The Sacramento Movimiento Chicano and Mexican American Education Oral History Project

Efren Guttiérrez

Oral History Memoir

Interviewed by Brian Giacoletti
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Transcription by Esther Martínez and Technitype Transcripts

Giacoletti My name is Brian. I'll be conducting the interview today. If you have any questions about it or if I make you feel uncomfortable at any part, then let me know.

[00:00:07]

Guttiérrez *Gracias*.

Giacoletti So let's get started. Can you please state your full name?

[00:00:07]

Guttiérrez Efren Guttiérrez.

Giacoletti Can you tell me when were you born?

[00:00:15]

Guttiérrez I was born on February 6th, 1956, in Stockton, California, in a place called French Camp.

Giacoletti What about your marital status?

[00:00:26]

Guttiérrez Single. Don't have any kids, don't support any.

Giacoletti [laughs] Okay. Can you tell me more about where you were born and raised?

[00:00:35]

Guttiérrez Well, as I said, I was born in Stockton and I was transplanted at five years old. My father got a job here with Del Monte. At that time, they were building a warehouse out in West Sacramento, and he was the first Latino supervisor, so he brought up, and, of course, he had to bring his family, and that was my mom and me. So we first started off over there on 1901 G Street. So I lived there for a couple years, and then we moved out to North Sacramento, where I lived most of my life, or still live most of my life.

Giacoletti Can you talk more about your parents, what they did for a living? [00:01:09]

Guttiérrez Well, as I said, my dad was a warehouseman, longshoreman, Teamster, twenty-eight years working for Del Monte, very middle-class Mexican American. He had two previous sons from the previous wife. They were already out of the house, so I was, I guess, kind of spoiled. I was the only kid around, and so Mom, me, and my dad. I was very fortunate, when I would get home, my tortillas would be waiting, *calientitas*. When my dad got home, we could almost put the clock—you know, know what time it was dinner. At 5:30, Dad would be driving up and, sure enough, we'd be eating at 5:45. It was just a routine, you know, everyday *cosa*. It was good because it was family, we always made sure that we always communicated with each other, and I got a lot of good, good *familia* that I could say, you know, very open communications.

My mom was very young. She was a teenage, I guess, mother. I was born when she was sixteen years old, so born to a father who was a Korean vet. I say that when I was brought to Sacramento, I was brought here by my stepfather. My real father, who was born in Grandstaff [Flagstaff?], Arizona, when he was eighteen—or, no, I think around nineteen, got drafted into Korea. So he had to go to Korea, do his thing, and then when he came back, during that period, I guess, he met Mom. He was twenty-three; she was fifteen. You know,

that's how they did it back in the old days. And so Mom hooked up with Dad and they had me. Unfortunately, when he arrived back from Korea, he had leukemia, suffered a blood disease, and died not too much after that.

So I didn't really know my dad, but Mom hung in there for a while until she met my stepdad, and that was our life that began when we came to Sacramento. So that's little just a little history on kind of what Mom went through. She picked cherries, she did tomatoes, she did pears, she did peaches down in the Stockton Valley when she was obviously a baby with me until she met my stepfather, so she had not an easy life raising me in the beginning.

Fortunately, we met Dad, Jesus Bejarano, a great dad, gave me everything that I needed, reinforced me, again, very Mexican American. First thing on course, get an education. I knew very young that there was no question that I was going to the university. My uncles and aunts on my mom's side are very educated in Mexico, attorneys, orchestra leaders, teachers, engineers. We came from a well-educated *familia* as far as my mom's side. On my stepdad, it's kind of a different thing, but on my mom's side, I came from a very rich background. So there was great expectations for me to do something, and being the only child and so on. So there was a little bit of, "Hey, you got to get on with it." So I had very rich upbringing in that respect.

Giacoletti You talked about your experiences as a youth. Can you talk more about your family and your neighborhood, where you grew up?

[00:04:32]

Guttiérrez Well, I grew up, again, in a middle-class people, North Sacramento, and at that time in the late sixties, I guess, early seventies, North Sacramento was always kind of the poor Whiter area. We were on the border of what was called Strawberry Manors, Del Paso Heights, and if you know Sacramento, it's always been a very Black area. Little by little, it's

been changing. Now it's become very more *mas* Latino, and so has North Sacramento, for that matter, become more Latino than ever.

So, grew up in what is called kind of a little triangle of Norte del Rio, Las Palmas Junior High, and Norte del Rio High School, so I had the chance to hit all three of them, you know, and I was like three blocks away. So I had everything right there, two blocks away from a grocery store, a hamburger stand, which I worked that when I was in high school. So my world was all there. I didn't really have to go too far out of there.

Again, very blessed in that respect, you know, grew up with everybody. At Norte del Rio during that time, very multicultural. At that time, they had just brought in—there was three junior highs that they brought in together. One was Las Palmas, which was the one from North Sac, and then they brought one, it was called Rio Tierra, which was more Latino, and then the other one called Valley Acres, which was very White and kind of upper-classy, no?

They brought all these junior highs together, and we all wound up at Norte del Rio. So we had a very unique experience during the early seventies. We were kind of like Filipino and ranch owners and Russians and, I don't know, Chinos and *mexicano*s. You know, it was very, very rich. I grew up in that very rich neighborhood all my life.

So when I went on to high school, Norte del Rio High School there, heck, I came in as chairman of the Motto [phonetic] United Nations in Las Palmas, in the junior high. Miss Cramnick [phonetic], my English teacher, I guess saw something in me and hooked me up with this other gentleman, José—I want to say Guillones, and he was about ready to leave high school, and so they kind of saw me as the next person to take his position. He was running what was called the Motto United Nations. At that point, Norte had—what it was, basically, is everybody decided to take a country. You decided you wanted to be Peru, you wanted to be El Salvador, you wanted to be Hungary, you wanted to be Russia, and

everybody took a country, and it was a good exercise because everybody had to learn about the country, learn about its economics, its history, its dress, its culture. And so, you know, as high school students, it's very fascinating. So everybody came. Of course, my dad was Irish, so I wanted to represent Ireland. So everybody came. It was a real good *cosa*, no? So I had the blessing to be the chairman there for about four years when I was at Norte del Rio. So it gave me a real *otro mas*, ample view of the world and the need and the ability to organize people to come together.

And from there, I became junior class president, student body president, captain of my debate team, went on to represent American Legion Boys State, if you're familiar with that. I went on to represent Norte del Rio, became a senator at Boys State. So, no, I had a very rich high school *con todo* there, very Mexican American, and I fit the groove and I was doing my *cosa*, no? Until basically, I guess, my senior year of high school, which I was at that point student body president, we also began La Raza Club, the first club of that sort at Norte del Rio.

At that point, we were realizing what was going on in Vietnam, okay, a lot of us were realizing, and especially the disproportionate amount of *raza* and Blacks and others that were dying at a high rate. We were seeing friends coming back, you know. [cries] And, of course, we didn't see any friends; some didn't come back. So it kind of woke us up and said, "Hey, wait a minute. Something *aqui esta mal*."

So about that time, we started getting ready to go to college, right? So, many of us said, "Well, we got to go." So, many of us decided to go, and so I had the good fortune to come to Sac State. But before I came to Sac State, I had a little detour. I went to Delta Junior College down in Stockton, because my grandmother at that point was ill, kind of getting on

her age, so they kind of said, “Well, why don’t you go down there and you can take care of Grandma and at the same point go to junior college,” right?

I said “Well, all right. Sounds good.”

So I did that, and about that time, I guess Grandma got worse, and so they decided to take her down to L.A., where she had a sister, where she eventually passed away. So I stayed with Grandma’s house, right? So I said, “Well, I guess I’ll stay here. During the process, I’ll go to school.”

So I did that for about a year, I guess, and then about that time I said, “Well, I need to go back to Sacramento. That’s really where my life’s at.” But it was nice, it was a nice adventure to be in Stockton, because I had some cousins, so it was nice, more of a party time, right? So I said, “Now I got to get back to serious and get back to school.”

So I came back to Sac State, and at that point got involved with the Educational Opportunities Program, EOP, at that time, and I got hired there as a recruiter, and so that also allowed me to go up and down the state and recruit nontraditional students to come to college. So it kind of fit into what I wanted to do in my life, you know, kind of assist people. So this gave me a right to get paid, travel, and get through school.

Giacoletti So were you a Fellow or a Felito during the Mexican American Education Project?

[00:10:41]

Guttiérrez No, I wasn’t.

Giacoletti So what are the earliest memories of the events that attracted you to the Movimiento Chicano?

[00:10:49]

Guttiérrez Well, *por eso*, I guess, there was the Vietnam War and the fact that when we look at the history, the seventies, especially the mid-seventies, was the opening of the door for *raza*. Prior to that, many of us were not going to college. We'd just not had the opportunities, the money wasn't there, and doors were closed. I was one of those that, I guess, came right about that time the doors were being blown open. And we came with a different ambition, I guess, and I say as a Mexican American, the reason I say that in the beginning is because that's what I was brought up as, but when you hit college and you awaken to realize the tragedy of the situation that we exist in in this country, you have to be truthful to yourself and say really, "*¿Quien soy?*" And so many of us Chicano was what we are: *como dicen*, *no queridos allá y no queridos aquí*. We're kind of like in that border. Where do we really go?

I have lots of friends and cousins *y tios y tias en* Mexico, I love them dearly, I go down there, I have a great time, but I want to get back home, you know. That's not home. This is home. And so you're torn between that, no? So here we have to, I guess, acknowledge that *la vida* is what we make of it.

So I feel, or felt then, that I'm going to make it Chicano for me. So I got busy, became coordinator of MEChA, started La Raza Unida Estudiantil at Sac State, the first one in the state, reignited La Raza Unida Party here in town that had been dormant for a while. I rewoken it, or I woke it back up at that time. We got busy again. I brought some materials that I can share with and leave with them with you of some of the stuff that we developed back then as far as literacy, awakening the people, questioning, asking people to think, not just let things go by because *pues así son las cosas*. No, enough, you know.

So, many of us, and I think I maybe kind of stunned a lot of people *porque todavía estoy güerito*. Like I say, I haven't changed too much, right? *Pero ojos verdes, ojos azules*, they would look at me, and even today I stun people. They look at me like a *canijo pues ese*

habla español and even the *güeros* many times. So even more so then, it was really shocking. So when I was involved in the Movimiento, *pues* everybody was "down and Brown" and, you know, and I was kind of *el güerito*, you know, and it's like, "What are you doing here?" So it was interesting.

So I had to go through my own kind of little trials with some people, because even within the Movement, I think we have to acknowledge that there were people that were not allowed in the "in" crowd or in the inner circle because *pues,* "I don't know. He might be a *planta*, you know. He might be *la chota*," or whatever. And it was kind of like, "Well, if you don't know me by now, *mijo*, you're never going to know me." Right?

But I think people who are of light skin had to deal with that in the Movement. I think it was not said. Let me say it. It was an issue for some of us. We get over it. You move on *porque todos somos iguales*, you know. And if we all know our *familias*, we have *de los prietitos*, *de los mas güeritos* in all our families, and we all love them just as dearly. And once we kind of get over that, we can realize that color doesn't really make a lot of difference. *Eso hasta tu corazón*, right?

So I got involved MEChA and so on, and in the Movimiento, and one of the biggest things I think Professor—*aqui*—Senon, one of the things that we had to battle, I remember, was tenure for teachers. I can remember many times they were closing down departments, they were eliminating programs for us, knowing that we had Title I money. Affirmative action at that point was just kicking into gear. There was a lot of money in grants, but it didn't seem to quite trickle down to the programs that we wanted to do, but yet a lot of things happened. José Montoya and many others through the arts, RCAF and others, took it to the streets, took it to the *barrio*, took it to the hood, developed the Washington Barrio Center, which was over there by the almond growers, which is still there, which was the first kind of

sub-college in the hood, where people who didn't have to pay a big tuition could actually go and learn the arts and how to read and how to fill out a form and how to do basic stuff. So those were the good ol' days, you know, when we had those types of things, and those all went away. So we want to bring them back, and that's one of the things that I want to do, as I'm sure we'll go on here.

Giacoletti Yeah. So you talk about how you helped to personally initiate the MEChA. Could you elaborate more on that?

[00:15:56]

Guttiérrez Well, no, no, I didn't initiate MEChA, no. I want to say is that I shocked MEChA, okay? When I came here to Sac State, they were having a statewide MEChA conference, and at that point I was at Delta College and I was the representative for Delta MEChA. Remember back then I was involved, okay? So when I got here, we wanted to have something on the floor, and the Mechistas here were like, "No, you can't speak."

"Why not? We have a proposal, we sent it to you, we went through all the procedures. *Que paso*?"

"Well, yeah, but we're not speaking on that."

Well, I didn't know all the *politica que habia aqui* at Sac State, and it was kind of the Maoists against the Marxists situation here at Sac State. We had a group called the ACDC here that kind of was out there, you know. Then we had the nationalists. We had two different groups that existed here at Sac State. So there was that friction that I didn't know about. So I kind of just stepped right into it, and I was from Stockton. I was just a little naïve boy from Stockton. I didn't know Sacramento's *politica*, no? So I get here and I'm like, "What the shit? Why can't we speak?" And dah, dah, dah.

And they take me outside. They actually grabbed me and took my ass outside and said, "Hey, *mijo*, we don't care who you are from Stockton [Spanish]. We got this going on and you got to understand."

Like, "Hmm. What's this going on?" And I already knew I was coming back to Sac State. *They* didn't know that, but I knew that. So I'm going like, okay, so I'm learning, kind of getting the lay of the land. I'm going, "Okay, well, let's see what's going on here."

So when I get back and I find out that it was all a *movida* that was going on because they needed to get so many votes to do something for MEChA. So that was my introduction to the politics of MEChA. I stepped right into *la caca*, they say. So I got off on a good foot or a bad foot, but *este güerito* came and just shook them up when I was in here, you know? So it was it was interesting, and a lot of people, you know, either you supported me or you thought I was a *loco*, you know, one of the two, you know. [laughs] I had people, the Mechistas, that supported me and others that just said, "Man, he's going out the deep end." So it was nice. I enjoyed it, I really did.

Giacoletti Did you take part in any other organizations besides that one?

[00:18:04]

Guttiérrez Well, like I say, got involved with MEChA, and through there, eventually we saw that MEChA, because of the politics of the left you know, the Mao and the Marxist, we knew they were not going to let the Movimiento do what we really wanted it to do, okay? And so we felt, well, MEChA is a good training ground, and it still is, for young activists, and I support it. It does not lend itself to the reality of the world.

So La Raza Unida Party, to me, was the next step. It was eventual. So we moved on to the party. At that time, we started twenty-two chapters throughout the state, and, surprisingly, Northern California had more chapters than Southern California, a little history

that people don't know. But at that time, unfortunately, we had a group from L.A. mostly, because that's where the concentration of *gente* are, that wanted to build what they call a cadre, and a cadre system is kind of like a closed "you need to know who" type of thing, and they felt that, "Well, we don't really want to be a party no more. We want to be more of a cadre, and we don't want to do political elections."

So, many of us, it's kind of like we scratched ourselves and go, "Well, wait a minute. You don't want to do political elections, but how do you elect people to office? I mean, you just can't pack up your bags and go off to the hill and say, 'We're going to be gurus and we're going to learn all that the world needs to show us.' That doesn't help the community. That's no leadership." So, many of us kind of said, "No, it's time to cut ties, you know. We can't continue with this madness." We were reading a lot of heavy books, you know, and it was good. It was a good education, but it was like what is all this theorizing and stuff doing for our community, you know?

So the next thing with the *partido*, we started doing stuff, getting out there doing tamale sales, bake sales, car washes, voter registration people, and then the next evolution for me was the Decline to State Movement. I can say that we started the Decline to State Movement here in Sacramento, which spread throughout the country. I'm not going to say it started in Sacramento. I know other people in other parts of the country probably had the same idea, and the *foco se les prendió también*, but in Sacramento *se me prendió a mi primero*.

So anyway, we started the Decline to State Movement here in Sacramento. At that point, I didn't know there was a group called the Latino Congreso out of L.A., and they had a program called the Southwest Border Registration Project. I thought, "Wow! That's pretty ingenious. What does it do?"

"Registers *raza*."

"Wow!" And I said, "But I don't have to register to be Democrat, do I?"

"No, you can register to whatever you want."

I said, "Shit, we got it *made*."

So we joined the Willy Velasquez Institute, the Southwest Border Registration Project, and in 1996—I hope my memory is right—from 1996, in the summer of 1996, the Chicano Consortium, the organization that eventually—what I am now, what has evolved now to the Chicano Consortium, ran the project here in town, in the county.

At that time, over a two-and-a-half-month span, we doubled the Latino registered voter in the county of Sacramento. We did that in 1996. We doubled it. So that goes to show you how little it was too. I'm not going to pat myself in the back. We did tremendous work. We did some good work. We registered *thousands*. There wasn't that many registered at that time, even in the nineties, you know? So it was something that we really needed to do, and we allowed people to register what they wanted to. I mean, we were Decline to State, but if people wanted to register Democrat, they could register Democrat. If they wanted to register Republican—we just registered them. Our main thesis was—and Southwest Border Registration too—the rules were you have to be nonpartisan. I mean, that was part of the funding mechanism you know, to doing it, was you had to be nonpartisan. So we were very careful, we respected that, but, of course, you know, we had our view. We would hand out our flyer and say, "Well, this is what Decline to State is. Give it a thought."

And people would look at it, look at the Dems and go, "Well, yeah, I kind of like the Decline to State," you know.

So we grew our roles at that time and pursued the Movement in that respect too.

Giacoletti How did these changes impact your personal relationship with your families and significant others?

[00:22:47]

Guttiérrez Well, I would say it's different. Most of my significant others have not really been part of the Movement per se. You know, I kind of keep it very separate. I mean, I have many friends in the Movement and have had friends in the Movement on the female side, right? But I would say, on the most part, I keep it very separate.

My mom is my number-one champion. Again, you know, the only child, so I can do no wrong. She's always been with me by my side. So we're very tight, very close, you know. We work together. Matter of fact, we own a business. I'm a real estate broker for thirty years. Our office is right there on Northgate Boulevard, on the corner of Northgate and Bowman Avenue. Me and my mom work real estate, so we work together, have a very unique relationship. She's my friend, we're partners, you know, that kind of stuff.

But at the same point on the significant side, I keep it separate. I try to keep it light. It's hard you know, because you take your work home, *como dicen, el Movimiento no para* at the door, unfortunately, so they put up with me and accept my madness and ranting and raving every once in a while. But outside of that, no, I try to keep it very, very separate.

Giacoletti What roles do you believe that the Chicanas played in the Movimiento?

[00:24:09]

Guttiérrez They made it happen. They made it happen. It wasn't done by the men. I mean, you know, if it wasn't for *las mujeres* really kickin' our butts, "Come on, let's go, *vamonos*!" they're the ones who were helping, making the signs, the banners, the flyers. When it came to the arts, who was the ones sewing the outfits and doing the *danzas* and all that stuff? *Las mujeres*, okay. It wasn't the men.

I think the men had to—*no teniamos otra*, we had to be in the front and we took the blunt, and as you know, many of them are no longer with us now. Many friends took a lot of stitches, broken arms, broken fingers, broken noses. I can remember a lot of friends that we—we had our *pleitos*, you know. They weren't of major consequences. I think we were smarter than that. You know, we went to rallies and marches *no con la intención* to *buscar pleito*. You know, it wasn't, "Let's go *aver* who we're going to go beat up," or break windows. It was never that. I think we were *mas intelectuales que eso*. I think the Movimiento proved that people could, like Cesar taught us, could do it in a peaceful way and yet in an intelligent way and in a way that they could understand. It was difficult, and I think the Movement suffered. I think as we develop now, as I think the Chicano Consortium and other groups like mine are now, we realize that we're Americans, you know. And the Movement, unfortunately, brandished itself as very *mexicano*, and so you expect a conflict. You know, you're walking into the lion's den and you're wearing a steak on your neck. "Hello!" [laughter] That's kind of what we did as the Movement. You know, we said, "Come on. We're willing to take you on."

A real good example was the Brown Berets. We had a Brown Beret chapter here in town, and we participated and we supported it. But at the same point, we knew that, "Hey, you're not going to get past the army here." But the Brown Beret served and does serve a state of pride, of uniqueness, of telling them, "Hey, I'm down for my people," and that's okay. I think we need that, but everybody will develop and grow. *Yo también* went through that, and realized that there is a greater—a need for us, and we have to demonstrate to the greater powers that we are just as capable and as able as them, and we can't do it if we only want to stay in our world. You know, we have to show them that we are as worldly as them. And that's what the Chicano Consortium and the evolution of that, and my pleasure that I've

been able to present that has been, is we are just as deep and as heavy and as sharp and as clean as anybody, and we're here to prove it. That's hopefully what we've done, to the point now that, you know, we're sending people to run for office and hopefully get elected so that we can begin to *truly* run our destinies and our community, because until we get people elected, the rest is just a joke. To continue to elect people that like us, that sympathize with us, that, "Well, I hear you. I feel you," enough. We need people that are of us in office, because only then we can really change things, because we know, because we've been there, what needs to be changed.

Giacoletti How has the Chicano Movimiento affected you personally?

[00:28:10]

Guttiérrez It's me. It's me, brother. Every place I go, *no nomas por la colita*, but every place I go, I make sure that people realize *que hablo español*. *No lo hago al drede*. If I go into a room of ten board members and they're all *güeritos*, I don't on purpose speak Spanish, I don't mean to offend them, but I do make sure that they understand *que hablo español*, and so I make it a point for them to understand that they have to accept diversity, that diversity isn't something that's like, well, a relic or something that maybe I can go, like, here to a library and pull it out of a book and say, 'What is a Chicano?" No. A Chicano is a living, breathing, functioning American that contributes to society, and I want to demonstrate—and my organization, I hope, does that—that ability to do that. I'm a successful business owner. I own property here and in Mexico. I don't owe anybody *nada*. I don't even have any credit cards. I mean, you know, bro, I live a very I believe to be an educated life that this country had given me and I'm thankful and I want to give back, but I want it to fulfill its promises.

Giacoletti Could you elaborate more about how the Chicano Movimiento has impacted community life here in Sacramento or where you lived in Stockton?

[00:29:41]

Guttiérrez Oh, well, blessed, blessed. We're very blessed in Sacramento. And like I said, from the beginning, from my getting here to my development, I've seen so many good things, from the Southside Park to the RCAF to the Chicano Movement here in town. As far as the State Capitol, we've seen a lot more people get hired in state office, county offices, city offices. There isn't a department in town now that doesn't have a Chicano or a Latina in there. That wasn't like that thirty years ago. The Movement made that happen. Affirmative action made that happen, okay? It didn't just happen by happenstance. I can proudly say that I've made Sacramento a better place. *We* have made Sacramento a better place for people to live in. We've still got a ways to go, you know, *tenemos mucho todavía que nos falta*, but we're a good city. We're a good city. We care about our people. So, no, I feel real good about growing up and living here in Sacramento.

Giacoletti From the Chicano community, do you see any current or future challenges for them?

[00:31:04]

Guttiérrez Yeah, yeah. Well, as a candidate running for office, okay, one of my points, one of my ten-point plans is the revitalization of Northgate Boulevard. If you know Northgate Boulevard, you know Franklin. They're the same. *Nada cambia*. It's always the same. For thirty years, the same old dead trees, the same old dirty corners, the same old vacant lots. *Nada cambia*. That's where our *gente* live. And when you speak to other communities, they see the [unclear] missing. "Well, why don't you? We got parks, we got nice streets, we got bike lanes, we got BMX parks, we got—," dah, dah, dah, dah, dah, dah.

And when I go, "We don't got that in our part of the area."

"Why not?"

"We don't know."

It's been a constant neglect, again of elected officials that don't really care about a community. They come around when it's Cinco de Mayo, they come around *con* el Dieciséis de Septiembre, they come around when it's Margarita Night or when they need us to vote for them, but outside of that, they don't seem to really show up. And I've been trying to—you know, I'm not being rude or crude or whatever. I've been there and I've seen it and it's gotten too old, and I want to change that.

So in order to do that, you got to jump in with both feet. You can't be timid. Anybody who knows about politics, it's not for the weak-hearted. If you think it's easy or you're going to go in it *porque nomas tienes ganas*, you ain't gonna happen. You got to really have a tough skin, you got to put up with a lot of stuff from all sides, from your own people that many times don't understand what you're trying to do, to people who do understand what you're trying to do, but still can't back you. And, of course, you're always going to have the people that just don't care for you at all and will stop you at every hurdle of the way.

So one of my things to do, upon getting elected, on Northgate Boulevard is I'm going to—we've been talking with unions, and I invited you to come on Monday with this group called LESTA, Latino Engineers in Science and Technology, because that's what they do. They go to high schools and colleges and grab those kids and train them and bring them into technology and to science, into the digital world. So I want to bring that to Northgate Boulevard.

I've been talking to the Central Labor Council here in town to come and bring an apprenticeship. We need people that can fix air conditioners. We need engineers. Natomas is getting ready, where the old Arco Arena was—well, right now Sleep Train—as soon as they build one downtown that they're planning, the plan is for that to be a big hospital, okay?

Well, I want it to also be a *training* hospital, not just a hospital, but a training facility so we can train nurses and we can train interns right here in Sacramento. Those are good-paying jobs. Okay, those people are going to *live* there. That means the neighborhood that they live there is also going to go out because there's going to be money. You see, it's all a trickle-down, but you got to do it right and you just can't give it to *some* people; you got to spread it around, okay? And that's what I want them to do. If I get in there, I'm going to make sure they spread it around, because our community's been dying too long on the vine waiting for the trickle-down. You know, enough of the trickle-down. I want to get in there and I want to get in there and do my best.

Giacoletti Is there anything else that you would like to add about the Chicano Movimiento?

[00:34:34]

Guttiérrez *Gracias*. Thank you very much, Movimiento. As a Mexican American, I think if I wouldn't have found, or the Movimiento wouldn't have found me, I probably would have been a good little corporate Hispic [phonetic] working for IBM or Bank of America or somebody like that, married to a very nice upper-class person, with a house on the bluff, and I would've been satisfied. I would've belonged to the club, played golf on Sundays. That would've been my life. But it isn't and I'm glad for it. It made me the person I am, and really a lot of really good memories. I know we don't have enough time, but a *lot* of good memories of a lot of struggles, a lot of good people that we lost, a lot of good people that did a *lot* of work, a lot of good work [cries] to help build Sacramento. I just hope that in my time that I gave my little *salesito*—*¿no*?—to make Sacramento better. I really do.

So, no, I thank the Movimiento and I thank you for taking the time to listen to us, to hear some of the struggles that we all went through on different levels, okay. We dealt with

you know, teachers that didn't understand us, administrators that didn't care about us. We went through all that, and we're still here and we succeeded, we got through, and many of them went on to do master's and Ph.D.s and greater works.

And so our challenge is for *you* now, to give *you* the foundation so you can do so much more, you know? I want to see you guys [cries] be engineers and doctors and be something better than we were. So I wish that for all of you. [cries]

Giacoletti Thank you for your time.

[00:36:41]

Guttiérrez Thank you. No, thank you for taking the time to listen to us old guys kind of give you a little bit about what we were doing. You guys got a lot of challenges too. It isn't easy nowadays. I don't envy you as young people. You have your own Movement. The Chicano Movement is alive and well, and you just got to keep plugging away. And we're here. We're here to help you.

[End of interview]