

APPENDIX

SELECTIVE TIMELINE OF THE JEWS (AND MY FAMILY) IN MINNESOTA, 1840–1962

- 1840s–1850s: German Jews arrive and organize Mount Zion Synagogue in St. Paul.
- 1869: Eastern European Jews organize Sons of Jacob Synagogue in St. Paul.
- 1878: German Jews found Shaarai Tov Synagogue in Minneapolis (later renamed Temple Israel).
- 1880: Minnesota's population is 780,773. There are 500 Jews, mostly German, living in Minneapolis.
- 1882: Yiddish-speaking Eastern European Jews begin to arrive in Minnesota as a result of Russian pogroms, rampant antisemitism, and poor economic conditions in other countries. They are primarily small merchants, peddlers, and factory workers in the nascent garment trade. Tailoring and peddling are Eastern European specialties. The banking and lumber industries are closed to Jews and anyone not part of the Anglo-Saxon elite. There is early friction between the Eastern European Jews (my ancestors) and the earlier-settled and wealthy, mostly German, Jews. The newcomers are poor and uneducated; they are refugees rather than immigrants. They continue to speak Yiddish and practice traditional customs.
- 1900: Minnesota's population is 1,300,000. Fewer than 5,000 Minnesotans are Jews, and most live in the Twin Cities with a small outpost in Duluth.

- 1903: **Haim Berniker** (my great-uncle) arrives in St. Paul from a small shtetl called Deretchin in “the old country” on the border of Russia, Poland, Lithuania, and Bielorussia (now Belarus). His wife’s brother pays his passage, and his wife and children join him five years later. He changes his name to “Hyman Bernick” soon after his arrival, in an effort to be more “American.”
- 1905: Highland Park becomes St. Paul’s primary Jewish neighborhood and is home to most of the city’s synagogues. My grandfather will eventually settle here, and my father will grow up here.
- 1910: The Twin Cities’ Jewish population has doubled to thirteen thousand people. Of the Minnesota population, 99 percent is White, 0.3 percent is Black, and 0.5 percent is “Other.” It isn’t clear whether Jews are considered White or Other. Probably Other.
- 1910: Minneapolis racial covenants stipulate that the “premises shall not at any time be conveyed, mortgaged or leased to any person or persons of Chinese, Japanese, Moorish, Turkish, Negro, Mongolian or African blood or descent” (<https://minnesotareformer.com/2020/11/13/9445/>).
- 1911: The nation’s quota system dramatically limits the number of Jews and African Americans who can attend private colleges and many professional schools, including the University of Minnesota.
- 1914: **Shmuel Berniker** (my great-grandfather) joins his brother **Hyman Berniker** in St. Paul after working as a tanner in Derechin. He leaves behind a pregnant wife and five children ranging in age from five to fourteen. My grandfather **Isadore Berniker** (Itze, Izzy) is the oldest. Shmuel changes his name to “Samuel Bernick” soon after he arrives in Minnesota. He works as a mattress maker to earn enough money to bring the rest of his family over.
- 1915: Of Minnesota’s population, 70 percent is foreign-born or has at least one parent who is foreign-born. Germans and either Catholics or Lutherans account for 25 percent. The remainder are Nordic immigrants: Norwegians, Swedes, Icelanders, and Danes, who far outnumber Germans and are mostly Lutheran.
- 1919: An advertisement in the *Minneapolis Tribune* offers “restricted” housing sites overlooking Lake of the Isles that could not “be conveyed, mortgaged or leased to any person or persons of Chinese, Japanese, Moorish, Turkish, Negro, Mongolian, Semitic or African blood or descent.” That same year, the Minnesota legislature bans real estate restrictions based on religious faith or creed.

- 1920s: The “tribal twenties” are marked by racism, antisemitism, and anti-Catholicism. Marine City, Minnesota, has three thousand members of the Ku Klux Klan.
- 1920–1965: Jewish businesses make up half of all businesses operating along Plymouth Avenue on Minneapolis’s North Side.
- 1921: **Isadore Bernick** (my grandfather), then twenty-one, shepherds his remaining four siblings (**Soreh**, **Michal**, **Hohem**, and **Avram**) and his mother, **Chana**, on the long journey to the United States. They enter the US via Canada (Quebec is the port of entry). They are not religious, but they are somewhat educated. My grandfather speaks fluent Yiddish, Polish, and Russian. The youngest sibling, **Rochel**, who was still in utero when Samuel left for the US six years earlier, does not make the journey. She died of malnutrition the previous year.
- 1922: My grandfather works as a tailor at Gordon and Ferguson on Wacouta Street in downtown St. Paul.
- 1922: The Beth El Synagogue is the last synagogue to be formed on the North Side of Minneapolis. It is the only one to affiliate with Judaism’s Conservative movement. It will eventually become my mother’s synagogue, and mine as well.
- 1923: Two Jewish students are denied rooms in dormitories on the University of Minnesota campus because the idea of living with Jewish students makes other students “uncomfortable.”
- 1924: Xenophobic feelings after World War I are directed at recent immigrants and their families, Jews in particular. The clamor to restrict immigration results in a national quota system.
- 1925: In light of the antisemitism that Jews face in the Twin Cities, my grandfather considers changing his last name from “Bernick” to “Berns.” He decides against it when he learns it will cost twenty-five dollars.
- 1926: My grandfather **Isadore Bernick** marries **Rose Golda Short**. He is twenty-six and she is eighteen. There are rumors that her parents have paid him to marry her because she has a low IQ (possibly as low as 70, according to my father). Isadore is a poor foreigner, while Rose is the American-born daughter of a respected Jewish St. Paul property owner (three apartment buildings in the Selby/Dale neighborhood). It is probably considered a good match.
- 1930: **Norman Bernick**, my dad’s older brother, is born. The story behind his significant developmental delays is clouded in secrecy. Either he was born with hydrocephaly and his brain was damaged by a botched forceps

- delivery, or my grandmother Rose dropped him on his head when he was a newborn.
- 1931: My mother's father, **Phillip Defren**, the eleventh of twelve children who arrived in the United States with his family in 1902, moves to Minneapolis from Brooklyn, New York. He is a bigamist who leaves behind two wives and an unknown number of children. Originally heading to California to escape the authorities, he runs out of money in Minnesota and finds work as a milkman. Details of his past remain mysterious. There are rumors of his having up to six wives in at least two states, and an unknown number of children.
- 1930s: Virulent antisemitism is advanced by the Silver Shirts, a popular fascist organization with a strong following in Minnesota. Jews, particularly in Minneapolis, are shut out of civic life and social organizations. Discrimination in employment and housing is legal and accepted. Jews in the Twin Cities are restricted from buying homes and property in many parts of the cities, and few Northern Minnesota resorts welcome them. Jewish professionals—doctors and lawyers—are excluded from practicing at hospitals and law firms.
- 1935: **Phillip Defren**, age forty-two, marries **Goldie Gelb**, thirty-five, my maternal grandmother. She is a harsh disciplinarian who comes from a family of nine children, most of them smart and argumentative. Her people, who are originally from Eastern Europe, landed in Philadelphia, then Chicago, and moved to Minneapolis. She is a customer along Phillip's milk route. Goldie doesn't know about his other wives and kids. She is not considered a beauty, and she feels fortunate to find someone to marry at her age. Phillip and Goldie live in North Minneapolis with Goldie's parents, Anna and Julius (a tailor), and Goldie's siblings Esther, Freda, and Leo. Goldie's new husband Phillip is a charming, artistic, handsome, secretive rake who contributes little financial support to the family.
- 1935: **Samuel Bernick** (my father) is born in St. Paul.
- 1936: My mom's brother, **Harvey Defren**, is born in Minneapolis.
- 1937: My mom, **Arlene Defren**, and her fraternal twin sister **Elaine Defren** are born in Minneapolis. The siblings are not close.
- 1937: There are 43,700 Jews in Minnesota: 31,560 of them are in Minneapolis, 11,000 are in St. Paul, and 1,000 are in Duluth. They represent 0.9 percent of the state's population and 1.7 percent of the total population of the Twin Cities.
- 1938: Help wanted ads in Minnesota newspapers state "Gentile" or "Gentile preferred."

- 1938: The Jewish Community Relations Council is formed to combat antisemitism in Minnesota.
- 1939: The Twin Cities' Jewish population peaks at forty-four thousand people. There are 16,260 Jews in Minneapolis, 3.5 percent of the city's total population. Almost 70 percent (11,018), including my mom's family, live on Minneapolis's North Side.
- 1939: Iona Jackson, head of the Dental Hygiene Program in the University of Minnesota's Dental School, invites Renee Rappaport, Rose Olesky, and Rosa Lee Feinberg to withdraw from the program after a month in classes, based on the judgment that no dentist would hire a Jewish hygienist. She says she is trying to be "helpful." (My mother entered the University of Minnesota's dental hygiene program in 1955, not long after the "cap" on Jewish students was lifted.)
- 1940: My mother's younger sister **Berta Defren** is born in Minneapolis. My mother considers her a competitor for the scant attention of their parents. The family attends the Beth El Synagogue on Minneapolis's North Side. The family is extremely poor. Phillip financially and emotionally neglects **Goldie** and the children. Goldie depends on her argumentative, unmarried siblings (**Leo**, **Freda**, and **Esther**) to support her and her children. Leo is the only one with a college education, and none of the siblings marry except for Goldie. Arguing is the primary method of communication.
- 1940: Charles Lindbergh, the famous aviator and antisemite from Little Falls, Minnesota, and son of Swedish immigrants, becomes the spokesperson of the noninterventionist America First Committee. He charges Jews with trying to pressure the United States to enter into World War II.
- 1941: G. R. Higgins, director of the newly built University of Minnesota Student Union, writes a letter to Cornell's student union director Foster Coffin complaining about the "Jewish use of the building." He cannot find them "committing a specific sin," but he feels "burdened" by their presence.
- 1944: My great-aunts **Freda** and **Esther** join the armed services in the Women's Army Corp (WAC) in World War II, while **Leo** joins the US Army.
- 1945: Hubert H. Humphrey is elected mayor of Minneapolis and forms the Mayor's Committee on Human Relations. The committee actively seeks to combat racial and religious discrimination within the city. The mayor's committee surveys Whites about housing and race in Minneapolis. Of the Whites surveyed, 43 percent object to Jews living in their neighborhood and 85 percent object to Blacks living there.

- 1946: In *Common Ground* magazine, journalist Carey McWilliams describes Minneapolis as “the capital of anti-Semitism in the United States.” He notes the lack of antisemitism in St. Paul.
- 1947: Almost half of all Minneapolis Jews are working blue-collar jobs.
- 1948–1951: The Jewish community raises \$1.75 million and builds Mount Sinai Hospital in South Minneapolis. It is the first nonsectarian hospital in the state where Jewish doctors and other minorities can practice. It is the most modern hospital of the time, and it attracts prestigious doctors and garners respect in the community. Eventually it offers graduate-level teaching and educates the University of Minnesota’s medical students.
- 1948: The US Supreme Court declares restrictive residential covenants to be illegal, invigorating the efforts of such organizations as the American Jewish Congress to eliminate antisemitic discrimination in housing.
- 1950: The University of Minnesota still allows people who run boardinghouses approved for student residences to restrict student renters by race, religion, and foreign birth.
- 1950–1965: Minneapolis’s Black population grows from 1 percent to 4 percent of the city’s total population, and most newcomers settle on the North Side.
- 1950: My mother’s family moves from Minneapolis’s North Side to Robbinsdale, a Minneapolis suburb. They find a cheap house large enough for my mom’s family and Goldie’s three siblings to move in together to make ends meet. My mom and her siblings are the only Jewish kids at their schools. Goldie hates not having Jews around and takes the kids back to the old neighborhood in North Minneapolis after school each day to attend Hebrew school.
- 1955: **Arlene Defren** and **Sam Bernick** (my parents) meet at a dance sponsored by Sigma Alpha Mu, the Jewish fraternity at the University of Minnesota.
- 1956: Sam graduates with a degree in engineering, and my mother graduates with a dental hygienist’s license.
- 1957: My parents get married and move into an apartment in St. Paul.
- 1958: My mom’s twin, **Elaine**, who is married and pregnant, suffers a serious stroke. She loses the baby and lives partially paralyzed for three months before dying. The family does not discuss her death, and she largely disappears from family lore. My mother will name me after her by putting an *E* in front of “Lisa.” It’s a name my father will never be able to pronounce correctly.
- 1962: Grandma **Goldie** divorces **Phillip**, citing “irreconcilable differences” after he walks out on her immediately following **Berta’s** high school graduation.

Goldie does not know that Phillip is married to other women or that he has been having an affair with the secretary of the creamery (who will become his next wife). She only knows that she is done with marriage.

SELECTIVE TIMELINE OF THE JEWS (AND MY FAMILY)
IN THE MINNEAPOLIS SUBURBS OF ROBBINSDALE,
CRYSTAL, ST. LOUIS PARK, AND NEW HOPE, 1950–1970

- 1950: My mother's family moves from the North Side of Minneapolis to Robbinsdale, Minneapolis's oldest suburb. Robbinsdale has a downtown, a grade school, Whiz Bang Days (an annual Fourth of July celebration), and a high school. My mom and her siblings are the only Jewish students attending Robbinsdale schools. The nearest synagogue is on Minneapolis's North Side, six miles away.
- 1950–1970: The Minneapolis suburb of St. Louis Park (aka "St. Jewish Park") becomes a center of Twin Cities Jewish life. Jewish families arrive from the inner city, drawn by cheap housing and by the lack of housing restrictions that keep Jews out of other nearby suburbs. By the time filmmakers Joel and Ethan Coen and former senator (and comedian) Al Franken are growing up in the area, it is roughly a quarter Jewish and home to many of Minneapolis's major Jewish institutions.
- 1950–1960: Almost half of all housing in the suburbs offer Federal Housing Administration (FHA) or Veterans Affairs (VA) financing, which includes zoning requirements that ensure economic and age homogeneity and that preserve residential class separation and housing values (racist covenants).
- 1953: Over the objections of resident farmers, the suburb of New Hope incorporates as a city with six hundred residents. It comprises six square miles and is located twelve miles northwest of downtown Minneapolis. It has no discernible downtown and few sidewalks.
- 1954 The US Supreme Court's *Brown v. Board of Education* decision desegregates schools.
- 1954: The St. Louis Park High School student newspaper, the *Park High Echo*, has a front-page article entitled "Choir Honors Easter with Spiritual Works" that is accompanied by a large picture of an open Bible with the caption "My Redeemer Lives." Inside is a sketch of a cross, captioned "Christ the Lord Is Risen."
- 1954: The Anti-Defamation League, a branch of B'nai B'rith, presents a booklet to the St. Louis Park superintendent of schools that includes a schedule of the Jewish holidays and suggestions for teachers.

- 1956: The Interstate Highway Act (also known as the Federal Aid Highway Act) becomes law. Congress funds 90 percent of the cost of a forty-one-thousand-mile highway system.
- 1956: A new Robbinsdale High School is built to serve the rapidly developing suburbs of Robbinsdale, Crystal, and Golden Valley.
- 1957–1962: A “segregation index” created by the University of Wisconsin shows that financial and spatial segregation in Minneapolis is more severe than almost any other major metropolitan area in the country. (It remains so today.)
- 1957: **Sam Bernick** and **Arlene Bernick** (née Defren) get married at the Beth El Synagogue in North Minneapolis.
- 1958: My dad is hired as a civil engineer by the Hennepin County Highway Department.
- 1958: The *Park High Echo* includes an editorial about Hanukkah.
- 1958: My brother **Danny Bernick** is born at Mount Sinai Hospital, the only Twin Cities hospital to allow Jewish doctors to practice.
- 1959: The Rondo neighborhood, a center of St. Paul’s Black community in close proximity to the State Capitol, is razed for the construction of Interstate Highway 94.
- 1960: **Elisa Bernick** (me) is born at Mount Sinai Hospital. My mother spells my name with an *E* in memory of her deceased twin sister **Elaine**.
- 1960: My parents move with me and my brother Danny into a three-bedroom house in a new development in the Minneapolis suburb of Crystal (next door to Robbinsdale). They put a \$3,600 down payment on the house and buy it for \$25,000 using my mom’s savings from her job teaching dental health in the St. Paul schools. My mother keeps a kosher house: separate sets of dishes for milk and meat; kosher meats only.
- 1960s: TV shows shift to a suburban backdrop with *My Three Sons*, *Father Knows Best*, *The Brady Bunch*, and *I Love Lucy* (this last show starts in an apartment and then shifts to the suburbs).
- 1960: Suburban school district 281 includes parts of seven municipalities, among them Robbinsdale, Golden Valley, Crystal, New Hope, and Plymouth, encompassing more than thirty-two total square miles.
- 1960: The population of New Hope is 3,552. The minority population (Jews) is 0.25 percent. The Black population equals 0.
- 1960: The Beth El, a Conservative Jewish synagogue on the North Side of Minneapolis with nine hundred families, builds a youth center in St. Louis Park to serve members of the congregation who have already relocated. This is my family’s synagogue.

- 1960: Rival athletic teams toss bagels at St. Louis Park High School's Jewish players.
- 1963: Rev. Martin Luther King Jr. speaks to an audience of three thousand at Northrop Auditorium at the University of Minnesota.
- 1963: Black players on the Minnesota Twins baseball team are forced to live in segregated quarters during spring training in Orlando, Florida. Outrage ensues.
- 1964: Dayton's department store introduces four mannequins "representing the Negro race" in its window displays.
- 1965: My sister **Lori Bernick** is born at Mount Sinai Hospital.
- 1965: My family moves into a brand-new four-bedroom house in New Hope, where there are few other Jews. It is much cheaper to build a house there than in St. Louis Park, where most of the other Jews have moved. We no longer keep kosher because it is too expensive, my mom is fed up with it, and there are no kosher meat markets nearby. Still, we do not eat pork or shellfish.
- 1965: Enrollment in school district 281 increases from 9,410 in 1955 to 23,537 in 1965. The district's building boom results in nineteen new elementary schools by 1970.
- 1966–1969: My parents drive my brother and me to the Talmud Torah in St. Louis Park after school three days a week to attend Hebrew school, because the Talmud Torah bus won't come to New Hope to pick us up. My favorite part of Hebrew school is the chocolate milk and chocolate chip cookies.
- 1966–1972: The Minneapolis Talmud Torah religious school experiences a 35 percent decline in enrollment.
- 1968: My brother, **David Bernick**, is born at Methodist Hospital.
- 1968: The Beth El Synagogue moves permanently to St. Louis Park. It is the last synagogue to leave Minneapolis's North Side, and nearly the entire Jewish community has moved away by the time it leaves.
- 1968: The Jewish Community Relations Council of Minnesota provides superintendents of Minnesota schools and the president of the University of Minnesota with a calendar of Jewish holidays for 1968 through 1973, with a note that reads, "We are hopeful that having a schedule of these holidays so far in advance will avoid scheduling conventions, examinations, etc., on days when Jewish youngsters and adults observe their Holy Days."
- 1969: The *Park High Echo* includes a two-page spread with the headline "Today's Youth Envision Religion Through Confused, Questioning

- Eyes.” A survey of three hundred students finds that Jews are more likely to socialize with other Jewish students because “Jews at Park are uncomfortable in a society that is largely Christian,” and that Christmas carols in school cause alienation among Jewish students. It also reports that more Jewish students than Christian students feel discriminated against by teachers.
- 1969: Zachary Lane Elementary opens, and I am in its first fourth-grade class of students. It is a nontraditional, open, team-oriented school that emphasizes individual learning and fewer textbooks.
- 1970: After a request from a local church, the St. Louis Park school board votes to change “Christmas Vacation” to “Winter Vacation” and “Easter Vacation” to “Spring Vacation.”
- 1970: St. Louis Park High School begins teaching a course on minorities. Mrs. Paula Beugen, the police records clerk, gives a training session at the school called “What City Employees Should Know about the Jewish People.” She describes situations in which a city employee might be confronted with Jewish people in an official capacity, cultural and religious differences that might create those situations, and how to deal with them.
- 1970: Armstrong Senior High School is built to serve New Hope, Golden Valley, and Plymouth students.

SELECTIVE TIMELINE OF “THE DIVORCE REVOLUTION,” 1960–1975

- 1960: I am born.
- 1960: The Food and Drug Administration approves birth control pills.
- 1960: 25 percent of marriages end in divorce.
- 1961: JFK establishes the President’s Commission on the Status of Women.
- 1963: Betty Friedan publishes *The Feminine Mystique*, which describes the dissatisfaction felt by middle-class American housewives with the narrow role imposed on them by society. The book becomes a bestseller and galvanizes the modern women’s rights movement.
- 1963: Congress passes the Equal Pay Act.
- 1964: Congress passes the Civil Rights Act, which outlaws discrimination based on race, color, religion, gender, or national origin.
- 1965: The US Supreme Court establishes the right of married couples to use contraception.
- 1965: My sister Lori is born.
- 1965: Governor Art Rolvaag creates the Minnesota Commission on the Status of Women. A study by the group finds widespread discrimination against

- women in employment, maternity benefits, and admission to professional schools at the University of Minnesota.
- 1966: The National Organization for Women (NOW) is founded by a group of feminists, including Betty Friedan. It is the largest women's rights group in the US and seeks to end sexual discrimination, especially in the workplace, by means of legislative lobbying, litigation, and public demonstrations.
- 1969: California becomes the first state to adopt a no-fault divorce law, which allows couples to divorce by mutual consent. By 1985, every state has adopted a similar law. Laws are also passed regarding the equal division of common property.
- 1969: My parents separate.
- 1970: 33 percent of marriages end in divorce.
- 1971: *Ms.* magazine is first published as a sample insert in *New York* magazine; three hundred thousand copies are sold out in eight days. The first regular issue is published in July 1972. The magazine becomes the major forum for feminist voices, and cofounder and editor Gloria Steinem is launched as an icon of the modern feminist movement.
- 1972: My mom and dad officially divorce.
- 1972: Sociologist Judith Wallerstein begins a study of 131 children and their families who are going through the divorce process over a period of twenty-five years. She will publish her findings in 2000 and conclude that children really aren't "resilient" and that divorce leaves children to struggle for a lifetime with the residue of a decision their parents made.
- 1972: The Equal Rights Amendment (ERA) is passed by Congress and sent to the states for ratification. The amendment reads, "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex." It has yet to be ratified.
- 1973: The landmark US Supreme Court ruling *Roe v. Wade* makes abortion legal.
- 1974: Minnesota passes a no-fault divorce bill.
- 1975: 48 percent of all marriages end in divorce. The divorce rate stays consistently near 50 percent for the next thirty years.

SELECTIVE TIMELINE OF THE JEWS (AND MY
FAMILY) IN CALIFORNIA, 1945–1973

- 1945–1965: Thousands of war veterans and others, along with their families, move west. This includes Jews in one of the greatest migrations in US Jewish history. In 1948, the Jewish population in Los Angeles is 250,000. By 1951, there are 330,000 Jews living in LA, and by 1965, the Jewish

- community numbers half a million, and LA is one of the largest Jewish population centers in the country. Among its residents are my mom's uncle **Abe Gelb**, who makes a living playing piano in bars all over Hollywood, and uncle **Red Gelb**, a sign maker, who ended up on the West Coast after stints in the Merchant Marine during World War I and World War II.
- 1955: Disneyland opens in Anaheim (Orange County) with eighteen attractions, at a cost of \$17.5 million. Opening day ceremonies are overseen by Ronald Reagan, Art Linkletter, and Robert Cummings. The park charges admission for attractions and a general admission at the front gate to keep out certain "undesirables." The park is strategically located near a major freeway and far from public transportation and the center of Los Angeles, so access is limited to those who can afford automobiles.
- 1960s: Unlike Los Angeles, suburban Orange County has few Jews or racial minorities. It has a national reputation for hardcore conservatism with a crackpot edge. *Fortune* magazine calls it "nut country." According to the *Los Angeles Times*, "Orange County held a tension between midwestern traditionalism and California's drive for reinvention." The fast-growing, mostly White gated communities allow politicians to exploit fears of the "outsider."
- 1960: John F. Kennedy is elected president; however, Richard Nixon beats him in California by 35,623 votes, propelled by a 62,884-vote margin in Orange County, Nixon's birthplace.
- 1963: James B. Utt, the US representative from Orange County, claims the United Nations is training "a large contingent of barefooted Africans" in Georgia to take over the country.
- 1964: Lyndon Johnson is elected president—but in Orange County he loses to Barry Goldwater, who takes almost 56 percent of the vote.
- 1965: Orange County is home to thirty-eight chapters of the conspiracy-minded, ultra-right-wing John Birch Society.
- 1965: The University of California at Irvine is founded and attracts a significant number of Jewish faculty members.
- 1965: The Orange County Board of Rabbis is founded.
- 1965: In Delano, California, Cesar Chavez and Dolores Huerta found the United Farm Workers (UFW) association, which becomes the largest and most important farm worker union in the nation. Huerta becomes the first woman to lead such a union. Under Chavez and Huerta's leadership, the UFW joins a strike started by Filipino grape-pickers in Delano. The Delano Grape Strike and Boycott becomes one of the most significant social justice movements for farm workers in the United States.

- 1966: My mother's sister **Berta** moves to California, accompanied by Grandma Goldie. Berta stays and gets married. **Grandma Goldie, Aunt Freda,** and **Aunt Esther** bounce back and forth between Minnesota and California for several years before relocating to Los Angeles for good in 1968.
- 1967: Ronald Reagan, who makes his home in Orange County, becomes governor of California.
- 1967: The Brown Berets, a Chicano paramilitary organization that stresses "direct action," is created in Los Angeles. Wearing brown khaki uniforms and a distinctive Brown beret, the organization, led by its founder David Sanchez, soon forms chapters throughout the Southwest.
- 1967: The first Chicano Studies program in the United States is created at California State University at Los Angeles.
- 1967: Disneyland debuts "Pirates of the Caribbean," which immediately becomes its most popular attraction.
- 1968: Several years after its passage, the Immigration and Nationality Act of 1965 goes into effect and opens the door to non-European immigrants, primarily from Latin America, Africa, and Asia.
- 1968: The Mexican American Legal Defense and Educational Fund opens its doors, becoming the first legal fund to pursue protection of Mexican American civil rights.
- 1968: Mexican American high school students in East Los Angeles stage walkouts to protest the inferior education they receive in the Los Angeles school system. The "blowouts" at Wilson, Lincoln, Roosevelt, and Garfield high schools last for a week. Eventually, as many as fifteen thousand students in schools throughout the city walk out in sympathy strikes. The students eventually win a series of concessions from the board of education.
- 1968: Popular televangelist Robert Schuller, who moved from the Midwest to Orange County in 1955, adds a thirteen-story "Tower of Hope" building on the north side of his drive-in church. It is the tallest structure in Orange County and is topped by a ninety-foot illuminated cross.
- 1969: The Jewish Harbor Reform Temple in Newport Beach is refused entry into the Harbor Council of Churches.
- 1969: Fifteen hundred young people attend the Chicano Youth Liberation Conference in Denver, where Mexican Americans are encouraged to think beyond assimilationist politics to embrace goals of self-determination. The conference includes discussions of feminism and sexism within the movement.
- 1969: Chicana activists in Long Beach take the name Las Hijas de Cuauhtémoc and work to distinguish themselves from other feminist movements.

- They critique their exclusion from both the mainstream male-dominated Chicano nationalist movement and the second wave feminist movement.
- 1970s: At the start of this decade, 80 percent of California's residents are non-Hispanic Whites. Migration to the Sunbelt boosts Orange County's Jewish population. Over the next few years, the Latino population in Orange County more than doubles from forty thousand to ninety thousand, lured by construction jobs, service positions, and better schools.
- 1970: La Habra, California, has a total area of 7.4 square miles and a population of 41,350 primarily White Christian residents.
- 1970: Heading one of the nation's first megachurches, televangelist Robert Schuller begins national broadcasts of his weekly "Hour of Power" television program.
- 1970: Four Kent State University students are killed and ten are wounded when members of the Ohio National Guard fire on demonstrators protesting the US bombing of Cambodia. Eleven days later, two students are killed and twelve are injured at Jackson State College in Jackson, Mississippi, during an antiwar protest.
- 1970: Disneyland closes five hours early when three hundred "Yippies" enter the park as part of "National Yippie Day." In a strange twist, my brother Dan and I are there with Uncle Leo! We are visiting California, and Disneyland is the highlight of our trip. Police from several nearby cities are called in, and six Yippies are arrested after scuffles with police (who are dressed in riot gear). The Yippies hold a smoke-in on Tom Sawyer's Island, raise the Viet Cong flag on Castle Rock, and march down Main Street harassing the Disneyland Marching Band by singing "We are marching to Cambodia." Dan and I are sad that we have to leave "the Happiest Place on Earth" earlier than planned.
- 1970: Chicano antiwar activists from local colleges and members of the Brown Berets lead a march in East Los Angeles that draws thirty thousand demonstrators.
- 1970: Women of the Brown Beret movement, *Las Adelitas de Aztlán*, separate themselves from the men to tear down stereotypes about the role of Chicanas.
- 1971: The First National Chicana Conference takes place in Houston, and six hundred Chicanas establish a platform and formally declare themselves an integral part of the Chicano movement. The discussion includes equal access to education, reproductive justice, and formation of childcare centers. The conference is fraught with discord as Chicanas from geographically and ideologically divergent positions spar over the role of

feminism within the Chicano movement. These conflicts lead to a walkout on the final day of the conference.

- 1972: "I Am Woman" reaches the top of the popular music charts and earns Helen Reddy a Grammy Award. The song, with its words "Hear me roar," becomes an anthem of the second wave women's movement.
- 1972: The Equal Rights Amendment (ERA) is passed by the US Senate and is sent to the states for ratification.
- 1972: Conservative leader Phyllis Schlafly's "Stop Taking Our Privileges" campaign turns political opinion against the ERA and contributes to its defeat.
- 1973: *My mom* moves *me*, *Lori*, and *David* to La Habra. Just shy of thirteen, I attend Sonora High School as a ninth-grader. Past demographic statistics are unavailable, but current statistics show that 77 percent of Sonora's student body is "of color," 64 percent is Latino, and 49 percent of the student body comes from economically disadvantaged households.
- 1973: Adjusted for inflation, a ten-minute direct-dialed Sunday phone call from New Hope to California is twenty-five dollars. Operator-assisted collect calls and nonweekend calls are significantly more expensive.
- 1973: The airline industry is still regulated by the US government. It is illegal for an airline to charge less than \$1,442 in inflation-adjusted dollars for a flight between New York City and Los Angeles.