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ARIZONA BAR FOUNDATION

ORAL HISTORY PROJECT:

ARIZONA LEGAL HISTORY

INTERVIEW WITH
RAÚL H. CASTRO

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HISTORICAL NOTE

Although Arizona was frequently referred to as "the Baby State," due to its twentieth-century entry into the Union, the history of the legal profession in the state is rich and colorful. In the earlier days, lawyers were mostly self-educated men, who practiced alone, or with one partner at the most, and spent much of their professional time alternately defending and prosecuting some of the most colorful characters of the Old West, and trying to collect on bills from people who had come West to escape their creditors.

Through the first half of this century, some of the nation's finest lawyers took up practice in Arizona. As the state's population grew, a law school was added to the University of Arizona and lawyers formed an integrated state bar in 1933. After World War II, the state exploded in development with the rest of the Sun Belt, and the law profession kept up with this growth, experiencing many changes in the process.

Today, there are law firms in Phoenix and Tucson which employ upwards of 100 attorneys, who may specialize in fairly narrow areas of practice. Half of the students in the state's two law schools are now women. Over the years, Arizona's influence on legal matters at the national level has been significant. Several landmark cases have originated in Arizona, such as *In Re: Gault*, and *Miranda*. Arizona can claim the first woman to sit on a state Supreme Court: Lorna Lockwood. Two members of the State Bar now sit on the U.S. Supreme Court, one as the Chief Justice and the other as the first woman to be appointed to the Supreme Court.

However, because Arizona is a young state, there are still attorneys living who knew and remember Arizona's earliest legal practitioners during Territorial days. Many of these senior members of the Bar practiced or sat on the bench before the profession, and indeed society itself, experienced the changes of the last forty years. In an effort to preserve their memories, the Archives Department of the Arizona Historical Society/Tucson developed the **Evo DeConcini Legal History Project**, an oral history project. From 1986-1988, twenty-one oral history interviews were conducted, focusing on the reminiscences of lawyers and judges in the Southern Arizona area.

In 1987, the Board of Directors of the Arizona Bar Foundation expressed an interest in continuing to document the history of the legal profession in Arizona on a state-wide basis. In

particular, the Board felt that the collection of oral history interviews with senior members of the State Bar would stimulate scholarship and publication on various topics relating to legal history, such as water rights, land use and development, and civil rights, as well as on the history of individual firms and the State Bar, itself. The Bar Foundation and the Arizona Historical Society/Tucson agreed to work together to expand the DeConcini Project statewide, calling it the **Arizona Bar Foundation Oral History Project: Arizona Legal History.**

Raising funds for two interviews initially, the Bar Foundation designated that the first two recipients of the *Walter E. Craig Distinguished Service Award*, Mark Wilmer of Snell and Wilmer (1987), and Philip E. Von Ammon of Fennemore Craig (1988) be interviewed in October, 1988. Both interviews were conducted by James F. McNulty, Jr., who conducted most of the interviews for the DeConcini Project.

Because it is open-ended, it is not possible to fully define the scope and content of the Arizona Bar Foundation Legal History Project. However, in order to achieve the greatest depth and balance, and to insure that many viewpoints are represented, every effort is made to include both rural and urban practitioners, male and female, of varying racial and ethnic perspectives. Interviews are conducted as funds are made available. Transcripts of the interviews are available to researchers at the Arizona Historical Society in Tucson, the libraries of the Colleges of Law at the University of Arizona and Arizona State University, and at the Bar Center, in Phoenix. The Historical Society is also cooperating with the Ninth Judicial Circuit Historical Society in making copies of interviews with Arizona lawyers and judges from their project available to researchers here in Arizona.

The Arizona Bar Foundation Legal History Project is important not only because it is documenting the history of the profession in Arizona but because legal history encompasses every aspect of society's development. To study legal history means to study land development, environmental issues, social and educational issues, political history, civil rights, economic history-- in short, the history of our society. All of these topics are, and will continue to be developed in these oral history interviews. They may be seen as a valuable and unique supplement to the written record as scholars begin to write the history of the legal profession in Arizona.



Raúl H. Castro

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Introductory Note

Raúl Hector Castro was born the twelfth of fourteen children on June 12, 1916, in Cananea, Sonora, Mexico. In 1926 the Castro family crossed the border into the United States and moved to the Pirtleville, Arizona to escape political persecution. After graduating from Douglas High School in 1935, Raúl Castro enrolled in the Arizona State College in Flagstaff, Arizona, where he received his B.A. in 1939, the same year he became a naturalized citizen.

After spending a few years traversing the country as a professional boxer, Mr. Castro went to work for the United States State Department in Agua Prieta, Mexico, beginning in 1941. After five years, Castro enrolled at the University of Arizona College of Law in 1946. By 1949 Mr. Castro had received his LL.B., passed the bar examination and opened a law office in Tucson with David K. Wolfe.

In 1951, he was appointed to the Pima County Attorney's Office and served under Robert Morrison and Morris Udall, becoming county attorney himself after running for the office in 1954. Mr. Castro was elected Pima County Superior Court Judge in 1958 and served until he was appointed, in 1964, by President Lyndon B. Johnson to be ambassador to El Salvador. He returned to Arizona and ran for governor in 1970.

In 1974, Mr. Castro defeated Russ Williams by five thousand votes and became the first hispanic governor of Arizona. Three-quarters of the way through his term, he was asked by President James E. Carter to serve as ambassador to Argentina and held that post from 1977 through 1980. He has since returned to private practice in Phoenix in the law firm Castro, Zipf and Marable.

Mr. Ernest Calderón, of the firm Jennings, Strouss & Salmon, conducted the interview with Mr. Castro on June 7 and July 10, 1991.

The original interview tapes and transcript are stored at the Arizona Historical Society Archives in Tucson, Arizona. Copies of the interview transcript are also sent to the University of Arizona College of Law and Arizona State University College of Law, the Arizona Bar Center in Phoenix, and the Ninth Judicial Historical Society.

Raúl H. Castro Interview

Calderón: Today is Friday morning, June 7. I am Ernest Calderón. I am a lawyer in Phoenix who has the honor of helping the Arizona Bar Foundation and the Arizona Historical Society interview you about your career in Arizona, your career everywhere in the world, to reflect your foreign service as well. The Arizona Historical Society and the Bar Foundation have put together a series of interviews of prominent Arizonans and we are very honored to have you as another person in this series.

It's my understanding you were born in Cananea, Sonora, Mexico.

Castro: That's correct.

Calderón: Can you tell me a little bit about your parents?

Castro: Well, my parents, my father was a deep-sea diver in San José del Cabo, Baja California. He never went to school. Then he met my mother in Santa Rosalía, Baja California. They got married. My mother had a third grade education, so my

mother taught my father how to read and write, if that's possible from a third grade education, but she did.

Then my father moved in to Cananea, Sonora, and became rather active with the *sindicato*, the labor unions, miners' union in Cananea. He became very politically active, got involved in politics, et cetera. So to make a long story short, he was on the wrong side of the team with the miners' union and was sent to the penitentiary in Hermosillo. It was from there that he was a political refugee. That meant he was allowed to come into the United States as a political refugee. His crime was political, a political deal.

So here comes Papa with about fourteen kids. Well, two were born in this country. My only sister was born in Fairbanks, Arizona prior to the whole family moving to the United States. One brother was born in Pirtleville, Arizona. There were thirteen of us then. We came through Naco and from there we went to Douglas [Arizona]. So that's the story of it.

My father was a huge man. He was about six-two, six-three. For those days it was big. He weighed about two-hundred-and-fifty pounds, but it was not fat, it was all muscle. He was a very muscular man, husky-built man, really. As I say, he was very politically motivated; he loved politics.

Calderón: Do you believe that's where you developed your interest in politics?

Castro: Yes, because he used to, after work he would make me sit down at a chair next to his and he would proceed to read *La Prensa* or *La Opinión*, which in those days were Mexican newspapers and published in this country. He would read the editorial page in Spanish about the activities of labor unions in Mexico and all the political activities. I was bored to death. I was a youngster and I wanted to go out and play or do what normal kids do, but he wouldn't let me. He would just read out loud and wanted me to absorb all this information. So that's, I think, where my first exposure to political life was through my father.

Calderón: What was his name?

Castro: Francisco Domínguez Castro.

Calderón: And what was your mother's name?

Castro: Rosario Acosta.

Calderón: Did they plant this seed of politics in you so you would become a lawyer?

Castro: No, they didn't. My father died when I was rather young. I was about, oh, maybe twelve, thirteen years of age. Father died in Douglas, Arizona, and left mother with fourteen children. Only two of the group were American citizens, the rest were foreign born. Of course we had to learn English from scratch. So my mother was a midwife. How does a mother with fourteen kids take care of the children? We weren't eligible for any welfare relief and we couldn't get any welfare relief because we weren't American citizens.

So Mother was able to provide for the family by delivering Mexican kids. About every Mexican-American youngster in Douglas and Pirtleville were brought to this world by my mother. Now and then I'd help her out, she'd ask me to go help her with the deliveries. So you see, it's been a broad experience even in that sense.

Calderón: What place in the birth order do you fall into?

Castro: I was about the second, third youngest in the order. So most of my other brothers would be about in the eighties to nineties years of age now. There are only two of us left, a brother in Douglas and myself.

Calderón: What's your brother's name?

Castro: Ignacio. He was quite active in the labor movement in Cochise County. He was president of the Miner's Union in Douglas.

Calderón: I recently saw a Public Television show called "Los Mineros," and I think they interviewed him in that.

Castro: They interviewed him. In fact, they interviewed me before and I said, "No, you go see my brother in Douglas." Yes, that's my brother, Nacho.

Calderón: What was it like growing up in a large family with limited income in Douglas, Arizona?

Castro: Well, very exciting. In fact we didn't even live in Douglas, we lived in Pirtleville. Pirtleville's a town five miles out of Douglas, comprised of ninety-eight percent Mexican families. All of them working in the mines or smelters and that type of thing.

Border communities were a difficult life. It was difficult in those days, of course. But one can survive and make it.

Calderón: What did you do for fun in Pirtleville?

Castro: Well, I think number one, don't forget I was rather active in sports. I was very active in sports all the way around, so most of it, I think, would be to get involved with the activities. So that, to me, was the main thing, to get involved in athletics and see what I could do on it.

Calderón: What was the school system like in Douglas?

Castro: Well, the school system in Douglas is a very typical school system in the sense that in a border community you don't, you know, you just don't go anywhere, really. I think you'll find that the border communities are extremely difficult. It's hard to describe them. You have, you're really pegged out as something else and it's just impossible to be able to survive.

For instance I went to high school in Douglas and when I graduated from Douglas High School I remember being lined up and kids giving their names for their diplomas. Every Anglo kid had a middle name and I was embarrassed. I felt, well, gosh I can't be different. I must have a middle name too. So on the spur of the moment when the principal asked me, "What name do you want on your diploma?" I said, "Raúl Hector Castro." My name is not Hector, I was just giving the name of a guy who was a basketball center, he was sort of my model, my idol. So at the spur of the moment I said, "My middle name is Hector." It wasn't. So I've been doomed with that middle name of Hector all my life. Because then I became an American citizen, I became naturalized, and the naturalization certificate had to match my high school diploma, so I took the name Hector. All the way through it has been Hector since then. What a horrible name. I could have done better than that, I think.

Calderón: It could have been Ernest, so consider yourself to be in the hand . . .

Castro: I have a brother Ernesto. He's the one that died recently in Sedona. He's a younger brother than I am. He was a high school teacher in Flagstaff, taught there for years.

Calderón: I read an article in preparation for the interview talking about some of the discrimination you faced growing up in Douglas. Can you recount any of that for us?

Castro: Well, yes. Border communities are very difficult, you know. For instance, living in Pirtleville, Arizona, which is five miles away from Douglas, they had a few Yugoslavian families and a few Anglo ranching families near Pirtleville. A school bus would pick them up and take them to school. The same school bus would pass me on the way, I had to walk from Pirtleville to Douglas, and the Mexican kids would not be picked up by the bus. We walked while the other kids got a ride on the bus to school. Nowadays that's unheard of, but in those days, that's the way it worked.

Calderón: Was it solely because of your ethnicity?

Castro: Strictly. And then in those days, of course, schools were segregated. I had to attend a school comprised of only Mexican children, not a mixed group. So when I walked from Pirtleville to Douglas I went to the school, the Fifteenth Street School in Douglas that was strictly Mexican youngsters. Anglo children had their own schools.

Then of course when you got into the upper echelon, say grammar school, then they had the classes divided. For instance, sixth grade would be Six-A one, two, three and four, and automatically all the Mexican youngsters went into the fourth division. One means the top students, two the better students, three the average, and four was the poor students, called special education students these days. But there was no reason for that except as long as we were Mexican-American that's where you went, to the bottom class.

So I had to work my way up from the fourth division to the one. It took a few years, but I finally made it.

And that's the type of thing that occurred in those days. Then on the playground we had a game called Race-Against-Race. Before you went to class you lined up with the Anglo students on one side and the Mexican kids on the other side for football. Anything went. We'd put rocks in our fists and we'd sock and hit and kick and bite and chew, anything went. By the time we went to class we were all bloody and dirty and sweaty and what have you, and the schools tolerated it. There wasn't any effort made to try to intermingle or assimilate the two races. It was just the opposite. So it was strictly a division.

Calderón: Did you perceive this division, this unfairness when you were growing up or did you . . .

Castro: Oh, naturally. When I graduated from high school the principal wanted to talk to me and he gave me a letter that I still have somewhere if I can find it in my files and it said, "This is to certify and recommend Raúl H. Castro highly. He is a very good student, he is bi-lingual, down the line, et cetera. We recommend him

for some type of a job." The same principal told me I should not go to university. He said, "You don't go to a university because frankly you're wasting your money and your time. Nobody will hire you, as you well know, on the border. We don't hire Mexican kids and it's impossible to place you. So why go to the higher education if it's not going to be able to be of service to you?"

So then he sent me to the superintendent of schools. I went to see him and he told me the same thing. But I didn't follow their advice. I still went to the university.

Calderón: Tell me about the swimming pool in Douglas.

Castro: Well, yes, that's the YMCA. I was rather active athletically in the high school teams. I was quarterback on the football team and I was a good track man and I was also a fairly good student. I wasn't the bottom of the class; I was a fairly good student all the way through. So I remember I went to a meeting at the YMCA in Douglas, it was a Junior Hi-Y, and we were having a meeting and the kids said, "Let's go swimming." So they all started going swimming. The old door had a button on the desk and they pushed the button and the door opened. So I started to go in. The fellow at the desk said, "Hey, Castro, you can't go in." "Why not?" He said, "You can't go swimming." He said, "You know, Mexican kids can only swim on Saturday afternoons." That's when they cleaned out the pool. They cleaned out the pool in the afternoon. So right before they cleaned out the pool that's when Mexican kids could go swimming. By that time the pool was dirty and slushy. I looked at the sign, YMCA, I said, "What's christian about this situation?" I didn't see anything christian about it.

So all these episodes added to my emotionalism and also the aggressiveness that one has to develop in this type of environment. Sort of inspirational to the extent that I felt that something has to be done. And my biggest desire was that one of these days I would be on the board of directors of the YMCA, and by god I became a board member, not in Douglas, but I became a member of the board of directors in the YMCA in Tucson, Arizona.

I was single, I was just out of law school, didn't have any obligations in the evening—I got all the kids from the south side of Tucson, Chinese, Blacks, Mexican-Americans and what have you, and would take them to the Y and teach them how to swim, box, play basketball and I devoted quite a bit of my time to those youngsters. I would take them to my office so they could see law books and, you know, get an exposure to the law practice.

The YMCA officials saw me work with kids for all these years. Then there was a vacancy on the board and somebody said, "Look, why not put Raúl Castro on the board? This guy's in our hair every day of the week. He's here all the time. He knows something about the YMCA. Why don't we put him on the board?" So I was placed on the board. Then I was able to try to modify the policy of the YMCA, and I did.

In fact, I recall one day approaching a Catholic priest. I asked him to come in and try to talk to my kids. That was Monsignor Hughes. He said, "I

can't do it, Raúl." "Why not?" "It's the YMCA, and you know, the Catholic Church frowns on the YMCA. We don't adopt it, we don't accept its teachings. We feel it's an effort on the part of the YMCA to steer the children away from the Catholic Church." I thought, "This is terrible. This doesn't make any sense." So before I left the board in the YMCA, we were able to have Catholic priests come into the YMCA and speak to children. Later there was also a policy change wherein priests were able to become members of the Central Council of Churches. So that part was resolved. So I felt something was accomplished.

It was then that I realized that in order to be able to accomplish something it's better to be part of the establishment. Don't be on the outside looking in. Because if you're on the outside looking in, you'll get frustrated and you'll get violent, you want to throw rocks, you want to burn the building and your judgment becomes warped. So I felt by becoming part of the establishment then you can set policy from the inside rather than from the outside.

But the question is, how do you become part of the establishment? The only way you can become part of the establishment is by convincing people of your ability, your aptitudes, and that you have a good background, that it's a good, sound background. By doing that you impress people, then you are invited to become part of the establishment. I took that route rather than going to the outside, screaming and hollering and making a lot of noise.

Calderón: Well the establishment in Douglas told you to forget about a higher education.

Castro: Yes.

Calderón: You ignored that.

Castro: Right.

Calderón: You went to the U. of A.?

Castro: Right.

Calderón: Tell us a little . . .

Castro: I went to N.A.U. [Northern Arizona University] first.

Calderón: Oh, tell us about—that was Arizona State Teacher's College?

Castro: That's right.

Calderón: Tell us about that.

Castro: I had a football scholarship: I used to work at Kress' in Douglas, on the window displays. I worked there as a kid. They paid me little but it was work.

So then a recruiter came in from NAU, in those days it was Arizona State Teacher's College, and gave me a football scholarship, as a quarterback. So I went, and my scholarship consisted of washing dishes three times a day. By doing that they paid for my meals and paid for my tuition. So that was my football scholarship. Then I got promoted to a waiter. Then after being a waiter I got promoted to being a assistant cook, helping the cook and feeding the students. Mother Hanley was the lady in charge of the kitchens.

So that turned out to be an experience. I had this feeling that I wanted to accomplish something and I wasn't being recognized. I felt that I had some ability but yet it was going unrecognized. What could I do to attract somebody? I

became a boxer, I became captain of the boxing team. By doing that, there were only two people in the ring, myself and my opponent, and I felt, "I'm going to show them if I can do the job. My opponent goes under and I'll prevail. By doing this I'll get some recognition." And that's how it worked, exactly. I'd get in the ring. I was undefeated, I beat everybody. So I became quite a celebrity on campus for that very reason. And that accomplished what I was looking for, that type of recognition.

My feeling is that you have to be hungry to be able to accomplish anything, really. You don't have room or time to be lazy. You've got to move ahead.

Calderón: Where did you live when you were in Flagstaff?

Castro: I lived in one of the dormitories. I think it was Bury Hall. It was a rat-infested hall. Then I moved to, next to Bury, Taylor Hall, a new dormitory. It was a little better than Bury. That's where I lived.

One of the experiences I remember very vividly while working in the kitchen washing dishes—you know Flagstaff has a Siberian climate, awfully cold climate and quite a bit of snow. Whenever we served eggs to the students, which was on Sunday, the egg would stick to the plate. It was very difficult to wash a plate with the egg on it. You've got to use cold water. So we didn't have the patience. We'd open the window and get the plates and just throw them into the snow. So along comes the spring; the snow would melt; there would be a bunch of plates on the outside that we'd thrown out the window.

Calderón: Do you feel like you have a positive experience from Flagstaff, or negative or . . .

Castro: No, no. I think the Flagstaff experience was very positive. The school was small; there were only about 475 students at that time. Most of the students were from Morenci, Globe-Miami, Clifton, Douglas, Bisbee, mining towns. The student body was composed of students of lower economic status, there weren't any wealthy kids there. It was a school for the downtrodden, really, so to speak. And I think there was a lot of benefit to it. I enjoyed it. I think there was a lot of personal attention given to the students. Once you go to school, it's up to the student. I didn't expect the professor to do the work for me. So that's up to the student to make up his mind and decide what he wants to get out of it.

Calderón: When you left NAU what did you do next?

Castro: Then I went looking for a school job. I wanted to be a school teacher because that was my degree. Of course I went to my hometown, Douglas. I felt that I could easily get a job there because that's where I came from. I think academically I had done very well in school and I felt it would be a cinch to get a teaching job or a coaching job in Douglas. Well, I went there and applied and I was told very clearly and succinctly, "Raúl, you're a great guy, we'd like to help you, but the school board met last night. They're not going to hire any Mexican-American kids to teach school in Douglas. So forget it, we can't give you a teaching job."

I went home. How do I tell my mother who's got all these kids to feed, "Mother, I'm not going to stay. I'm leaving because I can't get a teaching job."

And here, to me, is where the guts come in. I think that I probably inherited from my mother the element of "guts." She got all the Castro clan in the kitchen and we met and she said, "Raúl has applied for a teaching job. He was turned down because he was of Mexican heritage." One brother of mine raised his hand and said, "Let's go back to Mexico then. There's no sense in staying here." Another one chimed in, the one that taught high school in Flagstaff, "Let's get out of here." And here is this mother who is obviously hurt. I'm her son. Mother looked around and said, "Look, let's look at this thing in its proper perspective. We came to this country as refugees. All of you have gotten jobs, you have all gotten an education and you seem to forget that we owe this country something. Therefore if any of you leave this house and don't fulfill your obligation to the United States government, you don't have a mother and there's the door." No one left. We all stayed. And I thank the Lord that that was what occurred. That's where the guts came in.

I recall when I was a student in high school. Algebra and geometry to me were difficult subjects, but I was able to master these subjects. In mining communities the old stereotype that everybody who was Mexican was a "dumb" Mexican. If you were of Mexican descent you were supposed to be dumb. Or if you were a Mexican you were supposed to be dirty. So the prevailing sentiment was that Mexican kids were "dirty and dumb."

I came to the conclusion that the only one who can change that picture were ourselves. It's up to me to change the image. I don't have to go to school dirty and mother would give us a lecture on it. "We may be poor but you don't have to be dirty. Soap and water are very cheap, so there's no an excuse to go to school dirty." She said, "I can't help you with the classes because I don't speak any English." In my house English was never spoken. The English language was never spoken, it was all in Spanish. My father never spoke English and neither did Mother. Spanish was the language at home.

So at any rate, I would stay late and study algebra and geometry until the wee hours of the morning. I wanted to be sharp in class the next day. I recall that my mother would say, "Son, why don't you go to bed and get up early and you'll be fresher, you'll be able to do a better job." My feeling was that I did not want to be a dirty Mexican kid and neither did I want to be a dumb Mexican kid. So when I went to class the next day, I was well prepared and was not a dumb Mexican kid. I felt that by doing this I would change the image.

And that's why I like to tell kids that it's up to us. A lot can be done by us. Don't blame society, don't blame the world, blame yourself in many instances. Don't strike out.

I love teaching. I taught at the university four years. I love teaching because that's where you motivate people, specially when they're young. I remember being in one of these segregated classes in Douglas and a teacher came

over and looked at me and put her arm around my shoulder and said, "Raúl, you're not doing what you can do. You have ability but you're not doing it. You're wasting your time." And she looked at me and said, "Come on, you can do better." So when I walked from school to my home that evening I thought to myself, "That teacher must like me. She has an interest in me. Why would she say that?" Well obviously it gave me an inspiration, a sort of a motivational effect. I decided to come back to school and do a better job because I felt I didn't want to disappoint this teacher. To me it's a teaching gimmick that doesn't cost anything, it's very cheap, and that's what teachers ought to do. This is the way you inspire students to move ahead.

Calderón: You had a very powerful mother, and a very powerful challenge to your family. What did you do after you were turned down for the teaching job in Douglas?

Castro: When I was turned down for the teaching job in Douglas, I decided to leave town and become a professional boxer. Strangely enough, in Douglas there used to be a place called the Tenth Street Park. It's a park right downtown in Douglas, Arizona. Later that park was named after me. Now the park is known as the Raúl H. Castro Park. This park was right in front of an Elk's Club. Now the Elk's Club in Douglas does not allow members of Mexican descent to join the Elk's Club. All Mexican families are excluded from the Elk's Club; they can't join the Elk's Club because of racial background. But yet the park across the street now is Raúl Castro Park, right across from the Elk's Club. So it's an irony of life.

And talking about that park, it's a small world. Many years ago I was a youngster in Douglas and they were having a political rally in the middle of this park which is now named after me. It's the only park in downtown Douglas. One day there was a political rally held in the park. Hot dogs, free hamburgers, et cetera, were being given to a bunch of kids, bare-footed kids in the area. Our only interest was the hot dogs and the hamburgers; we weren't interested in the governor's race. Who cares about the governor? At least, at that time that's how we kids felt.

There was a bandstand in the middle of the park and I remember looking toward the bandstand. There was a person, a man with a very light summer suit, a long mustache and a very thick eyeglass and a pith helmet. So I kept looking at him. He was a funny-looking individual. He looked like a walrus. This man got up to give a speech and, you know, with his mustache hanging down, he said, "Good people of Douglas, I'm glad to be here. Who knows, one of these days one of these barefooted kids here may be your next governor." And he pointed towards me. You know, this just happened to be a fate, just one of those coincidences, as many, many years later I did become Governor of Arizona.

Calderón: True.

Castro: Of course at that point in time the whole episode was meaningless. That person happened to be George W. P. Hunt, the first governor of Arizona. That was about 1926, 1927, it was his last campaign. And he is the man that was the first governor of Arizona. I mean, that's fate.