

APPENDIX C

Summary Notes from Community Conversations

Six conversations were held across California with representatives of communities whose histories are under-represented by the state’s formal landmark programs. Although a common agenda was used, each meeting had its own unique tone. Notes for the meetings were prepared by note-takers hired for each gathering. The notes were then circulated to the meetings participants for review and comment, and lightly edited for legibility.

Conversation on African American Sites <i>Note-taker Mary Ringhoff</i>	2
Conversation on Filipino American Sites <i>Note-taker Brian Batugo</i>	12
Conversation on Latino Sites <i>Note-taker Laura Dominguez</i>	26
Conversation on LGBTQ Sites <i>Note-taker Beth Boylan</i>	36
Conversation on Portuguese American Sites <i>Note-taker Leslie Masunaga</i>	43
Conversation on Women’s History <i>Note-taker Karen Clementi</i>	49

Community Conversation on California's African American Historic Sites

*Co-sponsored by California African American Museum, California Cultural & Historical Endowment, University of Southern California Graduate Program in Historic Preservation
California African American Museum (CAAM), March 30, 2012*

PARTICIPANTS

Carson Anderson (CA)	CAAM History Council
Susan Anderson (SA)	UCLA Special Collections
Bill Beverly (BB)	Eighth & Wall Inc.
Tiffini Bowers (TB)	CAAM
Ken Breisch (KB)	USC Graduate Program in Historic Preservation
Flora Chou (FC)	LA Conservancy
Rita Cofield (RC)	USC, graduate student in Historic Preservation
Michael Dolphin (MD)	California Employment Development Dept.
Elysha Dory (ED)	Galvin Preservation Associates
Lorn Forster (LF)	Professor, Claremont McKenna
Donna Graves (DG)	CCHE
Teresa Grimes (TG)	Galvin Preservation Associates
Johann Trixi Hassan (JTH)	CAAM History Council
Trudy Hatter (TH)	CAAM History Council
Alison Jefferson (AJ)	Historian, UCSB doctoral student
Hillary Jenks (HJ)	Getty Research Institute
Ron Lewis (RL)	CAAM History Council
Karen Mack (KM)	LA Commons
Laura Meyers (LM)	West Adams Heritage Assoc.
Rick Moss (RM)	California Historic Resources Commission
Erin Stennis (ES)	For County Supervisor Mark Ridley-Thomas
Trudi Sandmeier (TS)	USC Graduate Program in Historic Preservation
Esther Torrez (ET)	Community Enhancement Corp., Paul Williams Ctr.
Jerome Woods (JW)	CAAM History Council
Lecil Wills (LW)	CAAM History Council
Cathy Woodruff (CW)	Second Baptist Church

Welcome

Tiffini Bowers: Welcome to California African American Museum. CAAM's History Council recently published a book on historic black churches of LA.

Trudi Sandmeier: USC Historic Preservation Program

Donna Graves: Thank you for coming to talk about how we remember and preserve African American historic sites in CA. This discussion is part of a study commissioned by the California Cultural and Historical Endowment (CCHE) looking at gaps between official landmarks and breadth and depth of California's real histories. CCHE awarded over \$122 million in competitive grants to fund work in planning and preservation. Endowment sponsoring this study and these conversations to fulfill legislative requirements and to get ideas for moving forward in recognizing significance of historic sites that reflect under-represented communities.

Introductions

Participants gave brief introductions of name their affiliation.

Donna Graves: Where is African American History Recognized in California?

DG: Presented overview of CA's African American landmarks. Worked on Biddie Mason site downtown. Power of Place sets the stage for what we're trying to do: power of common places to elicit connections, convey shared history and prevent erasure of past that is often complex and sometimes painful.

As graduate student, she was inspired by *Five Views* (study conducted by CA Office of Historic Preservation). http://www.cr.nps.gov/history/online_books/5views/5views.htm

In researching what happened to sites since 1988 pub, found that of 105 sites in 5 Views reflecting African American history, 14 have been demolished since 1988 publication. Only 5 have received local landmark designation, including LA's Golden State Mutual Life Insurance Bldg. One has been listed on the National Register of Historic Places, and one on the California Register, both in Sacramento.

Pie chart of California Register. Showed 695 "ethnic minority" sites and 113 women-related out of over 31,000 total. Abysmal statistics - CA has been diverse from very beginning—we have a lot of work to do.

Bar chart: National Register sites in California grouped by NPS areas of significance: vast majority is Architecture which has 1859 sites compared to 105 associated with African American. Across the U.S., there are 1754 sites/districts listed on NRHP for African American significance. Only a tiny percentage is in CA, less than .0009%. Quotes Quintard Taylor's recent statement that Black history in the West is far more than an "interesting footnote to a story focused elsewhere."

*Pie chart: African American National register sites in CA by County
LA has the most (94). Other counties have 1 (except Tulare, which has 4). Most of LA's came from CRA-commissioned study National Register Multiple Property Documentation "Historic Resources Associated with African Americans in Los Angeles." (NR MPD) Teresa Grimes served as lead historian. Shows impact of single project.*

Teresa Grimes and Elyhsa Dory: Presentation on SurveyLA

SurveyLA context statement doesn't have specific ethnic/cultural theme or subtheme—are subsumed into other themes/contexts.

Methodology: use pre-loaded info in FIGGS. List of potentially significant properties generated by prior NR MPD form and from West Adams Heritage Association. Used Google earth to check presence/integrity, researched remaining properties (if no association could be confirmed, assigned QQQ), photo'd, recorded using FIGGS.

TG: She and ED are just talking about S/SE LA here: They found 16 properties eligible for the National and California Register. Variety of residences, schools, churches, locations of political activity or important events, workplaces, hotels, clubs. Identified another 5 LA Historic Cultural Monuments (HCM) : Benjamin Spikes Residence, Noble Johnson Residence, CA Eagle Newspaper Office, Liberty S&L Assoc. Office, Claude Hudson Residence #2.

Example of recording properties significant to African American history without specific AA historic context: Thomas Jefferson HS under Public/Private Institutional Development context, subtheme Education and Ethnic/Cultural Associations. (Prop Type: high school).

Example 2: Sugar Hill under Residential Development context, Theme Deed Restriction and Segregation. (Property Type: neighborhood—including commercial as well as residential properties).

Example 3: Site of Black Panther Protest under Public/Private Institutional Development context, theme Civil Rights Movement, Theme African American Civil Rights Movement, Sub theme Important Events and Institutions.

Example 4: Eddie “Rochester” Anderson Residence. Under Entertainment Industry Context, Res Props assoc with Entertainment Industry theme, Sub theme Res Props assoc. with Significant Persons.

Since there is no explicit context for African American history, it may be tough to search the SurveyLA database for associated properties. The Office of Historic Resources is considering how to deal with this for future educational/interpretive reasons.

DG: What is well represented? What is left out? Asked if anyone had been part of SurveyLA meetings or shared information with the city for survey. Answer was no.

LM: West Adams Heritage Association (WAHA) has published Landmarks of African American History (notes these are not official HCMs). Wanted to publicize opening up of Golden State Mutual building for tours. Had done bus tour of African American celebrity homes in West Adams and Jefferson Park. Used information from NR MPD. Word got out into community and people started volunteering information you wouldn't know from the architecture. WAHA had to fact check, go beyond city directories. Difficult to document social history. Decided if a person was first or representative of something (e.g., first black female gynecologist), the site would be included in the book if the site still stood, regardless of integrity. But some of the sites didn't have enough integrity to be nominated as HCMs.

TG: Noted that SurveyLA doesn't resurvey areas that have already been surveyed in the last five years or are in Historic Preservation Overlay Zones (HPOZ), like West Adams.

LM: SurveyLA has gotten smaller due to budget constraints, wasn't originally going to pass up HPOZs, etc.

TG: Industrial zones were always going to be done, just done last.

DG: I'm hearing a gap between what's in people's memories and what SurveyLA has been able to capture.

AJ: Is there not going to be an ethnic context for SurveyLA? We wrote something.

LW: When you talk about SurveyLA and historic sites, you're not mentioning sites outside LA/LA County. Lots of sites being left out: Valle Verde, Central Ave Gardens as examples. In LA County but not in city. Wanted to point that out.

DG: SurveyLA does have geographic boundaries and financial limitations.

MD: Has specific history with Central Ave, Dunbar Hotel and a development corporation. Question that sticks out for him as we talk about the SurveyLA context: economic development is usually done to you and for you, not necessarily with you. We don't see the community support for a particular building if the development comes down from elsewhere. The question is: who cares? Scholars and architects may care, but does the community? And what kind of work is done to help the community understand a site is important as part of their history? Where do they get the contextual connection? What he's hearing is that this is coming from someplace else and not from the community itself.

DG: Sounds like stories are shared orally, but not in broader context for historic preservation.

CA: At CAAM, the release of the historic black churches booklet is resulting in bringing in other churches that haven't been as well documented. CAAM History Council is organizing an event with a kickoff speaker associated with another church (Randy Sakamoto, retired engineer, West LA Methodist Church) –who's becoming a trainer to help people learn how to document and research their own churches, self-publish information. This can prompt an "in-gathering process" where people come in with photos and stories, pull it all together and spread word in the community. Don't want information to just become property of scholars, planners, analysts—want community members to own it too so they can keep it alive and build on each other's stories.

KM: Our work is about immigrant stories and using artistic approach to mining those stories, using docents to give tours of neighborhoods. One of our docents is in Boyle Heights Historical Society —local historic societies could be great resources in this process. Series of Arcadia books on Highland Park, Leimart Park, etc. are important resources too. It's not that there aren't local community members thinking about this stuff. But people are sometimes surprised to hear there are so many interesting historical stories in their neighborhood—living in disadvantaged areas sometimes makes this not top priority, and this is a challenge. Projects team artists with 15-25 year olds who are surprised to find out about their communities, that there's cultural richness there.

CA: Great point on historical societies—in particular Our Authors Study Club—did annual tour of African American sites in LA during Black History Month, did series of booklets with stories of buildings profiled on that tour. There are numerous organizations we should be thinking of partnering with.

RC: Question on SurveyLA context statement: have there been any exclusions because there is no specific ethnic context?

TG: No, because the 10th context (Other) can catch anything significant that somehow isn't caught in the other contexts. The idea is that the city's always trying to match best team with best area, but the methodology is only as good as the data that's been loaded into your tablet, and a lot of properties TG and ED knew were significant in southeast LA were not pre-loaded. So she feels like they caught what they needed to there, but she's not sure that will always happen in other survey areas with other teams. Culture of neighborhood, not just architecture, is important.

JTH: Who cares if so and so is involved? You document what's there. If you have the money, you do it. Don't worry about someone else being interested, or getting their OK. In some of these communities, people are just trying to survive.

RL: Some of this has been institutional. When worked at National Trust in early 80s, interpretations were so limited. Now you get sites like Mt. Vernon and Williamsburg talking about slave experiences. But NR still has limitations, and there needs to be institutional change. Beverly Hills just got a preservation ordinance, for example, and that's a city with a lot of advantages. Preservation often seen as a stepping stone to development. Some sites have survived only because there wasn't money to redevelop them. He ran into walls working back East (DC) with how to develop historic context statements, had to struggle to establish survey for ethnic sites. Local groups and advocates have often served to offset institutional groups. A church was saved because one woman refused to let it be demolished—the Washington Post wanted to buy it and it would have been doomed institutionally. It doesn't have to be a precise, exact science either—there's nothing wrong with urban legend, a good story, gossip, rumors—all goes into the mix and the facts are ferreted out later.

TS: At Conservancy, interns went through a Getty Conservation Institute report on LA landmarks authored by Theresa Grimes and went out and wrote HCM nominations for sites that needed designation. They could do local landmark designation without owner approval, but you can't do that on the national level. Even with their best efforts, they couldn't get some stuff done. Lincoln Theater tricky because religious sites are precluded from designation without owner approval etc. Basically, there has to be some advocacy by local groups.

RL: Once you add first level of awareness, it grows.

KM: A partner in Highland Park is a social studies teacher at Franklin High, who assigned neighborhood tours as a class project. Involving young people is important because they have time and will hopefully stay interested. There aren't easy places to "plug in" interested people city-wise.

LM: WAHA started with saving Victorian houses and then evolved into telling stories, not being academic historians. That's what's engaging people. Hard to landmark properties in WAHA because they don't have what city considers integrity. Family historians talk about "truthiness"—there's an important element of truth in family stories, but they aren't always factually accurate.

LF: Teresa Grimes was able to do the NR MPD because there was a political context for what she did—Councilmember Jan Perry's activism around the whole Central Ave region. Who becomes 9th district rep, who will become advocate when Jan departs? What about Dunbar, Second Baptist, St. Philips? Who will maintain context in which these places exist? You can't convince everyone, but need to broaden horizons so people understand their community has a level of resonance. The stories are what resonate with the majority of people.

DG: I'm hearing: importance of tapping into stories and how they're communicated. KM helps young people understand the stories. There's importance in telling stories through different mechanisms—preserving buildings is important, but telling the stories in powerful ways is equally important. How to harness all these stories that so they aren't so dispersed? How to connect people talking about African American churches and people talking about African American commercial districts?

JTH: Can you un-declare an HCM? She was told Golden State Mutual was being un-declared. This is not the case (FC, TG). FC notes issues to work out with interior murals. LM notes owners supported designation.

CA: Things are sometimes de-listed if they're demolished, damaged, etc.

KB: Educational curricula is something that might pull things together—in 4th grade, CA students have a CA history curriculum, and he thinks it should include a local neighborhood history.

DG notes that in the East Bay, there is a local neighborhood unit. Others note it is not so in LA Unified.

CA: It's in the 3rd grade curriculum.

DG: Tough to get things into a curriculum in general.

LW: Great idea for schools to be involved. Whenever a community's been established, the school and the library were the first institutions—indicated it was a real community.

FC: Tough to do district wide, but could do individual teachers or local historical societies.

AJ: Individual teachers do this now—selected teachers, but it's a start.

KB: Agreed, but we should be lobbying more. Sustainability was a bottom-up thing—talking about recycling in kindergarten, and kids got parents to recycle.

JTH: Some libraries don't have their own local history.

DG: Local historical societies and universities can be good partners in that.

SA: Apologies for being late—was at meeting. In position at UCLA, work across communities and histories. Preserving African American records and materials is big part of what we do.

JW: Interested in African American LGBT sites. Talked about community, culture, etc. but we don't talk about the black elephant in the room: wants it to be acknowledged and recognized that it's here. We don't always get the true stories. I'd like to bring the black LGBT project now being housed at Mayme Clayton Library and Museum to forefront. Black gay community is excluded and needs to be included in the general conversation. Followed collection to UCLA. Is important to tie all the collections together.

SA: Interested in this because of some collections at UCLA.

JW: Went to Cal State Northridge for black photographer collection (name of photographer?)—he and others helped to catalog because they knew about some of the individuals. Some of that history isn't immediately visible as black history, gay history, until you get interested individuals to participate. Lots of history is out there to be accessed, just hasn't been. Some areas of interest haven't been cited.

DG: Connections between identities are multiple. This came up in recent CCHE-sponsored gathering about LGBT historic sites where participants talked about how identities cross multiple communities and all should be represented. Do you have particular sites related to black LGBT history you're interested in?

JW: House on Adams across from LA 84, Unity Fellowship on Jefferson doing stuff, looking for previous history like Brothers club (underground), places downtown, the Waldorf, places where people met in secret that had

no visible signs. Looking at mapping and creating timetable, maybe a tour to address some of those places. Catch One also.

AJ: I applaud this group for coming together to talk about this topic. Important that we keep doing all the work we're doing, and make sure work is publicized. Need to reach out to more organizations that aren't necessarily history-based, but have a community interest (or orgs that have their own history!). CAAM's booklet on churches shows those congregants are connected to all kinds of different communities—need to engage those people. Groups that are youth-oriented, after-school tutoring. Have a presentation for the kids, get them to help with research so they're contributing. Also needs to be more scholarly work done on these sites to create a foundation for how people will understand the information. Scholarly work doesn't have to be inaccessible! Young people being involved is the key thing in getting to a broader group of people, and reaching other organizations that are community- not historic preservation-based. Could be a social club.

FC: Conservancy finds it helps to reach out to community. Wyvernwood Garden Apartments as example—site was threatened, LA Conservancy worked with residents' association who knew everything about site but didn't have a preservation background. Once they had those tools, they had another way to argue for help to save their community, and they could provide LAC with the stories needed to grab people's attention.

SA: Two questions. What do you want from us and what are the foreseen outcomes? Want to know how to contribute in concrete way. Is there anyone here from San Diego? Because this is about African American history throughout CA, right?

DG: Invited some San Diego folks but they couldn't make it. These conversations end up having to be local for budgetary reasons, but hope to explore questions relevant statewide. Expected outcomes: these are "pebbles in a pond". CCHE doesn't have funds to do too much more, but this work will fulfill legislative mandate to explore "diversity deficit" and inform future work/shape future conversations. This is an opportunity for people here to talk about what matters to them and to inform the Cultural Summit CCHE is organizing for this October.

TH: Are local communities you're reaching out to geographically based?

DG: I've organized six conversations, each with a cultural community whose stories haven't been told and tried to spread them out across the state. The Gatherings are LGBT in San Francisco, women in CA state parks, Latinos in Orange County, Filipino in Stockton, Portuguese in San Jose. I work with local partner organizations and use a "snowball" method for coming to the list of participants. These are snapshots vs. comprehensive histories. The conversations aren't meant to be explicitly local, but since the participants generally come from one region they have tended to be focused on the surrounding area.

Rick Moss: Expanding the Place for African American History in California

RM: Not a preservationist by trade, but am a museum professional. Serve on the CA Historical Resources Commission. Noticing positive trend at OHP: like museums, which are getting away from object-driven exhibits and moving toward stories, OHP is also noticing need to focus on stories, especially where documentation or site no longer exists. Wayne Donaldson, SHPO, has stepped up with 2012-13 state preservation plan. Couple of key points in it: hope OHP will involve itself more in activities of local preservation societies, work with community members, to address question of why HP is important.

Has been co-chair of diversity subcommittee for 6 years. Has been trying to find out where underrepresented communities exist, what sites/communities are extant. Travels around state. Weed, CA has a great living history, and history of its African American community is tied to lumber industry. Lumber mills brought labor force into Weed (CA notes mostly from Louisiana), mostly African American. There are migration stories we haven't heard that tell a lot about California's history. LA is great, but there's a lot more to the state than just LA when it comes to African American history. No NRHP sites in San Francisco: inconceivable.

All sites are priority for designation. John Templeton wrote an African American historic context for San Francisco that nobody knows about. Trying to help people that have passion for local history get involved. In Oroville, all he'd heard about was Ishii stepping out of the forest, but there's a rich African American history there too. His trips try to encourage locals to come together and do nominations, do surveys, etc. When he leaves, he rarely hears from people again, because the task is so daunting and there's no structure for keeping the lines of communication open and strong.

Commission doesn't just look for African American sites, but all underserved communities. State preservation plan for 2012-13 is trying to address that. Encourages everyone to read the plan (which can be found at http://ohp.parks.ca.gov/?page_id=21756) and give feedback on how OHP can take a more active role in preservation. Wants everyone to know OHP is listening. Unfortunately, can't be a real handholder—it takes local commitment. Historical societies, interested locals, community groups, etc. Takes everyone to make a difference.

RL: Need to form coalitions. OHP has to join with “usual suspects”: LA Conservancy, Pasadena Heritage, etc. People need to join these groups and find kindred souls. Need to get in there. Preservation is an ethic that's shared across communities.

SA: Piggybacking on RL's statement: we came here to contribute. There's such breadth and depth of knowledge here—no need to ask for hand holding—we're already taking the initiative to document this history. The large institutions like USC are here. The USC Historic Preservation program have been generating innovative scholarship on HP. Wants to put some institutional clout to some of the smaller organizations to put together the knowledge people already have. KB and SA are on SurveyLA review committee, so they know what consultants have already done and can comment on the list of properties. Wants a strong statewide effort to articulate and document African American history, whether through documents or sites or both, and it's time to start. Proposes starting with small group with institutional resources that will create network and a serious list of historic resources that OHP and feds have to pay attention to. SA volunteers to contact Ken and bring in colleagues like John Templeton, the San Diego experts, San Francisco, rural areas, etc. to get this going. UCLA can help pay for it. Want to do it before October.

DG: NPS starting to think about updating *Five Views*. In June, gathering called Multiple Views is happening. There does need to be a statewide context and a statewide survey, SA is absolutely right. This is the direction CA preservation should move into.

JTH: Group in Watts (Pioneers of Watts) wanted to document Watts. Maybe 60 people in group, maybe 5 have actually done the work. They need motivation—most come and socialize. Group needs to be charged up. Another group: Southern CA Genealogical Society in Burbank is doing project documenting 1890-1900 LA residents. Wants to go into black churches and photograph records.

DG: CA shared earlier work in Pasadena documenting Pasadena Ethnic Resource Survey with her. There are pieces of this work that has already been done in various places that could be knot together.

JTH: And once you've done the research, what do you do with it? Have had stuff sitting in her computer for 20 years but doesn't know who to give it to.

RL: New African American museum in Washington could be repository?

SA: No, we want things to stay here. Keeping materials here facilitates more research—documents are here, so researchers can go out and see sites too. RL makes good point, though, that we need to identify where collections are, and where they can go.

LF: To amplify what SA said: when researching Golden State Archives, found it seems like no one's systematically gone through all of it. There's a wealth of material in LA County. No need for scholarly material to be exported elsewhere. Lonnie Bunch of National African American museum can come here, and so can other scholars.

DG: Archival material can be scanned and shared, but people can only see places/sites are where they are.

KB: In terms of strategy: LA County is preparing a preservation ordinance, being pushed by our local supervisor (Mark Ridley-Thomas). There's a great opportunity and a blank slate to make sure this ordinance includes intangible resources and cultural history as well as architecture. Opportunity to develop a new philosophy from the ground up, and start them in the right direction. Will focus on unincorporated areas, which have very rich histories. We can do this county-wide, could be good template for statewide.

SA: Innovation will be in the intangibles. Part of the problem is each field is in its own little fiefdoms—need to connect museums, historical societies, architectural historians, preservationists, etc. together.

KB: As ordinance gets off the ground, county can sponsor more meetings like this to involve people.

AJ: Is involved with documenting African American intangible resources. Santa Monica African American community, Lake Elsinore, Valle Verde, Manhattan Beach. Many don't have architecturally significant buildings.

MD: With all the work being done in Watts: to what end? (Supporting T's point). Reason Olvera St. isn't forgotten is because that community doesn't let you forget it. Dunbar Hotel got attention when Sounds of Central Ave was released and then people heard about the Dunbar and showed up to see it.

SA: You answered your own question!

MD: Agreed. The main question is who cares, and to what end?

DG: There's care as in dollars and development, but there's also care in telling the story.

SA: CA is the worst place for doing this—we're isolated from examples in cities that do a really good job. UCLA's Sounds of Central Ave. was an exception. We need to be more informed on cities where they've revived the history and people come to see it.

MD: Line from RJ Smith: “Los Angeles is the capital of forgetting”

DG: ED wrote her thesis on African American heritage area proposal, using some successful examples from other cities and imagined what it would be like in LA. DG will send link to everyone (<http://digitallibrary.usc.edu/assetserver/controller/item/etd-Dory-4123.pdf>) Thank you for all your ideas. You will all receive an invitation to a Cultural Summit CCHE is organizing in Southern California on October 18th. Will send out contact information for today’s participants, as well as notes from meeting. All information will inform report going to CCHE, as well as the cultural summit in October.

California Sites of Filipino American Heritage

A Community Conversation

Sponsored by Little Manila Foundation and California Cultural & Historical Endowment

Trinity Presbyterian Church, Stockton, April 21, 2012

PARTICIPANTS

Brian Batugo (BB)	Little Manila After School Program
Anita Bautista (AB)	Filipino American National Historical Society, East Bay
Terry Bautista (TB)	Filipino American National Historical Society, Stockton
Pam Bulahan (PB)	Filipino American National Historical Society, Isleton
MC Canlas (MC)	Bayanihan Center, San Francisco
Dillon Delvo (DD)	Little Manila Foundation
Donna Graves (DG)	CCHE
Estella Habal (EH)	San Jose State University
Johnny Itliong (JI)	Larry Itliong Foundation
Gail Lagascca (GL)	Filipino American National Historical Society, Stockton
Mel Lagasca (ML)	Filipino American National Historical Society, Stockton
Debbie Louie (DL)	Little Manila Foundation
Dawn Mabalon (DM)	Little Manila Foundation
Michelle Magalong (MMa)	Historic Filipinotown, Los Angeles
Elena Mangahas (EM)	Little Manila Foundation
Mimi Morris (MMo)	CCHE
Leatrice Perez (LP)	Filipino American National Historical Society, Stockton
Florence Quilantang (FQ)	Little Manila Foundation
Olivia Sawi (OS)	Filipino Memorial Project, San Jose
Jill Shiraki (JS)	CCHE
Addie Suguitan (AS)	Little Manila Foundation

Welcome

Dawn Mabalon, Little Manila Foundation

DM: Our meeting place, Trinity Presbyterian originated as Light House Mission in Little Manila

Church created in response to Filipino exclusion from local Catholic church

Church celebrating its 70th anniversary

Donna Graves, cultural historian: An Overview of California Landmarks,

DG: Current study for California Cultural and Historical Endowment addresses absence of many communities' histories reflected in State landmarks, especially people of color and women.

Endowment authorizing legislation states: "California is one of the most diverse populations on earth and its cultural and historical efforts should reflect that fact."

Language suggests a democratic and inclusive vision of State

Summary of Slides: People of color make up 2.2% of California Register of Historic Places, even less for women; only 3 sites of Historic Places for Filipino Americans, same sites on the National Register; Based

on “Significance” (why a place is important) architecture is 600X more significant than Filipino American history; 25 years ago—*Five Views: An Ethnic Historic Site Survey*, teams of community based historians who found 100 sites each important to Ca. communities of color (The study focused on African American, Latino, Chinese American, Japanese American, and Native American communities), Now: Following up with these sites, how many were turned in landmarks? Not many.

Today’s goal—to have lively, substantive discussion and leave with ideas on how to address gaps, have concrete things allies and communities can do

Introductions

Donna Graves: Social historian and urban planner, forum facilitator and historic preservation expert.

Mimi Morris: Executive Director of CCHE. Noticed that Filipinos did not receive any funding from endowment, curious as to why that is.

Jill Shiraki: Visual note-taker, email correspondent, coordinator of gathering, Preserving California’s Japantowns and API National Historic Preservation Forum (Los Angeles – June 21-23).

Olivia Sawi: Sunnyvale, CA working in San Jose; works for preservation firm Archives & Architecture; involved with the Filipino Memorial Project; works with Japantown historian to designate Filipino sites in SJ J-town. Willing to volunteer time, resources, expertise for preservation of all Filipino sites.

Estella Habal: Professor, San Jose State University, Asian American Studies; engaged with Filipino Memorial Project; worked with National Park Service community talks at Cesar Chavez sites; Activist and published scholar studying International Hotel struggle; willing to volunteer expertise and background.

Johnny Itliong: Representative or “Our History”, son of Larry Itliong, a leading organizer of farm workers; director of Larry Itliong Foundation for Education. Part of Filipino American National Historical Society (FANHNS). Participated in National Park Service (NPS) Study on Cesar Chavez and not happy with outcome. Strives to correct United Farm Workers history with Filipino American heritage, to tell the real history, to tell the truth.

Terry Bautista: East Bay Chapter of FAHNS; resides in Oakland/Alameda County; part of Rizal Post 498; grew up in the Veteran’s Building -- now Senior Center; created and preserves Filipino Civil Rights Advocates 100-year Filipino history time line; shares timeline with various communities.

Mel Lagasca: family moved from Tacoma, WA in 1954; Black, Irish and Ilocano heritage; father immigrated to U.S. in 1934; parents married in 1937; 37 years on Board of Directors for Filipino Plaza; interim chairperson for FANHNS Museum in Stockton; worked with Little Manila Foundation (LMF) to produce book, calendar, and KVIE documentary; believes one can apply classroom outreach strategies to educate high school students about Filipino American social history.

Gail Lagasca: FANHNS Stockton Chapter; Mel’s wife/boss.

Anita Navalta Bautista: Former FANHNS Sacramento President, former FANHNS Stockton President, and current VP; one of two “bridge generation” survivors present; partnered with LMF to produce book and calendar; part of stories project at Little Manila After School Program (LMASP).

Brian Batugo: Stockton born/raised; recent graduate of UC Berkeley. Studied Dance, Theater, and Ethnic Studies. Former Intern of Little Manila Foundation. First year co-teacher for LM After School Program at Edison High School. Program in 4th year. Digital note-taker.

Pam Bulahan: Isleton City council; past president of FAHNS Sacramento Delta; current board member of Isleton Brannan Andrus Historical Society; former resident of Bing Kong Tong in the '70's when home was flooded; discovered father's name and residence in 1940 census.

Addie Sugitan: Trinity Presbyterian Church; FANHS Stockton; City of Stockton Community Development. Grew up in Stockton; observed gap between youth and older generation; first youth to clean apartments in Filipino Plaza; mother first Filipino teacher in Tracy & only Filipino family at elementary school; part of "Bayanihan" program = 30 youth visit Philippines beginning of Marital Law.

Dawn Mabalon: Co-Founder of Little Manila Foundation; Professor of History at SFSU; attended UCLA – had to leave Stockton to learn about its history; started preservation battle with Dillon after end undergrad/ beginning grad school; member of FANHS LA; moved north to finish Dissertation at Stanford and joined FANHS Stockton. Applied to first round of CCHE grants.

Dillon Delvo: Co-Founder of Little Manila Foundation, representative of Senator Lois Wolk for San Joaquin County, father (Rudy Delvo) was an organizer along side Larry Itliong; applied to first round of CCHE grants, deeply involved with and affected by grant process.

Leatriz Bantillo Perez: Born/raised Stockton (1929); father arrived in 1900 at age 16 sponsored by German Family to attend Commerce School in Denver; Father met mother in SF (1921); Mother arrived in SF (1919) & married there. Family survived Great Depression; Trinity Presbyterian historian; part of local oral history project published by church; Larry Itliong next door neighbor; married Frank R. Perez, Filipino writer/journalist; couple wrote history of Filipinos in San Joaquin County, published by San Joaquin County Historical Society and Museum in Lodi; part of stories project for Stanford, SFSU, and Little Manila After School Program students; first waitress at Dawn's grandfather's restaurant, 1943–1946. Retired from Environmental Protection Agency. Serves as FANHS Recording Secretary, elder of Trinity Presbyterian Church and Secretary of Legionares de Trabajo.

Elena Mangahas: First Philippine-born LMF board member; worked for State-funded farmworker transition program; immigrated in 1980s influenced by dictatorship resistance; learned Stockton's history in 2-year period of personal interaction with manongs and manangs; role = to connect ideals of Philippine-born and American born Filipinos.

Debbie Denganaban Louie: Lived in Stockton almost 30 years; parents from WWII era; LMF board member; Inspired by reading America is in the Heart in college and visited Stockton, met Larry Itliong, helped put roof on Agabayani Village, and visited many Filipino American historic places within and outside California.

Florence Quilintang: Born/raised in Stockton, part of Addie's generation; Little Manila Foundation board member; knew the names of people and places being talked about, and current discussion has helped her realize deeper significance in her personal experiences growing up in Stockton.

MC Canlas: Filipino American Development Foundation San Francisco, Cultural Community Strategist, leads "ethno-tour"; Grew up in Philippines, former history professor; started work in Daly City; found Filipino communities in South of Market District, Kearny Street, and near Japantown; hired to conduct needs assessment for Delta Hotel (currently Bayanihan Community Center); part of current struggle to designate "Social Heritage" districts in SOMA in collaboration with LGBT community.

Michelle Magalong: LA's Historic Filipinotown; active for past 10 years; helped with municipal designation of Historic Filipinotown in LA (after 30 years of failed attempts); also representing "My HiFi" = ad hoc space that provides services and support to groups interested in preservation work; working on PhD in Urban Planning at UCLA; expertise in designation application, willing to share knowledge and lessons learned.

Identifying Filipino Heritage Sites

Northern California and Central Valley

- Filipino Memorial Project—Goal: to find a site for Filipino farmworkers in San Jose. Site never designated.
- Japantown—San Jose, finding certain sites within Japantown that were Filipino owned.
- Watsonville & Salinas as plain sites for Filipino farmworkers.
- Larry Itliong’s House—Delano, designated as a landmark via NPS Cesar Chavez study, but physical structure has undergone many changes, considered “Tier 3”, less significant than other sites because it is not as intact.
- Filipino Community Hall—Delano, now called “Filipino Senior Citizens Community”, concerned that it could never be historically landmarked.
- Agbayani Village—40 acre area. Larry Itliong’s name was not mentioned in NPS study.
- The Broadway Bull, Jeny Lin Hall - Oakland, important sites for Filipinos on East Bay but no longer physically exist.
- Oakland, Ca.—site of most radical organizations against Marcos.
- Legionarios del Trabajo Ranch - South of French Camp still existing since the 1940s.
- Filipino Farm Center—French Camp/Lathrop, Manila Rd. No longer physical building there, conglomerate of Filipino farm workers bought and cultivated land post Alien Land Law Act.
- Community Farm—Los Osos (Fresno Area), owned by Mary Jane Galviso—one of the last remaining community farms.
- Bing Kong Tong—housing building in Isleton featured in book, California’s Treasures for association with Chinese Americans. Currently waiting on part of CCHE grant from Mexican Museum to restore building.
- Tyler Island—behind Isleton, Ca. Site of Pam Buhalan’s father’s residence in 1940 according to 1940s census.
- Isleton, Ca—Main St., two-block area already on National Register. Street was site of Filipino businesses no longer there.
- 46 Main St.—Isleton, Card room owned by Duhaylungsod family until 2005. Youngest surviving family member currently lives in Stockton.
- 45 Main St.—Isleton, “ANC Market” - Army Navy Civilian Market, Filipino-owned grocery store by relatives of Virginia Melear.
- 24 Main St.—Isleton, former site of “Franks Market” owned by Frank Granadino.

San Francisco

- SOMA (Western)—San Francisco, South of Market area. Containing many murals and buildings of early Filipino American communities. A site where students as far as Boston, Ma would travel to learn more about Philippine history during a period when Department of State prevented trips to the Philippines. Currently collaborating with LGBT Community and Historic Lighting District to designate parts of SOMA as “Social Heritage” site and “Special Use Districts.” Working towards a designation that will affect city policy and development protocols, not just a “honorific” designation (ex. Little Manila in Stockton or Little Saigon in SF.)
- International Hotel—San Francisco, activist struggle and protest, Fall of the I-Hotel
- Bayanihan Center—San Francisco, at 6th St. & Mission. Formerly the Delta Hotel, damaged during fire. Owned by the Borja Family. Plans for it to be converted into housing units by city. Family approached redevelopment agency and agreed to sell on the condition that lower level be a community center and top floors be affordable housing.
- Caballeros de Dimas-Alang House (HUD Project)—San Francisco, mitigation for major development to build senior affordable housing in the Yerba Buena Gardens area. Surrounding area streets are named after Filipino heroes and a large mural painted on one of buildings to commemorate Philippine and Filipino American history.
- Filipino Education Center—San Francisco, one of three language-oriented schools resulting from a lawsuit

against SF Unified School District and recently immigrated Chinese student who failed English exam. In the '90s, became a K-8 two campus school merging with partner school Besse Carmichael.

- Palace Hotel—San Francisco, where Jose Rizal stayed.
- Presidio—San Francisco, Training area of Soldiers during Philippine American war, but no mention of it on site.
- Union Square Monument—San Francisco, explains Battle of Manila.
- Gran Oriente Hotel—San Francisco, located in South park on of four Filipino properties amidst the gentrification.
- Victoria Manalo Graves Park—SoMa San Francisco, in honor of 1940 London Olympic champion.
- Kearny St. and Jackson St.—San Francisco, location of International Hotel. Likened to Little Manila in Stockton.
- Ilonggo House—San Francisco, located in Japantown. Site of Filipino Jazz musicians during that time.
- The Mabuhay Restaurant/Caballeros de Dimas-Alang Inc., 443 Broadway St.—San Francisco, first floor restaurant, upper floor temples.

Stockton Area

- Stockton—Little Manila, the first large urban community of Filipino Americans in the '20s, '30s, '40s with Filipino businesses, i.e. restaurants, gas stations, dry cleaners, grocery stores, cafes, taxi dance halls, etc. Attracted Filipino farm workers in early 20th century to work in fields (esp. harvesting asparagus). Home of various fraternal organizations: The Legionarios del Trabajo (LDT), The Caballeros de Dimas-Alang, The Gran Oriente.
- Little Manila Historic Site—City-designated historic district in downtown Stockton, intersection Lafayette St. & El Dorado St.—4 block area. One block torn down for McDonalds and 76 Gas Station, displaced elderly manongs. Original area demolished for cross-town freeway in 1970s. In 2000, city council agrees to designate area as historic site. In 2003, National Trust designates site as one of most endangered historic sites in nation after proposal to build strip mall over area. LMF conducted 3 community charettes in area to submit counterproposal. Both plans were not accepted. Due to current economy there are no threats of redevelopment. Consists of 5 buildings. History of Filipino communities in California: law, could not own property; Filipinos had businesses, but were leased from Japanese/Chinese Americans who owned building. Migrant field workers would claim Stockton as home because of those businesses, used as mailing addresses to communicate with families overseas—only connection back home.
- Mariposa Hotel—Stockton, headquarters of 1948 Asparagus Strike, Larry Itliong & Rudy Delvo organizers.
- Larry Itliong's House in Stockton—545 Kolher St., next door to Letty Perez's former residence, at 551 in South Stockton.
- Filipino Plaza (Filipino Center)—HUD project (Stockton).
- FANHS Museum in Stockton—still in planning and infrastructure setting phase. No physical site as of yet.
- LDT Supreme Consistory—2154 S. San Joaquin St. -- National organization headquarters
- The Daguho Lodge—Original LDT meeting place still in existence at 203 E. Hazelton Ave. City landmarked.
- Taxi Dance Hall (Rizal Social Club)—Stockton, Lafayette St.
- Filipino Federation of America, Stockton Headquarters—bombed in 1930, facility rebuilt and operating today.
- Edison High School—Site of Little Manila After School Program.
- Light House Mission—Stockton, 121 E. Lafayette St. Origin of Trinity Presbyterian. Sponsored by people from the First Presbyterian Church, the Baptist Church, the Christian Church. Catholic churches did not allow Filipino masons to participate in rituals. Building no longer exists. Crosstown freeway demolished Little Manila buildings.
- The First Presbyterian Church—Stockton, Vine St. & El Dorado St., Trinity Presbyterian's mother church. Site

where first handful of Filipino families could worship in Stockton.

- Trinity Presbyterian Church—341 S. Hunter St. (first site) established in 1942, physical building demolished in 1956. Site where community fed Filipino strikers. Moved to current location in South Stockton. Received 10 Acres from landowner Mr. Van Buskirk for half price. He sold us 5 acres and gave 5 acres free., New church building, erected at 1002 W. 8th St. Opened in October 1963.
- Filipino Friendship House—300 block San Joaquin St. between Lafayette and Sonora—sponsored by the Methodist Church, site where Filipino families and youth would have cultural programs, ex. music and poetry and recreation. Also, first Tagalog classes were offered.

Los Angeles

- Filipino Federation of America, Los Angeles Headquarters—Moncado Mansion.
- Historic Filipinotown—Los Angeles, between LA and Hollywood.
- Large Mural in HiFi—Los Angeles, Filipino American mural by Eliseo Silva, located on Postal Service Annex building. Current building is for sale, but landowners have no intention destroying it. Site has experienced recent graffiti—a challenge for an artwork outside. Current efforts by artist to restore it.

Elsewhere

- Volunteer Monuments—various monuments in the city dedicated to the Philippine American war.
- Seattle, Wa—FANHS national headquarters location.

Preserving Filipino Historic Sites

EH: Recognize sites, honor histories to educate youth.

- Significance/necessity to have physical place to teach people history.
- Hit roadblocks in finding sites for Filipino farmworkers in San Jose.
- Put “Filipino angle” on existing landmarks, i.e. Palace Hotel in SF, Jose Rizal stayed.
- Many places/sites researched, need space to funnel it/expose it to public.
- NPS study good for writing some of these histories down, unsure about what happens after study--are politicians voting on it?
- Filipino landmarks recognized in Cesar Chavez NPS study were in lower ranking tiers (2-4), unclear as to NPS’s priority system to deem something “Tier 1.”
- Historic preservation = social justice issue, missing representation.

JJ: Not happy with “Pro-Cesar Chavez” angle on NPS Study.

- UFW history told incorrectly = 26 years fighting against this social injustice.
- Concerned that important sites of UFW struggle can’t be considered historical/high-ranking landmark because sites have been modified too much (i.e. Larry Itliong’s house in Delano) or converted into different uses (Filipino Senior Citizens Community).
- Larry Itliong’s name omitted from NPS study of Agbayani Village, fighting to correct this.
- General feeling = Filipino American exclusion from involvement in broader farmworker history.

TB: No specific sites currently exist in Oakland due to city development/growth.

- General feeling of Filipino history being “somewhat invisible.”
- Timeline artifact, produced by Filipino Civil Rights Advocates, 1994
- Presented time line to Bay-Area Pilipino community organizations
- Discovered many didn’t know about Filipino Federation bombing in Stockton.-- Observed since 1972, teenag-

ers respond to lack of Filipino history in Social Studies book by resisting published information and taking initiative to dig up own histories.

- Although no site-based history, collected many documentation, images, testimonies
- Believes method of collecting and sharing oral/artifact history is important
- Concerned about maintaining presence and ability to tell history = looking into digital methods/interactivity to get kids excited about history.

ML: Specializes in social history education as opposed to architectural, but supports architectural part of history

- Past 10 years, working to understand and establish a museum in Stockton; discovered challenges in securing infrastructure (resources, people, fundraising).
- A lot of information about Filipino history being produced today; cannot save everything but should focus on experiences of people.
- Today, enough information to inundate the educational systems--impressed with Little Manila After School Program at Edison High
- Believes school districts are receptive to community members outreaching to students to educate about history, ex. Science & Engineering outreach program with Sandia National Labs, Ethnic Studies "lesson programs" with Livermore School District.

AB: First hand experience with the racism/transformation of Stockton/Little Manila.

- As bridge generation survivor, very interested in saving history.
- Believes Stockton has a lot to offer = "first Filipino urban community that had stores, and gas stations, and dry cleaners, and grocery stores, and cafes, and restaurants, and taxi dance hall."
- FANHS Chapter Stockton uses stories to preserve history; reads/shares stories to youth addressing the differences in teenage experience from then and now.

BB: Supports the education of the next generation, specifically through Filipino American history at LMASP.

PB: Waiting for grant money to restore Bing Kong Tong in Isleton.

- Discovered family history in the 1940 Census; able to locate father's original residence near Isleton.
- Interested in finding out whether Stockton has ordinances about taxi dance halls specifically in name.

DG: Buildings exist in Isleton that were once significant to city's Filipino American presence, now known for something else.

- Landmark designations in the city are for Japanese and Chinese Americans—none for Filipino Americans.

OS: SJ Japantown recognized, however historic links to Filipinos exist. Working with Japantown historian to identify Filipino sites there.

DM: Went to UCLA to learn about Stockton

- Early 2000's Stockton, concerned by how city manager was tearing down old buildings frequently, displacing a lot of poor people who lived there.
- 2003, approached by developer who wanted to revitalize Filipino community downtown by building strip mall, developer was Filipino and had worked with Stockton City Manager in Union City.
- Struggle to keep Little Manila buildings up went national: National Trust for Historic Preservation named it one of "11 Most Endangered Sites"
- Reasons why we don't know our own history in Stockton is related to why we don't know the significance of

Larry Itliong and UFW.

- Recession has been good for historic site, developers are asking LMF to take building whereas 8 years ago they asked about \$1 million for them.
- Challenging to talk about preservation in Stockton because nobody knows its history: like growing up in Birmingham, Alabama and not knowing who Martin Luther King is OR like growing up in Stockton and not knowing who Larry Itliong is.
- Because of Stockton's redevelopment history, people used to seeing things getting torn down, ex. "Well, there's no hope. It's gonna get torn down anyway. We don't have any money for it. We're not going to be able to get any grants."
- Challenging to convince people it is worth keeping buildings up even though they not pretty to look at or they have no obvious connection to history, ex. "Well I wasn't in the farmworkers movement. What do I have to do with this strike?" or "I came in 1975 and I'm a nurse, what do I care about this building here that looks like crap."
- Pieces of built environment can educate community with visual/physical reference point, illustrate relevance of pre-1965 history to post 1965 immigrants; make connections and gain more community support.
- Preserving buildings = how we honor the generation that came before us.
- Hope that when economy gets better we can create a West Coast or National Filipino Preservation Network, identify sites and continue saving them.

DD: Present during CCHE Board meeting in Sacramento

- Round 1, Four Filipino groups applied together to avoid competing against each other: CEPA, Little Manila Foundation, Filipino Cultural Center, Manilatown.
- CCHE Board extremely supportive of proposal, however proposal was complex: CEPA = fiscal agent/umbrella organization, because LMF didn't have 501c3 status at time.
- Dawn and Dillon had recently come back from college, all actions were reactionary to development threats, no time to work on LMF's 501c3, therefore needed CEPA
- Felt CCHE Staff trying to find ways to get LMF out of proposal because it lacked infrastructure
- Catch 22: How could you give millions of dollars to organization the doesn't even have \$10,000 in the bank? Although funds were for underrepresented communities, part of reason they were underrepresented was that there was no capacity.
- Language of endowment = allocate funds to underrepresented communities; main reason for underrepresentation = lack of infrastructure, ex. all volunteers
- Project proposal was to counter redevelopment of 8-square block area in Stockton including the 3 buildings of LM Historic Site
- In 2002, went door to door in community; organized 3 community charrettes
- Project became more than Filipino Preservation, became a class issue
- Discovered that community there had been and continues to be neglected by city, ex. open drug dealing, prostitution two blocks away from police station.
- City closing down old SRO's where many poor lived, given free one way bus tickets to Fresno.
- City halted displacement after two law suits from the state for displacing poor without providing replacement low-income housing.
- To retaliate, city sent in inspectors and found ticky-tack violations, used eminent domain and closed buildings (ex. Mariposa Hotel)—very aggressive, sad time—CCHE proposal addressed these concerns and proposed for infill development, mixed use, affordable housing, workforce housing, build a community where businesses can be sustained.
- In 2002, no idea of mixed use or infill development, now they are talking about it!

- Challenge: CCHE grant application was to purchase Mariposa Hotel, hope to get funding for brick and mortar plus other costs, however endowment funds could only be used in certain ways

DM: Grant was essentially to purchase the Mariposa to create museum

- CCHE said they over-granted, Filipino project cut = all 4 projects cut.

DD: Brings us to today = no Filipino projects funded.

- The spirit of grant program = to consider flexibility about some stipulations, but not applied in practice.
- None of us were developers, majority had background in education and cultural preservation.

DM: Losing grant broke spirit of the organizations who submitted proposal

- The grant that was supposed to help us, created more of a headache

MC: We were meeting together, all from different cities

- Usually, grants looking for matching funds: "We're giving you million, at least you have another million."

All: Catch 22

MMo: Had only heard Round 1 since wasn't working at CCHE at that time = hardest, board's first grant-making exercise, brand new organization.

- Getting money out to underrepresented communities who historically had no organizational structure = really nice idea; in reality a difficult thing to make happen.
- CCHE has come along way since then, but now no money.

DD: LMF has refocused and played upon strengths: education, public service.

- Moved to Stockton Unified School District, started After School Program; most people in Stockton don't know about this.
- Program offers no extra credit, no credits at all, but students show up with hunger for history.
- Sad thought that there was no space to teach history in Stockton before.
- No support from Universities in the area; although there University of the Pacific is local, Ethnic Studies is not a priority.
- LMF has continued on for 10 years, currently in process of purchasing one of 3 buildings to open as museum/restaurant = revenue generating.
- Challenging to designate buildings as landmarks bc LMF doesn't own them.
- LMF invested in education, ex. educate city council members about LM history.
- Helped pass city ordinances that protect buildings over 50 years old.

LP: Presbyterian Church gave grant to Filipino and Korean churches to do oral histories, published Trinity Pres. oral history project by Joan May Cordova, Mary Losoto, Sebastian Inosanto, Angel Magdael (her sister) and others conducted interviews.

- Oral history project went as far as Salinas.
- She and husband Frank R. Perez involved in writing history about Filipinos in San Joaquin County. Asked by FANHS, the San Joaquin County Historian was published by San Joaquin County Historical Society, for sale at SJ Co Museum in Lodi. Available on the internet.

EM: Met a lot of individuals who were original organizers of UFW and Stockton's Filipino Community (i.e. Any

Imutan, Claro Candelario, Lary Itliong, Rudy Delvo)

- Learned Stockton's history via stories from these individuals first hand
- Compelled to be part of LMF, representing the Philippine-born experience/ideals and bridging them to American-born experiences/ideals
- Supportive of cultural preservation forum for creating a space where experiences and historical artifact can connect and be discussed.

DL: College student who genuinely wanted to relive sites of Filipino American history, i.e. Stockton, Watsonville, Salinas, Seattle, Agbayani Village.

- Concerned about what student groups and future generations who frequently visit LM are going to see in the future, it has been gradually decreasing.

FQ: Learned about Stockton's history through LMF

- Experience learning through a community context despite all this lived experience encountering names and places today considered Filipino American history

MC: Coined "Ethno-tour" = seeing the Filipino from the lens of the Filipino.

- Observed that when Filipinos grow up, they look for their own "Chinatown", cannot find one; ex. Daly City, large Filipino population, can't immediately see "Filipino culture."
- Discovered "plaza" community in South of Market, SF = likened to concept of town in Philippines, found home!
- Ethno-tour of San Francisco includes the many sites and murals that explain Filipino history.
- Two ethno-tours: 1) neighborhood heritage tour, walking tour of SoMa; 2) PATH-Pilipino American Tour of History, general tour of SF viewed as launching pad of Philippine American war, ex. Union Square, other monuments.
- Current challenges: making SoMa into a historic district
- SoMa not classified in Article 10 of SF municipal code bc it focusses on buildings/architecture.
- Used Japantown's preservation pattern (SB-387) argued for cultural preservation.
- Three unique districts identified to be preserved in SOMA: LGBT, Historic Lighting District (HLD), Filipino.
- LGBT could not use term "cultural preservation," so created new term "social heritage" used to include all three SoMa areas.
- To further link three areas, suggestion to use term "special-use district."
- Cannot claim all of SF, but identified 3 enclaves need to preserve: 1) Manilatown on Kearny & Jackson. 2) Filmore Area (Filipino Community Center). 3) Ilonggo House (in Japantown); in addition to LGBT & HLD.
- Currently working with Planning Department to create a non-honorific proposal, to be recognized by municipal code and have some economic and social regulations.
- Basic concept: before they destroy, must ask permission first.

MMA: Large mural in constant threat = building up for sale (landowners have no intention of destroying it).

- In LA, only 1 Filipino Historic Cultural Monument: Filipino Christian Church.
- A lot of streetscape projects in collaboration with local artists.
- There is capacity! My HiFi = like-minded folks interested in historic/cultural preservation; identified Filipinos who work in cities, planning departments, architects & preservationists; challenge = no meeting space.
- Provides technical support to those interested in preservation, ex. PDF guide on Oral histories, property research, photo collections, property assessments for potential nominations.
- Working with "SurveyLA" to create "Survey HiFi" and put HiFi on map.

- Challenge = because of location of HiFi, many do not know they are in it when they pass through.
- There are no obvious special characteristics (like Chinatown) that can mark the site--we do things in English, a product of U.S. Imperialism.
- Created community resource guide, identifies what is "Filipino" in Historic Filipinotown
- More information accessible online via www.myhistoricfilipinotown.org
- Received designation on federal level via Preserve America, involved with revamping application, understanding criteria, going through many iterations of app, etc.
- Challenge = unrepresented communities don't not have capacity to fill out necessary forms, aren't able to argue for themselves the way they need to.

DG: Preserve America looked at Filipinotown saying it wasn't old enough and doesn't qualify.

- Argument needed to be made that the community had been displaced so many times and that was part of its history.

MMA: Gone through Preserve America designation process and is willing to help anyone else.

- Believes you cannot hold Filipino Americans and their preservation work to same standard as a place like Solvang.
- Won favor with State Historic Preservation Officer, Wayne Donaldson.
- Know that there are people who are skilled in preservation work and are willing to provide technical support to those that need it.

Next Steps

DD: What is the reality of any funding from Endowment? Stockton's infrastructure will not support LMF, all of staff are volunteers, city close to bankruptcy. What's the reality for a community like ours? Be real blunt. Will there be another bond measure?

MMo: Possibly another bond out there CCHE can tag along on in next 2-3 years. Next 2-3 months gathering evidence that demonstrates need for preservation to get bond moving.

- Preservation is local thing.
- Encourage & require historic preservation at local level.
- Cannot rely on elected officials to make preservation project happen.
- Help figure out how to officially designate sites.
- Ask self: What kind of California do you want to live in?
- California phenomenally diverse, place where people come to be accepted, State has spirit of welcoming and acceptance.

DD: Why would Filipinos advocate for CCHE if we did not receive a penny?

MMo: Not asking to advocate for CCHE; asking to advocate for self/own community.

- Address the invisibility of Filipino American contributions in California.
- Must tell the stories to next generation
- Just because you missed funding this time, doesn't mean you can't do it next time.
- Realize that organization capacity exists now; orgs like HiFi are good resources
- Realize that when funding reappears, LMF is ready to go.

DD: If this were the Black/Mexican community not receiving a dollar from endowment, there would be a differ-

ent reaction. Do we need more Filipinos in legislature? How does Governor feel about CCHE?

MMo: Can't give you that. Simply, we're out of money.

DD: What was the purpose of this meeting?

DG: To have conversation to identify sites and issues related to Fil-Am heritage; to spark ideas from everyone.

- CCHE community conversations have involved partnering with organizations that felt conversations could be useful, and trusting that something concrete would come out.
- Suggestion = Stephanie Toothman Associate Director of NPS Cultural Resources, will be present at API Forum. She wants to support diverse communities in preservation. Think about what you want to say/present to Stephanie Toothman.

MMA: Major lesson = come prepared with right research/packet/policy brief, etc.

- Doors shut because we're ill prepared with networks, paperwork.
- Must come prepared to talk to Stephanie during API Forum.

MMo: Decide what you want to ask for.

- Do we want one place or multiple sites?

DG: An NPS Asian American theme study is a first step.

- Will evaluate and put into larger context ALL Fil-Am heritage sites.

ML: Can we pass around a paper to share our email addresses and expertise?

DM: FANHS has national conference at end of June in Albuquerque.

JS: The APIA historic preservation forum in L.A. includes meetings with affinity groups -- utilize as forum to share Filipino American community experiences and prioritize what you want to accomplish together.

DG: Involved with a meeting in June sponsored by NPS, the State Office of Historic Preservation and California Historical Society to look at how preservation can be more inclusive in the ways it tells American history, how preservation policies can be more flexible to account for communities like HiFi.

- Hearing from a few of you before this meeting may spark momentum.
- Goal = Come out with next iteration of *Five Views* called, Multiple Views; If state takes it as pilot project, combine with NPS study – Filipino American sites will be on those lists for study.
- In the meantime, need to work on language describing the need and individuals and organizations that could support a study.
- Although no funding, there is interest.

MMA: First time we've all sat together on State level to talk about Fil-Am historic preservation.

- Go beyond email list and create a network

DM: Filipino American Historic Preservation Network.

DD: Important: reason why 4 projects didn't apply for other round was bc staff made us feel we didn't have a shot.

Therefore groups refocused. Of course, pain in our reaction when you say, “No Filipino groups got funded.” Having to raise \$5 millions was our roadblock.

DM: Important to remember this for institutional memory.

MMo: Never understood why application was withdrawn, wanted to understand. Was not present during first round, but apologized on behalf of CCHE for the unfortunate circumstances of no Filipino projects being funded.

- I’m willing to talk to CCHE funded farmworker projects.
- See if they are willing to incorporate Filipino history at those sites.
- Ex. Farmworker museum in Monterey/Salinas.

JJ: Frankly, probably not. May 15, recently invited to speak at UFW’s supposed 50th anniversary despite leaders knowing extensive work on educating people about pre-Chavez history.

MMo: Past Cesar Chavez day, state passed resolution honoring Larry Itliong.

JJ: Assemblymen Alan Ilejo still doesn’t know the story. Interested in putting it out there. Documentation of this time period exists, but very little of it.

OS: There’s a film on this being produced by John Malkovich.

MMA: Producing indie film about Cesar, Larry and Delores. Dorian Basco playing role of Larry. Malkovich genuinely interested to know role of Larry, know backstory. Dorian also very interested, spoke with him personally—schooled him on who he needs to talk to.

PB: Do any municipalities have historic preservation ordinances as part of functioning government? Does Stockton?

DM: Now we do.

DG: Most ordinances concerned about what buildings look like. Takes community to argue why a modest building is important. Traditionally powers respond to whether building is impressive looking/makes city more beautiful.

PB: Or specific time frame, ex. in Isleton 1926–1960.

DG: It varies, one can usually argue around that.

MM: With HiFi, LA created different set of standards for cultural districts.

- Standards not only proving significance, but also addressing how to sustain economic viability of neighborhood—not just architecture.
- Created a streetscape plan, banners, markers on roads—to have passersby realize they are in special place.
- Set precedent in LA, future designations must follow same process if they do not fit standard, however still important to recognize.

DD: In 2nd, 3rd & 4th rounds, did endowment require matching funds?

MM: No, if you had economic situation, you could ask for waiver -- granted in many cases. Round 4, there was a 60% match.

DD: Part of reason why we got decline was that we borrowed money to buy building and match funds. Lost building in the end.

ML: FANHS Museum supposed to be in Stockton.

- Need support to gather resources and expertise from this meeting to coordinate developing infrastructure and raising funds and keep Stockton as site for museum.

Closing

Invitation to California and Cultural Historical Endowment Cultural Summit event—October 18, 2012 at Rancho Las Alamitos (Long Beach).

“Safeguarding Our Histories—API National Historic Preservation Forum,” June 21-23, 2012 in Los Angeles, www.apinhpforum.org.

Community Conversation on California's Latino Heritage Historic Sites

Co-sponsored by the California Cultural and Historical Endowment and El Centro Cultural de Mexico, Santa Ana

El Centro Cultural de México, 31 March 2012

PARTICIPANTS

Leonardo Trujillo	Riverside Adobe
Erualdo Gonzalez	Cal State Fullerton/Centro
Ray Rast	CSUF History Dept/NPS Advisor
Leo M. Castro	Orange Barrio Historical Society
Phil Brigandi	Local Historian
Susan Zamudio-Gurrola	Architectural historian
M. Rosalind Sagara	Local Historian/Videographer
Laura Dominguez	Eastside Heritage Consortium/USC
Manuel Huerta	Eastside Heritage Consortium
Carolina Sarmiento	El Centro Cultural de Mexico
Yolanda Alvarez	OC Barrios and Colonia History
Ricardo Ramirez	Latino Public History & Planning Consultant
Belinda Faustinos	National Park Service Advisory Board
Luis Fernandez	Santa Ana Public Library
Gustavo Arellano	OC Weekly
Benjamin Vazquez	El Centro Cultural de Mexico
Donna Graves	Historian, cultural planner /CCHE
Lynne Yauger	OC Historic Commission
Manuel Escamilla	Santa Ana History Room Archivist
Pedro Lopez	El Centro Cultural de Mexico
Luis Hoyos	Cal Poly Pomona/NPS Advisor
Karina Muñiz	Eastside Heritage Consortium/CCHE

Welcome

Carolina Sarmiento: El Centro is a volunteer run organization. There are over a 100 volunteers. They give various classes on music, dance, and additional educational programming. El Centro is constantly dealing with re-development pressures in downtown Santa Ana. And as a result, have had to move four times in the downtown area since they were founded. This often makes it difficult to keep El Centro open because of these pressures. There is a current exhibit on social and artistic activism, and we see this as method of documenting our history. El Centro has a main saying, “Cuando la Cultura Muere, La Gente Muere” “When culture dies, our people die” and cultural preservation is an important part of El Centro.

Donna Graves: This event is part of a study commissioned by the California Cultural and Historical Endowment to look at the gaps between our diverse histories and California's formal landmark programs. The Endowment is a bond-financed state program that awarded over \$122 million in grants for preservation and planning purposes across the state. One of the founding concepts for the legislation authorizing CCHE is the need for democratic and inclusive version of California's history.

This is one of a series of community conversations on the “diversity deficit” in our California landmarks: LGBTQ historic sites held in San Francisco, Women's history and California State Parks in Sacramento, African American heritage held yesterday at the California African American Museum in Los Angeles, Filipino Heritage to be held in Stockton, and one on Portuguese heritage will be held in San Jose as well.

Introductions of participants: who named their affiliations and raised issues of concern:

Participant geographies: Ventura, Orange, Los Angeles, and Riverside counties

- Trujillo adobe preservation in Riverside
- Orange Barrio Historical Society
- Orange County Historical Commission
- Local historians from Cal State Fullerton and broader Orange County – planning, public history, preservation, architecture
- Community organizing and cultural planning (should this be in section below? It’s more of an issue. “Importance of community organization and cultural planning working together?”)
- OC Weekly – communicate forgotten or controversial histories
- Eastside Heritage Consortium
- National Park Service Latino Theme Study
- Key issues raised during participant’s introductions:
- Grew up in Santa Ana and couldn’t identify her own heritage (Yolanda Alvarez)
- Sites disappearing regionally
- Teen and youth involvement in heritage programs very important
- Organization and accessibility of local historical materials is crucial
- Hierarchy/biases of documented sites – ex. KKK layers still exist, but few recognized Latino resources in same area (this point seems confused)
- Importance of both personal and community history
- Need for culturally reflective markers/plaques of significant sites

Presentations

Donna Graves: Overview of California Landmarks

Native of Orange County and grew up perceiving an absence of history in local area, paved orange groves etc.

Professional work has focused on bringing attention to layers of history that have been forgotten or suppressed.

Example: “The Power of Place,” a Los Angeles project that worked to communicate downtown LA’s multi-racial/ethnic history and the contributions of women. Project at Embassy Auditorium that honored the historic of labor organizing among garment workers during 1930s. Large portion of these women were Latina; they refuted idea that Mexican American women couldn’t be organized.

Described important of *Five Views: An Ethnic Historic Site Survey for California*—a ground-breaking project by the California Office of Historic Preservation from the 1980s that identified and documented Native American, African American, Chinese American, Japanese American and Mexican American sites across the state. Promise of *Five Views* has not been fulfilled—many of the sites demolished, few have become landmarks that preserve and communicate the powerful stories they have to tell.

Shared analysis of current sites that have been listed on the National Register of Historic Places —There are only 3 Orange County sites on that list that are associated with Latino heritage; all of them are in San Juan Capistrano; the Mission, the Parra Adobe and the Los Rios Historic District. In fact, the 18th and 19th century history of exploration, mission and Californios make up the vast majority of Latina/o landmarks - where is the rest of our history?

California Register is also weak in reflecting diverse histories: of the over 16,000 sites listed on the California Register, so-called ethnic minority communities are represented by 2.2% of the sites. The women's history statistic is even more dismal: under half of one percent of landmarks are counted as significant for women's history. But many people, including those at meeting, have done important work to reclaim the history of Latina/o sites. Examples, exhibit at Old Courthouse "A Class Action" on Mendez v. Westminster case that challenged segregation of many OC schools. Orange Barrio Historical Society will be opening an exhibit on this topic at Cypress School, the last building that housed a segregated school in OC. It is currently at Chapman College and a plaque will be dedicated there in a few months.

Bernal residence in Fullerton, where the Bernal family successfully challenged racial covenants is another extremely important site that is still standing. Compared to Riverside's Harada House where Japanese immigrants challenged a lawsuit against their living in a white neighborhood in 1915. The Harada House is a National Historic Landmark, the highest level of designation. Bernal house seems worthy at least of a plaque communicating the powerful story it holds.

Luis Hoyos: Advisor to National Park Service American Latino Theme Study

- Described tour for advisors of Latino Theme Study Guadalupe neighborhood in San Antonio – inherent racism in new zoning laws? Histories of exclusion and resistance
- Problem of communicating National Register eligibility
- History of preservation in the United States (summary)
- Wyvernwood Apartments in Boyle Heights—important questions relating to land use, community-based designs
- NPS—thematic approach to national survey in past, struggled with resistance from property owners (the connection between these two statements here has been lost)
- 2011 Latino Heritage Initiative—correct a lack of representation (3% of NR sites have diverse content)

American Latino Heritage Theme Study

- Collaboration of scholars—representative of a wide range of backgrounds, commissioned to write essays on subthemes, establish context for significant sites

Sub themes:

- Making the Nation—Empires, Wars and Revolutions, Intellectual Thought, Displacement, Migration and Immigration, Media
- Making a life—Religion and Spirituality, the Arts, Gender and Sexuality, Sports and Leisure, Food
- Making a living—Labor, Business and Labor, the Military, History of Science and Medicine
- Making a democracy—Struggles for Inclusion, Latinos and the Law, Education, Cold War Era
- Theme Study Outreach—public, academics, SHPOs, preservation professionals, city and county governments

Ray Rast: Advisor to National Park Service American Latino Theme Study

Briefly described working on Cesar Chavez Resource Study (draft)

Belinda Faustinos: Advisor to National Park Service American Latino Theme Study Encouraged people to attend the upcoming White House Community Summit in Los Angeles on Thursday April 5th and talked about how to translate to school curriculum, as well as education in parks, and encouraged engaging all levels of government. Talked about raising money to fund nominations through the Latino Heritage Fund with National Parks Foundation, and the need to promote geographic diversity.

Karina Muñiz: Two-pronged as to why gatherings like this are important. We're combating the erasure of history, revisionist history, and a false sense of history

And that it's important to see how history is connected to contemporary issues of land use, so that we're not working on current land use issues and who has access to land in a vacuum.

Important to see preservation as a tool to sustain community life

In Boyle Heights at Wyvernwood for example—a nearly 70 acre site threatened with demolition—we did a multimedia oral histories project to document the social and cultural history of site (already designated for architectural history). This allowed for a larger audience and various stakeholders to hear directly from the residents themselves why Wyvernwood is such an important place because of its historical and cultural significance, and that the design intent to foster community has been achieved.

Ray Rast: Park Service and State Historic Preservation Office's 50 year guidelines are antiquated; important to stress that for a site to be "historic," something important needs to happen there, regardless of how long ago; preservation may restrict action in the present, but more recent sites are important to recognize now because they will one day be "historic" according to official guidelines

Group Break-out session

Question and framework for discussion: What historic/cultural sites matter to you and why? What sites are threatened? What sites have been lost, and what can we learn from that?

(Each group was assigned a note-taker and a presenter and the following places were discussed)

List of sites and places and Resource types and Issues: Below is a list of both the sites and some of the issues that were raised in relation to the sites.

Themes and Resources

Historic Homes

- Trujillo Adobe, Riverside—approx. 1863
- "Colonias" immigrant housing, Juarez and Independencia

The colonias in Orange County were all laid out around 1923–24 as tracts specifically marketed to Mexican-Americans (many of them new immigrants, thanks to the revolutionary unrest in Mexico around that time). These would be different from the barrio neighborhoods in the established towns, or the labor camps. Colonia Independencia, at the northwest corner of Katella Avenue and Gilbert Street in Anaheim, is probably the most prominent. Others include Colonia Juarez, south of Warner Avenue along Ward Street, just south of Mile Square Regional Park in Fountain Valley, Colonia La Paz, northeast of Westminster Avenue and Euclid Street in the City of Garden Grove, and Colonia Manzanillo, southeast of Westminster Avenue and Euclid Street, on the western edge of Santa Ana (more recently this has also sometimes been known as Colonia Diecisiete, or Colonia Seventeenth, since Westminster Avenue was originally known as Seventeenth Street). (Notes by Phil Brigandi)
- Ruben Salazar home—residency in Santa Ana at some point?
- Alex P. Nelson House

District Attorney Nelson's home in the early 1920s (when he was fighting the Klan) was at 1602 N. Main Street in Santa Ana. I very much doubt it still stands, as that's a very commercial area, nor does it strike me as a site connected with his efforts as a county official. There may be something in Anaheim better suited. I wonder if the old First Methodist Church still stands, as their pastor was also a vocal Klan opponent. (Notes by Phil Brigandi)

- Bernal House—200 East Ash , Fullerton
- Ignacio Lujano House

Mexican Schools

- Cypress Street School—1931–1944 school for local Mexican community. The only extant former segregated school. Mendez et al v. Westminster (which paved the way for Brown v. Board of Education). Orange Barrio Historical Society—the members are connected to the history of the community and school, and to the space for meetings. The library is also a resource and named after Agapito Morales—who also went by Augie. It's important to protect these community links, represents the history of segregation, links to military service (69 people on Cypress Street participated in WWII). There are efforts for a historical plaque underway.
- (Notes provided by Yolanda Alvarez) The site of Lincoln Grammar and Roosevelt Grammar schools—side by side schools—formerly located at the corner of Hewes and Chapman Avenue in Orange. One school for “Mexican children.” (“Mexican”—born here or not, and if light skinned or light eyed were “allowed” to go to Roosevelt) and the other for Caucasian children. They shared a play yard but at separate times. The curriculums were not equal.
- Lincoln Grammar School built first, offered education for all the local school children. Later, Roosevelt Grammar School was built adjacent to Lincoln for Caucasian children, a nicer and new building, new books, desks, logically everything new, but the Mexican children not only kept the older everything, but the curriculum differed, not in a good way. Segregated, next door to each other and not equal.
- The only standing formerly segregated “Mexican School” building in Orange County located in the Cypress Barrio, now owned by Chapman University, formerly Sunkist offices for the packing house down the street. This would be an important tribute to the changes that came along after the Mendez, et al v Westminster, et al case.

Intangible Heritage

Examples are Maravilla Handball Court and Self Help Graphics—how to share community history, cultural memory, “spirit” of a place; Latino heritage presents an important opportunity to integrate tangible and intangible resources into a comprehensive approach to community storytelling
How to tell the stories of places that have been lost? New interpretive strategies are needed.

Neighborhoods

- Downtown Santa Ana – redevelopment threats, gentrification, there is a need to retain affordable housing, and important to ensure community input. As part of the redevelopment process, they are renaming places that have been important to Latino businesses, names such as the Fiesta marketplace are now being called the Artist Village. Important as an entire district, single out theaters as an example: Theaters: Yost Theater, LA Cuatro. It's important to document demographic changes in the 1970s and 80s in Santa Ana. Entrepreneurial Fourth Street—Latino entrepreneurs —barrio businesses
- Important to document sites that have significance to other ethnic communities—interwoven histories, not isolated.
- Barrio Logan, Lacy, Santa Ana
- Chinatown in Los Angeles—originally Sonoratown—identify heterogeneity and layered histories
- Old Chinatown in Santa Ana should be recognized (burned down)
- Santa Ana had several Chinatowns over the years. The one that was burned by the city (in 1906, after local doctors found a leper living there) was at the southwest corner of Bush and Third. After the fire, some of the residents moved to what were known as the “China Gardens” along the Santa Ana River below town. Others moved to some of the neighboring Chinatowns. The biggest (and longest surviving) was in Anaheim, and

would probably be the best one to plaque if you wanted to recognize the early Chinese settlers of the area. Orange also had a Chinatown until 1924. (Notes by Phil Brigandi) *** In reference to the Chinatown in Santa Ana, it has been suggested many times that there was no leper found, but that idea was simply an excuse to burn down Chinatown (Yolanda Alvarez)

- Downtown Orange—has one of the largest historic districts in the country, but Latino history is not included.
- Whittier Boulevard Corridor—important historically, includes Silver Dollar Bar, where Ruben Salazar was assassinated.
- Whittier Boulevard Arch—(1986) The Whittier Boulevard Arch is a symbol of the unincorporated area of East Los Angeles. It stands over a commercial district and welcomes E.L.A.’s residents as well as visitors. It is a symbol of pride for people of “East Los.”
- Brea—sundown laws applied to African Americans (de facto rather than jure) OC Black population less than LA County.
- Casa Blanca neighborhood in Riverside had multi-ethnic population, Mexican American, Japanese American etc. Neighborhoods more mixed racially than previously believed.
- Richmond Sites—many layers, 1970s labor, self-organizing. Toltec, El Congreso
- Historic barrios (1900-1950s)
- Sites associated with El Toro Base—African American presence in Orange County, economic engine in the community

Theaters

- Yost Theater—downtown Santa Ana. Centro Students created this documentary on the Yost Theater a few years back. There are two parts. <http://www.youtube.com/watch?v=ldJknDGMJM4>
- Golden Gate Theater—in East Los Angeles, listed on the National Register of Historic Place. Presents the need to retain the architecture given that CVS is operating inside the building. Efforts were made to ensure the reversibility of present alterations.

Gentrification and property value

Increased rents as a deterrent for designating properties. Important to emphasize potential intersections with preservation and: land use tools such as CEQA that creates opportunity for public participation by residents, affordable housing and community land trusts for example— partnering with affordable housing developers that see the value in historic properties.

Community Centers

- El Centro—maintain fluidity between spaces (present and former), continue to thrive amid present challenges
- Black Panther Meeting Place, Santa Ana—the group opened a storefront in 1968 on First and Raitt streets.
- ‘Friendly Center’—social service center in Orange

Parks

- Floral Park—Housing is pristine and recognized for its architecture, but area is significant as for its history as a place of exclusion. Karina, I think this is a housing development, and should move up to neighborhoods.
- French Park, Santa Ana

Murals

- Vasquez and O’Cadiz murals—OC Chicano Artists Emigdio Vasquez and Sergio O’Cadiz—Orange County locations?
- Murals on Panamerican Bank and 1st Street Store in East LA—current preservation issue.

- Mural the Wall that Cracked Open—East LA
- 1st LULAC site in the O.C. (mural)
- Murals (particularly on Raitt Street)

Churches/Missions

- Latino majority parishes.
- Our Lady of Guadalupe in Orange was previously threatened by diocese
- 2nd Baptist Church—anchor African American history

Citrus/agricultural industry (and industry and agriculture in general)

- Hunt-Wesson—ex. Cypress, Anaheim, Placentia—certain buildings still intact, owned by other institutions, including Chapman University
- The starting point of the Citrus Wars in various places—important theme to develop.

Sites Related to Food history

- Highly undocumented at this point, incredibly important to Latino heritage (Gustavo Arellano—research on this topic)
- El Toro Market and Carnicería—central to Santa Ana
- Surnana's Tamale factory

Cafes/Restaurants

- La Piranya Café—Brown Berets meeting place currently Tamayo Restaurant (project by TELACU —the East Los Angeles Community Union)
- Mica Café in San Bernardino, oldest Mexican restaurant in the Inland Empire

Sites associated with sports

- Jesse Flores Sports Complex in La Habra
- Eddie Heredia Boxing Club in East LA
- Maravilla Handball Court

Labor Related Resources

- Ventura County Bracero Labor camps from WWII era through the 1960s. Many Mexican-Americans obviously also worked in packing houses as well as in the fields.
- Labor halls/UFW
- Cesar Chavez—related sites in Ventura County, e.g. Oxnard.
- Packing houses (La Habra)—Naranjeros

Additional Resources/Themes

- Santa Ana River flooding in 1938
- Agua Mansa Cemetery
- Anthony Quinn Library (and associated mural) in East LA
- Silver Dollar Bar—Chicano Movement and Ruben Salazar assassination (1970) the story of the history is not told on the plaque
- Davidson Brickyard in East LA—multiethnic heritage, various immigrant/communities of color worked there. Used bricks @ Maravilla handball court.
- African American country club—1920s–1930s, Huntington Beach, Pacific Beach Club, 7.5 acres, below HB pier, Joseph Bass (husband of journalist Charlotta Bass) was owner for a time.
- Include Latino history in already existing Historic Register places—ex. Railroad Museum in Sacramento

- Migration trail
- Old City Hall in Santa Ana
- Music and low rider/car culture—anti-cruising poles (late 90s)—issue of segregation
- Document the history of radio stations and Media History of Latino media in CA—highly understudied
- 1st American Title Building

Presentation

Eastside Heritage Consortium: Manuel Huerta, Laura Dominguez and Karina Muñiz

- Presented as an example of the kinds of projects that can grow out of community heritage meetings.
- The Eastside Heritage Consortium (EHC) was formed out of the LA Conversación, a similar gathering such as this one in Los Angeles, sponsored by the LA Conservancy and the National Trust for Historic Preservation as a way for different groups doing work related to Eastside Heritage to come together on specific projects.
- The first project of the EHC was the community based survey work.
- The survey was developed to counteract negative perceptions and stereotypes of East LA
- East LA is not included in SurveyLA (a consultant-based survey) because it is administered by the County and not the City of Los Angeles
- Belief that the creation of a list of significant sites is the first step to legitimizing local heritage
- Survey participation
- People who have lived in East LA for a considerable amount of time
- People who have frequently traveled there for work or personal reasons
- People who have special knowledge of East LA
- Surveys distributed at local high schools, libraries, senior centers, and through the Maravilla Historical Society and Facebook – 200 collected in total
- Draft survey content
- Buildings, monuments, landscapes, objects, murals, etc
- Culturally, socially, historically and architecturally significant places
- Both extant sites and places that no longer exist
- Places that might be significant in the future
- Methodology
- Mentioned frequently in community surveys
- Mentioned only once or twice, but with compelling evidence
- Supplemented by expertise/research
- Maintain a variety of “types” of resources
- List of Sites: Salazar/Laguna Park, Self Help Graphics, Maravilla Handball Court, Anthony Quinn Library, El Mercado, Calvary Cemetery, Belvedere Park, Former Silver Dollar Bar, El Centro Grocery, Garfield High School, El Gallo Bakery, La Iglesia de Nuestra Señora de Soledad, Maravilla Brickyard, Golden Gate Theater, “The Wall that Cracked Open,” Los 5 Puntos, Eddie Heredia Boxing Club, La Piranya Café, Whittier Boulevard Arches, the Strand
- Related to Cityhood efforts—prioritize preservation within the process of creating a local government and use the list of sites to generate a possible ordinance
- Bus Tour on February 18, 2012
- Teachers from Facing History & Ourselves
- Opportunity to test heritage trail idea
- Documented in local newspaper, which generated more community interest
- Currently planning a second tour with Esteban Torres High School

Next Steps

- Heritage Trail—focus on connectivity of local heritage sites
- Curriculum development—contact with Mark Wild at Cal State LA to produce educational programming for honors students and local high school students
- Planning and Cityhood
- Google map address (<http://g.co/maps/jdrmd>) and future website creation (currently using the Facebook page: <http://www.facebook.com/EastsideHeritageConsortium>)
- Fundraising and Sustainability
- Question about gang history: to what extent should this be documented, and what is the most sensitive way to interpret it? Project has worked to balance all aspects of local history—not attempting to ignore negative or controversial patterns, but, rather, looking to portray a more complete version of the community’s story
- Question about inclusion of murals: There have been mural tours in East LA in the past – this project has sought to include many different types of cultural resources, including murals, but the goal is not to focus on a single type

Wrap up

Belinda: Important to balance scholarship with ongoing community dialogue, looking to fund nominations written by community groups, develop collaborations, importance of sustainability (“living effort”). Share as much info as possible with the NPS

Donna: list of sites generated at today’s meeting will be shared with NPS team working on Latino Theme Study

Ben: Likes the idea of a curriculum like what EHC did. Works in the local high school and would like to see this developed. He thought that we should do something yearly relevant to this, either a community event or performance pieces associated with gatherings, related to retelling of stories in addition to protecting significant places.

Question: How should list of sites be further researched? Can sites be submitted without research?

Donna: NPS can integrate sites and comments from community meetings into theme study—framework for nominating individual sites and districts

Belinda: SHPOs and local governments can prioritize NPS identified sites

Manny (Santa Ana Public Library): It’s important to make research public! It can often disappear into personal archives/computers/etc., but does not get distributed (action depends on access), Wants to make sure that archives in Santa Ana Public Library remain public

Phil: Emotional involvement in portraying the accuracy of the history of the sites – look at layers and intersections in order to avoid generating new animosities. Example: Brea researcher Bob Johnson combed thru records and found that its sundown town character wasn’t really a formal law but local custom. Also not all OC schools were segregated before Mendez v. Westminster case.

Participant proposal: Idea was mentioned to form a coalition for Latino Heritage in California as a way to create firm goals and ensure presence in preservation movement, overcome “atomized” work among individuals.

Donna: How can the Latino Initiative create future collaborations among passionate individuals?

Belinda: Community workshops can facilitate network, look for funding options

Ray: Importance of working with students! Easy to engage with a list of sites. He was glad to hear that Mark Wild—CA State LA - knows of work of EHC

Ricardo: State parks has no Latino historian on staff

Carolina: oversights happen within development/redevelopment; working on Sunshine Policy in Santa Ana (community participation needs to precede RFQs)— cultural/historical concerns should be identified before developer proposals, so that a developer knows about the cultural/historical significance of a site before RFQ. If not we are constantly reacting to proposed projects. This can prevent unfavorable conditions. Also important to address contention between preservationists and community workers, and that we can emphasize historical component in land use from the perspective of the site also having cultural significance as well.

Manuel: In discussing the survey work in unincorporated East LA, it's important to have community input first, and develop practices around content; EHC has create a bibliography relevant to the sites and history to establish a foundation and resource for those who are interested.

Carolina: Student project repository? A place where students can get access to information and resources such as:
Santa Ana History Room
Anaheim Center
Orange Public Library
Cal State Fullerton
UC Irvine
Local historical societies

Manny Escamilla from Santa Ana library committed to work with El Centro to be a resource for members to use the library and also committed to working on El Centro's library to organize and make it as user friendly as possible.

Donna: Invited everyone to the State Cultural Summit in Rancho los Alamitos in October. An invitation will be sent out on the contact list.

Belinda: Francisco Carrillo – in charge of Latino Heritage in Department of the Interior—important to reach out to him!

Community Conversation on California's Lesbian, Gay, Bisexual, Transgender, and Queer Historic Sites

*Cosponsored by GLBT Historical Society and Museum and California Cultural and Historical Endowment
San Francisco LGBT Community Center, 15 February 2012*

PARTICIPANTS

Carson Anderson (CA)	ICF International
Nan Alamilla Boyd (NAB)	SF State University, Dept. of Women & Gender Studies
Deborah Brown (DB)	SF State University, Dept. of History
Shelly Caltigirone (SC)	San Francisco Planning Department
Donna Graves (DG)	Historian/CCHE Consultant
Craig Kenkel (CK)	San Francisco Maritime Natl. Historical Park
Gerard Koskovich (GK)	GLBT Historical Society
Alan Martinez (AM)	San Francisco Historic Preservation Commission
Martin Meeker (MM)	Regional Oral History Office, Bancroft Library
Karina Muniz (KM)	Independent Preservation Consultant
Hugh Rowland (HR)	California Historical Society
Gayle Rubin (GR)	University of Michigan, Dept. of Anthropology
Gerald Takano (GT)	TBA Architects
Anthony Veerkamp (AV)	National Trust for Historic Preservation
Jim Van Buskirk (JVB)	James Hormel Center, San Francisco Public Library
Shayne Watson (SW)	Architectural Historian
Andrew Wolfram (AW)	San Francisco Historic Preservation Commission

Donna Graves: Background on Purpose for Meeting

- California Cultural and Historical Endowment (CCHE) has called for a survey to identify gaps in our state's historic resources
- What histories are missing or underrepresented?
- GLBT history severely underrepresented
- What are barriers to recognition?
- What are strategies for recognition and interpretation?
- There are currently only 4 GLBT sites with landmark designation in California:
- 2 in Los Angeles, 2 in San Francisco; The SF Names Quilt Project storefront, Harvey Milk's camera shop in the Castro, The Black Cat in L.A., and the Harry Hay residence in L.A. No LGBT sites appear on the California Register or National Register.

Discussion Areas:

- Work to Date in San Francisco and Los Angeles
- Brief description of Historic Context Statement (HCS) for LGBT Los Angeles (CA)

Recent news:

- Sisterhood Bookstore (Westwood) threatened with demolition
- Feminism, women's history, health focused bookstore
- A Different Light Bookstore also demolished

Draft LGBT Historic Context Statement for Los Angeles

- Product of SurveyLA project, though not a formal part
- Included a chronology of key events—both national & local
- Intended to be an off-the-top-of-the-head list of things to be flagged rather than product of exhaustive research
- Used SF Historic Context Statement as template for LA

3 periods identified

- Early homophile movement
- 1940s—war period and opening/expansion
- 1966/67-1978/79—Political Efforts up to anti-Briggs political action
- From the violent police raid at the Black Cat (Silver Lake neighborhood, an LA Historic Cultural Monument)
- Pre-Stonewall protest that was a turning point in LGBT community about how to deal with oppression
 - Demonstrations, political efforts, demanding accountability
 - Have not identified all properties, but document provides a critical mass of identified sites with photos and historic documentation
 - Attention to demographics and the movement of communities out of downtown LA towards West Hollywood

What is Represented in these Context Statements, What is Missing?

DG: Noticed that LA work focused on public policy, laws and police action in contrast to SF context statement Do these context statements primarily tell a civil rights story?

GR: Yes and no, there is a civil rights story, but also the story of a developing community, subcultures, institutions that make it up

AV: Focus has been on gay and lesbian history as it has evolved as a movement, but little attention paid to g/l as individuals

GT: This is a good question for GLBT historical society—difficulty finding information about individuals

GK: GLBT Historical Society has a sites database: cruising areas, bars, businesses—lacks extensive information on private spaces (i.e. where people live). Also has extensive collection of oral histories, manuscript collections (organizational records or personal records—Jose Sarria, etc.)
These could provide ways to map social records and ways people lived.
Some neighborhood context statements for San Francisco include info on LGBT sites

GK: The Mission District Historic Context Statement primarily examines lesbian development there, but there was prior development of other queer communities, Latino community/gay bars.
Esta Noche as an intersection of Queer/Latino history in the Mission.
Horacio Roques Ramirez is researching queer Latino history in Mission; he is a professor of Chicano studies at U.C. Santa Barbara whose Ph.D. focused on the history of LGBT Latinas/Latinos in the Mission District (www.chicst.ucsb.edu/faculty/staff/ramirez.shtml).

What are Barriers to Recognition?

GT: One issue is the difficulty of using “verified” versus anecdotal information

Challenge of looking at not just architectural significance, but also social/cultural significance

Need to increase archival info. to make the case for these places

AM: Related challenge is presented by transitory sites, sites that no longer function or look like the site that we are “landmarking.” Also natural sites have been overlooked, alleys, parks, hot springs etc.

CK: Comparison to Underground Railroad work that communities have done with National Park Service might be beneficial

They worked to find methodology for identifying sites that lacked traditional historical documentation

Developed new documentation criteria such as having two oral traditions that identified a site coming from different families would be sufficient, will look for description of their methodology

DG: Parallel barriers of LGBT recognition re: the issue of invisibility and transience.

NAB: Sometimes the exterior of a site has been changed but the interior is largely intact.

Some of the interiors of bars and taverns documented in the SF HCS—oral histories where the interior is described in great detail—still greatly similar & continuity of use (still a bar or restaurant)

MM: How do we address the question of significance and prioritize from the many sites that have been mentioned?

Many bars and commercial establishments in SF have held some sort of gay event at some point in the past so what is the criteria to decide significance

GR: Another example is The Toolbox—now a Whole Foods at 4th and Harrison, which was very important. How to deal with sites that no longer exists?

Stigma of LGBTQ history and sites is an obvious barrier

AW: Another challenge is reluctance to designate the recent past—Example: House on Haight Street was designated on national level for architectural significance (colonial revival); when period of significance was amended to include the 1960s history of Haight/Ashbury (Joan Baez lived there), National Register reviews sent it back to take out that period of significance.

What are Opportunities to Bring More Visibility to LGBT Historic Sites?

GR: The layering of historic sites/spaces presents interesting opportunities.

Gay bars that have become straight bars.

What were these sites before they became gay? Example of SOMA LGBT history intertwined with working class/labor histories, etc.

Neighborhoods in succession, and the places have changing importance for different populations.

DG: Most places have more than one history, more than one story.

How do we communicate a layered narrative?

What to do when the building itself doesn't convey the LGBT history?

Maybe one way of countering stigma is to find common places and “attach” LGBT history w/ other histories.

KM: Intersections of history are often too compartmentalized
 Latino, gay, lesbian.

How can we incorporate these intersections?

CK: It's possible to amend an existing landmark nomination to include/expand an additional theme and period of significance.

AM: There is money and political will to landmark here in SF; but the barrier is often property owners.

SW/AM: There is potential to landmark Phyllis Lyon/Del Martin house.

Given the progression of LGBT movement, some people might ask what's the big deal about a gay bar.

AW: Why is this important? Why are these places special? We must tell the story of how these places were important to the people that used them as a refuge in a hostile world.

HR: Necessity to tell stories of resistance, stories from pre-assimilation and convey the significance.

DB: We need to cross-reference these stories and tell how they are interacting with one another—not just LGBT history.

The spaces we've discussed so far are fairly limited to bars, sex clubs, etc.

Tell the stories of mixed spaces, non-urban spaces.

Oakland, Peninsula, outside of West Hollywood (a good example is The Catch—an African American dance club and AIDS service provider in West Pico/Crenshaw).

DB: How do we do mapping? Maps become extremely significant in the story.

Thinking of ways to “arrest people in their daily lives”—not just places of consumption.

GK: Regional vice districts have this kind of layering.

DB: Individuals were pushed out of urban spaces into unincorporated areas that were often in working class, communities of color: confluence of folks marginalized in dominant urban gay neighborhoods (the old, the young, disenfranchised, non “main-stream” gay).

Example of East Palo Alto—University Ave. past the freeway was a regional vice district, partly as a result of Stanford University obtaining passage of a state law that liquor could not be sold within one mile of campus. Gay bars, prostitution, bath house, apt building known as “faggot flats”—have oral histories from number of Stanford grad students who lived there. Also a site of heterosexual vice, with prostitution, bars, liquor stores catering to a working class population.

Section of El Camino Real in Redwood City, with sex shops, working-class heterosexual pickup bars, but also gay bars and a bathhouse, plus cruising in cars to pickup men on the street.

Sharp Park near Pacifica had a roadhouse bar, Hazel's Inn, that briefly welcomed a gay clientele driven south by bar raids in San Francisco (and itself the site of a bar raid, with ACLU for first time representing those arrested)

MM: Need for dialogue between preservation side and history side.

What are the institutions that will be engaged? Who are the actors?

DG: Local Register; State; National.

Local designations are generally the best for protecting a place. State/National are more honorific, but can have tax benefits

That we don't have any California or National LGBT sites should be remedied.

CA does not have a 50 year rule, but national sites must be exceptional if younger than 50 years old

MM: Seems like there are two potential tracks for designation—Places that need physical protection vs. those that need recognition.

JVBB: One strategy to go for the easiest, fastest, most do-able given resources at hand.

Cheap and dirty—low hanging fruit first.

What places in SF should be landmarked or are currently designated but could be expanded to include LGBT history?

- Williams Building
- Black Cat
- Finnochio's
- Castro District
- Tenderloin District will have a museum that should include LGBT history.
- Tenderloin YMCA
- Embarcadero YMCA was Soldiers and Sailors YMCA
- Polk Street
- Mission Presbyterian Church (originally Trinity Presbyterian Church), 3261 23rd St. at Capp St., 1st church where Metropolitan Community Church held services in S.F; already listed on National Register (item no. 82002252 NRIS).
- Lyon/Martin home
- Mona's
- Tommy's
- Seamen's Hall
- The Tool Box

AM: Where is funding for this?—the SF Historic Preservation Fund money is traditionally spent on context statements and protection/landmark nominations; interpretation is usually paid for by private philanthropy.

KM: Interpretation is valuable because it can engage the community and increase participation.

GR: Requires coordination of those with information and those who understand the process.

GK: Paris as an example where standardized plaques tell the stories throughout the city & significantly owner consent is not part of the equation, the city erects sidewalk signs.

CA: Angels Walk in LA is another example.

AW: Develop an iPhone app to tell these stories, document sites and serve as “virtual plaques.”

KM: SF Architectural Heritage has an iPhone app—can we partner with other organizations like this?

DG: Historypin example of do-it-yourself virtual tours that can be community generated—www.historypin.com.

How do we increase the number of LGBT Landmarks?

DG: A logical next step is to take these context statements and do a survey that would build on the research for the context statements and bring in additional sources from diverse communities and historians.

AM: GLBT issues have been on the SF Planning Dept.'s historic preservation work plan but there has not been enough political pressure to make it go further. Needs public support for this issue.

DG: CA seems to be at the heart of LGBTQ stories in the West, there should be state and national landmarks designated here. Stonewall is the only LGBT National Register listing - it is a National Historic Landmark (the highest level of listing) but it did not include the typically required NHL thematic context statement; what would it take to get this developed?

CK: There must be a broad context statement and inventory developed. Sites don't necessarily need to be landmarked, but there should be a strong case for significance and enough properties that can tangibly reflect that significance. Need to answer the question: what elevates a story to be nationally significant? Requires more grassroots effort/groundwork and movement in this direction before the National Park Service will pick it up to develop a NHL theme study.

GT: Could we submit thematically grouped sites another way?

5 Views (a project by State Office of Historic Preservation, now 25 years old) is a model. On NPS website http://www.cr.nps.gov/history/online_books/5views/5views.htm

AV: Hitching our wagon to something like this may have more steam and might lead to an NHL context.

DG: We've been talking with the Park Service and State Office about the need to bring *Five Views* into the 21st century and go beyond the ethnic/racial groups originally included.

GT: Integrating the knowledge in this room could move it forward.

KM: Must address the larger structural issues that intersect with race/gender and social justice.

DB: Concerned about throwing out a random list versus a concerted effort to tell a cohesive story. We need a story that makes sense, that is legible and comprehensive, why it matters.

GK: GLBT Historical Society as a potential host for this idea.

Moving Forward

MM: What will the process look like? We have very little now, so how do we generate interest and energy in order to organize? How do we find the methodology to move ahead?

CK: Multiple ways to move it forward -- a National Register multiple property nomination is one strategy. The first conversation is always a bit stormy but subsequent thought and meetings could help move it forward.

CA: We should establish a working group that could take this out to the community in order to build grassroots support. Fundraising angle; grant writing.

SW: We have some groundwork with a context statement.

Survey would be next.

Must be funded by grants (requiring a constituency, political motivation).

This is already happening to a certain extent in neighborhood surveys (North Beach).

AM: Presentation or panel at the historical society that would share what we know and communicate need for fundraising.

DB: Some of the research work is already there. We should use newer texts that present U.S history as queer history, CA history as queer history, SF history as queer history.

GT: Contribution of SF to stories outside the US (ex. Australians coming to SF in 70s), export of LGBT lifestyle/organizing/urban models from US centers such as San Francisco.

Generally it has been separatist, but it needs to be integrated.

LGBT community still seen as scapegoats.

AM: Possible tie in to the new CA legislation to teach LGBT history in schools.

CK: Look for other groups in other cities that have perhaps done something similar (New York, Chicago, Philadelphia).

DG: We've focused on SF and LA—Other places that deserve attention?

GR: Map of arrests for prostitution in CA shows clusters in the largest cities, mainly around San Francisco and Los Angeles, as well as smaller urban spaces like Sacramento and Fresno, near ports and along major highways (truck routes). A map of arrests for gay offenses would probably look the same.

East Bay has sites (White Horse)

GK: Druid Heights in Marin, Elsa Gidlow association. Histories of utopian communities and spiritual seeker communities are intertwined with queer histories; site is already owned by the National Park Service as part of Muir Woods.

Recreation sites such as Russian River, Palm Springs

GT: Can't omit stories of violence against the LGBTQ community. Examples of horrific things that have happened that should be mentioned-example: Redding where violent murder of two gay men in their home made the local community more aware of its own polarities.

Bar raids, mental hospitals, army bases.

First Steps:

- GLBT Historical Society Panel Discussion
- Potential Partners
- SF Architectural Heritage (co-sponsor?)
- Help argue for a survey, possibly part of their lecture series?
- GGBA—Golden Gate Business Association

Gerry as point person for this event

Alan, Carson, Shayne, Deborah expressed interest in participating

Initiate a similar panel in LA with Carson as point person

Community Conversation on California's Portuguese American Historic Sites

Sponsored by the Portuguese Heritage Society of California

and the California Cultural & Historic Endowment

Portuguese Organization for Social Services & Opportunities, San Jose, 12 May 2012

ATTENDEES

Mary Alsheikh (MA)	San Jose
Carbone (FC)	Portuguese Cultural & Heritage Society, Sacramento
Henrique Dinis (HD)	Portuguese Heritage Publications, San Jose
Christopher Duncan (CD)	Gelfand Partners Architects
Carol Gregory (CG)	Portuguese Historical & Cultural Society Sacramento
Joe Machado (JM)	Portuguese Heritage Society, San Jose
Don Warrin (DW)	Regional Oral History Office, UC Berkeley
Marilia Wiget (MW)	Portuguese Historical & Cultural Society, Sacramento

FACILITATION

Donna Graves (DG)	California Cultural & Historical Endowment
Leslie Masunaga (LM)	Archives & Architecture, LLC
Franklin Maggi (FM)	Archives & Architecture, LLC

Welcome

Joe Machado welcomed the attendees on behalf of the Portuguese Heritage Society and Donna Graves on behalf of the California Cultural & Historical Endowment

Presentations

Donna Graves introduced herself and the CCHE's initiative to understand California's under-represented cultural and historic communities. She discussed the project overview, the selected focus groups, and the report to be generated from conversations with these communities.

Carol Gregory gave an overview of her Ph.D. Dissertation: Geography, Perception and Preservation of Portuguese American Landscapes in California. This work began as a master's thesis study of the Sacramento Pocket neighborhood. She noted that the local Portuguese community made sure that the community had a continuing presence – naming of streets, schools, etc. This led to her study of Portuguese communities throughout California: Portuguese place names, commercial districts, structures, bullrings, rural dairies, fraternal buildings, museums, etc. Included in her study were interviews regarding Portuguese American attitudes toward preservation and community history. Among her findings were that the communities felt that Portuguese places and halls are especially important and should be preserved. Commemorative features such as museums and place or street names vs. authentic features such as bullrings, churches etc. had a varied perspective – more recent generations have a stronger connections to the authentic features compared to 3rd and 4th generation Portuguese Americans. Commemorative features in general were also more accessible to the main stream community and non-Portuguese persons compared to authentic features.

These two agenda items were intermingled in the discussion following.

- Identifying Portuguese Heritage Sites in California
- Preserving Portuguese Historic Sites

Landmarks and Landmarking

DG: What are the landmarks in the Portuguese Community?

MW: St. Elizabeth Church [Sacramento] was designated a local landmark. However, was not at the state/federal as this was vetoed by higher diocese administration. Fear of losing control over the building.

JM: Same occurred with Five Wounds Church [San Jose], although it is a designated local landmark building.

FM: Lot of the fear is based on misperceptions. State or National has the same regulatory as local – not a great difference in administration.

HD: What are incentives to get a landmark status?

DG: Some tax breaks, possibly grants, use of the California historic building code- allows more flexibility. It would be great to have more incentives for community groups. National Park Service is trying to get more participation of under-represented communities in preservation and is interested in what would make preservation work better for them.

HD: What effect does National Registry have on local buildings? Example: POSSO structure. Will the National Registry have protective oversight?

DG: No, owner does not give up their legal rights. Some incentives: tax incentive—Mills act. Noted our incentives are not as good as other countries. Restrictions are not that onerous; buildings can still be demolished. Importance to having public history reflected in the overall story.

MW: Take for instance the bullrings. Their use has been fought by PETA, e.g. other issues.

JM: Portuguese Museum and publications have the mission to promote Portuguese culture. What would you suggest that we do to make our history more readily shared.

DG: Many strategies for this and it is important that the stories of places be shared because often their architecture doesn't convey why they are important. One suggestion—California Humanities Council has small grants to help disseminate information. Another suggestion—Public art—local history used as a basis to illustrate the story of a place or community. Different ways to share their story.

Bullrings

DG: Back to the place-based history. Bull rings and band halls seem unique to Portuguese American culture.

HD: I'm not sure that bull fighting is representative to all Portuguese. Limited to the Island of Teceira. Probably 65 to 70% of California Portuguese is descended from this island. Most of the bullrings are property of large dairy farmers/feed growers. They raise special breeds of bulls exclusively for bull fighting. Not an economic factor, they aren't revenue generating—rather a cultural/status function.

MA: In areas such as Gustine, Tracy and Stevenson, the bullrings are large and packed. Between Hwy 99 going to Sonora, fighting bulls, especially raised. Also have other folk such as Mexicans participate as audience—shared/similar cultural practice. The bull fight is connected to a religious gatherings, therefore, they are an exercise of freedom of religion.

Band Halls

DG: Band halls, how do they work?

HD: Funded by dues/memberships, fund raising activities, some sponsors. What is the best thing to preserve our culture? Probably the band. You see both boys and girls playing. See all generations play together. Not only a good environment to grow in, but also to maintain the culture.

MA: Bands are not exclusive to Portuguese. Many interested in marching bands. Newest thing, young people are composing pieces for the bands. There is a band festival every year that takes place in different communities.

DG: Marching bands are big in the Azores?

All: All are connected to festivals, and are the forefront of preserving Portuguese culture. Runs from further north—Petaluma to San Diego.

DG: When did non-Portuguese join?

MA: No particular date. Open to all, but primarily Portuguese participation. California has 14 marching bands. In Santa Clara Valley, San Jose has 3 groups, Santa Clara has 1.

Portuguese Halls (see continuing discussion below)

JM: In some communities, biggest building may be Portuguese Hall. Example: Ferndale. Most band halls started in 1970s to mid-1980s. Most of the structures are identified in the *The Holy Ghost Festas* book.

Whaling Stations & Maritime

DW: From Crescent City to Eureka to San Diego, Portuguese owned most of the whaling stations.

MA: Whaling book published [*The Portuguese Shore Whalers of California 1854-1904*]. Juan Cabrillo Monument in San Diego. Statue of Portuguese fisherman near the Monterey wharf. Other areas have similar statues.

JM: Sacramento has term “The Portuguese Navy,” as the Portuguese ran the ferries in Sacramento Delta area.

Agriculture & Dairies

DG: One of the huge areas of California history neglected by our landmarks is agriculture and Portuguese Americans are an important part of this story.

JM: Portuguese responsible for the development of the sweet potato in Central Valley. Promoted the use of the planter. Original ferries were also manned by Portuguese.

HD: Agriculture book available on Portuguese farming. [*The Portuguese Americans—Immigrants in Agriculture.*] Noted 1 out of 10 glasses of milk was from a Portuguese dairy. Before, 65% of dairy products were Portuguese, now down to 40%. Portuguese in building economic base go slowly and steadily, “steady as she goes” in contrast to some later agriculture communities which tried to build too fast, and Portuguese remain an agricultural force.

Community and the Future

DW: 1880s-90s study of the Portuguese in U.S. didn't think that the culture would persist.

JM: Currently, generation gap in leadership in the community. Challenge of maintaining culture.

MA: Large immigration from Azores because of the volcanic eruption in the 1950s, Portuguese community matured in the 1970s leading to development of soccer leagues, band buildings, other community organizations.

JM: In 20 to 30 years, it is unknown what the Portuguese community would be. Probably Five Wounds Church would remain the center of the culture.

MA: Portuguese Athletic Club—started after the earthquake from in Faial. Organization focuses around Portuguese cultural community; downstairs used as a rental for the broader community—wedding receptions, quincaneras, etc. Provides economic support in use.

MW: Sacramento's Portuguese Hall also available for many community uses.

JM: Some Portuguese Americans want to share [their culture], some don't want other people to participate in the community.

MA: Church has old guard. Younger people don't feel a part of the organization, don't feel wanted, therefore, may not join.

Most of the buildings around here are new. The Church and the IES Hall are the earliest built.

Historic Places in Jeopardy

CG: Other buildings in California?

HD: San Luis Obispo—Edna Valley building. Small buildings, but really old. Only used for the Festa. Only the leadership and Festa queens allowed to eat inside due to size restrictions.

JM: Building used for a while as a stable. Re-use by new immigrants who joined participants from early community.

HD: Relies on old community contacts—Our Lady of Good Voyage parade.

MA: Portuguese Hall in Hawkinsville, once had 300 families, now down to 10 families. Every year (2nd Sunday in July), open for Holy Ghost Festival. People from all over California come to celebrate.

DW: Illiterate immigrants became educated and came back to be renewed.

HD: The Enda Valley building is in jeopardy. Who will save?

JM: Will there be funds/grants/help for the community?

DG: Needs to let the rest of the community know, enlisting the local community is the most important step in saving a building. They need to know it is there and important to their local heritage and in danger. Are there any rural sites threatened?

HD: San Simeon whaling station. Has the home of the captain, the post office, and store. Great grandson brought the cannon and other materials back, going out of business. Is a California Site of Historical Interest. Building still belongs to the family. Whether they can maintain or not, remains to be seen.

MW: Sacramento, up around Lincoln/Natomas built a little church, moved to where the Portuguese Hall is. Maintained by the Historical Association. San Pedro by Bright—teeny, teeny little chapel, poor maintenance. Partnered with the City of West Sacramento which maintains the park, Society maintains the structure. Madeiran connection—hard to get together organizations to support their project. People identify with the island they came from

DG: The only site I found on the National and California Register is Newcastle's Portuguese Hall.

LM: Another aspect are sites that have Portuguese history, but that aspect of the history is not promoted. Example: Berryessa Adobe in Santa Clara. Landmarked as a structure on the DeAnza Trail and documented as part of the Spanish Colonial/American Transition period, but throughout the twentieth century owned by Portuguese families. We collect and exhibit Portuguese family materials.

Future & Issues

DG: Hope that Portuguese American history can be brought to more prominence as part of California's heritage. One avenue might be California State Parks Foundation's Hidden Stories program—examples have been on African American and Russian history. They plan to do these every two years, maybe people could suggest Portuguese American theme and tie it to a State Park such as Whaler's Cove in Monterey. The CCHE Cultural Summit in October will have leaders from many statewide agencies and organizations, California Humanities Council, California Tourism Board, California State Library, California State Parks, California Cultural & Historical Endowment. This could be another opportunity to raise awareness of Portuguese American history.

MA: Issues—For example, the Portuguese community float in the Tournament of Roses Parade. Dissension/in-fighting in the overall community, it is hard to garner support for larger projects.

HD: Lack of exposure is of our own doing.

DG: Could a statewide network possibly be a means to change this? Describes work of California Japanese American Community Leadership Council in fostering preservation of Japanese American culture and historic places

JM: Outside the norm for Portuguese Americans. Doing one more thing may be too much. The leadership of the community already serves in many organizations and may be stretched too thin.

HD: Generational gaps. Sometimes it is awkward because of cultural beliefs of older community members.

JM: Filmmaker named Nelson Ponte-Garca, is making a film on Portuguese. Seeking funding.

DG: Suggest plaques as another way to convey Portuguese history without going through landmarking process, though still encourages designation as means to protect important places..

Other Portuguese Names/Places

DW: A search on the USGS website and California's geographic names book lists several Portuguese names. Portagee Joe Campground off Hwy 395 [near Lone Pine]. These names can be changed if they are offensive, "Portagee" can be changed to Portuguese.

JM: Crown Hall, Mendocino—Portagee Frank in Medocinio.

HD: Half Moon Bay Campground is considered the "Portuguese Riviera."

MA: Ability to camp out at Portuguese sites for festivals is an important thing—brings people together.

Closing

DG: Invitation to the CCHE Cultural Summit in October at Rancho Los Alamitos, Long Beach. Will be sending out information as it finalizes. Spoke about some other possibilities such as the Smithsonian Folklife festival on California and California State Park's Hidden Stories program.

Thanked all for their participation and encouraged the continuing interest and passion in the preservation of the unique Portuguese American culture.

Uncovering Women's History—A Community Conversation

*Sponsored by California State Parks, California State Parks Foundation,
Office of Historic Preservation and California Cultural & Historical Endowment
California Office of Historic Preservation, 23 March 2012*

Welcome

Donna Graves, California Cultural and Historical Endowment

Introductions

Donna Graves (DG): historian and cultural planner, currently conducting a study on gaps between our state landmarks and California's diverse histories

Naomi Torres (NT): Superintendent Juan Bautista de Anza National Historical Trail

Josie Talamantez (JT): formerly with California Arts Council, artist with Royal Chicano Air Force

Suzanne Guerra (SG): worked at Office of Historic Preservation, working with Latino/women's history which has been neglected

Margo McBane (MMcB): works with Suzanne Guerra in a public history consultant business, teaches history at San Jose State, specialty is oral history. Current research on white progressive era women up to 1930s who "championed" and re-envisioned people of color, working title is "Culture Vultures", looking at women as preservationists. Topic close to them.

Jill Shiraki (JS): works on Preserving California's Japantowns with Donna Graves. Also working on API National preservation heritage forum in June, building networks, supporting work to further preservation of diverse communities.

Carolyn Schimandle (CS): CA State Parks interpreter, in her previous works, she felt she was a woman in a man's profession (engineering), worked at various state parks with women's history - Wilder Ranch, Henry Coe.

Marie Nelson (MN): Office of Historic in Preservation Local Govt. Unit - works on creating historic contexts with Certified Local Governments—continuing her PhD at Santa Barbara.

Francelle Phillips (FP): works at California Cultural and Historical Endowment (CCHE), MA thesis was on women artists, always been interested in gender issues.

Roxann Jacobus (RJ): retired park ranger at Asilomar where she worked to develop a full women's history context.

Karen Clementi (KC): working at OHP, wkd on Lodi's Buddhist Church context and working on Lodi's Japantown to prepare for nomination on historic register.

Jenan Saunders (JS): Acting Deputy State Historic Preservation Officer—managed CA Register, CEQA review. Previously worked with CA State Parks. Masters thesis was on pioneer cemetery in Bothe Napa Valley State Park.

Lucinda Woodward (LW): Office of Historic Preservation Unit Supervisor CLG - used to be a park Aide, worked in interpretation. Interest in a broad way of putting history into historic preservation, likes stories, themes.

Mimi Morris (MM): Executive Officer, California Cultural and Historical Endowment, interested in helping to tell the story of California, in the preservation of place. Interested in getting more women's history. Endowment was created in 2002 by legislation Prop 40 funds, the first years included disseminating grant funds, the current charge is doing cultural survey—identifying the untold stories of the underrepresented groups in CA. Third element to help museums, become partners.

Cathy Taylor (CT): Capitol District Superintendent CA State Parks – Over last 6 years has focused on bringing better interpretation to places like Sutter's Fort, doing rehab at Governor's Mansion including telling stories of families of governors.

Amy Crain (AC): Office of Historic Preservation - Registration unit—focus on cultural diversity.

Melissa Jones (MJ): Development Associate at Crocker Art Museum, which was donated by Margaret Crocker. She herself is a former Girl Scout. Worked at CCHE with Mimi prior to her current position. She has conducted research on a historic women's organization, Tuesday Club in Sacramento.

Sarah Feldman (SF): Vice President of Programs, California State Parks Foundation – developed 'Hidden Stories' program to look at minority stories in park system.

Anthony Veerkamp (AV): Senior Field Officer at National Trust for Historic Preservation –The Trust is in process of exploring partnership with state parks, including the non-profit park partner, Stewards of Coast and Redwoods, looking at opportunities to restore and reinvent Pond Farm, originally an artist colony, started by potter Margaret Wildenhain.

Where is Women's History in California State Parks shared today?

An Overview of Women's History in California State Parks—Jenan Saunders

JS: described parks associated with more notable women:

- Asilomar—designed by Julia Morgan and funded by YWCA. Many places we can tell women's history including San Simeon which is associated with Julia Morgan and actress Marion Davies, whose beach house in Santa Monica is also a state park.
- Leland Stanford Mansion State park—Jane Stanford is significant to the site as well.
- Bidwell Mansion State Historic Park does a good job interpreting life of Annie Bidwell.
- Colonel Allensworth State Park interprets African American colony and includes Josephine Allensworth.
- Bothe-Napa Valley state park—Katherine Tucker buried in cemetery in 1848, came to California as a widow. Her in-law, Angeline Kellogg Tucker—her house is a visitors center.
- Bale Gristmill another state park—built by Edmund bale, Caroline Sobranes Bale operated it grinding grain for the valley.

- Shasta State Historic Park—women lived in this town. Mae Bacon Boggs donated her art collection to this park.
- China Camp State Park—could be doing more regarding women. Sister-in-laws from Quan family ran a long-time business.
 - California State Parks’ “Park to Park” index briefly communicates various thematic aspects about all the parks—but not about women’s history.
 - There are other parks where we know women’s history could be interpreted more fully including Casa de Estudillo House/Ramona Marriage House (Hazel Wood Watermen—building restoration, also associated with author Helen Hunt Jackson), Governors Mansion (female servants that lived there), Napa Valley State Park and Redrock Canyon State Park (women involved with long history of filming there), Indian Grinding Rock State Park (women ground grain there).
 - Women are very involved doing interpretation at parks as rangers, docents and living history actors including Sutter Park, Sonoma Mission, Petaluma Adobe etc.

Interpreting Women’s History in State Parks—Roxann Jacobus and Carolyn Schimandle

- RJ:—state park ranger at Asilomar where there is such a full and strong women’s history story, she has to work to balance it with other info about the park. Only a select group wants to hear it. Shared her “spider” analogy. On tours she points out that all of the spider webs visitors see were woven by female spiders.
- 1913—YWCA opens first camp ground - built by CA first licensed architect Julie Morgan. Merle Hall, where Mary Merle is the director, Phoebe Apperson Hearst was her good friend and donor to Y. High school girls and college women would come to Asilomar learn how to run YWCA’s. The young women were known as “stuck-ups”, and named their cabin ‘stuck-up’ inn. 1954 - YWCA sells Asilomar - 5 women centrally involved in preserving it for the public. They helped write legislation in 1956 for Asilomar to become a unit of state park system.
 - “Women’s History Month”—posters are put up throughout the park in March and other women’s history parks participate as well. Inexpensive way to highlight women’s contributions to state parks. Mentioned Pat Clark-Gray—champion for interpretation, Joy Osborne, Mary Fitzgerald Beach, Norma Davis—women are stewards of the land and proponents of park education. ‘Women serving CA State Parks and women in history.’
 - Summarize - use personal history to spark interest in female roles, how to incorporate women’s history with the general history of place.
 - Carolyn Schimandle—worked at Henry Coe and Wilder Ranch State Parks. Noted that women donating parks is another theme to keep in mind. Women owned and ran ranches. At Wilder ranch they describe how Lettie Wilder served as bookkeeper for ranch and the Wilder’s daughter drove a tractor in WWI, had an unusual life.
 - Other women’s stories that need to come out. At Big Basin, for centennial, project—Kim Baker talked to a lot of people who had been visitors at Big Basin. Julie Sidle, involved in interpreting history of women in state parks. Petie Wheeler, first to pass civil service exam. Paula Peterson, 1st woman in 1970s to get thru academy and graduate. Another aspect where there used to be girl scout camps and how that affected people for their entire life. Encourage field interpreters to seek out more women’s stories to fit into the bigger historic picture.
 - If history isn’t written down it’s lost, needs to be documented. Everyday visionary has their own stories to tell.

What are the barriers and where are the opportunities to interpreting women's history in California State Parks?

A Snapshot of the California State Parks Foundation's Hidden Stories Project—Sara Feldman

- Hidden stories series—conceived 2008
- 3 main purposes—create catalyst for bringing to light additional places of historic significance; reach out to new constituencies; develop ways to collaborate with community partners and experts to drive an acquisitions and interpretive strategy that fills in gaps in the story told in the parks system
- Program focus on where there are gaps in history—works over a two-year cycle: year one - organize statewide conference on theme; year two - apply lessons learned at conference to implement programmatic initiatives. Topics are chosen opportunistically - related to a special date celebration - what is geographically desirable.
- First Cycle (2009)—“100 years since Allensworth—Is California living up to the legacy.” Held in Los Angeles. Main outcome from conference - people want a central place to gather info about parks and African American history. Resulting initiative was to create ‘hidden stories’ website, includes articles from contributors, way to engage after the conference.
- Second cycle (2011)—Russian influences in CA history—inspired by 200th anniversary of Ft. Ross—Worked with staff and Ft Ross interpretive association. Conference presentations about Ft. Ross history, story on Russian Scouting in CA, Russians in CA, etc. Initiatives from conference—plan to do an e-book, ‘Russian California’—outreach to Russian history aspect to park will be linked to site.
- Overview of ‘Hidden Stories’—people learn a lot, opens up outreach to many different people. Wants to do something on women.

Discussion Questions:

- *What contributes to the invisibility of women's history in California State Parks and other historic sites?*
- *Where are the most fertile places for California State Parks to interpret women's history?*

MN: Women's suffrage just celebrated an anniversary, this could be a “hook” for projects.

DG: Are there places in CA that tell women's stories that should join the ranks of state parks?

JT: Is parks interested in partnering with others about telling women's history?

CT: What does it mean to partner with others? CSP is just trying to keep parks open, but this won't last forever.

JT: Given the current economic situation that we're in is there potential to work with others to strengthen interpretation?

CT: Where does it begin, how do you start the process? We have a History Plan for operating parks —what aren't we doing, what haven't we acquired—we have to do a real estate acquisition document—what have we saved, what haven't we saved. What's missing, how have we performed in the last ten years?
History plan included a gap analysis to determine where needs are for acquisition, important to look at gaps, what's missing, i.e. sites specific to women's history and other missing history.

DG: History Plan is useful document but state parks staff told her that a full gap analysis was not conducted. So you can't readily identify what is missing and where.

CT: A lot of us could identify what is missing throughout the state.

DG: Back to Josie—thinking about National Heritage Areas, facilitating local people who want to tell the stories.
Could be a women's history network of sites. Maybe get them to tap into getting a more diverse set of stories.

SG: My work is creating and preserving documentation, working with general plans and coming up with cultural resource elements. Every state park has a list of contacts, advocacy at local levels. Each park and the surrounding community has a relationship to be tapped. A natural place to start working with community. Has done similar work up north. There are stories that are complicated, there are other histories involved within the known histories that have underrepresented people, different races and genders. Example of West Fresno Chinatown—multiethnic community that depended on each other. WWII, West Fresno was devastated because Japanese had provided community infrastructure—doctors, businesses, etc. Local community groups get involved to tell local story

Women's groups involved in creating local contexts. Women advocated for safer drinking water, sanitary conditions in some areas. Activism was complicated—CA women's club, women saving the Redwoods. Look at political activism—women's suffrage, activism—women advocates, women's role of becoming more politically involved, how it came to be, what was already happening

Architecture focus is still dominant—how do we appreciate other stories.

RJ: There needs to be a spark or passion of subject to inspire someone to be an ambassador for a place. Urges creative approach to interpretation, finding out more about women within the history. Julie Morgan in a book promotes more interest. Julia Morgan mentioned in fiction, but use it to tell the story of the state park and the book sells. Park interpreters aren't going to do it. Some aren't aware of park history, need ambassadors who sparks others' interest.

CT: Interpretation in state parks is not a priority. Just attended a meeting in Asilomar at Merle Hall - no information was shared about where they were meeting - didn't talk about where they were, why it was important, no one said anything. The history of place went unnoticed.

What are some of the reasons for the invisibility—interpreters need to be encouraged along the path, be more aware.

AV: The National Trust is embarking on project at Pond Farm in Armstrong Redwoods State Park. In response to Marie's paper and call for listing more women's history sites on the state and national register, there's a national register nomination on Pond Farm that is sitting somewhere - a story that needs to be told, overall mystery to getting this nomination to the register. What is the obstacle? Pond Farm is on Park closure list. Since Margeruite died, Pond Farm is in a state of arrested decay, barn and studio is coming apart. Park has no general plan.

CS: Parks are so far behind in getting sites listed.

AV: Armstrong Redwoods has a plan, shares area with Pond farms, both need a general plan.

CS: Could look at doing a statewide plan - get it in database and getting funding. Similar with OHPs approach with 'The Five Views' look at things that connect them with the history.

KC: Include basic training about including women's history in history training for interpreters.

CT: There is no real training for classification of interpreter's.

KC: Can't it be included in training?

CT: It varies from district to district—not that many historians in the field, or at the service centers.

RJ: Pond farm needs to get info out to community, get ambassador, notable individuals,

SF: We are already working with Stewards of the Coast and Redwoods.

NT: State and National Parks are not growing, the local support is what generates history and tourism, greatest amount of support comes from communities—National Geographics geo tourism, can visit an area—thematically you can appreciate CA women's history. How can you promote tourism and promote sites? They do this on the Anza trail, "certify" sites and gives interest to people who are authentically included in the history of place—have people take ownership of their history.

RJ: Like banks, promote bonuses for people who invest in history, invest in us, have a women's passport up and down the state, have a reward at the end of that: you get a weekend at Asilomar.

JT: Washington state has keyed heritage tourism elements with an art system, created CDs that people can get from the office of tourism and you go up the freeways and it tells the history of the local history of the communities that you pass through. You can stop at landmarks, and it talks about the parks. They have brochures that are connected to it. Interpretive tourism.

CT: Like heritage trails, Pennsylvania does a whole industrial tour connecting a theme as opposed to ownership. It takes money and time, to have heritage adventures.

JS: CA did this in print for the sesquicentennial, but now it could be done on your phone.

SF: State Parks Foundation has a "Cal Parks app", there's a section for each park, guides tours and trails for that park, provide a link on the app when people go there. Heritage tour as a guided path.

CT: Smithsonian working with migration component, seems to be a natural place to do women's history, like heritage trails, called Journey's Stories. It connects small towns or settlements, both public and private sites.

SG: Everyone has brought in that you need to bring in the local folks. There is a large collection of information already within the community, the families that donate their information are also a conduit for information. Correspondence is a good way to access. Links to communities you can tell the bigger stories using materials on the local levels. If you want to build a constituency you need to build the community into the base. Local and regional tourism is very much involved in that. The community appreciates being involved. Story stems within a region. Overall it builds a lot of support.

MMc: One issue is interpretation, dissemination, but what about the actual history and the context—important to learn this history. It would be great from an academic point of view, would be great to have women's roles brought into the context. SJSU history department puts American history in a wide context for teachers all over northern and central cal. Received support from History Channel to work with K12 education. Could they have an American history of state parks to train interpreters? Create a link for community education. Where do the women fit into the larger movement. Communities could work with local institutions of making a broader context.

CT: State parks does have a good relationship with community. Internally it's not always recognized - amount of school children coming thru state parks is huge. Important to improve CSP connection to universities.

MMc: Academics are getting hit hard at CSUs, they want to go out and teach community groups. Academics might welcome the opportunity to teach in community with finding.

DG: They may be able to do the more specific research that exists at these historic sites to go beyond than the 'rich white women's' history. Example, looked a many family albums during Preserving California's Japantowns project. One had images of young JA women at Asilomar in pictures and these families could share the stories of these women there.

CS: State Parks has some people with good background but don't have resources or contact with academic community - if they could get it through training it would really help.

DG: Ideas about how this connection can be forged?

JS: One thing would be useful would be updating National Registry nominations to add women's history where it was left out.

How do we expand the inclusion of Women's History throughout California?

An Overview of Women's History Landmarks in California—Donna Graves

Slide showing breakdown of CA register sites. Less than 3% represents people of color, women are even more poorly represented. Minority 2.2%, women less than 2.5%

Reviewed data and broke it up into California Register listings by Race/Ethnicity/Gender. Was struck that the biggest color indicates that African American, Native American, Chinese and Japanese American and Latino, which were part of *Five Views*. Assumed that *Five Views* was behind these numbers. However, of the 105 sites researched for the African American portion only two sites nominations have been nominated for local designation since the research was made public. 14 have been demolished.

Slide showing comparison between very small number of women's history sites on National Register in California (80) and other areas of significance—architecture had 1859.

MN: The area of significance is misunderstood and subjective.

DG: Most of the nominations focus on architecture—and generally reflect white elites, not a broad representation of women in California.

MN: Looking at surveys that have been done since the 70s, architecture is easy to document. It takes more research to get at the social history.

MM: Describes Julia Morgan 2012 project - attempt to make the average person appreciative of historic and cultural representation. Idea with Julia Morgan is not just her architecture, but that she as a person is really relevant. Working with Huell Howser on a tv segment, he doesn't care about the buildings per se, but rather the way the list provided shows her collaboration with people. Japan YWCA—had to be purchased in the name of white women.

MN: the quilters—play, take different theme, act it out, connecting the different stories about women

RJ: Reka Wilfred - took quilt group of friends headed west and share quilts with them before they left, friendship blocks represented this and ties with Kansas. Blocks: Remember me, Broken dishes, Head West, Not for the Faint of Heart, Reka Wilford's stories 1900-1929 -
Letters from women, local, letters of the well known, Crocker's wife, 1853, leaving the east coast, go thru panama, up the pacific, she writes all about life in Sacramento.

KC: Steinbeck an example—his letters wrote all about his wife and her activities.

DG: introduces Marie Nelson's proposal for a California Women's History Program

A Call for California Women's Heritage Program—Marie Nelson

Included as part of a paper developed for CSUS, had talked with some people but hopes to develop a grander plan. One part of paper has to do with what other states have done with other tours and other strategies. Different ways to do that. Maybe this group is the catalyst to start up in California. Interested in collaboration. We all bring expertise and skills and it shouldn't be a single person thing. Knew parks needed to do a survey of property and know more about the property, there are stories associated with it, women and minorities. A survey is one place parks can do that.

Discussion Questions

- *What steps can we take to get more California sites recognized?*
- *What places should be a priority for designation as landmarks and for interpreting women's history?*
- *What other ways can we ensure women's history is included in site interpretation?*

CT: We already do state parks facility surveys, maybe we could include emphasis on adding social/historic info of site.

MN: Often people in park already know the information but it's not captured anywhere, emphasis should be on gathering that info that is already there and putting it into a format. The parks can look at what else they need to acquire and think more about how to put women into the stories that are already being told. Initiative (OHP can ask for women's story) and plan (include CWHP)—broader project to incorporate schools, statewide resources, bringing people's together.

CT: A facility survey doesn't ask about them. In maintenance field, they do assessments of buildings, but could add a component to do survey of the history, get OHP to add components to tag.

MN: Data collection prompt—could do every year

CT: make it simple, so chiefs can easily go to curators.

DG: What can OHP do when nominations are being prepared to ensure we get women's history.

MN: Develop contexts that include women and minorities.

MN: Sent for publications from entities that have done statewide women's programs, getting their thoughts and ideas hopes it proves to be a catalyst for this.

RJ: Travel writers that come to parks, can put it on the page

CS: Grassroots and everything in between

AV: Interested in former girl scouts and parks -- What is the relationship?

CS: No official camps for girls and boys in state parks anymore. That went away. No formal relationship with camping groups.

AV: Understand the reasons - with parks proposed for closure it's inevitable that we need to look at partnerships again and maybe this should be examined.

RJ: Art community should be looked at as well, art can make social changes, Maybe that's where pond farm can look at that.

AV: We are looking into doing that.

RJ: Wildenhain's theory in teaching was you make the pottery and break it and give it back to the earth, very little of her pottery exists. Because of the economy might make an opportunity for a way to change the course of the way things are done, make small changes on local levels to find out what there is out there. CA history is in the parks.

MM: Asked AV about his goal for Pond Farm.

AV: Is to install interpretation and get it going again.

RJ: Start small, move up, make model to use elsewhere.

DG: How can you see OHP shifting the way it works with Certified Local Governments or locals who nominate sites—what would it take to become policy “Can you put a piece in here about women's history?”

AC: Depends on the resource, what has the applicant done to write the context, can't ask them to do something.

DG: Can you ask for points on grant applications—is women's history something that give you extra points?

LW: It could. The registration unit has no money for funding to develop nominations. We could promote that we're looking for certain things and could provide incentives. Perhaps in partnership with academia - being advocates to promote that kind of thing.

MN: Need to develop context, has already identified eight major themes related to women's history. OHP doesn't have funding to develop full statewide women's history context, but a professor could encourage pieces of it in coursework.

LW: Need to develop outline or template, so that people aren't just jumping in. Would there be opportunity for template approach that people could use it, kind of like the agricultural context?

MN: We could do it like agriculture, but need to identify who would be the people who would be able to do these things. OHP could take the lead on that. Should be coordinated.

LW: People could develop chapters or sections that would fit together with bigger project.

CT: Time needs to be spent on how to implement this on the local level. What is the delivery system? How do we get the work that is being done on one level and get it to another level?

SG: On a local level, often rigid and narrow themes are used. How to broaden that. Often people don't have enough time or resources to do more research. Looking around for a way to help people look at different resources at the same time. Who is qualified? Looking at how to do this, she looked at NPS revision of concepts and themes that were done in 1994, overriding themes, concepts, good way to start, looking at place, looking at people—native cultures—immigrants—cultural values that people agree with. Developing historic contexts based on these, allows them to see how it fits to a big picture, but doesn't limit it to architecture, is more flexible. Part of difficulty in identifying places is that significance issue is difficult—a lot of places change over time. Worked on *Five Views*—mitigation for knocking things down is still happening 8 years later—putting up a plaque—not enough to do initial study. OHP can encourage people to look at the history in a broader context—buildings out there are not people's favorites, for example Arcata Mormon church argument—the buildings are significant—locals built them, constructed themselves, funded themselves, but the building does not represent the commonly appreciated architecture-period building. Bias has been toward high-style architecture. Instead look at modernist architecture of church that holds historic significance due to the time frame it was built, vernacular architecture.

MN: Need to do contexts, going to get "C-whip going".

CS: Just pulled up writing a historic context by Marie Nelson, context needs to be broader than what we do for resource surveys. May not be included in just the buildings—not that buildings are not worth saving. We need to think broader than just identifying buildings.

DG: Who would be interested in being involved in the women's context group? (Marie Nelson, Lucinda Woodard, Karen Clementi, Margo McBane, Donna Graves)—There have been seeds planted today.

MM: CCHE invites all participants in Community Conversations to attend a summit in the LA area. October 18, Thursday—afternoon of sessions—annual reception for grantees. Site: Rancho Las Alamitos, barn/education facility.

Next Steps

Marie will be in touch about forming an advisory committee for a statewide women's history context statement.