

433 consequently we lost our home back in Artesia and that's one of the reasons we just decided to stay
434 because we just didn't have any money to go back.

435

436 M: And nothing to go back to, huh?

437

438 L: Yeah, and

439

440 M: You lost it that same summer?

441

442 L: Shortly after. And we actually stayed one year, the whole family stayed one year and at that time you
443 know I got enrolled in school, at Forest Grove High School, and my sister was taking, um, some
444 vocational training, and then the following year, after the summer, this would be the summer of
445 seventy-one, seventy? Yeah, so after the summer of seventy we were able to save money to go back
446 home. And so we all went back home to New Mexico. And I dropped my mom off and my sister and my
447 brothers and I decided to come back to Oregon on my own cause I was already in school so I wanted to
448 finish school. And so that's what I did and I lived on my own since I was 17.

449

450 M: So your sister and your mother stayed down there, just for a while or for a long time?

451

452 L: They stayed down there for about two years.

453

454 M: And then did they return to _____?

455

456 L: Eventually they came back, yeah, and this was after I was married and so I had, uh, I met my wife
457 here and we were married probably a year or two and then my sister came up first and then we sent for
458 my mom and they lived with me until they were able to get their own place.

459

460 M: When you first came up and worked that first summer, you already said since you were a kid you
461 maybe didn't pay as much attention as perhaps your mother did to what was going on. Did she feel
462 pretty bad about what had happened or?

463

464 L: I think she did. And I think my mom was always an assertive type of person. She would never let
465 anyone try to take advantage of her. I think that because she fell into this scheme or scam, I think that
466 her spirit was broken and she kind of gave up after that and she just started to get sick from one thing
467 after another, and she was never that way, and after that she just kind of deteriorated and her spirit was
468 gone. She was just so hurt.

469

470 **29:54**

471

472 **SECOND HALF OF TAPE RECORDING**

Part two begins here

473

474 M: You also mentioned **Centro** a little bit earlier in connection with your driver education classes and,
475 uh, before we started the tape you mentioned that you're recently on their board. Uh, I suspect your
476 awareness at least of Centro goes back a lot longer . . .

477

478 L: Sure.

479

480 M: Than that. Can you just tell me about your own involvements with Centro – maybe something from
481 the earliest class?

482

483 L: I remember when, uh . . . Centro has always been the center of advocacy for the Hispanic community
484 in Washington County. Whenever there was a controversy, everyone would meet there. I remember
485 back as far as 1972, um, I was going there for help or for, you know, when we were gathering forces to
486 protest something or other. That was always the meeting place, you know. There's been several
487 different activists that have been involved with that, even, um, some that are still around and maybe not
488 already retired and things like that, but, you know, I remember vividly several people, Jose Jinedeen
489 being one of them, Leonardo Disero from Gaston being another. So, you know, it's always been much,
490 uh, a big part of the Hispanic community here. There's nothing that goes on there that just about all the
491 Hispanics don't hear about, you know, so they're very involved with the community, I think more so
492 now, when Sebino came, it's diversified into other types of programs. Before it was mostly just
493 advocacy type, you know, if you have a problem just come here, we'll show you where to go and what
494 to do. Now it's expanded to not only feeding people, uh, and providing a place to gather for work, uh,
495 to involving cultural learning, you know, where they have certain programs, certain events in the
496 community where they want people not only to know what their rights are but also to keep up their
497 culture, you know, awareness. So I'm very enthused about being part of it now. Before I would just go
498 there because there was a meeting, a public meeting, and things like that, you know. I always knew who
499 the director was, I was always involved with that because of my association with the radio station. We
500 always, you know, shared information and made public announcements and there were things were
501 happening. So, I've been involved in that respect, but, uh, not, not as much as I am now with all the
502 programs _____ and the perception, especially because we want it to be a place where, you know,
503 second, third, fourth generation Latinos can go there to learn – hey, I didn't know this was a custom in
504 our culture or is a tradition, you know, that we do this at certain times of the year, at Christmasses or
505 Palm Sunday or whatever it was, you know. So that's something that's really new. So it's been an
506 experience, so even for me, you know, basically I grew up here in the U.S., I grew up here, so I grew up
507 with American traditions and, uh, sometimes you have to step back and say, you know, I want to learn
508 my culture. It's not just about the language; it's not just about the food, you know, but it's what my
509 grandfathers used to do at different times of the year culturally, you know.

510

511 M: Centro provided some support for that.

512

513 L: Sure, yeah.

514

515 M: Ok, well, I was going to ask you one follow-up question, too, from something we talked about way
516 back in this interview, and that was you said your own band appeared on radio back there, or in the
517 early '70's. What was the name of the band?

518

519 L: Yeah, [laughs]

520

521 M: There was probably more than one

522

523 L: Yeah, well, uh, the first band was called Los Gaitos de Norte which translated means The Little
524 Roosters of the North. (laughs) And then the next one was La Tu Chicano which was, uh, Chicano
525 Virtue, uh, stating the fact that it was more of a New Age type of thinking. Chicano, the term Chicano,
526 I'm sure you've probably heard, is mostly used now-a-days by young students actively involved in the
527 community, um, uh, it's more of an educational concept, whereas back in the '50's, '60's, not so much

528 the '70's but the '60's, it was more of a derogatory term or it was a term that was used mostly by the,
529 what you might consider gangster-type mentality, you know like hoodlum and, um, if you're familiar
530 with the, uh, zoot-suit riots down in LA back then. That's when those terms started being used.

531

532 **5:13**

533

534 L: But because of the new generation, they picked up that word, uh. In the '70's it became popular
535 again with the movement, people fighting for their rights, advocacy, and it started becoming really
536 popular. So, that's where we were at that time, with the band.

537

538 M: OK

539

540 L: And so it was an interesting period. It was always Spanish music. We never played, you know, any
541 English music for some reason, maybe one or so, but, uh, it was something that was really easy. But,
542 um, in those days whenever there was a dance just about everybody came, it was a family event.
543 Nobody stayed because it was the only entertainment that we had.

544

545 M: Only entertainment specifically for your culture?

546

547 L: Yeah, yeah.

548

549 M: OK, well, I want to thank you very much Lorenzo.

550

551 L: Well, it was my pleasure

552

553 M: I enjoyed it quite a bit myself. Thank you.

554

555 L: Well good, thank you for inviting me.

556

557

558 **6:26**

SEARCH TERMS

Agricultural Laborers – History
Agriculture
Agriculture – History
Band
Brothers and sisters
Cabin
Child agricultural laborers
Children
Centro
Cities and towns
Clothing and dress
Communities
Cooking, Mexican
Dances
Dwellings
Dwellings – Oregon
Education
Entertainment
Families
Families – History
Farm supply industries
Farms
Farms – Oregon
Fishing
Housing
Labor
Labor – United States
Migrant labor
Minority students
Music
Oregon
Oregon – History
Schools
Strawberries
Teachers
Trams, Buses and Trolleybuses past and present
Transportation – History
Transportation – passenger traffic
Travelers
Vocational education
Women
Women – Employment
Work

