This interview was conducted as part of a series on the Mexican American in Minnesota.

Frank C. Guzman, in his brief account of growing up in St. Paul in the late 1930's and 1940's shows a fairly typical maturation and social development trend seen in the people of his generation.

Frank continually grew and developed as he changed from job to job during his early life. As a result of his desire for social reform and community improvement, coupled with his organizational and administrative skills, he became director of Migrants in Action.

In this interview he not only discusses his own history, but also the history of the Migrants in Action program, its present status and hopes for the future.

This is a transcript of a tape-recorded interview edited to aid in clarity and ease of comprehension for the reader. The original tape recording is available in the Audio-Visual Library of the Minnesota Historical Society.
Moosbrugger: This is Grant Moosbrugger interviewing Mr. Frank Guzman on July 14, 1975 at his organization, Migrants in Action, on Selby Avenue in St. Paul. This oral interview is conducted for the Mexican American Historical Project under the auspices of the Minnesota Historical Society. Do I have your permission to interview you so that this interview will become the property of the Minnesota Historical Society?

Guzman: Yes, you do.

Moosbrugger: To start off, Frank, can you tell us a little bit about who you are? Where you were born? Your brothers and sisters?

Guzman: My name is Frank Guzman, I was born Sotero Francisco Guzman, April 22, 1934, in St. Paul, Minnesota. I was born at "Anker Hospital", (now called Ramsey.) My father's name is Francisco Guzman and my mother is Delores Guzman. I have three brothers and three sisters. My three brothers are: Ted, Gregorio, and Robert. My sisters are: Elenore, Maureen, and Delores.

Moosbrugger: Are any of your sisters married? What are their married names?

Guzman: All three of them have been married, one of them is divorced now.

Moosbrugger: What are their married names and do they have any children?

Guzman: Elenore Gomez, Maureen Flores, Delores Wigfield.

Moosbrugger: What was the order in your family? From the oldest to the youngest?
Guzman: Elenore is the oldest, then Ted, Maureen, myself, Gregorio, Robert, and Delores.

Moosbrugger: Were your parents born in the United States, or did they come from Mexico?

Guzman: They came from Mexico. My dad was born in San Miguel de Allende in 1900. My mother was born in Talpas, which is a few miles away from San Luis Potosi in Mexico. My father was a career soldier. He joined the Federal Government Army when he was 14 years old. It was right in the middle of the war at that time. He eventually changed sides and went with Pancho Villa. After the war he was a Major. He was going to be a Colonel in the Army. He married my mother and she followed him. He was on horseback and she carried everything on her back and followed, which was the traditional way in Mexico. They finally decided that my father wanted to plan things out ahead of time for the family. They thought that things were not too predictable in Mexico in those days, the money situation especially, and that one could come into the United States since passage into the United States was no problem for Mexican Nationals. They came into Texas and he worked with railroad crews in those days. They lived under or outside of box cars, railroad box cars. After a time of doing this, they went to seasonal work. If there wasn't any work, they would go to work in cotton fields or vegetable fields. Eventually they found themselves going northward for some reason or another, I still don't know, maybe it was the standard of living, or maybe the weather, or the pay was better; Whatever the reasons, they eventually found themselves in Minnesota.
Guzman: Elenore was born in Mexico. Ted, the next one down was born in Texas. The rest of us were born in St. Paul, from Texas they came to St. Paul and they have been here ever since.

Moosbrugger: Very often the trend when migrant workers came to Minnesota was to work in out-state areas for a time. Did your folks come directly to St. Paul where your father found employment, or did he do seasonal work outside of the state?

Guzman: They came directly, as far as I know, to St. Paul, and then from here they continued to go out in rural areas to work all the time. They worked in the rail crews here like they did in Texas. In the summer time, the family would go out to various places in Minnesota and work in the sugar beets or in something else.

Moosbrugger: Do you know any of these areas or which towns?

Guzman: Here, in the early times, there was places like LeSuer, Cokato, and Glencoe.

Moosbrugger: Hollandale?

Guzman: Hollandale was one of the last places they went to, where I worked, all of us worked. This was in the late 40's, we worked in Hollandale weeding and harvesting onions.

Moosbrugger: Maybe you'd like to mention, for posterity, some of your nieces and nephews?

Guzman: Sure, let's start with Eleanore. Eleanore was married to Nick Gomez.
Guzman: The Gomez family had lived in St. Paul quite a few years also. The Gomez family is related to, you'll eventually find out who these people are, the Martinez family and the Vasquez family. The Vasquez family is very, very old on the West Side. The Gomez family is related to them. They had no children. Ted married to the Mendez family, the Mendez family has been here since about the thirties. They have one son, Teddy, Jr., Maureen is married to Eustacio Flores. Eustacio Flores came up here with his brothers in the middle forties. They are from Alamo, Texas, very close to McAllan. And they have, seven children I can't keep track of all of them, Gina, Chico, Maureen, Nina, Philip, Bobby. They own the restaurant "La Cucaracha" on Dale Street here in St. Paul. My brother Greg married Henrieta Munoz, the Munoz family lived on the East Side, living down in "El Pozo" or "Swede Hollow" when we first met them, back in the early forties. Then we moved by the Capitol. We lived there for a while, then we moved over on Iglehart back in about '49. So, those two are married, the Munoz' are also related to the Vasquez.

Moosbrugger: I see, through marriage perhaps?

Guzman: No, they're cousins. They have four children. My sister Delores, who was married to Mike Wigfield, has one child her name is Michelle.

Moosbrugger: Maybe you can tell us something of your background, which schools you attended and what your experiences were? Both good and bad experiences.

Guzman: Sure. I don't remember a lot about my childhood. I was born in Hoffman Street. These are all areas that are across, they used to call the old
Guzman: Lafayette bridge, Payne Avenue area, just this side towards the Capitol. There are a lot of little tiny streets in there. I was born on Hoffman, from there we moved to Segal, then to North Street. And then from there, when I was five years old we moved over on Canada Street in St. Paul. The old development. We lived in two different locations on Canada Street. Then we moved over to 13th Street which is in the same area. From there to Iglehart where I was married.

I went to Franklin Elementary School, then after that to Mechanic Arts. There weren't an awful lot of Mexican Americans. I remember my childhood area on the East Side, maybe six families or so lived over there. We knew that most of the Mexican Americans lived on the West Side. It was interesting in those days when we met most of the people on the West Side. The kids spoke Spanish, and most of us didn't, on the East Side. There was quite a rivalry between us. There were gang fights and that sort-of-thing. There weren't that many gang fights, but we always told each other that there would be gang fights. In grade school, somewhere along the line, it must have been second or third grade, I knew I was different. I was darker, and I felt that in order to be American, you had to be white, you had to speak English well, and you had to eat American food, things like that. Well, although I was having trouble, I thought that I was a failure until I learned to do all things well. Because of that, I was ashamed to bring people to my house; they would smell the "tortillas" and "frijoles" in my house. Even though I couldn't speak Spanish well, I still had an accent and I could tell it. My mother and father in those days couldn't speak English at all. So, I was embarrassed that I was a Mexican American and thought that "to call myself a Mexican", was kind of
Guzman: a "down-grade", and I was expected not to be one. I think I was very successful by the time I got to high school in breaking the ax, into behaving like the American kids around me at that time. But now I know that it was a mistake to feel that way. It would have helped me be a better person personally, if I could have accepted these things normally. If I had just realized the wonderful culture that was behind me, I wouldn't have had to go through the things I went through. I sued to stammer a lot when I was a kid, really bad. I was really insecure and paranoid about a lot of things. Those are the things I remember. Those feelings weren't too good.

In high school, I remember starting back to school. Everybody began school on September 3rd or 4th, and we'd come back from the fields on September 15th, because we promised a grower that we'd harvest his onions for him. I went into class and they knew where I had been. It was embarrassing to tell anyone that I was working in the fields, you know, very, very menial kind of labor, and my skin was much, much darker in those days. I remember that little bit.

Moosbrugger: Did you finish up at Mechanics?

Guzman: Yes, I finished Mechanic Arts High School.

Moosbrugger: What did you do after Mechanics? What year did you graduate?

Guzman: I graduated in 1952.

Moosbrugger: 1952. That was just prior to the Korean War, did you have envolvement in the armed service?
Guzman: Yes, I joined the Marine Corps in 1953, I went to Korea and my brothers Greg and Bob also joined the Marine Corps, they went in also.

Moosbrugger: Was there anything significant about your service years? Did you get to go to any schools that led you into what you did later in the line of work?

Guzman: No, not really, no.

Moosbrugger: So you went in, in 1953. When did you come out?

Guzman: 1956.

Moosbrugger: 1956, what did you do then?

Guzman: Mostly nothing. For a couple of years I just drew unemployment compensation, worked on construction, did some odd jobs, worked as a janitor for the state, did some more state jobs as kind of a laborer and started going to college in 1958-'59 through the G.I. Bill. I went about a year and a half.

Moosbrugger: Where did you go to college?

Guzman: University of Minnesota.

Moosbrugger: U of M. Then what did you go into? Were you married by this time?

Guzman: No. About December 1959, I was collecting unemployment compensation and one of the interviewers, the employment office workers, I had to stop by to see about a job, before I went over to collect my check. Tony Dana, the commissioner, I went to school with him, he was a year ahead of me.
Guzman: He wanted to know if I wanted to work seasonally. I said, "Sure", "Well I need somebody for the unemployed compensation section." So, I took a test, and I qualified, and pretty soon I was handing out checks for unemployment compensation. I did that for about five years. I paid out authorized payments from about November to about April every year. These were the best years of my life. After that I worked at Hamms for about a month, and got some good work outs, and the rest of the summer, I was off, until November again. That was real nice. I took a full time job at the employment service in 1965, as a testing clerk with the Youth Opportunity Center when they first opened in St. Paul. After that I stayed in the state system. I was Test Technician, Youth Advisor, Interviewer, Counselor, and Job Specialist up until two years ago in 1973, when I took a leave of absence from the State Employment Service. I took a six month leave of absence, every six months I go down and renew it. In order to get a leave of absence in the Department you've got to be doing something that's going to help them. They feel doing all this is helping their situation. Eventually I might go back again to them. Do you want to talk about the Migrants in Action now, as long as we're talking about it? Or do you want to get back to my personal life?

Moosbrugger: No, we might as well really investigate your personal life's story and then if you like, you can tell a little bit about the Migrants in Action.

Guzman: OK. I can say the work from Hollandale was the limit of my field work for three years. The whole family averaged about 70¢ an hour, averaged about ten hours a day, six days a week. My younger brother Bob, because he was so little, received about 40¢ an hour. We averaged about 60 hours
Guzman: hours a week and we'd be happy at the end of the week to get a dollar or two and go to Maple Island, which is not far from Hollandale. You could go to a Mexican dance that night or a film, or on Sunday there would probably be a softball game, people selling "Rasca con Pina" and "Tamales". It was just great and we'd meet girls. Most of the people that were there were from Texas and spoke Spanish. To us they were acting peculiar, you know, as compared to people living around here. The difference between the people up here and the people down in Texas doesn't seem as great anymore. One thing that really bothered me in those days, was that on payday or a day before payday the Immigration Officers would come by and pick up a whole bunch of people. I always wondered how they knew, the day before payday that they were suppose to pick them up, and take them. I don't know, I've always wanted to know what happen to that money and it bothers me a lot.

Moosbrugger: Maybe it would be reasonable to theorize that the growers would turn them in so they wouldn't have to pay them after they slaved?

Guzman: Right, right.

Moosbrugger: You mentioned that you would end up with a dollar or two at the end of the week. Did they have a company store? Where did some of the money go?

Guzman: Yes, well, there weren't any company stores but, there was a store in Maple Island which was close to our house. And then in Hollandale there was a store. I never investigated in those days, but there was a time of the week that prices were for the local people and a time of week when the prices were much, much higher when the migrants would go in, who would
Guzman: never look at prices, who would just go in and buy their things.

Moosbrugger: Buy the things you needed?

Guzman: Buy the things you needed and would really load up. A lot of people would owe money to the stores and to the doctors in the area and things like that. Growers would arbitrarily just take this out of their checks and make sure that the local people got paid before the workers got their checks.

Moosbrugger: Were there any other aspects of life, for instance maybe the actual housing where the migrant workers were put? The growers were obliged I suppose, to provide some kind of housing. Was there anything they could have done to make it a little nicer; any small effort on their part that could have improved things?

Guzman: Yes, I think there were a lot of little things they could have done that wouldn't have cost too much money: raise the house up off the ground so the rats and skunks wouldn't get into the house; better toilet facilities and better places where people could wash themselves. You would have to get a basin, come in the one room house, which served as kitchen, bedroom, and everything else. we would take baths that way. The really simple kind of things, the basic necessities, that kind of stuff, not a whole lot of things. I understand that a lot of the state and federal laws regarding housing in these areas take care of these things now.

Moosbrugger: That will be interesting for us to see next year.

Guzman: Yes, right. In high school, I liked sports an awful lot and I got on the
Guzman: A Squad at Mechanic Arts in football, basketball, and baseball, in my sophomore year. But we were two blocks away from Harkins, and I like to play pool, play for money. Once in a while I'd like to see if I could get on the team. I didn't get to play in any sports after that. So, my senior year, the winter in my senior year, I paid. Gee, I didn't have a letter in sports, and that really bothered me an awful lot. So after about a month or so around the house I started practicing playing golf. I decided to try to get on the golf team and I made the golf team. You know they only have six men on golf; the first guy was the best guy. I was the sixth man on the golf team. I got to played golf and got my letter right away. Do you remember Harkins Pool Hall?

Moosbrugger: Very well, I spent many happy hours down there.

Guzman: A lot of Mexican kids came down there, I think that reminds me, one of the places where the East Side and West Side Mexican Americans started coming together.

Moosbrugger: Coming together?

Guzman: Coming together and meeting each other for the first time, really started talking to each other at Harkins. Where do we go now?

Moosbrugger: Maybe we can make a mention of your marriage and do you have any children?

Guzman: Yes, I was married in 1960 to Darlene Olson. She lived down on 16th and University, well, call it Jackson and University. We have two children, Christopher and Angela. It's interesting because her folks were from the
Guzman: East Side and were against the marriage. As a Mexican American, I can understand the situation and the problem in those days. I am sure that my family wasn't completely happy with me marrying an Anglo either. So it was kind of hectic and there was tension in the air when we got married.

Moosbrugger: Do you see that as a trend, in your own personal experience, that there's never ever been any slight disapproval on the part of parents on the Mexican American parents if their children were to marry another race or nationality?

Guzman: For the first generation, I think it's a definite hang up on the part of the parents. I think with a lot of the first generation who speak English, who were born here, who married other Mexican Americans, who are living a very traditional life are all going to go through the same kind of thing with their kids.

Moosbrugger: What's your own personal philosophy? Would you be upset if either of your own children married somebody of a different nationality or race?

Guzman: No, I have no problem with that whatsoever. I think it's pretty interesting and it's nice that people can do things together with the race and culture together but I don't think it's something that we have to keep together, and I don't buy that kind of stuff.

Moosbrugger: Do you make an effort, or do you find yourself actually doing anything that would help keep alive for your children their awareness of their culture and heritage? For instance, do you ever travel back to Mexico, do you have any Mexican food in the house?
Guzman: There are things that we do. There's my job, we go to Mexico, we eat some Mexican food. My wife cooks very, very good Mexican food. But I think we're not doing anywhere near enough to keep alive the culture I could in the family. For instance, I could be teaching my children to speak Spanish, but I don't, it's terrible.

Moosbrugger: Do you have Mexican music and records and so on, at home? This is helpful.

Guzman: Yes, I do. I just want to add one more thing here. I think one of the things for Mexican Americans to learn as they get up here (first generation), is to learn to get rid of the hang-ups that keep them from being first class Americans: the English, the Mexican food, getting better jobs like the Americans are getting, buying a house and all that. I think the people that are really successful are the ones that work at the packing house. They have steady jobs, and some pretty good pay, they were able to buy a house next to Anglos. They cut their lawn and they looked and started behaving like them and everything else and I think that's part of the reason why it's no big deal about the culture. We were taught to learn to get rid of that kind of stuff, and do what we are doing now. I think that we got to be very good at that. So, what is happening now, is that we are getting a lot of kids saying, "What about our culture? Why aren't we speaking Spanish? Why aren't we eating Mexican food and why aren't we going to the dances and why aren't we getting ourselves together?" And so the parents say, "Well that's not right. Those were the old days," and that kind of stuff. "What's now is now". So what's happening now is that a lot of the kids are listening for their culture and wanting to go back, are getting some things going, are part of a
Guzman: Cultural group, or Latin Liberation, The University of Minnesota and that kind of thing. This is why we are getting Chicano studies and other things going, because the young people want to get into it. But at the same time it's giving the parents goose bumps. The parent's are saying, "Watch out, you are making trouble for us, we've gone through this stuff before and we know better, we don't want anymore of this stuff." So there are some problems between the generations, a cultural generation gap between the parents and the kids. I just thought I would mention that.

Moosbrugger: Do you think that this is a healthy new wave of interest in the culture?

Guzman: I sure do, I think it's going to be good for everybody. We start accepting the idea, for instance, the argument about whether we are Caucasions or not. Who told us that we were Caucasian? I would like to find that out sometime. In 1941, we were told we were Caucasian. I don't know what the reason was for it. And I think what we are saying is "No we aren't." You know, a lot of us are saying, "No." How can we be called Caucasions or anything like that?

Let's see Migrants in Action if you really want to look at the full history. I think we can say that we started in this Agency, it started in 1968. It was called Migrants Incorporated. It had mostly Federal monies, a real good staff. The thing is they did such a good job with the little amount of money they had, that they expanded from the Twin Cities area into all of Minnesota, North Dakota and into Iowa. They seemed to be doing really well. But they got caught up in the bureaucracy of paper work and funding, proposed money, this kind of thing. They got behind 50 thousand dollars
Guzman: that the Federal Government promised to give them. Later on, they could not give it to them. "Well, I'm sorry I can't give you the fifty thousand dollars." And the Agency went bankrupt.

Moosbrugger: Where was their first location? Who were some of the people?

Guzman: They were located on Concord Street here in St. Paul and Jim Fish was a part of it, I think he was the director. Arnaldo Garcia, at that time, was working as an advocate of that office. He stayed around and his own people helped form an agency called the Minnesota Migrant Council. They were around for a year or two. Later they were on the West Side in a building on George and Gorman (Mexican American Cultural and Educational Center).

Moosbrugger: On George and Gorman.

Guzman: Right. They were there also on North Robert. They had several Directors, one of them was Felipe Ramirez. There were others but I can't think of them. Anyway, there were some problems, some personnel problems, some problems on the Board of Directors and federal monies, at least in part on the federal monies. They thought that they would go out of town and serve the migrants in the rural area. So they took the books and money with them and did work in the rural areas. The Minnesota Migrant Council still exists today, as you well know. Arnaldo Garcia stayed around with some Vista workers and they continued to help people, put people up in their own homes and things. They started Migrants in Action on West Seventh Street, with money from churches, donations from churches, etc. They were finally getting some bigger donations, for instance they finally
Guzman: got some foundation like the Hill Foundation, the Bremer, and the Bush to do some operational things; to buy a house over on Ashland Avenue which was condemn, and help to rehabilitate it with money from the Bremer Foundation. The money from the Hill Foundation was for three years and that takes us up to the present time. Half the money from the Federal Government, part of it is from the Hill Foundation, so we are now getting into federal money again. I had to work out the organizational part of this thing. We had to be working things out and seeing how things were going. We were finding out that you could never really plan anything, you could never plan your activities like I was used to doing. Everything is a crisis. There's a crisis every day, all the time, morning and night time. Our people were feeling burnt out, were feeling down. We'd tried really hard, but something would fall and we'd go back down again. As a result of not turning in the right documents, not recording things right, record failure, these kind of things. We had to do them anyway, so we finally figured out that we could still re-organize ourselves. It's almost two years now, a half dozen times, and finally we decided on several things; there was going to be an operation that dealt with all parts of the operations; one part of the operation is going to be dealing with crisis situations.

Moosbrugger: Crisis situations for the people whom you are serving?

Guzman: Yes. By crisis I think I meant usually the family that shows up here at 5:00, twelve people in the family, no food and no shelter. This happens so often I mean what do you do? Especially if the house is full. So it's nothing now where people fall apart anymore. It's built into our operation.
Guzman: How do you handle these kind of situations? There were contacts that we had ourselves, in fact we did all things and that's easy now, that stuff is easy. Another thing we had to do is say, "Why are we doing it? Why isn't the Welfare doing it? Or the Employment Service or anyone else? The one thing we did was to know these places and where they stood physically; we'd take someone down to the Welfare Department at 8:00 in the morning and sit there until 5:00 p.m. They don't do that anymore. We have good contacts at the Welfare. We call them up tell them who needs help, kind of assist them. We take an important step. We fill out the forms for them here, also the pre-screening is done here. We do this with food stamps, with employment services, we have contacts, we have creditability, they trust us and we trust them. There are some steps we have cut out, in order to get the services taken care of that need to be taken care of right away. As long as they are being taken care of they wait in line like everyone else does. These are emergency kind of things. We still are seeing the same people all the time and a lot of times different people for the same reasons. The same kind for each one of them. Emergency kind of things.

Moosbrugger: In other words, someone you have given emergency help comes back any time he finds himself, themselves, in other crisis?

Guzman: Don't misunderstand, they don't have the field situation, they don't have the money. A lot of times the landlord doesn't want all the kids, or they can't get a job because they don't have a high school diploma, these kind of things. We've got to take care of these things. No one cares so we built a sensitivity program for the community and we got money from the...
Guzman: Christian Charity Fund. We hired a person, Cynthia Heelan, to do the job. She is very, very involved in training groups and group therapy. Every Friday we meet and talk about how we can work with the churches, the welfare, the things that they can do for us and the things we can do for them, from this she built a training program. They are going to hire more Chicanos, and put up notices in Spanish.

Moosbrugger: Train their staff so they can deal effectively with migrant people?

Guzman: Yes, you can do role playing and this kind of thing. We have some food stamp people in our station here. We hired them for the summer to work with somebody else's money. They have a list of the places that we think need to be worked with here in training sessions. We call that social changes. By the time we are through with all of this, our long range plan would be that all the agencies know and understand all about migrants and prepare themselves for them, that they set up programs for migrants, so that we won't need to do that anymore. We would like to be a referral agency and an information agency and not have to provide all the services too.

Moosbrugger: I see, maybe it would be worth while to cover this a little more thoroughly. When you say you have two staff members who are out working with acquainting the community, do you mean the community at large, the Twin Cities Metropolitan Area? These people are acquainting people who would have the potential of hiring these migrants, acquainting them with some of the special problems and some of the special needs of the migrant people who are coming in?
Guzman: Right, for example the Welfare Department. Another example is your State Employment Service. The State Employment Service has a contract with us, so we can help train their people, and then help train their trainers, so they can have a continuous thing going. We also have something set up with The National Alliance of Business Men. We have met with them several times. They have agreed to let us train, let us give a session, a good two or three hour session, to 116 corporation heads all at one time, with role playing, etc. From that we are hoping that when they have a National Alliance of Business Men program going, which is a good one in there, they will have things specifically about the Chicanos and migrants. Then the company will say, "Oh yes, migrants, they have a lot of good background and good skill labor." However when you fill out an application and there are a lot of spaces missing, they don't want you. They have a good background in mechanical things, they fix the grower's trucks and tractor and everything else. And they know if somebody wants to go back to Texas and says, "I want to go back to Texas because my "compadre" is sick, and I have to take my whole family with me" they will believe it and they will understand it. They would say it is important to him. They will understand it and those kind of things that are happening.

This is really going to be a big help for us once we feel that most of the agencies, the churches, and the community at large, are getting the word about what the Chicanos are about and the migrants are all about. They are going to make our job a lot easier for us. It's going in that direction. I have to boast a little bit about our agency. First of all, at this time
we're really a low keyed agency. We don't have that much time to be running around doing PR (public relations) for ourselves and things like that. We have to relay on credibility, relay on good contacts for us. We've got to stop limiting ourselves to dealing with just emergency things. We are really good at that, emergency things, but it's got to be more than that if it's going to be meaningful kind of settlements. We have to do the social change things I talked about. We have to get involved with the Bi-lingual Program in St. Paul. We have staff here, that spent many, many hours and has done an awful lot of pushing to get things going. We think we initiated the Bi-lingual Program in St. Paul. We didn't do it all, we initiated and helped the program. We think we initiated the Federation, (Minnesota Chicano Federation). We hired Ryan Camps, through the Camping Human Development, a year and a half ago. It was sort of secret. It was a Chicano organizer. The reason it was secret was because of the problems that we, Chicanos, had in the past about differences, not getting along, and things like that. We hired this person who had a lot of training in the jungles in Columbia and all over, working to get people together out there, forming co-ops and that kind of thing. We had to have somebody who was not a real dominant kind of person, yet someone who could be forceful and easy going. I think this person is one of the biggest reasons for Chicanos getting along better the last year or so. By going to each one of them, sitting down with them, talking about things, and getting their trust. By saying, "Well you do this, and so and so does this. When do you guys want to get together?" By doing it for a long time. That was one of his main goals to get a Federation together. We got it going and it looks very promising. Another thing was to get the bi-lingual program city
Guzman: and state wide. Well, we got it going in the city. You have to have an awful lot of pushing in the city to get things going.

Moosbrugger: The bi-lingual program, is this through the schools?

Guzman: Yes, they didn't want it. They still don't want it, but they got one going last year. This year they didn't make a new proposal. We had to go over there again and write this proposal and get more money for them. It is pretty hard to get money from the federal government, especially in an area that people who are supposed to do it, don't want it. If they give it to you that means there must be a need for it. We had to do a lot of head counts, a lot of documentations showing where the Chicanos are in grade school systems, where the drop out rate is and what happens to migrants. It took an awful lot of time to do it. State wide, they've the legislative doing the same kind of thing. That one is still shallow over there. It's doing those kind of things, working with the immigration officer about hastling the Chicanos and Black Americans, it's dealing with churches, it's working with housing people about housing, substandard housing, it's all these kind of extra things that takes an awful lot of time in addition to do the things we are doing everyday. That's the end of the boasting.

Moosbrugger: Maybe you can tell us, Frank, where you would like to see Migrants in Action in 1980? That will be five years from now.

Guzman: 1980. Hopefully if everything goes right, we like to be an agency that provides some good detail information and is a good reliable referral agency to other agencies. We hope that most of the services that we are providing
Guzman: now will eventually be taken over by the services of who are best set up to take care of these needs.

Moosbrugger: Who would you like to see comprising the people that are running Migrants in Action in 1980? You indicated as we chatted before that sometimes organizations try to get in high powered people, PhD's and MA's and forceful people. Who do you think can best serve the migrants?

Guzman: Yes, I think I've mention that as an agency it's better, and feel that Migrants in Action is really doing some good things, there's a tendency to do things more high powered, to do things really good. In order to do them, you usually would start paying people more money, and get more qualified, higher background people with education. However, when you do this, there's a tendency to lose the real reason for existing. I think this program really can't be run, a feeling can't be there about how to serve migrants, unless you have the migrants themselves working here. I guess that's what I was trying to say, that you always have to keep in mind why we are here, who we are trying to serve, and who really should be the people giving directions. Migrants should be giving this agency directions. They should be working here. So how do you mix the two, high powered qualified people and migrants, is going to be a problem.

Moosbrugger: Well, thank you very much for the interview Frank.