



September, 2022

# LA RAZA HISTORICAL SOCIETY

Keeping the Pulse on the Pueblo

We collect material artifacts, develop historical presentations, develop collaborative programs, and publish content for community, families, and individuals interested in el pueblo de San José



## Main Features

A Message from our President

Caló

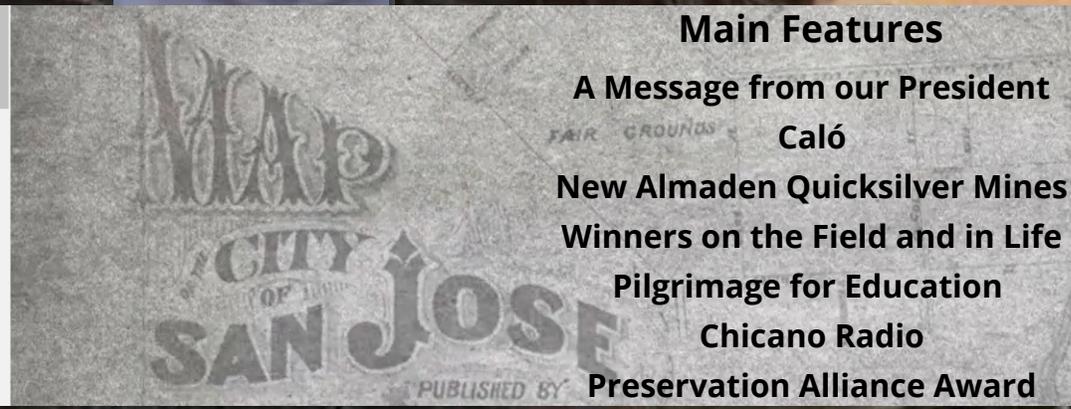
New Almaden Quicksilver Mines

Winners on the Field and in Life

Pilgrimage for Education

Chicano Radio

Preservation Alliance Award



## A message from our President

Saludos to all, and welcome to our latest LRHS Newsletter. I want to take a moment and thank our editor Cesar Gamboa, for such an incredible job in developing, refining, and publishing our newsletter.

His work, blending historical knowledge with pictures and providing information on subjects not customarily published, has been a highlight for our community. I also want to take this moment to make a call to assist us in growing our newsletter. From writing to photography, to historical columns, and any/all reflections of who we are.

We intend to incorporate as much material received to highlight the talent of our people. So many of our communities have stories to tell; they can be told here. This is a way to document our lives, our challenges, and our triumphs. The story of our lives includes the typical day, to work or school, and interacting with others as we go on with our daily life. No part of life is inconsequential.

We hope that we can develop a group of people, writers, designers, photographers, representatives of agencies, government, and businesses connecting the dots of life, creating and sharing our ongoing history. It is who we are.

**Jesús L. Orosco**



# Caló

Curated Excerpts from  
Refugio I. Rochin, Ph.D.  
Professor & Director Emeritus,  
UC Davis and UC Santa Cruz

## Que es el Caló?

Unlike Spanglish, a blended language involving Code-Switching and Code-Mixing, caló is more informal and conversational, it's tied to home and derived between and/or close friends.

Caló is spoken in barrios by tradition among friends –buddies – for socialization. Instead of making someone feel awkward for mispronouncing a word in either English or Español, we have fun with the expression and not the person. Caló is easily adopted. for regular

It may include Nahuatl, (native Aztec), Español, & or English and likely some antiquated term from a Spanish novel – such as the term “Califas.” But there are only a few texts or efforts to strain out the origins or meanings of words.

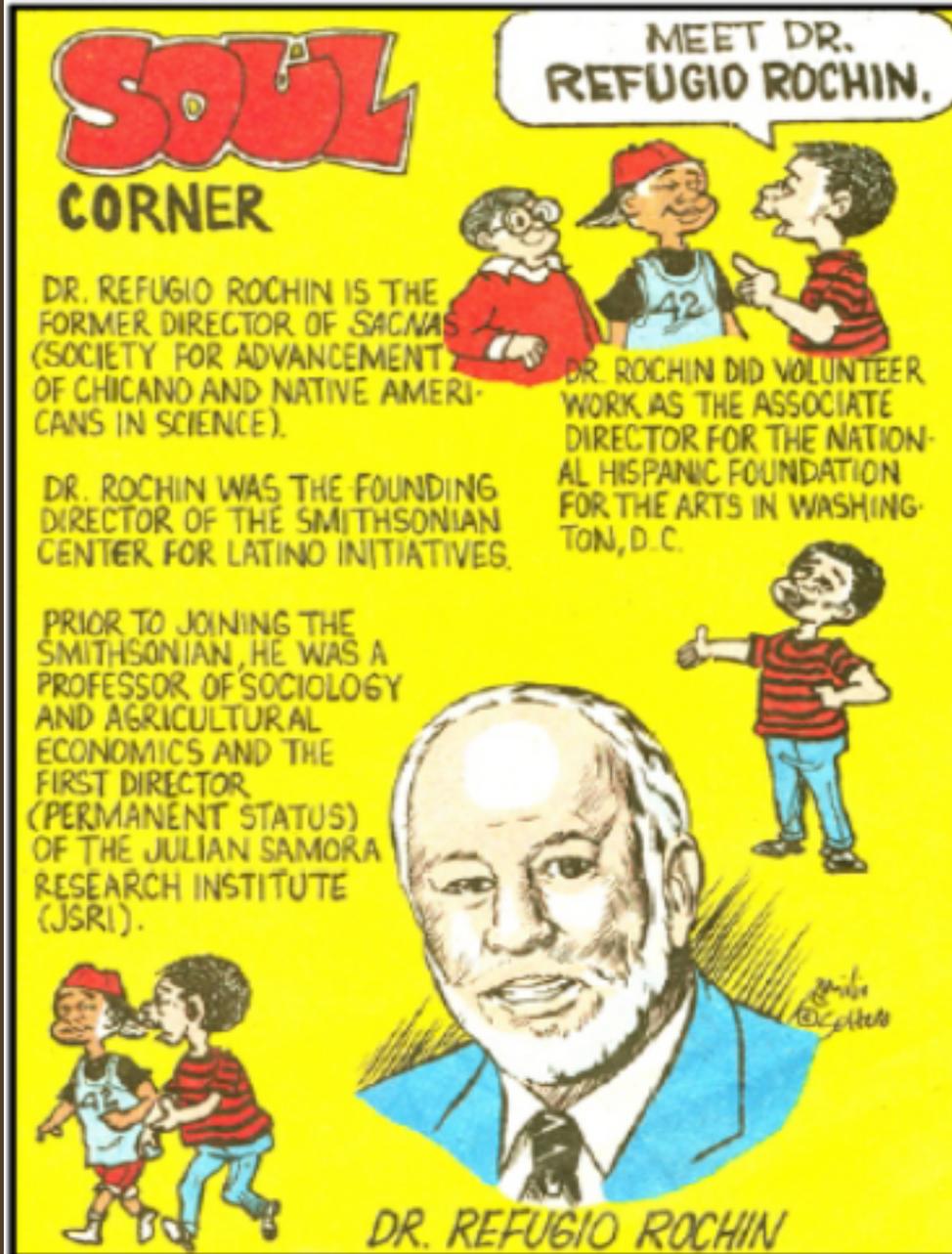
## Unique Features of Caló?

Caló words and expressions became cultural symbols of the Chicano Movement during the 1960s and 1970s, when they were used frequently in literature and poetry. Such language was sometimes known as floriculto. Caló is rhythmic and in some cases a type of slang similar to African American Jive. For example: “Al rato, vato,” means “later dude;” “al rato nos vemos” - see you in a while) / “vato” = friend or guy.

It is loosely spoken with literal translations – considered unacceptable by Spanish-speaking purists. E.g. “Deme luz” for “give me a light.” In Spanish, this means, “to give birth” or “to publish.” Corrected Spanish = “Deme lumbre.”

KALAMAZOO GAZETTE 030666

BY MORRIE TURNER



## Frindges of Caló

Our family's expressions and lexicon built trust and a deeper understanding. My Father and My Mother, however, looked askance at Pachucos and less educated pochos. We avoided their form of caló. Pachucos, sometimes called cholos ["la cholera"], were also referred to as zoot-suiters," particularly by the US press during the 1940s. They were typecast for cursing with "maldiciones," like "cabron," "no chinges" or "Chingasos" (go to blows, a beating). Expletives in caló for damn, hell, and 'stronger' were blamed on Pachucos, considered hoods or worse.

Some pachucos were second and third generation Americans, but they were called Mexican immigrants. Because my father was a Mexican immigrant and my mother a third generation Mexican-American, My Mother and My Father, did not disparage pachucos. They often discounted them as not educado. Paradoxically, mis padres had little formal education. Neither went beyond middle school.

## Knowing My Identity

I enjoyed having fun with words and was able to switch words depending on whom I was with or whom I wanted to impress or not. Because caló is a part of me, embedded in my mind, psyche, family, and networks of friends, I find that it soothes me, gives me pleasure, expresses my inner feelings, adds to my persona and shapes my character. I know the power of personal identity

## English & Spanish for Caló Speakers

To this day I understand Chicano kids' frustration with speaking caló, mixing Spanish and English. They face teasing and sometimes outright derision from others who question their vocabulary and intelligence. I empathize with people who try to learn English or Spanish from scratch and end up with words that almost make it but come out unique - funny. That's neat - asi es - hence, I support a curriculum that teaches caló as a bridge to better skills in communication.

## Bi-Lingual & Bi-Cultural - Simón!

My *Mexicanidad* helped me to bridge my identity with people of different cultures and backgrounds; not only in Spanish-speaking countries like Mexico and Colombia, but also in Pakistan, Korea, Egypt, Bangladesh, the West Bank and Gaza, and more recently Ghana & Kenya.

In 1969-71, I worked for the Ford Foundation in Bangladesh and remote villages in the Northwest Frontier Province of Pakistan. I felt well received, better than other Anglos. I wore local clothes and spoke some Urdu.



**Refugio in the U.S. Peace Corps 1962-64  
[Pasto Narino, Colombia 1963]**



### **What it Means to be Multilingual-Cultural**

When Americans or gringos denounce biculturalism, bilingualism, I see problems with their travel, communication and comfort with where they are. It is actually embarrassing for me to see English-only, uncomfortable Americans out of context.

I feel like extolling values of *paciencia*, *cultura*, *respeto* and the need to empathize with the locals; simply enjoy their time, with a smile. For me, life abroad is so much better when we go to learn, experience and join the ambiance.

### **Mestizaje – View of Race & Ethnicity**

Para mi, being Chicana/o means being inclusive of *mestizaje* (mixed-blood) and evolving forms of *caló*. Our first recorded Mexican was the son of a Spaniard and Indian woman known in Mexican history as Malintzin, Malinalli or Doña Marina.

By most accounts she was one of twenty slaves given to Cortés by the natives of Tabasco in 1519. Later, Doña Marina became a mistress to Cortés and gave birth to his first son, Martín, who is considered one of the first Mestizos (people of mixed European and indigenous American ancestry).

Since then, *Mestizaje* has been the foundation for an entire culture and will continue in different aspects across language, identity, and heritage.

As more people will share *mestizaje*, more communities will merge and emerge to have new forms of language [possibly variations of modernized *caló*].

Moreover, Hispanics are already the largest minority group in the public education system with more than 1 in 5 students in the nation's elementary, middle and high schools. In California and Texas, Hispanic youth are the majority in K-12.

### **Emerging Conditions**

A harder task ahead will be to decipher the interests of emerging Latinos in the U.S. Today's Latinos are already different from their parents for one main reason; many were born here.

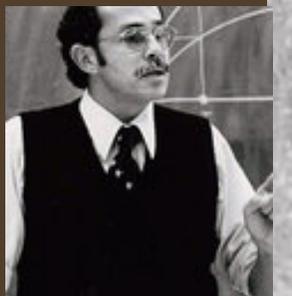
Hispanic growth can be attributed, overwhelmingly, to the group's American-born children. More Hispanic youth are bilingual, bicultural and increasingly influential within their multi-generational households. Mass media, music, art, food, dance, are increasingly representing our *gente*.

Nationally, the Hispanic population is a growing phenomenon. They accounted for more than half of the growth in the total U.S. population between 2000 and 2010, rising from 35.3 million in 2000 to 50.5 million in 2010; an increase from 13 % of the U.S. population to 16%.

In a decade the Hispanic population grew by 43 percent. This growth in Hispanics was due more to U.S. born Hispanics than to immigrants or foreign born. Contrary to popular belief, an overwhelming number of Hispanics are US born of second and more Generations.

### **Caló - Continued**

U.S. Hispanics outnumber Canada's population and the populations of all nations south of the border with the exceptions of Mexico and Brazil. From the North Pole to the South Pole, more Spanish is spoken than English. Worldwide, approximately 450 million speak Spanish. About the same number speak English. People who speak caló have a gift that's far more ranging than monolingual English speakers; the future is theirs. This portends a new majority with caló and mestizaje.



### **European Interest in Americanos**

I have been a guest at conferences in Europe. Their professors study American Latinos and Chicanos. They read our novels, see our documentaries and look closely at Chicanismo in wonder. I asked them why Europeans studied Chicanos. They all say that Chicano literature is eye-opening and the most enlightening way to see what immigrants and minorities probably experience in Europe. Yes, Chicanos have lessons for European teachers who want to address their domestic issues of discrimination, acculturation, immigration, employment and cultural divisions. They see resilience in our works of literature, art, music and scientific discovery.

### **The Future is You**

Your education is vital for our future. It should never end, whether in college or out of school. Concomitantly, we need to produce leaders with knowledge of broad dimensions in society and, I will add, the role of caló in our heritage and communities nationwide.

Given this challenge, what can you do to get ready? What skills can empower your future, your lives, *y tu raza*?

"HAY TE WATCHO AMIGOS "

-Refugio



Presented By  
La Raza Historical Society  
of Santa Clara Valley

LARAZAHS.ORG

# Celebrating La Raza

## AWARDS 2022

*Dinner, Awards, Music*

Honorees:

Herman Gallegos

Maria Fuentes

Joe Coto

Shirley Trevino

Bea Mendez-Robinson

**FRIDAY, SEPT. 16**

**6:00pm - 9:30pm**

Mexican Heritage Plaza  
1700 Alum Rock Ave.  
San Jose, CA, 95116

Please join us to recognize those that have had a positive and significant impact on the Latinx community. This important event will bring light to accomplishments of exemplary people. The Latinx contributions to the community have often been overlooked. We invite you to come and help us start changing that narrative.

**We hope you join us to honor individuals who spent their professional and public lives advocating for our community. All funds generated from this event will be used to support our history center, The Chiechi House at SJ History Park, and to further our Mission "To preserve the history and contributions of La Raza in the Santa Clara Valley, County, and Region..."**

*Celebrating  
La Raza*  
AWARDS 2022

Sponsorship Opportunities

LARAZAHS.ORG

**PRESENTING SPONSOR - \$20,000**

- Exclusive Presenting Sponsor title
- Prominent logo placement on all event collateral
- Prominent placement on La Raza webpage for 1 year
- One-minute onstage presentation
- Promotional materials on display table
- 15 tickets to event
- Personal introduction to headliner

**PLATINUM SPONSOR - \$15,000**

- Prominent logo placement on all event collateral
- Prominent placement on La Raza webpage for 1 year
- Thirty-second onstage presentation
- Promotional materials on display table
- 10 tickets to event
- Personal introduction to headliner

**GOLD SPONSOR - \$10,000**

- Half-page promotion in program publication
- Placement on La Raza webpage for 1 year
- Promotional materials on display table
- 10 tickets to event

**SILVER SPONSOR - \$5,000**

- Half-page promotion in program publication
- Placement on La Raza webpage for 1 year
- Promotional materials on display table
- 5 tickets to event

**BRONZE SPONSOR - \$2,500**

- One quarter-page promotion in program publication
- Placement on La Raza webpage for 1 year
- Promotional materials on display table
- 2 tickets to event

**This awards fundraiser and dance event will be held at the Mexican Heritage Plaza in San Jose beginning at 6:00PM.**

**Tickets are \$125.00 and can be purchased at:**

**<https://www.eventbrite.com/.../celebrating-raza-leaders...>**

## NEW ALMADEN QUICKSILVER MINES

SOUTHWEST LABOR STUDIES ASSOCIATION CONFERENCE SAN JOSE STATE UNIVERSITY

APRIL 10, 1983



View of Spanishtown, March 1876. Public Domain Image

The mineral wealth of the West, plus 300 years of unpaid wealth created by black slaves had much to do with the growth of United States capitalism in the mid-19th century. Gold and silver were, of course, minerals of central importance and quicksilver was necessary for the extraction of these precious metals. The mine at New Almaden made the efficient exploitation of Western gold and silver possible.

The treaty of Guadalupe Hidalgo was signed in 1848. This was the culmination of a campaign of subversion and military conquest which successfully brought most of what we now call the Southwest and West under the control of the United States. The human and natural resources of the current states of Colorado, Utah, New Mexico, Arizona and California were thus made more readily available for exploitation by capitalist interests.

In the 1850's, President Buchanan set up a Land Commission to settle the numerous California land title disputes. In the case of the New Almaden Mine, it ruled Barron & Forbes had legal title to the mine and lands. But the Quicksilver Mining Co. fought this decision all the way to the U.S. Supreme Court. In Washington, by political influence, and by spreading company stocks around, the climate was created for the Supreme Court to reverse the Land Commission decision.

The New Almaden owners refused to evacuate the property. Various public officials and army officers — a few of whom were close friends and associates of President Lincoln — had stock and financial interest in the Quicksilver Mining Co. They prevailed upon Lincoln to sign a Writ in May 1863, ordering the U.S. military to use force to remove the New Almaden operators. At this point, the whole issue turned from a routine military operation to the danger of losing California to the Confederacy.

## NEW ALMADEN QUICKSILVER MINES

SOUTHWEST LABOR STUDIES ASSOCIATION CONFERENCE SAN JOSE STATE UNIVERSITY

APRIL 10, 1983

1863 was a very critical year for the North in the struggle against the slave-owning secessionists. Military payrolls had not been met, the Northern army suffered major defeats at Fredericksburg and Chancellorville. Lincoln was harassed and worried. Lincoln was anxious to keep the mine operating. Mineral wealth was critical to the North. This order to force removal of the New Almaden operators was seized upon by the well-organized California Confederate sympathizers. By rumor and distortion, considerable public opinion was aroused against Lincoln by charges that his order was just a wedge for the government to seize all western mining property.

Lincoln realized in time the danger to the Union's struggles against slavery, and withdrew his seizure order. At this point, Barron & Forbes decided to sell their claim to the Quicksilver Mining Co. for \$1,750,000...

The New Almaden Mine was profitable and pivotal. It had a role to play in the development of a global economic system and it figured in the fortunes of the United States as a nation...

...Throughout the mid and late 19th Century, there were sharp and violent class confrontations across the country...

...From the January 1865 strike action to April 1868, there were at least four strikes by New Almaden miners. The outstanding leaders of the miners were Mexicans.

They were singled out by the Company to discredit, get rid of, and keep out. We pay respects to those brave men – the unknown militants...With militant miners, a permanent community, and a rough and unfair management, why was no permanent union organization established at New Almaden?

Following the militant demands and strike actions of the miners during the early 1860's, the mine company changed course. This was especially true of the James Randol regime, which ran from 1870-1892.



New Almaden Quicksilver Mining Museum at Casa Grande

## NEW ALMADEN QUICKSILVER MINES

SOUTHWEST LABOR STUDIES ASSOCIATION CONFERENCE SAN JOSE STATE UNIVERSITY

APRIL 10, 1983

First, the unity of Mexican and Cornish miners was broken by encouraging racist attitudes on the part of Anglo miners against Mexican co workers...Second, slipping the bare fist into silken glove, the permanent community was used to the company's advantage. While stiff work rules were still in order, families, churches, schools and cultural events were encouraged, and a medical plan was established.

But within this general paternalistic system, equality did not exist. The conditions of the Mexican workers and their families were inferior and segregation was encouraged.



*New Almaden Mine Works as illustrated in the Historical Atlas of Santa Clara County by Thompson & West, 1876.*

An example of this was the club house which was set up in the English-speaking camp where the Anglo miners lived. While no company rule excluding Mexicans was established, exclusion was clearly in effect.



Today's corporate America has deep roots. While the New Almaden Quicksilver Mine, as such, is long gone, it contributed to shaping monopoly capitalism as we know it today. In this sense, it is still alive. In order to maximize profits, the mask of paternalism was used, as well as racism, division of workers, and political and economic power at the expense of the fundamental rights and well-being of the worker. These strategies continue to characterize Corporate America today.



for works cited, consult the previously released issue.

NEW EXHIBIT AT HISTORY PARK

# VALLEY MEMORIES

CURIOSITIES &  
TREASURES FROM  
HISTORY SAN JOSÉ'S  
COLLECTION

AUGUST 2022 | ARBUCKLE GALLERY

WWW.HISTORYSANJOSE.ORG



History San José manages one of the largest collections of regional history artifacts in California, preserving the Santa Clara Valley's collective memory. The collection now represents not only the Valley's innovative spirit but also the everyday lives and interests of its citizens, as the museum approaches its 75th anniversary in 2024

-Emily Nakajima,  
Manager of Marketing & Membership



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History San José



Preserving Our Heritage

## Winners on the Field and in Life

### Karl Soltero

America is built on competition, whether it is sports, business, politics, entertainment or otherwise; it's people striving for a better life.

For minorities, sports serve to give athletes a sense of accomplishment. This facilitates putting the skills developed on the field to succeed in life, career and family. As tennis great Venus Williams stated upon retiring, she wants to "evolve" as a human being after she leaves the sport in the fall.

Raza has many notable athletes, both locally and nationally who became successful beyond their sport. Two notable athletes who have achieved this success came from Stanford University.



Dave Esquer was born near Salinas in 1965. He attended Palma High School & excelled in football, baseball, and basketball. He was named Salinas high school athlete of the year his senior year. He proudly stated that he was "a walk-on Mexican baseball player from Salinas". Note: a walk-on is a player who was not recruited and may not have a scholarship. Dave eventually was offered a scholarship and was the starting shortstop on Stanford's national championship team of 1987.

He was drafted by major league baseball and played for 3 years before deciding to go into coaching at the college level at Pepperdine University, in CA, and at his alma mater of Stanford since 2017 where he has enjoyed his greatest success. His record at Stanford is 182-72, a winning percentage of 71.7. He is a two-time Pacific 10 (later expanded to 12 teams) coach of the year and National coach of the year at Cal. Since returning to Stanford, his team has consistently been in the top ten college baseball rankings. Dave graduated from Stanford with a BA in Economics and a MA in sociology. He is married to Lynn and they have 2 children, Gabrielle and Xavier.

## Winners on the Field and in Life Karl Soltero

Another notable figure is Jessica Mendoza, born in 1980 in Camarillo, California. She is the daughter of Mexican immigrant parents. Jessica played women's softball at Stanford University where she was a four-time All-American, only one of five women to achieve this rare honor. She is also a two-time Olympic medalist having won a gold medal in 2004 in Athens and a silver medal in 2008 in Beijing.

Considered one of the greatest women's softball players of all-time, she parlayed her success and expertise into a broadcasting career. Since 2007, Jessica has worked for Yahoo sports, ESPN, and Fox Sports. She made history when she was the first female analyst for a major league game when she worked a contest for ESPN. Jessica received an MA from Stanford in Social Sciences and Education. She advocates for women's sports and often encourages young Raza women to move beyond traditional roles. She currently serves on the board of The National Education Association. She and her husband Adam Burks have two sons.



**The National Education Association is the largest labor union and the largest white-collar representative in the United States. It represents public school teachers and other support personnel, faculty and staffers at colleges and universities, retired educators, and college students preparing to become teachers.**



## PILGRIMAGE FOR EDUCATION

Karl Soltero

1968 was a pivotal year for Raza in the Santa Clara Valley. Educational inequality was prevalent throughout the American Southwest. The abhorrent Lemon Grove Incident was the United States' first successful school desegregation case. The incident occurred in 1930 and 1931 in Lemon Grove, California, where the local school board attempted to build a separate school for children of Mexican origin.

A few decades later and within more local proximity, a small cadre of Chicano student-activists, led by Humberto Garza, Jesus Reyna, Eduardo Flores and others, began advocating for increasing the number of Chicanos admitted to San Jose State University.

This resulted in a graduation ceremony walk out in protest of the lack of Chicano representation at SJSU and the other neighboring colleges. As a result, The Educational Opportunity Program was established at SJSU. Counseling, tutoring, financial aid, as well as work-study services were offered and the program became a success, yet the struggle for funding persisted.



Racism also permeated Raza education from Kinder through high school, resulting in another historic walkout, this time by students and families of Roosevelt Junior High School in April, 1968. 150 parents, students and activists, led by Sofia Mendoza, Consuelo Rodriguez, Jose Carrasco and a cadre of advocates led the way in achieving meaningful change, resulting in the hiring of the first Chicano.

By the early 70's the Chicano population in San Jose was approximately 20%. At the time, Chicanos also represented only 3.5 % of accredited teachers.

Disproportionately, 35.4 % of students aclassified "educable, mentally retarded" and 22.8% of students deemed "educationally handicapped" were Chicano. These statistics compelled activists to take action. At SJSU, The EOP had established a track record of success, increasing enrollment. Jose Carrasco (now a professor at SJSU), Gabe Reyes and a team of other activists sought to further the cause and organized the first Chicano Educational Pilgrimage.

## PILGRIMAGE FOR EDUCATION

Karl Soltero

During the weekend of Easter, 1971, approximately 200 students, teachers, parents and advocates marched 100 miles from San José to the State Capitol in Sacramento to bring attention to such educational inequalities.

By 1974 conditions had improved, albeit minimally. Another pilgrimage was organized and many of the same marchers met on Old Oakland Road in San José and began the journey to Sacramento again, resulting in the same blisters and sore feet along the way. Exhausted pilgrims arrived at the State Capital on the Monday after Easter.

Exhilarated, yet dog-tired, the marchers returned to San José to resume work, school and family life.

Enrollment in the EOP continued to increase and the oldest Chicano Studies program in America was created with BA and MA programs being offered beginning in 1969.

As a result, the first vestiges of the Chicano professional class could be noted. Today the EOP continues to serve the minority community in the Santa Clara Valley, quite an improvement from 11 brave students deciding to walk out in protest. The pain endured by the educational pilgrims was worth the ordeal and the marches serve as shining examples of what can be achieved when people take a stand for what is right.



**The EOP had established a track record of success, increasing enrollment... As a result, the first vestiges of the Chicano professional class could be noted.**

## Beginnings of Local Chicano Radio

### Jesús Linares Orosco

In 1972 I was a sophomore at San José State. Instead of writing a term paper, another student and I agreed to a project featuring music, interviews, and news. We decided to speak with the student leadership of the campus radio station KSJS-FM, which offered a pre-recorded half-hour show. During our planning, my partner told me he was dropping out and returning to Arizona. I was left not knowing what to do.

I received no assistance from anyone connected with KSJS management. I went to the local radio station KEGL which developed afternoon Spanish Language programming. It was at KEGL where the initial program was recorded. It was also a training ground for me to learn the various aspects of the studio; mixing, music selection, broadcast rules / regulations, & the FCC license. I applied for and obtained one after passing the required tests. The KEGL group called themselves "Los Good Guys." They labeled me "El Bad Guy" or "El Malote." The half-hour pre-recorded program, developed at the KEGL studio, was delivered to KSJS with a date set for broadcasting.



### **Movimiento Estudiantil Chicano de Aztlán**

(MEChA) and other Chicano groups were notified of the upcoming "Chicano" program. The night of the scheduled broadcast, the show was pre-empted as KSJS broadcasted a sporting event. The station received many calls, some very hostile. Because of potential threats, the station signed off a few hours early.

The following day MEChA led a protest march to the KSJS office, demanding an apology and accusing the station manager of scheduling the program during a time he knew it would be pre-empted. He replied that it was an oversight. The leaders of MEChA asked me not to participate in the march and protest but to come to the station as a DJ instead to discuss an agreement for airtime. During that strained meeting, it was agreed that I would be provided a three-hour slot starting the following week. *La Hora Latina* was born.

## Beginnings of Local Chicano Radio Jesús Linares Orosco

In preparing for the first live program, I selected music not generally played by any Spanish Language stations. The music included Chicano Rock, Latin Soul, and Latin Jazz. It also had a recent incarnation of tropical Latin Music called Salsa. During the program's first month, another student stopped by and told him he had a jazz program and a new F.M. station, KKUP.

He explained it was a non-commercial station broadcasting from the neighboring city of Cupertino and explained that he would need to find a replacement for his weeknight show during the summer months. I quickly realized that running the studio was simpler than the College station. I took over the show that summer of 1972 & named the program "Radio Free Aztlán" with a tag line of "Territorio Ocupado en América."



The show picked up followers; most of the music was not broadcasted in other locations. When the original D.J. returned, he saw the response I was receiving with the new format and told me to keep this time; he would ask for another time slot. I continued doing programs at both KSJS and KKUP. The KSJS show was visited by Chicanos, using the outer studio as a dance hall. One night, after the shift ended, we were sitting talking. They commented on the program and how I would speak. They said I didn't sound like a D.J. and was sometimes very loose.

I don't remember who, but someone said, "Yeah, like a Too Loose Jesús vato." The name stuck; many times, walking through campus, I would hear, "Hey Too Loose, where are you going, or when are you on again?" The KSJS program was renamed "Too Loose Jesús and his Mambo Machine."



## Beginnings of Local Chicano Radio Jesús Linares Orosco

### The Revelation – The Next Fifty Years

When KKUP started broadcasting in 1972, alternative (Chicano/Latino) broadcasting became a foundation for our community. We have attempted to provide content regarding issues relevant to our gente and community.

Over those 50 years, many individuals have played a part in developing and presenting the shows at the station. The beauty of what has been produced is inclusive; it's music doesn't make commercial radio; it's music that provides a message, comfort, and it inspires all of us. It has revealed our people's wide range of talents, from our area of the South Bay but representing our people from the tip of Tierra Del Fuego in South America to the Barrios of the United States.

It has explored artists and their creations that may never have been shared otherwise. It has given an outlet to poets, writers, musicians, and singers, again not from mainstream media. In the beginning, there was no format, just community members who wanted to share their experiences, explore new musical sounds, provide a place for old memories, and create new experiences.

It's possible by supporters like you. We at KKUP take the concept of the "Airwaves belong to the People," not as the stars of radio. The stars of our programs are the information and the presentation of the music passing to you from the airwaves. We celebrate with you and thank you from all of us at KKUP – F.M.



## Preservation Alliance Award - Jesús Orosco By Dr. Joel Ruíz Herrera

Our esteemed La Raza Historical Society Board President and volunteer Executive Director, Jesús Linares Orosco, was recently recognized by the Santa Clara County Preservation Alliance (SCCPA).

The SCCPA is the joining of several groups: the Santa Clara County Historic Heritage Commission, the San José Historic Landmarks Commission, the Preservation Action Council of San José, the California Pioneers of Santa Clara County, and History San José. On Saturday, May 21, 2022, the Preservation Alliance held their first Annual Awards night. We are pleased to report that Jesús was recognized for his leadership in the restoration of the Chiechi House at San José History Park.

Many different organizations have their History Park “home” as a way to share and showcase the mission of their work. Chiechi House is the home of La Raza Historical Society, and we appreciate the leadership provided by Board President Jesús in restoring it so we can open up next year. And we hope you come to visit us. In a future article we will share more about the Chiechi House and what you can expect when you visit.

Jesús is excited about the restoration and says, “Restoring the Chiechi House has been a labor of love. Our Society’s vision is to create a home for the sharing of our rich Raza history in the Santa Clara Valley. Upon completion not only will it showcase our history in pictures, posters, and items found in a typical Mexican household, but the Chiechi House will also have an area for research open to the public.” Jesús thanks all the other board members and other partners for their assistance. “We sincerely appreciate the assistance we have been given from the city of San José,” said Jesús.

To close, we want to say “Muchísimas Gracias” to Jesús Linares Orosco, y también muchas felicidades por el reconocimiento que recibistes. We are proud of you!

