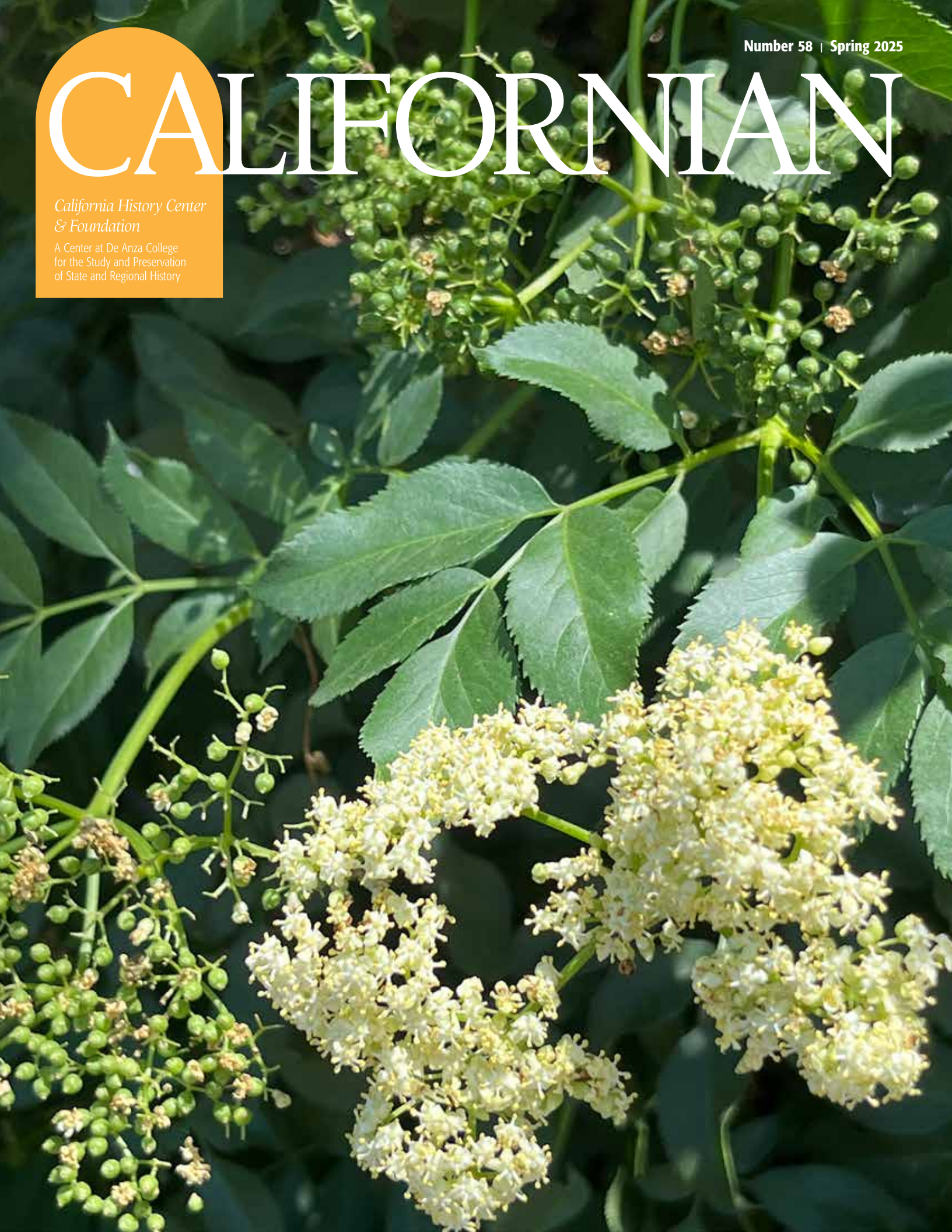
Number 58 | Spring 2025

CALIFORNIAN

California History Center & Foundation

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



Belonging and Identity

Taste of History 2025 Exhibit

Photography

Participating Classes:
Basic Photography and Production Lab, Winter 2025
Instructor:
Lisa Teng
Medium:
Silver Gelatin & Pigment Prints

Students from Lisa Teng's photography class explore themes of identity and sense of belonging through self-portraits, using meaningful objects that reflect their sense of identity and belonging.

Pride Center

Participating Classes:
Pride Center, Winter 2025
Instructor:
Jamie Pelusi
Medium:
Mixed Media, Masks, Installation Art

Students from the DeAnza Pride Center create a "space of belonging" in the Trianon's exhibit hall. The space is encompassed by a gallery of artworks and stories about LGBTQ+ identity.

Calendar

Spring Quarter

APRIL

7 First Day of Spring Quarter

26 A Taste of History '25; 4:00-6:30pm; CHC

MAY

24-26 **Memorial Day Weekend** – no classes, offices closed

JUNE

19 **Juneteenth Holiday** – no classes, offices closed

20 Summer Solstice

27 End of Spring Quarter

29 De Anza College 58th Annual Commencement; Santa Clara Convention Center; 3:00-5:00pm

JULY / AUGUST

California History Center (CHC) Closed for Summer Quarter

SEPTEMBER

9 California Admission Day

18 College Opening Day; CHC Opens for Academic Year

22 Fall classes begin

JOIN

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

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California History Center & Foundation

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

21250 Stevens Creek Blvd., Cupertino, CA (408) 864-8712
www.DeAnza.edu/CalifHistory

Trianon Building Hours: Tuesday through Thursday 10:00am–4:00pm

In this Issue

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.

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.

Cover photo: Elderberry (Genus: Sambucus) flowers, berries, and leaves; photo taken on May 21, 2025, by Lori Clinchard at McClellan Ranch Preserve in Cupertino, CA

Director's Report

Lori Clinchard

Times A'Changin: NEH Grant Termination

California History Center has joined the ranks of those organizations and institutions who have recently lost federal funding due to changing priorities. On April 2, 2025, we received a historic letter from National Endowment for the Humanities:

> *"Your grant no longer effectuates the agency's needs and priorities and conditions of the Grant Agreement and is subject to termination due to several reasonable causes, as outlined in 2CFR§200.340. NEH has reasonable cause to terminate your grant in light of the fact that the NEH is repurposing its funding allocations in a new direction in furtherance of the President's agenda. The President's February 19, 2025 executive order mandates that the NEH eliminate all non-statutorily required activities and functions. See Commencing the Reduction of the Federal Bureaucracy, E.O. 14217 (Feb. 19, 2025). Your grant's immediate termination is necessary to safeguard the interests of the federal government, including its fiscal priorities. The termination of your grant represents an urgent priority for the administration, and due to exceptional circumstances, adherence to the traditional notification process is not possible. Therefore, the NEH hereby terminates your grant in its entirety effective April 1, 2025."*

We are researching ways to continue the oral history projects we began through the NEH grant, "Voices of Silicon Valley," on a smaller or slower scale.

Fortunately, much good work has already been done in the past year, and we are researching ways to continue the oral history projects we began through the NEH grant, "Voices of Silicon Valley," on a smaller or slower scale. We are grateful to the Foothill-De Anza Community College District, and to our own De Anza President Omar Torres, and SSH Dean Elvin Ramos, for their continual support and encouragement.

Lisa Christiansen Research Room

At the *A Taste of History '25* event, on April 26, CHCF Board President Mark Healy presented librarian/archivist Lisa Christiansen with a plaque reading "Lisa Christiansen Research Room." The giving of the plaque also served as a public announcement that the California History Center board has chosen to name the classroom after Lisa. We are thrilled to honor Lisa in this way, and we hope she will feel our respect, care, and appreciation of all the love and attention she has given to the Center, and especially to the students, all these years. Lisa was stunned at the announcement and expressed her deep gratitude and amazement at this decision.

Identity & Belonging Exhibit

The current *Identity & Belonging* exhibit was mounted for the *A Taste of History '25* event and will be available for viewing throughout this Spring 2025 quarter. I strongly encourage everyone to stop by and enjoy the fantastic work of Lisa Teng's photography students, and Jamie Pelusi's Pride Center students and faculty. The vitality, creativity, and personality present in the students' art is incredibly moving and inspiring. It may lift your spirits and give you hope for the future.

CHC librarian and archivist Lisa Christiansen accepts a plaque commemorating a classroom to her 37 years at the History Center.

Audrey Edna Butcher Civil Liberties Education Initiative

Spaces of Belonging: Hidden in Plain Sight/Site Project Reflection

by Steve Nava

Steve Nava

Introduction *by Tom Izu*

When we talk about civil liberties education, the focus usually starts with helping people understand the concept of individual due process rights and why individuals need to know their rights. But an important part of the lesson also must include understanding that collective action is key to defending civil liberties and democracy. To do this, the study of the dynamics of communities is key. De Anza faculty member, Steve Nava, uses insights based on his discipline of sociology to explore concepts of belonging and connection for people who identify with place-based communities and take part in community organizing. His current work with CHC, using oral history interviews, observations, and direct involvement in neighborhoods, helps provide a context for his students' need to advance their own understanding of civil liberties in action.

The project *Spaces of Belonging: Hidden in Plain Sight/Site* is an oral history video project that focuses on local Santa Clara Valley community members who we identify as local grassroots activists or "community-builders," people who create a sense of belonging to their communities. The primary location for our project is San Jose's Japantown, a site where one must scratch the surface to see its true brilliance as a community fighting tooth and nail to preserve its autonomy and rootedness. On the surface this multicultural space centrally located near downtown San Jose might appear to be a San Jose destination for simple commerce and local nostalgia. The turn-of-the-century architecture stood the test of time, outlasting most other U.S. Japantowns in their original form. However, it is more characteristically a site of rich historical experiences unfolding during times of economic precarity and looming technological and political change. As one of our narrators, a longtime civil liberties activist said in an interview, it is "the trauma that people have gone through in the past and the legacy--both positive and negative parts--that we need to reshape to make it possible to have something more democratically functioning in our community and the willingness to struggle over things. That takes up a lot of time." The San Jose Japantown community is wrestling with the angels of historical oppression and economic and technological uncertainty.

My students and I began setting appointments and conducting our series of hour-long interviews with community-builders in 2022. Those interviewed include the president of the Japantown Business Association, local civil rights activists, a part-time shop owner and tech worker, director of an elderly caregiving facility, the daughter of a beloved legacy business, a former university instructor, a muralist and gallery owner, and people whom to different degrees are rooted in the local Japantown community. One item that became clear early on is that few of those connected to Japantown currently live there. The cost of housing is very high for most. In fact, the 2024 Silicon Valley Poll, a public opinion poll implemented by the *Silicon Valley Institute for Regional Studies*, part of Joint Venture Silicon Valley, found that 96% of Bay Area respondents felt the cost of housing is a serious problem. In this context, community grassroots leaders struggle to maintain this community's roots and legacy businesses. While conducting the oral histories we are learning how some of them have spent years of their lives fighting their way forward towards a more resilient and just public life, and it is very clear that this work is unending.

We also noted how there is an intergenerational difference in perspectives concerning the vision of the future of San Jose Japantown, in terms of the kinds of businesses and community institutions it will support and preserve for its growth and autonomy. For elders, I sense a deep wound shaped by the traumatic historical memories of Executive Order 9066, the mass incarceration of Japanese Americans during World War II, as well as previous anti-Asian policies like the 1882 Chinese Exclusion Act policies of Chester A. Arthur's administration that violently pushed the Chinese out of the San Jose area leaving a gap in industry that the Japanese began to fulfill. "There were three decades of unrestricted migration until the Exclusion Law of 1882," Connie Young Yu wrote in her 2001 book *Chinatown, San Jose, USA*. In fact, as Young Yu reports, there were 75,218 Chinese residing in Californian in 1880, they came to this land to work and improve their lives, but like current policy directed at recent immigrants, they were

continued on page 22

"Equal rights, fair play, justice, are all like the air: we all have it, or none of us has it. That is the truth of it."

– Maya Angelou

Truth-Telling Task Force Report to the 44th Convention of the Diocese of El Camino Real

November 9, 2024

The Diocese of El Camino Real

The Episcopal Diocese of El Camino Real (EDECR) is comprised of fifty-three worshipping communities strung along the central California coast and inland, spanning from Arroyo Grande in the South to Palo Alto in the North.

The 80th General Convention of The Episcopal Church in 2022, under leadership of then-Presiding Bishop Michael Curry, passed several resolutions for fostering racial reconciliation through having truth-telling investigations of The Episcopal Church's historic role in past injustices and urging local dioceses to do likewise. The Reverend Rob Keim, who attended this General Convention, subsequently proposed a resolution that passed at the 42nd Annual Convention of the EDECR in 2022 to establish a task force to study past and present relations of the EDECR with the Indigenous peoples on whose ancestral homelands the diocese's churches exist. This effort was meant to uncover as much as possible about this history in hope of furthering healing and reconciliation between the parties.

What follows is an adapted version of the report delivered by the Truth-Telling Task Force to the 44th Convention of the Episcopal Diocese of El Camino Real held in September 2024. David Howard-Pitney, the author of this article, chaired the task force.

Bishop Michael Curry, presiding bishop of the Episcopal Church, 2015-2024

The Reverend Rob Keim sponsored the resolution to form the Truth-Telling Task Force, and then served as a member of that task force.

Research Findings and Methods

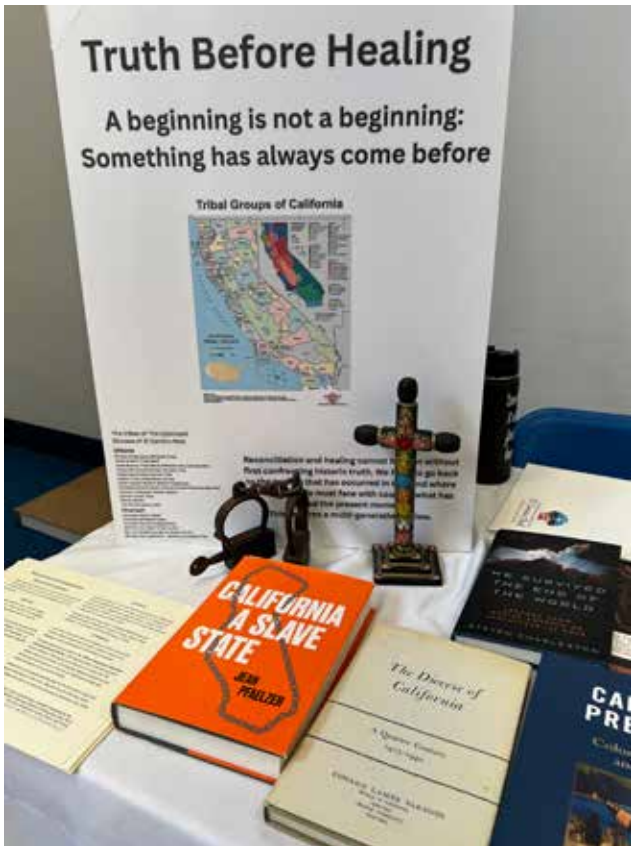
The Task Force has been unable to find any transactions or official relations between what is now the Episcopal Diocese of El Camino Real (the Diocese) or its individual parishes with Indigenous peoples, until the Modern Era starting in 1967 (see Synoptic History below about modern relations).

There are three crucial eras in the 19th century related to the foundation of our diocese: The Spanish colonial period (1769–1821), the Mexican period (1821 to 1848) including the Secularization of the mission system (1832), and the Frontier Era American period (1849-1890). The 1850s, referred to as the "Indian Bounty Period," were the most destructive years for the remnant of Indigenous peoples. Episcopalians started to arrive during the Mexican era. Under U.S. rule a few Sunday Schools and worshiping gatherings using the Daily Offices of the *Book of Common Prayer* began to be formed, most notably in Monterey, San Jose and Gilroy. Particularly the Gold Rush and "Indian" Bounty period (1848 to 1860) pre-date the formation of the first congregation in the Diocese. It was during those periods that the Indigenous populations were greatly reduced, and the majority of remaining Indigenous persons were removed to reservations by the Federal government.

The fourteen congregations founded in the Frontier Era, which are now in our diocese, are:

- Trinity Cathedral, San José (1863)
- St. Philip's and Academy for Colored People, San José (1863)
- Calvary, Santa Cruz (1864),
- St Stephen's, San Luis Obispo (1867)
- All Saints (Cristo Rey), Watsonville (1874)
- St. Paul's (San Pablo), Salinas (1875)
- St. Stephen's, Gilroy (1875)
- St. Luke's, Hollister (1876)
- St. James', Monterey (1876)
- St. Luke's, Jolon (1878)
- Christ Church, San Ardo (1878)
- St. Luke's, Los Gatos (1883)
- St. John the Baptist, Capitola/Aptos (1889)
- St John's Chapel, Monterey (1891)

Task Force members at Diocese of El Camino Real's annual Spring Renewal event.



Truth-Telling Task Force presentation at Diocese of El Camino Real's annual Spring Renewal event on May 17, 2025.

The formation of these congregations is distanced by at least three prior periods, and up to almost 100 years of prior interactions with the native tribes. The land owned by legacy families of these and later congregations and the land for the parishes would have been gained from Spain or Mexico during the Rancho period, at the earliest, and by typical land sales after the distribution of the ranchos. In effect, Episcopalians were "third generation" of land title changes, so did not directly dispossess native people from their land.

This is not to say that the founders and members of the parishes in what is now the Diocese of El Camino Real did not have interactions, positive or negative, with Indigenous peoples. The difficulty is finding documented occurrences of interactions such as land acquisition, slave ownership, bounty activity, marriages, actions taken by Episcopalians in positions of authority (judges, legislators, law enforcement, community leaders, etc.) etc. The Task Force believes that either the custom of the time or a deliberate silence meant that such interactions were not documented. There is simply not enough evidence of any collaborative, positive, negative or destructive interactions between Episcopalians and the Indigenous peoples of this area.

Current interactions between Episcopalians in the Diocese and Indigenous peoples include Holy Family, San Jose, St. Luke's, Hollister, St. James, Monterey, and St. Stephen's, Gilroy.

Editorial Note: The next part of the taskforce's report described the research tools and techniques used by taskforce members and some members of local churches to try to unearth historical interactions between local Indigenous peoples and Episcopalians. These tools included ancestry.com. newspapers.com, censuses, and state data bases. Virtually no data was found linking the founders of the early parishes to Indigenous people, though that is not to say there were no interactions, but just that we could not find them in the records we searched.

The following are two approaches toward reporting our research.

1. History of the Original Indigenous, Spanish, then Mexican, and American Frontier Eras (c. 12,000 BCE-1890)

This is the Truth-Telling Taskforce's best attempt to accurately reconstruct (a) the history of Indigenous peoples in California and in and around our diocese and (b) their interactions with various Europeans and European Americans, including Episcopalians. In this we have been informed by some of the best current scholarship. May this truth help set us free.

Original Indigenous Peoples

For over 10,000 years before contact with Europeans, Indigenous tribes existed along California's central coast and contiguous inland valleys such as Santa Clara in the San Francisco Bay Area where the churches of El Camino Real now exist. These include various Ohlone tribes—the Esselen, Costanoan, Rumsen, Mutsun, Awaswas, Salinan, Tamien,

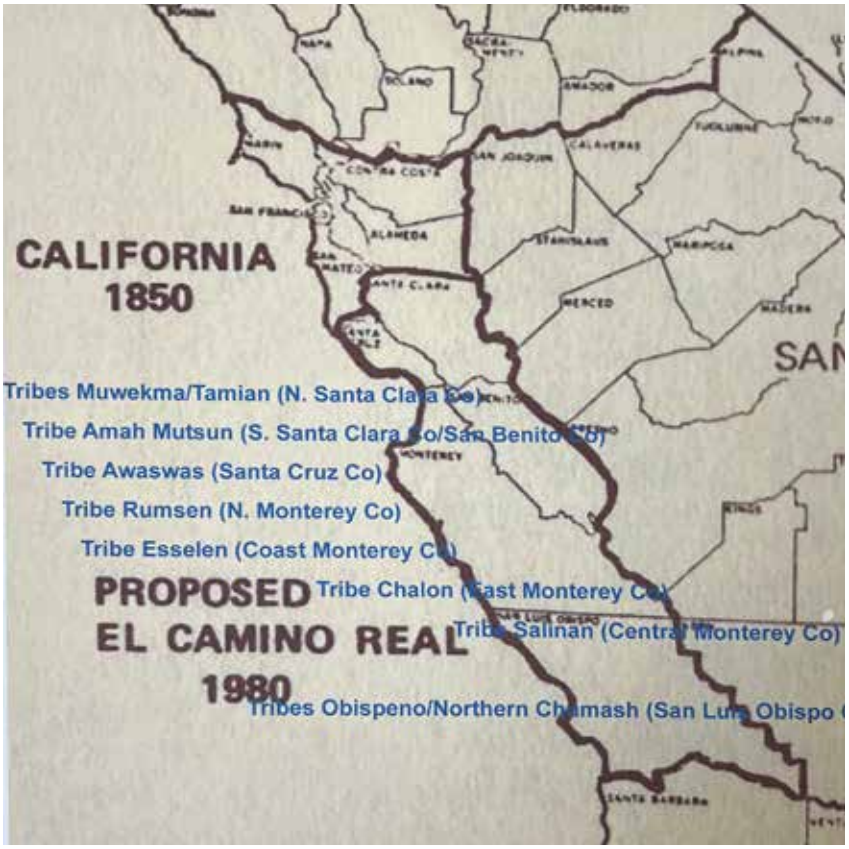
Muwekma, and Yokuts and Chumash peoples. Some of these original peoples are little-known, while some of these groups' descendants still live among us.

Although there was a considerable variety among the San Francisco Bay Area and Central Coastal Indigenous peoples, especially between the coastal and inland areas, there were more basic similarities. Before contact, there were scores of independent political "triblets" of associated families of 200 to 400 people whose members dwelt in villages ranging anywhere from 40 to the low hundreds in population. Dancing, both within communities and at regional feasts with other tribes, was an important form of communal religious expression. People fed themselves by harvesting and managing the abundant plant, fish and animal resources of their local environments, augmenting these with food and tools received in inter-tribal trade. Besides fish and game, acorns and grassland seeds were main staples in many areas, and seed yields were extended by controlled burnings. While people had an identifiable territory, they moved around seasonally to take best advantage of timely appearances of local food sources. Tribes tended to know their natural environments intimately, and the land figured prominently in their life, culture, religion and identity.1 For fuller information about the Indigenous tribes of our state and diocese, including from their own tribal viewpoint, visit the new website *A Beginning is Not a Beginning*, at www.truthbeforehealing.com.

Upon close contact with Europeans and European Americans from the late 18th to mid-19th centuries, Indigenous California people experienced catastrophic loss of numbers from (1) disease, (2) loss of their land and culture, (3) brutal violence, and (4) enslavement. It is estimated the Indigenous population was reduced by at least 80% during this period. However, throughout this holocaust, a remnant of Indigenous people proved resilient and able to resist, adapt and, above all, survive.

Spanish Colonization in California (1770-1821)

Reacting to Russian advances down from Alaska and growing presence of English ships, around 1770 the Spanish crown moved to protect the northwest border of its American empire by establishing a string of missions, forts and towns along the coast of Alta California connected by El Camino Real, the Royal Road. In the San Francisco Bay Area, the Franciscan missions included Santa Clara, Santa Cruz, San Juan Bautista, and Mission San Carlos Borromeo de Carmelo. Farther south in our diocesan area were the missions San Luis Obispo, San Miguel de Arcangel, San Antonio de Padua, and La Nuestra Senora de Soledad. In this imperial venture, the Spanish wielded the papal Doctrine of Discovery, whereby Europeans were empowered to claim title to any lands hitherto unknown to them and to subjugate, enslave or kill Indigenous people to advance Christianity and empire. [For more about the Doctrine of Discovery, see www.gilderlehrman.org/history-resources/spotlight-primary-source/doctrine-discovery-1493. For the Episcopal Church's position on it, see www.episcopalchurch.org/category/doctrine-of-discovery/].



Map of Indigenous Peoples' lands in Diocese of El Camino Real.

This Spanish mission system proved radically disruptive and destructive to Indigenous societies. Under it, Indigenous peoples were removed from their lands and gathered into concentrated missions. The goal of the missions was to transform native people, whom the Spanish considered pagans and "people without reason," by converting them to Catholicism and "civilizing" them into becoming Spanish peasants. Theoretically, once the missionary fathers' charges graduated from uncivilized heathenism to being Christian Spaniards, they would receive the mission lands and become townspeople in *pueblos*. Underlying all of this was the economic need to build and run the missions and their vast lands.

There is debate about whether Indigenous persons initially entered missions under physical compulsion or not, but clearly, once there, they experienced exceedingly harsh

[1] Information from Randall Milliken, A Time of Little Choice: The Disintegration of Tribal Culture in the San Francisco Bay Area, 1769-1810, (Banning, CA: Ballena Press, 2009), Chapter 2. The Tribal World.

The headquarters of the Episcopal Diocese of El Camino Real is in the historic Sargent House of Salinas, CA.

conditions and lost all meaningful freedom. Upon baptism, mission *neophytes* were theoretically, in both body and soul, under Franciscan authority. Every aspect of Indians' lives and activities in the missions was strictly regimented, including their schedules, work, worship, marriage and sex lives. Runaways to Indigenous villages were hunted and returned by soldiers. Destruction of Indigenous culture was consciously and systematically pursued. Mission death rates were ghastly.[2] Close-quartered communities of oft-overworked, ill-fed, and physically abused people with no inherited immunities to European-borne diseases proved near perfect breeding grounds for epidemics among the Indigenous mission populations.

Given the severity of the missions' impact on Indigenous peoples, one might ask why any had been willing to enter them? For Indigenous tribes in the San Francisco Bay Area, it soon became a "time of little choice." From the Spanish and Mexican eras, and continuing through the American conquest, the economic system changes destroyed the Indigenous way of life. The introduction of European livestock and crops destroyed local ecosystems and Indigenous peoples' food sources such as seed plants and wild game. Immediately upon establishing the Missions' vast acreage, fields and pastures replaced the natural habitats upon which the local peoples had depended for food.

From the Spanish and Mexican eras, and continuing through the American conquest, the economic system changes destroyed the Indigenous way of life.

With loss of numbers from hunger, disease, and killings, and the movement of some persons and groups to missions, many villages, already traditionally small, fell below the minimal number of members needed to fill the work teams to function viably in their traditional mode. *Tribal disintegration was underway.* In this time of vast, complex and wrenching change, Indigenous peoples often held ambivalent, even contradictory attitudes. Many were attracted to the material goods the Spanish possessed and to the access to them that proximity to the missions provided. Some succumbed to feelings of cultural inferiority before their own marked decline and the apparent power and success of the newcomers and their ways. Sometimes the young were first to feel some attraction to the missions and Western ways and sometimes their elders eventually followed them. Even those who most hated the Spaniards might come to see no other option for survival. According to a leading scholar, the great majority of tribes in the San Francisco Bay Area made the decision to attach themselves to one of the missions "during a time when changes in their world seemed to leave them with little or no choice to do otherwise."[3] By 1810, ALL the Indigenous villages in the Bay Area were gone. The former villagers had either died, moved to more distant tribes, or entered a mission.

There is a common misperception that the mission experience entirely destroyed Indigenous peoples' culture. Yes, the mission experience certainly was a time of tremendous suffering, upheaval, and change for Indigenous Californians. Recent scholarship, however, stresses that Indian peoples and societies were not ended, but rather reconstituted in the missions. Many more different tribal groups than before (a) lived together, (b) inter-married, and (c) formed new communities within the Missions. While such changes were greatly condensed and accelerated by mission life, current scholarship stresses that multicultural re-grouping, usually through intermarriage, had always been part of Indigenous life. Re-shaped relations regularly occurred, as Indigenous societies historically had not been static but fluid and dynamic. Former Mission Indians often lived together in communities near their Missions or on their homelands where, however reconstituted, they maintained community and a strong sense of their Indigenous heritage and worldview.[4]

California's Mexican Era (1821-1845)

After Mexican independence from Spain in 1821, the mission system, at first, continued. But in the mid-1830s the new Mexican government began to "secularize" the Missions and transfer the churches' vast land holdings into private hands. The Mexican government gave large land grants (7,000 acres on average) mostly to local landowners but also to soldiers and others for past services.

Former mission Indians were largely left out of this gi-

[2] The death rate at the missions, particularly of children, was very high and the majority of children baptized did not survive childhood. At Mission Santa Cruz for instance, three of four children died before reaching the age of two.[36]

[3] Milliken, Time of Little Choice, xiv.

[4] One of many scholars arguing for the post-mission continuation of Indigenous cultures and communities is Kent G. Lightfoot, Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers (Berkeley: University of California Press, 2005), xiii.

gantic land giveaway—even though in the missions' original plan the neophytes, when they were sufficiently civilized and Christianized—which the friars never deemed their workers to be—were to receive the mission lands for themselves. The great majority of Indigenous people, after emancipation, never received any land. In Mission Santa Cruz, for a short while a few Indigenous groups and individuals did receive access to land, some even with legal title. Interestingly, two of the Indigenous individuals to receive land were church musicians. But lacking enough paperwork and legal knowledge, by 1866 all Indigenous persons in Santa Cruz had lost title to any former mission land.[5]

In the Mexican era, one-time mission lands became great ranchos owned mainly by locally born Californios. Despite visible changes, there were major underlying continuities between Spanish-era and Mexican-era California. Mexicans inherited the Missions' deeply ingrained racial hierarchy, with Indians at the bottom and whites on top. Furthermore, landowners continued the missionaries' reliance on Indian labor. Ranchers and settlers "obtained" Indigenous men to tend cattle, till fields, and build their businesses and used females as domestic servants and concubines. Settlers and soldiers raided and stole people from villages as well as scooped up landless Indians near old mission lands. Despite the central Mexican government's new prohibition of slavery, enforcement was ineffective in distant California, where multiple forms of involuntary Indian servitude swiftly developed, with debt peonage being one of the most common. Moreover, in the 1830s and early 1840s, the Mexican government encouraged immigration so that a growing number of Anglo American and European enterprises became as dependent on Indigenous laborers as any Californio ranchero. Rancher and businessman John Sutter was a 19th century Mexican and then American citizen who founded Sutter Creek. Nearby Coloma was the site of the 1848 gold discovery. A historian who writes of slavery in California states that Sutter "thrived from the profits of human trafficking, kidnapping Indians and then leasing or selling them to other ranchers."[6]

While no one is certain, it is estimated that before European contact the Indigenous Californian population may have been as high as 310,000, then under Spanish rule it declined to around 250,000. Indigenous de-population accelerated in Mexican California. Acute epidemics in the 1830s killed roughly 60,000 California Indians while another 40,000 died from disease, armed conflict, and destroyed food supplies. On the eve of American conquest and occupation, the Indigenous population was still near 150,000.[7]

American "Frontier Era" (1846-1890)

Although significant numbers of Anglo Americans, including individual Episcopalians, began to enter Mexican California in the late 1830s and early 1840s, it was the Gold Rush immediately following the U.S. conquest of Mexican Alta California in 1846 that brought an avalanche of newcomers to California. A new frontier for white Americans was opened. From the immigrant perspective, going to California meant having the opportunity to make a new life for oneself and lift one's economic and social standing. From the viewpoint of Indigenous Californians, American annexation and mass migration further despoiled their land and brought new destruction upon them but at a much more accelerated rate than during the previous two eras.

Although massacres of Indians did occur in Mexican California, it was during the early American era, specifically between 1845 and 1873, that murderous events became so numerous, wide-spread and organized that the slaughter of Indigenous Californians turned outright genocidal. In less than three decades, by 1873, hunger and violence had reduced Indigenous numbers by at least 80%, from 150,000 down to 30,000. Causes of Indigenous decimation were destruction of food supplies, disease, and settler violence involving the destruction and separation of families. White American miners, ranchers, vigilantes, and governments are estimated to have killed outright some 16,000 people and took another 24,000 to 27,000 as forced laborers. The lowest Indigenous population ever in California was in 1900, bottoming out at an estimated 16,000 people.[8]

Although massacres of Indians did occur in Mexican California, it was during the early American era, specifically between 1845 and 1873, that murderous events became so numerous, wide-spread and organized that the slaughter of Indigenous Californians turned outright genocidal.

The entry of tens of thousands of migrants into the gold fields wrought havoc on Indian economies in and around the mines of Central and Northern California, rapidly undermining local Indigenous peoples' very ability to feed themselves. Heavily armed men often brought with them from their places of origin inherited animosity toward Indians and showed no tolerance for what they saw as Indigenous interference, threat, or provocation. During U.S. military rule, the Army had neither ability, nor incentive, to constrain the rising tide

[5] Martin Rizzo-Martinez, We Are Not Animals: Indigenous Politics of Survival, Rebellion, and Reconstitution in Nineteenth-Century California (Lincoln: University of Nebraska Press, 2022), 187-189. Asisara and Xuclan were Indigenous mission musicians who received land immediately following the end of Mission Santa Cruz.

[6] Jean Pfaelzer, *California, A Slave State* (New Haven: Yale University Press, 2023),163-164.

[7] Population figures from Benjamin Madley, *An American Genocide: The United States and the Californian Indian Catastrophe, 1846-1873* (New Haven: Yale Univ. Press, 2016), 3, 39-40.

[8] For population numbers, see Madley, *An American Genocide*, 346; Pfaelzer, CA, *A Slave State*, 163; and Rizzo-Martinez, *We Are Not Animal*, xiv.

of violence by individuals and vigilante groups against Indians. As miners and other whites acted with impunity and without effective external restraint, inner moral constraints also fell away.[9]

Denying Indigenous People Civil and Political Rights: After California achieved statehood in 1850, many of the new State's policies proved highly damaging to Indigenous people. The State's constitutional convention denied Indigenous People the right to vote or to testify in court, laying the groundwork for a political system that afforded Indigenous persons no effective protection by government or law, leaving them vulnerable to abuse by whites who could mistreat and murder them with impunity. Building on these unjust constitutional provisions, California's first elected governor, Peter Hardeman Burnett and the legislative session of 1850-52 added further oppressive policies.[10]

The State's constitutional convention denied Indigenous People the right to vote or to testify in court, laying the groundwork for a political system that afforded Indigenous persons no effective protection by government or law.

"Indian Expeditions" (Armed Hunts/Massacres): California's first civilian governor, Peter H. Burnett, set the genocidal tone in his 1851 Annual Address to the Legislature declaring that "a war of extermination will be waged...until the Indian race becomes extinct." *Extermination* was the word most often used by 19th century Californians to describe what they saw as the inevitable result and desired goal of using martial force against Indigenous people. Twice the governor asked the new legislature to authorize and fund Indian Expeditions to punish Indians for alleged crimes and attacks against whites, and twice the legislators did so. In reality, these "expeditions" were hunts that usually culminated in massacres, with any survivors sold into servitude. This was the start, during the 1850s and 1860s at the state, federal and local vigilante levels of what the leading historian of genocide in California has labeled a state sponsored "Killing Machine."[11]

The most frequent reason given for forming punitive expeditions was alleged theft by Indigenous persons of whites' horses, cattle or other livestock. From Spanish colonization to the American period, the greatest single cause of the decimation of Indigenous Californian populations was the rapid destruction, upon introduction of European livestock and crop field crops, of local ecosystems and Native peoples' traditional food sources such as seed plants and wild game. Ironically, once European and Euro-Americans' livestock had destroyed Native Californians' ability to feed themselves, while facing starvation, they often turned to that livestock for food—which then often led to genocidal anti-Indian expeditions being launched against them.

Moreover, any Indians charged with theft or accused of attacking whites were presumed guilty—and if the specific accused Indians proved elusive, any Indigenous people at hand would do as a substitute on whom merciless punishment was unleashed. Almost all contemporary white voices of the day (political leaders, military authorities, newspaper editorials, *etc.*) agreed on the "pedagogical" value of Indian killing—that it would teach surviving Indigenous peoples not to tamper with whites' property or lives.[12]

The depths of savagery to which the Indian killers of the frontier era sank is shocking. Massacres and atrocities were so commonplace as to be normalized. At various times, both state government and local communities paid bounties for Indigenous persons' scalps.[13] At other times whole heads were collected. Moreover, one did not need 21^{C} standards morally to condemn this era's gruesome assaults on Native Californians; contemporary voices of the day called out its barbarism. Although atypical for the time, not everyone lost their moral compass or minced words about what was occurring. One newspaper headline simply announced a "Horrible Slaughter of Indians in Napa and Sonoma." An eyewitness described vigilante rangers' encirclement and surprise attack on a village as a "work of devilish butchery," writing:

> *The attacking party rushed upon them—blowing out their brains, and splitting open their skulls with tomahawks. Little children in baskets, and even babes, had their heads smashed...Mothers and infants shared the common fate...The children, scarcely able to walk, toddled toward the squaws for protection, crying with fright, but were overtaken, slaughtered like wild animals and thrown into piles.*[14]

Act for the Protection and Governance of Indians (1850-63): This misleadingly named law was another harmful act enacted by the state's first legislature (which included Episcopal law makers), as it built the legal foundation for the continuation and expansion of coercive Indigenous labor systems in

[9] On rising unrestrained violence toward Indigenous people during California's Goldrush, see Madley, American Genocide, Chapters 3 and 4.

[10] For comprehensive examination of early state measures harming Native Californians, see Kimberly Johnston-Dodds, *Early California Laws and Policies Related to California Indians* at https://library.ca.gov/wp-content/uploads/crb-reports/02-014.pdf

[11] Madley, *American Genocide,* Chapter 6, "Rise of the Killing Machine."

[12] On Whites' notion of "pedagogic killing," see Madley, *American Genocide*, 48, 95, 128, 137, 180, 181, 216.

[13] For state and local scalping bounties, see Madley, 197-98 and 205-06.

[14] Headline from *Humboldt Times*, March 1850; George Lount's account of a ranger massacre appeared in *The Daily Alta Californian*, January 26,1860, 1.

Elisha Oscar Crosby, a lawyer, judge and delegate to the 1849 California Constitutional Convention, was also a Senator in the first session of the legistlature and U.S. Minister to Guatemala.

California. According to a recent state government report, this act "facilitated removing California Indians from their traditional lands, separating at least a generation of children and adults from their families, languages, and cultures." It "provided for the 'apprenticing' or indenturing of Indian children and adults to Whites and punished 'vagrant' Indians by 'hiring' them out to the highest bidder at a public auction."[15] From passage of this Indian Act in 1850 until its repeal in 1863, between 10,000-20,000 Indigenous Californians were kidnapped, indentured, and forced into bondage. By 1852, "one-third of the Native boys in California were indentured and 65 percent of Native females were bound over before they were fifteen years old."[16]

Although legislators created this act, it was implemented by judges at the county and township levels (including Episcopal judges or those who would become part of the Episcopal Church as our denomination was established in California). For example, County Courts of Sessions and township Justices of the Peace determined which Indigenous adults were indentured and children "apprenticed" to White persons. (Bearing in mind that California Indians could not testify), any white person could bring an Indian or Indians before a Justice of the Peace and—on such grounds as that the Indian lived on the White's land, owed him money, could not provide for themself, was orphaned, or followed an immoral lifestyle—the Justice could legally bind the Indigenous person(s) to the applicant. Given that numerous Episcopalians were judges, it is likely that some early local Episcopalians played their parts imposing this act's unjust measures on Native Californians.

Two Episcopalians associated with founding families of the future Trinity Cathedral of El Camino Real, Elisha Oscar Crosby and Benjamin Cory, were members of the 1850-51 legislature that passed the aforementioned measures so harmful to Indigenous people. Crosby was additionally a delegate to the constitutional convention that decided against recognizing any Indigenous rights. [For more on Crosby's role in California's Constitutional Convention and on Crosby and Cory in the First Session of California's Legislature that created anti-Indigenous policies, go to *Truth Before Healing* website at www.www.truthbeforehealing.com/projects-6 and scroll far down in its Resources section to its last entry, on *Early Episcopal Legislators*].

2. A Synoptic Historic View of Regional Tribes and the Episcopal Church, 1848 to Present, in the Geographic Boundaries of the Diocese of El Camino Real

Before the founding of the Episcopal Church in California, the land had a human history spanning over ten thousand years. This report provides a historical framework to understand the context in which the Episcopal Church began its presence in the state.

The Truth-Telling mandate is synoptic; it intertwines the history of the Episcopal Church with that of the tribes on whose ancestral lands the Diocese of El Camino Real's churches were established. The report covers the tribes' experiences, from their first contact with the Spanish in 1769, through the Mexican Era (1832-1846), and into the Frontier Era (1846-1890), when Episcopal congregations started forming.

The Truth-Telling mandate is synoptic; it intertwines the history of the Episcopal Church with that of the tribes on whose ancestral lands the Diocese of El Camino Real's churches were established.

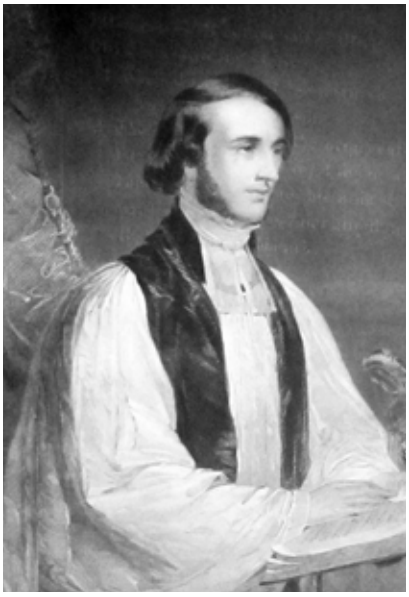
The report's first part identifies the social, spiritual, political, and economic conditions of the land as Episcopalians began gathering in worship communities in the late 1840s and 1850s. The conditions that emerged in the late 1840s and 1850s when Episcopalians begin gathering in worshiping communities, set the pattern of energy and orientation that will be replicated and shape those communities and the Diocese of California (1857 forward) and subsequently the Diocese of El Camino Real (1979).

An audit requires a baseline, but the Episcopal Church had no initial mission objective to engage with Indigenous peoples starting in 1848. Up until today, only three parishes in the last fifty years have had any covenant relationship with

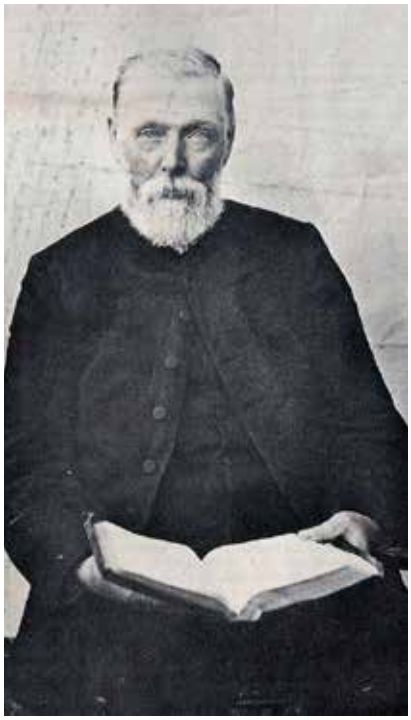
[15] Johnston-Dodds, *Early California Laws,* 1.

[16] Pfaelzer, *California, A Slave State*, 175.

In 1854 Rev. McGowan held with Bishop Kip the first known Episcopal service in California in Colton Hall, Monterrey. Photo by Tourism Media at www.expedia.com.



William Kip became missionary bishop to California in 1853, then from 1856 to 1893 was first Bishop of the Diocese of California. Source: Famous Americans at www.famousamericans.net/williamingrahamkip.



Rev. James Shannon McGowan. As Missionary of the Episcopal Diocese of California, McGowan founded eight churches in the current Diocese of El Camino Real. Photo by Mrs. R. H. Sammis.

Following the ceding of California to the United States in 1848, there was a war of extermination against all tribes. Survivors were absorbed into the "Mexican" identity, forced into servitude, and became invisible, as much as possible, for safety.

Indigenous peoples. There is no starting point for an audit from the diocesan level, except for the formation of the Truth-Telling Task Force to report to the 2024 Convention.

The initial condition of this audit is silence—a void in the Indigenous-Episcopal ledger from 1848 to 1967. Only two references to contact with Indigenous peoples were found in the diaries of 19th-century Episcopal clergy (Kip and McGowan). No references were found in the minutes or documents of local parishes or the Diocese of California during a period historians refer to as genocide. Indigenous people seem totally missing from early Episcopalians' field of vision or concerns.

Frontier Era 1848-1890—Tribes and the Establishment of the Episcopal Church

There are eight primary clusters of tribal bands in the area that is now the Diocese of El Camino Real. The first displacement of the tribes came during the Mission Period (1771-1832). Following the ceding of California to the United States in 1848, there was a war of extermination against all tribes. Survivors were absorbed into the "Mexican" identity, forced into servitude, and became invisible, as much as possible, for safety. Subsequently, the 1850s was the most brutal period for all the tribes in the diocesan area.

Congregations began forming as early as 1848 by Episcopalians immigrating to the "new frontier," wanting services of worship (Morning Prayer) and Sunday Schools for their children. William Ingraham Kip was elected as Missionary Bishop to California in 1853. He found it difficult to entice clergy to come to most of the areas because of the lawlessness

during the 1850s.

Go to the *Truth Before Healing* site for a full list and links to the parishes founded in the Frontier Era. This interactive website has been created with resources and links to tribal websites, regional history, and parish histories. Start exploring this new interactive website at www.truthbeforehealing.com .

The New Century 1900-1979— Tribes and the Diocese of California

Tribal land loss and cultural suppression intensified with the Dawes Act (1887), with tribes in the diocesan area declared "extinct" by the 1930s, because they had less than three hundred surviving members and no land where upon which they had continually been living. Records show that no villages existed in our diocesan area after 1810 – during the Mission Era.

By the 1960s, urbanization led to a significant Indigenous presence in California, with the Diocese of California supporting the Civil Rights, Black Power, and Chicano movements. In what is now the Diocese of El Camino Real, St. Philip's, San Jose, became a center for these efforts. In general, the 20th century saw silence on Indigenous issues in the Episcopal Church until the 1960s, with initiatives largely driven by relocated Native American Episcopalians.

1979—The Formation of a New Diocese to the Present Tribes and the Diocese of El Camino Real

Land reclamation, federal recognition, cultural preservation, and environmental advocacy are ongoing struggles for local tribes. When El Camino Real diocese was formed partnership engagement with Episcopal Indians on reservation and in urban areas began at St. Andrew's with the Lakota Student Opportunity Program (1967-1971). Over that period thirty-six high school students were brought from the Cheyenne River Reservation to live with families in the parish and attend school for a year or more. In 1971, a fuller ministry partnership gradually emerged at St. Philip's, San Jose. By 1989, an Indian Ministry would be formed, eventually becoming a hub for Indigenous ministries throughout the dioceses of the West, Hawaii and Alaska. In 1990 a sweat lodge was constructed.

The 21st century has brought new challenges and opportunities for intersection with Indigenous peoples, with a focus on technological innovation, sustainability, and social justice. The 21st century is marked by a more integrated representation of the Episcopal Church's relationship with Indigenous peoples, moving away from separate narratives.

The 21st century is marked by challenges and innovations which has provided opportunities for intersection with Indigenous peoples. Our diocesan area leads the nation in technological innovation. The Great Recession of 2008 recovery has focused on green technology and sustainability, both of which provide common ground for working inter-culturally. The whole state continues to grapple with issues of housing affordability, homelessness, and climate change, again, all areas of common concern that potentially could be the intersection with concerned Episcopalians and tribal people. The accelerating cost of housing has forced many parishes to provide for only part-time clergy support, with several parishes either merging into a new parish or closing. The Social Justice Commission hosted a diocesan conference on the Doctrine of Discovery (1452) in 2023, inviting local and national Indigenous leaders to explore this foundational papal proclamation (bull) which defined the attitude of "Christian Nations" in their conquest of "heathen lands."

Outcome of Truth-Telling Task Force

We are at a turning point in history and must carefully consider what we want to take from the old world into the new, still unknown world. Let us consider the significance of this report. The formation of the Task Force is the first official diocesan act to explore possible relationships with Indigenous Peoples and the tribes on whose ancestral lands the Diocese of El Camino Real exists. No such initiative has been attempted since its founding (1979) and the founding of its parent Diocese of California (1857). Consider what has happened in some places at this turning point in the history of our diocese:

The partnership with the Indian Health Services continues to be a part of the inter-cultural ministry of (now) Holy Family Parish (blending of the parishes of St. Philip's, Holy Child and St. Joseph's, Milpitas). Common Ground: a Native Garden of Healing Plants is a new cooperative venture with Mandala Children's House (preschool at St. Philip's/ Holy Family, established 1975) and the Indian Health Center. Expanding the area around the sweat lodge, plans are underway to develop a garden of native California plants, especially those which are used in healing. The garden will include an open-air classroom and space for additional ceremonies and family gatherings. The partnership is growing with interests from community colleges and universities as well as various Indigenous Groups.

Parishes of the diocese were encouraged in 2024, to develop local History Research Teams, to investigate the history of the local tribes, the relationship, if any, with the parish and

We are at a turning point in history and must carefully consider what we want to take from the old world into the new, still unknown world.

Navajo Rev. Canon Cornelia Eaton giving a gift of a blanket to Bishop Lucinda Ashby.

the tribes and to assess how this history and potential future relationships might be developed. Research resources were suggested by the Task Force with the aid of the Diocesan Archivist, Bill Whobrey, Curator of Mission San Carlos Borromeo de Carmelo. Among those congregations engaged in this effort have been Calvary (Santa Cruz), St. James (Monterey), St. Dunstan's (Carmel Valley), St. Philip's (Scotts Valley), St. Jude's (Cupertino), St. Luke's (Hollister)), St. Stephen's (San Luis Obispo), and St. Barnabas (Arroyo Grande). In several cases there have been forums, book discussion groups and initial conversations with local tribal groups exploring ways to become allies and advocates for their efforts.

In the spring of 2024, the Indigenous Nations Diversity Network was formed as a new nonprofit coming out of St. Luke's, Hollister, initiated by its Senior Warden, James Whitebear, and other Indigenous leaders in San Benito County. They sponsored the Second Annual Indian Gathering in Hollister (September 7-8). This network is inclusive of Indigenous peoples whose roots are throughout the Americas.

To explore in depth the research of this report, see *Truth Before Healing* at www.truthbeforehealing.com

Where Do We Go from Here?

Given the traumatic past for Indigenous Peoples in our diocesan territory, state and nation, how might we Christians in the Diocese of El Camino Real most appropriately respond? We can never undo the past wrongs done to these peoples, but we can work together to build bridges, tell the truth about the past, and begin the work needed to heal deep wounds.

One thing we should *not* do is feel guilty or defensive about any of this. None of us lived during the genocide, and we are not the perpetrators. Certainly, we do not need to leave our current homes and return to Europe or elsewhere! Nobody's asking for anything like that, so relax.

The Truth-Telling Taskforce recommends the following:

- Ponder what advantages we may have received, and still possibly possess, from the results of this tragic past.
- Teach California history accurately. E.g., don't give genocidal campaigns innocuous names like "Indian Expeditions." Don't call murderous assaults on Indigenous Californians "wars" or "battles;" rather call them what they were, massacres. Learn this history, as much as possible, from the memory and viewpoint of the Indigenous survivors and their descendants.
- Acknowledge that Indigenous people are still here and are our neighbors. They suffered but also adapted and many have survived. They never disappeared.
- Recognize Indigenous peoples' unique relationship with ancestral homelands. They usually no longer have ownership and *legal* authority over that land, but they still have *moral* authority for that land. Therefore, when they speak about issues affecting the wellbeing of those lands, we should listen closely to what they say and advocate and, when appropriate, support their positions on local environmental issues.
- Spend time learning about Indigenous tribal groups in and near our diocese. Read books, watch documentaries, listen to podcasts, or other forms of education to better understand the true history of colonization and its impacts on Indigenous Peoples.
- Get involved with issues that affect Indigenous Peoples

- Understand the local issues in your area that effect the Indigenous People and contact your local representatives to advocate for change. A valuable resource for such learning is www.www.truthbeforehealing.com which includes links to many local tribes' own websites, including the Muwekma, Tamien, Amah Mutsun, Awaswas, Rumsen, Esselen, Salinan, Xolon, and Chumash.
- When we have done enough of our own work learning about these peoples and their and our history, and are prepared, respectively, to seek contacts and relationships with neighboring Indigenous peoples' tribal representatives. then, if they desire a relationship, ask where they need and desire our help, and try to provide it. Go to the Resource Page of www.truthbeforehealing.com and scroll to "Ask First: A Better Guide to Indigenous Engagement."
- Spend time learning about Indigenous tribal groups in and near our diocese. Go to the Smithsonian Website to find the tribal lands on which you were born, live, go to school, work and worship. www.smithsonianmag.com/smart-news/interactive-map-shows-you-what-indigenous-land-you-live-on-180980920.
- Read books, watch documentaries, listen to podcasts, or other forms of education to better understand the true history of colonization and its impacts on Indigenous Peoples. Many of these can be found at www.truthbeforehealing.com.
- Land Acknowledgements. Consider Using the Episcopal Church Land Acknowledgement Resource: www.episcopalchurch.org/wp-content/uploads/sites/2/2023/06/IndMin-Land-Acknowledgment-Resource-EN-1.pdf

Bishop Lucinda Ashby, official portrait.

EPILOGUE

At the 2024 convention to which it gave its report, the Truth-Telling Task Force's members sponsored a resolution proposing creation of a new Reckoning Task Force to explore the Diocesan and local congregations' responsibility with historical and current Indigenous Peoples in our part of California. The resolution also called for establishing a new Missioner for Indigenous Ministries position to assist our reckoning work and to seek to establish respectful relationships with local Peoples and Tribes and focus on listening to the stories and needs of those same people. The resolution passed, and its work has begun.

Truth-Telling Task Force Members, 2022-2024

- David Howard-Pitney, Chair, St. Andrew's, Saratoga
- Christina Blessing, Santa Clara County
- Rev. Mary Blessing, St. Luke's, Hollister
- Fr. Ian Delinger, St. Stephen's, San Luis Obispo
- Ann Clarke, St. Dunstan, Carmel Valley
- James White Bear Connor, St. Luke's, Hollister
- Ethan Allan Dupris, Hollister
- Rev. Jerry Drino, Santa Clara Deanery
- Rev. Rob Keim, St. Barnabas, Arroyo Grande
- Sr. Greta Ronningen, Community of Divine Love, San Luis Obispo

A Taste of History ’25

The Future of the Past: Reimagining How We Do History

This special fundraising event took place on April 26, 2025, offering a new look at the California History Center and the role of local history in the future, based on the needs of our students and how we work to reconnect the communities of the past and present to create a view of the future. This effort centers the CHC as part of a shift in paradigms of how we see “doing” local history work. CHC’s model is not a passive, one-way process of downloading knowledge into minds. It does not objectify and essentialize concepts into historical factoids. It is a way of educating through open dialogue, utilizing a framework that social and community spaces provide, and the minds and spirits of the community members that inhabit those spaces.

**Adapted from Tom Izu’s Taste of History remarks*

De Anza faculty, staff, and administrators enjoyed the Identity & Belonging Exhibit.

Panelists: Tom Izu, longtime community civil rights activist and executive director emeritus of the California History Center (CHC); Uriel Barrón-Bryant is a De Anza student and a Humanities Mellon Scholars intern at the California History Center; Margaret Butcher is a community member, volunteer and generous supporter of the California History Center; Mae Lee is chair of Asian American and Asian Studies, and project lead for a Voices of Silicon Valley oral history project. The panel discussion highlighted the unique and humane nature of archives and libraries as both physical and social spaces. Together, the panelists considered ways that the CHC has always had an open door to all generations of people to talk and ponder the past and its meaning, how it impacts the present – and what we dream for the future.

At the Center

RECENT EVENTS

CHCF Board members Cecilie Vaughters-Johnson Ulysses Pichon, and their friends and family members.

De Anza President Omar Torres spoke with passion as he welcomed attendees.

Celebrating Lisa Christiansen: Lisa Christiansen has served as the California History Center's librarian and archivist for over 37 years. To us, she is the social heart of the center. She warmly welcomes everyone who stops by and engages in thoughtful conversation. Being so intimately familiar with the center's library and collections, she pulls resources from the shelves that offer insight into any question or curiosity that is brought up. We were proud to honor Lisa with the naming of the Lisa Christiansen Research Room.

Current District 26 Assemblymember and former FHDA District Board trustee Patrick Ahrens; community leader, former FHDA District Board trustee and former Cupertino mayor, Dolly Sandoval; and De Anza College President Omar Torres enjoy themselves in the CHC library.

We give thanks to our partner Foothill De Anza Foundation, and to San Jose Water and all the generous donors and supporters of California History Center. We are grateful to winery coordinator Laura Ness and to local wineries Prolific Vines Vineyard, House Family Vineyards, & Kings Mountain Vineyards. Proceeds support De Anza student multimedia, oral history and archival projects that preserve and share our local history. Archival projects were funded by the National Endowment for the Humanities.

SAN JOSE WATER

NATIONAL ENDOWMENT FOR THE HUMANITIES

FOOTHILL-DE ANZA FOUNDATION

Attendees enjoyed live music by student pianist VJ Lukka.

Josh Hackworth, FHDA Foundation Board Member Orrin Mahoney, and Carolyn Mahoney enjoy delicious food from Talavera Tacos.

Fairbanks Jones III and other attendees took time to enjoy the Identity & Belonging exhibit.

Author Dr. Gregorio Mora-Torres.

The Chicano Movement in the Santa Clara Valley

The Struggle for Educational Reforms, Economic Equality, and Political Empowerment

On March 21, 2025, California History Center hosted Dr. Gregorio Mora-Torres for a well-attended author talk on how the ethnic Mexican community of Santa Clara Valley contributed to the growth of San José and to the national Chicana/o movement. Dr. Mora-Torres presented material from his new book, ***The Chicano Movement in the Santa Clara Valley: The Struggle for Educational Reforms, Economic Equality, and Political Empowerment***, recently published by La Raza Historical Society of the Santa Clara Valley. The talk was followed by a lively Q&A session and refreshments.

Standing, l-r: Dr. Gregorio Mora-Torres, Yolanda Perez, Ramon Martinez, Lindsay Bell, Juan Sanchez, Lori Clinchard, Hugo Mora-Torres Seated, l-r: Beatriz Espinoza, Reymundo Espinoza, and Gloria Sanchez.

When Dr. Mora-Torres spoke about Mexican American students across California who began to walk out to protest poor teaching, substandard facilities, and limited curriculum, he was joined by audience member, Yolanda Perez, who took part in the Roosevelt Junior High School Walk Out in San Jose in 1968.

Audrey Edna Butcher Civil Liberties Education Initiative

continued from page 5

Betsuin Buddhist Church in San Jose's Japantown, built in 1937. Photo by Eugene Zelenko.

not compensated fairly and were violently treated as a threat. San Jose Japantown was preceded by a vibrant Chinatown and these political moments still reverberate. The immigrant histories resemble each other in many respects. As one elder, a retired professor shared, Japanese Americans (like other minority groups) had to develop a protective layer of pride in order to protect themselves from an abusive society — a society willing to essentialize ethnic and racial differences and narrativize some ethnic groups as *Other* despite legacies of contributing to the building of the local economy, community and the nation.

The commitment to remembrance and the desire for a Japantown that is a visual testament to past oppressions is an important matter to the community as are efforts to maintain the neighborhood's existence. The elders hope younger generations can continue to preserve it and for good reason. However. young people struggle to find their way in a new, uncertain, and precarious economic order that offers little space for maintaining focus on the historical past. As we know, if we do not remember the wrongs of the past, we are susceptible to repeating them. Indeed, past struggles can often get lost in translation in the new media characterized by fragmented historical information, misinformation and disinformation, or plain ideological manipulation.

Currently, some of the enormously valued Japantown legacy businesses are run by an aging generation nearing the time to pass along their work to the next generation, but, unfortunately, as elders have spoken about in the interviews, offspring may not be positioned to take over the responsibilities.

This situation exists for several reasons. One reason was shared by a narrator in their late thirties. With all the digital platforms available today to start up one's own career, young people can create their own individualized careers based on their bespoke ideals and bliss.

The *Spaces of Belonging* project is ongoing as we archive new oral history interviews. When we scratch the surface, we see that this intergenerational dialogue is a primary sociohistorical and cultural matter highlighted in this set of oral histories. If I have learned anything in this work, it is that one perspective should never cover the urgency of another. On Saturday May 12, 2025, UCSC students from the Everett Program, a group of brilliant undergraduates that merges technology and social justice, led a group of mostly Japantown elders in creating a timeline of the community members' historical experiences in Japantown. Although the younger generation's perspectives were not as well represented, California History Center executive director emeritus Tom Izu and I affirmed some of our perceptions concerning the vision of change the elders are expressing. The community has begun to forge meaningful dialogue towards a stronger and stronger shared vision across age and ethnic group stakeholders in preserving this historically precious community and its history. It's been nothing short of a sheer honor to be part of the Spaces of Belonging oral histories project as we grapple with the past in this unpredictable present and as we bear witness to this historical community's struggle for intergenerational unification of vision.

ACCESSING ARCHIVAL MATERIALS

Everyday Life in Early 20th Century Santa Clara Valley

Taste of History 2025 Exhibit

Above: Volunteer Margaret Butcher, archivist Saroj Bangaru, and student intern Rama Fikru sort and identify books.

Expanding the Stocklmeir Regional History Library

The Louis E. Stocklmeir Regional History Library is an open resource for De Anza students and the community. It houses a vast collection of books and archival materials, including 19th and early 20th century California county histories. The library collection is expanding to include acquisitions and donations brought in from offsite storage. Books are being sorted, identified, and prepared for integration into the De Anza online library catalog. The library is open to all.

Left: Student interns Yansy Ngai, Jjuan Yeap, and Rama Fikru, volunteer Edwin El-Kareh

Right: Expanded library in the Lisa Christiansen Research Room

NEH Grant: Voices of Silicon Valley
Bringing Historical Archives into the Present

The California History Center is a space of living history – collecting records of the past, connecting them to our experiences in the present, and preserving them for the future.

The NEH Grant: Voices of Silicon Valley Project is a multi-track project that will increase access to the under-utilized, place-based oral histories of the California History Center. This involves an effort to catalog, digitize, and transcribe more than 400 oral histories in our archives. We endeavor to make more of these unique and fascinating materials available to everyone and steadily bring our archives into the digital space. Stay tuned!

CHC oral histories include VHS tapes, cassette tapes, DVDs, & digital recordings.

NATIONAL ENDOWMENT FOR THE HUMANITIES

California History Center & Foundation

De Anza College

CHCF

Membership donations can be made at:
https://www.deanza.edu/califhistory/

Thank you for considering initiating or renewing your annual membership with De Anza College's California History Center Foundation. The Center offers public exhibits, special events, lectures and workshops. The Center's Stocklmeir Library & Archives features a collection of materials on California history and Santa Clara Valley's development. The CHC Foundation is a 501 (c) (3) registered non-profit agency.

Thank you to our new and renewing Members & Donors:

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