



FEATURED ITEMS

A Message from our President

Cuentos de Familias

Mariposa Medicine

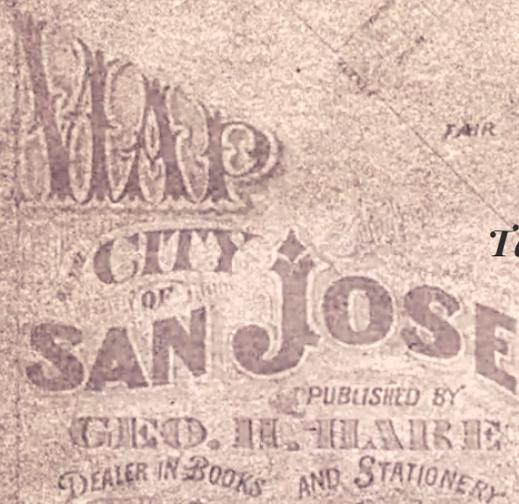
Tales from El Excentrico Magazine

La Coronela

En Paz Descanse El Rey

Classic Reprint

Remembering Ernestina Garcia



BIENVENIDO

Our newsletter **S**howcases history and material artifacts which represent la Raza then, our current circumstances now, & perspectives on building a brighter tomorrow.

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A MESSAGE FROM OUR PRESIDENT

As we begin a new year, we reflect on what was and think about what can be. The world was affected by the virus; every corner of our lives was changed as we adjusted to a different lifestyle. We, like most organizations, changed much of what we do. It seems that video meetings became the norm with infrequent in-person communication. Will this be a change for the foreseeable future or a temporary adjustment?

It is another indicator of how important the recording of history is, who controls the story, the definition. Who will document the stories, our stories?

It is an essential thought, not control but looking at our past, as a people, through our eyes, our words, our interpretation. As we make history, from individual to family to a community, it is also vital that we create, develop, and document. If not, others will at best interpret what they believe or ignore.

La Raza Historical is all of us; each of us plays a part, living our lives, documenting our triumphs, and dealing with the negative aspects of life. Our purpose is to play a role in establishing our future and retelling stories from our past.

We hope you've had a safe holiday season, and let us continue to document who we are.

As one year closes, we review the past and look at our future.



CHECK OUT OUR WEBSITE

WWW.LARAZAHS.ORG

YOU'LL SEE WHATS HAPPENED AND IS ON THE WAY

CUENTOS DE FAMILIA
REFUGIO I. ROCHIN-RODRIGUEZ, PHD
PROFESSOR EMERITUS
UC DAVIS AND UC SANTA CRUZ

My father, Refugio Rochin was born in 1908, and immigrated from Sinaloa Mexico in 1924. My mother Juanita, was born in 1913, in Colton, C.A, not far from Carlsbad. They married in 1929. I am a proud Native of San Diego California and born in the same house where my mother was born, in 1941. My parents lived to 1994 & 2000 after having married for 65 years.



When I was 16 years old, I worked with my father, who was under contract to provide food and related services to Bracero (worker) Camps from 1941 at the beginning of US involvement in WWII, through 1964, the year the program ended. Sunkist Citrus Growers and independent avocado growers (Also called Associations) developed camps and facilities for Bracero workers in San Diego, and in multiple other counties to house Braceros during the time of harvest and processing of fruits & vegetables for shipment.

Each Camp's wooden structure was modeled after military barracks. The workers (all men) slept in bunk beds, closely lined with boxes intended for personal items. Workers used open showers and did their laundry-much like soldiers of that era. Workers also ate together in mess halls, & used metal trays for food.

These camps housed (by my recollection) anywhere between 25 to 300 workers each. Some of the larger camps were located in Fallbrook, Vista, San Marcos, Encinitas, and Escondido, which were also my delivery routes. In those times, the population was a fraction of what there is today. There was much less urban development. Instead there were fields for farming, orchards, and camps nearby where workers were housed.

The quality of food varied by camp and was most influenced by the cooks and staples provided by the companies. Bracero camps which specialized in 'Mexican Food' kept their workers content, whereas those which did not, experienced worker flight and turnover. My father was one of the first successful contractors for Sunkist growers, serving 'Mexican Food' with fresh tortillas, lots of beans, rice, and meat.



THIS WRITING WAS FIRST FEATURED IN
[HTTPS://LATINOLEGACYFOUNDATION.ORG](https://latinolegacyfoundation.org)

THE BRACERO PROGRAM, WHICH BROUGHT MILLIONS OF MEXICAN GUEST WORKERS TO THE UNITED STATES, ENDED MORE THAN FOUR DECADES AGO. CURRENT DEBATES ABOUT IMMIGRATION POLICY-INCLUDING DISCUSSIONS ABOUT A NEW GUEST WORKER PROGRAM-HAVE PUT THE PROGRAM BACK IN THE NEWS AND MADE IT ALL THE MORE IMPORTANT TO UNDERSTAND THIS CHAPTER OF AMERICAN HISTORY. YET WHILE TOP U.S. AND MEXICAN OFFICIALS RE- EXAMINE THE BRACERO PROGRAM AS A POSSIBLE MODEL, MOST AMERICANS KNOW VERY LITTLE ABOUT THE PROGRAM, THE NATION'S LARGEST EXPERIMENT WITH GUEST WORKERS. INDEED, UNTIL VERY RECENTLY, THIS IMPORTANT STORY HAS BEEN INADEQUATELY DOCUMENTED AND STUDIED, EVEN BY SCHOLARS.

CUENTOS DE FAMILIA (CONTINUED)

The camps on my fathers' distribution route often served as 'sanctuaries' for braceros who left other camps. I would go to Tijuana to buy Mexican spices and masa harina to make fresh tortillas. Delivery at those times was much faster as the border crossing was more straightforward than it is now. There were relatively few border crossers either way, into and out of Tijuana to San Diego.

My father developed a wholesale business, C&R Provisions in Oceanside, California. He learned from his experience as an immigrant farm worker (since the age of 15 years old) the importance of honest work, home cooking, and exemplary service. I'm extremely proud that our family owned Latino business helped Mexican immigrants in such a pivotal time in history.

There are several untold stories from this time.

**WHEN I WAS 16 YEARS
OLD, I WORKED WITH MY
FATHER, WHO WAS UNDER
CONTRACT TO PROVIDE FOOD AND
RELATED SERVICES TO BRACERO
(WORKER) CAMPS**

**REFUGIO I. ROCHIN-RODRIGUEZ,
PHD**



The Bracero Program grew out of a series of bi-lateral agreements between Mexico and the United States that allowed millions of Mexican men to come to the United States to work on short-term, labor contracts. From 1942 to 1964, 4.6 million contracts were signed, with many individuals returning several times on different contracts, making it the largest U.S. contract labor program. The Bracero Program was created by executive order in 1942 because many growers argued that World War II would bring labor shortages to low-paying agricultural jobs.

The Bracero Program was controversial in its time. Mexican nationals, desperate for work, were willing to take arduous jobs at wages scorned by most Americans. Farm workers already living in the United States worried that braceros would compete for jobs and lower wages. In theory, the Bracero Program had safeguards to protect both Mexican and domestic workers for example, guaranteed payment of at least the prevailing area wage received by native workers; employment for three-fourths of the contract period; adequate, sanitary, and free housing; decent meals at reasonable prices; occupational insurance at employer's expense; and free transportation back to Mexico at the end of the contract. Employers were supposed to hire braceros only in areas of certified domestic labor shortage, and were not to use them as strikebreakers. In practice, they ignored many of these rules and Mexican and native workers suffered while growers benefited from plentiful, cheap, labor. Between the 1940s and mid 1950s, farm wages dropped sharply as a percentage of manufacturing wages, a result in part of the use of braceros and undocumented laborers who lacked full rights in American society.

<http://braceroarchive.org/about>

MARIPOSA MEDICINE BY CESAR GAMBOA

Monarch Butterflies migrate throughout North America. This migration spans thousands of miles, as well as numerous generations and centuries alike.

People, in a similar light, also migrate from homeland to homeland in search of a better life; prompted by a number of factors. In recent decades, Paisés entre Nuestras Americas have struggled to maintain national sovereignty, resulting in oligarchies, leaving el pueblo in constant pursuit of a dignifying quality of life. When governments cannot provide the stability and structure for systems to be enacted and maintained, people will resort to other means to sustain a livelihood. Many people thus leave their destitute circumstances in search for something higher; arguably the American Dream - the belief that anyone - regardless of race, class, or creed - can gain upward mobility and live life to its fullest as they define it.

They're thus operating precariously through networks; to varying degrees of deviance to US customs and border policies. This could be through Coyotes and criminal networks, or by less drastic means such as overstaying a visa. Regardless of the motives and methods of undocumented immigration - to The United States - undocumented immigrants experience a unique set of challenges which are highly contested in the scope of pragmatism and idealism.

Regardless of undocumented immigrants' entitlement to system benefits, all are exposed to informal networks while also experiencing the ailments of aging, disability, and health. Disparate access to healthcare is both evident and pronounced, as resources and systems intended for documented clientele become exclusive. This renders the undocumented disenfranchised. The result is a level of uncertainty when seeking medical attention whether benign or grand. This can even lead to despair as families are not taken seriously, and are left with a sense of indignity coupled with exorbitant bills - and perhaps not even proper attention.

American nationals often travel to Tijuana, for example, for dental work or surgeries due to the lower cost.. Financial incentives prompt these brief trips while sustaining the livelihoods of Mexican healthcare practitioners. A series of opportunities have been identified by foreign healthcare practitioners which provide mobile and discreet services.

The term "banana republic" describes a politically unstable country with an economy dependent upon the exportation of a limited-resource product, such as bananas or minerals. Typically, a banana republic has a society of extremely stratified social classes -The ruling class controls the primary sector of the economy by way of the exploitation of labor. Whereby the country is operated as a private commercial enterprise for the exclusive profit of the ruling class. Such exploitation is enabled by collusion between the state and favored economic monopolies, in which the profit, derived from the private exploitation of public lands, is private property, while the debts incurred thereby are the financial responsibility of the public treasury.

Teams of doctors and healthcare practitioners perform procedures via their own discreet network of referrals. These services are mobile and can be carried out in a variety of settings. An apt comparison would be that of a small scale Mobile Army Surgical Hospital. Services have been brought to migrant camps, homes, hotels, and even places such as Half Moon Bay (California), Las Vegas, New Orleans, and even Chicago. Clients are referred through confianza, as all participants in this process are jeopardizing livelihoods in the name of safeguarding health.

The process is even at times more dignifying than the attention which non-assimilated or English-speaking migrants encounter at more official facilities. One such patient in Las Vegas disclosed that the treatment was better than that which she was accustomed to in Cuba, where anesthesia was hard to come by. Campesino Clients open their homes and hearts in gratitude by only sharing this coveted info with the most trustworthy and/or needy.

What constitutes need and qualification? Is it financial instability, cultural cohesion, systemic exclusion? All of these factors are taken into consideration by these healthcare practitioners when deciding whether to provide services or go elsewhere.



The teams of medical practitioners have at times encountered adversity from the very people they serve, as well as their affiliates. As one arrogant woman scoffed “usted vino aquí por el billete verde”. The doctora's response? “¿Y por qué vino usted a este país? Yo vengo y me voy, usted se queda”.

This brings into consideration the intentions and purpose of immigration and travel (both to and from the U.S). There are those who come to embrace a country and assimilate into a different way of life. There are also those who come to exploit a country's resources and services. The situation of these medical practitioners is distinct in that its mission is to provide healthcare to some of our most vulnerable communities. COVID-19 has demonstrated the differences in lifestyle and recourse availability for a variety of communities, and how they converge in healthcare. It did not take long for people to shift their gaze from immunological concerns to civic concerns. The matter can be regarded through any number of lenses; legal, civic, entrepreneurial, or simply humanitarian.

Regardless of issues surrounding immigration law, resource accessibility, or notions of nationhood and citizenship, humanity and healthcare/prosperity are at the core of this pursuit as life is preserved and kept with dignity. Much like the path of the monarch butterflies, or the travels of the immigrant.

TALES FROM 'EL EXCENTRICO' MAGAZINE

KARL SOLTERO

Long before there was Facebook and social media, was El Excentrico magazine in the Santa Clara Valley.

From 1949 to 1981 Humberto (Bert) Garcia Sr. and Bert Jr. faithfully produced 700 editions of the magazine that brought people together on topics ranging from social issues, economics and politics, and sabor. The magazine allowed people and families to proudly showcase bodas, bautismos, quinceaneras and countless other celebrations while chronicling Raza's history.

Famous Raza politicians, sports figures such as football player Jim Plunkett and singers Vicente Fernandez, Antonio Aguilar and Celia Cruz would often perform and visit friends in San Jose and would always grace the pages of the magazine.

Local bandleader Connie Caudillo often accompanied the stars and singer Paul Curiel would always draw crowds to hear him sing his romantic boleros, making him a regular feature of the magazine. Paul began his musical journey in the state of Jalisco and eventually in San Jose when his mother Teresa bought him a Stella guitar when he was 13 and living in Fillmore California with his family before migrating north to San Jose in the early 50's. The Stella guitar was popularized by recording artists B.B. King and Willie Nelson but Paul played the boleros of his hero Pedro Infante and other singers like Lucha Villa and Chelo Silva.

Paul proudly states that he always practiced his craft. "It's like being a baseball player. You only get better if you practice every day. It was never boring to me because it made me a better player and singer." With increasing name recognition, Paul was able to form an association of guitar players called a *cuadras musicales* with other players throughout the valley. A highlight of the association was a group of 30 players riding in a float while playing for a Las Fiestas Patrias celebration in the early 60's.

Being married at 17 spurred family financial obligations which led Paul to carry out a highly successful insurance and real estate business as he continued to play with trios throughout the valley. He readily admits that his music brought him name recognition which he attributes to being regularly featured and hence promoted in El Excentrico for not only his music but business as well. "We played beautiful music. We were like Trio los Panchos" Paul proudly states.



The music led Paul to become involved in the Raza civil rights movement in San Jose. He was friends with local icons Sofia Mendoza, Joaquin Brito and Ernestina Garcia and other long-time activists. "I admired how they were always trying to help our community so I decided to help by joining MAPA, the Mexican-American Political Association." Paul spent twenty years in the organization, eventually becoming California vice chairman.

Paul's social consciousness was further awakened after repeatedly witnessing mono-lingual Spanish-speaking business people being treated by the broader business community; which includes the Anglo establishment and even by Raza business people who were not fluent in Spanish themselves. "I always noticed how Spanish speakers would join business groups but would often drop out because they wanted to express themselves in Spanish, which local groups often failed to do. They wanted to express themselves in Spanish and they became frustrated." As a result Paul formed El Grupo Comerciantes Unidos in 1984. "I felt I was doing important work. I could see how the Spanish-speaking business community needed better representation in local business groups."

Today Paul is retired and he still plays his guitar as a hobby. He has turned his lucrative business over to his son Paul Curiel Jr. much like Bert Garcia Sr. turned over El Excentrico to Bert Jr. many years ago. Paul Sr. brought joy to Raza in the Santa Clara Valley while helping Raza advance economically and politically.

**HE READILY ADMITS THAT HIS
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EL EXCENTRICO**

-PAUL CURIEL



**Paul Curiel is on the left with
The great Tejano singer in white
is Baldemar Huerta, better
known as Freddy Fender, and
other musicians.**

Marcelina Mora, “La Coronela”

By Karl Soltero

Marcelina Mora, better known to familia and friends as Marci, has been on the board of directors for La Raza Historical Society of the Santa Clara Valley, yet people know little of the journey which led to this pursuit to preserve the history of La Raza in the valley. Marci was born in Hillrose, Colorado in 1938. It was the height of the Great Depression and her family faced economic hardships and discrimination. Like so many Raza families, the Moras decided to head west to California, seeking a better life and future.

It was 1942 and World War II was raging. The men were off fighting and there was plenty of work in the agricultural fields of the San Joaquin Valley. There was little choice but to pick crops if you wanted to survive, so Marci's parents toiled away while barely able to feed the family and keep a roof over their heads. Her family would follow the crops to San Jose to pick prunes and the rich bounty of crops, The Valley of Heart's Delight was known for. During these visits her mother fell in love with the valley. Her parents decided to move to San Jose while her father stayed behind in the Mendota area to save money so they could establish themselves in San Jose. Marci and her mother rented a room until the family was able to re-unite.

The family moved to a ranch in rural San Jose which her uncle worked on. As Marci became older she began to think of her future. She was determined to leave behind the migrant life picking crops with no future. The late 50's was the golden age of the cannery industry in the Santa Clara Valley and Marci was hired at the Dole Cannery. “While the work was hard, at least you came home without dirt and sweat”. It meant stability for Marci but she felt she wanted a more secure future and better employment.

She became curious when she read that the San Jose Police Department was hiring for the position of police matron, a position much like today's Community Service Officer who performs tasks that did not require direct police involvement. She was hired and she was soon doing field work as security for gatherings where there would be large crowds and would sometimes require the presence of a female when arresting unruly women at social events and dances throughout the Valley. “My mother always encouraged me to help people, so this job came easy to me.” While Marci says she was not discriminated against because of her ethnicity, she felt male police officers were sexist towards the police matrons. “They would make comments and give us dirty looks, but we did our job and we were eventually accepted by the male officers.”

Always seeking a new challenge, Marcie next worked for Fairchild, the legendary pioneering electronics company that was a key player in the birth of Silicon Valley. She worked as a technician for the corporation that hired a large group of Raza women as assembly line workers putting the electronic components together that would eventually become the modern computer.

Always a country girl at heart, Marcie loved to watch her father, who was a Charro, ride his horse and perform tricks with his lasso. "My dad encouraged me to ride horses and he taught me how to use a lasso so I became a "Charra ". Much like her father, she became an excellent horse rider and could use a lasso with the best of them. Her father supported her idea of forming a group of "Charras' ' called "Las Coronelas' ' who people loved to see in their beautiful Charra outfits with spurs. Performing at Charreadas and at local Fiestas Patrias celebrations like Cinco de Mayo and 16 de Septiembre. Their fame spread and Las Coronelas were honored in Tijuana as the first Charra group to be formed. "We were women's libbers before the movement started" laughs Marcie.

During this time Marcie found time to write for El Excentrico while she worked for the Santa Clara County Department of Social Services. She recently retired after a 25 year career. Always true to her philosophy of helping people, Marcie can look back on a career of challenges that made her a trailblazer in our community.

FORMING A GROUP OF "CHARRAS' ' CALLED "LAS CORONELAS'... PEOPLE LOVED TO SEE IN THEIR BEAUTIFUL CHARRA OUTFITS WITH SPURS....THEIR FAME SPREAD AND LAS CORONELAS WERE HONORED IN TIJUANA AS THE FIRST CHARRA GROUP TO BE FORMED. "WE WERE WOMEN'S LIBBERS BEFORE THE MOVEMENT STARTED" LAUGHS MARCIE.

Charrería is a traditional practice of livestock herding communities in Mexico and now also within the United States. It was initially used to help herders managing livestock from different estates better coexist. Techniques were then passed on to younger generations within families.

En Paz Descanse El Rey

by Ramon J Martinez PH. D.

Vicente Fernandez died in the early hours of Sunday, December 12, 2021, on “El Dia De La Virgen De Guadalupe”. He was 81.

According to a New York Times article by Christine Chung, Vicente Fernández was born on Feb. 17, 1940, in Huentitán El Alto Jalisco. His father, Ramón Fernández, was a rancher and his mother, Paula Gómez de Fernández, stayed at home to raise their son. When he was 8, he received his first guitar. He left school in the fifth grade and later moved with his family to Tijuana after their cattle business collapsed. He told the Los Angeles Times in 1999 that he took whatever work he could, laying bricks and shining shoes, and even washing dishes.

Chente was well-known here and visited often, beginning in the 1970s. At his concerts, Chente would tell his audiences, “Mientras no dejen de aplaudir, no dejen de cantar”.

The first time I saw him perform was at SJSU Spartan Stadium in the 1980s. The bleachers were full of people waving handkerchiefs and holding up cigarette lighters. It was a fire marshals’ nightmare, but “la gente estaba firmemente en sus garras”. He even began to climb up the bleacher stairs to sing directly to the people, but the crowd began rushing towards him, and he backed away.

Millions of people around the world will weep upon his passing, especially the people of San Jose and the Santa Clara Valley. Chente was the King, and we will mourn his loss and celebrate the memories he left us; but we know that his passing will make room for the next queen or king (the first kings my parents left me were Pedro Infante, Jorge Negrete, and “El Rey” Jose Alfredo Jimenez; their first queens were Lola Beltran and Amalia Mendoza).

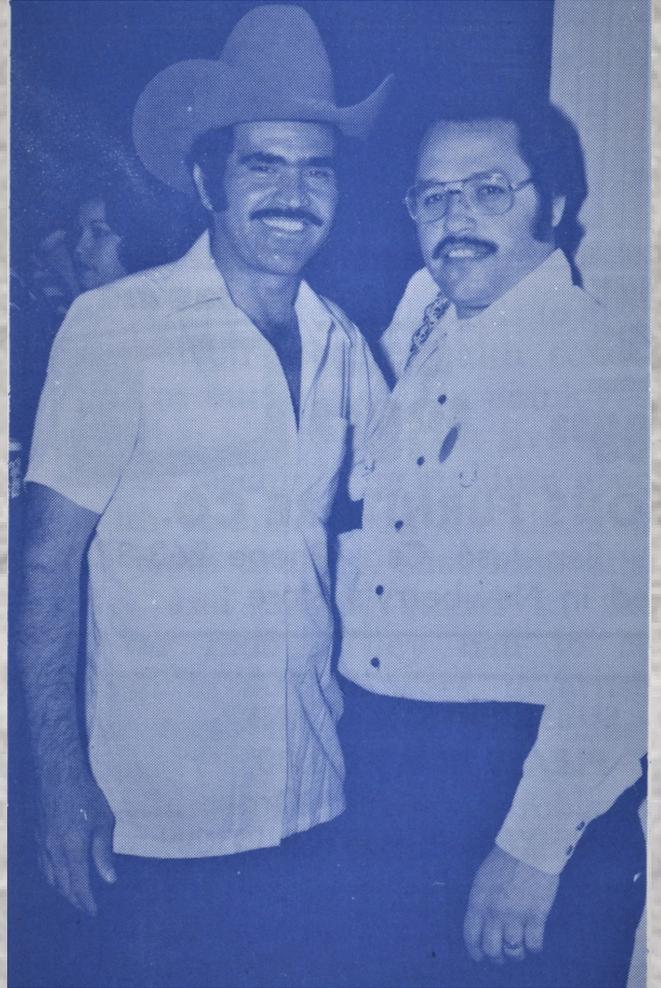
The next royals are everywhere, practicing in obscurity, honoring Chente’s artistry and memory, waiting to take their turn. San Jose has been the destination of past artistic giants. This rich agricultural valley has always depended on our labor, and in good times or bad, everyone saved a little money to see the artists, especially those who sang Musica Ranchera.

The performers came here in “caravanas”, artist groups that traveled together from Mexico in buses; North to where the people, with a little money for a ticket, could be found; Los Angeles (El Pueblo De Nuestra Senora La Reina de Los Angeles de Porciuncula / The Town of Our Lady the Queen of the Angels of the ((River)) Porciuncula), Bakersfield, Fresno, and the central valley, then to “El Pueblo de San José de Guadalupe, before continuing on to San Francisco, Sacramento and on as far north as apple-growing valleys of Washington State.

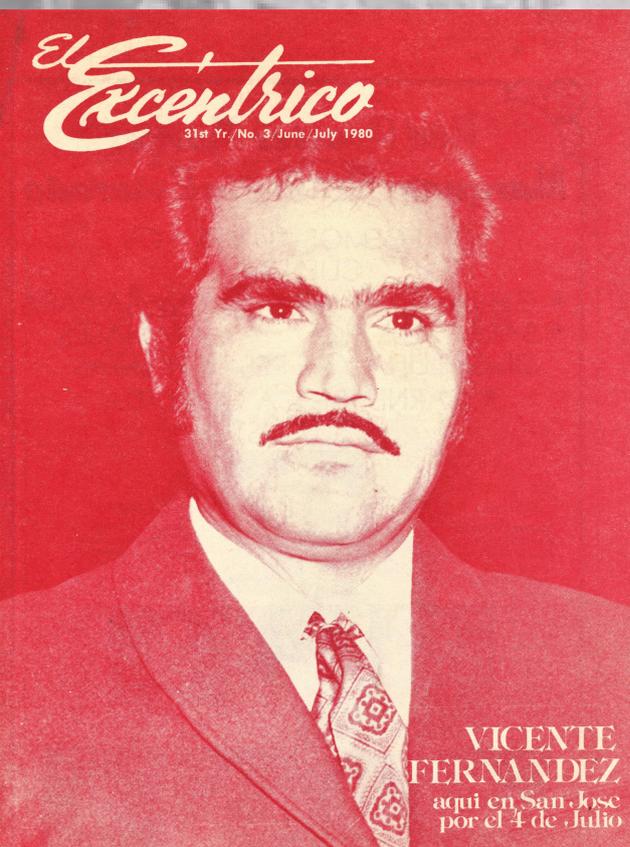
In the 1960s, Richard Diaz, "El fotografo de las Estrellas / the Photographer of the Stars" in San Jose would gain backstage access by bringing home-cooked food to the artists. In the 1960s, Chente was one of the young artists on the buses. Local families had their special recipes and soon, the stars would call ahead to make sure their favorite food was waiting. When they had time, the stars would visit local homes. Richard and Vera Diaz's house, in East San Jose, was party central. They had a party room with photos on every wall and the ceiling.

The reinas and reyes de la canción ranchera who visited here in that era included Tito Guizar, Amalia Mendoza, Maria Victoria, Gerardo Reyes, Lydia Mendoza, Jose Alfredo Jimenez, Juan Mendoza and many more...

¡Que Viva Chente, Los Artistas, y Que Viva La Musica Ranchera!



4.20.78 Vicente & Sr. Luna from Luna Record-
-Copyright El Excentrico Magazine & LRHS



"Alla en el Rancho Grande" song and movie 1936
Copyright Richard Diaz Collection
& La Raza Historical Society



Humberto García, Director

Labontorio Analítico

La Timidez y Vergenza...



Continuando con nuestra serie de artículos Psicológicos de interés general con respecto a la TIMIDEZ O VERGUENZA, en esta edición ponemos bajo el microscopio analítico de este Laboratorio otro trozo de buen tamaño de "VERGUENZA" para seguir observando esta plaga o enfermedad que a la simple vista parece inexplicable.

En toda persona normal que no padece de apatía, existe una fuerza poderosa dentro del ser que propela al individuo a esforzarse para tener la aprobación de la gente, a que piensen bien de él, a que lo admiren, a tener el respeto de la humanidad; esto es lo que significa la palabra "EGO" y en las personas vergonzosas este "EGO" demanda grandes actos, y como suele suceder siempre a todo ser humano, en repetidas ocasiones no alcanzamos el sueño aquel que nos habíamos forjado y la persona empieza a experimentar sospechas de que ha fracasado, de que aquello no es lo que él quería que fuera o debería de ser; se empieza a sentir culpable y piensa: Que diría la gente si supieran su fracaso? Luego empieza a aislarse de los círculos sociales, a emplear más tiempo de frente del espejo tratando de adivinar si los rasgos de su cara demuestran su fracaso. Aquí podemos ver el principio

de la timidez podemos empezar a percibir aún que un poco borrado, que todo el mal por variadas que sean las síntomas de la vergüenza van recayendo sobre el "EGO" que está sumamente sensitivo y tiene una carga fenomenal de exagerado amor propio. Podemos adelantarnos un poco para decir que la curación está en desinflar y maltratar bruscamente el "EGO" (EL YO PERSONAL, EL AMOR PROPIO), Para esto pondremos por ejemplo el buche de una gallina que para su funcionamiento correcto necesita además de alimentos suaves unas piedritas, así también el Ego de la persona necesita ser maltratado para que no afecte en grado superlativo el carácter de la persona.

No se desespere Ud. Sr., Sra., Srta., o caballero, pero como todas las enfermedades para iradicar este mal tiene que conocerse la mayoría de las faces

de la misma. Si no fuera así, si la mayoría de los Doctores en Medicina se guiaran solamente por las síntomas, en terrarían a las 2/3 partes de sus pacientes; pongamos por ejemplo: Tratando de curar la Tuberculosis como un simple catarro, únicamente porque las síntomas así lo indican.

Hay que llegar a la raíz, atacar la enfermedad de la vergüenza directamente y con las armas adecuadas, como el jardinero que extrae las hierbas malas de su jardín con todo y raíz, para que no vuelvan a renacer.

VEREMOS AHORA SI RECONOCE UD. ALGUNAS SINTOMAS EN SU CARACTER QUE SON LA ESTRUCTURA Y FUNDACION DE LAS PERSONAS TIMIDAS Y VERGONZOSAS.

1.- Tiene Ud. un sentido muy marcado de culpabilidad; le remuerde la conciencia todo acto que no sea justo o decoroso, en su concepto, y trata de olvidarlo o hacer reparaciones. Piensa además que debe ser castigado, su conciencia se lo exige.

2.- Ud. desde su niñez creció sintiéndose inferior en diversas formas, y aun que no se lo diga a nadie, en lo íntimo de su ser lo reconoce.

3.- Vive con un eterno miedo de no tener la aprobación de la sociedad o miedo al castigo que le espera si fracasa. El castigo en este caso consiste según Ud. en el que algunas de sus amistades lo ignoren, el que no lo incluyan en el grupo, etc.

4.- La mayoría de las personas tienen el poder de castigarlo; voltee las páginas de su vida unos años atrás y recordará su niñez, la escuela, su maestra, el miedo que le tenía Ud. al director. ¿Recuerda Ud. los exámenes? ¿el miedo de quedarse en el mismo grado? ¿tener que aguantar el castigo de sus compañeros y de sus padres que lo amonestarían o ridiculizarían? Lo recuerda? Esa conducta emocional que fue sembrada en su niñez le sirvió en aquel tiempo, pero ahora es un estorbo para su personalidad de adulto.

Aquí ponemos punto final a nuestro artículo de hoy, el que esperamos lo encuentren interesante como los anteriores. En nuestra siguiente edición publicaremos otro más de esta serie de artículos con relación a la personalidad del individuo. LA TIMIDEZ, LA VERGUENZA.

REMEMBERING ERNESTINA GARCIA

"Ama" and Chicano Movement Leader (March 13, 1919 - December, 20, 2014)

Ramon J Martinez

Thanks to Doreen Garcia Nevel who recently posted childhood and a teenage photo of her "Ama", Ernestina Z. Garcia on her Doreen Garcia Nevel Facebook Page on which she also posts other historic photos and documents.

Ms. Nevel is the faithful guardian of her mother's archives since her "Ama" also spent many years as an activist in Milpitas, California, and as the leader and Chair of La Confederación de La Raza Unida in the 1960s and 1970s in San Jose, California.

Most Chicanos who experienced her activism and leadership remember a militant and fierce fighter in the beginning days of the modern Chicano Civil Rights Era that took us from the Community Service Organization (CSO) voting and pension rights reforms, to the Chicano Movement efforts to demand cultural pride in ourselves and from others.

She was the assertive leader we needed to "break the chains" of discrimination that kept our kids in low-quality schools that did not recognize the value of their culture, or discrimination that denied us access to good jobs which provided the income needed for homeownership and to demand representation in police, local government and public services that we supported as taxpayers while receiving little respect and few benefits therefrom.

As time passes, we begin to show appreciation for our past leaders and as we place them in public history, we sometimes "revise" who they actually were.

For example, the Martin Luther King Holiday this month will present us with a heroic memory of a man who in his time, was actually dismissed as "an Uncle Tom" by many young activists, dismissed as "too aggressive" by Black Church leaders and called an unpatriotic "traitor" for his early opposition to the Vietnam War.

In her time, Ernestina Garcia was sometimes, called "fierce", "unbending", "uncompromising, and "too aggressive for a woman". Few people know that her efforts led to Chicano Studies in high schools, family health clinics and services in unserved areas, police and juvenile justice reforms, a desire to provide the community with more of our own public service efforts, and a model that gave many Raza, the strength to run for public office at a time when we had no Latino elected officials.

To honor Ernestina Garcia, we must learn about who she really was, what she did, and how she chose to do it. She was not our "Ama", but like a good earth-mother, like Tonanzin, she increased protection for ALL people and pulled her own people forward to demand a better future for themselves, a future they could not see, to a future they did not realize they deserved.

**Ernestine Garcia, Executive Director
Confederacion de la Raza Unida**

Reprinted from the
EAST SIDE SUN

FEATURED IN THE NEXT ISSUE

REMEMBERING ERNESTINA GARCIA

"Ama" and Chicano Movement Leader (March 13, 1919 - December, 20, 2014)

Ramon J Martinez



SHE WAS THE ASSERTIVE LEADER
WE NEEDED TO "BREAK THE
CHAINS" OF DISCRIMINATION THAT
KEPT OUR KIDS IN LOW-QUALITY
SCHOOLS.

