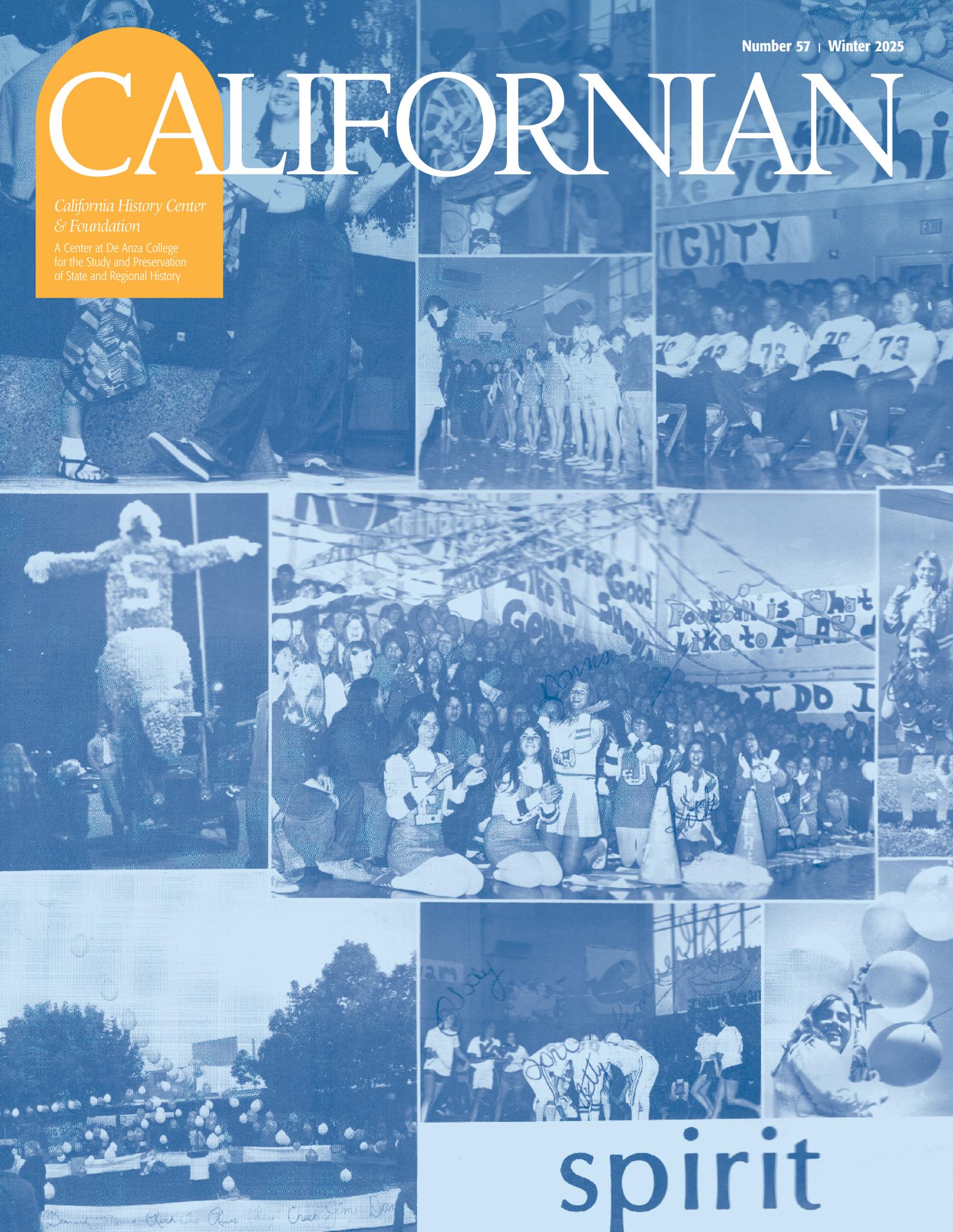


# CALIFORNIAN

California History Center  
& Foundation

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



spirit

# A Taste of History '25

## “The Future of the Past: Reimagining How We Do History”

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 can reconnect the communities of the past and present to create a view of the future.

**April 26, 2025 (Sat)  
4:00 PM - 6:30 PM**



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CHC Executive Director Emeritus Tom Izu leads a conversation on the unique role of California History Center with a faculty member, a student intern, and a community volunteer.



### “Belonging & Identity”

This exhibit combines the stories and personal art of De Anza’s Pride Center students – led by Jamie Pelusi, Pride Center faculty director, with images from instructor Lisa Teng’s photography students.

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Proceeds support De Anza student multimedia, oral history and archival projects that preserve and share our local history

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Contact: Lori Clinchard; [clinchardlori@fhda.edu](mailto:clinchardlori@fhda.edu)

# Calendar

## Winter Quarter

### JANUARY

- 6** First day of Winter Quarter
- 20** Martin Luther King Jr. Day – no classes, offices closed

### FEBRUARY

- 14-17** President's Day - no classes, offices closed

### MARCH

- 20** Vernal (Spring) Equinox
- 21** Author Talk: Dr. Gregorio Mora-Torres; 1:00-2:30pm; CHC
- 28** End of Winter Quarter

## Spring Quarter

### APRIL

- 7** First Day of Spring Quarter
- 26** A Taste of History '25; 4:00-6:30pm; CHC



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Cover photos: *Spirit page from Sunnyvale High School yearbook, 1972*

# Director's Report



Lori Clinchard

## 2025, Here We Are

Today – this day – will eventually become the past. So how do we see and live in this moment? How do we think about the times we live in? How do we deal with crisis, suffering, and differing narratives? Where do we place our attention each day? How do we focus our compassion, decide how to act, take care of ourselves and each other?

Maybe we can listen to the poets, like Mary Oliver, in *Wild Geese*:

*You do not have to be good.  
You do not have to walk on your knees  
for a hundred miles through the desert, repenting.  
You only have to let the soft animal of your body  
love what it loves.  
Tell me about despair, yours, and I will tell you mine.  
Meanwhile the world goes on.  
Meanwhile the sun and the clear pebbles of the rain  
are moving across the landscapes,  
over the prairies and the deep trees,  
the mountains and the rivers.  
Meanwhile the wild geese, high in the clean blue air,  
are heading home again.  
Whoever you are, no matter how lonely,  
the world offers itself to your imagination,  
calls to you like the wild geese, harsh and exciting—  
over and over announcing your place  
in the family of things.*

Maybe we join a cause, fight for what we believe in, march and protest. Maybe we wash the dishes, go to work, sleep, and eat. Meditate. Study. Walk. Maybe we don't know what to do, or how to be. We wonder. We hope.

In this issue of *Californian*, you'll find examples of the various ways we think and hope and work together. In the Audrey Edna Butcher Civil Liberties Education Initiative column, CHC Executive Director Emeritus Tom Izu shares his experience of facing discouragement and choosing encouragement in the face of current events, ending with a call to action. Our feature article author, Karen V. Hansen, tells the story of Sunnyvale High School during the 1960s and 70s, when engaged faculty helped students believe in themselves,

thereby creating a sense of opportunity and belonging from which students were better able to thrive. In our At the Center section, you'll hear about Center events that brought people together, such as the warm and engaging workshop with Dr. Manolo Callahan to help consider the role of counter histories in education; or our third annual Sip & Paint event, where faculty, staff, students, and administrators came together for a night of convivial artmaking, food, music, and laughter. All of these efforts and activities matter, as they give us opportunities to be ourselves, to tell the truth as we experience it, and to connect with each other in meaningful ways.

Our NEH grant project, "Voices of Silicon Valley," is also now in full swing. We are processing archival materials, working with faculty to develop oral history and digital storytelling curriculum, and developing three new oral history projects: 1) Asian American Storytelling in the Santa Clara Valley (led by Mae Lee and Francesca Caparas); 2) History of the Pride Center (led by Jamie Pelusi); and 3) Spaces of Belonging (led by Steve Nava).

We're also working hard to create the *A Taste of History '25* fundraising event, to be held at the California History Center for the first time in years. We hope you'll join us on Saturday, April 26th, 4:00-6:30pm. Our Executive Director Emeritus Tom Izu will lead a panel presentation with faculty member Mae Lee, student intern Uriel Barrón-Bryant, and CHC supporter and community member Margaret Butcher, to talk about this year's theme: "*The Future of the Past: Reimagining How We Do History.*" De Anza student *cap-pella* group Vocal Flight will perform for the crowd during the sit-down portion of the program. Attendees will be able to enjoy food and wines from several local wineries as they walk through and experience archival exhibits and a special "*Belonging and Identity*" exhibit, combining the work of Lisa Teng's photography students and Jamie Pelusi's Pride Center students.

We invite you to come to *A Taste of History '25*, but also to come by CHC anytime we're open (T/W/Th; 10-4). We will continue to be a *home*, a place for people to come together, to learn from each other, to share our stories, and to gain and give comfort and encouragement - today, and every day, as we move through our common moment in history.

# Audrey Edna Butcher Civil Liberties Education Initiative

## A T-Shirt Slogan from the Future

by Tom Izu



Tom Izu

“The future is in the past,” reads in bold letters on a t-shirt hanging in a “pop-up” store in San Jose Japantown. While the message was probably meant as an invitation to embrace the joy of shopping for nostalgic items such as those displayed in the trendy shop, it struck me in a different way. In my mind, it became: “Does your past have a future?” I looked at it a couple more times and figured I was just tired and worried and absent minded playing with words and feeling neither very nostalgic nor happy.

Later, I realized what my subconscious was trying to tell me. In my fear and loathing of the terrible things happening to our government under this threatening regime, I was struggling with my identity as a Japanese American and whether my particular heritage would have any relevance for the future in helping deal with the terrible threats being made against basic, fundamental rights of all people in our country.

After all, I had promoted the value of learning lessons from the past about civil liberties using my knowledge of the World War II forced removal and mass incarceration of Japanese Americans through the Audrey Edna Butcher Civil Liberties Education Initiative (AEBCLEI). “Stop repeating history,” was a slogan used to assert our belief that the formerly incarcerated do not want what happened to their communities during WWII to happen to anyone else, ever – when Japantowns and Little Tokyos were forcibly emptied and their people placed into US concentration camps - it was catastrophic and terrible and unconstitutional then and would be if it happened again.

Hearing threats coming from the White House, threats that scapegoat entire communities breeding fear and hatred for political gain, is hard to take. And then when the president announced plans to round up and place migrant and immigrant families into confinement sites using the Alien Enemies Act of 1798 it was too much to bear.

This old law, used most recently in World War II, is a wartime power allowing the president to summarily detain or deport noncitizens from an enemy nation during times of a congressionally declared war, “invasion” or “predatory incursion” by a “foreign nation or government. Our current

president is using this same act to justify the rounding up of noncitizens for confinement and deportation even if our country is not at war.

During World War II the act led to the internment of 31,000 Japanese, German, and Italian nationals living in the US and seized from Latin America, as well as to deportation of many (including their US citizen offspring) in civilian prisoner exchanges. This blend of national security concerns and widespread racist disregard for human rights and civil liberties led to the signing of Executive Order 9066 and the wholesale removal and incarceration of immigrant residents and US citizens of Japanese ancestry.

These government actions resulted in the violation of fundamental constitutional human rights; the loss of property, jobs, and educational opportunities; and deep personal and community trauma that has transcended generations. If fully enacted the law will lead to the same for communities of immigrants and migrants in our present and future, just like it did in my family and my community.

Going back in time to find and then use this against immigrants and migrants today made me question whether the work I did was worthwhile if this was happening again.

What helped me out of this state of mind was remembering one thing I learned while working at the CHC from its extraordinary librarian/archivist, Lisa Christiansen, and by watching the way she assisted student and community researchers. It was a very simple lesson, one so simple as to seem mundane and obvious, but profoundly powerful in inciting curiosity and determination to keep an open mind especially in difficult times. The lesson is that history has not ended, at least not as long as humans are recording it, nor does history ever take any time off by showing some reruns while it stops to take a break. Instead, it just keeps going and going without a predetermined end or a script you can read in advance. In this way it is both terribly scary and fascinatingly beautiful at times. Lisa would prove this by continuously finding new evidence from the past to expand my limited, one directional perspective on a topic into one with many loops and turns that demanded a mind more open to unimagined possibilities and less cynicism.

“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

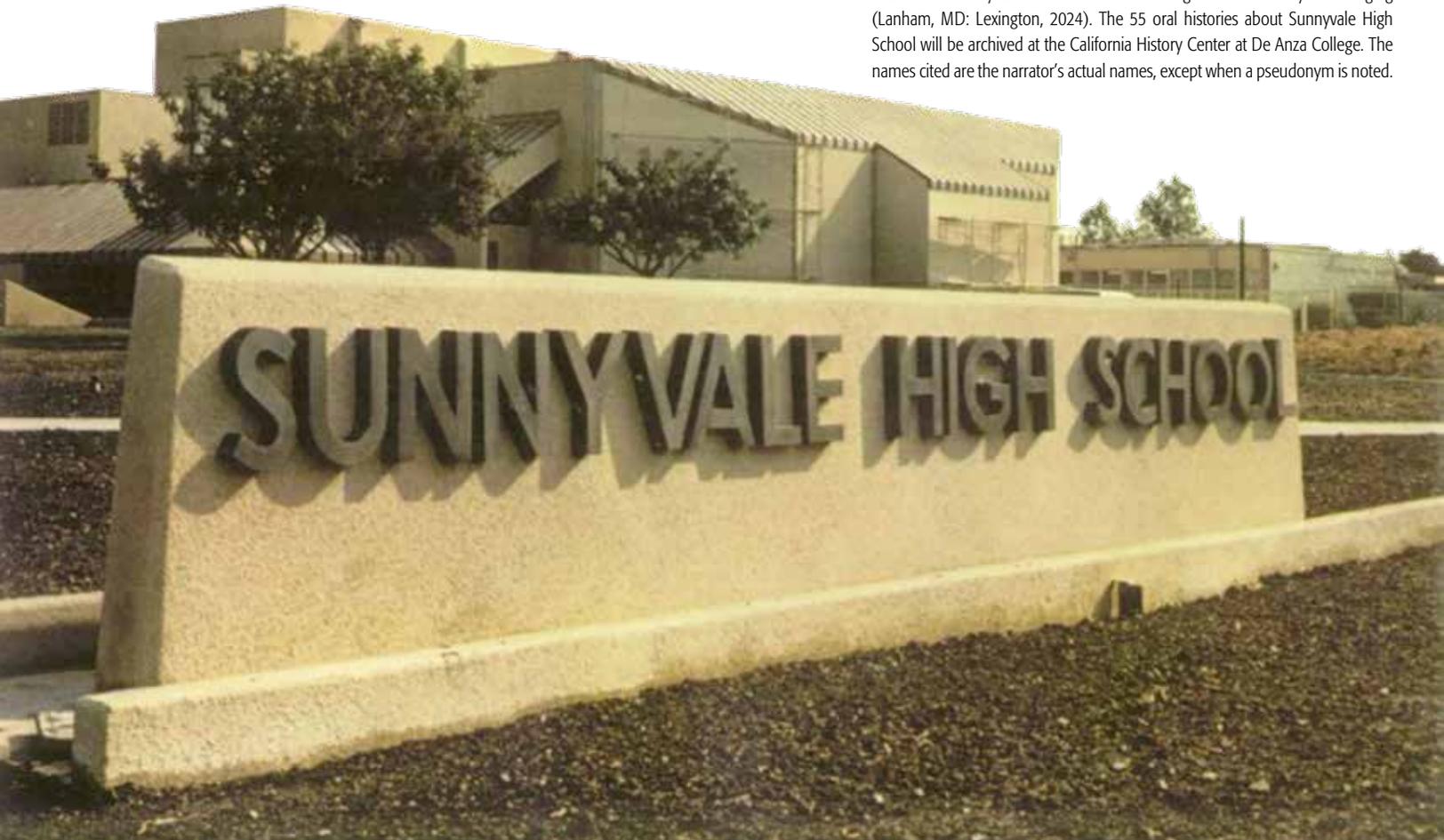
*continued on page 23*

# BELONGING

## AT SUNNYVALE HIGH SCHOOL, 1956-1981

by Karen V. Hansen

The author wishes to thank Mignon Duffy, Nazli Kibria, and Andrew Bundy for reading earlier drafts of this article. Note that all of the people quoted in the article were interviewed by the author, whose recently published book details more of their life stories. Karen V. Hansen with Nicholas Monroe, *Working-Class Kids and Visionary Educators in a Multiracial High School: A Story of Belonging* (Lanham, MD: Lexington, 2024). The 55 oral histories about Sunnyvale High School will be archived at the California History Center at De Anza College. The names cited are the narrator's actual names, except when a pseudonym is noted.



*The stories in this article about Sunnyvale High School derive from the 55 oral histories I conducted with former teachers, principals, counselors, students, and community members. They appear in my recently published book, *Working-Class Kids and Visionary Educators in a Multiracial High School: A Story of Belonging*, coauthored with Nicholas Monroe. Although the stories reflect experiences in one public school that closed in 1981 after 25 years of operation, as a community it grappled with challenges that seem remarkably contemporary. My hope is that these experiences may inspire others to learn from their errors and successes in helping an integrated student body from a blue-collar neighborhood to engender a culture of respect and create a widespread sense of belonging.*

*I would like to thank Lori Clinchard and the California History Center for the opportunity to present and discuss ideas from the book with an eager public that included some stalwart Jets. I also want to express my thanks to everyone who shared their stories and allowed me to quote them verbatim (using real names unless otherwise noted). Also, I appreciate the enthusiastic effort of those who helped me unearth some of the wonderful photographs, particularly Suzi Brink Logan and Jane Manley. I am grateful to Andrew Bundy, Mignon Duffy, and Nazli Kibria for reading earlier drafts of this article.*

**W**hen Mexican American student Yolanda Garcia '72 transferred to Sunnyvale High School (SHS) from a Catholic girls' school, she marveled at how it welcomed her. From school secretaries to teachers, "I felt supported.... Even in the beginning trying to find my classroom,... I felt everybody was there to help the students, *all of them*." Including her. Harold Benson '73, an Anglo student who moved from the Midwest, vividly recalled how out of place he felt as a freshman. But through relationships with peers and teachers, speech and debate, and a club he cofounded, he came to feel that "Sunnyvale High was mine as much as anyone else's. This experience, this place, these people belong to me, at least in some way. And I've considered Sunnyvale my home ever since."<sup>1</sup>

Belonging is an evocative concept, rooted in mutual respect, equality, and community. The Othering & Belonging Institute at the University of California, Berkeley offers a definition: "Having a meaningful voice and the opportunity to participate in the design of political, social, and cultural structures that shape one's life."<sup>2</sup> In a high school context, where students traditionally have little actual power, the idea nonetheless offers a way to think about voice and engagement.

Even though the Sunnyvale High campus was closed in 1981, after only twenty-five years of existence, its alumni and

former educators gather by the hundreds for reunions and an annual fall homecoming game on its former campus. People travel from all across the west to discuss, reflect, affirm, and celebrate SHS's continued importance in their lives.

How did Sunnyvale High build attachment across generations that has endured for forty-five years after its closing? Given its racially and ethnically diverse students, whose parents mostly had little formal education and sometimes limited or no English, how did SHS engage and motivate students? How did it succeed in reaching its students and bringing them into a circle of belonging?

## **FOUNDING SUNNYVALE HIGH SCHOOL**

In 1960, Santa Clara County, which included the cities of San Jose and Santa Clara as well as Sunnyvale, was majority white. Over the next two decades, Sunnyvale's population more than doubled, from 52,898 to 106,618, and became more racially and ethnically diverse.<sup>3</sup> In California as a whole, 30 percent of public school students in 1972, were from racial and ethnic minorities and that proportion was growing.<sup>4</sup> SHS was a harbinger of the future.

Sunnyvale High School was built on the north side of town to serve the children of workers in the orchards and can-

<sup>1</sup> Harold Benson is a pseudonym.

<sup>2</sup> Othering & Belonging Institute, University of California, Berkeley, <https://belonging.berkeley.edu/our-story>, accessed 13 January 2024.

<sup>3</sup> Bay Area Census. <http://www.bayareacensus.ca.gov/cities/Sunnyvale50.htm>. The State of California counted "Spanish origin" persons separately (11.6% in 1980), but the federal census did not distinguish them from "Anglos," as non-Hispanic whites were locally called, until 1980.

<sup>4</sup> State Board of Education, "Racial and Ethnic Distribution of Pupils in California Public Schools, Fall 1971. A Report to the State Board of Education," 1972. <https://eric.ed.gov/?id=ED070789>

Given the student body's remarkable linguistic diversity, cultural differences were impossible to ignore.

neries, factories, defense plants, the military, and the service sector. Founded in 1956 and closed in 1981, it was the only working-class school with a sizable minority population in a white middle-class district. It was situated between the railroad tracks that traversed the peninsula north-south and the Bayshore Freeway. These corridors separated middle-income homes from the higher density apartments and modestly priced houses of the poor and working-class families of SHS students.

The city's financially stratified housing patterns also concentrated nonwhite families spatially.<sup>5</sup> Those living in Sunnyvale High's catchment area generated its racial-ethnic mix. In effect, SHS was integrated because of the neighborhoods it served, not due to a court mandate.

In 1970, SHS students' families spoke twenty-two languages other than English, including Spanish, Portuguese, Samoan, Tongan, Fijian, French, German, Dutch, Tagalog, Mandarin Chinese, Cantonese Chinese, and Russian.<sup>6</sup> Given the student body's remarkable linguistic diversity, cultural differences were impossible to ignore. First- and second-generation Mexicans formed the largest minority group. Migrants from across the country and a wide range of immigrants from Asia and the Pacific Islands made the population even more diverse. Because the city of Sunnyvale had few African American families in the 1960s, SHS had virtually no Black students at first. That shifted gradually, although not dramatically. By 1970, about 2 percent of its students were Black. Several large African American families stood out as school leaders and athletes. Jackie Gooch '74, from an African American family whose eight children all graduated from Sunnyvale High, reflected: "I always considered it to be a melting pot, because I looked at it as, we had Samoans; we had the Mexican Americans; we had our white population; you had the Black population, you had Hawaiians; you had Filipinos."

SHS faced conditions that parents, educators, and the public today understand as causes of school failure, not success. Its students came from a low-income area; most of their parents held blue-collar jobs, and few had gone to college.<sup>7</sup> Students and their parents considered graduating high

school a major accomplishment. Observers might politely call schools like Sunnyvale High "unpromising," predicting low test scores, a high dropout rate, disaffected students, and frustrated teachers. Indeed, when the school was opened in 1956, Fremont Union High School District officials privately expected that its students would be mediocre and troublesome.

Disparaged by outsiders, SHS nonetheless did something profoundly right. It motivated students to come to school and feel part of the community. And that experience of belonging has had lasting effects in the aspirations and achievements of its students.

## A GOOD HIGH SCHOOL

Today many policy makers think that good high schools produce high test scores and an abundance of college-bound students who are well positioned to excel in a knowledge-based economy. These measurable outcomes are one way that school districts and nations assess their excellence and ability to compete against other districts and countries.

Sunnyvale High had none of the advantages of predominantly white schools in affluent neighborhoods. Yet, the alumni, retired teachers, and administrators I interviewed insisted that Sunnyvale High was a *good* school. It mitigated some of the most debilitating and demoralizing consequences of poverty and racism. Educators worked with students to interrupt the forces that might otherwise have sent its disadvantaged students into a downward spiral. Many students thrived. If, as John Dewey memorably suggested a century ago, the best way to prepare children for adulthood is to ensure they live rich and full lives *as children*, then the best way to prepare adolescents for the future is to enable them to lead rich and full lives in high school.

Sociologist Sara Lawrence Lightfoot recognizes that education is more complex than any set of objectively measurable outcomes can capture. She argues that a "good school" can be evaluated on the basis of whether it accepts, engages, and inspires its students.<sup>8</sup> If it helps them envision possibilities for their lives that they might not otherwise have considered and its community members judge it to be so, then it is a good school.

Using Lightfoot's yardstick, I want to highlight what Sunnyvale High did right. This scrappy, multiracial public

<sup>5</sup> A recent report from the Opportunity Institute at the University of California, Berkeley, *Unjust Legacy*, explains, "these policies and practices have directly contributed to the segregation of schools by both race and income since district boundaries and school zones closely mirror neighborhood patterns." Carrie Hahnel, Arun Ramanathan, Jacopo Bassetto, and Andrea Cerrato, *Unjust Legacy: How Proposition 13 has Contributed to Intergenerational Economic and Racial Inequalities in Schools and Communities* (Berkeley, CA: Opportunity Institute, June, 2022), 11.

<sup>6</sup> Jim Miller interview, 25 August 2014.

<sup>7</sup> Nicholas Townsend, *The Package Deal: Marriage, Work and Fatherhood in Men's Lives* (Philadelphia, PA: Temple University Press, 2002). These neighborhoods also had many single-parent households. Judith Stacey, "Sexism by a Subtler Name? Postindustrial Conditions and Postfeminist Consciousness in Silicon Valley," *Socialist Review* 96 (1987):7–28.

<sup>8</sup> Sara Lawrence Lightfoot, *The Good High School: Portraits of Character and Culture* (New York: Basic Books, 1983), 23. A host of excellent ethnographic and longitudinal studies of high schools points to similar recommendations: Gerald Grant, *The World We Created at Hamilton High*, rev. ed. (Cambridge, MA: Harvard University Press, 1990); Michael Medved, and David Wallechinsky, *What Really Happened to the Class of '65?* (New York: Ballantine, 1981); Sherry B. Ortner, *New Jersey Dreaming: Capital, Culture, and the Class of '58* (Durham, NC: Duke University Press, 2003); C. J. Pascoe, *Nice Is Not Enough: Inequality and the Limits of Kindness at American High* (Berkeley: University of California Press, 2023).



*Paul Sakamoto, 1966, sitting at his desk as vice principal before he becomes principal in fall 1966 (Sabre, 1966).*

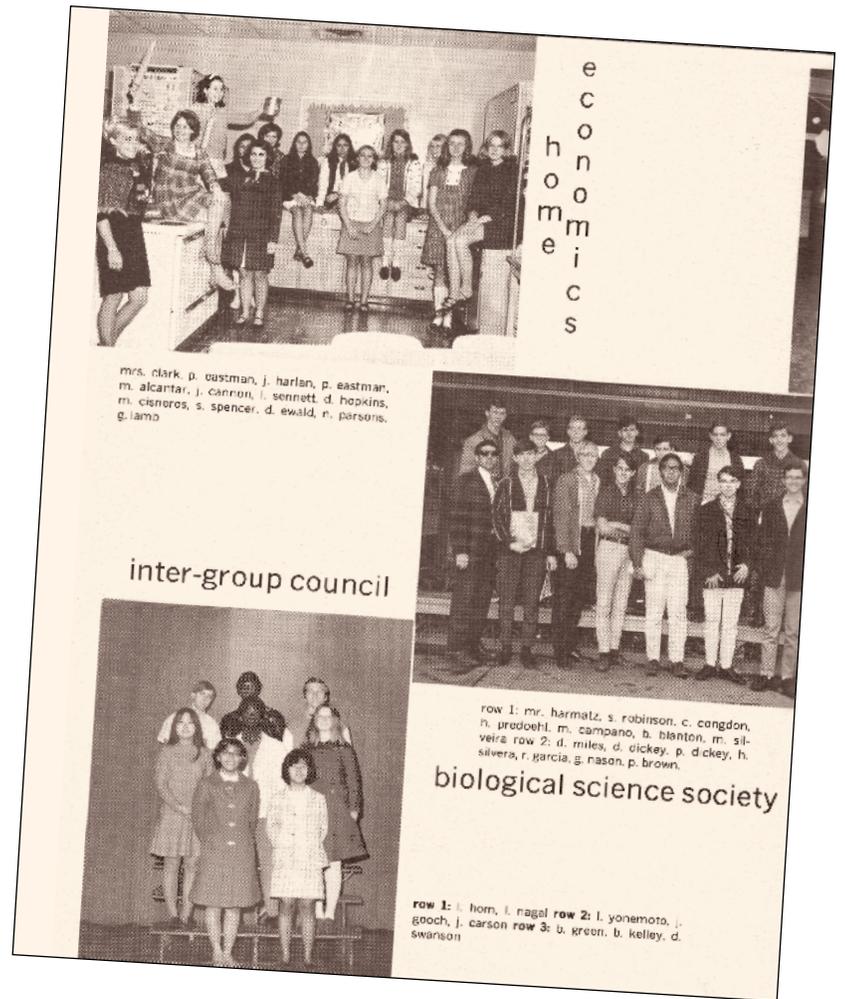
school transformed the usual trajectory of working-class and nonwhite students. It embraced rather than alienated; it recognized multiple forms of excellence; it nurtured students' voices and viewpoints rather than treating them as passive recipients of instruction; it invited teachers to exercise initiative and creativity, rather than confining them to narrow, predefined tasks.

Sunnyvale High School provided an environment for students to learn, grow, and thrive, not in spite of their backgrounds, but in recognition and affirmation of them. It supported and enabled its students to develop their talents and interests in academic and non-academic pursuits.

## EFFECTIVE EDUCATORS

Considering the racial tensions that accompanied desegregation across the US in the 1970s, Sunnyvale High created a remarkably open and inclusive community. Its most transformative principals intentionally fostered connections between teachers and students by hiring a diversity of young faculty who, in addition to their content knowledge, could relate to teenagers. They encouraged students to come to school every day and motivated them to try and learn. Teachers nurtured young people, not in soft, fuzzy ways but by engaging them as people, holding them accountable for their actions, stimulating their minds, respecting their burdens, and pushing them to be better—as students, athletes, human beings.

The school's second principal, Adrian Stanga hired “a core of excellent teachers” who enjoyed working with students and could connect with the blue-collar, racially integrated stu-



*Inter-Group Council, 1969, was founded in 1968 by principal Paul Sakamoto to encourage dialogue between the different racial-ethnic groups on campus. It shares the yearbook page with two other clubs: Home Economics and Biological Science Society (Sabre, 1969).*

*Adrian Stanga, 1966, second principal at Sunnyvale High School, beginning in 1959. His vision of belonging, faculty being in relationships with students, and the importance of cultivating student pride endured until SHS closed in 1981 (Sabre, 1966).*

The school did not narrowly orient the curriculum toward higher education.

dent body. Stanga sought “people who understood the learning process and have special skills in relating to adolescents.” Teacher, Dean of Boys, and later principal, Paul Sakamoto explained the rationale: good teachers were “able to establish rapport with students, primarily. And we assumed that they knew their subjects since they were majoring in that subject.”

Nearby San Jose State University became a logical source for new teachers. Its robust teacher training program placed student teachers in schools and collaboratively supported them. Its philosophy of experiential learning was innovative at that time. Those who earned teaching certificates at San Jose State were often the first in their families to attend college. A case in point was Loretta Gutierrez, a product of its vibrant teacher education program. She remembers Sakamoto interviewing her for a job teaching English. When he found out she grew up as the youngest child in a large family of migrant farmworkers, she remembers him saying, “I was going to be *good* for their school because they didn’t have very

many Latino teachers.... He said, “This is going to be great.”

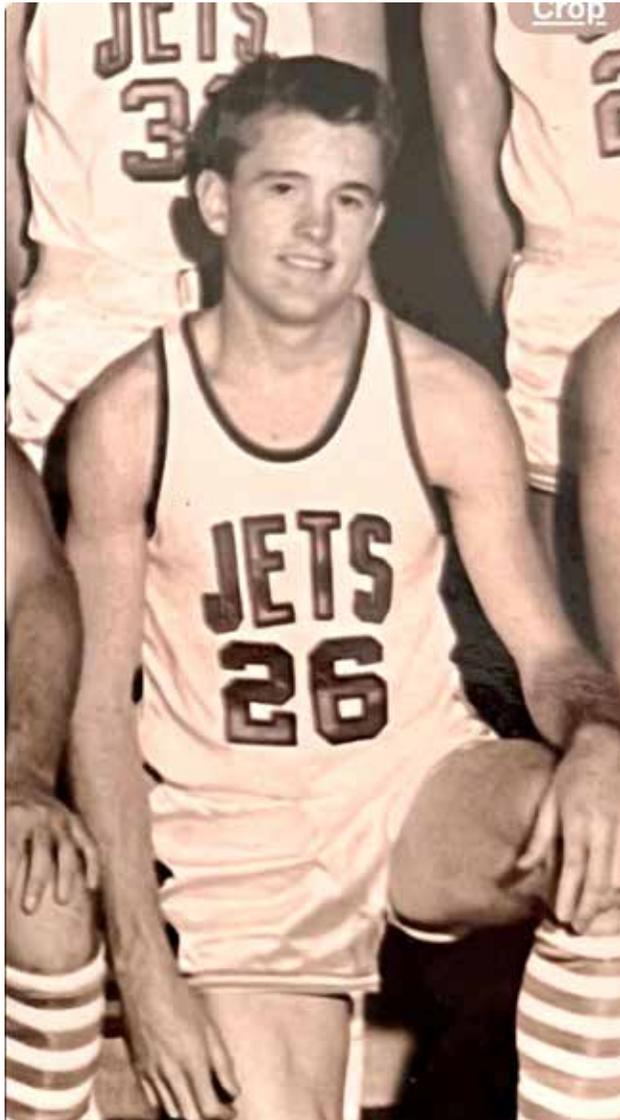
In effect, because these educators were themselves upwardly mobile from working-class families, they were good role models for Sunnyvale students. Later in the 1960s, Sakamoto began hiring former SHS students who were first-generation college graduates. At least seven alumni returned to teach at Sunnyvale, including Eric Paulson, Sharon Prefontaine, Jim Miller, Joanne Shimoguchi, Steve McKeown, Rich Knapp, and John Figueroa.

The school did not narrowly orient the curriculum toward higher education. Teachers developed a robust program in the creative and performing arts as well as industrial arts, and offered one of the first electronics classes, designed and taught by Jim Miller and Mike Summerbell, in what would become Silicon Valley. Through its vocational education options, the school dignified manual labor and prepared many students for jobs in the emergent tech sector.

Under the leadership of Adrian Stanga, the working-class stigma attached to the school morphed into school pride. He opened multiple doors for students to get involved at school and feel like they belonged. Stanga explained, “It was my philosophy to build a self-image and to say that *we’re* as good as *they* are.” Stanga understood that, even before academic achievement, it was important to address students’ self-image and feelings of worth, to show them they mattered. Students felt seen by school leadership – both for accomplishments in theatrical productions and sports, and for rule infractions that brought sometimes painful accountability. He aimed to create an ethos of “oneness.” He believed that fostering connection to the school helped students develop pride, self-confidence, and motivation. Educators and students embraced their mascot, the Jets (drawing on the school’s proximity to Moffett Naval Air Station), to cultivate school spirit, and give dignity to a beleaguered place. Alumni attachment to the Jets’ identity reflects its power to instill both individual and collective pride. They needed something to be proud of as well as something to define themselves against.

SHS encouraged student leadership and promoted school spirit, with multiple opportunities to bond, lead, and thrive. The school’s band program was an arts education venture, a core generator of school spirit, and a nationally competitive performing group. Equally important, these activities gave students critical outlets for their creativity. Educators and students deflected others’ disparagement of the school by attributing it to their misunderstanding and prejudice.

The school’s broad curriculum allowed students many



*Eric Paulson '62 who played basketball and baseball, earned All-American. He came back to SHS to coach basketball in 1966.*

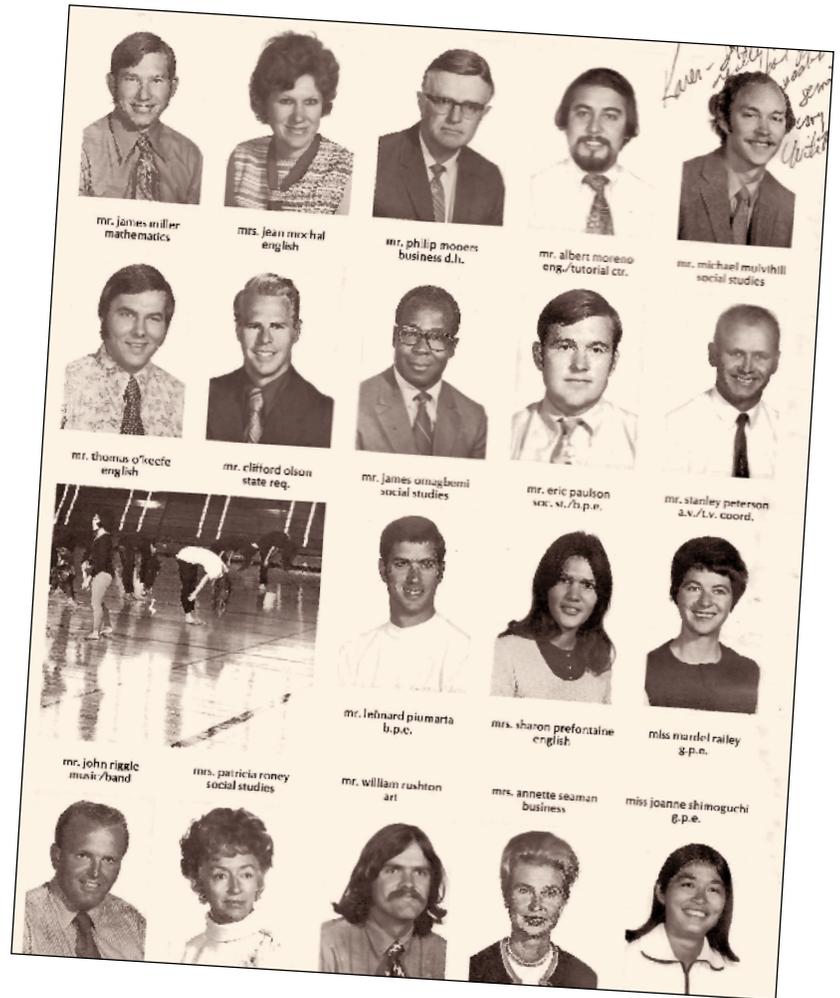
Terry Dyckman, 1972, was a counselor, advisor to the Wilderness Lab, and coach for the tennis team (*Sabre*, 1972).



ways to discover their passions and talents, become involved, and succeed. Paul Sakamoto explained their transformative approach. “At Sunnyvale we did more to reach the students.... We worked more diligently at including *all* students in programs, whether it be athletics, government, drama, speech, or homemaking.”

Taking that philosophy to a summer program, science teacher Bob Douglas collaborated with counselor Terry Dyckman and French teacher Rita Barton to propose a Wilderness Lab. The idea was to take a mixed group of kids into the mountains for two weeks to learn about the natural world, each other, and to challenge everyone physically and mentally, much in the spirit of recently developed Outward Bound programs. Pointing to its success in the eyes of the district as well as the participants, Douglas recounts the story of one boy whose passions and skills emerged during the summer lab. He was an unremarkable student, virtually invisible in class. When they began hiking in Tuolumne Meadows in Yosemite at 10,000 feet, this kid “all of a sudden became visible” to other students. His love of nature and knowledge about the great outdoors prompted other students to consult him about what they were seeing. “It was like watching a flower open up.” This could never have happened in the classroom.

Sakamoto sought to encourage these kinds of learning experiences and relationships in the classroom. Together with vice principal Pete Mesa, they developed PAVE—Psychology and Vocational Education. Its goals were to connect counselors to students in small learning groups which would be sustained throughout all four years of high school. Judged a success by successive administrations, PAVE brought students together, sorted by alphabet, and taught them academic and social skills, took them on field trips,



and exposed them to a variety of future career options.

Another experiment, inspired by the California Bureau of Intergroup Relations, was started by Paul Sakamoto in 1968. Having spent three years in an internment camp with his Japanese American family, he believed that education was key to understanding across racial and ethnic divides. He established an Inter-group Council on campus to advance inter-racial harmony. It was comprised of students representing each racial-ethnic group who met to discuss student differences, learn about each others’ cultures, and help foster those same conversations on campus.

Sunnyvale High School was far from perfect and tensions between groups were not uncommon. But, schools that serve working-class youth do not have to do *everything* right to make profound contributions to the lives of their students and communities. The educators and alumni I interviewed recalled a wealth of issues and controversies: teachers and counselors who judged students by their class, skin color, gender, or family backgrounds. When the school leaders attempted to make substantial changes, progress was uneven and contested. The younger cadre of teachers often clashed with the old guard. When biases surfaced, tensions between teachers could burst into open conflict.

Faculty page in yearbook, 1972 (*Sabre*, 1972).



Row 1: (l-r) A. Propin, Y. Moss, T. Acosta, D. Cepada, S. Beltran, L. Gutierrez, and A. Neri; Row 2: S. Galvan, O. Hermosillo, C. Montoya, L. Avelano, M. Carrion, R. Braga, K. Pacheco, C. Moss, V. Hernandez, E. Ortiz, S. Ureste, Y. Sandoval, D. Espinoza, and Mr. Honda—advisor; Row 3: P. Brown, K. Guel, L. Guzman, H. Ortiz, S. Hernandez, R. Gallegos, F. Acosta, G. Aguerria, S. Espino, M. Cerma, and L. Bautista; Row 4: J. Guel, B. Torres, M. Bonillas, R. Yslava, T. Cerma, K. Ylava, J. Arzujo, J. Chagoya, R. Cazares, M. Renteira, and A. Serna.

*Chicano Student Union founded in 1969, with advisor Mike Honda (the other advisor, Loretta Gutierrez not pictured) (Sabre, 1970).*

Over time, students learned to expect more of their school than it could always provide, so they began to push it to offer what they felt they deserved. For example, the Chicano Student Union, established in 1969, demanded that classes not be segregated by race and ethnicity and that brown-skinned students not be tracked into slow learner classes. In 1970, when tensions erupted on campus and students demanded multicultural classes, the new principal hired an African American teacher, Doug Walker, to develop and teach a course on US Black history. Very few institutions in the country, either at the secondary or post-secondary levels, offered

such a class in 1970. Sunnyvale High made it a core part of its elective curriculum.

A key dimension of being effective educators was that faculty often responded to the leadership of their peers. Counselor Terry Dyckman said: “There were probably a dozen real difference-makers at Sunnyvale that created an environment and a culture that was really unique.... There was something almost magical about being a part of that staff.... We knew that we were on a mission of some sort.... You’ve got each other’s back and you’re willing to experiment and *do* some things.” He likened their work to a joint venture. “If it’s an art project, we had great clay. The kids were all in.” Teacher Doug Walker observed, “There were no kids like Sunnyvale kids.... These kids were real people... because they were out there working themselves.”

Time and again, educators expressed their deep appreciation for their years working at SHS. The team of teachers shared concern for the students and supported each other. Speech and debate teacher and coach Sharon Prefontaine observed, “We were the most united. It was the best teaching experience I will ever have in my life.” Teacher and counselor Bob Douglas, who went on to be a superintendent of districts in California and a national advocate for public education, said, “Anybody you talk to that was at Sunnyvale at that time counts it as probably their most unique and special educational experience. I do. And I went on to work with people that were incredibly smart, incredibly bright,” many of whom had much more formal education.

Douglas credited school leadership for attending to data from educational research. “Those guys had had studied what worked. And they had really tried to bring that into Sunnyvale High School and plug it into our programs academically. They did that in science, we did it in counseling. They did it in mathematics.” As counselor Terry Dyckman put it, “They had enough courage and trust to try things.”

## A BROAD CURRICULUM AND EXPERIENTIAL LEARNING

In a working-class and multiracial environment, Stanga realized that “something more should be done for those ‘non-go-to-college students’.” Educating *all* students and the *whole* student was at the core of Adrian Stanga’s philosophy, putting him on the cutting edge in the 1950s and 1960s. As he explained, “I hold that three domains—the cognitive, the affective, and the kinesthetic/psychomotor...should be educated.”

Teacher and counselor Bob Douglas, raised in Bakers-



*Doug Walker, teacher of US Black History course and coach of Freshman boys baseball, 1971 (Sabre, 1971).*

field, California like his father, “worked in the oil fields to make money” while attending school. Unlike his father, he finished high school and then attended community college before transferring to San Jose State as a biology major. To Sunnyvale he brought the compelling philosophy of his mentor at San Jose State who told him, “If you’re gonna teach kids science, you have to have them *do science*. You don’t lecture at ‘em; you don’t have ‘em read it out of a book. You get ‘em into a laboratory and you get their hands dirty.” So when Principal Sakamoto approached Douglas and English teacher Tom O’Keefe about developing and team-teaching a new course for tenth graders who had failed science and English as freshmen, he said yes. Their new unit on nutrition and digestion was titled, “Where Does That Hamburger Go?” Douglas said, “Students did a lot of hands-on science and literature and a ton of writing and speaking about science. It was an enormously successful attempt at motivating and rekindling interest in a group of kids who had given up and who had been labeled as low achievers by the system.”

One Anglo student, who was placed in the college matriculation track, reflected on the doors that opened for him. The son of a third-grade teacher and a minister who lived in Lakewood Village, Tim Sanford ’71 and his siblings worked summers picking beans in the fields of the Santa Clara Valley. At SHS he discovered theater and developed a passion for it. Twenty years later, he became the artistic director of Playwrights Horizons Theater in New York City. In retrospect, he praised SHS’s excellent music program, which provided a haven for those who wanted to experiment or learn to play instruments, sing, or perform. As African American Max Epps ’73, son of an Air Force officer and a nurse, discovered that for vocally talented students there were not only musical theater productions, but a choir and an *a capella* singing group.

Other students found creative, hands-on experiences in SHS’s vibrant art department. The art classrooms, located near the auto shop on the periphery of campus, were staffed by two full-time art teachers who each sponsored a student teacher. They taught pottery, drawing, and painting in a way that encouraged creativity and enabled students to discover and develop their talents. Paul Sakamoto observed that it “was unheard of” for a public school to devote so many resources to the arts, but “Ben Horachi and Herb Hart were great teachers.” They inspired students and developed a loyal following: “Students would cut classes to go to their class.” The art teachers often kept their classrooms open in the evening for students to work on their projects.



*Gloria Collins '73 and National Forensics League advisor Sharon Prefontaine '65 with Steve Robinson '71 peeking out from behind (Sabre, 1971).*

As the speech and debate teacher and coach, Sharon Prefontaine marveled that the administration backed her experiments in teaching, even when they failed. In her experience, Sunnyvale High taught teachers “how to teach.” Staff at other schools where she worked often blamed the students when they did not learn. “It’s a very wrong-headed notion about what teaching is.” She recalled many kids whose lives turned around because of their experience at SHS. As a community, Sunnyvale High helped “kids get through life.”

Doug Walker, who grew up in Tuskegee, Alabama, was hired in 1970 to teach a course in US Black history. Just 25 years old when he began at SHS, Walker not only challenged students by exposing them to specific knowledge but also inspired students to think critically. His course became the most popular one on campus. His stock in trade was provoking curiosity, posing critical questions, and inspiring mutual respect. Walker built rapport by bringing people into the conversation and prompting students to take ownership of their learning. Initially, they would tend to be cautious: “Well, I don’t want to say the wrong thing.” Walker would insist, “Well, by saying nothing, you’re saying the wrong thing. So I need for you to talk.’ How do you resolve issues? You have a dialogue.” Japanese American Robert Handa ’73 recalled: “That class helped shape a lot of the way people looked at things....You’re in a

As a community, Sunnyvale High helped “kids get through life.”



Sunnyvale High School award winning marching band in Cupertino band review, 1972 (Ed Lizardo private collection).

classroom environment where you can now ask this question that would seem totally out of left field in just about any other kind of classroom.”

### MULTIPLE PATHS TO INVOLVEMENT: EXTRACURRICULAR ACTIVITIES

At the crux of social-emotional-kinesthetic learning were team endeavors of many kinds. Those included theater, band, speech and debate, clubs such as the Chicano Student Union and the Black Student Union, the Wilderness Lab, and athletics. Being part of a team taught individuals how to coordinate strategy and work together.<sup>9</sup> For girls and boys alike, it taught skills, built new strengths, and developed leadership. For students used to losing, it offered a way to win.

As a magnet for restless teenagers, organized sports in particular created an arena for belonging and interacting across racial and ethnic groups. An environment for students to make friends and learn to get along with those not like themselves, athletics have been a bright spot in America’s continuing struggle for school integration.<sup>10</sup> As in other schools across the country, competitive endeavors prompted students from different cultural, racial, and ethnic backgrounds to bond against a common adversary.

Sports were “the ultimate integrator and equalizer,” as counselor Terry Dyckman put it, because they brought students from different groups together to strive for a common goal.<sup>11</sup> At SHS, he said, “We had racially mixed teams. I never remember any incidents broken down around racial lines, Chicanos, Blacks, whatever.” Athletics exposed students to others they might not otherwise have met. Head of Girls’ PE

<sup>9</sup> Cheryl Cooky and Michael A. Messner, eds., *No Slam Dunk: Gender, Sport and the Unevenness of Social Change* (New Brunswick, NJ: Rutgers University Press, 2018); Joan Steidinger, *Sisterhood in Sports: How Female Athletes Collaborate and Compete* (Lanham, MD: Rowman & Littlefield, 2014).

<sup>10</sup> Janet Ward Schofield, *Review of Research on School Desegregation’s Impact on Elementary and Secondary School Students* (Hartford: Connecticut State Department of Education, 1989); Robert E. Slavin and Nancy A. Madden, “School Practices That Improve Race Relations,” *American Education Research Journal* 16 (1979): 169–80.

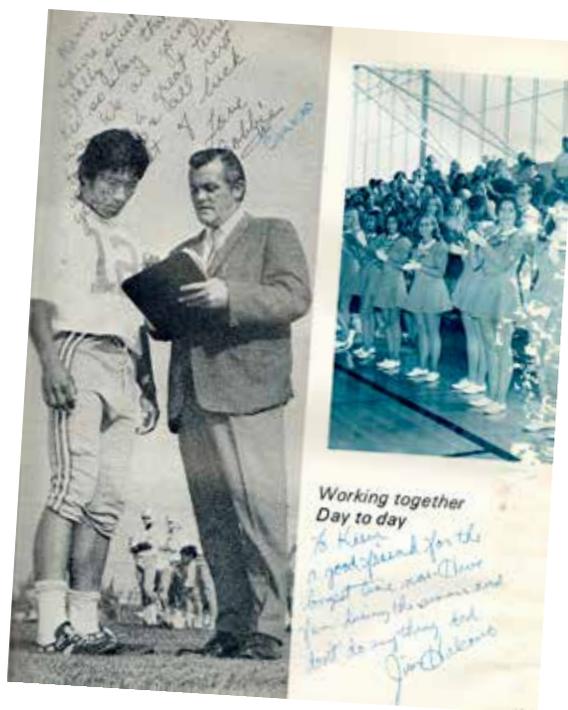
<sup>11</sup> Martin Patchen, *Black-White Contact in Schools: Its Social and Academic Effects* (West Lafayette, IN: Purdue University Press, 1982).

Carolyn Buszdieker, affectionately called Buzz, said, “Doing an activity gives people a chance to get to know somebody in a different way.” Students leaned on their bonds with teammates when racial tensions surfaced on campus.

Filipino American Ed Lizardo ’73 recalled: “When I first started out for track...there’s some whites, Blacks, Hispanics, a Filipino or two...Puerto Ricans. At that point there was no sense of racial prejudice or class. Benny Brown was Black but...he was a star of the track team and proved it later on when he left Sunnyvale High to become an Olympian. Everybody rooted for Benny. *Everybody*.” Van McClung ’73 felt that “I kind of blended with the jocks” once he got to Sunnyvale High. Being one of the few Black students was challenging, and Van sometimes faced blatant racism. When he earned a place on the football team, he displaced a white boy who had held that position. The boy communicated clearly that he “didn’t like Black folks.” But “I really didn’t let that bother me.” When the tension culminated in an explosion, Van had to prove himself. “He was the only guy that I really fought at school. And I got along pretty much with everybody else.” When he had conflicts with other white guys on his team, Van insisted, “we worked it out.” The team spirit of the football players buoyed him.

Coaches were key leaders in creating these multiracial environments. Doug Walker, who coached several sports, was

As a magnet for restless teenagers, organized sports in particular created an arena for belonging and interacting across racial and ethnic groups.



Paul Fong ’71, quarterback, and Football Coach Jack Carroll consulting about a play (Sabre, 1971).



*Carolyn Buszdieker, Head of Girls' PE and fierce advocate for girls' sports, talking on the phone in her office, 1969 (Sabre, 1969).*

acutely aware that he and James Omagbemi, a Nigerian who coached boys' track at SHS, were the only Black coaches in the entire Fremont Union High School District in 1972. The white coaches had to direct multiracial teams. Robert Handa '73 believed that merit counted. "At Sunnyvale, certainly no coach could have survived and done well if they did not have that appreciation of cultural diversity....Coaches are not going to say, 'I want a white quarterback.' ...You might say that at another school, but you wouldn't have said that at Sunnyvale." In 1971, when integration in high school and college sports was just beginning, a high school in Virginia reluctantly integrated its coaching staff and football team. Years later, the story was made into a Denzel Washington movie, "Remember the Titans." At Sunnyvale, Handa and Lizardo insisted, sports provided an ideal environment for overcoming prejudice.

Many students benefited from the structure, discipline, and focus required to participate in organized sports.<sup>12</sup> Joanne Shimoguchi '64 said, "I was interested in sports and basically that's what... kept me motivated to do other things because I couldn't play if I didn't do okay in the classroom." Pete Araujo '71, who ran cross country, track and field, played football, and wrestled, said athletics "kept me motivated." Like with other campus activities, sports offered a safe place away from the challenges of home. Dan Steward '73 said, "I could bury myself in sports and I was good at it and that made me feel good....I just loved shooting and playing in the gym...that really probably more than anything helped me get through some of the tougher times,...'Cause I didn't want to go home, 'cause the home was not a good place to be."<sup>13</sup>

Sunnyvale High's attempts to advance racial equity in

and through athletics, however imperfect, were not matched by an institutional commitment to gender equity. At SHS, advocates for girls' sports accomplished a great deal, but prejudice, selfishness, and tradition stood in their way. Efforts to provide space and resources for girls' sports faced deep resistance. Sunnyvale High School denied girls' teams access to the gym and money for uniforms, and treated the women coaches like volunteers. Because sports help young people develop skills and self-confidence, this stark inequality had serious consequences.

Before Title IX was passed by Congress in 1972, public schools were not required to provide equal educational facilities and programs for girls and boys.<sup>14</sup> Schools underestimated the importance of athletics to young women. On the national level, women were prohibited from participating in high-profile events like the Boston Marathon. Towns did not sponsor sports teams for girls, and they were not allowed to play Little League baseball with boys. Gyms were considered exclusively male spaces. According to Joanne Shimoguchi '64, girls at SHS had to play volleyball and basketball "outside on the blacktop," with rubber balls, wooden backboards, and metal chain link baskets. She wryly observed that playing on the outdoor courts was evidence that girls were "certainly more hardy than the boys."

In the 1960s and 1970s, Head of Girls' PE Carolyn Buszdieker had to counter a deeply embedded belief among male coaches, teachers, and administrators: "They didn't think girls were capable." The school district treated girls' sports like a club, not an athletic league. They labeled girls' games "play days," not unlike the language parents now use when arranging activities for preschoolers. Girls on teams did not wear uniforms, but standard gym clothes. At first, basketball player Stretch Lakely '73 had thought that her teams had



*Benny Brown '71 at a track meet. After graduating SHS he attended UCLA where he competed in track, and later went on to be on the 1976 US Olympic 4x400 relay team that won a gold medal (Sabre, 1970).*

<sup>12</sup> Jacquelynne Eccles and Bonnie Barber, "Student Council, Volunteering, Basketball, or Marching Band," *Journal of Adolescent Research* 14 (1999): 10-43.

<sup>13</sup> Dan Steward is a pseudonym.

<sup>14</sup> Historian Susan Ware points out that gender and racial equality in sports did not always go hand in hand. In expanding Olympic events, for example, "the very nature of the emerging sports might skew the racial proportion of female athletes to the disadvantage of women of color." *Title IX: A Brief History with Documents* (Boston, MA: Bedford/St. Martin's, 2007), 17.

Kathi Romero '73 at bat on GAA softball team (Sabre, 1971).



no uniforms because the school could not afford them. But then she realized, “The guys had uniforms.” She asked Buszdieker, “Why can’t we just have their old uniforms?...I would just like to have something with a number on it.”<sup>15</sup> Was that too much to ask?

Buszdieker was convinced that girls have the potential to develop athletic skills if given the opportunity. She set out to prove that to everyone else. She knew from her own experience what a difference having a wide range of choices could

make. With vision and fierce advocacy, she expanded athletic opportunities for girls in the region and gave them a new arena where they could excel and develop self-confidence. She raised girls’ expectations of themselves and pressured the administration to support girls’ athletics by funding coaches, equipment, space, and transportation. “I had to fight continually. I could stand there and scream and holler and it didn’t do any good. I felt, you chose your battles.... To *demand* something just didn’t work.” She thought her eventual success came

from being persistent. Administrators would ask themselves, “How can we keep Buszdieker’s mouth shut?”

Frustrated but committed, girls’ coaches formed a district-wide Girls’ Athletic Association to sponsor interscholastic games and tournaments. Coaches used their own cars to transport players and were not reimbursed for gas or their time. But they persisted.

At SHS, Buszdieker nurtured girls’ confidence that they could learn. She told the story of one girl who walked into her badminton class with no apparent eye-hand coordination. “She couldn’t drop the shuttle and hit it. Could *not*.” From Buzz’s point of view, her problem was that she had never held a racket and tried to hit a birdie or a ball. So, during class, Buzz had her take the birdie, stand in the corner five feet from the wall, and drop and hit it, over and over. It “usually fell to the floor”—until it did not. As the girl learned the skills badminton required, she came to love it and excelled. She joined the interscholastic team and rose to be the number one singles player in the league. Her success exemplified Buzz’s philosophy at work. Recognizing the girl’s determination to master a skill, she understood that all she needed was instruction and hour after hour of practice.

As recent studies have shown, girls especially benefit physically, academically, and psychologically from involvement in athletics.<sup>16</sup> Anglo Mary Danziger ’72 discovered she had an aptitude for leadership and became an officer of the Girls’ Athletic Association. In athletics, girls used their bodies for power and self-expression and they developed greater self-confidence. Through running, dancing, or playing volleyball, they could build strength and learn the power of teamwork. PE classes inspired Jackie Gooch ’74 to start a dance troupe. Teachers supported her by providing a space to rehearse, and she learned what it meant to perform at school and organize community events.

It took well into the 1980s for Title IX to be fully implemented in California. Buszdieker did not wait; beginning in the early 1960s, she moved the school toward equity in girls’ athletics. As Terry Dyckman put it, she was “willing to fight for girl’s rights in athletics, against a kind of hide-bound tradition.” Thanks to her persistence and the contributions of her allies, Sunnyside developed a robust girls’ athletic program, teaching volleyball, softball, field hockey, swimming, badminton, gymnastics, modern dance, and tennis. Buzz’s conviction that girls were capable of athletic achievement was conta-

Dianna Good ’76, athlete who played multiple sports, playing field hockey on the pitch. (Dianna Good private collection).



<sup>15</sup> Stretch Lakely is a pseudonym.

<sup>16</sup> Nicole Zarrett, Philip Veliz, and Don Sabo, *Teen Sport in America: Why Participation Matters* (New York: Women’s Sports Foundation, 2018).

gious. Through her example, humor, and perseverance, she opened doors for hundreds of girls.

## THE POWER OF MENTORING

Mentoring and advocacy on the part of teachers, coaches, advisors, and counselors played a powerful role in students' lives inside and outside of sports. Educators were role models for how to be advocates for change, how to be a standup person, and how to come from humble beginnings and follow a path to college. Gloria Collins '73 celebrated many of the Girls' PE faculty—Donna Chavez, Carolyn Buszdieker, and Marilyn Mason—as “*excellent teachers*” who she later sought to emulate. Jim Miller '64 said, “People in my class still talk about the fact that if some of the coaches weren't around, they wouldn't have graduated....They became mentors for a lot of these kids.” A decade later, Gary Robinson '74 described football and track coach Pete Tuana as a “father figure.” Malcolm High '67 loved playing basketball for Tony Nunes. He became a “surrogate dad” when Malcolm's own father had to focus his energy on earning a living rather than watching his son's games. Kathi Romero '73 felt her coaches—Carolyn Buszdieker, Donna Chavez, and Joanne Shimoguchi—gave her an opportunity to thrive in a way her own family did not. Stretch Lakely '73 observed that the female coaches “were great people, and they were kind and smart, and they would just guide you in the right direction.” Track coach Doug Boyd would advise Van McClung '73, “You're better than that. Be a better man.”

Max Epps '73 effused about his teachers, “I learned so much from them....It was like an awakening for me....Mr. Walker, of course, being the biggest mentor. He taught me a lot of things...ways to learn, opportunities that could be created that I never thought about before.” Dan Steward observed that Walker “had a calmness about him that I liked...he's just a genuinely nice person and didn't care if I was a really good basketball player or not. He just liked me for some reason, so that was important to me.” Gary Robinson '74 had Cynthia Stiles for math, and she “wouldn't let me quit. . . she kept pushing until I did get it,” even if that meant sending him to the principal's office to finish his homework.

Some teachers helped students find jobs and introduced them to their families. Bob Hagg's '74 wrestling coach, Herm Heller, “knew a little bit about what was going on at my home life. He actually gave me a job working at his Christmas tree lot.” Carolyn Buszdieker and Marilyn Mason were aware that Mary Danziger '72, who had been selected as a foreign ex-

change student, had few resources and her mother had cancer. They invited Mary and her mother to Redding, where Buzz's mother owned a boutique, and outfitted her with the clothing she would need. Doug Walker brought home a student to meet his father, who had made a career in the Air Force by demonstrating his competence and persistence as “the first” Black officer on an assignment. This boy had his heart set on attending the Air Force Academy and received advice from the elder Walker about how he might do that.

Sharon Prefontaine '65 found a mentor in her dance instructor, Beverly Gaebel. Growing up with a father in the Navy and a mother who was not involved in her schoolwork or activities, she said she had basically “raised myself.” Coach Gaebel took her students to professional dance performances in San Francisco and, she invested in Sharon's development and future. Gaebel had her choreograph a dance class and encouraged her to do the same for the school musicals.

Like other extracurricular activities, the marching band provided a way for students to work together across race-ethnicity and form friendships outside the classroom. Their director, John Riggle, was an outsized figure for Ed Lizardo '73 and other band members. He taught “*life lessons* about

Mentoring and advocacy on the part of teachers, coaches, advisors, and counselors played a powerful role in students' lives inside and outside of sports.



Mary Danziger '72 as fall Jetro, the SHS mascot (*Sabre*, 1970).

Patty Brown,  
Lynn Hohag, and  
Robert Handa,  
all class of 1973,  
speaking at a pep  
rally (Sabre, 1973).



## SUNNYVALE HIGH SCHOOL MADE A DIFFERENCE

At Sunnyvale High, students felt a powerful sense of possibility. The school could not always provide a surefire path to upward mobility, but it did for many students. In the 1960s and 1970s, because of the leadership of administrators, teachers and students, the young people at Sunnyvale High had far greater educational and economic opportunities than they otherwise would have enjoyed.

For teachers, SHS was a mission-driven place of experimentation and team work. They had inspiring leaders who helped them become effective teachers in a way that was meaningful to them and their students. The school culture prized student-staff relationships on and off the campus.

The visionary educators at SHS encouraged students to coexist respectfully and cooperatively with each other. As bell hooks wrote, “mutuality is a...constructive and positive foundation for the building of ties that allow for differences in status, position, power, and privilege whether determined by race, class, sexuality, religion, or nationality.”<sup>17</sup> Along with students, teachers developed a way of thinking about the world that included an innovative, broad curriculum whose cultural breadth created a basis for mutual understanding. Sunnyvale High created opportunities for students to exercise leadership in student government, clubs, sports, theater, and the arts. It created space for mentoring other students, trying new things, and asking hard questions of one another.

By structuring multiple avenues for belonging, and affirming their shared class identity as Jets, students and adults of SHS overrode the barriers and conflicts of racial-ethnic identities. Through their engagement with students and deep professional practices, SHS educators exemplified how to be “stand up human beings” and helped students experience themselves as citizens of the broader school community, with responsibilities to one another, and to the wider world.

interacting and as a group, learning that you’re a group, a family unit, and learning that you can have a common goal, and when you work together, you can achieve those goals. And when you do, you can enjoy the fruits of your labor.”

Science teacher, Mike Honda, who was Japanese American and spoke fluent Spanish, was advisor to the Chicano Student Union (CSU), along with Loretta Gutierrez. When Chicano students discovered racially offensive fliers plastered on their lockers by students from nearby Peterson High School, angry students began making plans to get revenge by going over to the school to “kick their asses.” Honda instructed them to chill and stay put. He immediately arranged to meet with the principal at Peterson High. Along with Gutierrez, he took about fifteen students, including CSU leaders, to meet with the perpetrators’ principal, who apologized on behalf of Peterson students. The SHS emissaries felt heard, respected, and satisfied.

<sup>17</sup> bell hooks, *Belonging: A Culture of Place* (New York: Routledge, 2019). Thanks to the student in Steve Nava’s sociology class at De Anza College for bringing this book to my attention.

The visionary educators at SHS encouraged students to coexist respectfully and cooperatively with each other.

Karen V. Hansen is a writer, historical sociologist, and proud graduate of Sunnyvale High School class of 1973. She has just published *Working-Class Kids and Visionary Educators in a Multiracial High School: A Story of Belonging*, based on 55 oral histories she conducted with students, teachers, counselors and administrators from SHS. In all of her books, she weaves together personal stories and social histories to illuminate the complexity and meaning of life-altering transitions and upheavals in people’s lives. She is the Victor and Gwendolyn Beinfeld Professor of Sociology, Emerita, and professor emerita of Women’s, Gender, & Sexuality Studies at Brandeis University.



# At the Center

## NEH Grant Updates

*Voices of Silicon Valley: Using Heritage Discourse to Counteract Placelessness and Build Belonging*



Student Staff Anya Nazarova and Student Intern John Madrid

### Track 1

#### Making Archives Accessible

CHC's Director, staff, and trained student interns have been working to complete the assessment, transcription, and cataloging of existing oral histories, and to update CHC's website to better advertise the collections. So far, 466 out of 556 audio tapes and 157 out of 240 video tapes have been digitized and uploaded to YouTube (unlisted, pending release form review). Recordings are now also included in the catalog, accessible on the CHC website: [www.deanza.edu/califhistory/oral-history-recordings](http://www.deanza.edu/califhistory/oral-history-recordings)

### Track 2

#### Building Capacity

CHC's Director, in partnership with faculty, and staff has offered workshops on teaching oral history and digital storytelling as a historical and identity-building genre. We are developing a faculty cohort for Spring '25 to incorporate the workshops as part of new interactive and experiential curriculum within existing courses and program.



### Track 3

#### Raising Campus and Community Voices

The "Asian American Storytelling in the Santa Clara Valley" project is collecting stories of Asian American experiences in the Santa Clara Valley. Faculty project lead Mae Lee and student intern Karen Wang have created a timeline for the Asian American and Asian Studies (AAAS) website, soon to be added to the CHC website as well: [www.deanza.edu/asam/timeline/index](http://www.deanza.edu/asam/timeline/index)

**CALIFORNIA HISTORY CENTER**

**Project-Based Learning for all Disciplines!**

- Oral History in the Classroom**  
Jan 23 (Th) - 1:00-3:00pm (ZOOM: <https://fhda-edu.zoom.us/j/5287699134>)  
In this workshop, we'll explore the practice and potential uses of oral histories in course assignments across disciplines. Workshop offered once per quarter (can be taken once for full-time faculty PGA / part-time faculty pay). **Register.**
- Digital Storytelling in the Classroom**  
Jan 30 (Th) - 1:00-3:00pm (ZOOM: <https://fhda-edu.zoom.us/j/5287699134>)  
In this workshop, we'll explore the practice and potential uses of digital storytelling across disciplines. Workshop offered once per quarter (can be taken once for full-time faculty PGA / part-time faculty pay). **Register.**

**OPPORTUNITY! Coming Soon:** As part of CHC's NEH project "Voices of Silicon Valley," up to 7 faculty will receive one-time compensation of \$1,000.00 for attending 3 cohort sessions and developing and implementing oral history and/or digital storytelling curriculum with students, whose work will be included in CHC archives.

Sponsored by California History Center, De Anza Office of Professional Development, and The National Endowment for the Humanities.

**DeAnza College** NATIONAL ENDOWMENT FOR THE HUMANITIES

Any views, findings, conclusions, or recommendations expressed in these workshops do not necessarily represent those of the NEH.

**CALIFORNIA HISTORY CENTER**

**Welcome! Calling All Faculty: Project-Based Learning Opportunity for all Disciplines**

This is a unique opportunity for faculty and students to become part of living history! Through the NEH project "Voices of Silicon Valley," CHC is adding new voices and histories to the existing archives. Up to 7 faculty from all disciplines will receive \$1,000.00 compensation for attending 3 cohort sessions, and developing and implementing oral history and/or digital storytelling curriculum with students, whose work will be included in CHC archives.

**COHORT MEETING DATES:**  
TBD according to faculty availability:  
• #1 - MARCH - 2 HOURS  
• #2 - MARCH - 2 HOURS  
• #3 - JUNE - 2 HOURS

**Plus:** 4 hours preparing assignments; and compiling student work for inclusion in CHC archives

**INTEREST FORM DUE DATE: 3/1/25**  
(open until filled)  
**Interest Form Link:** <https://forms.office.com/r/8zhTmd3CE>  
For additional info: [clinchardlor@fhda.edu](mailto:clinchardlor@fhda.edu)

Sponsored by California History Center, De Anza Office of Professional Development, and The National Endowment for the Humanities.

**DeAnza College** NATIONAL ENDOWMENT FOR THE HUMANITIES

Any views, findings, conclusions, or recommendations expressed in these workshops do not necessarily represent those of the NEH.

# At the Center

RECENT EVENTS



Sunnyvale High School alumni joined the crowd to hear stories and share memories of their school. Front L-to-R: Suzi Brink Logan, Bob Hagg; Back L-to-R: David Hernandez, Karen V. Hansen

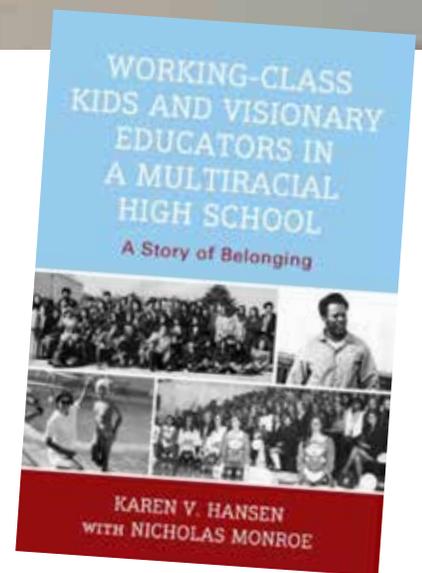


Author Karen V. Hansen

## 11/13/24 Author Talk – Karen V. Hansen

### “Working-Class Kids and Visionary Educators: A Story of Belonging”

Brandeis University professor Karen V. Hansen presented the research behind her book, “Working-Class Kids and Visionary Educators: A Story of Belonging.” The extraordinary story of Sunnyvale High School was told by the students and educators who attested to the lifelong impact of their shared experience. In the 1960s and 1970s—when many communities resisted school integration, and schools held low expectations for working-class kids and constricted teachers’ autonomy—educators and students at the multiracial public high school collaborated to achieve something remarkable: they created a cohesive community that gave students a powerful sense of belonging.



An engaged audience came to Hansen’s author talk at CHC.



Artist Jeff Levitch guided attendees in their individual art pieces.

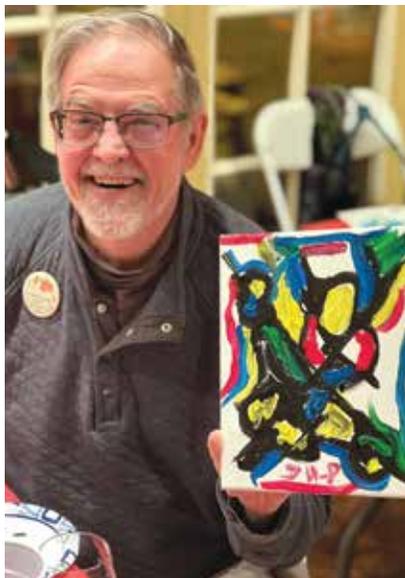
**12/5/24 –  
3rd Annual Sip & Paint  
Donors and Members  
Recognition Dinner**

The California History Center hosted its 3rd Annual Sip & Paint event on 5th December 2024. Students, employees, and community members were invited to a fun evening of lively music by DJ Joseph Miclette, delicious food from Magianno's, interactive painting led by master artist and Foothill College instructor Jeff Levitch, and award-winning wine by local House Family Vineyards.



Dean Kristin Skager, Dean Elvin Ramos, Mykala Irvin; Susan Thomas.

CHCF board member David Howard-Pitney shared his artwork.



The event was well-attended by De Anza faculty, administrators, staff, students, and colleagues from Foothill College.

# At the Center

## RECENT EVENTS

### 11/25/24 – “Reframing History: Counter Histories,” with Dr. Manolo Callahan

This workshop was part of the NEH supported project: “Voices of Silicon Valley”. In this ongoing Reframing History series, Dr. Manuel Callahan explored the concept of historian as curandera/o, the role of counter histories in education, and how to apply the concepts across all disciplines. He invited participants to critically reexamine historical narratives and power structures through the lens of social justice and community engagement.



Participants/Photo (L-to-R): Manolo Callahan; Lori Clinchard; Sherwin Mendoza; Laura Chin; Adriana Garcia; Melisa Aguilar; Mae Lee; Karen Wang.

### Audrey Edna Butcher Civil Liberties Education Initiative

*continued from page 5*

At the pop-up store, in my discouraged state I had removed myself from the flow of history and forgot that my past, my heritage, and my understanding of its meaning have placed me here, today, in motion to do something for the future. I didn't have to be stuck in a time loop.

I believe we can use history and the experiences of those before us who have had to fight, tooth and nail for equality to help us understand the path we are on and the direction we need to go. It may take a long time, but we keep going and we use every ounce of knowledge we learn from the past to

our advantage so we can build a history of the future together. There is no room for a cynical reading of history, but much room for an expansive one.

If I could create a slogan on a t-shirt sent from the future that captures what Lisa taught me it would have on one side, “Time Machine to the Present,” and on the other, “All in Synch & Copasetic!” I know this is rather cryptic, but it comes from the future!

Please learn more about efforts underway to challenge the use of the Alien Enemies Act and to eventually repeal it. See: “Neighbors Not Enemies.”

AUTHOR TALK + Q&A

DR. GREGORIO MORA-TORRES

# "The Chicano Movement in the Santa Clara Valley 1960-1975"

CALIFORNIA HISTORY CENTER & FOUNDATION



DeAnza College



LA RAZA HISTORICAL  
SOCIETY OF SANTA  
CLARA VALLEY

California History Center  
March 21, 2025 (Fri)  
1:00 pm - 2:30 pm

## ABOUT THE BOOK

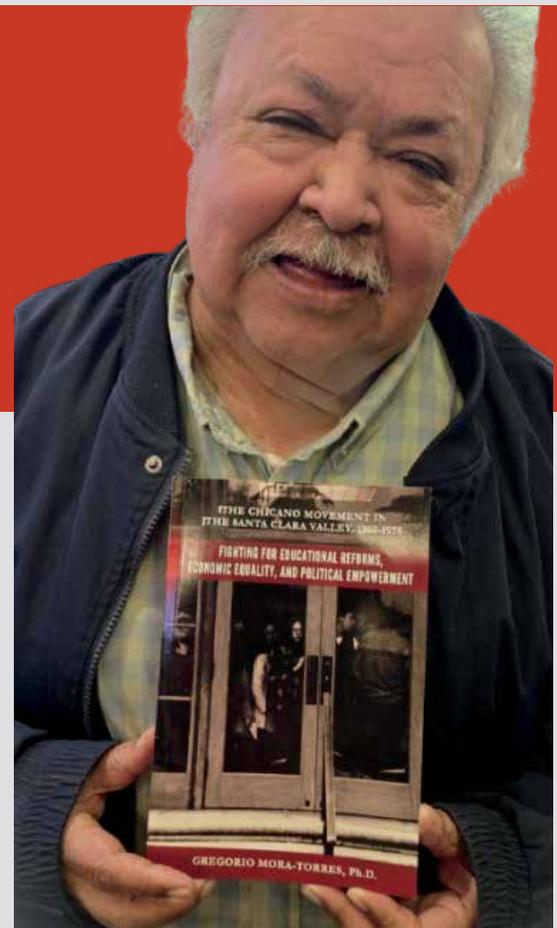
Renowned historian Dr. Gregorio Mora-Torres will discuss his book, newly published by La Raza Historical Society. Join us to learn how the ethnic Mexican community of Santa Clara Valley contributed to the growth of San José and to the national Chicana/o movement.



Contact for More Information  
Lori Clinchard [clinchardlori@fhda.edu](mailto:clinchardlori@fhda.edu)



Park at Flint Center Garage



De Anza College; 21250 Stevens Creek Blvd., Cupertino, CA



# 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 Stockmeir 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.

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