



PRESERVATION MATTERS

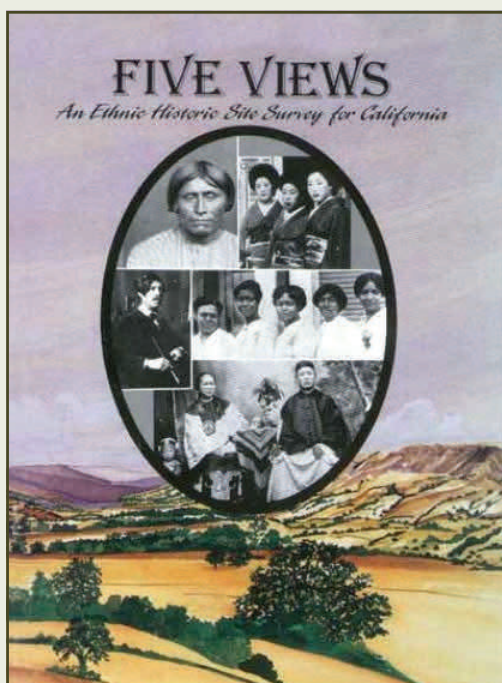
NEWSLETTER OF THE CALIFORNIA OFFICE OF HISTORIC PRESERVATION

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Preserving Diversity: Recognizing the multi-cultural connections between California's people and historic resources

California has witnessed the growth and development of the most diverse collection of peoples and cultures found anywhere in the world. California's historic fabric is a layering of cultures beginning with Native Americans



and followed by waves of immigrants from around the world, each of whom has added their own value and meaning to the resources they build and use. This phenomenon has produced a multi-cultural society in California that is representative of nearly every ethnic, racial, cultural, social, and religious group on earth. California's culture and history will continue to evolve and grow, adding new layers and new stories on top of those already embodied in its resources.

Cultural diversity has been an active focus of the OHP since 1979 when the office initiated a survey project to identify cultural resources

associated with the five largest ethnic minority groups in California during the 50 years after 1848. The results of the survey were compiled and published in 1988 as *Five Views: An Ethnic Historic Site Survey for California*. The original publication of *Five Views* included American Indians, African Americans, Chinese Americans, Japanese Americans, and Mexican Americans. Today, a revised publication could feature five more views—perhaps Italian, Portuguese, Basque, Russian, and Jewish—or even fifty more views, among them Sicilian, East Indian (known historically as Asian Indian), Filipino, Swiss, Serbo-Croatian/Yugoslav, Armenian, and Korean, to name just a few.

It is essential to remember that cultural diversity does not necessarily imply a certain architectural style. Historic context is far more important. For example, San Jose's Japantown buildings do not look specifically Japanese. The town of Locke (built by Chinese Americans for Chinese Americans) does not look like the "Chinatown" visitors might expect. The national Preserve America program provides many examples in California of this

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phenomenon where the resources in a community do not necessarily look like they were built, or may not have been



Town of Locke (©California State Parks)

built, by a specific cultural group but are places they now call home and to which they have brought their own

stories and memories. Whatever a neighborhood's resources might look like and whoever built them should not be the deciding factors in assessing significance. As discussed in *Five Views*, it is the social history of these communities that is significant to the development of California.

Although this offers incredible opportunities for learning from the past and increasing understanding and tolerance of all the stories that make up California's history, it also poses challenges that must be overcome in order for all Californians to gain an appreciation for preservation of these resources. Cultural diversity has been an issue in each of California's state plans since 1995, and will surely continue to be a focus well into the future. With the understanding that public funding to address this and other issues in the future is not likely to increase, the challenge for the preservation community is to address this problem

using innovation and technology while working within existing resources. These efforts, although incremental, can sow the seeds of a more culturally diverse approach to historic preservation, one that better reflects the diversity and multiculturalism of California's communities. A shared public understanding and appreciation of vernacular architecture, social history, cultural diversity, and intangible traditions and beliefs greatly expands the diversity of resources with potential to be considered historically significant.

With this issue of *Preservation Matters*, we revisit California's cultural landscape nearly thirty years after the publication of *Five Views*, and look at some of the ways in which the state's diverse communities continue to connect with, value, and preserve historically and culturally significant resources. From communities in Northern California, the Central Valley, the Pacific coast, and the cultural neighborhoods of Los Angeles, the authors of this newsletter remind us that along with a diversity of resources comes a diversity of perspectives on history and what is worth preserving. Just as the significance of a structure is enhanced by viewing it through a wide-angle lens to encompass its landscape, so can the value of history be enhanced by using the broader perspective of diversity. When everyone has the opportunity to be heard, and recognized for their contribution to the American experience, there is a greater potential for a true consensus for preservation.



This article is adapted from the statewide historic preservation plan: *Sustainable Preservation: California's Statewide Historic Preservation Plan, 2013-2017*, a copy of which can be downloaded from our website: www.ohp.parks.ca.gov/stateplan.

Native Americans were among the population groups included in “Five Views: An Ethnic Historic Site Survey for California.” Twenty-six years after the survey’s publication, author Brittani Orona takes a look at where tribal communities are today in their efforts to preserve and gain recognition for culturally important resources.

California Indians and the Preservation of Tribal Resources, Culture, and Traditions

By Brittani Orona, Hoopa Valley Tribe

Five Views: An Ethnic Historic Site Survey for California, first published in, marked an early, first attempt by the Office of Historic Preservation in conjunction with the National Park Service to include ethnic history in historic preservation. *Five Views* highlighted the history and associated sites of five different ethnic communities in California: African American, Chinese American, Japanese American, Mexican-American, and Native American.

At the time of *Five Views* original publication, California Indians and Native American communities as a whole were in a state of flux. Activism in the 1960s and 1970s took the form of the American Indian Movement, in which tribal communities across the nation fought for self-determination and sovereign recognition by both federal and state governments. Rather than seeking equal rights under the law, the American Indian Movement advocated separation between the U.S. government and tribal nations, while also seeking inclusion in federal institutions that developed programs that directly involved Native Americans. By the late 1980s, Native Americans were still fighting to establish

sovereignty over religious and cultural heritage and resources too often in the possession of non-Native run museums, cultural centers, and historic preservation



Hoopa Valley Tribal members participating in the annual Sovereign’s Day Parade, Hupa tribal lands, Humboldt County (© SDayCutcha)

firms. Very few National Register of Historic Places nominations related to Native Americans were cultural and religious in nature. The nominations that did contain cultural and religious content were met with resistance from the

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preservation community. The Native American Graves Protection and Repatriation Act (NAGPRA) of 1990, which mandated guidelines for federally funded



Rock art, Chumash Painted Cave State Historic Park (© California State Parks)

grave goods. Although this was a good guiding first step, tribal voices were still not represented in many efforts related to cultural resource management and historic preservation.

“California has a rich history of Indian resistance that is often overlooked.”

museums and institutions to return human remains, funerary objects, sacred objects, or objects of cultural patrimony to lineal descendants, and culturally affiliated Indian tribes and Native Hawaiian organizations, was a source of debate at both the federal and state levels.

California tribes, like tribal communities across the nation, sought to secure sovereign recognition by both federal and state governments. California has a rich history of Indian resistance that is often overlooked; from the Spanish missions to the gold rush to Klamath River Basin activism, California Indians have long resisted colonization while fighting to retain rights to cultural and ancestral sites and resources. This activism was aided in 1976 with the creation of the California Native American Heritage Commission, which allowed tribal communities in California to raise awareness around issues involving repatriation, cultural resources, cemeteries, and

Now, twenty-six years after *Five Views* was published, the Native American preservation movement is still in flux, but there are several protections and a continuing interest in tribal preservation that have developed since 1988. As of 2014, there are thirty-two Tribal Historic Preservation Offices (THPOs) in California. THPOs assume the responsibilities of the State Historic Preservation Officer on tribal lands. This includes drafting National Register nominations of tribal historic properties; maintaining an inventory of such properties; preparation and implementation of a tribal-wide historic

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preservation plan; and assisting federal agencies in the Section 106 review of undertakings on tribal lands. THPOs can also conduct the tribe's NAGPRA investigations, cultural revitalization, language classes, cultural centers, and Tribal archives. For example, the Karuk Tribe in Northern California runs the People's Center in conjunction with the tribe's Historic Preservation Office. The Center is a museum space that features exhibits on tribal history and the traditional life of the Karuk.

There is currently a coalition of THPOs in California, CalTHPOS, that is working to develop intertribal relations between THPO tribes and the Office of Historic Preservation. The Office of Historic Preservation maintains a list of THPO affiliated tribes and contacts for current Tribal Historic Preservation Officers.

Thanks to the efforts of several tribes and political allies, the California Legislature passed several laws to further protect tribal cultural resources. Senate Bill 18, passed in 2004, requires cities and counties to contact and consult with California tribes prior to amending or adopting any general plan or specific plan, or designating land as open space. This law protects ceremonial sites, features, and objects associated with California Indian tribes. The bill also requires consultation with tribal communities in California through the Native American Heritage Commission. Furthermore, this bill established recognition in the preservation community, of sites not traditionally associated with the historic preservation movement. Instead of relying solely on archeological sites as indicators of tribal preservation, SB 18 allows tribal



Xontas (houses) in the traditional village of Ta'kimilding in Hoopa, Hupa tribal lands, Humboldt County, California (© Michael Mahlon Orona)

communities to preserve sites such as Native American sanctified cemeteries, places of worship, religious and ceremonial sites, sacred shrines, historic or prehistoric ruins, burial grounds, Native American rock art, and archaeological or historic features of Native American historic, cultural, and sacred sites.

The legislature also passed, in 2014, Assembly Bill 52, which allows for further protections of Native American cultural sites through the California Environmental Quality Act (CEQA). CEQA requires that projects that have the potential to negatively impact the environment be thoroughly evaluated through environmental impact reports (EIR). The law requires that environmental resources, where applicable, be considered as Native American cultural resources for the purposes of CEQA. The Legislative Counsel's Digest for AB52 specifies, "This bill would specify that a project with an

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effect that may cause a substantial adverse change in the significance of a



Members of the Yocha Dehe Wintun Nation participating in the *Longest Walk 2*, a march in support of sacred sites protection (© Yocha Dehe Wintun Nation CRC)

tribal cultural resource, as defined, is a project that may have a significant effect on the environment.” Lead agencies for such a project are required to enter into consultation with the tribes affiliated with the resources.

The Office of Planning and Research and the Native American Heritage Commission are currently working to implement AB 52 across the state.

Finally, California Governor Edmund G. (Jerry) Brown has taken a lead role in both protecting and privileging Native American heritage in the State of California. In 2011, the Governor issued Executive Order B-10-11, which established the Office of the Tribal Advisor, an executive level position that advises the Governor on matters related to Native Americans including cultural resources, repatriation, and land use planning. The first Tribal Advisor, Cynthia Gomez, is also the Executive Secretary to the Native American Heritage Commission and helps coordinate the Governor’s executive order across agencies, departments, boards, and commissions. The executive order also requires that all state agencies, departments, boards, and commissions

maintain a consultation policy and, where applicable, establish a tribal liaison for an individual agency or department. The various state agencies are currently in the process of implementing the executive order.

The state of Native American preservation in California has changed significantly since the publication of *Five Views*. While there has been much progress, the next wave of preservation needs to move forward to further Native American participation in preservation efforts. This includes encouraging young Native American scholars to engage in cultural revitalization, language initiatives, and schooling that focus on archives, museums, and cultural resource management. Tribal members need to be encouraged to engage in the National Register process and nominate important archeological, cultural, and traditional sites for protection. SB 18 and AB 52 place legal protections on cultural sites that had not been protected previously and more laws like these are needed. Finally, with Executive Order B-10-11, the State of California should continue to engage with tribal communities to create better partnerships between the State and tribal governments. The opportunity and challenge now is to strengthen the tentative partnerships between tribal communities and preservationists over the next twenty-six years and beyond.



Brittani Orona is a member of the Hoopa Valley Tribe, and an Executive Fellow with the Office of the Governor, working in the California Government Operations Agency.

To learn more about Tribal Historic Preservation Offices (THPOs) and preservation efforts, visit our Tribal Historic Preservation Programs webpage: www.ohp.parks.ca.gov/thpo and the webpage of the California Native American Heritage Commission (CNAHC): <http://nahc.ca.gov/>

Within its 280 park units, the California State Park System contains many of California's treasured historical, archaeological, natural, and cultural resources. Such is the case with Henry W. Coe State Park, which holds within its boundaries a site of profound historical importance for Japanese Americans. The following article highlights the collaborative efforts of State Parks and dedicated citizens and organizations to preserve this special resource within a resource.

New Life for a Historic Place of New Beginnings

By Matt Bischoff, Historian, California State Parks

As a young lady, and the second of ten children, Aiko Kato and her family were sent to an internment camp in Poston, Arizona in the summer of 1942. That February, President Franklin D. Roosevelt had signed Executive Order 9066, which resulted in the forced removal and incarceration of Japanese Americans

from the west coast. The Kato family was one of thousands to be removed from their homes and sent to camps in far-off, remote locations. While at Poston, Aiko married Hiroshi

Kitaji, and the couple soon started a family. At war's end, families like the Kitajis had to start their lives all over again, venturing back into a country from

which they had been excluded. For many, Gilroy Hot Springs was the place where that new life began.

Originally developed in the 1860s, Gilroy Hot Springs contained an elaborate three-story hotel, a clubhouse, two restaurants, cabins, swimming pools, and

private baths. During its early glory days the resort hosted thousands of people, including such prominent guests as Adolph Sutro, James Phelan, and A.B.

Spreckels. By the 1930s,

however, the popularity of hot spring resorts began to wane, and the resort declined. In 1938 it was purchased by



Tree planting at GYHS, 1939. Seated third from left is H.K. Sakata, owner of GYHS, 1939-1960. (Photo courtesy of Tom Oishi family)

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Japanese lettuce grower, H.K. Sakata, who created a place where Issei (first generation Japanese Americans) could escape from the larger culture which often discriminated against them. Sakata planned a major refurbishment of the resort. The outbreak of World War II, however, changed his plans, as Japanese on the west coast were removed to the internment camps.

“Sakata’s dreams for the resort were realized as it became a place where Japanese could feel at home, and experience an important part of their culture.”

After the war, Sakata opened his resort to many returning internees, giving them a place from which to begin their lives again. One of those families was the Kitajis. Over the next ten years, five more children were born to the family while at the resort, by then known as Gilroy Yamato Hot Springs. Sakata’s dreams for the resort were realized as it became a place where Japanese could feel at home, and experience an important part of their culture. Many returned year after year. A Shinto Shrine, located on the side of a hill, was built by a grateful guest who was cured of his alcoholism as a result of staying at the resort. The shrine is believed to be the oldest existing Shinto shrine in California.

Gilroy Yamato Hot Springs is now listed on the National Register of Historic Places as a place of spiritual retreat for Japanese-Americans in California. As the only Japanese-American-owned hot springs resort in California, it was a focal point for those who, while struggling for inclusion in the greater American society, also desired a place of retreat and refuge.

Today, there are over 25 buildings and structures remaining, along with

landscape features and introduced vegetation. Unfortunately, the property has been closed to the public for many years. For the past 10 years it has belonged to California State Parks as part of the much larger Henry W. Coe State Park (over 80,000 acres in size). Staffing and budget shortages in the State Park System have not allowed for the type of



The Sakata family during the years they owned Gilroy Hot Springs (Photo courtesy of California State Parks)

attention required by such a complex resource. Many of the buildings are in poor condition, with vandalism and deferred maintenance taking a toll. Plantings, both native and introduced, are also greatly in need of care.

Over the past few years, however, volunteers have joined California State Parks in efforts to protect and safeguard

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this important site. Among these has been Friends of Gilroy Yamato Hot Springs, founded by Kitaji daughter, Laura Dominguez Yon, who grew up at the site. There are several members of the Japanese community also actively involved with the site. In addition, the California Foundation for Architectural Preservation has come alongside State Parks to try to protect the remaining historic structures. State Parks has worked closely with these groups, and scores of volunteers, to advocate on behalf of the historic resort, conducting public outreach, tours, and bi-annual open house events known as “Walk Through History.”

Currently two cabins are under restoration, and another is in the planning stages. Many temporary roofs are in place, and two redwood shingle roofs have been completed (the first in likely 80 years). Volunteers have also



Shinto Shrine at Gilroy Yamato Hot Springs. (Photo courtesy of Nao Gunji / Rafu Shimpo)

worked hard in brush clearance and hazard tree removal. Though there is much more to be done, there is reason to be optimistic about the future of Gilroy Yamato Hot Springs.



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Visit the Gilroy Yamato Hot Springs website to learn more about this important resource and efforts to preserve it: <http://www.gilroyyamatohotsprings.org/index.htm>
 Information can also be found on the Henry W. Coe State Park website: http://www.parks.ca.gov/?page_id=561
 A version of this article first appeared as part of California State Parks' 150th Anniversary website: http://www.150.parks.ca.gov/?page_id=27601

With this next article, we head to the Central Valley where another California State Park unit holds special significance, this time for California’s African American citizens, and all citizens drawn to a history of self-determination. Two State Park employees discuss the continuing efforts to keep alive the site’s history and legacy for future generations.

Preserving a Cultural Legacy in the Central Valley

By Kathleen Lindahl, Senior State Archaeologist, California State Parks, and Steven Ptomey, RPA, State Park Interpreter, California State Parks

Kathleen Lindahl

It has been more than ten years since I worked in Colonel Allensworth State Historic Park performing survey, recordation, and excavation tasks to bring to light the locations and remains of buildings from the time of the site’s existence as the pioneering African American community of Allensworth, circa 1908-1918. When I was there in 1999, much of the historic town site had been reclaimed by the alkali soils, ground squirrels, and burrowing owls. As I walked the dusty, former streets of the town, I tried to imagine what life was like almost 100 years before when the community was supported by the crops it grew and the products or services it provided to the immediate and surrounding communities, and when the light of hope still guided the residents.



Docents at the 2008 Allensworth Centennial Celebration (© California State Parks)

could envision selling their goods via the nearby railhead. But the vision was short-lived due to changes in water flow in the valley, elimination of the commercial rail stop at the town, and the untimely death of town founder, Colonel Allen Allensworth due to a highly suspicious “accident.” By the late-twentieth century, most of the buildings were gone or only represented by concrete steps to nowhere or small piles of rubble. There were a few buildings original to the town—the Colonel Allensworth home, the first branch of the Tulare County Free Library (the Mary Dickerson Memorial Library), the Allensworth Schoolhouse, and Joshua Singleton’s store—but much of the town could only be visited in memory.

Memories, however, are strong in Allensworth, and in 1999, at the site’s annual Juneteenth celebration, I met descendants of the original settlers who spoke of the challenges their families met and what the town meant to people who had been denied many basic rights under the thumb of slavery and Jim Crow. When Colonel Allensworth founded this town, it was—and still is today—the only town in California independently founded, funded, and

The location of Allensworth, in the southern San Joaquin Valley bespoke its agricultural potential to the settlers, who

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governed by African Americans. Colonel Allensworth recruited independent

has been painstakingly reconstructed, its beautiful stained glass window beckoning one to Sunday service.



The reconstructed Baptist Church (Photo courtesy of Brad Smith)

individuals from diverse backgrounds with financial backing, which resulted in a complex and rich community with a strong business environment. The people of the town were independent and self-reliant. They believed in the dream of equality and instilled the value of a good education, spiritual guidance, and family values in their children and grandchildren.

It was in great part through the efforts of the settlers' descendants, and other supporters, that historic Allensworth became Colonel Allensworth State Historic Park in 1976. California State Parks has made a substantial effort to revive the town of Allensworth through the continued preservation of its original buildings and the reconstruction of significant buildings that played a major part in the story of the town. Today when visitors come to Allensworth they can visit the Hindsman Store, and continue on to the Stockett House, the Hackett House, and Milner's Barber Shop among others. The Baptist Church

The town site continues to be a touchstone of cultural and historic importance for African American citizens and has gained the respect of people of diverse racial, social, and cultural backgrounds. Events throughout the year draw hundreds of people to the park to celebrate the courage

and legacy of Colonel Allensworth and the town's settlers: Black History Month Open House in February, Juneteenth in June, and the Annual Rededication Ceremony in October. The Friends of Allensworth, a statewide non-profit organization, supports the programs and mission of the park, including hosting events such as the "Old Time Jubilee," a family festival that brings the past alive through music, games, crafts, and food.

Steven Ptomey

Connecting succeeding generations with the history and significance of Allensworth is a primary focus of all who work at and support the park, especially as the number of living settler descendants dwindles with each year. Twenty to thirty school groups visit Colonel Allensworth State Historic Park each year, most of them from local schools in the Central Valley towns of Visalia, Porterville, Delano, and Bakersfield. The

"The town site continues to be a touchstone of cultural and historic importance for African American citizens."



Hindsman Store (© California State Parks)

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Allensworth history can be accessed via a cell phone tour (©California State Parks)

annual Rededication event draws a diverse crowd of 500 to 700 attendees each year, many coming from Sacramento, Los Angeles, and the San Francisco Bay Area.

Outreach efforts of Colonel Allensworth State Historic Park have resulted in a unique interpretive program encompassing both virtual and conventional formats. Allensworth was one of the first state parks with a YouTube channel offering [25 videos](#) of interiors of the historic homes, the Colonel Allensworth puppet, and a silent movie. The park also had one of the first social media outlets (MySpace, Facebook, etc.) and one of the first cell phone tours.

Conventional programming includes the “Road Show,” which was developed as an outreach program for schools in underserved communities that could not afford the bus trip to Allensworth. The park also has an active puppetry program with the help of the custom

designed, Muppet-style Colonel Allensworth puppet, and puppets of Ranger Fred and campground critters. The puppet program helps connect the youngest visitors to the park’s history. Intergenerational programming includes the highly popular Lantern Light Ghost Tours and the annual 5k Walk Run for Health.

Colonel Allensworth State Historic Park continues to benefit from the dedicated efforts of state parks staff, the Friends of Allensworth, town descendants and other supporters to preserve and perpetuate the legacy of this historic site.



Kathleen Lindahl is a Senior State Archaeologist with the Cultural Resources Division of California State Parks. Steven Ptomey is State Park Interpreter III/ Manager at Colonel Allensworth State Historic Park, Tehachapi District, California State Parks.

To learn more about Allensworth, visit the Colonel Allensworth State Historic Park website: www.parks.ca.gov/allensworth



Pioneer descendant Alice Royal sharing town history with schoolchildren (© California State Parks)

Historic Allensworth School (© California State Parks)

In the coastal town of Santa Barbara, the historic Presidio of Santa Barbara has become a site that holds cultural and social importance for a number of the region's ethnic communities.

Finding Connections at Historic Places: A Layered Story from El Presidio de Santa Bárbara State Historic Park

By Anne Petersen, Ph.D. Associate Director for Historical Resources, Santa Barbara Trust for Historic Preservation

El Presidio de Santa Bárbara State Historic Park (El Presidio SHP) encompasses the 18th century founding site of the city of Santa Barbara and a threshold of contact between Spanish settlers and Chumash natives. The city

its development. El Presidio SHP is a place of memory for those with direct ties to its history, and a place of connection for more recent arrivals to the community. As stewards of the park, the private nonprofit Santa Barbara Trust

for Historic Preservation (SBTHP) works to encourage and enhance these diverse connections to place via collections, programs, and events.

On April 21, 1782, approximately

two hundred soldiers, officers, and their families, led by José Francisco Ortega, Governor Felipe de Neve and Father Junípero Serra arrived in Santa Barbara and founded the Presidio of Santa Barbara, a fort designed to protect regional Spanish Missions and Spanish claims to the territory. The soldiers and their families were of mixed European, Native American and African descent. In

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“El Presidio SHP is a place of memory for those with direct ties to its history, and a place of connection for more recent arrivals to the community.”



© California State Parks

radiated out from this center over the last two hundred and thirty years, and that center has remained vital, energized by successive waves of new immigrants who found opportunity, security and accessible, if aging, infrastructure in the city's heart. Today this thriving commercial and culturally rich neighborhood bears evidence of all the layers of human experience that shaped

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Santa Barbara, as elsewhere in California, these settlers, far from the heart of colonial enterprise, grew into a Californio identity with distinct cultural and linguistic traits. The relatively small number of these founding families and those who arrived later in the Spanish and Mexican periods has led to a large number of complexly intertwined Presidio descendant families, many of whom feel strong ties to their relations, and their shared place of California settlement.



Chumash Elder Julie Tumamait at Founding Day.
(© Harry Schiffke)

Many Presidio descendants are particularly interested in their family genealogy and in making connections with other descendants. SBTHP's Genealogy and Descendants Committee, in existence for over twenty years, includes these descendants as members.

way to reconnect with the site and their family history. The Committee manages programs, including an annual descendants barbecue at El Presidio SHP, to foster social connections between descendants and create an ongoing welcoming atmosphere at the park.

Descendants use the collections of the Presidio Research Center, a research library in El Presidio SHP open to the public by appointment, to research their family history. Many genealogy charts contributed by Presidio descendants are displayed in the park visitor center and are visited regularly by families, especially during commemorative programs like Founding Day, as a

The Presidio site has complex and often negative associations for some Native people. The fort is associated with Spanish colonization of Alta California, which led to a great reduction in the native population, a direct threat to culture and languages, and massive disruption of a way of life. Native people who engage with the Presidio site often do so as a testament to their continuity and perseverance as a people, and for the opportunity to educate others about their historical and contemporary experience. On Founding Day and in other living history and school programs at the park, Chumash interpreters share with the public, and a singing group performs traditional music.



Presidio descendants sharing histories at the Presidio Descendants barbecue. (© Suzie Calderon Bellman)

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As the Presidio's role as military post declined during the Mexican period (1821-1848) the fort's adobe walls were dismantled and remade into other structures. Homes and businesses sprang up within the parade ground, and following an 1850 survey, a new American street grid was laid over the existing Mexican pueblo. In the 1860s Chinese immigrants settled just west of the Presidio, making use of existing infrastructure and the availability of property in a now unfashionable part of the city. After the 1925 Earthquake, Chinatown moved one block east onto the Presidio site when developer Elmer Whittaker built new structures to rehouse the Chinese. The last of these, Jimmy's Oriental Gardens (1947), a family-run Chinese restaurant and bar, has recently been added to El Presidio SHP.

The acquisition of Jimmy's galvanized a new constituent of Asian American community residents who lobbied for and celebrated the state-level recognition of a Chinese restaurant within the Presidio site as a cultural and historical monument in its own right. A newly formed Asian American History Committee, which includes Asian American residents of Santa Barbara, was made a formal subcommittee of the SBTHP's board. The Asian American History Committee developed a series of programs, including an Asian American Film Series and an Asian American Neighborhood Festival, that attract a large audience of all ethnic backgrounds to the Presidio to explore another layer of the site's history. These programs have been some of the most successful in recent years.

Japanese immigrants also settled on the Presidio site in the early twentieth

century, directly across the street from New Chinatown. With the acquisition of Jimmy's, the SBTHP reinstated the oral history program at the Presidio Research



Camarillo Lion Dance Troup at Asian American Neighborhood Festival, El Presidio SHP. (© Clint Weisman Studio)

Center with a new incentive to capture stories of the Presidio neighborhood. This work included interviews with Presidio family descendants, Chinese Americans, those involved with the work of SBTHP over its fifty year history, others who worked or lived in the neighborhood, and significantly, a series of interviews with Sansei (3rd generation) Japanese Americans from the neighborhood. These interviews also resulted in the donation of invaluable photographs, which help to create a fuller portrait of the site at different points in time.

Building on research conducted for a 1993 festival commemorating the Japanese community in Santa Barbara, a new semi-permanent exhibit, "Nihonmachi Revisited," was created at El Presidio SHP. The exhibit features community photos, quotes from the

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“A new constituent of Asian American residents celebrated the state-level recognition of a Chinese restaurant within the Presidio site.”

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To learn more about the El Presidio de Santa Barbara, visit the websites of the Santa Barbara Trust for Historic Preservation: www.sbthp.org and El Presidio de Santa Barbara State Historic Park: www.parks.ca.gov/elpresidioshp

interviews, and related artifacts excavated on site by archaeologists. The exhibit and associated Asian American programming serves a special function for the families of Japanese Americans from the Presidio Neighborhood. Unlike the Chinese, there are no longer any extant structures related to the Japanese community. The community also experienced the singular trauma of being uprooted and dislocated from their homes when interned during World War II. The exhibit serves for some as a surrogate for the lost neighborhood. A place to return to with family, and remember.



“Ninomachi Revisited” exhibit at El Presidio SHP. (© Clint Weisman Studio)

draws Asian Americans of various national backgrounds and from all over the county who have settled in Santa Barbara. In addition, several cultural programs of interest to the larger Hispanic community of Santa Barbara are offered at El Presidio SHP and our sister site Casa de la Guerra. Although tied to the traditions of those who lived here historically, the programs resonate with the traditions of many families. These include Las Posadas, Una Pastorela (co-sponsored) and Día de los Muertos.

The Presidio site, therefore, has become a point of connection for people of various backgrounds who, through experiences at our historic place, might find a tradition, art, dance, food, or historical narrative that helps to connect them to a sense of home in Santa Barbara. As interpretive and program staff, we at the park and the Santa Barbara Trust for Historic Preservation try to keep our doors and ears as open as possible, as we ask the question “how do you find yourself at El Presidio de Santa Bárbara State Historic Park?”



Anne Petersen is Associate Director for Historical Resources at the Santa Barbara Trust for Historic Preservation. She holds a doctorate in Public Historical Studies from UC Santa Barbara.



Dia de los Muertos family craft day at Casa de la Guerra. (© Fritz Olenberger)

Community members who feel connected to the Presidio site are among the SBTHP’s most valuable resources as an organization. Program efforts extend beyond just those with personal connections. The Asian American History Committee and associated programming

SurveyLA is an initiative undertaken by the City of Los Angeles to identify historically significant resources and neighborhoods throughout the city. Among the historic contexts that are a part of the survey, is the Lesbian, Gay, Bisexual, and Transgender (LGBT) Historic Context. As recounted in the article below, the LGBT context is providing the opportunity to expand knowledge of, and appreciation for the role of the LGBT community in the greater history and life of Los Angeles.

LGBT Los Angeles: Identifying a History, People, and Culture in the City of Angels.

By Janet Hansen, Deputy Manager, Office of Historic Resources, Los Angeles

SurveyLA has been promoted as one of the most ambitious survey initiatives in the nation, and also has provided a platform for developing one of the nation's largest and most comprehensive citywide historic context statements. This context statement, still in development, is a collaborative effort of the City of Los Angeles' Office of Historic Resources, consultant teams, interns, and volunteers. The overall structure for the citywide context includes nine major contexts with over 200 themes and subthemes; topics covered relate to architecture, development trends and patterns, and a

wide range of social, cultural, and ethnic histories. Within this contextual framework is the Lesbian, Gay, Bisexual,



Gay rights protesters, Los Angeles, 1967
(© Los Angeles Times)

and Transgender (LGBT) historic context, which was completed recently with funding provided by a Certified Local Government Grant from the California Office of Historic Preservation. The document was prepared by Galvin Preservation Associates under the direction of Teresa Grimes, with contributions from community member Wes Joe and

consultant Carson Anderson (<http://www.preservation.lacity.org/news/los-angeles-lgbt-historic-context-published>).

Visit the official website of SurveyLA to learn more about the purpose and progress of this groundbreaking initiative: <http://www.preservation.lacity.org/survey>

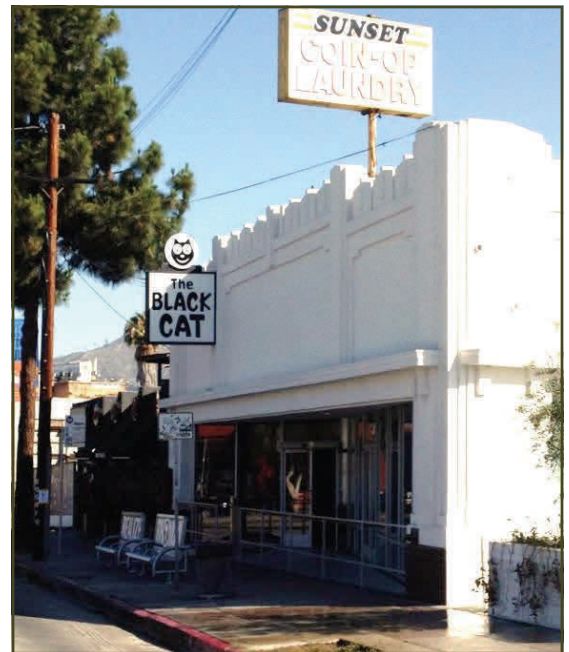
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The LGBT context, like all SurveyLA contexts, was completed using the Multiple Property Documentation (MPD) approach developed by the National Park Service. This approach establishes a consistent framework for field surveyors to identify and evaluate resources related by theme in accordance with National Register, California Register, and local criteria for designation. It works particularly well in a city as large and complex as Los Angeles which comprises about 470 square miles and includes over 880,000 legal parcels covering a wide and diverse range of property types.

The LGBT context begins with a discussion of terms and definitions used in the document and a summary of existing scholarship, sources of information, and outreach efforts. This is followed by a historical overview and chronology of events in Los Angeles' LGBT history. The final section further elaborates on eight historical themes introduced in the overview, and relates those themes to extant places in Los Angeles. Among the topics presented are the gay liberation movement, homosexuality and religion, gays and lesbians in the Los Angeles literary scene, the LGBT community and the media, the impact of LGBT persons on the entertainment industry, and queer art.

As the LGBT context reveals, Los Angeles has led the nation in cultivating a politicized gay consciousness and building gay institutions. Los Angeles is the founding location of the Mattachine Society, the first national gay rights organization (1950) and the home of its founder Harry Hay. The Black Cat, a City Historic-Cultural Monument (HCM #939,



The Black Cat Bar, Los Angeles' only resource designated specifically for its association with LGBT history (© Los Angeles Office of Historic Resources)

and the only resource in Los Angeles designated specifically for its association with LGBT history) was the site of a pivotal 1967 gay rights demonstration, preceding the more popularly known Stonewall Riots in New York by two years. The ONE Archives, located in Los Angeles and founded in 1952, is the oldest LGBT organization in the United States and the largest repository of LGBT materials in the world. Several LGBT publications, including *Vice Versa* (1947), *One, Inc.* (1952), and *The Advocate* (1967), all originated in Los Angeles, and the city was the location of the first LGBT Pride Parade (1970). Los Angeles is also home to many bars, businesses, organizations, and institutions that over the years constituted the foundation of the area's gay and lesbian culture.

Resources identified through the LGBT context and SurveyLA cover a wide range

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Marching in support of LA's first gay pride parade, 1970 (© ONE National Gay and Lesbian Archives)

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of property types. They represent places of social interaction as well as sites of political action and reaction, and are associated with LGBT persons significant in the political, cultural, and social history of Los Angeles. Identified places are also associated with pioneering institutions and organizations developed as direct products of the early gay liberation movement to address the particular educational, cultural, health, or spiritual needs of LGBT persons.

An important outcome of the LGBT context has been the identification of a number of resources that are already designated, primarily under themes relating to architecture, but for which LGBT themes also apply. They include the Lloyd Wright designed Samuel-Navarro House (HCM #130) which is also important for its association with gay Latino actor Ramon Navarro (1899-1968), a silent film star who achieved his greatest success in the movie *Ben Hur*. Additionally the Thomas Potter Residence (HCM #327), also designated locally for architecture, appears to be significant for its association with the Alcoholism Center for Women. Founded by Brenda Weathers in 1974, it was a pioneering treatment center for women/lesbian alcoholics. Café Montmartre and Club New Yorker, contributors to the Hollywood Boulevard National Register Historic District, are also individually significant under the LGBT context as important social gathering places.

Los Angeles' citywide historic context framework has been used as the basis for developing a custom mobile field application for SurveyLA field work. The context has been "translated" into data fields and preloaded, in its entirety, into the field application. These fielded



The Samuel-Navarro house, former home of gay Latino actor Ramon Navarro (Photo courtesy of SurveyLA)

historic context tables are available on the SurveyLA website and illustrate the use of the MPD format to directly inform field evaluations (<http://www.preservation.lacity.org/news/surveyla-historic-context-outline-and-summary-tables-published>). In the coming months, as development of the context statement and the field surveys continue, the City of Los Angeles, in partnership with the Getty Conservation Institute, will launch HistoricPlacesLA.org. Through this online historic resources inventory and data management system, the results of SurveyLA will unfold and, as they are available, the narrative contexts will be published. The website will allow the public to search for important cultural and historical resources, including those recorded under the LGBT context, and through those resources expand their understanding of Los Angeles' diverse heritage.



Janet Hansen is Deputy Manager for the Office of Historic Resources, Department of City Planning, Los Angeles, and project manager for SurveyLA.

“An important outcome of the LGBT context has been the identification of a number of resources which are already identified . . . but for which LGBT themes also apply.”

Also from Los Angeles, comes an article about the city's Little Tokyo neighborhood and the efforts to embrace smart growth and sustainability while still preserving the culture and historic resources that are the very essence of the neighborhood's identity. It is a challenge shared by ethnic and historic neighborhoods throughout California.

Honoring Culture and History in the Age of Sustainability

By Thomas Tsun-Hung Yee, Los Angeles

Neighborhoods like Chinatown, Japantown/Little Tokyo, and Little Manila in Los Angeles, San Francisco, San Jose, Stockton, and many other cities have housed generations of Asian Pacific Islander Americans as these respective communities have matured and flourished. These communities have long

California story about the renewed importance of historic neighborhoods in inner cities, urban-suburban migration patterns, climate change, and resilience. "Five Views: An Ethnic Historic Site Survey for California" provided a comprehensively researched history of the Japanese American community in California through World War II and post-war resettlement from detention camps. This article focuses on more recent trends and possible new avenues for historic and cultural preservation affecting Little Tokyo in particular, within the context of current statewide sustainability planning.



Far East Café, Little Tokyo Los Angeles (© Bobak/CC-BY-SA-2.5, 2006)

been recognized for their important role in California's history, culture, and economy. Today, they reflect a larger

The passage of California Senate Bill 375, the Sustainable Communities and Climate Protection Act, ushered in a new era of regional planning and policy to reduce greenhouse gas emissions and slow climate change. This landmark bill points toward the future and reflects shifting settlement patterns in the state. SB 375 and subsequent related bills call for planning compact urban development, reducing automobile vehicle-miles-traveled, and increasing

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use of public transportation systems and alternative modes of transport. This complements well-documented shifts in settlement patterns, and a preference for urban lifestyles over suburban sprawl, particularly within younger demographics.

For historic neighborhoods like Little Tokyo, this “rediscovery” by developers, transportation authorities, and new residents

brings both positive opportunities for neighborhood renewal as well as threats of displacement of existing residents, particularly renters, and small businesses that have persisted for decades despite periods of neglect and underinvestment. The question for planners and communities is clear: Will smart growth, transit investments, and transit-oriented development enhance or diminish the historical assets, rich social and cultural fabric, and sense of place in these neighborhoods?

Neighborhoods like Little Tokyo are not just historic collections of markers, monuments, and museums that serve as reminders of California’s past. Rather than serving as lessons on the experience of past generations (e.g., Manzanar and other historic detention sites) or period architecture (Craftsman single family homes, or Victorian era mansions), these

neighborhoods are living communities with direct social lineages tracing back to the 1800s. Even as Japanese Americans

followed post-war migration patterns from urban cores into new suburban tracts, community members remained in place in Little Tokyo. The food, culture, low rents, and language-specific

amenities attracted newer, if diminishing, numbers of new immigrant arrivals throughout the post war decades. Today, there are community members who run third-generation family businesses like Fugetsu Do and Mikawayaya, and others like Yoshiko Takai who has been living in an apartment in the First Street Historic District since the 1950s. For Japanese Americans dispersed throughout the region, Little Tokyo still anchors their sense of community through events like the annual Nisei Week Festival and other cultural attractions.

In the past two decades, community leaders have undertaken various initiatives to preserve historic buildings and sites, and define and implement a practice of cultural preservation of a neighborhood’s intangible assets. Local community governance institutions such

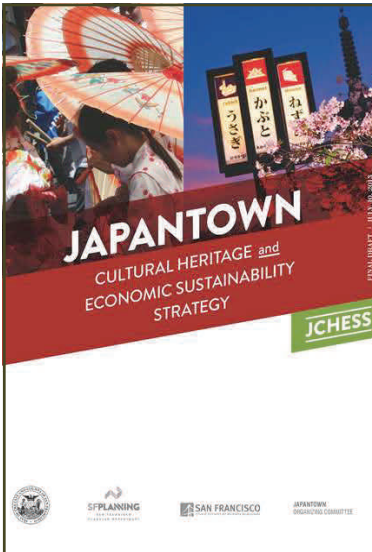


Hongwanji Buddhist Temple, Little Tokyo Los Angeles
(Photo courtesy of Little Tokyo Service Center)

“For Japanese Americans disbursed throughout the region, Little Tokyo still anchors their sense of community”

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as the Little Tokyo Community Council, the Japantown Community Congress of San Jose, and the Japantown Taskforce in San Francisco have emerged to organize community stakeholders and sectors. The statewide California Japanese American Community Leadership Council formed in 1998 to advocate on statewide community issues and lead preservation efforts across all three historic Japantown communities.

In 1995, community efforts secured a federal designation of Los Angeles' Little Tokyo Historic District, a collection of buildings located along First Street, and bookended on either end by the Japanese Union Church building and the Homba Hongwanji Buddhist Temple. These buildings from the 1900s, along with the 1896 Far East Building, are among the few remaining pieces of architecture from the early years of what are present-day Little Tokyo and Downtown Los Angeles. Some small businesses have operated along this block as far back as the 1940s. The church and temple sites have been renovated into the Union Center for the Arts and the Japanese American National Museum, respectively, reinvigorating these historic sites with new arts and cultural programming and activities.

Having lost much of the historic building stock and facing newer waves of reinvestment in Little Tokyo and the remaining major Japantowns in San Francisco and San Jose, the three communities in 2001 worked together with then Senator John Vasconcellos on Senate Bill 307, the California Japantown Preservation Pilot Project. The bill provided a framework for supporting local specific plans within the three neighborhoods, as well as introduced the

concept of preserving culturally significant ethnic neighborhoods and sites. The bill, largely unfunded, was intended as a pilot project only, which could provide policy and planning support not just to Japantowns but to other ethnic neighborhoods and cultural districts statewide. However, the bill's objectives are still being implemented today, with the adoption and publication in 2013 of the San Francisco Japantown Cultural Heritage and Economic Sustainability Strategy, and the City of Los Angeles's adoption of a Community Design Overlay in 2014.



Union Center for the Arts (Photo courtesy of Little Tokyo Service Center)

Over the past 2 years the Little Tokyo community has generated a vision of sustainable development, recognizing the impact of a new light rail station and accelerating transit-oriented planning and development. A broad-based

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community initiative has begun to define a concept of a “cultural ecodistrict” which aims to tie together community goals of ongoing self-determination, historic and cultural preservation, local economic sustainability, and environmental conservation. Through community visioning and design charrettes in 2013, community stakeholders developed a site-specific redevelopment vision around the soon-to-be constructed underground light rail station. The vision for equitable transit-oriented development incorporated a mix of housing including over 30% affordable housing, commercial and cultural facilities, small parks and plazas, and district-scaled infrastructure for achieving high levels of energy and water efficiency.

Reinterpreting community values fundamental to the Japanese and Japanese American experience, such as “Mottainai”(what a shame to waste), “Kodomono tameni” (for future generations), and “Banbutsu” (interconnectedness), shifted the focus from site-specific planning to implementing neighborhood-wide initiatives that promise to reinvigorate the role of artists in everyday community life, retrofit existing buildings for higher energy and water efficiency, strengthen businesses and institutional operations, and expand the streetscape to include both public art and ecosystem services. These initiatives fit within the emerging field of neighborhood-scale sustainability, pioneered by the EcoDistricts organization based in Portland, Oregon. While these efforts are just beginning to take shape, they offer an exciting glimpse of how neighborhoods might tackle sustainability planning from the ground up, by



Japanese American National Museum, Little Tokyo Los Angeles (© Justefrain / WikiCommons, 2010)

respecting and building upon local community history and culture. The many lessons the Little Tokyo community has learned over 130 years have begun to converge with the statewide and global focus on climate change and urban resilience. As California grows smart and compact, historic ethnic enclaves and sites are in the crosshairs of the next generation of public policy, investment, and planning. The future of these historic and culturally significant neighborhoods will be intimately connected to how well California implements strategies for sustainable communities. Let us recognize, learn, and celebrate the valuable lessons these communities offer about history, culture, resilience, and the California experience.



Thomas Tsun-Hung Yee served for several years as the Director of Planning for Little Tokyo Service Center (LTSC) before accepting his current position as Initiative Officer for the LA THRIVES collaborative at the Low Income Investment Fund (LIIF).

Finally, we close with a photo essay of two recently designated California Historical Landmarks. As demonstrated by these two landmarks, the California Historical Landmarks Program provides an important opportunity to identify and honor the places and resources that hold special meaning for California's people.

Landmark Dedications are Community Celebrations

By William Burg, Historian, Office of Historic Preservation

2014 was a milestone year for the California Historical Landmarks program, representing the largest number of new Landmarks in decades. Many were listed or updated in conjunction with California State Parks' 150th Anniversary commemoration. Dedications of two new California Historical Landmarks—Echo Summit and Guadalupe Mission of San Jose—were held in the summer of 2014. The two sites honor events that took place in California in the 1960s, an era in which people throughout the state, and the nation, celebrated their cultural roots and took a stand for civil rights. That shared context of recent history brought many people to the dedication ceremonies who remembered and experienced firsthand the events of that era.

Dedication of the site of **Echo Summit, California Historical Landmark #1048**, was held on June 27, 2014, in conjunction with the USA Outdoor National Track & Field Championships in Sacramento.





This landmark commemorates the site of Echo Summit, used as a training ground for the 1968 Summer Olympics and site of the 1968 U.S. Men's Olympic Track and Field Trials. A temporary track surface allowed athletes to train at an altitude of 7,000 feet, approximating conditions found in Mexico City where the Olympics were held. American news media of the time documented Echo Summit extensively due to its Olympic connections and for the multiracial makeup of the team, which made Echo Summit a site significant for its role in both sports and civil rights history. The 1968 Olympic team won 12 gold medals in Mexico City, and produced one of the most iconic photographs in sports history: Tommie Smith and John Carlos on the winners' stands with the raised fist salute of Black Power.

The Landmark nomination was written by sports journalist Bob Burns who reported on Echo Summit in 1968. This past summer, hundreds traveled to the former site, now a remote parking lot near South Lake Tahoe, to celebrate the dedication of the landmark plaque, and to meet some of the Olympic athletes who trained at Echo Summit. Many of the athletes were returning to the site of these historic events for the first time in 46 years, including Tommie Smith (front row, third from right) and John Carlos (front row, fourth from left). In honor of the occasion, the athletes were presented with miniature versions of the official Landmark plaque.



On September 14, 2014, the dedication of **Guadalupe Mission of San Jose, California Historical Landmark #1049**, was held on the grounds of Our Lady of Guadalupe Church.



The landmark, also known as McDonnell Hall, is associated with the early work of Cesar Chavez, and his early education in labor organizing and non-violent resistance under the tutelage of Father Donald McDonnell and Fred Ross. The building was moved by Chavez and McDonnell to its earlier site in 1953, to serve the residents of the “Sal Si Puede” neighborhood. It was later moved to its current site behind Our Lady of Guadalupe Church and renamed McDonnell Hall.



The ceremony drew a crowd of hundreds, and was led by Assembly Speaker pro Tempore Nora Campos (foreground, second from right), whose staff wrote and submitted the nomination. Speakers at the landmark dedication also included Arturo Rodriguez, president of the United Farm Workers, Fred Ross Jr., Paul Chavez, son of Cesar Chavez and president of the Cesar Chavez Foundation, and Lisa Mangat, Acting Director of California State Parks.

The enormous public attendance at both Echo Summit and Guadalupe Mission of San Jose demonstrates the social and cultural significance such sites and resources hold for the people of California. The California Historical Landmarks program continues to play a critical role in documenting and commemorating our state's richly diverse heritage.

Please visit the OHP website to learn more about the California Historical Landmarks Program: www.ohp.parks.ca.gov/landmarks



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The mission of the **Office of Historic Preservation (OHP)** and the **State Historical Resources Commission** is to provide leadership and promote the preservation of California's irreplaceable and diverse cultural heritage.

To fulfill our mission we:

- ◆ Partner with local, state, federal, and tribal agencies, non-profit organizations, and the general public to help ensure cultural resources are appreciated and maintained as a matter of public interest and community pride;
- ◆ Carry out mandated responsibilities and administer programs under federal and state historic preservation laws;
- ◆ Promote a comprehensive preservation planning approach and urge the integration of historic preservation with broader land use planning efforts and decisions;
- ◆ Offer technical assistance and preservation training in order to create a better understanding of the programs OHP administers;
- ◆ Support sustainability and adaptive reuse of historic resources in ways that preserve historic character and provide economic benefits;
- ◆ Maintain the statewide Historical Resources Inventory and make available information about the state's historical and archaeological resources, and
- ◆ Encourage recognition of the vital legacy of cultural, educational, recreational, aesthetic, economic, social, and environmental benefits of historic preservation for the enrichment of present and future generations.

GET INVOLVED!

January 31, 2015, marks the 150th anniversary of the U.S. Constitution's thirteenth amendment which officially ended slavery in the United States. In recognition of that event, efforts are underway to make more Californians aware of the important role black Californians played in the anti-slavery movement, and the contributions African Americans made to California's history and society. Rick Moss, Director of the [African-American Museum and Library at Oakland](#), and John William Templeton, historian and author of a four volume anthology, "Our Roots Run Deep: the Black Experience in California," are spearheading the creation of a statewide African American Freedom Trail that will allow people to locate, visit, and learn about sites throughout California that are significant in African American and state history. In addition to the trail efforts, scholarly conferences entitled "Preserving California's Black Heritage" are hosted each year on the anniversary of the Emancipation Proclamation. A regional version of the Freedom Trail already exists in San Francisco, one of the cities actively at the heart of California's African American history. To learn more about the San Francisco and statewide Freedom Trails visit: <http://www.californiablackhistory.com/index.php?route=product/category&path=60>

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