

PLACE, STORY & CULTURE

A TOP TEN LIST OF PLACES IMPORTANT TO THE
LATINO COMMUNITY AND IN NEED OF PRESERVATION

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EXECUTIVE SUMMARY

Numerous sites dot our American landscapes and cities that tell a different story about our past. Places that embody the architectural, cultural and deep historical roots of the Latino community within the shared national identity. In an effort to provide insight into the vast amount of sites that deserve protection and merit official recognition, the Latino Heritage Scholars have developed a top ten list of historic sites associated with Latino heritage worthy of consideration. These sites are organized chronologically:

#1: Pueblo of Tortugas

Located in southern New Mexico, Tortugas Pueblo is representative of mestizo identity. It is full of history and culture with traditions that represent the blending of indigenous Native American and Hispanic cultures unique to the area.

#2: The Trujillo Adobe

Built in 1863, the Trujillo Adobe is one of the last remnants of the original settlements of Riverside, California. It tells the story of the U.S. westward expansion and the role of Spanish and Latinos migrating from the southwestern state of New Mexico to California.

#3: Corpus Aquino Gallegos Ranch

Located in Costilla County, Colorado, near the town of San Luis in the Sangre de Cristo Mountains, the Gallegos family has lived, owned, and actively maintained the traditional agricultural practices of the region at the Corpus Aquino Gallegos Ranch for over five generations.

#4: Castner Range

Castner Range, the backdrop to El Paso, Texas, owes its history to that of the Native American communities that have occupied the area, of early Spanish travelers, and the growth of U.S. military trainings. Latinos have influenced its landscape, history, culture and traditions since the 1500s.

#5: Rio Vista Farm

Rio Vista Farm, located in Socorro, Texas, served as a processing center for the Bracero Program, the historic binational guest workers program that brought Latino workers to the U.S. to fulfill workforce needs in American cities. Today, 18 adobe structures remain on the 14- acre farm.

#6: McDonnell Hall

Our Lady of Guadalupe Mission Chapel, better known as McDonnell Hall, in the community of Mayfair, San Jose, California, is associated with the civil rights leader César E. Chávez, the activist efforts of the Community Service Organization, and Latino Catholic faith-based activism.

#7: Forty Acres

Forty Acres in Delano, California, is a site associated with the first headquarters of the agricultural labor union, United Farm Workers of America (UFW). The site is significant to the labor movement as the first agricultural labor union in the United States.

#8: Santa Rita Hall

Santa Rita Hall, a single story brick building located in El Campito neighborhood of south Phoenix, Arizona, became an emblem of the UFW in 1972 after Governor Jack Williams signed the House Bill 2134 which would deny farm workers the right to boycott and strike during harvest seasons. César Chávez organized a 24-day water-only fast at Santa Rita hall in response to the Governor's remarks.

#9: Lincoln High School

Abraham Lincoln High School in East Los Angeles, California, is one of five locations significant to the youth social movement known as the East Los Angeles Blowouts, which focused on elevating the quality of education for Mexican American students. Mexican American high school students from East Los Angeles walked out of their classrooms to protest the poor quality of education they were receiving.

#10: Balmy Alley

In the Mission District of the City of San Francisco, California, between 24th street and Garfield Square is a block-long alley known for its concentrated collection of murals. Since the inception of this mural project, artists have contributed to Balmy Alley with a specific political agenda. The walls of the alley are filled with beautiful artworks that shed light on human rights and political issues.

INTRODUCTION

Latino Heritage Scholars report gives a voice to three young Latino academics who have collectively participated in the preservation of two important Latino sites Chicano Park and Chope's Town Cafe and Bar--so that they can encourage the protection of other sites that celebrate Latino culture and history. The authors of this report are guided by the philosophy that the protection of historic sites constructs a fabric of physical places that embody the collective identity of the nation.

Recent efforts to diversify the representation of national identity in the United States have been recognized by the 2015 National Park Service publication, *American Latinos and the Making of the United States: A Theme Study*. Previous efforts, such as the "Mexican Americans in California" section of the 1988, *Five Views: An Ethnic Historic Site Survey for California* also initiated a dialogue that highlights the contributions of the Latino¹ community to the nation, which previously were overlooked. We are following the path paved by such monumental studies and scholarship to advocate for the protection of sites that are important to the diverse Latino narrative and history of the United States.

The purpose of this report is to advocate for the preservation of ten historic sites that embody the architectural, cultural and deep historical roots of the Latino community within the shared national identity.

The purpose of this report is to advocate for the preservation of ten historic sites associated with Latino heritage. The sites listed embody the architectural, cultural, and deep historical roots of the Latino community within the shared national identity. The Latino heritage scholars developed this report with the future of Latino heritage preservation in mind, specifically with the questions; why is it important to tell the story of Latinos today? Why does Latina/o heritage matter? While this report does not capture all the sites that are part of the American narrative, it does give an insight into the vast amount of sites that merit historic nominations and deserve protection.

American Latinidad (Latino identity) is composed of many narratives, there is not one dominant story that can completely tell the history and the contributions of Latinos to the United States. Therefore, highlighting sites that represent the diversity within Latinos was an important factor in developing this report. Yet, we recognize that there are important historic sites with narratives that are not yet included or not yet identified.

During the course of six months, (December 2016-May 2017), we reviewed existing research related to Latino historic preservation via online databases, archives, and publications. More importantly, we reached-out to Latino communities across the U.S. to help us identify sites of historic significance. Intentionally, and in order to capture the breadth and diversity of the Latino diaspora, we sought to cover various intersections of American Latino identity. Therefore, we decided to focus on the following Latino heritage area narratives: diversity in Latino diaspora, diversity in historic timeline, public visibility, religion, migration, Indigenous communities, business and commerce, activism, land-use, art, education, food, women's history, and Latinx LGBTQ history.

Having produced an initial list of over twenty-three historic sites that identified the above-mentioned Latino heritage area narratives, we consulted the criteria set forth by the U.S. Department of the Interior (DOI) regarding the National Register of Historic Places and the National Historic Landmarks

Program to narrow down our list. This was an important step, because we found it necessary that our final list of historic sites met the criteria for preservation as outlined by the DOI, had community support, and interest for national recognition for preservation. Ultimately, ten sites were identified as having both community backing and meeting at least one of the criteria of the National Register of Historic Places or National Historic Landmarks Program.

In developing this report, we encountered limitations that impacted the final list of ten sites presented in this publication. First, we realized that there are few documents and little research regarding the diversity of Latino heritage in historic preservation. Second, the current criteria for inclusion into the National Register of Historic Places, the National Historic Landmarks Program, and nomination of National Monuments is restrictive due to the emphasis and value given to tangible heritage, such as buildings, structures, and objects. Through literature reviews, community outreach, and correspondence with professional preservationists, we found that often times intangible heritage, such as food, language, and ephemeral artworks, which are components of Latino cultures and identities are excluded from preservation efforts. Finally, we also found that there is much distrust by community organizations towards local and national historic preservation programs. In part this is due to the treatment of Latinos in American history, which is riddled with examples of displacement and the active destruction of physical places, buildings, structures, and objects tied to Latino heritage². Such limitations constrained our efforts to identify and to represent a more diverse list of historic sites in this report.

The sites selected in this report are eligible for inclusion into local, state, and national historic registers. While some already possess historic designations, we propose further protection and greater recognition to underscore their significance and our fundamental obligation to honor them. Oftentimes protected sites are still under threat. “Less than eight percent of designated landmarks specifically represent the stories of Native Americans, African Americans, American Latinos, Asian Americans, women and other underrepresented groups,” making advocacy for sites that are already listed just as important as those that are not.³ Our aim in this report is to highlight the significance these sites have on the Latino culture and American history and to create a dialogue around these ten sites that stimulates an interest with scholars, the conservation community, government, and the general public in seeking-out other sites that are important to Latino heritage and historical narratives of the United States.

TYPES OF PROTECTIONS

National Parks, Heritage Areas, and Monuments:

- National Parks and Monuments are federally protected areas managed by the Federal government. The protection of these places is guaranteed for their scenic, environmental, educational, historic, cultural, and/ or scientific value.
- National Parks, Historic Trails, and Heritage Areas are established through an act of Congress using legislative authority.
- National Monuments are established through Congress or by Presidential Executive Act through the Antiquities Act.

National Register of Historic Places

- The National Register of Historic Places is the official list of the Nation's historic places worthy of preservation. It is authorized by the National Historic Preservation Act of 1966. The National Park Service's National Register of Historic Places is part of a national program to coordinate and support public and private efforts to identify, evaluate, and protect America's historic and archeological resources.
- The properties are selected based on four criteria of importance:
 - A- Site associated with a specific event, trend, or shift in history
 - B- site is associated with a historically significant figure or individual
 - C- the site expresses distinctive architectural characteristics of a type, period, or form of construction
 - D- sites that are of prehistoric and historic significance holding importance to the past or future.
- Listing on the National Register of Historic Places does not imply ownership or management of the site by the federal government.

National Historic Landmarks

- National Historic Landmarks (NHLs) are nationally significant historic places designated by the Secretary of the Interior because they possess exceptional value or quality in illustrating or interpreting the heritage of the United States.
- National Historic Landmarks follow its own set of criteria that slightly differ from the National Register of Historic Places. It is often the case that National Historic Landmarks are first listed the National Register of Historic Places, but both are two separate programs with different regulations and program guidance.

Traditional Cultural Property:

- Traditional Cultural Properties are cultural resources associated with cultural practices, traditions, beliefs, arts, or social institutions of a living community.
- Traditional Cultural Properties follow the same criteria for selection as other properties listed on National Register of Historic Places.



#1 Pueblo of Tortugas

Located in southern New Mexico, Tortugas pueblo is immediately south of the City of Las Cruces and neighboring Mesilla Park.⁴ The Tortugas Pueblo is representative of the mestizo identity, full of history and culture. The Tortugas Pueblo community is multi-ethnic with traditions that represent the blending of indigenous Native American and Hispanic cultures unique to the area. The influences of their mestizo⁵ heritage can be seen in their food, cultural practices, and religious traditions. True to their mestizo traditions, the Tortugas Pueblo celebrates annually La Virgen de Guadalupe (Our Lady of Guadalupe). La Virgen de Guadalupe is the patron saint of Mexico and a cultural icon for the Latino diaspora. For over 100 years, the Tortugas pueblo has celebrated the apparition of Our Lady of Guadalupe to the Indian San Juan Diego each December with cultural events and celebration taking course over three days (December 10 -12).

NEW MEXICO



Latino Community Importance

The origins of the Tortugas Pueblo start as early as the 1600s in southern New Mexico. During this time Spanish, missionaries and colonists moving north from Mexico began settling the region and establishing missions throughout the Southwest.⁶ The Spanish missionaries and colonists were interested in the valuable and profitable natural resources of the region, as well as converting the indigenous population to Christianity. After years of hostility and cultural displacement the indigenous people revolted against the Spanish in the Pueblo Revolt of 1680, which drove the Spaniards out of northern New Mexico. This successful venture also resulted in an influx of Hispanic and indigenous refugees to Paso del Norte.⁷ In 1693, the Spanish successfully reconquered New Mexico, leaving many Hispanic and Native refugees to remain in the El Paso area.⁸

The cohabitation of Spanish and Indigenous people of the Piro, Manso, Tiwa Rio Grande Valley, Gran Quivira, and the Abo and Senecu tribes of New Mexico for hundreds of years made for a fusion of ethnic and cultural traditions. This is especially true for the Tortugas Pueblo whose mestizo⁹ heritage can be seen in their food, cultural practices, and religious traditions.

In the early 1900s, the Tortugas Pueblo was successful in obtaining land for the settlement of their community with the assistance of Van Patten, a historical figure in the Mesilla Valley. By 1910, members built a chapel and moved their yearly festival, the Fiesta of Our Lady of Guadalupe to Tortugas, where it continues today.¹⁰

Guadalupe). La Virgen de Guadalupe is the patron saint of Mexico and a cultural icon for the Latino diaspora. She is traditionally depicted having brown skin, an angel and moon at her feet, and rays of sunlight surrounding her. Historic accounts describe La Virgen de Guadalupe appearing to an indigenous man, Juan Diego, on December 9, 1531.



PHOTO COURTESY OF DR. THOMAS CONELLY

For over 100 years, the Tortugas pueblo has celebrated the apparition of Our Lady of Guadalupe to the Indian San Juan Diego each December with cultural events and celebrations taking course over three days (December 10 -12). The events are filled with the culture and traditions of folklore and indigenous dances, and the serving of traditional foods. The nexus of the celebrations is a religious homage to the patron saint through a mass, procession through the community, and a pilgrimage to Tortugas Mountain.

The pilgrimage up the mountain begins with a smoke cleansing of participants and the Capitanes (the pueblo captains). During the walk, there is singing, prayer, and recitations of the rosary. Often, stories about Tortugas and previous pilgrimages are repeated and told. A fire signals the end of the pilgrimage and the return of participants back down the mountain.

The focus of pueblo life today is five blocks in the center of the town which include religious buildings, shrines, open spaces for Catholic worship and the three-day celebration of Our Lady of Guadalupe, and Tortugas Mountain located on the west side of the Organ Mountains Desert Peaks National Monument.²¹

By keeping their indigenous and Hispanic traditions alive, the Tortugas Pueblo is an example of the mestizo identity many Latinos identify with today. Ancestral history is embedded in the mestizo/a experience. Tortugas is representative of many people of mixed races and identities. This is evident with their devotion to La Virgen de Guadalupe. Through her complex history and her mestiza identity, La Virgen has become a symbol of empowerment, a Latina icon, and a staple in the life and culture of many mestizos, Chicanos, and Latinos.

Protection

The cultural and historic significance of the pueblo of Tortugas has been the focus of extensive academic research. Much of this research has been conducted by New Mexico State University scholars, however only recently have discussions about the protection and nomination of this site as a Traditional Cultural Property under the National Register of Historic Places occurred.

Within the last five years, a scholar from New Mexico State University, in collaboration with the State Historic Preservation Office of New Mexico, has worked on a nomination for the Tortugas Pueblo Fiesta of Our Lady of Guadalupe as a Traditional Cultural Property. In July 2017, the site was successfully listed on the National Register of Historic Places.

Tortugas is significant under criterion A of the National Register of Historic Places for its connection to Indio-Hispano/ mestizo heritage. The pueblo represents a close association with cultural practices and beliefs that are rooted in the history of Tortugas, specifically that of La Virgen de Guadalupe. The site has the potential of becoming a National Historic Landmark that includes the pueblo, the trail to Tortugas mountain, and Tortugas mountain due to its ties to Spanish colonialism, the effect it had on re-shaping communities like Tortugas in the United States, and its traditional and cultural practices.



PHOTO COURTESY OF DR. THOMAS CONELLY



#2 The Trujillo Adobe

The Trujillo Adobe, built in 1863, is one of the last remnants of the original settlements of Riverside, California. It is a historic artifact from the 1800's that tells the story of the U.S. westward expansion and the role of Spanish and Latino families migrating from the southwestern state of New Mexico to California, specifically the family of Lorenzo Trujillo, a seminal figure in the settlement of Southern California's Inland Empire Region.

Latino Community Importance

U.S. western expansion was a time marked by entrepreneurship along westward passages filled with caravans of migrant workers, merchants, and families seeking new beginnings and starting anew. The Old Spanish Trail was a major trade route traveling through New Mexico, Arizona, Colorado, Utah and California. Lorenzo Trujillo, a trailmaster and merchant, first traveled to California in 1841 along the Old Spanish Trail with the pioneering Rowland-Workman emigrant party, a New Mexico trade caravan.

Upon arriving in California building a home was not easy for Trujillo and other migrant workers, who had been mistreated by aggressive ranch owners. In 1845, Trujillo was presented with an opportunity to participate in building a new community of farmsteads along the Santa Ana River by Juan Bandini, a local leader, who had acquired land from the Jurupa grant. The community which would come to be known by several names such as San Salvador de Jurupa, Agua Mansa, and La Placita de los Trujillos featured irrigated farmsteads of grapes, grains, vegetables, and fruit trees as well as communal grazing lands for horses, sheep, and cattle.¹²

From 1842 -1855, Trujillo worked to establish a number of adobe homes on his newly acquired land, assisting migrant families of New Mexican descent to settle the Agua Mansa region. Under the leadership of Trujillo the Agua Mansa community would flourish. According to the first federal census in 1850 Agua Mansa consisted of 86 residents. Descendants of these first settlers are still residents of the area now known as the Inland Empire of Southern California.

The Trujillo Adobe structure that still stands was built in 1862 by Antonio Teodoro Trujillo and his wife Peregrin Trujillo, descendants of Lorenzo Trujillo, following a devastating flood that claimed many of the original adobe structures. However, the home of the Trujillo family remained a focal point in the community for generations.¹³





PHOTO SOURCE: SOMOS PRIMOS

The Agua Mansa community was fundamental to the building of the larger Inland Empire and San Bernardino County, which continue to have large Latino populations and cultures. Lorenzo's legacy of migration, hard-work, and entrepreneurship is embodied within the earthen adobe walls of the Trujillo Adobe house and the history of the area. The site is symbolic of the Latino history and heritage established in the early settlements of California.

The Trujillo Adobe is an exemplary example of an adobe structure and the use of traditional building materials and methods for the San Bernardino Valley and the Southwest region in the early and mid-19th century. It offers a blend of architectural and historic identities of the region.

Protection

The Trujillo Adobe is a site that demonstrates the relationships between Latino history and western expansion, specifically the settlement of California. The adobe is the last standing remnant of the Trujillo legacy and one of the first non-indigenous settlements in this region and it is recognized as a cultural landmark by the City of Riverside.

Efforts to have the Trujillo Adobe listed on the California Register of Historical Resources and the National Register of Historic Places continue to grow after local designation as a cultural landmark by the City of Riverside. The adobe is physically protected by a larger structure built over the remaining walls, its preservation offers an opportunity to honor the cultural legacy of Riverside and the San Bernardino valley's early Latino settlers.

The Trujillo Adobe is significant under criteria A, B, and C of the National Register of Historic Places for its connections to Lorenzo Trujillo a prominent historic figure, for its connections to settlement history, and its architectural structures and materials dating to the early 1800s and should be considered for placement on the National Register of Historic Places.



PHOTO BY: KRGC

#3 Corpus Aquino Gallegos Ranch

Corpus Aquino Gallegos Ranch is 848-acres and located in Costilla County, Colorado, near the town of San Luis in the Sangre de Cristo Mountains. The town of San Luis has been noted as “the oldest continuously inhabited agropastoral community in Colorado,” with significance placed on its ownership of “the oldest adjudicated water rights in the state.”¹⁴ For over five generations, the Gallegos family has lived, owned, and actively maintained their regional and traditional agricultural practices at the Corpus Aquino Gallegos Ranch. The ranch was founded by Dario and Eulogia Gallegos.

COLORADO



Latino Community Importance

Latinos have been significant contributors to the agricultural history of the United States. Before the Mexican American War of 1846-1848, in which Mexico conceded its northern territories and those west of the Rio Grande, what would become the states of California, New Mexico, Arizona, Utah, Nevada, and parts of Colorado, these lands were settled by Mexican ranchers by way of the Sangre de Cristo Land Grant issued in 1843.¹⁵

The promise of land ownership as stipulated in the Sangre de Cristo Land Grant, brought Dario and Eulogia to the region. In 1846, the Gallegos family and their ranch are witnesses to the social, economic, and political transformations that would transpire during and after the Mexican American War.

Through the signing of the Treaty of Guadalupe Hidalgo, the war ended and the land on which the Gallegos Ranch stood was now part of the United States. Unlike many other ranchers at the time and in the years following the Mexican American War, the Gallegos family did not lose their land to American squatters. However, this risk existed for many decades until 1880 when the U.S. government officially patented the Sangre de Cristo Land Grant, solidifying government recognition of their land ownership.¹⁶

The Corpus Aquino Gallegos Ranch is significant to Latino heritage because it has endured for over five generations. The Gallegos family and their ranch are testaments to the deeply embedded roots Latinos have in the making of the United States.

Additionally, the Corpus Aquino Gallegos Ranch is significant because of the Gallegos’ family dedication to the preservation of Mexican American agricultural irrigation traditions. Located in the high-altitude desert, where land is arid and water is scarce, irrigation techniques are unique to the region. The ranch depends on water

from the Sangre de Cristo Mountains' spring snowmelt for irrigation.¹⁷ Through the use of a communal water irrigation ditch known as an *acequia madre*, the Gallegos family has been watering their land with Sangre de Cristo Mountain snowmelt since 1852.¹⁸

Acequia madre irrigation in the Southwestern United States is a practice that has roots in prehistory, but it was during the Spanish and Mexican colonial periods that this complex water management system proliferated.¹⁹ The practice of acequia madre irrigation continues to this day. The non-profit acequia madre association, San Luis Peoples Ditch Company manages the acequia madre that provides water to the Corpus Aquino Gallegos Ranch. Adjudicated in 1889, the San Luis Peoples Ditch Company holds the oldest water rights decree in Colorado.²⁰ The relationship between Corpus Aquino Gallegos Ranch, the Sangre de Cristo Mountains, and the acequia madre is intertwined with the Gallegos family's ability to make a living in the high desert.

Furthermore, by passing down family recipes for five generations, the Gallegos family have been able to preserve Mexican American foodways.²¹ Chicos stew, made from locally grown dried white corn kernels, is a longstanding food staple of the Corpus Aquino Gallegos Ranch. The preparation of chicos stew is a lengthy and labor-intensive endeavor, requiring unique dome-shaped ovens known as *hornos*. Cornhusk are steamed for fourteen hours and hung to dry for approximately two weeks.²² The stew consists of boiling the chicos along with lamb and pork meat. At the Corpus Aquino Gallegos Ranch chicos stew is eaten for breakfast, lunch, and dinner.²³

Despite the arid climate of Southern Colorado, Mexican-American ranching, agricultural, and irrigation techniques have endured for over 150 years at Gallegos Ranch. Thus, preserving early Mexican-American ranch culture traditions in the United States. Making chicos stew at the Corpus Aquino Gallegos Ranch, for example, reflects the cultural legacy of Latino food in the United States. Joseph Gallegos attributes his family's endurance to water and the abundance of plants and wildlife at their ranch. He states, "more plants means that the wildlife—birds and mammals—have a home...I call it life, *tierra y vida*."²⁴



PHOTO COURTESY: DENVER PUBLIC LIBRARY DIGITAL COLLECTIONS

Protection

The Corpus Aquino Gallegos Ranch is one of the oldest ranches in the Southwestern United States that is still in use, predating the formation of its home state of Colorado. The Corpus Aquino Gallegos Ranch's use of the traditional irrigation system of *acequia madre*, along with the preservation of Mexican-American food are among the reasons it is important to protect this site.

The Colorado State Fair awarded the Gallegos family and ranch the "Centennial Farm" recognition. This recognition is given to Colorado farms and ranches owned and operated by the same family for over 100 years. Other "Centennial Farms" operated and owned by Latinos are the Praxedis Ortega Farm and the Rio De Culebra Ranch, also located in San Luis, Colorado. The Colorado Historical Society and National Trust for Historic Preservation recognize all three aforementioned farms for historic preservation, but only the Corpus Aquino Gallegos Ranch is listed on the National Register of Historic Places.²⁵ It is our recommendation that it be considered for a National Historic Landmark designation. The Corpus Aquino Gallegos Ranch has been considered for NHL designation in the past, but due to technical issues it has not moved further in the process.



#4 Castner Range

Castner Range, often called the Crown Jewel of West Texas, is a 7,081-acre mountain range apart of the Franklin Mountains adjacent to Franklin Mountains State Park in El Paso, Texas. The mountain range has been the never-changing backdrop to the ever-changing urban landscape that is El Paso. The stories within its boundaries are those of the Native American communities that once occupied the area, of early Spanish travelers, and the growth of U.S. military training. El Paso has been one of the largest trading regions since the 1500's and Latino communities have influenced its landscape, history, culture, and traditions.



Latino Community Importance

In 1581, Spanish explorers arrived to El Paso del Norte named after the deep chasm that rose out of the desert between two mountain ranges. For centuries to follow this area would grow to be a mega-center for Spanish colonial commerce and trade in the Southwest. Castner Range and greater Franklin Mountains would serve to provide this mega-trade center with timber, food, and at to some shelter within its mountain peaks and cliffs.

Following the Mexican American War of 1846-1848 the mega-center of El Paso Del Norte and the Rio Grande River would serve as the dividing border between Mexico and the United States. El Paso del Norte mega-center would split into the two border cities of Ciudad Juárez, MX on the southside of the river and El Paso, Texas, U.S. on the north side of the river.²⁶ Castner Range and the Franklin Mountains would reside within the U.S. The area remains to be a mega-center of commerce and is the second bi-national economy in the U.S. The landscape of El Paso, TX would urbanize in the coming 19th century and Castner Range and the Franklin Mountains would serve the community in different ways.

In wake of World War I, U.S. military readiness and expansion was a priority. The Fort Bliss Military Base, located in El Paso, TX, was on its way to becoming one of the largest military installation in the nation, as it saw a rise in its number of soldiers and an increasing need for more space. In 1926, Brigadier General Joseph G. Castner was in command and responsible for the purchase of 3,473 acres of land for Castner Target Range.²⁷ In 1938, the Fort Bliss Military base would acquire additional land expanding Castner Target Range to 8,273 acres.

Between 1926 and 1966, the range was used as a training site for the U.S. Army. Its mountainous terrain would prove to be a challenging component to soldiers' training and attractive for antitank weaponry practice during WWII, Korean War, and the Vietnam War.²⁸ Fort Bliss' location in El Paso has influenced the demographics

of the military base, with Latinos/Hispanics serving with the army base in large number for decades. According to the 2010 U.S. Census, Latinos/Hispanics made up 18.1% of the population.²⁹

The mountains of Castner Range and the Franklin Mountains would change drastically with the urbanization of El Paso, such that in 1966 the construction of Woodrow Ban Transmountain Drive, Loop 375, would carve a road through its natural landscape connecting eastside El Paso to westside El Paso.

Development threatened and continues to threaten the remaining natural landscape of the area. In the late 1970's concerned residents worried for the future of this precious landscape and advocated for its protection.

The passing of Texas House Bill 867 would secure the protection of part of the Franklin Mountains to be protected and open for public recreational access. Unfortunately, the 7,081 -acre component that is Castner Range was not included due to its military uses and unknown safety conditions. In 1971 Ft. Bliss identified Castner Range as excess to its needs leading a series of efforts advocating for open-space and public recreation.³⁰ A declaration of an unexploded ordinance (UXO) began in 1983, voiding the previous excess status, requiring that a series of studies and remedial efforts be conducted prior to public access.³¹ As cleanup studies and cleanup efforts began in 1994 the community has become increasingly involved and has lead additional studies and plans justifying the significance and necessary protection of the site.



Protection

Castner Range represents a culmination and intersection of heritage, history, and science. Its cultural landscape documents numerous prehistoric and historic resources that include native histories, early spanish histories and culture, as well as U.S. military history.

Throughout its history, El Paso has been a Hispanic city by virtue of its location on the U.S.-Mexico border, and the majority of its Latino population is of Mexican heritage. In 2010, the U.S. Census reported that 80.7 percent of the population was Latino.³² Castner Range captures the influence of Latinos in the military, activism and traditions of the region. In March of 2010, the El Paso County Commissioners Court unanimously passed a resolution in favor of permanent preservation for Castner Range.

The protection offered by a national monument designation would be supportive of the efforts of the local community to ensure that these cultural and historic stories and natural landscapes remain available to the public for generations to come. National monument status would complement various plans such as the Northwest Master Plan, El Paso Sustainability Plan, and El Paso Open Space Plan in providing more open recreational spaces for communities.

Recently, Congressman Beto O'Rourke re-introduced a bill seeking the designation of Castner Range as a National Monument. Additionally, the Department of Defense and Bureau of Land Management have agreed to seek options for increasing public access to the area.



PHOTO BY: KIP MALONE

#5 Rio Vista Farm

Rio Vista Farm, located in Socorro, Texas, was established in 1915 and its story is that of a place of opportunity and public assistance. Originally, Rio Vista Farm operated as the El Paso County Poor Farm serving primarily Latino adults and children through the Great Depression. In 1951, it would serve as a processing center for the Bracero Program, the historic binational guest workers program that brought Latino workers to the United States to fulfill workforce needs in American cities. Today, eighteen unaltered Colonial Revival and Mission Revival style adobe structures remain on the 14-acre farm.



Latino Community Importance

Rio Vista Farm has served the local community of Socorro, Texas, in a variety of ways since its founding in 1915. Originally established to serve as a county poor farm,³³ it provided public assistance to homeless adults and orphaned children, mostly of Hispanic descent. The farm provided housing, food, medical assistance in its infirmary, and other necessities to those in need. The adults and children receiving assistance from the farm were keen in creating a close community, living and working as agricultural workers in the same fields that surround the compound today.³⁴ The Rio Vista Farm continued to serve as a poor farm through the Great Depression, which greatly devastated the agricultural communities in the region.

Beginning in 1951, Rio Vista Farm would begin to serve a new community, incoming Mexican nationals living in the United States as part of the Bracero Program. The Bracero Program was an intergovernmental agreement, "Mexican Farm Labor Agreement", between the United States and Mexico which served to address the labor shortage in the United States during World War II by allowing seasonal guest workers from Mexico to work for short-term contracts in agriculture and the railroads.³⁵ Created by executive order in 1942, the agreement would last more than two decades ending in 1964, and bringing a total of 4.5 million Braceros to the United States.³⁶

Rio Vista Farm was used as a contract processing center for incoming Braceros from 1951 to 1964³⁷ and was one of only five bracero processing centers along the international border with Mexico. Here, Braceros would undergo federal contract processing, medical, and psychological examinations to assess fitness and wellness. After the exams, if approved to work, Braceros would be transported to locations throughout the United States to participate in the program. The most common locations were Arizona, California, and Texas.³⁸

Bracero contracts promised optimal working conditions that did not formulate in reality. Many Braceros experienced discrimination from their employers and local communities, and lived and worked in horrid, unsafe conditions, such as being sprayed with DDT³⁹ by farming contractors.⁴⁰

The program ended in 1964, as the need for agricultural labor was stifled by improved agricultural machinery. At this time, based on the terms of their contracts, which did not give Braceros U.S. citizenship status, they were to return to Mexico by repatriation. However, many of the 4.5 million Braceros in the United States who stayed as workers or stayed as workers and became firmly implanted through homeownership, employment, and schooling for their children.⁴¹



PHOTO COURTESY OF USCIS HISTORY LIBRARY

The Bracero Program had a significant effect on agriculture, migration, and culture in the United States. The farms and businesses where these gentlemen worked were at risk of failure prior to their arrival. Farmers would later argue that without Braceros, fruit and vegetable production would shrink and food prices would rise.⁴² Braceros were crucial in keeping American life moving forward, especially the U.S. agriculture industry, during World War II.

In addition to aiding the United States during a time of need, the Bracero program and resulting relationships between Mexican and U.S. communities would become a critical component in today's migration patterns and

the demographics of the United States. Today, millions of Mexican Americans can directly associate their family's migration to the United States by the participation of their fathers' and/ or grandfathers' in the Bracero Program.⁴³ Rio Vista Farm provides a tangible place where many Mexican Americans can visit and engage with this history and culture.

Protection

Rio Vista Farm was listed on the National Register of Historic Places in 1996 at the local level of significance for its association with the El Paso's Poor Farm program. At the time, there were several buildings that did not meet the 50-year rule, including the adobe structure associated with Bracero contracting, and were therefore listed as non contributing.⁴⁴ However, its connection to the Bracero Program is significant and should be considered in its protection.

In 2015, Rio Vista Farm was listed as one of the most endangered places by Preservation Texas. Today, the National Trust for Historic Preservation seeks to nominate the site as a National Historic Landmark, this effort is supported by the Latino Heritage Scholars.

Rio Vista Farm is significant under Criteria A and C of the National Register. It is significant under criterion A for its involvements in the Bracero Program. Rio Vista Farm is a central connection to the largest guest worker program in United States history. Rio Vista Farm is also significant under criterion C for its Colonial Revival and Mission Revival style adobe structures that survive today.



PHOTO BY: MANUEL G. GALAVIZ

#6 McDonnell Hall

Our Lady of Guadalupe Mission Chapel, better known as McDonnell Hall, in the community of Mayfair, San Jose, California, has served as a gathering place of faith, service, and activism for the surrounding Latino community for generations. The legacy of community based activism that originally emerged from McDonnell Hall is associated with the civil rights leader Cèsar E. Chàvez, the activist efforts of the Community Service Organization (CSO), and Latino Catholic faith-based activism. In 2016, McDonnell Hall was designated a National Historic Landmark for its relevance to these historical events and persons in American history and heritage. Today, McDonnell Hall continues to serve as a gathering place for Latinos to practice their faith and learn about the resiliency, strength, and history of the activism taken by its community during a critical time of Latino civil rights activism.



Latino Community Importance

In 1953, Our Lady of Guadalupe Mission Chapel, later renamed McDonnell Hall, was established in the East San Jose neighborhood known as “Sal Si Puedes” - “Get Out If You Can.” In 1961, it became the first Catholic Church in the area. The chapel served the majority Latino workers who resided in East San Jose, including the neighborhood of Sal Si Puedes.⁴⁵ Father Donald McDonnell was appointed to serve the Spanish-speaking Catholic community of San Jose. He was one of the four priests known as the Spanish Mission Band that performed mass in Spanish in Northern California.

Civil rights activist, Cèsar E. Chàvez, known for his work fighting for the civil and human rights of farmworkers in California and across the nation, would get his humble beginnings in community organizing at McDonnell Hall under the guidance of Father McDonnell. Father McDonnell introduced Cèsar E. Chàvez to the Papal Encyclicals on social justice and the rights of workers, as well as the non-violent tactics of Mahatma Gandhi.⁴⁶

It was at Our Lady of Guadalupe Mission Chapel that Cèsar E. Chàvez worshiped and was apprentice to community organizer, Fred Ross along with others such as Herman Gallegos through the Community Service Organization (CSO).⁴⁷

The Our Lady of Guadalupe Mission Chapel building was originally constructed in West San Jose for the Saint Martin of Tours Catholic Parish in 1914. By 1952, the Mexican and Mexican American Spanish-speaking population was growing in Sal Si Puedes. The district’s Archbishop designated Sal Si Puedes a “Mission Area,”

which brought Father McDonnell to the area . In 1953, The Saint Patrick’s Parish purchased the building from the Saint Martin of Tours Parish and relocated it to Sal Si Puedes.⁴⁸ As the Our Lady of Guadalupe Mission parish grew, the building was refashioned as a parish hall. The building was later named after Father McDonnell.



PHOTO BY: MANUEL G. GALAVIZ

McDonnell Hall is significant to political organizing efforts as it was the home of the San Jose Chapter of the Community Service Organization (CSO), the organization where Cèsar E. Chàvez worked prior to forming the United Farm Workers of America Union (UFW) with Dolores Huerta.

The CSO had originally formed in Los Angeles during the 1940s.⁴⁹ The primary purpose of the CSO was to register voters.⁵⁰ Later, the organization provided social services and trained people, such as Cèsar E. Chàvez, to become community leaders. By 1953, Fred Ross began organizing in San Jose. The Our Lady of Guadalupe Mission Chapel building served as both the location of the the first church to offer Spanish mass and for mobilizing the CSO efforts in San Jose.

Protection

McDonnell Hall is a National Historic Landmark. Former Secretary of the Interior, Sally Jewell designated Our Lady of Guadalupe Mission Chapel (McDonnell Hall) as a National Historic Landmark in January 2017. McDonnell Hall received this honor among 24 other sites; three of which are significant to American Latino Heritage. The National Historic Landmark designation follows the State of California’s recognition of McDonnell Hall as a California Historical Landmark in 2014.

McDonnell Hall contributes to the broader history and achievements of Latino political organizing efforts in California and the United States. The building’s association with the life of Cèsar E. Chàvez and the farmworker’s movement situates it as an ideal location for inclusion into Representative Raul Ruiz’s proposed Cesar E. Chavez National Historical Park Act (H.R. 4882).

The multi-sited Cèsar E. Chàvez National Historical Park will link together places associated with Cèsar E. Chàvez and the farmworkers struggle via an interpretive trail.⁵¹ The Cèsar E. Chàvez National Park will connect sites such as McDonnell Hall (San Jose, California), Santa Rita Center (Phoenix, Arizona), Cèsar E. Chàvez National Monument (Keene, California), and The Forty Acres (Delano, California) to preserve the legacy of farmworkers and Cèsar E. Chàvez.



PHOTO BY: MANUEL G. GALAVIZ



#7 Forty Acres

The National Historic Landmark, Forty Acres in Delano, California, is a site associated with the first headquarters of the agricultural labor union United Farm Workers of America (UFW). The site is significant to the labor movement as the first agricultural labor union in the United States. At Forty Acres, farm labor organizing leaders were able to establish the groundwork that led to the landmark California Agricultural Labor Relations Act of 1975, which recognized the collective bargaining rights for farmworkers in the State of California.⁵² Forty Acres is significant because of its contributions in the development of the American economy and its association with the social history of Latinos and Pacific Islanders.

Latino Community Importance

The significance of Forty Acres to Latino heritage is its association with the labor union leaders Cèsar E. Chàvez and Dolores Huerta.⁵³ At Forty Acres farm workers received many vital social services, which were not available to them elsewhere. Adequate and affordable healthcare, for example, were among the social services provided at Forty Acres. The Rodrigo Terronez Memorial Clinic was completed in 1971 and was equipped with examination and X-ray rooms. For elderly farmworkers, Forty Acres provided retirement facilities, such as The Paolo Agbayani Retirement Village, which was primarily constructed to provide housing for Filipino farm workers that had nowhere else to go.⁵⁴ This retirement village was equipped with 59 single rooms where farm workers could retire and live in a dignified place. The UFW eventually relocated its headquarters to Keene, California, in the Tehachapi Mountains. The social services provided at Forty Acres remained active well into the 1980's.

The site also remained important for UFW labor organizing. In 1988, Cèsar E. Chàvez performed his last public fast at Forty Acres. For Cèsar E. Chàvez, fasting was a tactic to fight for the improvement of labor rights for all farm workers. Cèsar E. Chàvez's fast at Forty Acres drew national attention to the unsatisfactory labor conditions farmworkers in California faced. Subsequently, Cèsar E. Chàvez's fast and the efforts of agricultural labor activists helped improve the conditions of farmworkers, and the farmworkers labor movement, as a whole.

By 1965, Cèsar E. Chàvez and Dolores Huerta had established the National Farm Workers Association (NFWA), an organization aimed at specifically aiding farm workers. Prior to founding NFWA, Cèsar E. Chàvez had



worked with the civil rights association, Community Service Organization (CSO).⁵⁵ In 1962, the CSO rejected Chávez's proposal to organize farmworkers, so he quit the organization and soon began developing the NFWA.



PHOTO COURTESY OF LATINO HERITAGE INTERNSHIP PROJECT

On September 8, 1965, the Agricultural Workers Organizing Committee (AWOC), a farm labor organization primarily composed of Filipino Americans, went on strike against Delano 'table-grape' growers.⁵⁶ On September 16 of the same year, the NFWA joined the strike. By 1966, the strike gained much support. At this point both the AWOC and the NFWA merged under the name, the United Farm Workers Organizing Committee (UFWOC), which later became the United Farm Workers of America Union (UFW). Forty Acres became the UFWOC's headquarters. In 1966, the NFWA purchased 40 acres of land in Delano, California, to develop a farm workers' service center that would also serve as headquarters for the farmworkers national movement.

The construction of buildings and structures at the Forty Acre site was achieved through communal volunteer labor. The buildings at Forty Acres include a gas station, a clinic, administration buildings, and a retirement village. The first

building constructed on the site was a co-op gasoline and automobile service station. In 1968, the Roy L. Reuther Memorial Hall was constructed to serve as an administrative building. The building was named after United Auto Workers organizer, Roy Reuther, who helped secure a grant for the construction of the hall and for NFWA services. The Roy L. Reuther Memorial Hall included reception space, offices, and a large meeting room. This building also included space for the newspaper, *El Malcriado*, which was founded by both César E. Chávez and Dolores Huerta.⁵⁷ The Roy L. Reuther Memorial Hall was the location where contracts between the union and farmers to improve farmworkers wages and labor conditions were signed.

Protection

Forty Acres in Delano, California, is a National Historic Landmark. National Historic Landmark designation is among the highest preservation honors a historic resource can receive by the federal government. Forty Acres is a site that possess exceptional value in telling the story of the United States, specifically of the farmworkers movement.⁵⁸ On March 3rd, 2016, Representative Raul Ruiz introduced H.R. 4882, the César E. Chávez National Historical Park Act to Congress.⁵⁹ If approved, the act will create a historical park that will connect the Forty Acres site to other important historic places associated with the life and legacy of César E. Chávez. The addition of Forty Acres to the César E. Chávez Historical Park is important because it demonstrates the vast and interconnected roots of Latino heritage to American history.



PHOTO COURTESY OF LATINO HERITAGE INTERNSHIP PROJECT

Santa Rita Center
1017 E. Hadley

#8 Santa Rita Hall

Santa Rita Hall is a single story brick building measuring 2,880 sq. ft. located on East Hadley Street in El Campito neighborhood of south Phoenix, Arizona. The structure was built in 1957 and originally served as a Catholic parish. The building is located in a largely industrial setting characterized by vacant buildings. The National Park Service Cèsar Chàvez Special Resource Study and Environmental Assessment found that local zoning regulations comply with its listing as a National Historic Landmark.

The construction of the Phoenix railroad between 1886 and 1887 employed many Mexican and Chinese workers.⁶⁰ They graded the road bed and laid the tracks for the Maricopa and Phoenix railroad inherently contributing to the evolution of the city. According to Keridwen Cornerlius, Mexican and Chinese train hoppers would stop in the area for food.⁶¹ As the development of Phoenix continued Mexican American communities became concentrated in different neighborhood areas such as Barrio Cuatro Milpas, Grant Park, and El Campito.⁶² The neighborhoods became key to their respective residents as they became infilled with culture and traditions contributing to their sense of belonging.⁶³



Latino Community Importance

Santa Rita Hall became an emblem of the United Farm Workers Movement of America (UFWA) in 1972 after Governor Jack Williams signed the House Bill 2134 which would deny farm workers the right to boycott and strike during harvest seasons. The UFWA's key leader Cèsar E. Chàvez was a native of Arizona and organized a 24 day water only fast at Santa Rita Hall in response to the Governor's remarks. Thousands of farm workers and supporters, including Coretta Scott King, arrived at Santa Rita Hall. The Hall became the center of rallies, and nightly masses.

Santa Rita Hall represents the efforts and the vision of the UFWA but also the disposition that has historically displaced Latino communities in favor of redevelopment. The construction of



Phoenix's Sky Harbor Airport forced the relocation of over 6,000 people and threatened the building.⁶⁴ As the airport size increases, surrounding properties have been purchased and structures have been demolished in order to comply with future airport plans. Santa Rita Hall stands despite current efforts to displace it from the area. Santa Rita's dynamic history and evolution represents the greater Latino narrative's values and the efforts of communities to inspire change. Its protection as a National Landmark would inhibit its destruction and uphold its rightful status as a site of historical importance.

Protection

Although recognized by several studies conducted by the National Park Service (NPS), no official protection or recognition has been granted to the site. In March of 2011 NPS released a fact sheet that announced a special resource study of significant sites tied to the life of Cèsar E. Chàvez and the UFWA in the western United States. Considering the publication released by the NPS Santa Rita Hall is significant and currently facing deterioration and demolition (as a result of Sky Harbor Airport's expansion). Yet, efforts fail to mention legislative protection or designation. Santa Rita Hall is not on the National Register nor in any state protection program or database. Considering its connection to Cèsar E. Chàvez, the regional and national themes it explores and its relation to Latino history, Santa Rita Hall deserves individual recognition and landmark status as the site of Cèsar E. Chàvez's fasting. More importantly, its relation to El Campito and the evolutionary history of Phoenix allude to the labor history of Latinos in the U.S. preceding the UFW.



PHOTO BY: MANUEL G. GALAVIZ

#9 Lincoln High School

Abraham Lincoln High School in East Los Angeles, California is one of five locations significant for the major events that are the 1968 East L.A. Blowouts. The “blowouts” were a youth social movement focused on elevating the quality of education for Mexican American students. Mexican American high school students from East Los Angeles walked-out of their classrooms to protest the poor quality of education they were receiving.⁶⁵ From March 1st through 8th, fifteen high schools and over 15,000 students from the Los Angeles School District participated in the blowouts.

On March 1st, 1968, Lincoln High School students marched out of their classrooms to protest the Los Angeles School Board. The students felt undervalued and underserved by the school district. They argued that the Los Angeles School Board did not prioritize their educational achievement. The Blowouts drew national attention to the abject educational conditions Mexican American youth faced. The Blowouts also harnessed the support of politicians such as Cèsar E. Chàvez and Robert Francis Kennedy, who met with Lincoln High School students and publicly endorsed their action and demands.⁶⁶

With over 15,000 participants, the 1968 East Los Angeles Blowouts were massive. High school and college students had organized the walkouts with help from Lincoln High School teacher, Sal Castro. Students from other East Los Angeles high schools, such as Garfield, Belmont, Roosevelt, and Wilson also participated and were instrumental to the overall impact of the “Blowouts.”



Latino Community Importance

The national significance of Abraham Lincoln High School is its association with the 1968 East Los Angeles Blowouts. The Blowouts also resulted in a surge of Mexican American students from the Los Angeles area attending college and obtaining advanced degrees. Lincoln High School Student, Anita Contreras, for example, went onto Occidental College, received a Fulbright Fellowship and ultimately obtained a Ph.D. degree.⁶⁷ At the local level, the significance of the East L.A. Blowouts resulted in the political mobilization of the Latino and Mexican American East Los Angeles communities. As a direct result of the Blowouts, parents, teachers, and local East Los Angeles leaders formed the Education Issues Coordinating Committee (EICC) to continue the fight for quality education.⁶⁸

Despite Federal court rulings that ended racial school segregation, such as *Mendez et al v. Westminster School District et al.* (1946) and *Brown v. Board of Education* (1954), inequality in schools continued well into the 1960s.⁶⁹ The term “Mexican School” was used to describe schools whose student body was mostly Mexican American. The Mexican school administrators did not value their students’ intellectual capacity and assumed that Mexican students were not suitable to attend college. Mexican American students attending “Mexican Schools,” such as Lincoln High School, were offered a curriculum that stressed vocational training rather than college preparatory courses. The lack of academic-based courses offered at Lincoln High School and other East Los Angeles schools drastically reduced the career options available to the Mexican American students. Students attending East Los Angeles high schools knew they were receiving a poor education, because many of their peers dropped-out. The high school dropout rate at a Mexican School was as high as 60 percent.⁷⁰ These are among the reasons why Mexican American high school students took to the streets in an act of protest from March 1st through 8th in 1968.



A direct result of the Blowouts was a meeting between Los Angeles School District leaders and the Mexican American students. At this meeting students concerns and demands were heard by the country’s second largest school district. The meeting took place at Lincoln High School and was attended by over 1200 people.⁷¹ Some of the demands proposed by the students included hiring better guidance counselors and more Latino teachers, having smaller classes, developing a bilingual education program, implementing Mexican American history classes, and improving dilapidated school

buildings.⁷² Citing lack of funds, the Los Angeles School District did not concede all the student’s demands.

By late May, Sal Castro and twelve other Blowout participants had been indicted with a felony conspiracy to disturb the peace. They became known as the East LA 13. Immediately local and state politicians fundraised for the release of the East LA 13. Attorneys from the ACLU and infamous Chicano attorney and author, Oscar Zeta Acosta represented the East L.A. 13.⁷³ In the following months Sal Castro was prevented from teaching due to the felony charge. Yet, due to community support he was allowed to return as a teacher to Lincoln High School.

The effort of the East Los Angeles students who participated in the Blowouts resulted in administrators from the second largest school district in the country attending a meeting with Lincoln High School parents, students, and local community leaders. This is significant because it was the first time educational leaders left their downtown offices to attend a meeting on the East Los Angeles . At this meeting, Los Angeles School District leaders listened to the demands of Mexican American high school students for equal schooling opportunities.

Protection

While Abraham Lincoln High School has been in operation since 1878, the 1968 East L.A. Blowouts are the event that position the high school as a significant site of American Latino heritage. The American Latino Scholars Expert Panel recognize Lincoln High School and the East L.A. Blowouts for their transformative struggle in accessing equity and democracy.⁷⁴ Mexican American youth from Abraham Lincoln High School were, indeed, transformative in reforming educational access for Latinos. For that reason, we are recommending that Lincoln High School be considered for National Historic Landmark designation.



PHOTO BY: MANUEL G. GALAVIZ

#10 Balmy Alley

In the Mission District of the City of San Francisco, California, between 24th Street and Garfield Square is a block-long alley known for its concentrated collection of murals. This place is called Balmy Alley. The population of this area is a mixture of Latinos from Central America, Mexico, South America, as well as other places. Since the inception of this mural project, artists have contributed to Balmy Alley with a specific political agenda. The walls of the alley are filled with beautiful artworks that shed light on human rights and political issues. Seeing so many murals in one location makes this place unique.

The earliest collection of murals were painted in the early 1970s by a group of women know as *Las Mujeres Muralistas*.⁷⁵ *La Mujeres Muralistas*, which was composed of Patricia Rodriguez, Gracelia Carillo, Consuelo Mendez, and Irene Perez, was a group of Latina painters that pioneered large-scale outdoor murals

in places like Balmy Alley and Chicano Park in San Diego, California. Their first joint mural in the Mission District was titled

“Latinoamérica.” While this mural’s audience was the Latino community, it also served as an introduction to the diversity of Latinos in neighboring areas.

The mural included images of various Latin American countries to reflect how diverse the area truly was. These images also connected the community with their cultural identity and roots, oftentimes representing indigenous themes.⁷⁶

By the 1980s, Ray Patlan brought dozens of muralist activists to the area, and proposed a project where each segment of the alley would display a mural. The murals would celebrate Central American cultures and protest United States intervention in Central America.⁷⁷ The project was well received and was embraced by the local community.

The social justice mural themes continue and additional



PHOTO BY: MANUEL G. GALAVIZ



themes have been added, including gentrification, environmental justice, and Hurricane Katrina. The history and murals of Balmy Alley are constantly evolving with time.

Today, a group called *Precita Eyes Muralists* leads a walking tour of the alley and murals continue to be painted, creating layers and a timeline of history.

Latino Community Importance

Murals are important to any community for many reasons. They communicate and exchange information in a visual way. They build a sense of community and often beautify a neighborhood all while conveying a message. The significance of Balmy Alley is represented in its murals that tell stories of how this Latino community expressed and identified themselves through public art.

Not only is Balmy Alley a representation of a diverse Latino community, it is a place that empowered Latina women artists at a time when women artists were not being recognized.



PHOTO BY: MANUEL G. GALAVIZ

Las Mujeres Muralistas were motivated by acknowledging how little recognition women muralists had during the Mexican mural movement of the 1920s and the lack of support from men painting murals in the Mission District. The goal of these women painters was to tell their visual story from the perspective of a Latina and to bring fine art to the streets. They were also great contributors to the Chicano mural movement that started in the 1960s.

To this day, Balmy Alley is a place where the Latino/a voice is expressed through visual fine art.

Protection

Research has been done both on *Las Mujeres Muralistas* and Balmy Alley. There are efforts by San Francisco residents to try and designate the site as a landmark. The site has the potential to be designated as a National Historic Landmark due to its contributions to Chicano and Latino history as well as women's history.

Balmy Alley is significant at the national level under the National Register criterion A, in the area of social history for *Las Mujeres Muralistas* involvement in the Chicano mural movement, Chicano movement, and women's history.

ENDNOTES

- ¹ This report refers to the term Latino as interchangeable with American Latino, Latinx, or “Hispanics.”
- ² For example, Logan Heights in San Diego, California, was a historically a Mexican-American community, formed out of racial segregation, which was bisected and partially destroyed by the construction of both Interstate-Five Freeway and the Coronado Bridge.
- ³ Letter from NPS Advisory Board to Director Jarvis, Feb. 28, 2013.
- ⁴ (Torok, pp. 129.)
- ⁵ Mestizo: a man of mixed race, especially the offspring of a Spaniard and an American Indian
- ⁶ (Beckett, Corbett, pp. 3)
- ⁷ (Hackett, 1942:xxix)
- ⁸ (Beckett, Corbett, pp. 6)
- ⁹ Mestizo: a man of mixed race, especially the offspring of a Spaniard and an American Indian
- ¹⁰ (Owen, pp.219)
- ¹¹ Ibid.
- ¹² “Every Era Yields Exciting Moments.” The San Bernardino Sun. May 21, 1960 Page 51. <https://www.newspapers.com/newspage/51561104/>
- ¹³ Spanish Town Heritage Foundation Powerpoint.
- ¹⁴ Peña and Gallegos. 1993. Pp. 144.
- ¹⁵ Peña and Gallegos. 1993.
- ¹⁶ Ibid
- ¹⁷ Ibid
- ¹⁸ Gallegos.1998.
- ¹⁹ Rodríguez. 2006.
- ²⁰ Peña and Gallegos. 1993.
- ²¹ Pilcher, Jeffrey. 2013.
- ²² Bernstein, Joel, H. 1994.
- ²³ Ibid.
- ²⁴ Gallegos. 1998. Pp. 239.
- ²⁵ Peña and Gallegos.1993.
- ²⁶ Handbook of Texas Online, W. H. Timmons, “El Paso Del Norte,” accessed August 10, 2017, <http://www.tshaonline.org/handbook/online/articles/hdelu>.
- ²⁷ (Metz 1988:131)
- ²⁸ Castner Range National Monument Fort Bliss, El Paso, Texas: A Report for Federal Officials on a CRNM’s Value to the Community and the Nation. pp
- ²⁹ US Census Bureau 2010 records for Fort Bliss CDP, Texas
- ³⁰ “Historical Timeline of Castner Range Franklin Mountains.”
- ³¹ Ibid.
- ³² Metz, Leon. 1993
- ³³ Poorfarm: a farm maintained at public expense for the support and employment of needy persons (Merriam-Webster online dictionary)
- ³⁴ Hartell, Norma. (2017, May 18) Personal conversation with Sehila Mota Casper
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- ³⁹ DDT: a dangerous insecticide that is now banned
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- ⁴² Martin, Philip. 2003. Promise Unfulfilled: Unions, Immigration, and Farm Workers. Ithaca. Cornell University Press.
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- ⁴⁴ Hartell, Norma. (2017, May 18) Personal conversation with Sehila Mota Casper
- ⁴⁵ KURHI 2017
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- ⁴⁷ ibid
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- ⁴⁹ Vigil. 2012
- ⁵⁰ Gomez-Quinones. 1990
- ⁵¹ H.R. 4882 - Cesar Chavez National Historical Park Act, 114 Cong. (2016)
- ⁵² Dunbar & Kravitz. 1976
- ⁵³ Day. 1971
- ⁵⁴ ibid
- ⁵⁵ Vigil. 2012
- ⁵⁶ Dunbar & Kravitz. 1976

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⁵⁸ Rast, 2007.

⁵⁹ H.R.4882 - Cesar Chavez National Historical Park Act, 114 Cong. (2016)

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⁶² Barrios, Frank M. Mexicans in Phoenix. Arcadia Publishing, 2008. Pp. 8.

⁶³ Ibid.

⁶⁴ <http://peoplesguidetomariocopa.blogspot.com/2011/11/santa-rita-hall.htm>

⁶⁵ Gómez-Quíñones, Juan. 1990.

⁶⁶ García, Mario T., and Sal Castro. 2011.

⁶⁷ Ibid

⁶⁸ Ibid

⁶⁹ United States. National Park System Advisory Board. 2013.

⁷⁰ Simpson, Kelly. 2012.

⁷¹ Simpson, Kelly. 2012.

⁷² MacDonald. 2013.

⁷³ García, Mario T., and Sal Castro. 2011.

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ABOUT LATINO HERITAGE SCHOLARS

Latino Heritage Scholars are a coalition of young professionals in the fields of cultural and historic preservation who assist communities in navigating government processes or systems and achieving permanent protections of sites that are important to Latino communities.



Manuel Galaviz
University of Texas Austin / Social/Cultural Anthropology, PH.D Candidate

A native of Guadalajara, Jalisco, Mexico, who migrated with his family to Southern California at the age of four. He describes his journey into academia as unconventional. He discovered his passion for historic preservation after seeking to learn more about Latino/Latin American Studies. During his Latino Heritage Internship in 2015, Manny worked with the San Diego community of Barrio Logan to commission federal protection of Chicano Park, a historic Latino/Chicano community space in the area, now a National Historic Landmark.



Norma Hartell
New Mexico State University / Archivist, Masters in Cultural Anthropology

Since her youth Norma has been fascinated with learning about all the different ways in which history and culture could be expressed. Her interest grew when she went to study cultural anthropology at the New Mexico State University. With the understanding that history and culture can be expressed by place, she successfully worked to list the local Chope's Town Cafe and Bar on the National Registry of Historic Places in New Mexico.



Ashleyann Perez-Rivera
Roger Williams College / Historic Preservation and Sustainability Studies Minor

As a Puerto Rican American from the Mid-Atlantic region, Ashleyann has overcome adversity through the empowerment of her culture. She considers herself to be a social justice advocate and voice for her community. She studied Historic Preservation and Sustainability Studies at Roger Williams College in Rhode Island. Ashleyann is passionate about advancing the inclusion of Caribbean and Central American narratives in the field of Historic Preservation.

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Josephine S. Talamantez is co-founder of Chicano Park, National Landmark, and the Chicano Park Steering Committee, Stewards of the Park and founder and chair of the Chicano Park Museum and Cultural Center and Latinos in Heritage Conservation Executive Committee member. She also serves as an advisory member of Hispanic Access Foundation's Latino Heritage Scholars initiative.

ABOUT HAF

Hispanic Access Foundation is a 501(c)(3) non-profit organization that connects Latinos with partners and opportunities improving lives and creating an equitable society. Our vision is that all Hispanics throughout the U.S. enjoy good physical health, a healthy natural environment, a quality education, economic success and civic engagement in their communities with the sum improving the future of America. For more information, visit www.hispanicaccess.org.

HAF was actively involved in elevating the Latino community's voice around the Browns Canyon, San Gabriel Mountains, Boulder-White Clouds, Sand to Snow, Mojave Trails, and Castle Mountains National Monument efforts. Additionally, HAF has launched the initiatives Por la Creacion Faith Based Alliance, which unites Latino faith leaders around the protection of God's creation and creating tomorrow's environmental stewards, and Latino Conservation Week, which includes dozens of conservation and outdoor-related events across the country.



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