

CALIFORNIAN

California History Center
& Foundation

A Center at De Anza College
for the Study and Preservation
of State and Regional History

Women in the Chicano Movement

Grassroots Activism in San José

Digging History:
Relic Hunters Unearth the Past



Lens on Silicon Valley

A Photographic Exhibition

Is it possible to capture the essence of a place in a way that can be recognized and understood by others? How about a place whose exact geographic boundaries are sometimes hotly debated, and at other times claimed not to exist—only accepted as a “state of mind”? We are referring to our own region known as “Silicon Valley.”

Through the work of the Los Gatos-Saratoga Camera Club, the California History Center is hosting “Lens on Silicon Valley: A Photographic Exhibition” to explore this challenge. Members of the Camera Club have been asked to answer the question, “What does Silicon Valley mean to you?” and have free rein to capture what they feel is the meaning of “Silicon Valley.” Fifty-four photographic works are displayed. We are excited to see what they came up with and look forward to how their work might inspire our own students to come up with future documentation projects.

For over 50 years, the Los Gatos-Saratoga Camera Club has provided opportunities for local photographers to share their work, participate in workshops, and organize exhibits for the general public. <http://lgsc.photoclubservices.com/Default.aspx>

For more information, please contact Tom Izu, (408) 864-8986
izutom@deanza.edu.

California History Center
Through June 20



Spring Calendar

APRIL

- 8** First day of Spring Quarter
- 25** Stevensons lecture, 6:30 p.m., CHC
- 27** Stevensons field trip

MAY

- 2** Stevensons lecture, 6:30 p.m., CHC
- 11** Stevensons field trip
- 11** CHC special Saturday opening, 9 a.m.–1 p.m.
- 23** Sonoma leadership lecture, 6:30 p.m., CHC
- 25** Sonoma leadership field trip
- 25 – 27** Memorial Day weekend



JUNE

- 6** Sonoma leadership lecture, 6:30 p.m., CHC
- 8** Sonoma leadership field trip
- 20** Last day “Lens on Silicon Valley” exhibit
- 28** Last day of Spring Quarter

Coming in the Fall 2013 *Californian*

Look for Nadia Banchik’s article on the story of Ukrainians in California. There were Ukrainians at Fort Ross in the early 19th century, but economic and political conditions beginning in the late 1800s and continuing till today have brought immigrants from the region’s second-largest country in large numbers. The author tells of the role the immigrants churches, cultural organizations, and media play in the maintenance of connections to their roots. Nadia, educated as a journalist, is herself an immigrant from the Ukraine and has also worked as an archivist. She will graduate from De Anza College in June 2013. Nadia has written frequently for *La Voz* while attending De Anza.



California History Center & Foundation
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Californian is published by the California History Center & Foundation. The magazine is mailed to members as a benefit of annual membership in the CHC Foundation. Membership categories: \$30 Individual; \$40 Family; \$50 Supporter; \$100 Sponsor; \$500 Patron; \$1,000 Colleague.

Your contribution is tax-deductible to the extent allowed by law. The value of goods received as a benefit of membership must be deducted from the amount of all contributions claimed as a deduction. CHCF members receive issues of *Californian* magazine and members who contribute at the \$50 level and above also receive a yearly Local History Studies publication, when available.

© 2013, California History Center Foundation ISSN: 0742-5465

Director's Report



Tom Izu

Two tools with the same goal: preservation

In this issue of *Californian* we offer two articles about using different tools and methods to capture and preserve missing stories and elements of regional history. De Anza College instructor and historian, Nannette Regua introduces us to the role women, *Chicanas*, played in the grassroots movement for equality and justice in the 1960s and early 1970s in San José. Through oral history interviews, she captures these women's voices and stories, ones not usually given much attention or merit on the larger stage.

De Anza College history student, Taye Marshall, a self-proclaimed "relic hunter," searches for artifacts in the backyards, forgotten lots, and ancient privies of our region, and ends up connecting our local history to places as disparate as the Confederate South and ancient Rome in the process.

These two articles are extremely different in style and scope, and describe activities and events not usually placed together in any one publication. However, they are both examples of why I believe local history and regionally-based studies are vibrant and powerful tools for education. Both also demonstrate why preservation, as an educational activity, is key to comprehending not just the past as history, but the nature of change within history.

Regua's work reminds us that history, especially local history is never over. We preserve documents and interviews so we can keep interpreting and understanding what change

really means on a human level. Things may be left out of the big story we are taught, but carefully saved interviews and documents from those seemingly forgotten and ignored, give us the means to comprehend an even bigger story and explain deeper meanings perhaps deliberately obscured by others. It seems contradictory, but preservation helps us see how change actually happens, both in our own minds and attitudes, and within the institutions and structures that remain.

Marshall's work helps us to imagine actually stepping on the ground he has explored. Have we lost things that someone like him will find in the times ahead? Is there something in our pockets right now we might misplace that may cause a debate in years to come, or perhaps, at least cause someone from the future to simply pause, wonder, and look at the ground beneath their feet with new eyes? What relics Marshall unearths and his search for what the relics actually mean, tell a story about our region, the people who came here, and how much things have changed since they, and we, walked the land.

The act of preservation as represented in these examples creates a way to better understand and appreciate change. It is a way to show that change really matters. Without these unique oral histories and relics connected to a certain place and time, we are apt to let everything blur into everything else, allow a special place to become every place, and an event, a person's life, a word someone spoke or wrote, to become no different from the air we breathe: invisible and forgotten. Preservation is a way to make things "real" and "actual" by giving them meaning and life beyond what people have given to them as they were instructed to do however long ago. It forces people to argue about the "essence" of something or what it "means" which is a sure way to cause lots of trouble, confusion, and conflict. It is also a way to get people to figure things out if they are willing to listen and to think and to learn something about themselves in the process.

For those of you who live in or are visiting the area, I do hope you will find an opportunity to see our current presentation, through June 20, 2013, "Lens on Silicon Valley: A Photographic Exhibit." This exhibit represents yet another way to get us to look at where we live and find stories and meaning that don't necessarily match up with the story we think we already know.

Both tools demonstrate why preservation, as an educational activity, is key to comprehending not just the past as history, but the nature of change within history.



Women IN THE Chicano Movement

From 1976 to 1982, Ernestina Garcia (right) served as president of La Confederación de la Raza Unida of Santa Clara County. She coordinated and supervised La Confederación's staff, filed class action lawsuits on behalf of the Chicana/o community and represented the community at meetings of San Jose's school boards, the Board of Supervisors, the City Council, and police officials. She was a lifelong supporter of César E. Chávez and the United Farm Workers union. This image shows Garcia addressing the masses at a rally in San José against Safeway grocery stores. César Chávez is in the front left corner.

Courtesy of Doreen Garcia Nevel



Grassroots activism in San José

By Nannette Regua

The Chicano Movement of the 1960s and 1970s united numerous Chicanas in San José, California, as they challenged racial and class inequality in public education and city institutions. Despite their exceptional devotion to the movement, Chicano Movement historians who focus almost exclusively on men have not adequately recognized Chicana activists. This article seeks to provide a more complete and nuanced picture of women's roles and contributions to the movement, thereby expanding our understanding of regional Chicana grassroots activism. It analyzes seven oral narratives of Chicana activist veterans of San José who articulate their leadership roles in the movement, revealing their dedication as they mobilized and empowered their community. Many

In a prominent monolithic analysis of the Chicano Movement, women are defined as a largely unseen sector of the movement.

Chicanas stood side by side with Chicanos, and, when necessary, women forged an autonomous political space in order to combat patriarchal notions of women's roles.

During the 1960s and 1970s, the Chicano Movement united countless Chicanas. San José, California, was no exception. The Chicano Movement proved to be a vehicle through which Chicanas of San José resisted institutional discrimination, fought against perennial police brutality, challenged the city government that ignored their civil rights, and demanded gender equality. Even though historians such as Vicki Ruiz have exposed us to the rich legacy of Chicana activism, traditional scholarship of the Chicano Movement continues to focus almost exclusively on the contributions of men. In a prominent monolithic analysis of the Chicano Movement, women are defined as a largely unseen sector of the movement: "Whereas men were the visible leaders, women for the most part were the 'behind the scenes' organizers responsible for effective mass mobilization, communications, and the day-to-day tasks of movement building.... [T]hey performed duties of secretaries, cooks, and other tasks that women normally performed in their families" (Muñoz Jr. 2007, 7). Certainly some Chicana activists did fit this pattern, but many others did not. Chicana historian Maylei Blackwell (2011) explains the need for a valid assessment of Chicana activism: "[E]xamining the contested histories of gender and feminism in the Chicano Movement" illuminates the "histories of women's mass involvement and their role in changing our notions of Chicana/o politics in ways that have not been fully acknowledged or documented" (28). This article seeks to accurately acknowledge Chicana politics, roles, and contributions in San José and expand our understanding of women's grassroots activism in the Chicano Movement, using seven oral narratives.

My focus on the contributions of women reveals their vitality at the local level. Their grassroots militancy set the stage for the regional progress that contributed to the Chicano Movement. Chicanas in San José heard the call to activ-

ism and became involved in grassroots Chicano organizations as founders, organizers, and participants. They were college students, wage earning women, single women, wives, mothers, grandmothers, and community advocates. Several Chicanas juggled familial and movement responsibilities. Some were mothers who brought their young children to meetings of community organizations and the San José City Council, pushing strollers at rallies, marches, and on picket lines. This study draws on the oral narratives of seven activists who were among many in San José.¹

The seven women whose testimonies provide the foundation for this article all come from poor or working class backgrounds. They were born between 1929 and 1949. Many were the first in their families to attain a high school diploma. Four attended college, two earning doctoral degrees. During their years as movement activists, they ranged in age from eighteen to forty-five.² Five of the narrators agreed to have their names used in this article: Ernestina Garcia, Sofia Mendoza, Consuelo J. Rodriguez, Concepción "Concha" Saucedo, and Rachel Silva. Two narrators who asked to remain anonymous are identified by pseudonyms: Fernanda Reyes and Monica Valenzuela.

The testimonies demonstrate how thoroughly the Chicano Movement penetrated everyday life in San José's community. Ernestina Garcia founded El Comité Pro-Estudiantil, a grassroots organization of ethnic Mexican parents who opposed a school's practice of penalizing Mexican American children for speaking Spanish. Sofia Mendoza organized junior high school children, parents, teachers, and community supporters to stage one of the first Chicana/o student walkouts in San José. Fernanda Reyes identified with the feminized version of the term *Chicano* and became involved with the Chicano Movement. Consuelo J. Rodriguez risked her teaching position to challenge institutional discrimination and support Chicana/o students at Theodore Roosevelt Junior High School. Concha Saucedo led women and their children to march on behalf of the United Farm Workers grape strike at the Fiesta de las Rosas parade only to be physically beaten by police officers. Rachel Silva picketed local supermarkets during the United Farm Workers grape strike and was disparagingly called "Pit Boss" by the San José police for her leadership on the picket line. Monica Valenzuela joined La Confederación de la Raza Unida, a grassroots Chicana/o group. These seven Chicanas are champions in American history, improving conditions for future generations of Mexican Americans and other marginalized groups in San José.



About the author—Nannette Regua is an history instructor at De Anza College. She earned a master's degree from Sarah Lawrence College's Women's History graduate program. Her master's thesis is entitled "The Ballad of Dolores Huerta: Heroine of La Causa." In 2009 Regua co-authored a cultural photo history book, "Mexicans in San José," documenting the rich history of Mexicans and Mexican Americans in San José from pre-1777 to 1999. Much of her research is based on Mexicans and Mexican Americans, especially women, in San José. Her current research includes analysis of Chicana activism and police brutality during the Chicana/o Movement at San José.

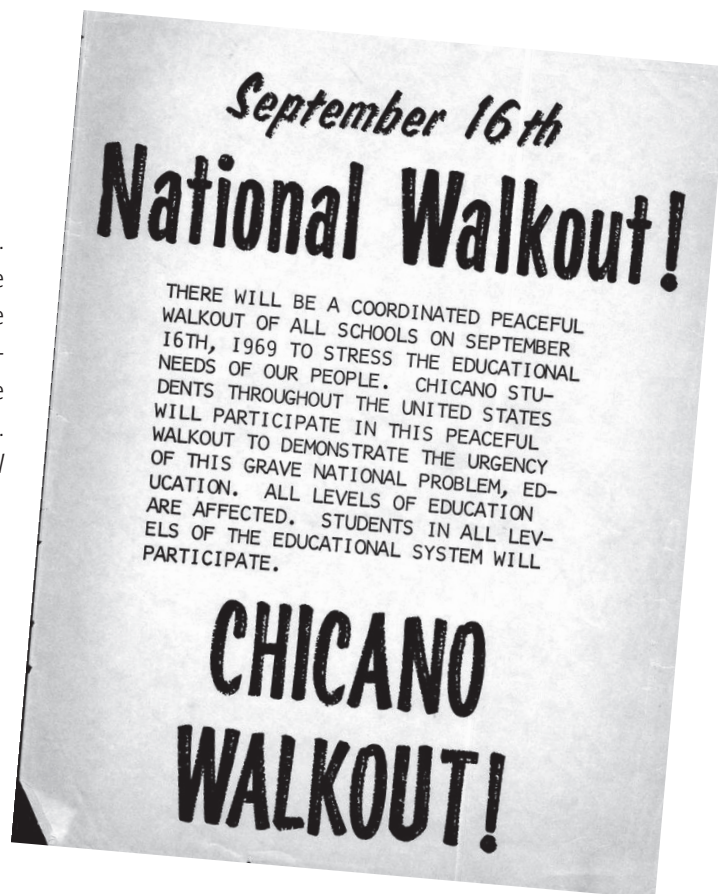
In 1969, a national Chicana/o protest walkout was promoted throughout America. Chicana/o students in junior and high schools and colleges were encouraged to participate in the walkout. They chanted “Chicano Power!” and declared their liberation from the oppressive and inadequate education they were receiving. Somewhere between 10,000–15,000 students, faculty, and community members from Santa Clara County came together at the liberation rally at San José State College (now San José State University).

Courtesy of Doreen Garcia Nevel

Oral narratives of movement veterans and active participants offer uniquely valuable perspectives in Chicana/o history. As Adela de la Torre and Beatriz Pesquera (1993) observe in their path-breaking anthology of essays in *Chicana/o Studies*, although scholars have routinely ignored Chicanas, they “have spoken out—around kitchen tables, in community and political organizations, at union meetings” (1). Through oral history, these voices can be more widely heard. Moreover, as historian Gwendolyn Etter-Lewis (1991) stresses, oral narratives are especially important with respect to women of color: “a powerful instrument for the rediscovery of womanhood so often overlooked and/or neglected in history and literature alike” (43). These activists’ accounts present a counterstory to the majoritarian history, recounting experiences of race, gender, and class resistance from the perspective of women in grassroots activism.

Segregated East San José

During the years of the Chicano Movement—the 1960s and 1970s—San José’s Spanish surnamed population rose from 14 to 21 percent (Zloliniski 2006, 27). Yet housing segregation confined the majority of Mexican Americans in San José to the eastside barrios of town (Regua and Villarreal 2009, 53–55). From 1920 to 1945, neighborhood covenants in many parts of San José forbade property owners from renting or selling homes to people of Mexican ancestry (Pitti 2003, 88). Only in East San José could large numbers of Mexican Americans live, raise families, and find employment. Limited employment opportunities commonly funneled Mexican Americans into low wage agricultural and construction occupations (89). East San José was short on adequate housing stock and on city services, such as paved streets and sidewalks, public transportation, street lighting, sewage, and protection from annual flooding (90). One especially notorious eastside neighborhood—home to labor leader César Chávez and his family—was known as *Sal Si Puedes* or “Get out if you can.” Chicana Sofía Mendoza recalls East San José’s devalued reputation in her oral narrative:



Before I moved to East San José, I heard that everybody that was bad lived in East San José. Everybody that was poor lived in East San José. The schools in East San José were no good. I never heard anything good about it, never. When you drove around, without knowing it, just by appearance, what they were saying was true. (Mendoza 2009)

Mendoza brings light to the deprivation, which was one of many experienced by those of Mexican-descent of East San José. The deficient conditions generated action for change by Mendoza and other Chicanas in the Chicana/o Movement.

Community Organizing to Combat Educational Discrimination

In 1967, Sofía Mendoza became aware of the educational challenges Mexican American schoolchildren faced at East San José’s Theodore Roosevelt Junior High School. Listening to the students, she learned of the maltreatment they received at the school. She was shocked to discover that Roosevelt’s administrators were expelling Mexican American children for minor violations of the rules and sending them to juvenile homes without first speaking to their parents (Jiménez, A. García, and R. Garcia 2007, 99). Roosevelt’s faculty and administrators used racial epithets; Mendoza remembers their calling Mexican American students “pepper bellies,” “bean chokers,” and “taco benders” (Mendoza 2009). Sixteen teachers disciplined Mexican American students with



In the May 20, 1968 edition of *El Machete*, a Chicana/o student newspaper, of San José State University, discussed the Chicano movement and community news. It emphasized the oppressive educational conditions of Chicana/o youth. The cover documents the student walkout at Theodore Roosevelt Junior High School, as well as images of students walking out and the police presence. The issue discussed Chicana/o students and their parents who made demands of the administration to protest of the discriminatory name calling and oppressive tactics by the faculty and administration.

Courtesy of the Chicano Collection, Cultural Heritage Center, San José State University/Dr. Martin Luther King, Jr. Public Library

wooden paddles. Mexican American students were routinely tracked out of honors or advanced courses and tracked into special classes for developmentally disabled children. In addition, Mexican American students were given daily worksheets rather than textbooks because the school administrators and teachers believed the students were not sufficiently responsible to take care of the books. Ultimately, many Mexican American students at the ages of eleven to fifteen dropped out of Roosevelt and quit attending school because the teachers and administrators deemed them “unworthy of an education” (Rodriguez 2010).

Mendoza decided the mistreatment of Mexican Ameri-

can students had to stop immediately; with the intent of organizing the parents to confront the school officials, she started visiting Mexican and Mexican American parents. She asked parents how their children were being treated at school. She documented what the parents and the students told her by writing their statements on paper and having them sign it. With a delegation of 500 students and parents, many of whom had never been involved in school affairs before, Mendoza met with Roosevelt’s administrators to discuss the school’s abusive behavior. The complaints fell upon deaf ears. Mendoza recalls that the Parent-Teacher Association at Roosevelt also refused to listen to the parents’ grievances. Mendoza, the parents, and the students then took matters into their own hands, with the support and participation of two Chicano faculty members at Roosevelt, José Carrasco and Consuelo J. Rodriguez, and a radical community organization known as the Black Berets for Justice.³ Together they organized a student walkout to expose the school’s racist practices and mobilize community-wide resistance. On Friday, April 26, 1968, 150

Sofia Mendoza (left) and Consuelo J. Rodriguez (right)



of Roosevelt's Mexican American students walked out of their classrooms in unison at 10:00 a.m. and stood outside of the school grounds, picketing, and chanting, "Walk out!"⁴ Students marched to nearby William Street Park and later returned to Roosevelt's campus. Female and male members of the Black Berets for Justice served as peacekeepers, protecting the students at the walkout and march.

The following Monday morning, a general assembly of 500 students had a rally in the school's auditorium to speak out about the racist practices of Roosevelt's teachers and administrators, explains Consuelo J. Rodriguez (2010) in her testimony. An article in the San José State University Chicano student paper *El Machete* described a group of Mexican American parents who met with the school's administration on Tuesday to make demands on behalf of their children. Their demands included terminating the use of derogatory remarks by teachers, the hiring of Chicana/o teachers and counselors, and offering courses on Chicana/o history and culture ("Chicano Student Union" 1968).

This protest walkout at Roosevelt was one of the first of many Chicana/o student walkouts in San José. The vigorous support it received from the surrounding community prompted the school board to fire the school's principal and vice principal and thirty-six of its teachers (Mendoza 2009). "The students learned so much from their organizing. They learned that people could make changes in the system. They learned that they have every right to make changes without winding up in juvenile hall for being labeled as troublemakers. It was really wonderful," reflects Mendoza (Jiménez, A. García, and R. Garcia 2007, 100). For Consuelo J. Rodriguez, this victory was bittersweet. As a teacher, she had firsthand knowledge of the mistreatment of Mexican American students. Often the students confided their experiences of inequality to Rodriguez. Like Sofía Mendoza, Rodriguez visited Mexican parents at their homes to discuss their children's experiences. She was pleased that the school board took action against the worst offenders, but she also paid a price for supporting the protest. After the walkout, some of her faculty colleagues at Roosevelt refused to speak to her or labeled her an agitator and called her efforts on behalf of the students "stupid" (Rodriguez 2010). Other teachers insisted to school administrators that she be fired.

Other women became activists also in response to the public school system's abuse of Mexican American youth. In 1968, as a young wife and mother, Ernestina Garcia began fighting for the rights of schoolchildren in Milpitas, a town

located in the greater San José area. In 1969 at Samuel Ayer High School, Mexican American students who were caught speaking Spanish in school were forced to pick up trash during class time even though the U. S. Supreme Court had recently overturned a state law that banned students from speaking Spanish on school grounds (Alaniz and Cornish 2008, 62). Learning of the situation at Ayer, Garcia began visiting the students' homes and mobilizing their parents. This led her and other Mexican parents to establish El Comité Pro-Estudiantil, which successfully pressured Ayer administrators and faculty to stop punishing students for speaking Spanish.

In spring 1969, near the end of the academic year, Ernestina Garcia's daughter came home from Milpitas's Rancho Middle School very upset with her school yearbook, *El Anuario*. When students did not have a picture taken for the yearbook, the student editors inserted a stereotypical cartoon image of a Mexican man sleeping next to a cactus and wearing a sombrero and *huaraches* next to their names. The words "asleep again" were printed below the Mexican image. Garcia remembers: "I looked at the yearbook and said, 'Oh, no, this has to change'" (Jiménez, A. García, and R. Garcia 2007, 125). She and the parents of El Comité protested the school's racist depiction of a Mexican in the yearbook.

When El Comité took this complaint to a meeting of the Milpitas School District Board, its concerns were berated. The board called the parents communists and threatened to have the police forcibly remove them from the boardroom. Garcia recalls that the parents of El Comité "made a big *barullo* because we wanted the sponsors of the yearbook fired" (Jiménez, A. García, and R. Garcia 2007, 125). After the rebuke by the board, El Comité reached out to people of nearby San José, enlisting the help of several Chicana/o organizations. As a result of broad community support, El Comité compelled the board to fire Rancho Middle School's principal and monitor the yearbook's production. In 1970, *El Anuario* simply placed the words "Picture Not Available" near the names of students for whom there were no photographs.

Becoming a Chicana

Many Mexican American women found the term *Chicano* difficult to identify with. Fernanda Reyes recalls an encounter with Theodore Roosevelt Junior High School instructor and community activist, José Carrasco, in 1967, as a defining moment for her. The meeting introduced her to the Chicano Movement and the term *Chicano*.⁵ Reyes met Carrasco for the first time while hosting a house meeting for Mexican

This protest walkout at Roosevelt was one of the first of many Chicana/o student walkouts in San José. The vigorous support it received from the surrounding community prompted the school board to fire the school's principal and vice principal and thirty-six of its teachers

“During the grape boycott, there were people who would fill up carts in stores with items like ice cream... things that were going to perish and then walk out of the store and leave the cart there... they had to put everything back which took time. I got arrested twice for disturbing the peace.”

American parents concerned with a San José school board. Reyes remembers that when Carrasco kept mentioning the term *Chicano* she became agitated with his use of the word. She said to herself, “What is this shit? Who is this jerk? Get him out of here...and then someone said he was a teacher or something and I thought, I have never heard of a Mexican teacher. Who is this guy, but the more I got to know him, the more impressed I was” (Reyes 1989). Despite her initial resistance to the word *Chicano*, Reyes developed respect for Carrasco, the term, and the Chicano Movement. She later described that being part of the movement was “like getting religion in which little else mattered” in her life (Reyes 1989). Chicano women identified with the feminized term *Chicana* in a different manner. Some embraced it while others opposed it. However, for many the label eventually became a marker of pride, unity, and autonomy.

Supporting the United Farm Workers’ Grape Strike and Boycott

Pivotal to Chicana and Chicano activism and, at times, intertwined with the Chicano Movement, was a table grape strike led by the United Farm Workers (UFW) from 1965 to 1970. In 1965, Mexican and Mexican American farm workers joined a strike by Filipino/a grape pickers in Delano, California. The UFW came out of that alliance. Under the co-leadership of César Chávez and Dolores Huerta, it launched a nationwide boycott of grapes sold by growers who refused to recognize the union.⁶ Residents of San José and many other cities throughout the country supported the grape strike and boycott and picketed grocery stores that sold non-union grapes.

All seven of the Chicana activists at center stage in this article actively supported the grape strike, called *La Huelga*. Several were former agricultural fieldworkers who had worked in the fields alongside César Chávez and his family. During the strike, Monica Valenzuela spent her Saturdays picketing and distributing leaflets to consumers at supermarkets, asking them not to purchase non-union grapes. She proudly states, “I was a faithful picketer” (Valenzuela 1989). Concha Saucedo, a captain of the grape boycott in Santa Clara County where San José is located, distributed leaflets, picketed supermarkets and helped maintain awareness of the boycott with presentations in the community every Friday and Saturday night. Rachel Silva, her children, and other activists avidly picketed stores selling non-union grapes. Silva, a boycott captain in East San José, recalls her picketing and protest strategies in her oral narrative:



Doreen Garcia, daughter of Ernestina, displays a United Farm Workers Organizing Committee (UFWOC) flag in 2009 at her home. UFWOC was a precursor to the United Farm Workers union. The Garcias were family friends with César E. Chávez and avidly supported the farm workers’ table grape strike or “Huelga” from 1965 to 1970.

Photograph by author

On the weekends, I would take them [her children] to boycott with me. They were my crew to boycott. We started at Safeway.... During the grape boycott, there were a few people who would fill up carts in stores with little items like ice cream. I would get things that were going to perish and then walk out of the store and leave the cart there. Sometimes, I would say [to the cashier] “Oh my goodness, I forgot my wallet” and leave. They would wait for us to come back with the money and they had to put everything back which took time. I got arrested twice for disturbing the peace. (Silva 2010)

Silva was nicknamed Pit Boss by the police for her leadership qualities on the picket line. On one of Silva’s picketing efforts, she invited Roberto Durán, a young friend of her son’s,

to join her, her children, and others on the picket line. Inspired by Silva's strength on the picket line, Durán later penned the poem "Rachel" about her in 1993:

*The so-called movement
took the best years*

*leaving the lines of loyalty
on your dedicated face*

*I remember you
leader of picket lines
who dared burly six-foot
two-hundred-pounders
to cross her path*

*I remember you
at the top of your voice
as the safe and lucky supermarket patrons
stepped on your lungs
coming out of stores in San Jose
saluting you with middle fingers
sometimes stopping in front of your face
to eat grapes Julius Caesar-like
and you handed them flyers anyway*

—*La Rachel de San Jose. (Durán 2002, 311)*

Like Silva, Saucedo, and Valenzuela, other activists were deeply inspired by the UFW grape strike and boycott.

Organizing Against the Fiesta de las Rosas Parade and Police Brutality

In June 1969, a tragic event for the Chicana/o community occurred at the city's annual Fiesta de las Rosas parade. Chicanas were at center stage of this violent confrontation. Fiestas de las Rosas celebrated the history and beauty of individual cities in the American Southwest. The Fiesta had taken place in San José since 1926 (S. Clark and A. Clark 2010, xii). In 1969, the festivities were especially elaborate; at taxpayer expense, the city hosted a weeklong celebration of the bicentennial of the Spanish founding of California in 1769. Events included a beauty pageant, a rodeo, a horse show, a rose show, and arts and crafts activities. On Sunday, June 1, the celebra-

tion culminated in a parade whose grand marshal was the actor Lorne Greene.

Paid for with \$31,000 of San José's city funds and led by executive director Bob Baskett and chairwoman Jean Sauerwein, the San José Goals Committee was in charge of the planning for the Fiesta. The committee sought to celebrate San José's Spanish heritage yet reduced the city's Mexican history to a stereotype. For example, the committee's plans for the parade included a skit depicting a stumbling Mexican peasant leading a burro while a Spanish caballero shouted at the Mexican to "get moving" ("Fiesta de las Rosas: Analysis" 1969). The Chicano community mobilized to remove this inaccurate and demeaning characterization from the parade.⁷ Many Chicana and Chicano residents of San José viewed the parade and its skit as an insult to Mexican history, people, and culture. They believed the Fiesta exemplified the city's disregard for Mexican history. As the stakes grew, the Fiesta of 1969 became a catalyst for further unity, militancy, and organization in the Chicana/o community.

A year before the parade, Mexican American community leaders pressured the Goals Committee to alter the parade's depiction of Mexican history. These leaders also contended that the public money allocated by the city for the Fiesta should have gone toward meeting housing, employment, and educational needs in East San José. On several occasions, activists from the Chicana/o community took these concerns to the Goals Committee, but to no avail. In her testimony, Concha Saucedo remembers one such meeting, "A group of us who were activists from all different parts [of San José] said to the San José Goals Committee, 'If you're going to do the parade, it should help out this community. It shouldn't be for the merchants, but for the needs of the community' and they didn't go for that. So we all decided to boycott it" (Saucedo 2010). Discontent with the parade planning spread from Chicana/o activists to grassroots organizations and community supporters.

Many community associations joined in a coalition to embrace Chicanas/os' call for a boycott of the Fiesta. Supporters included: GI Forum chapters in San José, Santa Clara, and thirteen other towns; the Japanese American Citizens League; the Ladies Auxiliary; the Mexican American Political Association; the Mexican American Cultural Foundation; the Santa Clara County Democratic Central Committee; the Mexican American Teachers Association; the Mexican American Lions Club; the Mexican American Citizens League of Santa Clara County, and twenty-eight Catholic priests from churches in Santa Clara County ("Fiesta Critics, Support Mounts" 1969; "MAPA On

Members of a Chicana grassroots organization in San José called *Mujeres de Aztlán* during a retreat at Ben Lomond, California, in 1969. From left are Rachel Silva, Elena Minor, Ernestina García, Shirley Trevino, and Frances Escalante.

Courtesy of Shirley Trevino.



One Side” 1969). Three months before the Fiesta, the parade’s opponents sent San José’s Mayor Ron James a letter of concern. Instead of altering the parade, he publicly branded concerned Mexican Americans as “Reds”—Communists who wished only to spread trouble (“Fiesta de las Rosas: Analysis” 1969).

According to the *San Jose Mercury News* over 75,000 people attended the parade on June 1. No more than 100 of them were Mexican Americans, some of whom came as spectators and the rest to protest (“Fiesta Parade Seen by 75,000” 1969; “Fiesta Militants Heading For Trial” 1969). Among the protestors and spectators were six of the seven women whose oral narrative memories inspired this article.⁸ Fearful that Mexican Americans would create a disturbance, some 300 plainclothes and uniformed police officers were on guard while a police helicopter hovered over the one-and-a-half mile stretch of the parade. When the skit depicting the Mexican peasant and his burro passed the crowd, “all the *gringos* would laugh,” said a Chicana spectator (Méndez-Negrete 1996, 223).

Although Concha Saucedo and other activists who went to the parade had initially planned to boycott, they later changed their minds and decided to attend and peacefully protest. Nevertheless, midway through the event, violence broke out between Mexican American demonstrators, spectators, and the San José police force.⁹ Saucedo recalls demonstrating and the traumatic beating she received from the police at the parade:

We decided to ask the Charros to permit us to enter the parade and for them to leave a space where we could enter and march as a group. Many of us were a part of the United Farm Workers. We were so peaceful and non-violent. I had asked parents to come with their children. At the time, San José had a police tactical squad that was trained to control agitators or activists. They had gloves with metal tips in them and their batons had metal rods in them. They had big shields and would march in formation. So we went innocently well...dumbly to the Fiesta parade and we lined up in the street. I was to give a signal as to when everybody was to go into the street and start. The police were lined up on motorcycles all along the street. The Charros came by, they gave us the signal, and we all went into the street. At that moment, the motorcycle cops started to use their motorcycles as an instrument against us. They went into the crowd knocking us down, pursuing us. I looked back and I saw the tactical squad come from one of the side streets kind of making a sweep. It was mayhem. I was worried because you know the parents brought kids and some had kids on their shoulders. We started running and trying to help people.... They were just waving their batons and there were a lot of women and it seemed to us that they purposely started beating on the women because what that

caused was the young men who were just watching the parade who saw what could be their mothers to become involved. So I was being beaten. I just got so enraged that I just forgot everything I had learned about non-violence and I said [to the police], "You Fuckers! You're not going to get me off the street. You'll have to kill me first." When they started beating me, I was caught in a place. Consuelo [J. Rodriguez] came running. That's how I met her. She came and pulled me out somehow...and we went running, falling, and trying to help young people who had fallen. The police kept after us and they really used the motorcycle as the vehicle to harm people.

(Saucedo 2010)

Saucedo's first-hand account suggests that the police singled out Chicanas to be beaten.

Monica Valenzuela's testimony confirms the pattern of abuse toward women by the police: "A policeman threw me. I'll never forget that it was really frightening.... I remember people getting clubbed and hit. The riot was really the police again.... They're the ones who came in storming with their clubs out. We were not armed" (Valenzuela 1989). A Chicano protestor recalls, "We were standing on the edge of the parade protesting with our cards and one of the policemen stepped on a lady's foot—deliberately—on a motorcycle" (Villarreal 1991, 160). Jesse Dominguez, a member of the Black Berets for Justice exclaims, "I seen a woman get beat up by two cops" (97). Attending the parade with her young daughter, Fernanda Reyes remembers that it was the first time she saw a police officer hit anyone: "I had always grown up thinking that police are there to protect you and help you.... That day they were not there to take care of us" (Reyes 1989). Word of the police actions spread quickly through the Chicana/o community, in which the parade was soon known as the Fiesta Fiasco ("Fiesta Fiasco" 1969).

By targeting Chicanas, the police escalated the violence, for Mexican American men jumped into the fray as would-be protectors of women and children. Although some men did not hesitate to help the women, others did not come to Chicanas' defense. A Chicano boycotter of the parade describes watching the melee on television, "I saw the news about this riot and saw police and people getting beat up like Ernestina Garcia" (Jiménez, A. García, and R. Garcia 2007, 205). Concha Saucedo expresses the women's concerns, "You know we were upset with some of the [Chicano] men because they weren't out there in the same way that we were. They said,

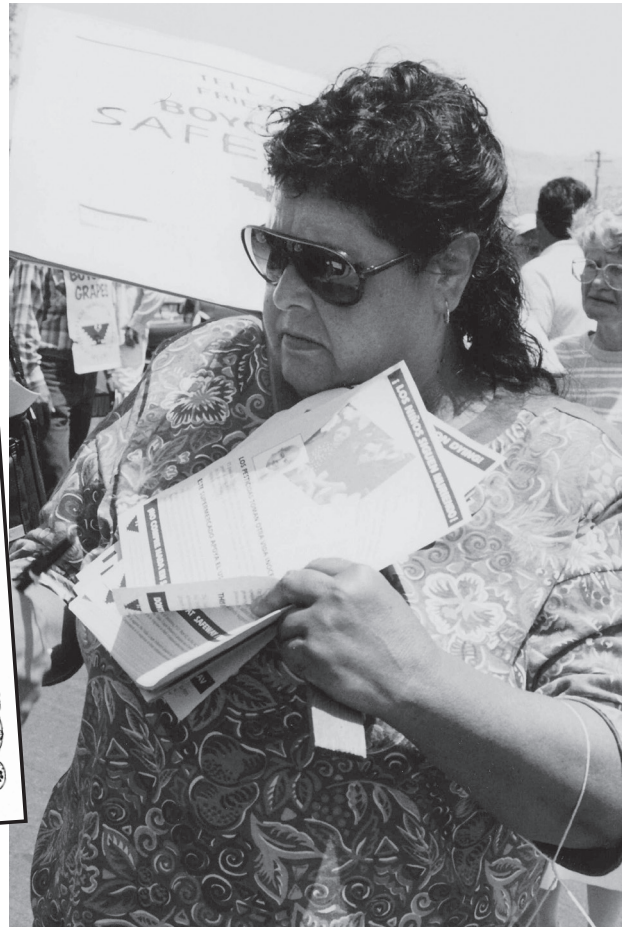
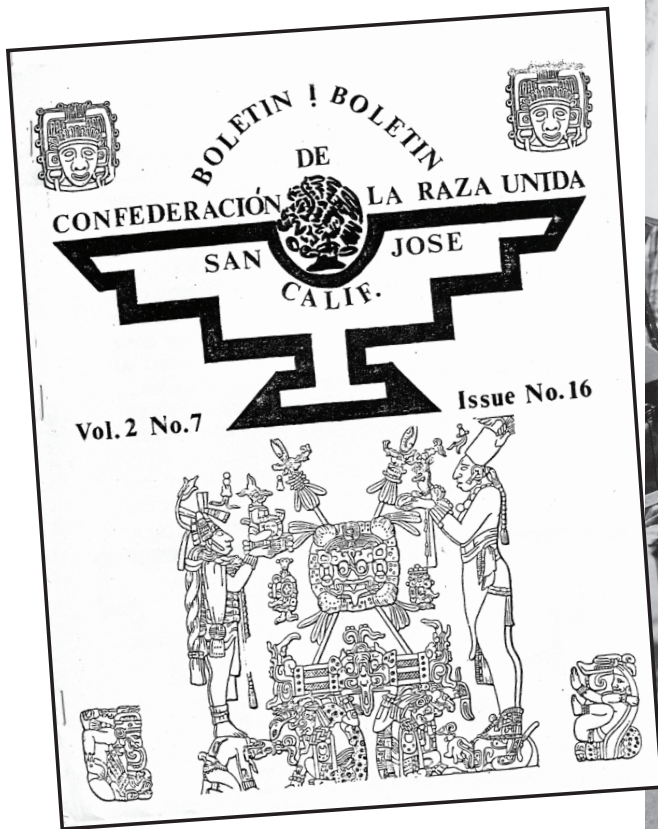
'We had to man this or that, or we had to get people out of jail' but we said, 'Yeah but we were out there taking the hits'" (Saucedo 2010). Chicanas who were on the frontlines of the Fiesta Fiasco encountered physical abuse by law enforcement and questioned Chicanos' lack of support.

Three police officers sustained minor injuries, but at least a dozen Mexican Americans were beaten so badly they had to be taken to the nearest hospital for treatment. This group included a veteran of the Vietnam War who had received a Purple Heart ("Fiesta Casualty List About A Dozen" 1969). Twenty-one Mexican American men and two Mexican American women were arrested and charged with assaulting a police officer, disturbing the peace, resisting arrest, or assault with a deadly weapon ("Police Arrest 23 Protestors" 1969). In articles, the *Mercury News* published the names of the Chicano men and women who were arrested at the parade, including their ages and home addresses.

The community's organized response to the police brutality got underway that very evening, when protestors who had escaped arrest—including some who were seriously injured—gathered at Our Lady of Guadalupe Church in East San José's Sal Si Puedes neighborhood. At the meeting, they agreed that collective mobilization, a key ingredient to grassroots political activism, was necessary. They established a new umbrella coalition to advocate for the rights of Mexican Americans. Thus was born La Confederación de la Raza Unida, which soon included at least sixty-seven other organizations, from the Community Service Organization and Economic Services Organization to Chicano and Chicana student groups from Santa Clara University, San José City College, and San José State University (Pitti 2003, 190). Five of the seven women included in this study were members and key figures of La Confederación.¹⁰

Chicanas in San José, the foot soldiers and leaders of the Chicano Movement, energized a resistance movement against the police, grape growers, civic leaders, and public schools. Their activism may initially appear to be family-centered, nonpolitical activities, but Chicanas' efforts are, in fact, a major expression of political demands by disempowered women (Zlolniski 2006, 147). Through collective action, Chicana activists committed themselves to the community and were determined to eliminate gender, class, and racial discrimination while balancing activism, feminism, and familial responsibilities. Consequently, the movement fostered Chicana feminine consciousness and contributed organically to a new Chicana identity. Maylei Blackwell claims that Chicana organizers created an "autonomous space for wom-

Three police officers sustained minor injuries, but at least a dozen Mexican Americans were beaten so badly they had to be taken to the nearest hospital for treatment. This group included a veteran of the Vietnam War who had received a Purple Heart.



Ernestina Garcia (left) and her pamphlet of La Confederación de la Raza Unida from 1975. Garcia filled multiple executive positions, from treasurer to president in the organization. Under her leadership, it oversaw sixty-seven Chicana/o community organizations throughout Santa Clara County. *Courtesy of Doreen Garcia Nevel*

en’s political participation and challenged the gendered confines of Chicano cultural nationalism” (2011, 1).

The seven women whose narratives are profiled exemplify what Vicki Ruiz has identified as the twin pillars of female activism in the Chicano Movement: “community-centered consciousness” and a commitment to non-hierarchical leadership (1998, 100). As developments in San José show, however, the stress on community needs and democratic movement-building does not preclude self-assertion and self-definition. In fact, dedication to the common good sometimes required that Chicanas place themselves at the movement’s forefront and challenge men who thought that women did not belong there. The Chicana activists did not hesitate to sacrifice themselves for the movement, but self-sacrifice does not mean capitulation. Only if we recognize that fact can we discern the threads that connect Chicanas’ grassroots organizing around education, police brutality, the grape boycott, and other community concerns. It is time for historians of the Chicano Movement to recognize and document such activism. The stories of Chicana activists must be told.

Acknowledgments

I am indebted to countless individuals and mentors who supported this project. I am grateful to Priscilla Murolo, Lorena Oropeza, Consuelo J. Rodriguez, Lisa Rubens, and Patricia Zavella for their detailed suggestions and comments on drafts of my article. De Anza College generously provided funds to present my initial research findings in paper presentations at the National Association of Chicana and Chicano Studies and the Western Association of Women Historians annual conferences. Danelle Moon, Jeff Paul, Ralph Pearce, and Kathryn Blackmer Reyes of San José State University/Dr. Martin Luther King, Jr. Public Library and Lisa Christiansen of the California History Center thoughtfully assisted me with my research of the Chicano Movement and oral narratives. Ramon Martinez kindly introduced me to several women who are included in this article. Finally, I give muchisimas gracias to the Chicanas who welcomed me into their homes and lives and shared their remarkable stories for this article.

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Notes

- 1 The women were selected for this project because they were prominent leaders or “heavies” during the Chicano Movement. I personally collected four of the narratives in face-to-face interviews that lasted two to four hours each. Transcripts were used for three narratives from the Chicano Oral History Project Collection at San José State University/Dr. Martin Luther King Jr. Public Library.
- 2 Ernestina Garcia, Sofia Mendoza, and Rachel Silva became grassroots organizers in San José’s chapter of the Community Service Organization.
- 3 In 1965, activist Sal “Chemo” Candelaria founded a grassroots Chicano organization called the Black Berets for Justice who sought to improve the conditions of the Mexican community through civic involvement and protection; see Arturo Villarreal’s 1991 master’s thesis, “Black Berets for Justice,” from San José State University.
- 4 More Chicano students wanted to walk out and tried to leave the school building, but the school officials locked the doors.
- 5 I define a Chicana/o as an individual of Mexican ancestry in America who identifies with the Chicano Movement.
- 6 Although Dolores Huerta was an important force in the leadership of the United Farm Workers, few Chicanas in San José knew her. Chicanas in San José were friends with César Chávez and expressed their support for him by committing themselves to the grape strike.
- 7 Many Chicanos considered San José’s Spanish history as an exploitation of Mexican and indigenous people. Chicanos argued that the Spanish influence in California led to a cultural genocide of Native Americans with whom they identified.
- 8 Ernestina Garcia, Fernanda Reyes, Consuelo J. Rodriguez, Concha Saucedo, Rachel Silva, and Monica Valenzuela attended the Fiesta de las Rosas parade.
- 9 The exact cause of the violence is unknown.
- 10 Ernestina Garcia, Sofia Mendoza, Fernanda Reyes, Rachel Silva, and Monica Valenzuela were members of La Confederación de la Raza Unida.



Digging History

By Taye Marshall

Detectorist, Digger, History Student

Farmers and field hands, soldiers and nurses, miners and merchants, on homesteads, on battlefields, in mines and shops — these are the people and places of our nation's history. Most of us learn our stories reading history books, diaries, articles, and novels, or by listening to teachers, lecturers, and, if we are lucky, first-hand storytellers. Some people may visit museums to see remnants of the lives of people who came before them including the tools of their daily survival. As a student of history, I am familiar with all of these sources and have learned much from each of them. I am fond of museums and the mysteries they hold. Looking at the relics preserved there has a way of taking me back in time, of putting me in the shoes of the men and women who came before. I also marvel at what it must have been like to discover and uncover those relics and artifacts.

I have always enjoyed old things. I like the look of them, the feel of them, and the smell of them. My Grandfather's garage was a special place for me as a child. He had many old tools: hand drills, hand planers, ball peen hammers, and many other wonders of days gone by. But, more than that, these artifacts told the story of my Grandfather. A share-cropper by birth, he later became a factory man toiling long hours in the heat and stench of the General Tire plant in Waco, Texas. He

was a handyman, a jack-of-all-trades. He fixed his own car, his own boat, his own lawn mower, and anything else that needed fixing. He made his own knife handles, his own fishing lures, and his own birdhouses (he raised parakeets as a hobby and a source of extra income). His tools were a means of survival to him. To me, they were a link to him. Like the pages in a biography, they told the story of the man.

I appreciate history books and museums, but my favorite way to learn about history is to hold it in my hands. The connection to history that I feel when holding a relic of the past has drawn me to treasure hunting as a hobby.

Now most people associate treasure hunting with salvaging pirate ships, gold doubloons, and pieces of eight. That is part of every treasure hunter's fantasy, but few of us have the time or means to undertake this type of adventure (if you are doing this and have room in your party for an enthusiastic adventurer, please contact me). Few lucky souls have the privilege of being full-time treasure hunters. Most of us are restricted to the city, county, or state that we live in and the spare time we have in our busy lives. We are also restricted by the tools we can afford. The typical tools of a treasure hunter as hobbyist are the metal detector, the bottle probe, the trowel, and the shovel. Some prefer the mysterious dowsing rod to find their gold. Of course, we are all bound by a code of conduct that requires we obey all laws, ordinances, and cultural edicts regarding our hobby, get permission before digging on private property, fill our holes, and otherwise respect public and private property.

There are three main types of treasure hunters as hobbyists: those who hunt for modern day jewelry and coins (or clad), those who hunt for old coins and relics (I will include bottle diggers in this group), and those who hunt for gold. Coin and jewelry hunters prefer to hunt parks and beaches and there is little research involved in their craft, instead relying on the misfortune of those who have lost an item, and their own good fortune to find it. I must say here that many coin and jewelry hunters are good souls who actually take the time and effort to attempt to track down the rightful owners of the items. Still others track sites like lostmystuff.net and volunteer their time to help people find missing items. Gold hunt-

ers share a common yearning for the precious metal with their spiritual ancestors, the 49ers. Though the techniques have changed (many employ newer techniques that do not damage the environment on the scale of past methods), they still yearn for the sight of a nugget in their pan, trowel, or sluice box, and remain stricken with gold fever.

The third class, and I count myself among them, is the relic hunter. We hunt for relics of the past by metal detecting, dump digging, and privy digging (that's right, outhouses). Our eyes are trained to look for buttons, tokens, coins, medals, bottles, rings, insulators, and memorabilia of days gone by. It takes a while to train your eye. We invited my friend, Ricky, to join us on a dig one time. Ricky was in such a hurry to find something of interest that he couldn't see what he was tossing, along with the dirt, over his shoulder, (he couldn't see the forest for the trees). I walked over to ask how he was doing. "OK, I guess," he replied. "I think I have a dry hole. I haven't found anything." That's when I noticed the WWI pin sitting next to his left foot, right on top of the dirt. I picked it up and said, "Look what I found." Not to be a jerk, I flipped him for it. He wasn't too sore when I walked away with it. I got the pin, and he got a lesson. We are true salvagers of history and relish in recovering pieces of the past from the earth which would claim them to give them new life in a collection or display for others to appreciate. Many museums and libraries have in their collections relics that have been donated by treasure hunter hobbyists.

Most relic hunters apply a standard technique to their hunt. I will break it down into 3 steps and call them the search, the discovery, and the reveal. The first step, the search, includes a variety of techniques. I prefer mapping. Mapping is a technique where I research old maps of an area (by old I mean turn-of-the -20th century or older) and cross-reference them with newer maps. When I see an interesting location on an old map, such as a railroad depot, school, or cluster of houses, I then reference the new map to see where it is located in regard to new streets and neighborhoods. More often than not a drive-by of the location will reveal that it is buried beneath the foundations of progress, but sometimes, if I am lucky, I



SJBrian, friend and mentor, holding a mysterious octagonal disc made of silver.

spy the vacant lot, farm field, or old house that remains as a sign post to the location of buried treasures from another time. Mapping has led me to discover many places of historic interest in the Santa Clara County area. Many are off-limits to digging, many are not. Some treasure hunters, like my friend and mentor SJBrian, simply employ their eye, relying on their knowledge of changing landscape and old “signs” to reveal potential locations. Brian calls this “reading the land.” “I don’t think a map is always necessary,” says SJBrian. “I am constantly looking for signs that I know tell me something old used to exist on that site. For example, pepper trees were once used as markers for the location of things, or as boundary markers. A lot of times cactuses were planted to mark where someone had an outhouse or burn pile. If I think a field had an adobe in it, I look for mounds, or berms, where they would have been built. “It takes many years to develop the eye for this type of detail that SJBrian has, but one look at his token or button collection tells you he is on to something.

The second phase of our journey is the discovery. The discovery begins from the moment my metal detector makes that sweet sound that tells me it has hit upon something of interest and I dig it up to discover what time has attempted to claim; the moment I am digging in my hole and something round or shiny falls to my feet; or when a bottle probe sends the unmistakable grinding feeling to my hands that denotes bottles are below and I dig and dig until a pontilled bottom or blobbed top comes into view. The discovery is probably the phase that draws most people to treasure hunting. The thrill that one gets in the short term when uncovering something of value or interest is a rush and, in the long term, could be addictive. Sometimes the thrill clouds my senses and every flat, round thing becomes a seated dime, or Spanish *reale*, and every shiny object becomes silver or gold.

The final stage is the reveal. Not all relic hunters practice this step, but those who have a thirst for knowledge and a penchant for history do. The reveal is the stage where I research my finds and learn more about their value both materially and intrinsically. It can also tell me more about the history of the area around me. Seasoned hunters will have their list of sources for doing research, whether books they have collected, web pages they have bookmarked, or a knowledgeable person. These sources hold the vital information to unlock the history or decode the mystery of a found item.

Together, the three phases work something like this: While studying a map from the 1890s of my neighborhood, I noticed an old railroad depot. I wanted to know if there were any possible remnants of it that might be explored. I took out a new map of the area and cross referenced the two to get a general idea of where the depot might have been. I was able to narrow the location down to a newer - 1980s - development. I drove down a road in the development and right there among the houses was a single vacant lot with an old and very large oak tree standing in the middle of it. I rechecked my maps and decided that I was within a quarter mile of where the depot might have been. I checked for “No Trespassing” signs and there were none. Taking my trusty detector out of my car, I quickly began searching the lot. Within twenty minutes, after digging and disposing of several aluminum cans and pull tabs, I got a very strong signal through my headphones. Having pinpointed the target, a way of narrowing down where it lies, I began to dig. The first layer of ground was nice dark soil and just below it was red clay common to the area. My detector told me the target was about 5 inches down and sure enough, when I reached that depth, out popped a round, dull, copper-colored object about the size of a US quarter, only thicker and heavier. I knew right away it was old. I carefully rubbed a little



Roman coin circa 244CE next to an 1894 Barber quarter found one mile from each other.



Confederate Service buttons. What were they doing in San Jose?

of the clay away (rubbing can damage an old coin) and saw some unintelligible writing. My heart began to pound in my chest. I slowly walked to my car, put my detector in the trunk, and sat in the front seat. I took a picture of the item and sent it to SJBrian with the caption, "I think it's Roman." The next day I took the coin to Sal over at Falcone Coins. Sal is "the man" when it comes to identifying old coins and tokens (he also gives fair prices on gold and silver). He quickly, and I mean within seconds, identified the coin as Roman circa 244 CE. The man whose image appears on the coin is Marcus Julius Philippus Augustus. Having been born in Syria, he was known as Philip the Arab.

What was a Roman coin doing in that part of San Jose? I can't answer that without giving away too much information on my secret hunting grounds, but oftentimes it happens like this: when researching items, information is uncovered that expands or challenges my understanding of history. Another example of this is when SJBrian found two military buttons in the San José area that he was able to identify as a Confederate officer's Civil War buttons. When I first heard this story, I wondered how Confederate buttons ended up in San José. Wasn't California part of the Union? People who tend to lean toward the obvious might come to the conclusion that someone who was in possession of the buttons moved to California and lost them here. But, what if, in doing my research, I learned that there were actually Confederate troops here during the Civil War called "Partisan Rangers" who were hell bent on pillaging gold and sending it back to the South. I also learned that these men had the political aspiration of moving California to the Confederate side. This changed my perspective on the buttons and instantly I assessed them a new value, one based more on my love of history rather than their possible monetary value.

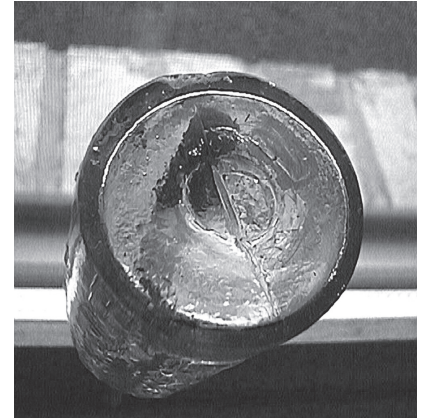
The locations of these treasures vary. Old buttons have been found in city parks, silver coins in parking strips, military medals in old dumps, rare bottles in privy holes, and almost all of these things have been found in the front yards of unsuspecting homeowners. Some of my favorite places to hunt are the yards of old homes. When I knock on doors to ask permission to swing my detector in someone's yard, the first thing most folks say is, "Sure, but you won't find anything."

Many detectorists recount to me the pleasure of showing the homeowner the old coins, buttons, tokens, or lost family heirloom that had lain buried just minutes before. I think the look on their faces must resemble the look on my face upon finding the relic.

Treasure hunting is a hobby that can be done alone, but, like most things in life, is best (and safer) when done as a group. Finding a cool relic is great — sharing it with someone while gloating uncontrollably is better. That is the primary reason why treasure hunting clubs exist. Treasure hunting clubs can be found in most regions, in every state and across the world. The club I belong to is the Treasure Hunter's Society of Santa Clara County. The club is full of warm people who share one passion. We meet on the second Thursday of every month and the invitation is open for anyone to come join us. If you are thinking about the hobby, new to the hobby, or an experienced dirt fisher, feel free to come share the passion that is treasure hunting. For more information please check the club website at <http://waipahuale1.tripod.com/treasurehunters.html>. If you are curious about the history of your property and the possibility of what lies beneath the dirt, feel free to contact me at tayemarshall@gmail.com and we can make an appointment to explore it together.



The author with his two sons.



Pontilled bottle— Pontil on the bottom of a bottle circa 1880s made when the bottle is broken or cut away from its glass stem during manufacture.



Blob top bottle—A blob top circa 1880s. The blob top was used primarily on bottles containing carbonated beverages and aided in holding wire that fastened the lid in place.

Taye Marshall originally from Austin, Texas, now lives in South San José with his wife and 2 sons. Taye is a History major at De Anza College and is transferring to San José State in the fall of 2013. It is his love for history that drew him to treasure hunting.

At the Center

'Lens' opening draws a crowd

“Lens on Silicon Valley”, the current exhibit at the California History Center, drew a large crowd of visitors to its opening reception, Saturday, March 23. Members of the Los Gatos – Saratoga Camera Club, who created and curated the display of 54 local images, were on hand to talk about the science, art, and love of photography. Photographic subjects were chosen to answer the history center’s question “What does Silicon Valley mean to you?” The photographers’ answers are all over the Silicon Valley map and reflect a variety of perspectives and values. The exhibit will run through June 20.



Photographer Randall Harrison and CHC board member Cozetta Guinn (above) enjoy conversation at the March 23rd reception for “Lens on Silicon Valley.”

Aspects of Stanford University are viewed by a visitor during the opening reception.



Photographs on exhibit provoke discussion at the “Lens” reception.



Honoring a beloved faculty member

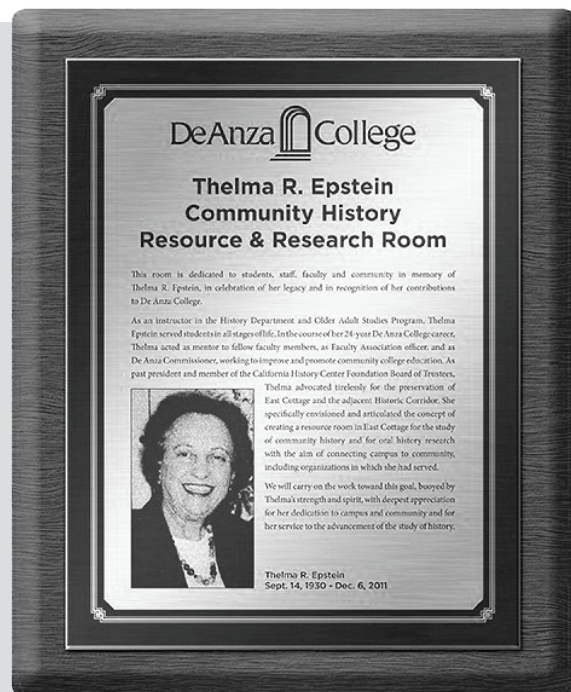
On March 15, 2013, family and friends of Thelma Epstein gathered in the East Cottage's Regional History Resource Room for the unveiling of a plaque honoring the beloved instructor's memory. Thelma Epstein died in December 2011 having enjoyed a long career with Foothill – De Anza College District. She worked in many capacities including teaching in the Older Adult Studies and History departments. The Resource Room is named for Thelma Epstein and will be the site of a variety of activities which promote the study of regional history and issues. Thelma's voice was critical in the saving and rehabilitation of East Cottage, one of the campus' historic buildings.

The plaque unveiling was preceded by welcoming addresses from Vice-President of Instruction Christine Espinosa-Pieb, Dean of Social Sciences and Humanities Division Carolyn Wilkins-Greene, and California History Center Executive Director Tom Izu.

A small reception followed the unveiling.

Our thanks to Ray Epstein and family for their participation and guidance in this project.

Adjacent to the plaque hangs a photograph by Roberta Schwartz, a member of the Los Gatos-Saratoga Camera Club. The photograph is dedicated to Thelma and was presented to us by The Book Group, a book club to which Thelma belonged. The photograph interprets an oak tree at Rancho San Antonio County Park.



Thelma R. Epstein Community History Resource and Research Room

This room is dedicated to students, staff, faculty and community in memory of Thelma R. Epstein, in celebration of her legacy, and in recognition of her contributions to De Anza College.

As an instructor in the History Department and Older Adult Studies Program, Thelma Epstein served students in all stages of life. In the course of her 24 year De Anza College career, Thelma acted as mentor to fellow faculty members, as Faculty Association officer, and as De Anza Commissioner, working to improve and promote community college education. As past president and member of the California History Center Foundation Board of Trustees, Thelma advocated tirelessly for the preservation of East Cottage and the adjacent Historic Corridor. She specifically envisioned and articulated the concept of creating a resource room in East Cottage for the study of community history and for oral history research with the aim of connecting campus to community, including organizations in which she had served.

We will carry on the work toward this goal, buoyed by Thelma Epstein's strength and spirit, with deepest appreciation for her dedication to campus and community and for her service to historic preservation and to the advancement of the study of history.

Thelma R. Epstein September 14, 1930 – December 6, 2011

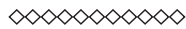
At the Center

In Memoriam



l-r Martha Kanter, James Feng at CHC 25th Anniversary, 1994.

In the past months, the California History Center has incurred the loss of five good friends, among them four former board members.

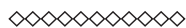


James Feng, who died in July 2012, served on our board from early 1994 to late 1995. James was a geography instructor from the earliest days of the college district. Long after his board tenure, James Feng and his wife Beth Ann continued their support of history center events.

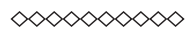


l-r Margaret Wozniak, Audrey Butcher, and Roy Roberts. Bill Lester looks on in the background, 1994.

In December 2012, former board member **Audrey Butcher** died. She had served on our board for 3 two-year terms, from 1988 to 1994, with special emphasis on the Library/Archives Committee. With husband Robert, Audrey was one of Santa Clara Valley's remaining orchardists. Audrey Butcher was a courageous and informed proponent of the study of history for the good of the human family.



March 2013 saw the passing of **Dr. Robert Smithwick** who had served on the CHC board from 1980 – 1995 in the capacity of ex-officio trustee, then voting trustee. Dr. Smithwick, who was a founding board member of the Foothill-De Anza College District, was an early (beginning in the mid-1960s) supporter of the preservation of Le Petit Trianon and a constant friend to our program.



Huell Howser, the ever-curious, ever-enthusiastic roving reporter and promoter of California's best and most idiosyncratic features, died in early January of this year. Huell left a legacy of excellent video documentary and joyful goodwill created in and for the Golden State. In May 1997 Huell was guest of honor at the history center and at the home of then-board member Doni Hubbard, raising funds for the center and



l-r Huell Howser surrounded by admirers, 1997.

entertaining attendees with stories from the field. His papers and television shows have been donated to Chapman University in Orange, California, which will increase accessibility to Huell's lifework.



As our magazine was going to press, we received word of the death, April 16, of **Willys Peck**. Willys served on the CHC board from 1990, when he aided and abetted our newspaper exhibit, "The Early Edition," till his retirement from the board in 2010 following wife Betty's celebration of her Saratoga Community Garden, 1972-1987, with the exhibit "Roots and Wings." In the years between, Willys brought wit, perspective and common sense to his board tasks, along with the ability to correct board minutes graciously, a skill practiced in his many years as a *San José Mercury News* copy editor. Attorney, newspaper columnist and author of two history center publications, Willys's devotion to history was legendary, earning him the official titles of Saratoga Town Historian and Town Character.



Willys seemed to have had access to a functioning time machine and would frequently delight the history center family with devices apparently retrieved during visits to the early 20th century such as his 1910 Edison Home Phonograph, shown in a photograph from the 1999 Vintage Celebration.



l-r Louis Stocklmeir, Robert de Hart, Robert Smithwick, 1974.

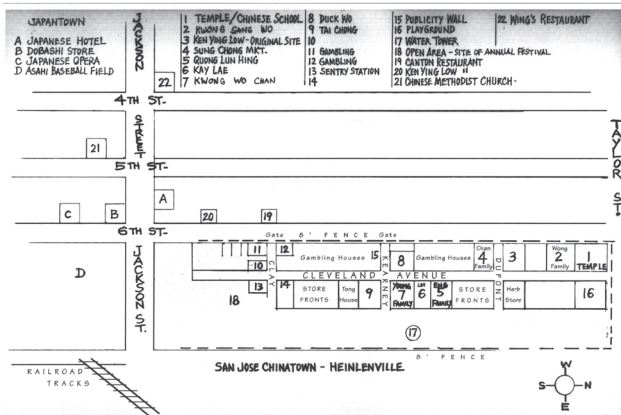
On the way...

Digging to Common Ground is a book in progress about a unique historic site that was once home base for Asian workers throughout Santa Clara Valley.

Embedded in the City of San José Corporation Yard is the Chinatown known as Heinlenville which existed from 1887-1931 during the era of the Chinese Exclusion Act. In the excavation of Heinlenville, 2008 and 2009, archaeologists discovered evidence of a Japanese community on the same block, beginning in the 1890s. Major development is planned for this site — a complex of apartment housing, office space and community centers which will revitalize today's Japantown.

“With progress, the history and legacy of this ground shouldn’t be forgotten and buried again,” says Connie Young Yu whose father was born in Heinlenville. “There are inspiring stories of Asian pioneers facing adversity and challenges that are relevant to Silicon Valley today.” Adds former CHC board member Leslie Masunaga, whose father and grandfather were farmers in San José, “It enriches our heritage and sense of place, to know our past and understand how our community has evolved.”

Both Yu and Masunaga were consultants on the archaeological excavation and were co-curators of the recent exhibit “On Common Ground,” at the Japanese American Museum of San José. The co-curators note, “The exhibit is temporary, and we want its history and theme to be on permanent record.” To be published by the California History Center, *Digging to Common Ground* is written for the community and also intended as a resource for city planners and developers involved with cultural and historical sites.



Map drawn from memory by Art Eng, who was born in Heinlenville in 1913, and attended San Jose High and San Jose State, from *Chinatown, San Jose, USA* by Conie Young Yu, History San José, 2001.

MEMBERSHIP December 2012 – March 2013

Individual

Valerie Abid
Aubrey Abramson
Loretta Bassman
Frances Bennion
Carol Cini
Cheree Hethershaw
Sharon Hoyt
Mary Jo Ignoffo
John McKay
Charles Newman
Letizia Picchetti
Maryann Skitarelic
Margaret Smith
Paul Trimble

Family

Joseph and Susan Moreau
Martha and John Rowe

Patti Perino

Supporter

Richard Blaine
Michael Brandy
Arthur Carmichael
Lawrence Coates
Raymond Epstein
Janet Fire
Donna Mae Flynn
Gertrude Frank
Carol Jones
Stanley Lester
Steven Ross
Janet Smith
Sharon Vick
Kurt Voester
Connie Yu

Sponsor

Paul and Elizabeth Archangeault
Walter Barnes

Geschke Family Foundation
Rosalind Goddard
Norma and Herb Grench
Robert and Kathleen Kraker

William Lester
Alice Lopina
Douglas Tsui and Vanessa Lam Fund
Pattie and Edward White

Foothill-De Anza Community College District Employee Payroll Deduction

The following employees of the college district have generously given through the colleges' payroll deduction plan:

Gregory Anderson	David Howard-Pitney
Diana E. Argabrite	Hieu Nguyen
Karen Chow	Diane Pierce
Tracy Chung-Tabangcura	George Robles
Marc Coronado	Kristin Skager
Purba Fernandez	Rowena Tomaneng
Richard Hansen	Pauline Yeckley

Support the preservation of local history by becoming a member of the California History Center Foundation

Membership categories: \$30 Individual; \$40 Family; \$50 Supporter; \$100 Sponsor; \$500 Patron; \$1,000 Colleague.

Mail your check to CHC Foundation, 21250 Stevens Creek Blvd., Cupertino, CA 95014. Call (408) 864-8986 for more information, or visit us on the web at www.DeAnza.edu/CalifHistory

SPRING CLASSES

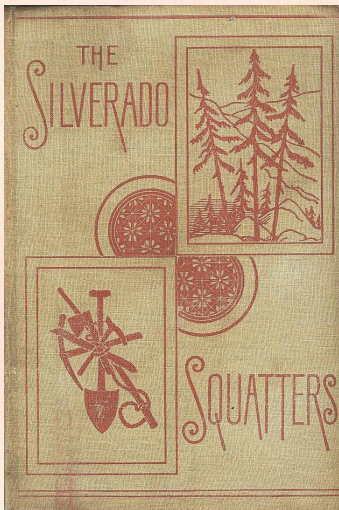
California History Center State and Regional History Academic Program

The following courses will be offered spring quarter 2013 through the California History Center.
Please see the History class listing section of the Spring Schedule of Classes for additional information
www.DeAnza.fhda.edu/schedule or call the center at (408) 864-8986.

Point Lobos to Silverado: The Stevensons in California

Course: HIST-054X-95, 2 units

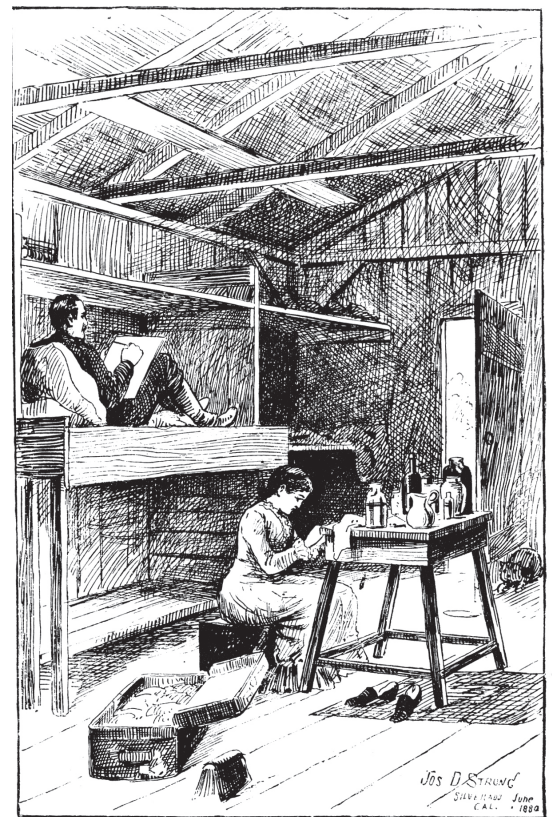
Instructor: Chatham H. Forbes, Sr. ■ chforbessr@msn.com



Robert Louis Stevenson traveled by boat and train to California in 1879 to woo and marry Fanny Osbourne. His written notes along the way and in California became a valued published record of the society and the unspoiled landscape of the San Francisco Bay region in the late Victorian age. Biographers further enriched this resource.

LECTURES: Thursdays, April 25, 2013 and
May 2, 2013, 6:30 to 10:00 p.m., CHC

FIELD STUDIES: Saturdays, April 27, 2013 and
May 11, 2013



STEVENSON AT WORK ON "THE SILVERADO SQUATTERS"
Sketch by Joseph D. Strong, Silverado, June 1880. Heron Collection



Four in a Landscape: Great Leadership in Sonoma

Course: HIST-052X-95, 2 units

Instructor: Chatham H. Forbes, Sr. ■ chforbessr@msn.com

The lives and interactions of two early personalities, woven together with the lives and interactions of two later men of great prominence, form a central narrative of Sonoma's colorful history. The stories of these influential leaders are critical to an understanding of the society and economy of this county.

LECTURES: Thursdays, May 23, 2013 and June 6, 2013, 6:30 to 10:00 p.m., CHC

FIELD STUDIES: Saturdays, May 25, 2013 and June 8, 2013.