortunately, I fired my weapon. I can't say that I shot somebody on the forehead, but I was sure not going to die because I wasn't prepared to come back. My thing was do everything you can. Unfortunately, the survival mode kicks in more than people give us young veterans credit for. It's a survival mode, and you have to do the best that you can do to survive. I'm here, so I must've done a good job.

Chacón So you mentioned that you had eight siblings?

[00:07:24]

Gilbert There was ten of us in our family and my father and mother. I had seven brothers and three sisters.

Chacón How was your experience as a child in your family?

[00:07:34]

Gilbert Well, you know, I loved the courage that my dad had, and my dad an aura about him. People in the neighborhood would call him Don Francisco. But he was also a drunk and a lady's man and a card player. He skipped Mexico City one step ahead of the Arabs. He used to be what they called an *abunero* [phonetic]. That's the person that sells clothes. He'd have, like, 200 cards and he'd go around the neighborhood selling dresses and shirts and blankets and whatever for, like, twenty cents. So he would go to the warehouse from the Arabs and get the clothing, and then he'd go get his little twenty cents here and twenty cents there, but at the end of the day, he forgot that he had to turn that money back in. At night, he'd go to the card games and lose all his money. So, like I said, he lived one step ahead of the Arabs. [laughs]

Chacón Were you a Fellow or a Felito during the Mexican American Education Project?

[00:08:40]

Gilbert No. I strictly went on the GI Bill in my academia. I never was in any of the programs. I wasn't aware of it, and maybe that's why I wasn't very successful once I left City College in Bakersfield. I did have a mentor, sort of. He was my fifth-grade teacher in Bakersfield. His name was Armando Ayala [phonetic]. He was one of the, like, prime persons that started a lot of the programs at Sac State and all of those programs. But when I came here, I had to fend for myself. Of course, the GI Bill, at that time it was, like, $135 a month, not very much, but I managed to survive. I always have been a survivor.

After a time, I met up with a guy. We both started working at Sac State at the library, and his name was Philip Santos [phonetic]. Him, along with Luis "the Foot" [Gonzalez] were the founding members, fathers of the La Raza Bookstore. So I got involved with La Raza Bookstore in 1974. I got to run around with the RCAF in a supportive role. For the last forty years, I have been very involved with the RCAF, United Farm Workers. We would guard for Cesar. Along with Juanita, Juanita Poledo [phonetic] and her group, we always managed to find enough resources to feed whenever there was the marches and things that. So, yeah, I was very active in the farmworker program, like I said, and the RCAF, Royal Chicano Air Force, La Raza Bookstore.

Then for a while there, basically everybody at the RCAF had Volkswagens, so Philip and I got the bright idea that we were going to become Volkswagen repair people. So after a while, we had Volkswagens here and Volkswagen to my right, man. It was a very interesting kind of thing. We called it Aeronaves de Atzlán. That was our co-op garage where we tried to service the RCAF. When the planes went down, they would bring them in and we'd try to repair them. For a while there, it was very successful.

Like I said, you get so involved in your own thing that you don't see the big goal, the plan, finish school, maybe get a job, an education, or get a job at the state. It never dawned on me. I got kind of stuck there, and it was successful for a time, but I also feel some shame that at the end I disappointed a lot of people. Being a Vietnam veteran, I tried to self-medicate myself with all the things that weren't going right for me, because being in the war and then not having any support, we were just left to

fend for ourselves. We were called “baby killers.” We burned our clothing and threw our medals away, and we became Vietnam veterans against the war, and we became hippies.

Unfortunately, after fifteen years of this constant struggle with Aeronaves, I became drug-addicted. I became homeless, I lost my family, I lost my business, I lost my self-esteem. I lost everything. I mean, I was homeless. At that time, I didn’t really saw all the damage that I was causing. I thought that I had always been an honorable person, but I wasn’t. Once drugs get a hold of you, you lose all self-respect and all sense of honesty and friendship with your friends. But the most important thing was the fact that I failed my family and my three kids. My wife had to fend for herself and our three kids, and she’s very strong. My kids were very resentful of me, but, you know, it’s just one of those things.

Finally, one day I finally said, “I’ve had enough of this,” and I went back home to my ex-wife and I asked her if they would take care of me. I didn’t even know or was aware the Veterans Administration could’ve done a lot for me, but I didn’t know that. So the next two years, I, like, slept for two years, and my wife and my kids took care of me. It was very, very, kind of like—I have to give a lot of credit to my kids and my wife.

But after that, I went to what they called a stand-down for veterans. My friend, another veteran, he called me, and he goes, “Hey, why don’t you go over there to this thing.” And it was just a stand-down for homeless veterans. You go over there and they try to clean up your record, your DMV, and try to give you a little job someplace. Fortunately, it worked for me. I started working at a place called Siemens,

which is a very large German corporation that was here in town making light rail throughout the United States. So I cleaned up, and my wife remarried me and my children forgave me. I helped them a little bit here and there.

I got involved with Veterans of Foreign Wars, and I became a very active member there. I also would pick up veterans that were in the same situation that I had been in before, and I say, "Come on." I would drive them over to Mather and I said, "Here's where you start. Here's where you start if you want help."

Because I was working at Siemens, and one day I just had a total collapse, a nervous breakdown. And Siemens, I guess their policy, they weren't too keen on what they should do for veterans or anything that. It was a very forgotten thing And we're talking about right about the time, you know, the Twin Towers and all that. Prior to that, there wasn't really a lot of things out there for veterans. There was no exposure. It took the Iraqi War to make the Vietnam War popular again after forty years.

So Siemens personnel got me like this [demonstrates] and took me out and put me on the curb because I was [demonstrates]. And they called my wife. Fortunately, they called my wife to come pick me up, and I went to the Veterans Administration and I got hooked up. They started counseling me and putting me on medication, and I went back to work. But the only problem was that the medication would make me roam. I couldn't sit still. I would be all over the place and I wasn't doing my work at my job, so, again, they fired me.

So I said, "Okay." I felt real ashamed and like, "Oh, you can't do this to me, I'm a good worker," and all this and that. But once they get you that and put you out the door, there's not much you can do.

So I went to the Veterans Administration, and within eight months, I was able to collect 100 percent disability from the Veterans Administration, and that was sixteen years ago. I wasn't able to work anymore, and I threw a lawsuit on Siemens, because they thought they could just do whatever they wanted to do with people that worked for them and veterans. So I was fortunate that I had already been classified by the Department of Veterans Administration as a disabled veteran, and Social Security classified me as disabled. So I turned around and I sued Siemens and I got a good chunk of money from them.

There're not too many people that have that. I was fortunate, I was blessed, I was blessed. I'm a cat that they throw up in the sky, and when it lands, it lands on all four. That's always been the story of my life. I'm very daring. I lived on the edge for thirty years, and that wasn't very good for my family, but now I got four grandkids and they all love me and everything's beautiful. I got a little bit of money for all my kids, so when I die, they're all going to get a little chunk. So I feel like I redeemed myself and I was forgiven.

And I've met a lot of people in my experiences with dealing with the public at the co-op, Aeronaves de Atzlán. I was in a very difficult neighborhood right there, right in the midst of Oak Park, Martin Luther King and Twelfth Avenue. The funny thing about it is that that became my bunker. That was my bunker where I could hide from my demons from being a veteran. But then it turned out the whole community was rallying around me, including the drug addicts and everything else, and I had people from all colors and creeds would come over there and call me Dad, Dad this

and Dad that. We drank a lot of beer there. One of the younger kids would start crying, and I'd go, "Why are you crying, fool?"

"Your mannerisms remind me so much of my dad. I miss my dad." I've always had this kind of thing that I do for people.

I finally cleaned up and I cleared up. We do a lot of things at the VFW. Like I said, everything turned out roses. I don't do drugs anymore. I have alcohol issues now, and I'm hoping that I can try to beat that, but who knows. I still participate in a lot of the things, a lot of the functions that we still have. I've seen a lot of things changing, and it's not now appropriate to use *raza* anymore because it's a racist thing that want to take away from the bookstore.

The Mexican American Mothers Memorial, I don't know if you're familiar with that. During World War II, the mothers of the soldiers that went to fight in the World War II, they made a statue, they called it El Soldado, and the mothers had been trying to find a permanent spot downtown all these years to put a memorial there, and we're still fighting with that. And we're talking about sixty years later we're still trying get that to work. I'm involved with things like that. Again, now it's no longer the Mexican Mothers statue, El Soldado; now is Latinos. I guess we have to evolve. I don't know.

Even at the VFW, they were pretty racist brothers. The good ol' generation, they were a really racist outfit, and they would tell the Black people *and* the *mexicanos*, "You don't really belong here. Why don't you go out and make your own VFW." They didn't ask us to go and form our own army when we went to war and we prepared ourselves to stand for our adopted country. It's just really, really hard.

You don't have to be a doctor of sociology or anthropology to see how these good ol' boys are always with their little remarks.

Once you get a group of veterans that are doing a lot of good help at halls, right away they put the little coats on you, "Mexican mafia" or "Mexican Joes." I mean, just horrible, and it's still going through this moment. It's just a little bit more. The Indians are doing it one chip at a time with the casinos. The *mexicanos*, the *raza* are doing it one baby at a time, and we're there politically. What the most important thing is, economically we hold a huge base that these *güeros* have to realize. It's no longer the Frito Bandito commercial. They figure anything to make the edge of 1 or 2 percent or half a percent edge over the next competitor, they're going to do anything to cater to the *raza*. So how? We pay taxes. Every time we turned around, be it welfare or whatever, selling oranges at the corner and stuff, we go to Walmart, we go to K-mart, we go to all those places and we pay our sales tax. We drive, we buy insurance, we pay DMV money, I mean, for them to steal, especially the good ol' boy groups in education, where they have the special funding for different programs to help bilingual, bicultural programs, you know? No, they have to get computers for everybody else. And then, "Wow, these people are doing so bad. I think the only real good place for them to be is in prison." So there.

Chacón What are your earliest memories of events that attracted you to the Movimiento Chicano?

[00:23:20]

Gilbert Probably Maria Elena [phonetic]. She was a deejay in Bakersfield. So every morning when we were getting ready to go to work, she'd be playing her little

rancheras and all these songs. I think *cultura*, *tacos*, *carne asada*, all those things, you know, it's part of evolving into your *cultura*. Once you get over the shock of not walking down the same sidewalk as anybody else because you're a citizen, you fight for your country, and why should you have to?

One of the worst things that I experienced in Bakersfield was buses. The farmworkers that came from Mexico legal or illegally came to work in the fields and stuff, and you could always see them with their little cardboard boxes and they tied little string around it so they don't fall apart. And, man, I'd just come back from Vietnam, and I landed from Travis Air Base to Bakersfield on a bus, and I seen the *pinche migra güero altote cabrón*, he picks up the little *mexicano*, throws him off the bus and kicks him out, man.

And I'm going, "This motherfucker." And I was cocky as hell. I'd been in country. I'd just left my rifle in Vietnam the day before, so I was cocky. And I was wearing my little medals and my uniform, and I went up to him and I tapped him and I said, "Hey, motherfucker, do you want to see *my* green card?"

Because *that's* what attracts you to Chicanismo, José Montoya, [Ruben] Salazar, the L.A. riots, all those things, José Montoya's poetry books, reading them in class in junior college, and then moving over here and meeting them personally. I became 100 percent RCAF. I mean, I'm that type of a person. Once I get into something, I go all the way 100 percent and tend with gusto. And that's how I was with my *compadre* David Rasul, Senon [Valadez], and a whole bunch of people, too many that are still here and too many that are gone already. It kept us going. To this day, yeah, my kids are very successful, but I think we still need to have all these vital

programs. My kids kind of shy away from the Chicanismo, but my daughter makes a mean *salsa*. [laughs] So you can't take it out of them. They just have their own ways of relating, maybe. I don't think it'll ever change. There's always Taco Wednesday. [laughs]

Chacón Did your involvement in the Movimiento Chicano change you personally?

[00:26:24]

Gilbert There was a lot more insight, a lot more insight, and I had an opportunity to put some insight into that, got involved with the Breakfast for Niños. We were always doing something to help people that were less fortunate than me.

Chacón Can you elaborate a little bit about the Breakfast for Niños?

[00:26:53]

Gilbert Breakfast for Niños was a program that was started by Sam Rios, Senon Valadez, Rosemary Rasul, my *compadre* David Rasul, Tim Quintero, and a whole bunch of other people, myself included. We wrote proposals, we did the legwork to go out and reach the community. A lot of people would cook. We had breakfast for the kids before school, and it was a tremendous program not only because of the nutritional value, but also the cultural value that it had. It lifted a lot of the kids.

Again at this time we were also starting to see a lot of single mothers, a lot of *pintos* being in prison, the children not having any concrete foundation. It was way different than when I was growing up. We did have the foundation. As poor as we were, we had that foundation. Thirty years later, that foundation wasn't there. Good

ol' Lyndon Baines Johnson, the greatest thing that he did to some was the Aid to Families with Dependent Children, welfare, which a lot of people—the sad side on that is that you got five or six generations of families that are still in those rolls. So I can imagine the self-esteem that you have being pregnant at sixteen and at twenty-seven. You're kind of already like, "What's there?" And the revolving door with the *pinto*, your son, your husband, *pintos*, drugs, *todo el borlote*. It's different than forty years ago when we were growing up. And those are some of the things that *cultura* has to figure out. What's the best way to do education? You can probably educate three children for every *pinto* that you got in the *pinta*, you know.

Chacón What role do you believe that Chicanas played in the Chicano Movement?

[00:29:12]

Gilbert Oh, man, they're sure warm. [Chacón laughs.] No, that's sexist. Hey, what can you say? *Mama y abuelita*. In the RCAF had some ladies that were Chicanas, artists, *poetas*, and stuff like that. There is a lot of movement, but I think more so than anything, Chicanas or Latinas being able to climb to the ladder of success, being doctors, lawyers, teachers, Wall Street. Mama's refried beans is probably the biggest contribution that I can think of. They nurtured us. What more is there?

It's really funny, back when I was living in Ciudad Juárez, my father was a *bracero* and he was over here in the States, and my uncle was getting ready to immigrate us, but we were living in Juárez, and I swear to God, Juárez, man, ooh, you don't want to live there. We lived in this cardboard box, cardboard little house, and

my mother and I would get up and you'd have to make the *nixtamal*. You'd have to cook the corn and then take it to the mill and have it grind and then you come back. We're talking 5:00 o'clock in the morning, you know. And I was, like, seven years old, and I would go with my mother.

So you ask about what did I learn from or what contributions that Chicanas or mothers have made, I mean, one of their requirements for you to be able to go to a meal, you had to pay, but you had to be belong to the *sindicato*. We're talking about Women's Lib *way* before it was popular in America. So I would have to go with my mom, and the ladies would sit there, "No more *estos pinches borrachos*. No more!" They were raising their fists and doing all this and all that, and I will *always* remember that.

And me and my mom would be walking home. She'd say, "*Pinches bolas de argüenderas*." But it's just, you know, you're growing up and you're catching all these things that you were seeing. Then you get into immigration, you know. But I'll let you give me another line.

Chacón What did you personally initiate or help initiate in this Movimiento Chicano?

[00:32:04]

Gilbert Well, like I said, starting with La Raza Bookstore, I became another founding father. One time I was going to Sac State, and they had a very good *segundo* over here on the railroad tracks, and I found me this really nice carpet, like for $19. So I had it at home. I was still working at the bookstore and there was no counter

there. So me and my friend, we built a counter. And I go, “This needs something else.”

So wouldn’t you know it, I went home and I rolled up the carpet and I took it to the bookstore. So I think that’s a significant contribution, aside from the fact that we were doing a lot of things with La Raza Bookstore. We were helping publishing books, we were buying books from Chicano authors we had there.

One of the most interesting things that happened to me while I was there was a really famous artist by the name of Stan Padilla. One day, we had pretty nice mural in the front of this thing, and this little minibus came rolling up, and he came out and he had made this beautiful Quinto Sol poster. It was universal, you know. And he left us some there and he wanted to know he can hook up with some people. He wanted to meet some artists and do this and do that. So I directed him to the RCAF.

And I had a number of people that would come. We were like a directional signal to people that wanted to get involved. So, yeah, that to me was very important and I think it was very significant. I’m sure he would’ve made the connection sooner or later, but you know what? To this day, he’s a really renowned world artist and spiritual leader, and he still has that same kind of warmth and love and feeling towards me because of that encounter that we had.

There’s endless encounters that I can tell you about, you know, people. I have a tendency to kind of take things into my own hands, and a lot of times it wasn’t right. There’s always the joke if you took your car to Aerovanes, you would never see your battery again, and it wasn’t because I was selling it, it was because someone else

needed it more than that person on the spot. And that wasn't right, but to this day I'm still trying to live that down. That's just the way it was.

Go ahead. Ask me another question.

Chacón What were some of the organizations that you were involved in? [00:34:58]

Gilbert Like I mentioned, La Raza Bookstore, Aerovanes de Atzlán, Breakfast for Niños, the Chicanito Art Projects, the RCAF, the Cultural First Committee that we did, the *fiestas* here a few years back where we were able to muster up to 10,000 people at Southside Park at any given time, very, very *concilio*. Just a big number of organizations there are still, to some degree, around.

Chacón By joining all these organizations, were there any changes that impacted your personal relationships with family or peers or your significant other? [00:35:46]

Gilbert Oh, of course, you know. I think there was a quote from that program at Sac State—what was that program called? Campbell and those groups, they had that program. The Teacher Corps? Mini-Corps. I think one of the quotes that was said by the instructors that were there figured that "Out of ten people that go through this program, at least five of you are going to get divorced." So ask me about impact and being in different organizations, that's one of the most out-front thing that happens. So what do you do? I mean, it's just part of the ongoing thing. We're only human, and it happens. Some of us lose sight of our responsibilities more than others.

Chacón Can you describe how the Movimiento Chicano impacted the community life in Sacramento or where you lived?

[00:37:03]

Gilbert Well, like I said, being part of the Cultural First Committee, when you see 10,000 *almas* at Southside Park, where at the beginning it was doomed for failure both through our city staff and county, the police department, the fire department, you know, they would march. It was very popular back in the early seventies to march through, once a function was over, to march four abreast, like forty cops with their batons and their big ol' heavy boots, and then had like four firetrucks in the back ready to come in and hose the people down, you know.

The impact was that we were here, we were a force to be reckoned with, and there had to be some changes, a lot of changes, to get more opportunities, more opportunities to people, to *la raza*. We haven't even got into the immigration, that kind of thing. It definitely was an impact not only statewide but regionally-wide, with Tejas and Colorado and Arizona, United Farm Workers. I mean, all you got to ask some of these successful teachers and lawyers and doctors about that questions, and they will tell you, "That inspired me. Along with my father and my mother, that inspired me to be something different than what my parents were, the Movimiento."

Chacón What do you see as current or future challenges for the Chicano community?

[00:38:51]

Gilbert More honest politicians. No. There's always going to be the challenge that we get ahead of ourselves, our success spoils us, but there's a lot of beautiful people, women especially, they're so sincere and true to their convictions, and they're

not driven by whatever is out there, be it glamour, wealth, popularity. They're true. They're true to their convictions.

And there's a lot of doctors. There's a lot of doctors that weren't there before. There are no longer, "Oh, go see Dr. Reese over at the strip mall." It's no longer that. They're chancellors and they're head of departments, they're head of cancer departments, they're head of any kind of—surgeons, you know.

I don't really see a big issue. We need to deal with the issue of education, the issue with prisons. That's one of the things that's still dragging our foot, keeping us down. Drugs, drugs, that's the thing. It's there. And as long as you have peer groups that are going to inspire you, the different charter schools that are going on that can give kids a different direction, rather than being stuck someplace where you're being ignored, we need a lot of more of those programs to be at least one-on-one with the older student to navigate to the different things and keep you away from—like I said, it's really sad that you're having a very successful eight hours at school and then you go home to all of the matters that comes with broken homes and drugs and alcoholism and single parents, you know, shame.

Even at a young age, kids nowadays, they want a little something. You got four-year-olds that are computer whizzes or they got their own phone. I mean, it's just amazing. I don't know mothers, how they can keep up with that.

Challenges? There's always going to be challenges there. But I'm hoping that we can do better percentage of education of children rather than *prisiones* and single mothers. And we got to trim the feathers off a lot of these *gallos* out there. [laughs]

Chacón Would there be anything else you would want to add on to the interview? Any thoughts, anything?

[00:41:44]

Gilbert Well, it's really funny, yesterday I was watching TV, and this guy said what he thought about immigration. Evidently he was some kind of spokesman or something. He goes, "The best thing this country can do for immigration is for us to stop telling the world that we have such a great country. Off the top, it's not true, and all we're inviting is people to want to come immigrate to America." You know, maybe that's something to think about.

In the old days, it was the military-industrial complex and then the other thing, "Invest your son. It's good for your country. Oil. Give up a few of your sons for oil." I'm not going to get into politics.

We have a lot to do here at home, and, yeah, we get tired. You get tired of these people panhandling, but I hate to say this, they're not Mexican, *mexicanos*, especially the new wave of immigrants, they're there for it all the way. That's why we have this issue with the [Spanish], and the *sureños* and *norteños* and this and that. The newly-arrived *mexicanos*, man, they're go-getters, man. Don't stand in their way, man, because they'll run you over. They're go-getters. And maybe that's their saving grace. They're American-born, but they're really aggressive. They're into everything, into everything. They're *very* aggressive, and primary they're into education. Without an education, they know they're not going to go anywhere, and I don't believe they want to be on welfare. Very aggressive *mexicanos*.

[End of interview]