

**Tempe Historical Museum  
Oral History Program**

Narrator: John Molina

Interviewer: Miguel A. Garcia

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Location: Molina Health Office

Tape 1, Side A

### **Introductory Questions**

**001-059**

MG: When, where, and what town were you born?

JM: I was born November 25, 1952. I was born here in Phoenix at the Maricopa County General Hospital. I was born I believe at 9:10 p.m.

MG: When did your family settle in Tempe? Or Guadalupe?

JM: My dad, who also is named John, was born in Guadalupe. He was born in the area we are in, the Cuarenta Area around the Yaqui Churches. My dad is Yaqui Indian and his parents were Yaqui Indian also. My mother, her name was Maria. Her last name, maiden name was Ward. My mom was born in the San Carlos, Apache Reservation in San Carlos, which is a reservation just east of Globe. She settled in Guadalupe when I believe when she was eleven or twelve years old at the time.

MG: What was their motivation for settling here?

JM: My dad was born here. So he was born here and raised here. He made the choice to stay here. My mother came from Texas with my grandmother and his dad was one of the people that came from Sonora, Mexico at that time and this is where they lived. My mother was born in San Carlos. Actually she is Apache Indian and she was raised in San Carlos but went to boarding school at the Phoenix Indian boarding school here in Phoenix. They moved over here to live with her mother. Since that time they moved to Guadalupe to live here. Her mother, my grandmother, on my mom's side is Mexican from San Luis Potosi. She had somehow met my grandfather at Douglas when he was a ranch hand. My grandfather on my mom's side is Apache. Back in those days a lot of the Apache would migrate and move back and forth between Mexico because there was a lot

of trading that was going on. In fact, my grandfather, my Apache grandfather, spoke Spanish and I guess that is how they communicated with each other. My grandmother from Mexico only spoke Spanish.

MG: Tell me a little more about what kind of work did they do?

JM: My parents?

MG: Yes

JM: My father for the most part was a farm laborer. Back during the 50s and 60s when I grew up this whole area around Guadalupe was mostly farm land. A lot of cotton would grow including cotton, grapes, and potatoes, and onions. So most of what my father did was work as a farm laborer. And as we got older, myself and my six siblings would go out with my dad in the local areas during the summer and helped him pick whatever was going on at that time. But my dad for the most part did farm labor work. Then later as some of the crop picking had become more industrialized, my dad started to drive tractor, and farm equipment but still I the farm field industry and occupation.

And then for a while he worked for an airport south of Guadalupe. It was just north of Elliot Road. It was a small crop-dusting outfit called Sanders Aviation. My dad worked there for a general handyman. He would help out with some of the repair work on the airplanes, help some of the equipment, maintenance, and would load the planes with either the crop dusting or the spray. He also was a signal man. He would signal the planes when they came in to do the crop dusting.

I guess my dad in general always found work in the area here. He never had to travel very far whether it was working in the farm fields or crop dusting outfits here which is just south of us. My mother on the other hand, raised a family of seven kids. She was mostly a homemaker, and she would go out in the fields and work with us. She was kind of the caretaker in the family. She would cook the meals, get the clothes ready, get the house cleaned up. But as we got older and my mother went on to do housekeeping. She would clean homes for some of the people that lived north in Phoenix and Scottsdale. She was a housekeeper and worked like a maid.

## **Family Life**

### **060-177**

MG: How did your family spend leisure time together?

JM: Leisure time together was mostly being at home. We didn't go very far. There wasn't a lot of attractions in Phoenix that I can remember. My dad was usually

busy on weekends, building another addition to the house. We were always doing something around the house, cleaning the back yards. For a while there, we raised chickens. So it was a job in itself, raising chickens. The only times I remember doing anything was when we go either to the Arizona State Fair which is downtown, once a year. Or probably like every other weekend we would go downtown to Phoenix. Phoenix was sort of smaller area then, but we would go shopping with my family and we would go to Woolworths or J.C. Penney. We would go out there and eat dogs and popcorn. The idea was that we just kind of go downtown.

MG: What holiday or event did your family celebrate?

JM: We got involved quite with the Yaqui celebration during Lent. During the Lent period the Yaqui Indians of Guadalupe had their tradition ceremonies that took place the whole period of Lent. It is a religious ceremony where the reenact the last days of the life of Christ on earth. It sort of an interaction of the Pharisees and the Roman Soldiers, the crucifixion of Christ, and the resurrection of Christ. It's played out in front of the Yaqui temple during the period of Lent on the Weekend. And it takes place during the whole time period.

MG: When you were a child what did you play with and what games did you play?

JM: I used to be very creative and I used to like to build things. I remember building a small raft that we were going to float on the canal. There is a canal called the Highline Canal that borders the east side of Guadalupe. In summers we would go down and swim. We would also do things like build a raft so we can float on the canal. Things that we did, we rode our bicycles quite a bit into the South Mountain. That was before the freeway was there and the resort was there. That was almost our backyard. We could just go out on our bicycles and head out west and be on the foothills on the south mountain. Right now you can't access it because the freeway goes there and then you got the resort and we and then you have all the homes. But back then it was just a desert all the way up into the mountains. So we took the bicycles to go up there and take the dogs and go hiking. So there were a lot of activities up in that area.

The other things I used to do is when the Sanders Aviation was here, the crop dusting outfit. They had a junkyard of airplanes. I guess the owner would purchase these World War II airplanes. They were trainer airplanes, I found out later. He would take the engines out of airplanes and leave the fuselage sort of junked out. And he would then get the engines and put them on these bi-wing airplanes and he would use the engines to put out his planes and do the crop dusting. Apparently they were pretty powerful engines so they could sweep low and take off quickly. So he would use those engines to retrofit his planes, which meant there were all these empty fuselages and the cockpits were in a junk pile. For me it was a great play area because I would go out there and jump in the cockpits of these planes and imagine I was like a fighter pilot in these cockpits.

All the instrument panels was there and kind of broken. The steel seat was there and you could bring this thing over (the canopy). For a kid it was a great experience.

MG: Can you tell me about a member of your family who is or was active, or involved in the community?

JM: I think the ones that were the most active in the community were my two great grandmothers. The grandmother on my dad's side, her name was Trini Molina. She was an elder at the Presbyterian Church, which is right next to us here. And she was an elder in a church. She was very involved in the community and trying to help people with their social needs and trying to get clothes for people that were poor. At that time the Presbyterian Church was very organized and very active in trying to bring people in the church. Not so much to try to bring Christianity to them, but to help them. But most people were quite poor. But one thing that she did which was remarkable for her was that she tried to organize doctors to come out to Guadalupe back in the 1930s, 1940s, 1950s. Guadalupe was so isolated that she tried to get volunteer doctors to come in and provide some of the healthcare which she did pretty successfully. In fact, as part of her efforts, this small building in the back was built for volunteer doctors to come out by the Presbyterian Church. I think it was built by a group of Peace Corps volunteers who came out in the 1940s and built that structure as a place for volunteer doctors to come out here provide health care for the people of Guadalupe.

MG: Is it still used for that purpose?

JM: No it's not use for that purpose anymore. When I started the clinic in Guadalupe before we came to this building we actually started our clinic in that small building. So it was sort of a circle to come back again and open up the clinic in that same building that my grandmother started years ago back in the 1940s. It was successful because I think a lot of people remember it being a clinic here in years' past. So it was not too difficult to get people to feel comfortable to come to that building, because probably their parents came to that same building.

MG: Can you please tell me an interesting or unusual story that some in your family told you that you can recall?

JM: Well most of the stories that we used to hear were stories of ghost and demons. I always remember those because my grandmother would come over to her house for New Years or Christmas. We would sit around the table and talk about stories related to things that happened that were supernatural. Of course like in Guadalupe the story that goes around everywhere is La Llorona (The Weeping Woman). The story of La Llorona would go up and down the canal here at night which is east of us. The fear of La Llorona being out there kept us away from the canal especially at night. The other story that my aunt would tell me was when a

headless horseman attacked here going down on Calle San Angelo. As a young girl on the way back home in the evening she was chased by a guy on a horse that was headless. She claimed that she ran from the horse and had to crawl under a wire fence and she scratched the top of her head. She still has the scar as a result of that. So it was those kinds of stories that we would hear a lot about things that happened in Guadalupe. I think that happened that maybe those stories were told to us to keep us off the streets at night.

MG: Was there any mention of the Chupacabra?

JM: There was never any mention of the Chupacabra here. The other one I remember was the story of the Demon Baby (the Nino Diablo), that showed up back in this direction behind the churches because behind the churches where the I-10 now runs there used to be a cemetery, a graveyard where they would bury people back in the early days. Back in that area, there was a story where if you went out there in certain evenings that you could here a baby cry. But if you got to close and went to see where the baby was at it turned out to be a little devil baby that was apparently witness by a bunch of people at a dance one time. It was taking place over in that area. Then my uncles tell the stories that when they were younger, my dad's brother, and they were coming back from the desert in the South coming down to Guadalupe after having worked as the sun was setting. They were chased by three over four big giants that came out of the ground literally; big tall lean giants with hair coming out off their head and chased them back to Guadalupe.

The other thing I remember that my dad was telling me that my grandmother used to say that on evenings she would sit outside her house. Her house was still here. She would here what sounded like the movement of a river, water passing. My dad tells me now that if you listen on a quite evening in Guadalupe, you here the same sound. But the sound is really now the sound of the freeway of the cars going through there. Well my dad said maybe my grandmother had a premonition that someday cars would be going through there. When I think of that story about my uncle and those tall giants with a lot of hair with their heads. It is kind of interesting where that took place which is right around south of here toward Warner Road, south of Elliot. If you look at that area there used to be a big pit there years ago, but now it is just a group of stores in that area. But also within that area there's all these palm trees with palm leaves. I wonder, that kind of almost describes what my uncle saw way back then. It's strange stuff.

## **Education**

**178-564**

MG: And what schools did you attend and during what years did you attend your schools?

JM: I attended elementary school here in Guadalupe. I attended Guadalupe School from kindergarten up through sixth grade. So I would probably say kindergarten was from 1956-1962. I attended Frank School here. It was called Guadalupe School at that time. Veda B. Frank was the Principal at that time. The after she died they changed the name to Veda B. Frank School. I attended school here. In seventh and eighth grade. I attended Gilliland Junior High which is in Tempe. I started high school in 1967 and attended McClintock High School that first year it opened. The first year that McClintock High School opened in 1967 I was a freshman. At that time that was the only second high school in Tempe. Before that there was Tempe High School which was the only school in Tempe and then McClintock was the second school. Now I can't count the number of high schools there are in Tempe now anymore.

MG: Who was your favorite teacher and why?

JM: I guess at different times in my career I had different teachers. But the one that first comes to mind is Mrs. Sharp. She was my Third Grade teacher at Guadalupe School. I think the reason I appreciated her was that she really felt like she cared about us. She cared about us people. What made it even more interesting was that she was Anglo. She was white. It made it kind of feel she was accepting us for who we are because growing up in Guadalupe we kind of grew up with a low self-esteem, a low image, because people always saw Guadalupe as a poor community: underserved, dangerous, violent, drug-inhabited, illiterate, poor. Even the Yaquis in Guadalupe were considered second-class citizens in Guadalupe because the Hispanics would say, "Well they're Yaquis from Mexico. Son Indios." There was always that sort of discrimination. And for me, my dad was Yaqui. My mom was Apache Indian. I always kind of felt, "Yeah, yeah."

I think that reason I liked Mrs. Sharp because she treated us really with respect. But not only then, I remember she used to wear a denim coat in the cold weather. She had a kind of a beaded embroidery of a big eagle on the back of it. It made me think, "Wow, that's kind of a Native American kind of stuff." I could kind of relate to it but I really appreciated that she was kind and giving to her students. That was probably one of the things that helped me start coming out of myself because growing up in a community like this, I think that even now, as you talk about the people on the outside of Guadalupe, you don't always get the best comments about Guadalupe. And even then I think the children feel it. Certainly I felt it. When I was in Guadalupe School it was fine because most of my friends went there. Everyone went to Guadalupe School. It was like being with your friends. The dogs would go there. The moms would wait for us by the fence when we'd come out. But when after the 60s when they began to desegregate schools, a lot of the kids started to go out into the Tempe area. Certainly, when I started Gilliland Junior High in Tempe, I felt uncomfortable because now you are in this whole group of sea of Anglos and you felt sort of uncomfortable.

MG: What was your experience like at McClintock High School?

JM: The first year was somewhat traumatic for me because when I went to Junior High I lost a few of my friends. They just dropped out. They figured, "Nah, I'm not gonna do this." And then when we hit high school, even more dropped out. So there was about handful of us from Guadalupe that actually got into high school or made it that far. So there was a lot anxiety because it was a big school. Most of my friends were now starting to drop away. It felt like I was sort of isolated from most of the people. But I think what had had during those school years here and at Gilliland. I tried, and I don't know if maybe this was a character trait of mine, I really tried to look for acceptance by other people. A lot of my friend fought it and they didn't like the idea of mixing and there was a lot of antagonism. But on the other had, maybe because of my mother, because she had worked for Anglo people up north, she would always talk about them, having nice houses and pools, and cars. So she was painting a different picture of Anglo people and they were educated and smart. They were good people for the most part. So I think my mother's experience with that kind of pushed me and drove me towards wanting to be more accepted into that culture.

So after my friends in high school dropped away I had no choice to try and make friends. And you now as I made friends with Anglo kids I McClintock, with each Anglo friend I made it became easier. Pretty much by the end of that first year I felt fairly comfortable. I had a group of close Anglo friends. A funny thing about it is that they would always tease be about being in Guadalupe. I think I kind of accepted it because I was trying to make more of an impression and maintain friendships with them. The funny thing about it is they would always tease me about being from Guadalupe. "You're from Guadalupe. Where do you guys live?" The same kind of things like, "You guys eat beans all the time." Those sort of stereotypical comments. I think I kind of accepted it because I was really trying to make more of an impression and maintain friendships with them. After that I found that getting involved in sports and then band really helped me just cling on to that culture. So the rest for of my high school year I got involved in sports and band. It kind of a different two worlds because then I would come home, and sometimes visit my friends in their homes in Tempe. Some lived in condos and real nice homes. They had their own room and home telephone. Over here all my brothers shared one room and one bed. Then coming back to Guadalupe, you know, no sidewalks, everything dirt, hut house in the back. It was totally different, I just had to go back and forth. I think that was part of growing up and trying to find your place in this whole thing.

MG: Did you receive any special awards?

JM: Not in high school. In fact, in high school towards the middle of high school, I was trying to maintain contact with my friends here. Because really, my friends were in Guadalupe. Those Anglo friends were good. But my life was here. My dad, my mom, everybody. I really tried to maintain ties with both of them. But

my friend here in Guadalupe they were out of school working in the fields, drinking and partying, and stuff. I found it real difficult to try to appease both over there and over here. As a result, I never really excelled in anything. I was just trying to make it through. I wasn't a high performer. In fact in my last year of high school, I was really debating dropping out. My dad kept saying, "You now, why do you have to school? You don't need all that. You could always find a job," which I could, I dropped out high school at that time I could always find a job in the field or work with one of the landowners who needed help, and get a crew of people and take them to work. It was easy. You could find work anywhere. Gas stations back at that time, you know they were full service. You get a job a gas station, learn mechanics at the gas station, pump gas, change oil. There were jobs everywhere. You didn't need a high school education. So my dad was trying to push me out of school. My dad never finished eighth grade. My mom, maybe one year in high school. My dad was the one saying, "You don't need the education." My mom was the same, "You better keep in school." So there was a lot of that tension. So the last year of school, I was trying to figure out where do I sit? Over there? Over here? I dropped out of school for about two weeks in high school. I just quit going. But then I got so bored I just went back again and finished my last year.

MG: You had mentioned sports. What type of sports did you end up participating in?

JM: The first was track. I did track for about two years, my freshman and sophomore year. I tried for the football. It was too aggressive, too competitive. I wasn't as competitiveness and I wasn't as big either. So I just kind of stuck with track. And then I did wrestling in my sophomore and junior year. And then through my whole freshman, sophomore, and junior year, I played in a high school band. I played trumpet.

MG: Where did you complete any training or education beyond high school?

JM: Well after high school, during my senior year I got a girlfriend and she got pregnant. So after high school, her and I got together and we got married, and I started working. My first job out of high school was working for the city of Tempe. I was a garbage collector. So between 1970 and 1971, I picked garbage for the city of Tempe. In most people of Guadalupe, some of the guys actually worked there. It was not a bad job to work for the city. You made good benefits, paying job. I started working for the city of Tempe between 1970-71, and that time the garbage collection in Tempe was able to be handled with twice a week pickup with ten trucks. That was it. Ten drivers, ten trucks. Now I don't even know how many trucks we have. I did it for that one year and I remember wearing these blue uniforms and on the back we were called the Refuse Rustlers. I was really proud of that. But a lot of my friends from Guadalupe worked in the trash and it was great. It was like being back with your friends and your family. I did it for one year and I said, "No more. This is too much work." I mean



working in this kind of weather being out there in the heat and dumping trash. It wasn't the life for me.

So I decided to go back to school. I went back to school from 1972-1974. No, in 1971 I went back to school. I worked only there for a year. I went two years to Mesa Community College and then I graduated in 1973 with an Associates of Arts Degree in Electromechanical Drafting. I thought that maybe I wanted to do something like drafting, because I did drafting in high school and I liked it. So I got my degree, but you know I didn't quite think that's what I wanted to do. I got an offer from Honeywell. Honeywell was recruiting drafters and they invited me to come and apply and they would pay for my college education and become an engineer and go back to work for Honeywell. My dad said, "That's a great idea, do it." I said, "Yeah, I don't know if I want to do that kind of work." So I turned that down and decided to join the Navy. I said, "You know I'm just gonna get out of here." Because at that time, living in Guadalupe, living with my wife and first daughter, in fact the girl that opened up here, she is my oldest daughter. She was my first born. At that time she was just young baby, but we lived in Guadalupe. But you know quite honestly living in Guadalupe was not the best thing. You were just too tied in, too entangled with all the problems with violence and crime, drug and alcohol abuse, and policemen. I was getting caught up in that partying with my friends. Something inside me told me this is not for me. So my only way out was to join Navy.

I joined the Navy like the same week I graduated from college. A few days later I was in boot camp in San Diego. I went to boot camp in San Diego and it was great. I spent the four years in the Navy after. From San Diego I got stationed in Great Lakes, Illinois. I did some training as an electronics technician. Then I was assigned to an aircraft carrier out of Jacksonville, Florida. So up until that time all I had was an A.A. Degree. And then after my experience in the Navy and I was discharged. While I was in the Navy it gave me a good opportunity because it got me to see the world. I went to Europe twice, Spain, France, Italy, all those places. It got me to see a different part of the world. It got me to reflect and think about what I wanted to do. I think what I wanted to do was come back and just help my people and my community because I knew all the problems that were involved in here. So I came back from the Navy and we moved to Phoenix, and I went back to college. I think in the beginning I wanted to be a minister and get into the ministerial field and help people spiritually. So I went to Grand Canyon College but then transferred to ASU finally and then got my degree in Psychology.

At some point in time I was thinking of going to seminary. But during that time I was still doing a lot of volunteer work in Guadalupe. I was still going to school. I was working part-time in a small manufacturing plant in Phoenix because of my background electronics. That was my like my bread and butter while I was going to school. In the 70s and early 80s I would come to Guadalupe because my family's her and I get involved in the town and doing projects like this. I really

enjoyed being part of the community doing what I could get back. It was during that time that I saw were a lot people getting really sick. They were basically sick and dying at home. One of my friends at that time was a counselor; he was a psychiatrist, Dr. Westman. Lincoln Westman was his name. I told him how I felt about the community. I said, "I love my community. I see a lot of problems. But most of what I see are health problems. People are really just not among care of themselves." And when I asked him why they don't care, it's because they don't speak the language, they don't understand the doctor, they don't feel comfortable with the doctor, and they don't have any idea of what's going on with them. They would turn to their own little yerbas (herbs) and ways to cure themselves. You know, things that we learn in our culture. But it wasn't any better. There was still infected feet, diabetes, and all those kinds of problems. What I told Dr. Westman, "You know, what this community needs is a doctor. A doctor that really understands the community, who could have a clinic here in the community and people could come and feel comfortable, speak their language, not worry about payments or insurances."

It was very idealistic thinking. Then Dr. Westman says, "Why don't you become that doctor. Why don't you become a doctor and come back to the community." And that was the first time in my life that anyone even mentioned anything about going to medical school. I had my parents growing up poor, working in the fields. I had no idea or even envisioned my self in that type of career. I thought of myself as minister maybe, a social worker; that kind of work because I like the people. But not to take the leap of going to medical school. But Dr. Westman challenged me. He says, "John, you know, it's a step you could take to help your people." At that time, what he told me, what he saw in me was the spirit of heal. He was a holistic kind of doctor: mind, body, spirit. He says, "You know John, I think you got the spirit of healing. I think you would really make a good doctor." So I looked into it and realized how much time it would take. I said, "It's gonna take me years to become a doctor. I'm gonna be forty by the time I become a doctor." He says to me "You're gonna be 40 whether you become doctor or not. You should really think about it."

So what I did was I got my degree at ASU in Psychology in 1983. I was going to use that degree to pursue ministry, counseling, social work, right? But I decided, "Well let me do this. Let me take this leap of faith and go to medical school." But I had no idea even where to start. Where do you even go to medical school? I went to the library, bookstore actually, and I checked out a small book that said, "How To Get Into Medical School." It was for pre-med students. It was written by Brice Corder who was director for the Pre-Health Professions Office at ASU. This was back in 1983. Bryce had written this book, "How To Get Into Medical School" in paperback. In fact I think I still have it. I bought that book and I read it from cover to cover. It told you everything you got to do: the prerequisites, the courses, the MCAT, the Medical Schools College Admissions Test, the application, the letters of recommendation, the interviewing, and applying. The whole thing. So I just started taking. I went back to school. I had to go two more

years at ASU because I didn't have my Pre-Med requirements in Physics, Chemistry, and Biology. The first year was disappointing because I took chemistry and I failed it. I failed Chemistry. Man I was so disappointed. I said, "No can't do this." Bu then I said, "Well, let me try again."

So I went and took my chemistry class at Phoenix, College. I tell you that was another professor that made a difference in my life. Her name was Professor McClellan, department of Chemistry at Phoenix College. It was smaller classes and she really took an interest in her students. She had been a chemical engineer for most of her life and was now teaching at the community college. She really inspired me and motivated me to learn chemistry. I took Chemistry that year in Phoenix College and I ended up with an "A" in Chemistry. Not only that I got the Chemistry Department award that year for my performance. But she really encouraged me in the sense of my academic performance, my study skills, and my commitment to study. She really made a difference in my life in how I approach any science.

So I did my Pre-Med work and then I applied to medical school and I got in. I was accepted into medical school in 1986 at the University of Arizona, College of Medicine. But the reason I went to medical school was because I wanted to come back to my community and open up a clinic. That's really the only reason. I didn't have any visions about being a surgeon or any kind of specialty. I just wanted to come back and open up a clinic for my community. So that's what really drove me through my Pre-Med work and my medical school training. There was always that goal and vision ahead of me that I was going to open up this clinic. Where? I don't know. How? I don't know. I just knew that I would do this. This is my whole reason for going to medical school, to get my medical degree. So in the medical school I got interested and obstetrics and anacology, delivering babies. After medical school I started my residency program here at Maricopa Medical Center, the same hospital I was born in years ago. So I was coming back to that again. I completed my residency program in 1994. It was four years of medical school and four years of residency training. And then I found a job working for the Phoenix Indian Medical Center, which is located here in Phoenix on 16t Street and Indian School. That became my bread and butter, because now my goal was to come back to Guadalupe and see if I could start this clinic.

That first year out of residency I came back to Guadalupe and talked to the town Mayor. I talked to other people about my plans to open up a clinic. It was interesting, the town Mayor of that time, Mrs. Ana Hernandez was very much a community activist, Mayor, councilwoman, and left a legacy. Her family was very prominent in Guadalupe. They lived in the north side of Guadalupe and her husband was involved in the hay bailing industry. A lot of the Hernandez's, the Pacheco's at that time in Guadalupe, their extended family and families were involved in lot of the farm work, but mostly heavy equipment and machinery, that kind of stuff. We always considered them, like the rich people. Mrs. Hernandez

was the Mayor at that time. I used to play baseball with her kids Bill, Benny, and Cecil. We used to play baseball a lot here in the summers. I approached after medical school and I said, "Mrs. Hernandez, I'd like to come to Guadalupe and open up the clinic." I thought she would receive me with open arms. Not so the case. Unfortunately what happens in my experience she says, "What do you want from us?" It turns out that as you go out and become an educated person and come back there is that unfortunate perception that you're here for something, especially if you're a doctor. Most people view doctors as wanting to take advantage of people and make money, that sort of thing: drive fancy cars and big cars. That was her perception. Her perception was, "You're here for something and you want to take something from us." I said, "No. That's not what I want to do." She still me m with skepticism which is unfortunate. But I figure you know, let it be and keep trying.

So with the help of the Presbyterian Church here we got that building that we could use. They said, "As long as you use that building help poor people we're not even going to charge you." So out of my own pocket I turned on the utilities. We cleaned it out and got curtains and got chairs. We had a couple of folding chairs and I don't know what else we had. I was excited because his was my whole dream. This is what I wanted to do. I didn't car about being a surgeon or doctor. This is what I wanted. When we opened up the clinic in August of 1995, you now people started coming in. It was word of mouth that there was a doctor. My first patient was a Yaqui girl from La Cuarenta. On a Saturday morning she came out here because she had a rash on her knee. She was a fourteen year old girl. I looked at that and said, "Yeah, I can take care of that. It's just a little fungal infection." I said, "Why don't you go home." I got her address. "I'll go and get your medication." I went to Walgreens, bought some medication and took it to her and told her how to put it on. I treated her and that was my first patient. I was so excited because I'm a doctor and I can to do this kind of stuff. From then on it was history. After we opened up in 1995, the little back clinic, people starting coming in. There were 350 that first year. In 1996, it doubled to about 750. In 1997 it doubled by 700 people. Every year it kept doubling in the numbers of people coming. But they were people from Guadalupe, exactly the people I used to see in their homes. It started to become quite demanding because

I was still working there and coming over here and working evenings. It started to become a little bit more than I could handle. So we needed more room. So this building was here at that time. But this building at that time was a very old building. It had been used as a clinic and was getting ready to be demolished because the roof was caving in. It had asbestos, the whole bit. But I got a group of people together and we organized a Kitchell Corporation, the Avnet Corporation, some faith-based institutions gave us money. It was an amazing effort of volunteers coming together and resurrected this whole clinic. Even the whole floor plan was done differently. The exterior, the interior, everything was remodeled. We opened up this clinic on June 26, 1999. And the lady that cut the ribbon for opening was Mayor Hernandez. She passed away about four years

ago, bless her heart. I think she got to see a reality of somebody in the community coming back to make a difference not because they wanted to make money, or anything else like that but it became something of a commitment to come back. It was an example hopefully of other kids to do that. So when we opened in 1999 and we've been in this place since then. People like Jeff Williamson are on the board of directors and some other people in the community, so we've been working at this now. We've been here fourteen years. It's been a struggle lately because of the economy. The nonprofits are being getting hit especially hard right now. Finding ways to raise money, still being involved in the community, our idea is to be out in the community and be more transparent. Even if we were not doing anything but giving out anything but giving out shoes or water. At least they get to meet the doctor and people that work with us.

## **WORK**

**565-571**

MG: In discussing that sir, what is the greatest success or accomplishment that could you think of your career so far?

JM: This clinic thus far. I would never believe it would have gone this far. I probably would have been happy if we were just in that little building back there. To see it come this far and haven't been here this long, it's an amazing story.

Tape 1, Side B

## **Neighborhood**

**000-148**

MG: Could you please describe the relationship between Guadalupe and Tempe during your lifetime?

JM: The relationship during the late 1950s if I can remember when I was a child, Tempe was really far away. It was a distinct city. The only time we went to Tempe was to buy food, buy clothes. For me it was a distant city. It could have been in a whole different world. We didn't have any friends there. We didn't communicate with anyone on a regular basis. We had no family members that lived there. And even my dad like I said, he never went to that area because most of his work was related to Guadalupe. So during the late 1950s in that area I didn't see Tempe as being very closely connected to Guadalupe. There were not a lot of relationships there. Then during the 1960s when I was going to school there in Tempe in a high school in Gilliland. Then I began to see that Tempe had grown even more so was the relationship that people in Guadalupe worked there.

People found employment in either some of the industrial places that were there. Most people that worked in industry worked in the production line putting parts together. Or they worked for the City of Tempe in the Recreation Department or Sanitation Department, or Parks and Recreation. Later on I saw it actually as people going there to work. By that time the field work was starting to lessen so more people were moving out there to find employment. The other thing that was interesting we did develop a couple of ties that I noted with for instance the one barrio called La Victoria. La Victoria is a barrio that's located on the east side of Tempe, almost as you get in to Mesa. La Victoria is a Hispanic community that was settled again quite a ways back. A lot of my friends went to high school in Tempe and I got to know them. So we started going more towards La Victoria because we had things in common in the Hispanic community in Guadalupe. We shared a lot of things in common.

MG: What did the majority of people who lived in Guadalupe work?

JM: In the early days in the 60s the majority of them worked in the farm fields. Families went out to pick cotton, pick onions, tomatoes, pick potatoes, and pick grapes. I remember very distinctly back then that we would all jump in the car and get all the food there and take off in the morning. So when we got to the fields, the sun was just barely coming up and we started working. We worked until about one o'clock. In those areas where we worked, there were all families. There were families from the La Cuarenta, the east side over here, my uncles and their families. It was like a big family thing. So back in those days during the 50s and early 60s I think a lot of the people just found employment there.

MG: What was the relationship like with their employers?

JM: They always saw the employer and sort of like the boss. In a sense, a jefe (boss). So you didn't question a jefe. You did what they wanted you to do. There wasn't any questions asked. You just did it. Of course you know in the small little groups they got they would complain about it. They wouldn't do anything else. They basically did everything here in the company or working for the city of Tempe, working for a warehouse, or working out in the field. People accepted it as a way of life. We didn't question anything. For the most part people were happy in general because at least it was money and way to make a living. I never saw any substantial kind of discontentment. People didn't quit. When they got a job they stuck to it. I think our people have had a long history of just being very perseverant. I can honestly say I would rather work in a warehouse than in the field. You know, you're in the field right now working and it's hot in 150 degree heat, you'd rather be inside putting parts together. So regardless, I think people were very happy to find employment indoors.

MG: For the most part what were their experiences like in the school system? Were they similar to yours?

JM: No because my friends were not able to make the transition to the other world and they fought it. They kind of walked around with a chip on their shoulders. There were a lot of fights in school. In Gilliland and high school. A lot of the kids from the barrio here started fights with the white kids. I just realized at one point my friends, albeit I liked them one or another were not willing to accept some of these changes. The face that maybe they way we looked at ourselves and felt about ourselves they just took that kind position that people would downgrade them and talk down to them. It didn't take long to start a fight. We were just thrown into it. There was no transition. Coming from Guadalupe and all of a sudden getting thrown into White middle class schools. I mean like I said, because even our parents, except for my mother who worked in white family homes for a while had no connection with any White people. We didn't mix with them socially. They were always seen more as an upper-class because they mostly like jefes, the bosses.

MG: What do you like most about the blending of Hispanic and Yaqui cultures in Guadalupe?

JM: Well I think what is really unique about it, is shows how two different people can live together in spite of albeit cultural differences. The Yaqui people have a different language. It's not Spanish. It's a totally different language. It's indigenous to them. They have a different way of celebrating there beliefs, especially their religious beliefs. It's not Catholicism. On the other hand, Hispanics are mostly traditional Catholicism. If you go to a Yaqui ceremony, it's totally different. They pray in a different language. But I think what happened is because we find there are similarities that our ancestors are all from Mexico whether you're a Yaqui indigenous or Mexican from Mexico. Our families come from there. We share the similar kinds of foods, a little bit different, different styles in cooking. We are very similar in respects to the kind of things that we like. I think that also what really binds us together, that really might be as evident, is our sort of our lives which are intertwined in spirituality and religion. You look at La Virgen de Guadalupe and she's there. She's back there, she's over there, she's everywhere. And that's what binds both Hispanics and Yaquis. Yaquis acknowledge the Virgen de Guadalupe as much. So I think based on similar cultures, but I guess also with the religious part of it is what kind of brings us all together. So when you go to the Yaqui celebrations during lent, you see Hispanic people, Mexicans, Mexican Americans with the Yaquis. There also marriages now with people married amongst each other.

MG: What do you like the least?

JM: It's all the violence, the drugs, alcohol abuse. We have a very rich culture that we can be proud of. But unfortunately it is just the isolation. Even though we are very close to Tempe or Ahwatukee, we're isolated in a way. Because when you drive to Guadalupe, you're in a different world. It's not like during through Mesa into Gilbert. I mean it's all looks the same. You drive from Tempe to Guadalupe,

it's totally different. In a way we see ourselves being distinct and different. Sometimes we feel people look down on us. That's what probably drives the chip on the shoulder kind of syndrome, or the anger and reverse discrimination where we see White people say they're too good for us.

MG: Can you tell me a little more about the name of your neighborhood, what makes your neighborhood distinctive or unique in your opinion?

JM: Well first of all there are a couple distinct neighborhoods. Guadalupe is one square mile. We have La Cuarenta where most of the Yaquis live. We have the community of Sende Vista which is south of us over here where most of the Mexican Americans have moved in and migrated in that area. We have Barrio Libre which is most of the east side of Guadalupe. Then we have them on our side in the North End. What's interesting in general, and I'm not going to say it specifically. But in general as the Yaquis lived in the east-middle side, most of the Mexican American people lived in the north and the south side. And those that live more on the east side are a blend of Mexican-Yaqui people. So they sort of migrated in those little areas. There's almost little neighborhoods that have segregated with respect to the families that moved in those areas.

MG: Can you tell me how has the development in and around Guadalupe affected the neighborhood here?

JM: Well first of all the development around Guadalupe offered the opportunity for people to find employment. Tempe and the Phoenix area as they moved in were more opportunities for people to find employment especially now as the farm work was going down. The other thing it allowed the children to be not quite as isolated from the communities of Phoenix and Tempe. It allowed them to integrate a little more into the mainstream of the majority of the Anglo population. The Civil Rights Act helped a lot in desegregating schools. So were now unlike myself who attended up to sixth grade like in Guadalupe, kids who are meeting first, second, and third grade are being bused out to schools outside Guadalupe giving them an earlier introduction into a different culture as opposed to later in life. So I think both in terms of the economic development, the education system that was changed. I think it started setting the pace for a new wave for Guadalupe to see themselves both internally and opportunities that they might have for their own kids.

MG: What is your opinion the services the City of Tempe has provided you neighborhood?

JM: The City of Tempe has never provided any service other than I would say utilities maybe...water. Salt River project is mostly light and electricity. Guadalupe became incorporated as a town in 1976. So once it became incorporated into a municipality we had to figure out our system for garbage pick up, for police protection, water department, parks and recreation, just like any other city. So



Tempe, in a way has always been on the outskirts. I think the only way people have acknowledged Tempe's intrusiveness is through Arizona State University. Even before I got involved in the work here, the perception of the residents of Guadalupe, this is a great ground to do research, investigation, studies, whether its education, or historical, or health care. The nursing school is there. All the opportunities that the university has to use this as sort of a lab. What's been sort of the dismay of people is that they come in, they take pictures, they interviews, they go all around town. But what does it for Guadalupe? What is the return on investment on that? Where do we see any change that has been as a result of those studies? We help them because we are proud of who we are and what we offer. But unfortunately we don't always get that return of investment, whether in terms of economic benefits, financial benefit, any additional resources.

But on the other hand there I have to say that there are good things to happen for instance. We had a group of students from the College of Business at ASU that as a project put together a business plan for us. There are students who are in a fraternity and come in as business consultants and put together a business plan for us. That business plan was delivered to us about three weeks and gave us an opportunity to look at ways that in which we increase our revenues. So are there things we do get back. It's helpful. But in general that has been the perception of the community.

## **Faith**

### **149-179**

MG: What role does faith or spirituality have in your life?

JM: Big role. Absolutely big role. I think what really drove me first of all in doing this kind of work was the belief in people and the drive to make their lives better. It wasn't about the money thing. It was about the suffering that I saw here. People in poverty. People in alcohol and drug abuse, the violence, the depression, and the hopelessness. I think that when I first came out and thought about going into the ministry, it's because I felt spirituality was a big part of it. You can't in a lot of ways change your environment. You can't change living out of Guadalupe sometimes. You can't your job. You can't change who your family is. But you can change the way you feel about yourself and the world around you. And for me spirituality was a big part of that. I think also because I wasn't raised Catholic. I was raised Presbyterian because of my grandmother. Spiritually was a big part of our life. You know church, faith prayer, reading the Bible, learning to do what is right in your life. Those were the essence of my upbringing that I think translated in just wanting to help people. Even now as you look around you see pictures that are faith-based because for me even in illness people have a strong belief in faith that would heal the ailments through prayer and meditation and those sort of activities. I make it part of practice here too because I know it's

a big component of the way we approach life. Whether it's good things happening or bad things happening we have to have the essence of faith.

MG: How long have you been participating in your church and faith?

JM: In this Presbyterian Church as a kid. I have been affiliated with the Presbyterian Church both in terms as a participant and volunteer. Not so much more in working with them as now running this clinic. They own the building and own the land. We did all the upgrades to it but they let us stay here also a mission project for the church.

MG: Were there any special activities or accomplishments that you were part of in the Presbyterian Church?

JM: Well I guess in general the church and us has worked together in maintaining and upgrading this facility. The network of Presbyterian Churches has been a big financial contributor to the clinic because again they see this as a mission project. This building and the work were doing now is part of that.

## **Civic and Social Life**

### **180-204**

MG: What recreational activities did or do you participate in?

JM: The major one is the Lent ceremony of the Yaqui Indians. During those ceremonies we put out a health tent. We provide first aid, health information, do glucose checking, blood pressure, because the participants in that ceremony are probably over three-hundred. The whole crowd can be as much as two-thousand people. So we are there as sort of a first-aid station for the events there. Then there are other community events that take place like the Dia de San Juan, on June 23, a celebration they do like a water festival. We go out and like today were giving away shoes that are donated to us. We give out health information. We also give information on the clinic in case people want to come and see us. We also give out water and juices, and things like that, just to be part of the community. The other one we do in the community is the annual Lowrider Car Show that takes place here. It takes place in February-March. It's a big event that takes place on a Saturday. We go out there and do the same thing. We put up a small little booth and give out health information and do blood pressure checks because we find a lot of people that attend especially at a car show, are people that primarily never go see a doctor. And this is an opportunity for us to provide some sort of health related information even though this is not a health related event. We find people that have never seen a doctor in years. In the month of November we put on a health fair in coordination with some of the other agencies in Guadalupe to promote healthy living, we give out health information, we do a run for the kids like a 1k. It's an event that's mostly related to health care.

## **Organization**

### **205-360**

MG: Can you tell me what year the Presbyterian Church here was formed and founded?

JM: The church itself was probably founded in the early 1920s.

MG: And what was its initial role?

JM: The initial role was the missionary project of the Presbyterian Church in general. The Presbyterian Church is a huge organization throughout the country. The Presbyterian Churches have always been involved in going out to underserved communities and villages and Indian reservations to go out and start missionary projects, whether it's building homes, building churches, getting food to people, getting clothes. They're a very socially minded group and that's how they ended up here.

MG: And what is its current role would you say?

JM: The current role right now is still about the same. It's not as active as it used to be. The membership is kind of low. It's mostly made up of family members, my members, the family, my aunts and uncles, and my cousins. It's taken on more of a social role. They're still very active in feeding the community. They're very active in having a clothing bank and a food bank. They played a very strong social role in the community.

MG: In going with the Dia de San Juan, when was that particular organization formed?

JM: Well it's not organization so much as an event. If you look at the Catholic calendar, there are Saints Days throughout the whole Catholic calendar. And the Dia se San Juan is John the Baptist right? John the Baptist was a baptizer. He baptized in water. The whole idea of the water spraying the kids with water is how it is displayed. The Dia de San Juan has been around for probably hundreds of years, as the Catholic Church assigned different days of the month. This event in itself probably started in the mid-1990s. It was organized by different agencies to put on a celebration and relate it to sort of a religious event. But make it more in a secular way, a way to get kids out and for kids to have fun. It's another opportunity for different agencies from the community to be out there.

MG: Can you tell me who those agencies are?

JM: Centro de Amistad is one of them. The Youth Build, another organization that's there. The Pascua Yaqui Tribe is there. La Fuentes Health Clinic of Guadalupe is there. The Phoenix Zoo is there. They all provide for something for the participants depending on the agency.

MG: How are you involved in this event? How did you become involved?

JM: A notice just goes out all the agencies. They were having this event on this day and this time. If you want to participate let us know and we'll put a table for you out there. So it's kind of a general notice to all the agencies. Even Maricopa Medical Center is there.

MG: And the health fair, when was that formed?

JM: That health fair actually was the first one that was here. In November of 2008, that was a joint project between four different agencies in Guadalupe that decided, "Maybe we just all get together and do a health fair related towards health care."

MG: How were you involved in this particular organization?

JM: My wife is part of a group called, Muevete Guadalupe, which is an organization that has been around for seven years. They try to promote healthy living and healthy lifestyles for Guadalupe. And they were the ones that came upon the idea to put this health fair together.

MG: Has there been any significant impact on the community?

JM: I would not say not a significant impact because there is no way to really measure it first of all. But on the other I haven't really seen any significant changes over all. I still see the same amount of people with diabetes and hypertension and other medical problems. I think what it has started is an awareness of health and awareness to take care of yourself. It's making it more known to people that health is good.

MG: You mentioned the Lowrider Car Show. When did that come into existence?

JM: The Lowrider Car Show started about three years ago. We saw that as opportunity for us to go out into a mainstream. It was not necessarily health-related, but groups of people that come together. The Lowrider Car Show brings in people not only from Guadalupe, but from outside of Guadalupe: Phoenix, Glendale, Tempe. As far other cities they bring in their cars and show them off.

MG: How did you become involved with that event?

JM: We were only involved in the sense that we were a participant. We certainly didn't show a car. But we had our table and booth there to give health

information to people that passed by. They're going from one car to the other and they just kind of pass by our table and we give them information on the clinic.

MG: With the Dia de San Juan being the most significant, can you recall a story about a time when it made a difference in the community?

JM: Not any one particular story.

MG: Was there a particular person you can think of that comes across in these events that you think made a difference in their community with their involvement?

JM: I can't think of anybody in particular. I think that what happens is that these different agencies that participate in the ones I mentioned. The people that head up those agencies live in Guadalupe. They actually live here. I think what I've seen in response to events like this, it really sort of triggers a sense of hope for our community. It triggers a sense of hope because one, they see people coming together. Two, they see people smiling, laughing, having fun. And three, they see the opportunity for us to engage with them in providing whatever information we can in making their life better. I think the stories of success come from the people that help organize these events. Certainly for me it is. I mean every time we go out there and we do this, I feel better about our community. There are moments in time in working here, you feel hopeless because you don't feel like your going to change the tide of unfortunate sort of negativity that you see.

MG: How would you define your culture or identity?

JM: I would identify it as being Yaqui only because of my dad and my upbringing. I can relate a lot more close to the Yaqui because I lived with them, amongst them. A lot of my friends are Yaqui. I don't speak the language. The language isn't spoken very much on this side of the country.

MG: To what extent have your social or community gatherings been inclusive of people different from you?

JM: To a major extent. Take for instance, the Dia de San Juan here. Like Jeff Williamson (of the Phoenix Zoo), we have people from the National Institute of Health that come out here to participate. The community accepts them coming in and being a part of it. When they have the Yaqui ceremonies for the Yaqui Indians during Lent, La Cauresma, we have a lot of people from Tempe, Phoenix, and people from all over the country to take part in the ceremonies. I think there is a group of individuals that see Guadalupe as a very unique, culturally distinct community that they want to learn more about. They see it as community still in need of resources that they want to help. They see Guadalupe as a sort of a destiny point to come and experience a different kind of life.

- MG: In what ways have certain ethnic groups you feel have been included in or excluded from various neighborhoods or activities in Tempe (or Guadalupe)?
- JM: Not necessarily. I think people in Guadalupe tend to be very accepting. We have some Black families that live here. Some White families that live in the projects. We've had people from other communities from Phoenix moving to Guadalupe in some of the housing projects. I've never seen any kind of tension that has ever developed.
- MG: Describe a time when you felt excluded or marginalized?
- JM: There were a couple of instances I can remember. One of them was in high school when I was a freshman. I was invited to one of my friend's house for dinner. When I was at my friend's house for dinner we sat at a table. The table was set out and the family was there. They would ask me all kinds of questions like, "What kind of food did I eat? What kind of house did I live in?" They asked me, "What kind of religion did I practiced?" I felt like they were asking questions that made me feel like an alien or something. How different was I? I can't remember what they were eating, but I certainly didn't question the kind of food that they liked. I felt put in a position where I was scrutinized for whatever reason.
- MG: Was this in Tempe?
- JM: Yes it was in Tempe. The other one that happened in Tempe, a friend of mine also went to his house after school and he wanted to show me his bedroom. He said, "Hey look at this bedroom. Isn't this neat. I got carpet. I got my own TV. I got my own telephone." He says, "I bet you don't have anything like that, do you." What's the point? Its instances like that made you feel kind of excluded.
- MG: Was there anything similar that happened in Guadalupe?
- JM: No, never.
- MG: How have your attitudes towards cultural diversity changed in Tempe, or Guadalupe?
- JM: I think in general, growing up younger, I saw the distinctness of Anglo-Yaqui-Mexican culture. But then as I grew older and especially as I put my time in the Navy, I saw that within diversity there are a lot of similarities. When I was in the Navy, I had a lot of Anglo friends, Black friends, Filipino friends, people from Southside Chicago, Puertoricensos, Cubanos; the whole group of people that I was on board the ship with. In just coming to get to know them you go past beyond those cultural things and you see them as a human being. So that's when I began to see that cultural diversity is good because it defines us as our own background and roots. But when you come down to it, we're all people with the same dreams,

goals, and desires in life. It helped me better to bring into context that despite our cultural diversity there is still a lot of similarities.

## **Conclusion**

### **361-460**

MG: What is your fondest remembrance of Tempe (or Guadalupe), an experience or memory that stands out for you, one you believe is significant either in your life or in the development of the city?

JM: Attending an ASU Sun Devil game. When I was probably about ten years old, my uncles who were forever have been involved with and interest in college football took me to a Sun Devil football game downtown. I remember walking past by these football players that were huge people. My uncle said, "Hey go up there and give them a punch or something." Then they took us up on the "A" mountain before they built the bigger stadium, we sat up on the mountain and looked down at the football game from there. I thought it was pretty neat to experience that sort of setting in a football game. I think that was my first football game ever. But again it brought me out of Guadalupe into a different setting. I felt comfortable because my uncle was there. I guess this is good. They're here and enjoying it. So it was a little way to bridge that culture.

MG: How can Tempe's (or Guadalupe's) diverse populations come together to form a more cohesive community?

JM: It's all about communication. I think that we need to develop a better dialogue between the different agencies and groups in Tempe and Guadalupe, to see what our potential strengths and weaknesses are. Because now, living in the year 2009, a lot of four kids go to school in Tempe. A lot of our adult population is now working in Tempe. A lot of kids in Tempe are coming to school in Guadalupe. They come down to Frank School. When they desegregated education, a lot of the surrounding people in Tempe and Ahwatukee come through Guadalupe because they want to shop at the Mercado, they want to shop for Pottery, they want to shop for Art. So I think now there is more opportunity for us how to see how two distinct cities and two distinct cultures kind of work with each other. I think the time has come in terms even under this new administration where we have to look beyond ourselves and see how we can sort of help each other and to gain more support and strength in developing these networks.

Certainly the last thing I would really like to see happen, and it may not happen in my lifetime, is to change the image of Guadalupe. You know we've gone past I think from being a poor community to now where we have a lot of educated people like myself and other people I know that have gone on to college with graduate degrees, and go on to become professionals. It shows Guadalupe kids have as much potential to do as anybody else. The thing that continues to haunt

us is all the drugs, violence, and crime in Guadalupe. When they make the paper its like, "Oh my gosh, it's Guadalupe again." You know were not any different in crime rates than any other city, because were Guadalupe, it always seems to make the headlines. Then the immigration problem has been a big thing too. With the immigration issue going on in the country, Guadalupe is sort of the hot spot for that. We have a lot of immigrants that come from Mexico, and this is like the stopping point for them. They come here, get stable, settle in, and then they move on. It's sort of a hub. Then you know with the Maricopa County Sheriff's Office and Sherriff Joe Arpaio bringing down some sweeps this past year, it brings more to light the political issue of immigration. And now we are looked at as an immigrant town that has illegal immigrants.

MG: Speaking of illegal immigrants, are Mexicans or Mexican Americans indifferent to the Yaquis in general?

JM: It used to be almost. When I grew, the Yaquis were always seen as second class citizens. You know they were poor, they dressed terrible, they were unclean and impoverished people. You know lately that image has changed because there has been more intermarriage, more relationships between Yaquis and Mexican families. The Yaquis have gained a different status now because the Yaquis have been recognized as a Native American tribe by the U.S. government. They received tribal recognition in 1978. So now the Yaquis have an elevated position because you have gained a sort of status. You have gained rights to health and education, and certain kinds of benefits the government gives to Native American people. I know who people who are trying to search for Yaqui roots so they can become a member of the Yaqui tribe. They gained quite a distinction and now with the casinos operated in Tucson. The Yaquis have two big casinos in Tucson and are doing pretty well. They are a very financially stable tribe.

MG: Are you proud of Tempe or Guadalupe, and why?

JM: I'm proud of Guadalupe because we've come a long way. I'm proud of Guadalupe because we have survived. We have survived in terms of keeping our culture distinct. We have served in terms of financial, even though we are still having struggles, and are trying to maintain our financial stability in Guadalupe. I think we have a lot of potential to be a destiny point for people to come and appreciate our culture. I'm proud of Tempe because it's offered opportunities for myself. I mean I did my undergraduate work in Tempe. I did my law degree in Tempe in 2005 through the College of Law. I have a lot of friends and colleagues who work in the university who work on projects together back and forth. So I see them as a great resource. And certainly an opportunity for us to engage in more dialogues and partnerships in the future.

MG: Well thank you sir for your time.