

The Sacramento Movimiento Chicano and Mexican American Education
Oral History Project

Daniel “Cisco” Valdez

Oral History Memoir

Interviewed by Emy Núñez and Eduardo Medina
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Transcription by Eunice Lizarraga and Technitype Transcripts

Medina What is your full name?

[00:00:10]

Valdez My name is Daniel Valdez, but aka “Cisco.”

Medina When were you born?

[00:00:15]

Valdez 1948.

Medina Are you married?

[00:00:18]

Valdez Yes, I am.

Medina Can you name your wife’s name?

[00:00:23]

Valdez Elizabeth.

Medina Do you have any children? If so, how many?

[00:00:30]

Valdez I have seven children.

Medina Do you want to provide us with some names?

[00:00:36]

Valdez Daniel, Sonia, Richard, Diana, Estrella, Alejandro and Melina. Don't ask me to do the grandkids. [laughter]

Núñez Where were you born and raised?

[00:00:54]

Valdez I was born in French Camp, California. I was raised basically in the Central Valley.

Núñez What did your parents do for living?

[00:01:03]

Valdez *Campesinos.*

Núñez Do you have any brothers or sisters?

[00:01:09]

Valdez Yes, I do. I have five sisters and two brothers.

Núñez Can you describe your experiences as a child or youth?

[00:01:20]

Valdez Well, to be honest, out in the country you're somewhat isolated. I mean, whatever friends you do have were the ones that came during the seasons and stuff like that. So you didn't have real partners all your life and everything. I do have a few friends that I've ran into and stuff like that, but as far as things to do, just ran around in the country and played around with your brothers and sisters and with some other folks that lived close by. It wasn't unusual that the closest friend was a couple of miles away.

Núñez What about your experiences with your family and your neighborhood?

[00:02:07]

Valdez Well, neighborhood, we're talking about out in the country. [laughs] So I don't know how you're going to explain that. As far as my parents, they were hard workers. They tried to do for us kids whatever they could. Money wasn't great, so we didn't go to Disneyland or anything like that, you know, just hung around there and entertained ourselves at home.

Medina You mentioned that your parents were *campesinos*. Did you ever become a *campesino* yourself? Did you work at the fields?

[00:02:43]

Valdez Oh, yeah. Oh, yeah. When I was five, six years old, I was in the fields.

Medina What type of field labor did you perform?

[00:02:49]

Valdez Well, most of the time I stayed in the *cocina* and helped my mom cook or do dishes and stuff like that, but I would go out in the fields with my stepfather and do some slave work out there.

Medina On a different topic, were you a Fellow, Felito, or were you actively involved in the Mexican American Education Project?

[00:03:11]

Valdez No.

Medina If not, were you aware of the projects and its missions?

[00:03:16]

Valdez No.

Medina Thank you.

Núñez We're going to move on to another question. So did your study of cultural anthropology or your knowledge of any cultural issues influence your involvement or participation in the Movimiento Chicano?

[00:03:45]

Valdez The way that I studied?

Núñez Yeah, anything that you studied?

[00:03:48]

Valdez Well, there was no opportunities for us, to be honest with you. We were just basically second-class citizens, and in terms of wanting to know what we were going to do in the future, I had no idea, because we weren't given counseling. If you had a dream to do, then you had to hang on to that yourself and work at it. That's about all I could really say, other than the guidance didn't come until way late in high school and stuff like that. It was kind of secondary guidance, you know. Give you an idea, they told me that a perfect job for me was to be a Spanish-speaking funeral director. And death was just not my thing at that time.

Medina Were you aware of all the cultural issues going on at the time?

[00:04:34]

Valdez Oh, yeah. As far as discrimination and prejudice and all that, oh, yeah.

Medina Can you elaborate a little on those issues?

[00:04:40]

Valdez Well, it wasn't unusual that that the Mexican kids, which basically is all the White and Mexicans in the country, they basically hung around with each other. We were just somewhat snubbed by upper echelon, if you want to call it that. We tried to do the educational thing, to learn things. There was a lot of things I loved, geography and stuff like that. I really had an interest in it, but there was really nobody to share it with.

Medina So being aware of these issues, is that one of the motivators that made you want to be involved in the Chicano Movement?

[00:05:20]

Valdez Well, after I got a little bit older, yeah, I realized there was a lot of inaccuracies as far dealing with minorities, Mexican Americans, Blacks, and stuff like that. I just started realizing how prejudices worked and stuff like that. I didn't like it, but for the most part, in the beginning there was nothing you could do about it.

Núñez Did you yourself experience any discrimination?

[00:05:48]

Valdez Oh, yeah, oh, yeah. A little school in Winters, California, called Union School, it's a two-room school, I guess what happened was that a supervisor from one of the ranches, his son got beat up [laughs] by one of the *chicanitos* in the labor camp there, which I had nothing to do with. Well, there was twenty-eight students at the school, so imagine this angry father coming up, wanting the guy that beat up his son. [laughter] I'm the first one he saw, and I wasn't the man that did it, but he grabbed me and threw me up against the wall and stuff like that, and I said "Whoa! This cannot fly." So basically I started realizing how terrible it really, really was.

Before, taking little snips like, “Hey, little greaser” and stuff like that, yeah, I dealt with it. I mean, there was not a whole lot you could do.

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

[00:06:47]

Valdez Well, the unity, the idea of wanting to get an education, some experiences and stuff like that. I was just beginning to even really actually socialize in in groups. Before, we were youngsters, we threw rocks at each other and whatever and stuff like that. We really never had any organization, if you will. I mean, the Scouts and stuff like that, nah, it didn’t fly. We would’ve had to gone all the way to town, and town was ten miles away. So those kinds of opportunities weren’t there, so we had our own little Mexican Scouts, you know. [laughs] We’d walk up in the country in the mountains and stuff, and explore creek beds and stuff like that. That was about it. Every summer we used to go into town for catechism, though.

Medina How did other Mexicans or Mexican Americans, Latinos react to the term *Chicano* and *Movimiento Chicano*?

[00:07:49]

Valdez Well, that was kind of a trip, as far as when I started recognizing the Chicano aspect of it. I knew that I was a “greasy little Mexican” and stuff, but then the political aspect of organization and stuff, being Chicano, it really enlightened me as far as wanting to be involved, the whole thing about we finally learned that education was available to us, that we had to ask for it. They weren’t going to give it to us. We had to ask for it and go get it. That and finding other people that were

interested in the same movement, that was the hard part, because I actually didn't get into it politically until the late sixties.

Medina What did Chicano mean to you when you first heard it? How did the meaning change as you learned more about it?

[00:08:47]

Valdez Well, at that time, the first meaning that came to mind was Chicano was a Mexican born in North America, that spoke broken Spanish and English, you know, intermeshed, "*ese vato*" all that kind of stuff. After I got out of that, well, then I learned, no, if you're going to speak Spanish, speak Spanish. If you're going to speak English, speak English.

Medina Had you heard about the Civil Rights Movement at that time?

[00:09:15]

Valdez The Civil Rights Movement, yeah, it was on TV. It was on TV, the mid-sixties, Martin Luther King, the whole bit. Yeah, that's when I began to recognize people like the Kennedys and things like that. They influenced my political awareness, as far what they believed in, and especially when Robert Kennedy came down and helped the farmworkers. He was very involved in that, and I was *really*, really impressed with that.

Núñez So you had experienced discrimination and you started realizing all these political aspects of the Movement, so how did that change you personally?

[00:10:02]

Valdez Well, other than giving me the *ganas* to go to school and actually put my foot down and want to do something, unfortunately, it didn't work out that well

for me in school, so I had to end up getting GEDs and stuff like that. I even came here to Sac City for a semester when I was working with the Sacramento Concilio.

Núñez What is the Sacramento Concilio?

[00:10:32]

Valdez It's an umbrella organization for services not just with Mexican Americans, but for the people of the neighborhoods. They had target areas, if you will, and ours happened to be Alkali Flats and, well, the Mexican American community as a whole, because we were the one and only central Mexican service organization at that time.

I happened to work for New Careers. It was a program out of the Department of Labor, and it was called New Careers. It was a program where we recruited enrollees and got them into a three-year program, and we would find organizations that would train people in the same aspect as their own employees, and in the meantime, we would get them education and experience the first year. It was kind of a 50-50 thing, and we would reimburse that agency 100 percent, benefits and all, salary and whatnot. Second year, we would take 50 percent or we would pay the 50 percent, they would take care of 50 percent, and by the third year, that individual should be a full-time permanent employee with that agency. We would do the social servicing, if you will, or I did. I did the social servicing as a counselor. I would make onsite visits.

Medina What would you say was the biggest change in yourself because of the Chicano Movement?

[00:12:13]

Valdez The biggest change? I feel like I was part of it. I really felt part of it. I wanted to be part of it. I didn't get crazy on it, but I went with the flow, so to speak. After a while, I got to the degree where I wasn't really into the—what would you call it? Oh, the intricacies of having to stay within the guidelines of the program. I found myself doing off-the-wall things to help my enrollees. I'd advocate for them, very much so, and just followed up with them.

Medina What about women? What role did Chicanas play in the Movimiento Chicano?

[00:13:11]

Valdez To be honest, I found out that they were some of the smartest people in the world, the women. A lot of women, when I grew up, were just strictly moms sisters, and that kind of thing, so you never really knew what their worth was really worth, understand. Once I began working in the community, all these people had the same issues and goals as I did, the ones that we found together and worked hard to do things. Within the Concilio and the community as a whole, there was a lot of people that wanted to see Chicanas, Mexicanas, get up in the world where they belonged.

Medina Did any women personally that were really involved in the Movimiento Chicano?

[00:14:04]

Valdez Oh, yeah. There was Rosemary Rasul, Jennie Baca, Marilyn Proslor [phonetic]. Rosemary Millburger [phonetic] was a close person in my department. But there was a lot of women, a lot of women especially like at the Washington

Center, as far as volunteers and stuff like that. Well, all of us were all smart, but we just didn't have the paper that said so.

Medina Could you name a few things that some of these women that you stated did during the Movimiento Chicano? Can you mention anything that any of these women did during the Movimiento Chicano or to help it, the ones that you mentioned?

[00:14:54]

Valdez They would teach the community cultural aspects, like with the Breakfast for Niños Program. We had a series of Christmas programs every year, Día de los Muertos, Día de los Madres, Fiesta de Maíz, and whatever else we could throw in there. We had art shows, we had *dieciseis*, and the Cinco de Mayo in Southside Park, which started at a little bitty place in the back of some school at Guadalupe, the church, and that's where it started and ended up going across the street and taking over the whole park.

Núñez So I know you talked about being part of the Sacramento Concilio, but is there anything else that you personally initiated or were involved in during the Chicano Movement?

[00:15:55]

Valdez As far as involvement, I belonged to the group called the Rebel Chicano Art Front. I learned the aspects of art and how to write proposals to get art programs going. But the most part I liked was getting my hands dirty, making the posters and things for Día de los Muertos, building *piñatas*, a twelve-foot Zoot Suiter *piñata*. [laughter] We couldn't even actually lift it up, it was so heavy.

But Día de los Muertos, that was a good one. I liked that one because we ended up at the cemetery. We'd have a march and a procession and pay respects to every aspect of the children, the warriors, the mothers, and the people, period, and how to pay tribute to them all.

Voting rights, we did voting rights. That was a pretty good one too. I remember Rosemary Rasul and I—oh, man, this had to be in the early seventies—we'd sit in front of the Memorial Auditorium on boxing night and register voters.
[laughs]

Núñez Do you think these events help unite the community or bring more people in? Did you start seeing more people more involved with all these events?
[00:17:34]

Valdez Oh, yeah, most definitely, the parents and the people in the neighborhood. We couldn't have done it without them, you know, Sac City, Sac State. They would have students that were aware Chicano-wise or whatever, and come in and help. This is the only way we got these functions going, because as far as paid staff, there was very few of us, very few of us.

Another aspect was having Breakfast for Niños. We had five target areas where we would give kids hot breakfast four days out of the week and then cereal on one day, but we would actually have parents or people in the community cook food and feed the kids and everything before they got to school. My job was to buy all the goodies and distribute it out there, and then help out there at the sites also.

Medina So did the Movimiento Chicano raise consciousness along social, cultural, or political lines?

[00:18:44]

Valdez All of them, as far as realizing that we have power, we have to gain the power and then distribute the power. It's kind of like a formula, if you will. That's how you had to learn to get those programs going. Sure.

Medina Could you go just like step by step on the different three things? So like the social aspects, could you elaborate a little bit on the social aspect first?

[00:19:13]

Valdez Well, knowledge, getting the knowledge, number one, recruitment, while educating yourself so that that way you can spread the word and be able to talk to other people to get ideas.

Medina What about at the cultural level?

[00:19:30]

Valdez How so?

Medina So I guess raising the consciousness of the people, people acknowledging their own culture and the importance of it.

[00:19:40]

Valdez Well, by doing things like the Día de los Muertos and like that, yeah, we would promote the culturalism, sure. And then at the same time we got a good education from, say, like the *ancianos*. At that time, I was a kid, so the *ancianos* really educated us a lot.

Medina Aside from the voting registrations, were there any other political aspects that helped raise consciousness?

[00:20:13]

Valdez There was petitions, there was volunteering for people that were running for offices and stuff like that, like Joe Serna. Yeah, I remember when Joe Serna—but even before that, again, the Kennedys, when they were running both—well, I particularly was with Robert Kennedy because I was just a ten-year-old kid when his brother was in on it. But, yeah, I worked with the Robert Kennedy campaign.

Medina So how did these changes impact your personal relationship with your family, your peers, and significant others?

[00:20:51]

Valdez Well, it was a growing process, it really was, because at that time we were bumping our heads trying to educate people, and people were saying, “You’re nuts. You’ll never get this and you’ll never get that.” The political aspect didn’t look good at all, actually, because we weren’t represented, at least not by Mexican Americans. There were people that were sympathetic to our cause and helped a lot. I remember Jerry Brown, the first Jerry Brown campaign. That was an enlightenment too.

But most of mine was just in the community. I worked for Garden Land [phonetic] and Natomas Community Council, and we were just basically an information center in the neighborhoods in North Sacramento. There also we would do things for kids. I remember we threw an Easter egg hunt. We were expecting, I don’t know, a couple of hundred. We ended up with about three or four hundred kids. We had to go out and hustle them eggs, too, cook them. [laughter]

Medina How did your relationship change with your family? Did your family treat you any differently the more involved you were?

[00:22:11]

Valdez I think we were all being educated at the same time. I would learn, bring it in, my mother would tell me of things that happened when she was younger and comparisons and kind of give us an idea that some of the stuff still existed, and this would be the way to overcome that by numbers.

Medina What about you peers? Were all your peers for the Movement or were there any that made you feel that you were doing too much?

[00:22:46]

Valdez Well, in the beginning, say like when I was in my late teens, yeah, we got into the Chicano Power thing and whatnot, but some people were just doing it just to wear the uniform. They weren't really aware of you had to put your left foot forward and go into it. I'll be honest, the first time when I heard of the Brown Berets, yeah, I liked the idea, but I didn't understand the concept and I didn't like what I saw at first, and that was that it was like a group of people that just wanted to be military style. I could see that for discipline and stuff, but I didn't want to fight. I didn't want that kind of a fight. I wanted to argue, I wanted to speak and stuff, but not sit up against the wall [laughs] and try to put fear into people. That just wasn't my gig.

Medina What about significant others? Did you have maybe a girlfriend at the time or anyone that thought that you were being kind of extreme or anything like that, that would affect your relationship?

[00:23:56]

Valdez Yeah. Well, significant other, at that particular time when I got into it, they weren't into the Chicano Movement. I tried to merge it with her that we both could learn, but it wasn't until later that I found somebody else maybe that understood what was going on, because, to be honest. I was all over the place. I really didn't even have time for a girlfriend because of my job and all the things I was doing in the community. As an example, I don't know if I was the first Scoutmaster out of Washington Center, but I started a Scout group there, and to me, that was something that I could do better with kids and turn them on to an organization like that. It wasn't culturally fitted, but it did give them communications. They could talk while we were working together on a project or something.

Núñez So how did your career have an impact on the Chicano Movement?

[00:25:15]

Valdez New Careers?

Núñez Yeah.

[00:25:16]

Valdez Oh. [laughs] New Careers was a mind-blower, to tell you the truth. Without making it sound bad at all, it kicked me into a mode to where I started wearing slacks, nylon shirts, suited up, and stuff like that. I mean, I did the whole gamut. I wanted to be somebody that would represent the program as well as the people that I had to work with, the companies. You had the San Jose Police Department, so I had to look professional. That went really well after a while, but I don't know, after a while, it got to a point where "Look, we know each other. Let's get this job done."

Núñez Looking back at your Chicano Movement experience, do you think there was any issues left unresolved?

[00:26:19]

Valdez Oh, well, sure. The equalization of our people, to still be recognized as human beings, people that are educated in their own right and can be educated and will be educated. I just feel that we still have a long way to go. Sure, sure we do. Nowadays, to be honest, we have to weed out the so-called the Mexican Americans that are in the political aspect that are really doing it for themselves, and maybe the rich Mexicans, because I still see a lack of representation for the poor, not only the Mexicans, but the Blacks.

Medina What other ways do you think we can help make the situation better overall for Chicanos?

[00:27:21]

Valdez It's too late for a revolution again. No, I think a revolution *is* in the works as far as getting an education, communicating with each other, teaching each other, keeping the culture alive as far as the arts, the education, the political aspect, all that, find an even mode so that it's comparable to all of us that don't have super educations. I don't consider myself having a super education. I don't have a degree or anything like that. I'd like to, but—

Medina When you mentioned that it's too late to have another revolution, you mean like pretty much having union riots and things like that?

[00:28:19]

Valdez A revolution where it's detrimental. I don't want to see nobody burning down buildings, hurting one another. That doesn't do a bit of good. It only stretches it out. So, finding a central area where we could all meet without weapons and talk in peace.

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

[00:28:53]

Valdez Well, it brought out a whole lot of great people, sure did. Within working the Councils and being a representative of the Sacramento Area Economic Opportunity Council, you could see that they had the communities in mind, and that's where I wanted to be, to do that kind of thing.

Medina Can you name some things that might have been done during the Movimiento Chicano that just overall helped the community life in general?

[00:29:33]

Valdez Well, the marches helped a lot, distributing the information, pamphlets and flyers, and having community gigs like the Cinco de Mayo. We had representation there, political, cultural, sports, everything, music.

Medina Do you think that these were long-term effects, all these movements or all these things that were done during the Movimiento Chicano?

[00:30:00]

Valdez Oh, it definitely helped. It definitely helped. It even got greater by the programs getting bigger. Like I said, Cinco de Mayo grew into, say, maybe a couple

of hundred people to 20,000 in one day going in and out. So there's a lot of information there.

Núñez Many Movimiento Chicano activists have passed on. Can you identify an individual or individuals that you feel had an impact on the Chicano Movement?

[00:30:36]

Valdez Sure. Cesar Chavez, "Corky" [Rodolfo Gonzales] from L.A. There's many people here local, David Rasul, the Montoyas. I'm trying to think who else. There's just the whole gamut of people that influenced me. Senon [Valadez]. Armando Cid, he taught me a lot as far as art.

Núñez So just a follow-up question would be what is the significance or what did they do that really impacted the Movement?

[00:31:32]

Valdez I'm sorry. What?

Núñez Just the people that you mentioned, how did they impact the Movement or how do you feel that they impacted the Movement?

[00:31:38]

Valdez Well, not only were they into, say, like the arts, but they were politically involved. Discussions, José Montoya, we were always talking about politics and stuff, ended up writing proposals and whatnot to get programs going, art programs, the recruitment, like I said, for students such as yourselves, and just basically sucking up all their information and distributing it.

Medina So specifically the Chicanos that have passed away, since they don't have a voice anymore or they might have a voice in certain ways, but could you speak

up about a few things that they might have done or contributed to the Chicano Movement since they passed away already?

[00:32:29]

Valdez Well, memory is a strong factor. I can remember going on marches for the Delano grape strike, petitions for trying to get bills passed. I don't know. After a while, it just seemed like it was just a casual thing to do.

Medina What do you see as the current or future challenges of the Chicano Movement or the Chicano community?

[00:33:10]

Valdez Well, I still feel that there is a need of voice still to be there, organization, that kind of thing, and opportunities to get programs, employment, and even childcare, anything that could help the parents, say, find a job or get a job and stay on the job. What's so sad now is they can get a job, but they can't afford to live in that damn house. I think housing is a big thing, an issue right now, especially for the poor.

Medina Do you see yourself involved in helping meet these challenges or do you think you've already threw in the towel already, or do you think you can still help out in the community?

[00:33:59]

Valdez Oh, no, *definitely* continue on doing something, yeah, sure, if not physically, paperwork, anything you can do. Oh, yeah, most definitely. I don't see it ever stopping. We already began the Movement and I don't think it's ever going to stop.

Medina Do you have any ideas of anything specific that you can initiate or things that you think help create another Chicano Movement or help kind of like spark another movement that will help overall, like the Chicano Movement?

[00:34:42]

Valdez Well, the thing is to find a subject. One is like for yourselves, education, get a group of people together and talk with them. I always talk with youngsters about staying in school and stuff like that. Yeah, it seems like silly things now, but later on, you're going to need that education. Can't get along without education.

Medina Going back to question ten, you mentioned, when we asked you about anything that you personally initiated or help initiate, you had mentioned that you were a Scoutmaster. I was wondering if you could elaborate a little bit on what being a Scoutmaster entailed and what significance it was to be in that position.

[00:35:27]

Valdez Well, I was hesitant at first to do it, because I didn't want to get into the structure, but it gave the opportunity for some of the kids in the neighborhood that did want to get into Scouts, so that kind of help me make the decision, "Yeah, I'll do it. I'll get in there." It was kind of an unusual thing, because I had to meet up with the Rotary Club. They were sponsoring them and stuff like that. Now we're talking about getting money for the kids, because we had nothing as far as to offer the kids in the Scouting, but then finally I got a little bit of money to help the kids with programs like the Wooden Derbys and how to make pinwheels and stuff like that. They really enjoyed it. And going on fieldtrips, taking the kids out of the neighborhood. A lot of

kids had never been out of the neighborhood, so we'd take them like to San Francisco to the Academy of Arts, maybe just to go swimming and barbeque. And we did community things, too, like we would help there at the Washington Center.

Medina Do you know if any of these kids ended up taking out any leadership roles or if what you did helped them just overall, help out the Chicano community in general?

[00:36:52]

Valdez Well, I'll be honest with you. I've only heard back from only one kid, Robert Gutiérrez. And it was kind of funny. [laughs] I was sitting at a bar, and this guy says, "Hey, aren't you Cisco?"

And I go, "Yeah, I am." I said, "Who are you?"

And then he goes like that [demonstrates], and then I knew who he was right away, because he was my leader, he was my kid. He helped me out with all the other kids and stuff like that, kept them in line.

From there, from the Boy Scouts we went to the Cub Scouts, the Webelos, the parents getting involved and stuff. Sure, it was fun. We even ended up doing the flag processions for Washington PTA, for their meetings. Our kids would go in and march in with the flags and conduct the Pledge of Allegiance and that kind of thing. They loved it.

Núñez Do you mind sharing how you got your nickname? How did people start knowing you as Cisco?

[00:37:52]

Valdez [laughs] 1973, March 24th, 9th and E, it was my birthday, we were all *chiflando* and everything, having a good time, and the song “The Cisco Kid” came on. What is the name? Ramona? Ramona Luhan, she’s the one that tagged me.

Medina So is there anything else that you would like to share with us about the Chicano Movement that you thought was important, anything we can learn from it for the future?

[00:38:28]

Valdez We’ve got to take care of our own. We have to help our own. Fortunately for me, I’ve done everything from education to arts to drug rehab, and I feel like at the time I was providing what I could and how I could, but I didn’t always agree with the administration with a couple of programs, especially the drug program. I ended up leaving because the philosophy had fallen and they weren’t following it, so I quit.

Medina So going back to the impact on your personal relationships, I know you didn’t cover too much about your family, but were anyone else in your family involved in the Chicano Movement?

[00:39:26]

Valdez At first, no. At first, no. You have to understand that I was the oldest. My younger brothers ended up being like fifteen years younger than me, so we didn’t get really into it, and my other sisters were just barely trying to get out of high school. But they knew of my actions and my feelings and my own personal philosophies, and we had discussions and stuff, but as far as them getting involved, no, they were off into something else.

Núñez Do you think the activism in Sacramento was different than the activism in the Central Valley per se?

[00:40:10]

Valdez Well, to be honest with you, from the Central Valley I came straight here, so I had more experience here, and I never have gone back to the Central Valley, not at all. In fact, I don't even live here anymore. I live in the Bay Area.

Medina Is there anyone specifically that pushed you or motivated you to join the Movimiento Chicano?

[00:40:35]

Valdez Yeah, the RCAF, the RCAF and then the sporadic people I met after that, Richard Rose, Henry Lopez, Tim Quintero. There's so many people like in *la familia* aspect that I worked with. There were other Chicano organizations that we worked with, yeah.

Medina So I guess just to sum up, what do you think are the long-term implications that the Chicano Movement had and what we can take from it and apply today?

[00:41:19]

Valdez Well, we opened the door, some of us. Keep the door open, keep the fire burning, educate, experience, find out about other people and not just yourselves. That's about it.

Medina Thank you.

[End of interview]