Voices of Protest Oral History Collection (EVOP)

Juanita Malouff Dominguez, Chicana Activist
Narrator

Jenna Garcia & Veronica Pedrosa
Interviewers

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Interviewers: Hi, I'm Jenna Garcia and I'm with Veronica Pedrosa, and today we are interviewing Juanita Malouff Dominguez. Just for starters, would you please state your full name?

J.M.: Juanita Malouff Dominguez

Interviewers: When you were born?

J.M.: I was born in 1934, November 9th in Capulin, Colorado.

Interviewers: And your parents' names?

J.M.: My mother's name, she was an Indian, was Susana Gonzales. My father was Yousef Malouff.

Interviewers: Where did you grow up?

J.M.: I grew up in Capulin, right in the heart of the San Luis Valley.

Interviewers: Did you have any brothers or sisters?

J.M.: Oh, yes, I was the baby of nine.

Interviewers: The baby of nine?

J.M.: Yes.

Interviewers: How many brothers did you have?

J.M.: Five brothers, three sisters.

Interviewers: Three sisters? [Tell us] a little bit about your family history, your education.

J.M.: We were a very close knit family. My mother and father were both dedicated to raising a family. My father was in business. My mother was an unusual person for a woman of the 19th century. She was born in 1892. She got more than the initial education that women used to get in those days - one or two years of school, if they were lucky. She did complete the 8th grade which was really an accomplishment for that time, and for a poor family. My father was brought over by his grandfather when he was just

eight years old, and he didn't have a formal education at all. But he was very intuitive, he knew things just intuitively. My mother and he were both were very definitely interested [in] their family learning and getting an education. We worked, but we also went to school.

Interviewers: At what age were you married?

J.M.: I was married at 23, which was also very strange for people. Girls I graduated with were saying, 'poor Juanita, she hasn't gotten married.' But then after a while, after they got tired of being home taking care of kids and I was traveling and doing other things, they'd say, 'oh and what's she doing now?' No, actually, I don't think it was that bad but yeah, I was 23, almost 24, when I got married.

Interviewers: And your husband's name?

J.M.: Emilio Roberto Dominguez. He too was born in Capulin. He was my oldest brother's best friend. I knew him since I was a child, but we met again in 1957, fell in love and got married. I think we were soul mates.

Interviewers: Did you have any kids?

J.M.: Yes, we had two sons and a daughter.

Interviewers: And a daughter. What are their names?

J.M.: Emilio Roberto Jr. is a musician. He is also a painter. Jude Anthony, who is the second son, is a gymnast, at a gymnastics academy in Littleton. My daughter Sarife is a teacher, and she's named after my grandmother. It's a Lebanese name, that means 'Star of the East'; it also means beautiful. It has a dual meaning.

Interviewers: Do you have any grandchildren?

J.M.: Oh, yes! I have 10 grandchildren. Two of them are graduating from college this coming year. One is graduating from high school. The others are still in grade school; well, one is a junior, so they're in various ages. The youngest is 12. I also have three great grandchildren.

Interviewers: Oh, wow.

J.M.: Which is wonderful. The oldest of my grandchildren that's graduating, not the one with the children, the ones that are still in school, that is graduating, has a lovely voice. She's at the school of music at DU. She is participating with "En Mis Palabras", "In My Own Words." it's an…

Interviewers: We haven't heard [of it].

J.M.: It's an opera that was written for her and she performs in it with the Colorado Opera Company.

Interviewers: Oh wow!

J.M.: They perform in the high schools. Really, a very good one if you ever hear about it. She's still performing this coming year. If you hear about it, you should go see her.

Interviewers: Do you have any other interesting information you want to share about your family?

J.M.: We, as a family, participated in singing as a group. It'll date me but we're the Chicano Partridge Family. [Laughter] We went to colleges and universities, and shared our movement music, which I wrote and we all sang. Emilio had a beautiful voice; he did not play an instrument but his instrument was his voice, and my children inherited his punch on four, keeping in tune, and I guess my direction for music. So, we did that, and the other thing is that throughout the movement, both the Chicano Movement, and the Chicano Feminist Movement, we participated as a family for the purpose of uniting a community, as a family, in that hope.

Interviewers: What kind of involvement did you have in the movement?

J.M.: Ask me what I didn't do. [Laughter] A great deal of involvement with the Crusade for Justice. We used to do a mimeograph newspaper. That's one of the things that I really worked with also at the school. When Escuela Tlatelolco [Tlatelolco School, Tlatelolco is an Aztec city] started, I helped in that. And I love drama. I don't know if you're aware, but Corky Gonzalez wrote a number of skits and I performed in those. That had to do with the movement, and with both family as well as individual rights.

Interviewers: Where were you during the movement?

J.M.: In Denver. We were married in Denver and lived there for 25 years. We returned back to the valley in 1983, and continued being active here as well, with the Sierra Movement. I don't know if you're aware of the fight that the people in this community have had to regain their right to both, the taking of wood from the Sierra, and the pasturing of their animals, which were granted by treaty, at the time that San Luis was established. Then, in later years, it was sold off and they were kept away from the Sierra. Finally, after, I think, 38 years or something like that, the court ruled in favor of the community. And we do now have the right to go up to the mountains to gather wood, as well as to pasture the animals, for those who have animals.

Interviewers: Y ou said that you were involved in both the Chicano Feminist Movement, and the Chicano Movement. How did you manage being in both?

J.M.: Well, it differentiated in a way just slightly. Anytime that there was a feminist protest, or feminist meeting for the rights of women, to have leave, pregnancy leave, to have equal pay for equal work, to do any of the things that are legally right (but at the time they weren't legally right), those were the things that really interested me. Like I say, I was not anti-feminist, per se. It's not that I say that, the majority of women were asking for rights; they were asking for rights that our males didn't have, and so I could not relate at that time. And I didn't. So whenever I participated in any of the movement efforts, I always was very clear, you know. I'm not going to go in, and protest or picket a company because they're not hiring women, when they're not hiring Mexicans or Chicanos. So as a result, I was very clear in that respect.

When I went to the National Women's Conference, there were things that because of my culture, and because of my religion, I could not…I was very clear when I was elected as a delegate, I said 'I will not object to the abortion rights but I will not vote for them,' because a person has to stick to what you believe in. Otherwise, what you do doesn't mean anything. I was still elected, and participated, in both of those conferences. And it was interesting. [Laughing] I'll share a… do you have enough time? This is funny. I had my name on the armband, and pinned with it was a pin that I had. In fact, I think I have some I made. I don't know if you've seen it - Viva La Mujer [Long Live Women]. Have you ever seen a pin like that? Well, anyway, Emilio for my birthday ordered a number of them and I would give them out, especially when we were protesting. So I had it pinned on with my name, because the participants were told that the delegates had their name on their armband. This one lady came up to me and says, 'I really liked your presentation and I'm glad that you were honest about so many things.' And she says, 'I want to make sure to vote for you' and so she looked over here and she saw the pin and says, 'your name is Viva? Viva la Mujer '? [said as if it were an English word] She wrote down 'Viva la Mujer' [laughter]. And I'm sure there was a vote for Viva La Mujer the next day because the lady was very nice. This friend of mine, who was [there] at the time votes are counted - I left before the voting was counted - she looked at me and said 'you're such a snob, what if you lose by one vote?' Anyway, she ran up to the house; she left Boulder. The reason that I left early was because my daughter was graduating, and I had to be back north for that. But anyway, we were having a party afterwards and Anna Marie ran up to the house and says, 'Viva, Viva, you won, you won.' So for the longest time I was Viva. Anyway, that's deviating a little from…

Interviewers: Oh no, the stories are great. What kind of things did you do with the Chicano Movement?

J.M.: Besides my participation with the school and the paper, a lot of protests. Both my husband and I, we took our children to Mexico, in 1967, because they understood Spanish, but they did not speak it. None of their peers spoke it, and they understood it, and probably could have spoken it, but they didn't want to. You know if they didn't pronounce correctly, people would laugh, and so they didn't. And we were very proud, I still am, of being bilingual. I think that probably Spanish is one of the most beautiful languages that there is. I wanted to make sure that my children had the opportunity to learn to speak it, as well as to communicate with it. So we packed our duds and went to Mexico.

At the time I had just been laid off. Both Emilio and I had decided we both had to work to probably May to pay taxes. That just didn't make any sense to us, when one of us could volunteer within the community, we ended up with as much money anyway, afterwards. So that's what we did. At the time, I was working, because, even in the sixties, a Chicana had more of a chance for a better job than a Chicano did. I could command a better wage at the time, and so I was the one who was working and he was contributing in the community. Which was interesting because he would've had more patience than I did and it worked out just right, that way.

Anyway, during that period, I had been laid off from my job, and so we decided we'll just take this time - we had some savings -and we'll go to Mexico. I went to school in Mexico at the UNAM (National Autonomous University of Mexico), and I had some work that I had to do to resubmit my thesis which had been rejected because it was a little bit too strong. The government in Mexico didn't like it any more than the United States likes anything in the government. So it was rejected and I was working on resubmitting at the time. They had a friendlier university at the time. So we were there for a year and the children learned. It was wonderful. Friends agreed to send up a hundred dollars a month while we were there together. This was 1968, you have to realize, a hundred dollars meant a great deal in Mexico

at that time. So we, with our savings, and the extra hundred dollars, were able to be there for that period of time. We paid them back later.

It was a great experience. They were able to participate in a number of things that they would not. One of the first things that our oldest child said, after they had been enrolled in school - they had to go to private schools because the public schools were too crowded, and they would've had to participate at different times, which would've made it impossible for us to go to museums and things like that. Even the private Catholic schools have to use the national book that they have. But they're wonderful, they're all inclusive, they have world news, and world history which they teach. I have no idea what it's like now, but at the time, in order to find out about Benito Juarez you had to be either in high school or a freshman in college. They didn't teach it in grade school. Did you learn anything about Benito Juarez or Calles or any of the important personages from Mexico in school, no? But Robbie comes home, and he says, 'Mom, how come they're so nice?' They teach us about Lincoln and Washington. [Laughter] Well, that's another story.

Anyway, it was a great involvement for them; they learned a great deal from there. They were able to see firsthand some very wonderful things that they would not be able to until they were old enough to go. They also learned that electricity doesn't come from a switch. Because we lived very poorly, we did not have a refrigerator, [and] we did not have indoor plumbing. They had to learn to go to the llave [faucet] which was the local well for water. They carried that. We went to ask for electricity, a hookup, where we lived, when we first moved there and I think they came like seven months later. In the meantime, a friend stole it for us. They do that all the time over there because they did not at the time have the infrastructure in Xochimilco [borough in Mexico Federal District] where we lived. We went and applied for it, and they came, like I said, seven months later to hook us up and we were already hooked up from, somebody climbing up the pole and we had electricity afterwards. But basically, it was stolen. We never paid for it till they hooked us up. But, we used the dirty water to flush the taza [toilet] that we had. We were very lucky because in the colonia (community), that we lived, there was no plumbing yet. Now, of course, it's much better. We've returned since then various times to Xochimilco and I'm amazed to see how much it has changed in 48 years. It's interesting how things have changed.

Interviewers: I bet that was a great experience.

J.M.: Yeah, it was. The reason this all started [was] because I was going to tell you that while we were there, we were almost kicked out of Mexico. All of a sudden, in our little barrio, there's these Crown Victorias with the dark windows going through. You know they're CIA immediately. I said, 'I wonder what's happening.' Sure enough, we went and bought a newspaper and Johnson was going to the chamizales [area along the bank of the Rio Grande] to return it to Mexico. I don't know if you know your history well enough to remember, but in 1967, President Johnson returned to Mexico, or met with the then President of Mexico, to return the chamizales, which was part of the border that had been taken illegally, little by little, by the United States. So, he was returning that at the time. I'm sure that they did research, and right before we had gone to Mexico, President Johnson and Vice President Humphrey, were in Denver at different times. One [time], when Johnson was there, Emilio was in the front page of the *Denver Post*, 'keep your promises', you know, we're marching around the hotel where he is. And in the other one, in the *Rocky Mountain News*, I'm marching with [laughter, indistinguishable]. So, that's what they were doing; they were trying to figure out what we were doing in Mexico, whether we were trying to do something that would disturb this. The migra [slang for border patrol] in Mexico called us in, and we had to go in, explain that 'no, no, no, we were there doing something completely different.

We're not trying to organize, and rebel-rouse.' But I thought it was funny, that it just was a coincidence, is what it was. It was a good coincidence. It disturbed them for a while. My children used to laugh about it, for like I tell you, for a while there used to be these Crown Victorias that just did not belong in the barrio de San Marcos. The streets can't be much wider than that and there they are going up and down the street. They used to buy pepitas [roasted seeds], do you know what pepitas are? They are like pumpkin seeds and other seeds that are roasted. They're saved, washed, roasted, and then salted, and they'd buy them from these native ladies that are sitting in the corner selling them by the little glass full. Robbie, the oldest one who was a little bit sarcastic to the younger ones, would say, 'you better be careful , Mom, the pepita lady might be one of the CIA people. '

But yeah, we participated a lot in demonstrations, sit in's. We participated in a sit in at the state capitol when my children were just babies, not really babies, Sari must've been about two. We sat in overnight. Both Emilio and I were active in the labor movement as well. The labor movement, if you've had any relationship with it at one time, it was really, continues to be, I'm sure it's not great still, but it was very discriminating, prejudiced towards minorities. The electricians' union, the meat union, they would not let in the minorities, so that was one of the reasons we were very active. I was head of the Women's Activity division of the Denver Labor Council's volunteer movement and so I was participating together with my husband in a lot of union programs.

Interviewers: Do you think that being a Chicana feminist affected your relationship with your husband?

J.M.: I think it strengthened it because the reason I fell in love with my husband was because he had a very female side, which was very unusual for that age too. Everybody wanted to be a macho. He was orphaned when he was seven so that may have been one of the reasons that he was very, very special. He was able to support, not just be supported.

Interviewers: During the movements and the participation that you had, do you feel that you were a leader or did you kind of follow what people were doing?

J.M.: In some cases I led; in others I followed. Within the crusades there were times when anything that had to do with music or demonstrations, I think that I was a leader. In others, you know, I followed. You need to do both I think, and I think that probably my greatest contribution in initiation was in the music part, that and the fact that I loved to write.

For the Poor People's Campaign, I started doing the Chicano active music. It's because I found myself. We were used to sing some of the Black movement songs at the time, which were great, but they weren't ours. And we were singing some of the Chicano, I mean, the Mexican revolution songs, revolutionary songs, which were some that we'd grown up with but they weren't ours. So in order to make it easier for people to learn, I took the music from the revolutionary songs, and wrote our own songs, our meaning, our words that meant things to us. That's where 'Yo Soy Chicano' [I am Chicano] came in. That's one of the ones that is probably the best known. But there's 'Nueva Cucaracha' [The New Cockroach]. Our kids would love to go up and tell people 'Do you know what La Nueva Cucaracha is about? It's not about a bug, [laughter] has nothing to do with a bug. It's about Pancho Villa's a metralladora.' 'What's an ametralladora?' 'A machine gun.' That's what his cucaracha was, and that's what the song was about, and it's true, had nothing to do with a pot smoking bug [laughter]. Because La Cucaracha ends up with, and La Nueva Cucaracha instead of being a pot smoking bug is a people, a movement, that is going to be there because they want justicia y libertad [justice and liberty]. So they

loved to be told to sing some of the songs that they loved to sing. There was one they were tired of - 'De Colores' [Of Colors]. Do you know the song? It's very pretty, but it's a farm worker song. It isn't a movement song. So they wrote different words to that. Actually, it's not a farm worker song; it was adopted by the farm worker movement. It's a Christian song. Then the farm workers added the one about the chicken and the rooster and the chicks, to relate to their movement. It's a nice song but they were tired of it. Everybody knew "De Colores' so they were tired.

Interviewers: You said that you were involved, in part, in some protests? Do you feel that they were formal protests?

J.M.: Oh yes! The protests that I was involved with, specifically, were group protests, that were either organized by the crusade or by the women's movement. Walking down the streets of Denver, holding the hands of my children, when they were smaller and then as they grew up, having them support me, was a good feeling. One time, we were protesting the war on Vietnam, and of course that was not a very popular thing to support, I mean, to protest. It was even worse than having a Chicano protest. So I'm walking and this man came up. We were walking on the sidewalk because they wouldn't give us a permit to do a parade protest. We were walking on the sidewalk, and I'm holding my two youngest, and Emilio is holding the other one. He's trying to help people as we go along, and this one man stood right in my way, wouldn't let me through, and he says 'What's the matter, aren't you afraid that they won't send you your welfare check? Is that what you're protesting?' I got so angry, I did not know what to do. I did not want to push him, because there were other police on the sidewalk and everything. So the only thing I could think of to do is I cleared my throat and I spat in his face. And he ran away. That was one of the things that we were accused off, when we first started protesting. 'Why don't you go home; don't you think that you should stay off the streets and just go spend your welfare check? ' As if all of us were just on the dole. And that wasn't so. The majority of us protesting were hard working people. If somebody was on welfare, it was because they couldn't find a job, or nobody would give them a job. So that was the problem.

I want to share. I think it'll be fun for anybody that ever watches this. You know what Posadas are? Las Posadas is one of the morality plays that were written, or devised, by the Augustinian or Franciscan fathers to teach the religion to the native people. Las Posadas tells the story of the birth of Christ in that you visit a home and you ask for lodging, kind of like Mary and Joseph did on the way to Bethlehem. There are nine nights. It's kind of a novena to the child Jesus, and you go to different homes and you sing the little song that says in Spanish, ' [singing] En nombred del cielo, os pido posada, pues no puede andar, mi esposa amada.' If you don't understand, I'll translate it. It means, 'In the name of heaven, we ask for lodging, because my dearest wife cannot walk.' The innkeeper answers, 'this is not an inn. Keep going. I can't open for you. You may be a thief.' Back and forth, back and forth. Finally, he explains who he is. He's Joseph, he's with his wife, and his wife is expecting a child. 'Oh I didn't recognize you,' about the fourth verse. ' I didn't recognize you. Please come in pilgrims.' Then you sing a song of thanks, I mean, a verse of thanksgiving and you enter. And you participate in whatever the innkeeper or the person is the house is willing to share. It's kind of like a party. You pray the novena. It's a beautiful community participation.

The first time that we did it in Denver was the year after we came back from Mexico. The members of the crusade community, we did it in what is called Goat Hill which is a community that abuts Englewood. It's the end of South Denver. The majority of the people there, not majority, I think at the time it was like 40 percent were Spanish surnames. The others were Anglo, whatever. We're all up there, and we

didn't get a permit because it wasn't a protest, and we knew that the cops were going to be around. So sure enough, here come the Denver cops and here come the Englewood cops. They stopped us. We're walking with a donkey. Emilio got a donkey. He borrowed a donkey from somebody up in Boulder or up above Boulder. And a young lady is on the donkey. I'm playing the [accordion], and this is funny because I've always played an accordion. We could not play guitar because it was too cold and strings popped. So I'm playing an accordion, and it happened to be a Mickey Mouse accordion. A little red, one and a half octave accordion but we're able to do all of the hymns and all of the Christmas songs that we were singing. So we're singing, and we're going around, and of course we had decided earlier if the police come around we're all in charge. We are all pilgrims going to Bethlehem, and that was all we were going to tell the police. So a young, very nice, policeman gets off, comes to us and says 'What are you doing?' 'We're going to Bethlehem; we're pilgrims going to Bethlehem,' everybody answered. You should have seen his face. Then he says 'who's in charge?' 'I am, I am, I am, I am.' So he goes back to the car and he says, 'they say they're pilgrims going to Bethlehem and that they're all in charge. What do we do?' [Laughing] 'Get away from there. You want to end up on the front page of the *Denver Post* saying that you arrested Mary and Joseph?'

So that was our first posada. After that, we'd do them in churches. We'd do them in community centers, involved the community. I think they still do them in some of the towns. I know they do them in Pueblo, but they do them all in one night, not over a period of nine nights. We still do them here, every year. Since we moved here we've done them. This is our twenty fifth year. Well, the churches, the families', the communities' twenty fifth year. It's wonderful; the children do love it. As they grow up, and now they've grown up with it, they come back, bring their children, and they participate, so it's nice.

Interviewers: That is nice. What are some issues from the movement that have had the greatest impact on your life?

J.M.: Well, as I mentioned before, equal employment was one of the things that was very, very important. And to this day I don't know that we'll ever, or any female will, reach the right to equal pay for equal work. We're still at what? 69 cents of the male dollar. I think, or has it gone up to 71? Something like that. Those were some of the things that always irked me because I was always involved in the business world and it seemed like the only way I could get a raise was to take on… I would get a promotion but I'd have to take the job that the person I'm replacing…I'd take on his job, as well as the job I'm doing . And, it wasn't just me. I mean, I'm not saying that it was because I was a Chicana. No that wasn't the reason. It's because it was happening to all females. And it continues to happen. As was the unfair education. I've always been involved in education. And the unfairness of the supplies that were available in the ghetto and in the Chicano barrios - you could walk into a classroom and they had textbooks from four years ago. And you talk to anybody that lived in those days and it was happening. The money was just not being spent, equally or fairly, so that was one of the things that we had to get into. Have you done any background on CORE? On what CORE did in employment?

Interviewers: I don't think…

J.M.: Community and Racial Equality. It was a mixed group of people. This was in the early 60's, late 50's. And we would go in - a Chicana, a Black, we were females, and an Anglo would go in. The Anglo would have an eighth grade education. She actually had college, but she would put on her application that she had an eighth grade education. Chicana and the Black would put in high school, even though

we had college, and the other one would put in masters. Guess who got hired? And it never failed. We would do it with males as well, of course.

But Coors was probably one of the greatest offenders. King Soopers used to be bad, bad, bad. They changed. Everybody changed. But they were one of the first ones to change. They actually were the first big, big store to hire a Mexican meat market man. That was something. That was because the union actually worked to push that. I give them credit for that, if nothing else. The other thing that was very, very important, along with the education and the employment, the need that there was within health to give equal treatment as well.
Denver General used to be probably the worst place in the world. You hear about this woman who went in for services. Somebody was sweeping around her and they're thinking that this is bad, which it is, but that was commonplace. That was commonplace at Denver General. People would go down there and they'd be there eight hours in emergency. Why would you go to emergency? Well, one, because you didn't have money or you didn't have a doctor. But, they would be there eight hours. They'd close the office and they'd say, we can't take care of you. People would have to go home and suffer or die or something, you know.

When the work program started coming in, I was a supervisor, one of the. I advised every one of the counselors that I had, that if you have to take someone to one of the clinics or Denver General, if it's a baby, you make sure you make that baby cry, cry hard. Make him cry as hard as you possibly can. Stand next to them, next to the desk of the person that's doing the admissions, and make sure that you don't move when she asks you to move, and make that baby cry. Or have the person, if they're adult, moan and cry as hard as they can. It's the only way you'll get your service, because otherwise, if you were quiet, and you didn't want to make a spectacle of yourself, you could be there for eight hours. And so yeah, you had to learn to abuse I guess, which is hard to, to say that, but to get service, and make a point of it.

And then we'd have meetings, and point out 'do you remember how many people came in here crying at the top of their lungs and making spectacles of themselves?' The squeaky wheel really does get the oil. There's no question about that. They'd be hurried. One of the things we found out is that they'd be hurried into a waiting room and be left there for four hours. But at least they got into a waiting room. So yeah, it was health, it was education and employment, like it is for everybody that has to fight for something. At this time I guess there are still inequalitie. I realize that, but nothing like there were at the time.

Interviewers: Did you feel threatened at all during, any of your involvement?

J.M.: No, because like I say our community did it together, most of the time. If we protested, it wasn't done as just a few friends or something like that. I t was a group, and we had our own security. The majority of the time, we had our own security.

The only time I felt threatened was in Washington D.C. at the Poor People's Campaign. We were arrested at the Justice Department and we were warned, and told you have to get your children out of here because if you don't disband, you are going to get arrested because we didn't have a permit. So yes, we stayed there. My husband and another three men took the children back to, cause we, when we went to the poor people's camp, we went to Washington as families. And we had, probably out of 57 people that were there from the Denver Crusade, we had probably 18 children. So those 18 children

went back to Hathran [?] School, where we were staying in a chemistry lab, in cots that were three and four deep. But we were all together. That was probably the greatest feeling. After a while, I felt threatened, because we were put on buses, and we were taken from one, not a jail, just a charging office, to another and they were too busy. So they'd wait there. They'd take us to another one, and another one. It was a form of harassment, is what it was.

But no, I didn't feel threatened. The closest was that man who would not let me through. Another time at the state house, we were having a protest rally, and I'm trying to remember, whether they were Cubans, it think it was Cubans, that were there. And they were really throwing eggs is what they were doing. They weren't real eggs. They were confetti eggs, full of paper, but it was scary because they did not know that they were not gonna hurt, you know. They were not local people. They were a group of people that they brought in, and it was a protest against the war, I think is what it was. One of the reasons why we were so very anti was because the people that were being drafted were minorities. People that were getting killed were minorities. That was specific and completely verified by statistics. And so we were anti war. I still am anti war. But for the Vietnam War, that was the reason.

Interviewers: Are you still active in anything?

J.M.: I'm more active. I'm community active, but I'm in church more than anything. I'm working with farmers now and for our water rights and things like that. But it's more community rather than specifically female or male. I think that more of the rights of women now have gone somewhere that I cannot relate to. Like AIDS, STDs, those kinds of things, you know, drugs. T hose are things that, not only because of my age and I don't want to sound conceited or anything, but you know, I like myself too much to ever do to myself anything like that. So, I cannot relate to that. Not that it isn't needed to work with people like that. But, I don't want to say people 'like that'. I mean people who need that help. But, it's interesting that it seems like the majority of the work that is being done community wise is in that area.

Interviewers: Well we just want to thank you very much for sharing your story.

J.M.: Well I hope I didn't bend your ear too much. I get carried away once in a while.

Interviewers: We really enjoyed it, so thank you very much.