

# STORY OF PLACE

INSTITUTE

THE INTERNATIONAL DISTRICT

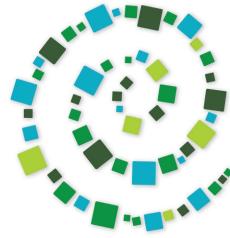
ALBUQUERQUE • NEW MEXICO

DECEMBER 2015





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# STORY OF PLACE INSTITUTE



A REPORT PRESENTED TO:  
THE CITY OF ALBUQUERQUE  
CULTURAL SERVICES DEPARTMENT  
IN PARTIAL FULFILLMENT OF CONTRACTED DUTIES

**AUTHORED BY:**  
CHRISTY SNYDER  
JOEL GLANZBERG  
NICHOLAS MANG

**EDITED BY:**  
ALLEGRA HUSTON

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FOR MORE INFORMATION PLEASE CONTACT:  
NICHOLAS MANG  
CO-EXECUTIVE DIRECTOR  
**STORY OF PLACE INSTITUTE**  
nicholas@storyofplace.org  
www.storyofplace.org

REPORT DESIGNED BY: **KRONOSPHERE DESIGN**

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art · community · social change



STORY OF  
PLACE  
INSTITUTE



# STORIES OF 66

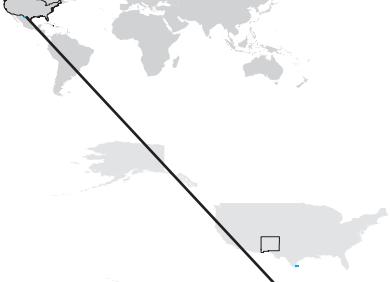
THE INTERNATIONAL DISTRICT

ENGAGING INTERNATIONAL DISTRICT RESIDENTS IN:

STORYTELLING

ART + DESIGN

TRANSFORMING PUBLIC SPACES



New Mexico

# PLACE



Albuquerque

## CHAPTER 1

# INTRODUCTION

## A ABOUT THIS REPORT

This report is a summary of Story of Place Institute’s community engagement, historical research, and place-based design guidelines work to date in the International District of Albuquerque, New Mexico. This work is part of a cross-sector collaborative project called Stories of Route 66: The International District, partially funded by the National Endowment for the Arts “Our Town” grant.

## PROJECT OVERVIEW

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Stories of Route 66: The International District project engages residents of Albuquerque’s International District (ID) in collaborative art, creative placemaking, and community development: strengthening community relationships, transforming neighborhood spaces, and empowering civic stewardship. This project builds upon a longer-term initiative (cf. chapter 2) by community organizers and residents of the district to enhance their quality of place.

### PROJECT GOALS INCLUDE:

- enhancing the image and identity of the ID,
- transforming outdoor spaces through creative placemaking projects, both throughout the district and along the Route 66/Central Avenue corridor, and
- nurturing cross-sector community relationships and catalyzing community-led development efforts.

# PHASE ONE

Fall 2013 - Summer 2014

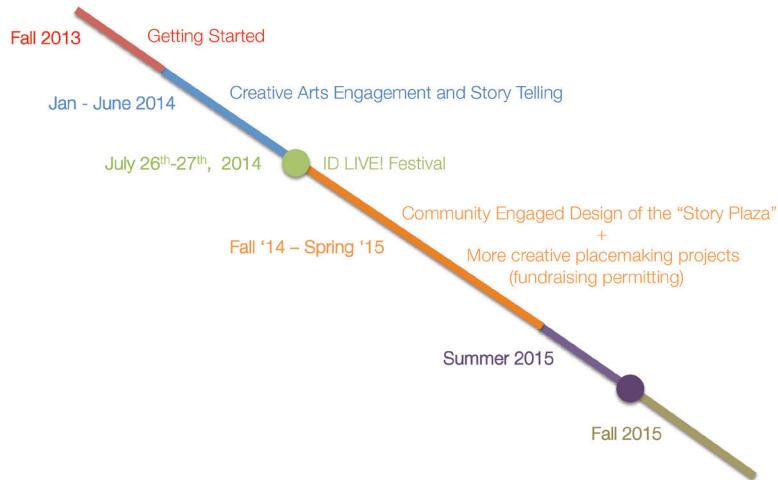
Involved a process of deepening community engagement, in which district residents, working with artists, designers, and planners, shared their stories and perspectives and helped translate them into creative art forms and ephemeral placemaking projects throughout the district. This phase culminated in the hosting of a district-wide weekend festival of events, entitled ID LIVE!, and the soft launch of a district website, [www.idabq.com](http://www.idabq.com).



# PHASE TWO

Involved designing a future “story garden plaza” for the district, a permanent physical representation of and gateway to the history and neighborhood stories that celebrate the diversity and vibrancy of Albuquerque’s International District. Both residents and visitors will enjoy a beautiful gathering space that encourages fellowship and understanding, and offers a peaceful refuge within the cityscape, as well as serving as a potential water reclamation site for the community.

Fall 2014 – Summer 2015



TIMELINE

# PHASE THREE

Fall 2014 – Open Ended

## Involves:

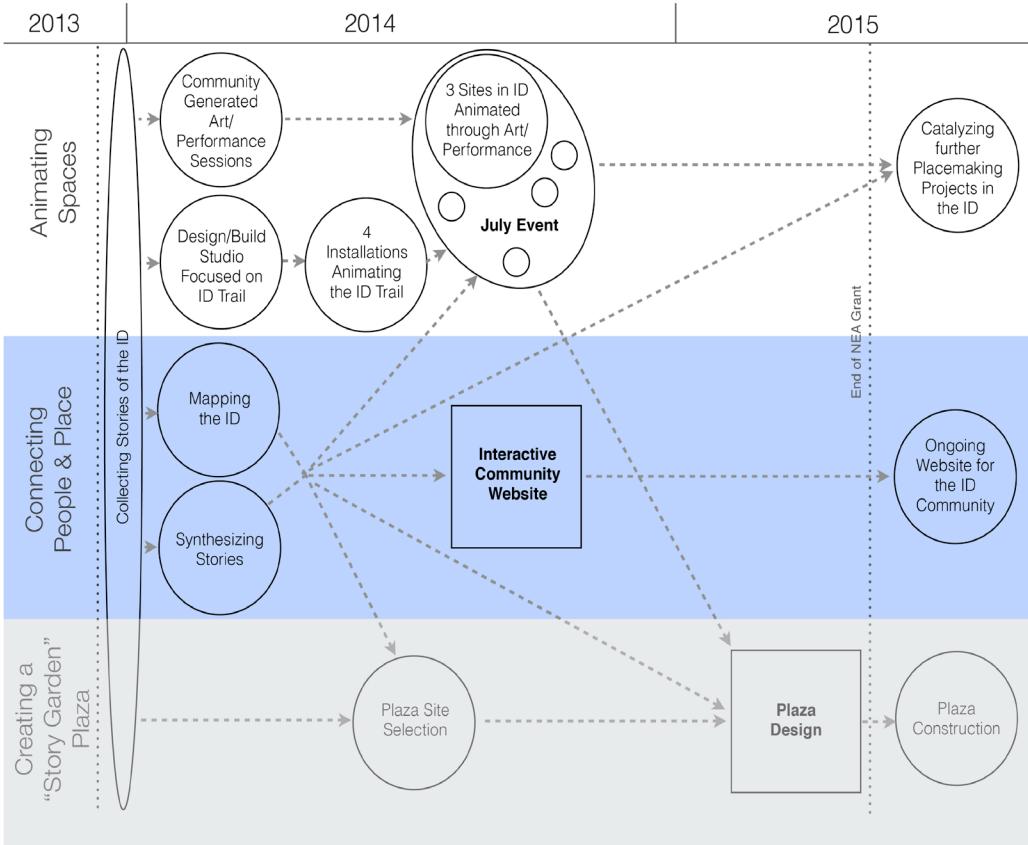
[a] Site acquisition and construction of the ID Story Garden Plaza;

[b] Ongoing efforts by key project partners to further catalyze community-led creative placemaking/redevelopment projects throughout the district;

[c] Replication of this project in other districts along Route 66/Central Avenue (cf. chapter 3) toward a goal of building a chain of story garden plazas along the corridor as permanent community gathering spaces that celebrate the unique history of Albuquerque as told through public art and design that is rooted in the stories of its past and present residents.

This third phase of work extends beyond the scope of the NEA “Our Town” grant, and will require additional fundraising to carry forward.





Stories of Route 66: The International District Project

This project is the result of a partnership between **FIVE KEY** entities:

- Story of Place Institute [[SoPI](#)]
- UNM School of Architecture and Planning [[UNM SAAP](#)]
- Littlelobe [a New Mexico-based nonprofit committed to interdisciplinary, collaborative art projects]
- City of Albuquerque [[CABQ](#)] Cultural Services Department
- Albuquerque Metropolitan Arroyo Flood Control Authority [[AMAFCA](#)]



# PARTNERS

Since the project's inception in 2013, the list of participating organizations, sponsors, and community leaders has grown to include (to name a few):

International District Healthy Communities Coalition (IDHCC),  
Bernalillo County Commissioner Maggie Hart Stebbins,  
NM State Senator Tim Keller,  
City of Albuquerque Councillor Rey Garduño,  
PB & J Family Services,  
Global Education Fund,  
New Mexico Arts,  
Jessica Love Foundation,  
National Hispanic Cultural Center,  
Resource Center for Raza Planning,  
McCune Charitable Foundation,  
New Mexico Humanities Council,  
FUNd at the Albuquerque Community Foundation,  
La Montañita Coop,  
New Mexico Asian Family Center (NMAFC),  
ACHIEVE (Action Communities for Health, Innovation, and Environmental Change),  
Van Hanh Temple,  
Talin Market,  
Kei & Molly Textiles,  
East Central Ministries (ECM),  
La Mesa Community Improvement Association,  
La Mesa Presbyterian Church,  
ABQ Ride Art-in-Transit Program,  
Reading Works,  
Museum of the American Military Family,  
New Mexico Faith Coalition for Immigrant Justice,  
Immigrant and Refugee Resource Village of Albuquerque,  
Local neighborhood association representatives,  
Most importantly, many residents of the International District.

# ROLE OF STORY OF PLACE INSTITUTE

As a lead partner in the Stories of Route 66: The International District project, Story of Place Institute has been collecting and synthesizing historical and contemporary research on the International District as it relates to the Route 66 Central Avenue corridor. This data was collected from archival documents, map analysis, field research, and over 50 in-depth interviews. These interviews have also helped the project to gain more insight into key community issues and assets, and to develop a working relationship with community “champions.”

The purpose of this work has been  
**THREE**-fold:

To build a “Story of Place” narrative (see chapter 2 of this report for more details) that: (a) helps connect residents to the rich cultural and ecological history of the International District and its relationship to the Route 66 Corridor and (b) serves as an interpretive frame for guiding the Story Garden Plaza design team.

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ONE

TWO

To highlight historical and contemporary “Patterns of Place” and translate them into working design principles (cf. chapter 2), in order to deepen the place-based approach of the Story Garden Plaza site selection and design teams.

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To identify opportunities and strategies (cf. chapter 3) for: (a) strengthening coordination among existing revitalization efforts in the district, and (b) catalyzing new resident-driven placemaking projects in the area.

THREE

In addition, SoPI has served the larger project by facilitating numerous community conversations and charrettes, coordinating community partners for the ID LIVE! festival, managing the transfer of the idabq.com website to International District residents, and consulting with the Story Garden Plaza site selection and design teams.

Moving forward into late 2015 and beyond, SoPI is actively building on our first year of work by seeking to catalyze more community-led, creative placemaking/redevelopment projects within the district (cf. chapter 3).

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## What's In This Report

This report by Story of Place Institute is a synthesis of its first year's work collecting historical and contemporary stories of the International District. Contained in this report are:

- [a] an interpretive “story of place” narrative (parts 2.1–2.3);
- [b] identified patterns and principles for developing place-based design (part 2.4);
- [c] identified opportunities and strategies for catalyzing further revitalization work within the ID (part 3.1); and
- [d] a brief exploration of the opportunities to replicate this project along the Albuquerque Route 66 corridor.

# Methodology + Approach



This section explores key elements of [Story of Place](#) Institute’s approach and gives context for the remainder of this report.

## What is Placemaking?

*‘Placemaking’ is both an overarching idea and a hands-on tool for improving a neighborhood, city or region. It has the potential to be one of the most transformative ideas of this century.*

### WHAT IF WE BUILT OUR COMMUNITIES AROUND PLACES?

Placemaking is a quiet movement that reimagines public spaces as the heart of every community, in every city. It’s a transformative approach that inspires people to create and improve their public places. Placemaking strengthens the connection between people and the places they share.

Central to [Story of Place](#) Institute's work and to this project is the concept of placemaking. To define the term, let us first turn to one of the founding leaders in the field, Project for Public Spaces (PPS). PPS has been a leading advocate and resource center for placemaking for 40 years. According to PPS, placemaking is both a product (the transformation of public spaces into vibrant places to live and work) and an approach (a process for connecting people to the place in which they live and inspiring them to steward and improve it).

Experience has shown us that when developers and planners welcome as much grassroots involvement as possible, they spare themselves a lot of headaches. Common problems like traffic-dominated streets, little-used parks, and isolated, underperforming development projects can be avoided by embracing the Placemaking perspective that views a place in its entirety, rather than zeroing in on isolated fragments of the whole.

As a [PRODUCT](#), placemaking involves the physical transformation of public spaces. But this physical transformation is only part of the equation. Fundamental to placemaking is the understanding that people and the places they live in are deeply interconnected, and form the core of any successful project. In PPS's words, "It takes a place to create a community and a community to create a place."

#### **WHEN YOU FOCUS ON PLACE, YOU DO EVERYTHING DIFFERENTLY**

Unfortunately the way our communities are built today has become so institutionalized that community stakeholders seldom have a chance to voice ideas and aspirations about the places they inhabit. Placemaking breaks through this by showing planners, designers, and engineers how to move beyond their habit of looking at communities through the narrow lens of single-minded goals or rigid professional disciplines. The first step is listening to best experts in the field—the people who live, work and play in a place.

# PLACEMAKING

As a **METHODOLOGY**, placemaking seeks to break through siloed, institutionalized approaches to community redevelopment by putting people and places at the center of any project. According to PPS, active community input and engagement is a critical element in successful placemaking, but beyond this, a deeper understanding of the place as a whole is also necessary.

Community input is essential to the Placemaking process, but so is an understanding of a particular place and of the ways that great places foster successful social networks and initiatives. Using the 11 Principles and other tools we've developed for improving places

We believe that the public's attraction to the essential qualities of Placemaking will ensure that the term does not lose its original meaning or promise. Making a place is not the same as constructing a building, designing a plaza, or developing a commercial zone. When people enjoy a place for its special social and physical attributes, and when they are allowed to influence decision-making about that space, then you see genuine Placemaking in action.

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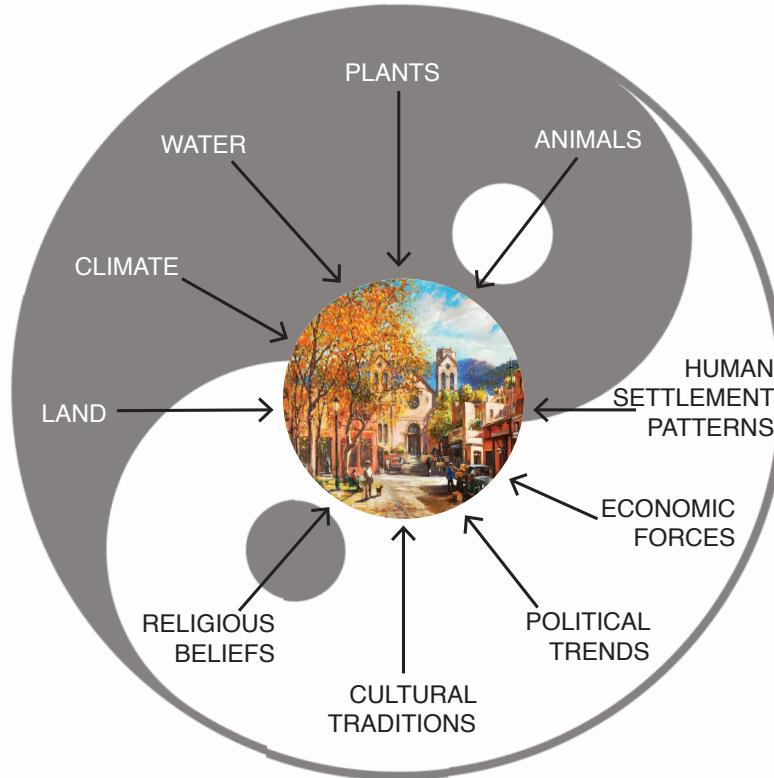
# PLACEMAKING

This perspective on **PLACE** and **PLACEMAKING** aligns with SoPI's overarching perspective and approach. As humans, we are all essentially placemakers. We all take space and help make it into meaningful places: our homes, office spaces, storefronts, and public spaces. When you think of great places, you cannot help but think about the larger tapestry of life that humans live in. New York City, New Orleans, and San Francisco (to name a few) are great cities, but their unique charm, their unique rhythm and tempo are not a product solely of the people and cultures that have made these places their homes. What is Manhattan Island without the mighty Hudson River meeting the mid-Atlantic coast? What is New Orleans without the bayou and “Old Man River” meandering through on its way to the great Gulf of Mexico? What is San Francisco without its protective and abundant bay, its steep hills and rolling fog? Great places and placemaking, in this sense, comprise more than just humans. Water, land, plants, animals, weather, and the cultures and people who lived here before us and live here currently are all forces that have shaped, and continue to shape, the places we call home.

For this reason, the central work of SoPI on this project has been to more deeply understand and engage others in this greater context of place—the greater context which has both made the International District what it is today and helps us appreciate the ID's unique potential for cultivating an identity that it can develop and celebrate, moving forward.

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# PLACES ARE DYNAMICALLY CREATED



# STORY

In addition to good physical design, placemaking requires a process of deeper engagement with residents to understand, build upon, and express the unique identity and patterns within a place. The Story of Place Institute has found over time that “story” is a powerful vehicle for engaging residents, designers, planners, and governing officials in a placemaking project.

Throughout human history, the power of story has played an essential role in shaping and maintaining relationships between people and cultures, the place in which they reside, and past and future generations. Stories can also be powerful agents of change. As Thomas Berry points out, “We are in trouble right now because we do not have a good story, we are between stories . . . and have not yet learned the new story.”

Stories make meaningful connections between different pieces of information, to reveal a holistic, understandable picture. They also create collective identity, deepen connections, and provide meaning. Therefore, as the name of the Stories of Route 66: The International District project implies, stories are viewed as a central vehicle for engaging residents, building shared meaning, conveying mutual understanding, and informing project work.



There are 2 ways to share knowledge:

you can push information out **OR**  
you can pull them in with

**STORY**

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“The shortest  
distance between  
a human being and  
truth is a **story**”

Anthony de Mello

# STORY OF PLACE

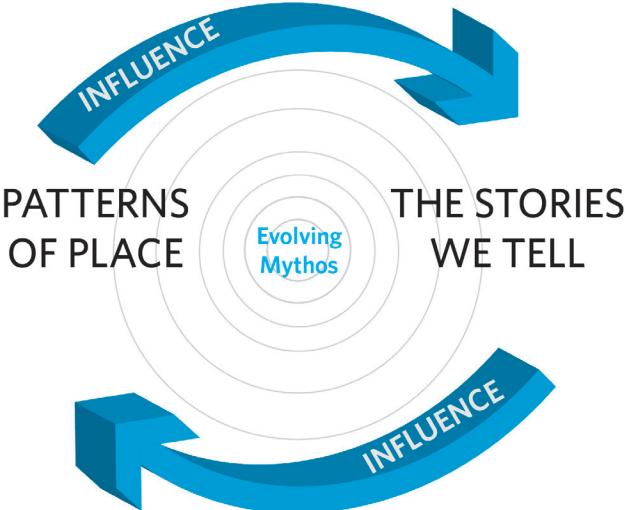
At the core of the Story of Place Institute's approach is the belief that communities regenerate not from the outside in but from the inside out. Wherever we work, rather than import a set of solutions, we begin with a process of discovery. "Story of Place" is the approach we use to understand a community. It is a systemic, participatory process that identifies and honors the unique DNA of a place and the people who live there.

In the communities where we have worked, SoPI uses Story of Place to discover core patterns that predate humans and still persist. In "kitchen-table" conversations and storytelling, in scientific and historical data, in mythological legends and even in novels, we find clues to the underlying patterns of a place and its people. By lifting up those patterns, we honor the distinctive character of the land and of the various people and cultures who have come to call it home.

Story of Place is therefore an approach to sustainable community development and creative placemaking that grows out of and contributes to the capacity of a community to discover, share, and live out a story that is uniquely its own.

It is our intention that these stories, and the underlying patterns they reveal, will inform and inspire the design of the Story Garden Plaza, as well as all further placemaking and revitalization efforts in the International District.

# Story of Place



## CHAPTER 2

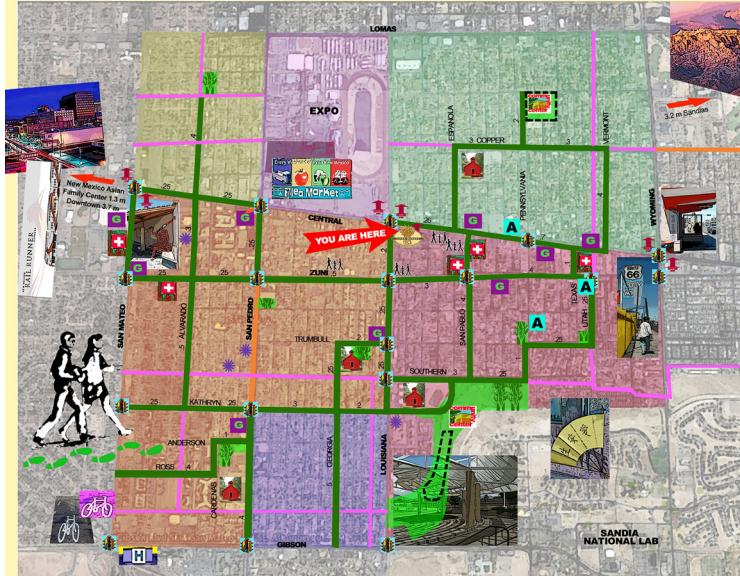
# STORY OF PLACE

## SETTING THE CONTEXT

There are many stories to be heard in Albuquerque’s International District: stories of the first families to homestead what was then known as the East Mesa, and of those who later filled the newly built homes of the area’s first residential developments; stories of the 1937 realignment of Route 66, which gave the area its first real commercial boost, and stories of the three small military bases that were later combined to form what is now Kirtland Air Force Base—born out of the need for air power should the U.S. be drawn into World War II, and expanded over the next decades to support New Mexico’s role in nuclear arms development; stories of the first Southeast Asian refugees to reach New Mexico in the years after the U.S. ceased involvement in the Vietnam War, of subsequent refugee populations, of the immigrants from Mexico and Central and South America who have settled in the area, and of the many businesses and service organizations they have founded; stories of the dark years when crime and disinvestment followed historical circumstance to give rise to the area’s informal name, the War Zone, and stories of redirection, of the resident-driven efforts to give the area its new, official name—the International District—and ensuing efforts to reshape perceptions of the area in the minds of residents and of the greater Albuquerque community.

# SETTING THE CONTEXT

## INTERNATIONAL CONNECTION



### Key

- International Community Trail
- Approximate Distance, miles
- Bike Route
- Bike Lane
- Prescription Trail

- NANO Sites
- Hospital
- Other Asian Sites
- Park
- Community Center
- Public Buildings
- Food Store
- Public School
- Health Clinic
- Rapid Ride Bus Stop

### Neighborhoods

- Elder Homestead
- Fair West
- La Mesa
- South San Pedro
- Trumbull Village



Scale  
1 mile  
0.25 mile



### Albuquerque Asian Community

New Mexico Asian Family Center (NMAFC) is the only provider in the state that provides culturally tailored services and programs for the Asian community. In 2012, NMAFC was able to convert together NANO (Neighborhood Activity Planning to get Outdoors), a pan-Asian collaborative joining together 14 community leaders from various sectors to improve the health of local Asian communities.

It is NANO's hope that through utilizing a walking map created through ACHIEVE and making it more culturally relevant, Asians will have increased access to walking routes within Albuquerque. Additionally, communities will have the ability to learn more about Asians in Albuquerque, a community which also happens to be the fastest growing population in our state in terms of percentage growth.

NMAFC is a sub-recipient of the Centers for Disease Control and Prevention (CDC) REACH program cooperative agreement USDPO0485-01. The contents are solely the responsibility of NMAFC and do not necessarily represent the official views of the CDC. Learn more about NMAFC ([www.nmafc.org](http://www.nmafc.org)) and our NANO partners:

Japan America Society of NM, Federal Asian Pacific American Council, Wat Bhuddhamongkolam - Vietnamese Buddhist Church, Van Hanh Temple - Immigrant and Refugee Resource Village, University of NM Community Engagement Center, UNM Taiwanese Student Association, NM Chinese Association, Wall Lao Professionals, Vietnamese American Association of NM, Manzano Mesa Elementary School

A special thank you to Tain Maricel, ACHIEVE, Asian & Pacific Islander American Health Forum, and NCI Center for the Study of Asian American Health for their continued support of our Asian communities

### Access to Care

Asians are at risk for cardiovascular disease, diabetes, and osteoporosis. Because of this, it is important to remind your loved ones to receive regular checkups with their physician in order to detect early warning signs. This way, you can help your friends and family take steps to help prevent these conditions from occurring or getting worse. Don't forget - your loved ones have the legal right to request an interpreter. If they feel more comfortable understanding medical language in their native language. And remember, walking for at least 30 minutes a day can help prevent or manage these conditions!



### Safe Routes to School

Did you know things are closer than you may think? International Connection includes recommended walking routes for students at Emerson Elementary and Wilson Middle schools. APS sponsors Safe Routes programs to encourage walking and bicycling and to make the routes safer. [www.nmafc.org](http://www.nmafc.org)



### Get Up and Get Moving!

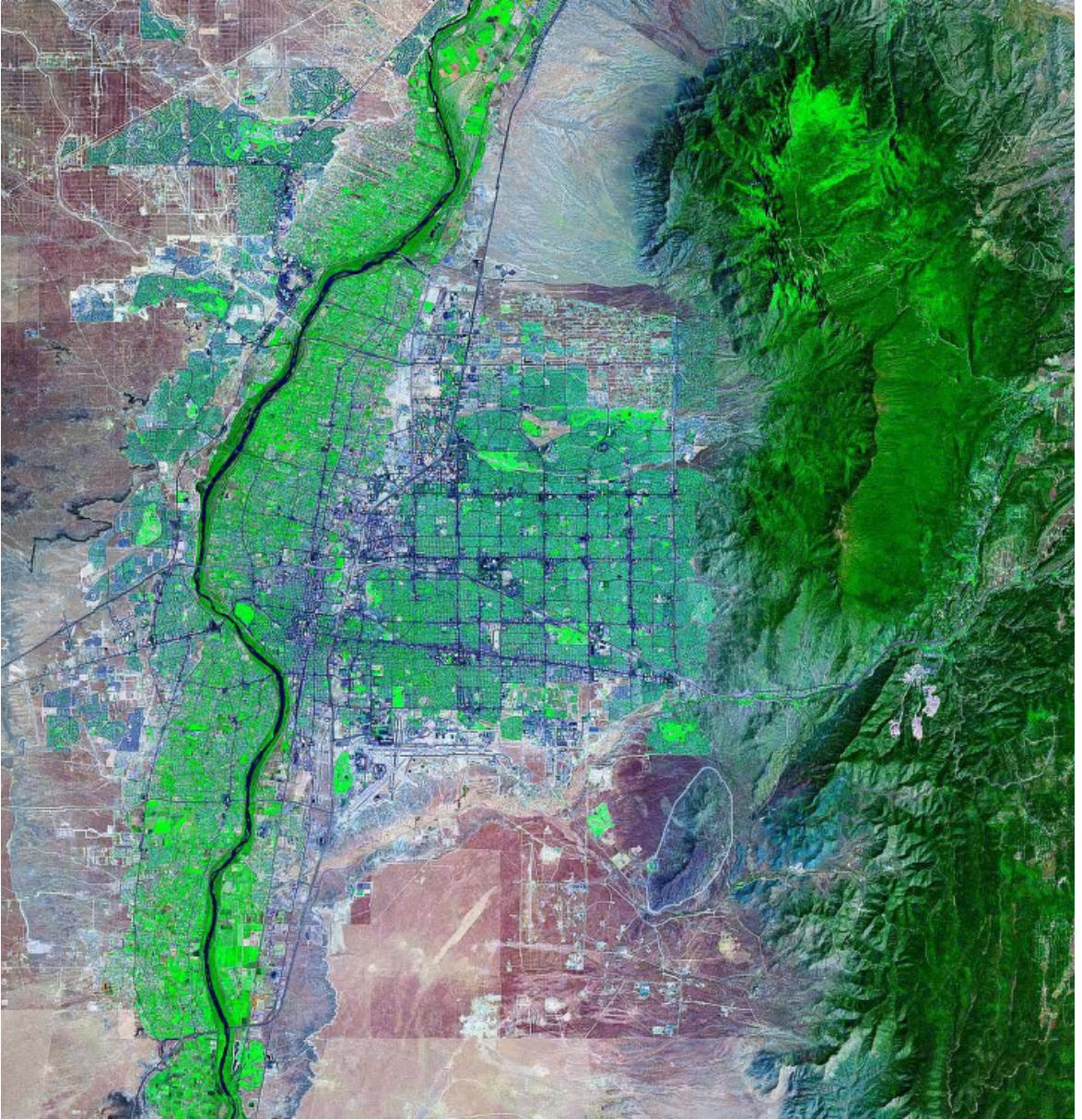
Physical activity doesn't have to be a chore. Adding a brisk, daily walk can help maintain a healthy weight, prevent or manage conditions like heart disease, high blood pressure, and type II diabetes, strengthen bones, and even improve your mood! The more you walk, the greater these benefits will be.

To learn more about the Asian community while increasing your physical activity for the day, invite your friends and family and walk to one of the Asian sites on the map. Just look for the AIA



WU CENTER FOR THE STUDY OF ASIAN AMERICAN HEALTH

APIAHF  
ASIAN & PACIFIC ISLANDER  
AMERICAN HEALTH FORUM



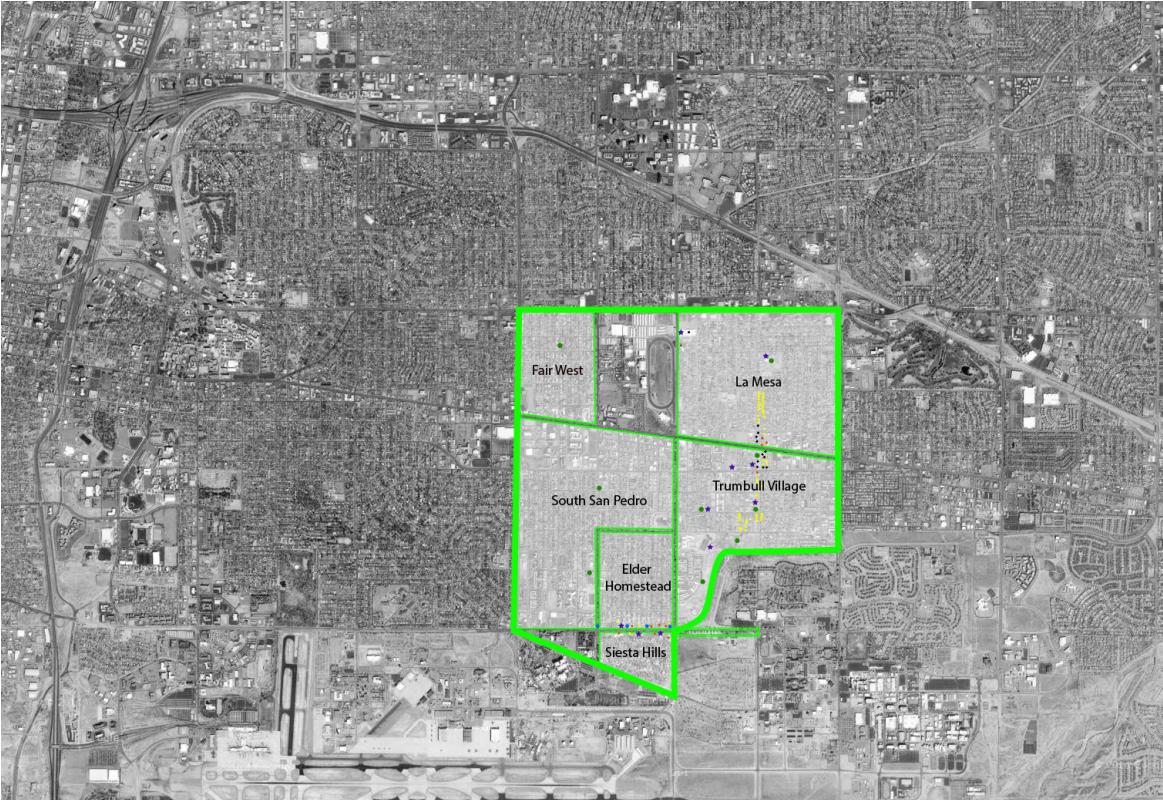
# SETTING THE CONTEXT

Beneath the stories of contemporary life in the International District and those that survive from earlier eras is a story of the land itself: how it was formed, and the role this particular ecological niche played in the larger Albuquerque basin. This ecological story is foundational to every experience played out in the social world. It was integrally woven into the stories of early homesteaders and developers. It played a role in determining which of the Southeast Asian refugees stayed and which moved on. Yet today, its rhythms are rarely attended to, perhaps most consciously felt during the heavy summer storms that send water rushing through the streets. **Certainly, the development choices humans have made have an ongoing effect on the land. But, how much influence does this particular ecology have on the living culture of the International District today? In what ways do the story of the land and the story of the people intertwine? How might a story of this place, from the ground up, be told?**

As a part of Story of Place Institute's project work, we sat across tables in restaurants and homes, in parks, and in offices and businesses listening to these stories. We attended neighborhood association meetings and other community events, hosting many community gatherings ourselves. We consulted local historians, geographers, and archaeologists, visited libraries and archives, read books and followed Google threads. We privileged information that could be substantiated as well as the many, sometimes contradictory strands of local memory. We solicited and collected photographs and other ephemera. We conducted several interviews, some of which we recorded. We asked residents to utilize our large-scale aerial map of the area to tell us about their relationship to their place and about their visions for its future.

# SETTING THE CONTEXT

Five distinct neighborhoods compose Albuquerque's International District: Elder Homestead, Fair West, La Mesa, South San Pedro, and Trumbull Village. In 2003, residents of these and several other neighborhoods in Albuquerque's Southeast Heights came together at a Trumbull Village Neighborhood Association meeting to formally discuss the possibility of aggregating under one name. The original suggestion of the International Neighborhood, or "the IN place," was, in the course of subsequent meetings in all of the participating neighborhoods, finalized as the International District. Discussions and debates continued over the next several years, eventually gaining traction with then Bernalillo County Commissioner Deana Archuleta, who led the county to formally recognize the new name in February 2009. New Mexico state and Albuquerque City Council resolutions followed in the same year. Subsequent efforts were made to follow this designation with other steps that would facilitate a reshaping of the perception of this place. Requests to the media to use the new name rather than the old informal one, creation of a logo, and requisition of signage accompanied discussions of long-term development strategies. An inaugural, now annual, International Festival took place in 2009. Many of these efforts have been successful, and are ongoing. Yet the old name persists. In the process of devising other strategies to add to those already implemented, this project came into being.



INTERNATIONAL



DISTRICT

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Sometime in 2010, in a conversation with then State Senator Tim Keller, a project idea was germinated: an attempt to organize the area's business owners in support of promoting the newly designated International District. Two earlier attempts had failed, and the reason for failure was thought to be that standard U.S. labor organizing tactics had been ineffective in bringing together business owners from multiple countries and cultures. The larger conversation in this meeting included much discussion of the resident-driven effort to rebrand the area. Residents had done much to promote the new name, but the "War Zone" image continued to live in the imagination of many Albuquerque residents, and was still favored by the local media. Questions arose: **What is required to alter the general perception of a place? What would it mean to further "live into" the place as the International District? What changes would have to be made? How could that new perception be passed on to younger generations, who were more often defending their War Zone identity? How could it be written on the landscape and on the built environment? Was it even the name that most fit the area, or that most suited its cultural makeup? These are the questions that engendered SoPI's work on the current project.**

What follows is a synopsis of our version of the International District's story of place: a distillation and synthesis of the many stories we've heard and uncovered. It is not an official history, nor is it *the* story of this place, but rather *a* story of the land and cultures that compose what is now known as Albuquerque's International District.

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# STORIES OF

*Who* is this place we call home? The Middle Rio Grande Valley has always been a between place, a middle place, nourished and enriched by the diversity meeting here. This hot dry land is fed by snowmelt from the high mountains of Colorado as well as from the local Sandia and Manzano ranges. In fact, the valley and the east and west mesas were made from what washed down from those high places and settled into this deep crack in the earth. She continues to catch soils, water, species, and people. This center place is a place of meeting, of collecting, and of hidden resources that bloom in often surprising ways.



# THE LAND

The proximity of this diversity makes for combinations unseen elsewhere. The South American jaguar once ranged this far north, overlapping with the southern edge of the range of the snowy lynx. The ocean of the bison prairies laps against the eastern side of the mountains. The red rock mesa and canyon country of the Colorado Plateau stretches away to the west. At the center of it all, the Rio Grande runs in her deep rift valley between the pink granite of the Sandias and the black basalt of the volcanic Jemez caldera and the smaller cones that line the western bank. The spruce, fir, aspen, and ponderosa pine forests of the highlands thread down into the piñon-and-juniper plateaus and open grasslands. Cottonwood bosques edge the watercourses.



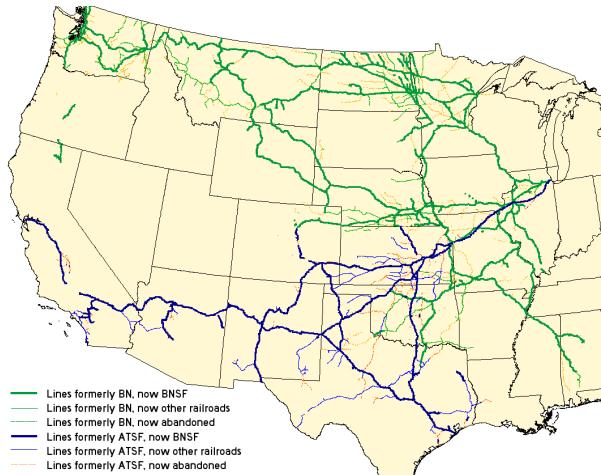
This land has always been a crossroads—a protected open space between the mountains where diverse geologic and geographic provinces, ecosystems, species, and cultures meet. Innovations arise from these meetings. This is where the south end of the high, cold Rocky Mountains meets the northern Chihuahuan desert. It is where the western edge of the Great Plains grasslands and the east rim of the high, cold deserts of the Great Basin nearly kiss. The valley of the Rio is like a seam between these two vast ecosystems, running hundreds of miles to the east and to the west.

# STORIES OF

Here is where the cultures of South and Central America met those of North America. Here is where the nomadic peoples of the Great Basin and canyon country met the corn cultures of the south and the buffalo tribes of the Great Plains. It has long been a point of meeting and trading, and of innovations that arose from these exchanges. Think of the stone and adobe villages ringed by cornfields, filled with songs and dances practiced in underground kivas—a legacy that stories tell us was built from great migrations returning to this center place with what they learned along the way.

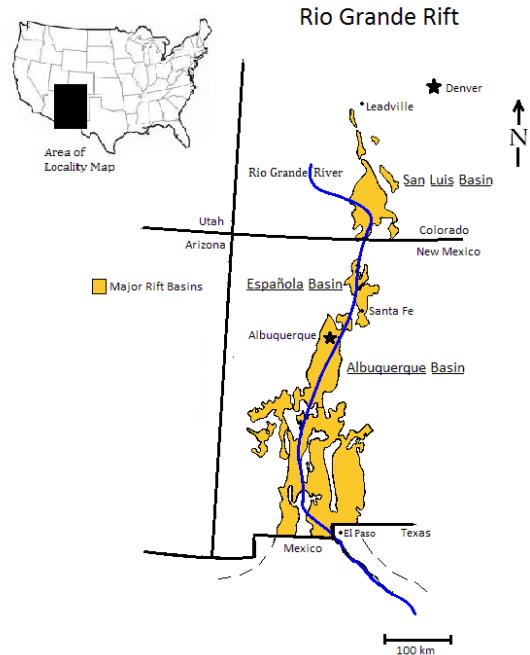
Even in ancient times, people were attracted here. This can be seen from the archaeological finds of Sandia Man in the foothills and the Folsom points not far to the south. Trading centers developed here that have endured for centuries. Given this crossroads nature, it is not surprising that the larger region is known today as the Four Corners.

The basin of Albuquerque is a microcosm of these crossing trails. She lies where the seam of the north-south river corridor flowing down out of the cold peaks of Colorado to the hot borderlands of Mexico meets the trails that run west into the basins and east over the mountains through Tijeras Pass to the Great Buffalo Plains. You could even say that she was made by this meeting.



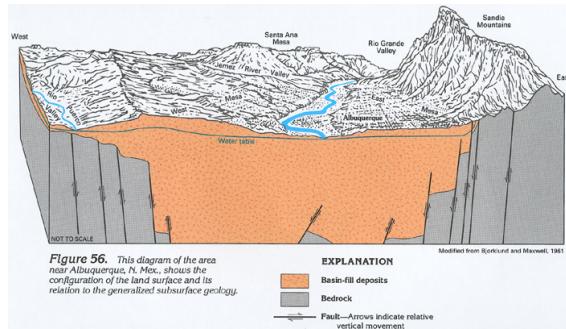
# THE LAND

Like the other protected basins along the Rio Grande—Taos, Española, and Santa Fe—the Albuquerque basin was a cradle for plants and animals as well as cultures. It provided stopping points where the river slowed down and dropped her fertile silts, water soaked in, and communities of plants, animals, and people took root.



# STORIES OF

Sheltered by the Sandias and Manzanos to the east and the basalt outcroppings to the north and west, it is a fertile bowl of rich soils washed down from the uplands and caught and held within these stony arms. The green ribbon of the Rio Grande Valley runs down its center, framed by two gently sloping llanos, or mesas, on both the east and the west. These are the skirts of the mountains, formed from the sediments that eroded from these highlands over millennia, creating broad, grassy plains with extensive water-holding aquifers beneath them.

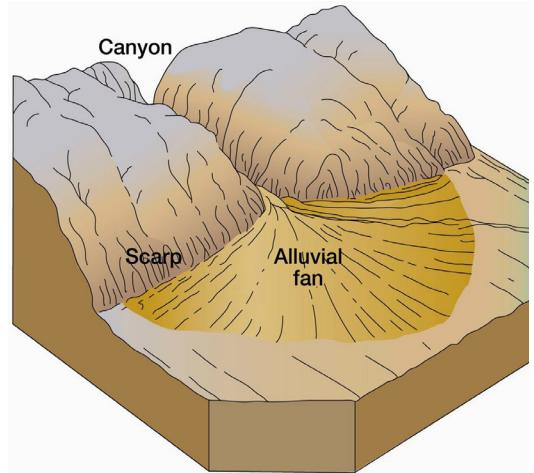


The soils under the valley are perhaps a mile deep and coarse enough to allow rainwater and runoff from the highlands to soak into the ground, forming a large underground aquifer that feeds the river's flow and nourished the grasslands that once covered the mesas. These same aquifers have allowed Albuquerque to grow into the city it is today.

The East Mesa of Albuquerque, which underlies the International District, is a large alluvial fan built up by layer after layer of soil, sand, and gravel carried by water over the millennia. There were few glaciers in New Mexico during the ice ages, but the rainfall was enormous, carving the mesas, canyons, and valleys we see today. These rains washed huge quantities of sand, gravel, and soil off the high Sandias and built the alluvial fans of the llanos of the east and west mesas. This landform literally came into being by absorbing layer after layer of these repeated inflows of materials.

# THE LAND

Eventually the rivers cut down through the deposits that formed the valley, leaving these llanos high and dry above the river and her green bosques of cottonwoods. The wide mesas became open grasslands lying between the wet, fertile forests along the river and those of the mountains. Except for protected corridors like the Tijeras arroyo, these mesas were wide-open prairie ranged by herds of antelope, elk, bighorn sheep, and eventually wild mustangs. While settlement concentrated along the better-watered areas, the llanos were open to all.



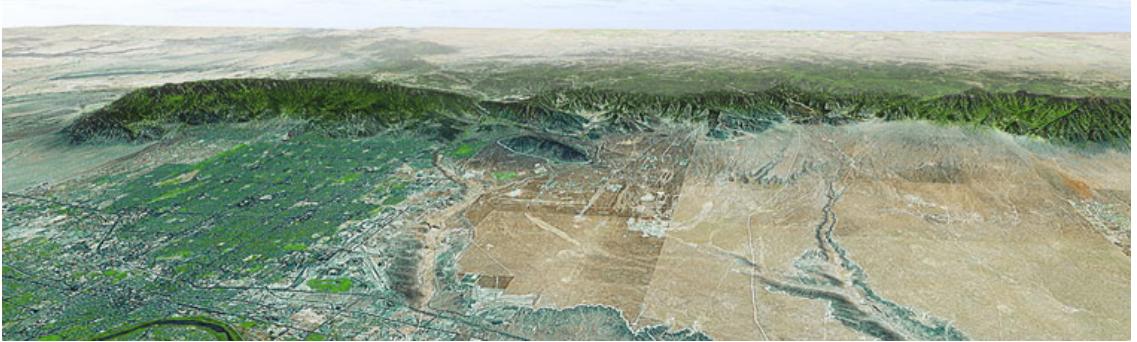
# STORIES OF



Sandia Mountains from Albuquerque West Mesa  
Image Courtesy of Paul Boyd

**A**s a broad, flat grassland, the llano survived by absorbing whatever waters flowed down as either snowmelt or runoff from summer thunderstorms. In a low rainfall area far from the rivers, life here depends on absorbing what comes. The silty soils of this broad plain are ideal for recharging the groundwater and storing water through the long dry seasons. The prairie plants native to this place have evolved to reach deep into the soil and create a broad network of roots to soak up and make the most of this brief wealth of water.

# THE LAND

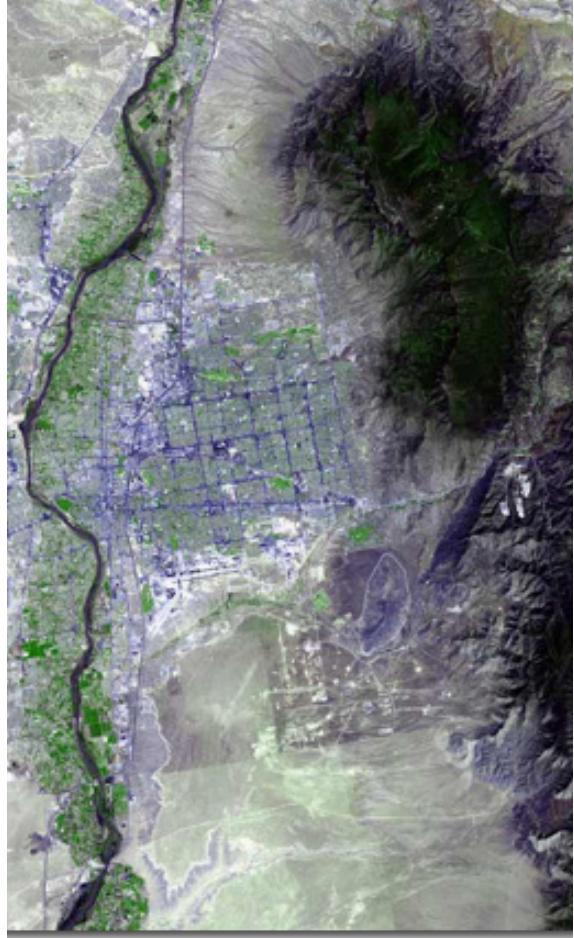


The deep roots of the native grasses and other plants maintained this porosity. A diversity of species was essential to their survival in this dry, windy landscape. Above the ground, the plants covered the precious soil and turned the bright sunlight into nutrients for all sorts of animals. Below the ground is where most of the life was. Sheltered from the harsh, exposed environment above, the plants wove a tight net of roots to capture and cycle the limited water that fell on or ran across the land. Diversity of species and root zones enabled the growth of resilient communities capable of withstanding long droughts as well as periodic floods and freezes.

This portion of the East Mesa was predominately a corridor, first of water and soil, then of animals, and later of people and their goods moving between the highlands and the river and sometimes even further. As the lowest point between the Sandia and the Manzano mountains, Tijeras Pass has long been the eastern gateway to Albuquerque and the Middle Rio Grande Valley. It is the connection to the eastern plains and the source of the large arroyos that deposited the sediments that make up much of the East Mesa. This is the most active part of the mesa, a route for water, soils, animals, and people. This is where they all enter the basin and spread across it to settle.

# STORIES OF

These high plains have always diffused the resources that came into them, spreading out the water, soils, herds, and even people coming down out of the pass, absorbing them, allowing them to slow down and settle and thereby create the fertile bank that supports the often hidden life of this place. The resourcefulness required by the harsh conditions here has always resulted in creativity. Many species store their water and energy under the ground until conditions are favorable for them to flower and fruit. Others remain migratory, following available resources and opportunities as they arise. Always they are building upon what came before to provide a richer, more sheltered environment for those who will come after them.



# THE LAND

Many of the species native here are considered pioneer plants. They are hardy, often thorny, carrying their own water, like the cactus or the locust. But they all improve the soil, providing shade and wind protection. More tender species grow in their shelter, able to grow faster and create diverse yields because of the foothold provided by the flexible infrastructure of soils and water built by these pioneers turned nurse plants.

These are the patterns of life in this broad, open place of limited resources. It is easy to enter because of the openness. It absorbs and diffuses all of the inflows, recharging its stores of nutrients and water, and creating often hidden networks of exchange. Unique expressions arise here from the meeting of diverse species. This creates creative responses to limited resources, and communities unseen elsewhere. As the land built itself from layer



upon layer of sediments, communities build on the resources built by the preceding ecosystems and species. Each generation continues to build upon this flexible infrastructure of the community, nursing the next. This means that each ecosystem has an easier time and is able to build on what those who came before it built, weaving and embroidering upon the tapestry of life that it has inherited.

# STORIES OF



The Spanish colonial outpost that has grown into the largest city in New Mexico was founded in 1706 and named for the 8th Duke of Albuquerque, Viceroy of New Spain from 1653 to 1660. Early settlement was located in the fertile lands near the Rio Grande, and was strategically positioned along the Camino Real. American occupation of New Mexico took place in 1847, and the Atchison, Topeka and Santa Fe Railroad reached Albuquerque in 1880. The railroad's path bypassed the original Spanish townsite; it was placed about two miles east of the Old Town and sparked development of what would be called New Town. An extension of Railroad Avenue, later Central Avenue, became the first municipal road leading from the town up the steep, sandy slope of the East Mesa. In 1889, the first building on the higher llano was constructed on what was to become the University of New Mexico campus.

# THE PEOPLE

STONE BOMBER 11TH SQUADRON  
ALBUQUERQUE AIRPORT  
STONE BOMBER

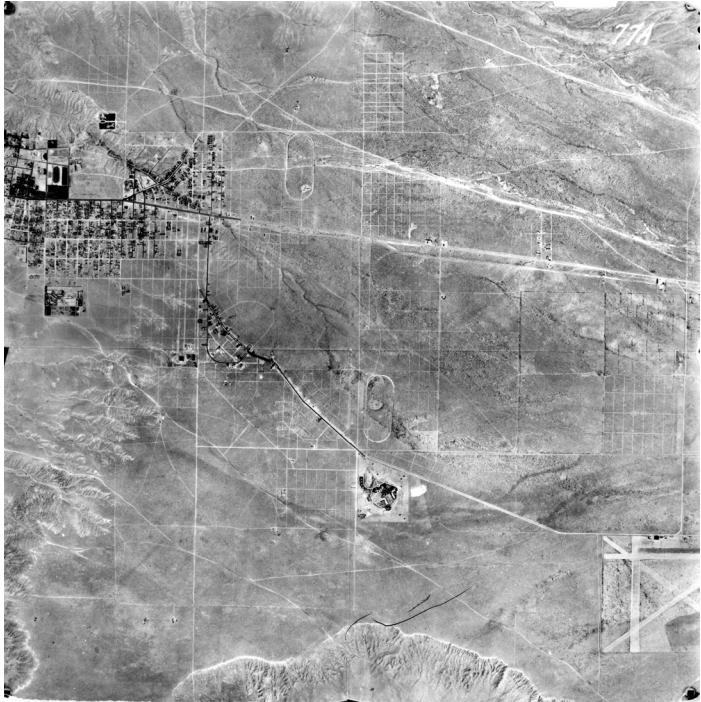
AUG 16TH 1936



# STORIES OF

Though developers were convinced that Albuquerque's future lay on the East Mesa, the pace of development was slow. Residents were put off by the sandy soil and steep arroyos characteristic of an alluvial plain. Even the attraction of the university failed to bring residents up the hill until well into the 1910s. Developers

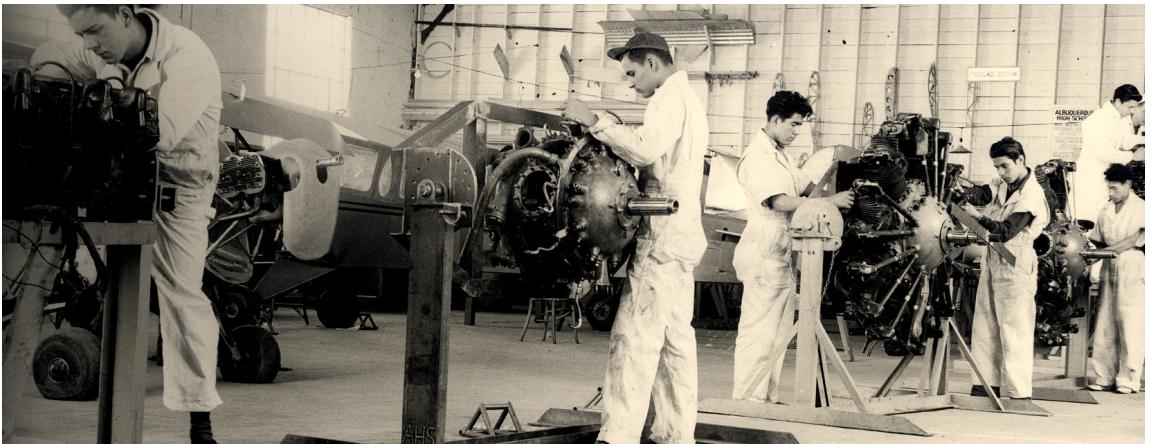
persisted, however, sectioning out space for residential neighborhoods, parks, and commercial areas near the university. Would-be homeowners were enticed to leave the smoke and congestion down below for the clean air and wide open spaces of the East Mesa llano—as one developer put it, leaving the “low zone for the ozone.” Interestingly, it was the large numbers of new residents who came to Albuquerque in search of a climate suitable for recovery from lung ailments, primarily tuberculosis, who both greatly added to the numbers of East Mesa



residents and pushed others up the hill out of fear of contracting the disease in the close quarters of the downtown neighborhoods.

# THE PEOPLE

As Albuquerque continued to spread eastward, people set their sites further toward the mountains. There were two waves of homesteading in the eastern reaches of the East Mesa, one from 1912 to 1919, and the later wave in the 1920s and 1930s. Numbers were low, with 15 claims recorded in the 1920s and 12 in the 1930s. Railroad workers turned homesteaders Frank Speakman and Langford Franklin built the first Albuquerque Municipal Airport in 1928 on a parcel located on what is now Kirtland Air Force Base. Because commercial pilots were uneasy about landing so close to the Sandia Mountains, a new municipal airport was built on the West Mesa, and the newly named Oxnard Field continued as a private venture, serving a growing air racing and stunt flying industry. In 1939, army and navy pilots began using the field for refueling, and ownership was transferred to the federal government in 1942. Ridgecrest Drive and Wyoming Boulevard, the first well-established roads in the area, were originally developed as airport access roads.



# STORIES OF

## EAST END ADDITION

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Another early homesteader was Henry Outley. In accordance with the Homesteading Act, he was given 160 acres near what is now the intersection of Lomas and Wyoming. Outley was a member of the Fraternal Aid Society, an association of black businessmen in east Downtown. The society had many prosperous members: Theodore Davis owned a Texaco station on Broadway; James Lewis was the second African-American doctor in Albuquerque, and his son was the first black graduate of UNM in 1930; S. T. Richards built and ran the Ideal Hotel, the first public accommodations for African-Americans in Albuquerque, and also started one of the first black newspapers in town, the Southwestern Plaindealer; Omar Blair opened the first black-owned dry cleaners; and Henry Outley worked as a janitor at the airport and owned a boardinghouse on Stover. The members of the Fraternal Aid Society were businessmen, they were land developers, and they were visionaries. In 1924, participating in the rush to serve weak-lunged newcomers to Albuquerque, Dr. James Lewis and Henry Outley partnered to open the Booker T. Washington Sanatorium on Arno Street.

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# THE PEOPLE



*A young Virginia Outley Glover poses with her brother Edward and parents, Florida and Henry Outley.*

Lewis and Outley could foresee the suburban lifestyle on the horizon. Together, these men, and other members of the Fraternal Aid Society, took on the task of ensuring that access to that developing lifestyle was provided to people of all races.

Outley, Lewis, and the others also believed that Albuquerque's future lay to the east. Dr. James Lewis "told his son James that he had a vision that Albuquerque would extend to the mountains, and that houses would be built in the mountains, just like in Hollywood."<sup>1</sup>



# THE PEOPLE

Early in the days of the Fraternal Aid Society's discussions of suburban land development, Henry Outley sent his daughter Virginia to Browning Secretarial School. His goal was both to provide a secretary to the group, and to seed in his daughter the dreams that he likely knew would not be realized in his lifetime. In 1944, Henry Outley deeded the East End Addition to his daughter. He died just a few years later.

Virginia Glover Outley Ballou grew in her father's footsteps. She became a businesswoman, owner of Brenda's BBQ on Arno Street, which catered to the households of Ben Abruzzo, James Oxnard, and William Lovelace, all major players in the East Mesa and larger Albuquerque stories. In the later 1940s, black GIs were coming home from World War II, but in Albuquerque they were being prohibited from using their G.I. Bill loans to purchase new housing. This spurred Ballou to make the East End Addition a reality. She, like her father, had a very difficult time getting funding, and an equally difficult time finding an Albuquerque builder who would work with her. White developers in the area, eager to get their hands on what seemed sure to be prime real estate in the not-so-distant future, painted a picture of Virginia in the press as someone looking out for her own self-interest, enriching herself at the expense of her own people, trying to create a segregated area for blacks out "in the boondocks" where there were no services. Eventually, Ballou learned about and visited J. S. Jones, a black architect and builder in Phoenix, who had built a home for musician Louis Jordan.<sup>3</sup>

Jones agreed to help Virginia with her subdivision, living in the Ballou home for two years while working on the project. Twenty-two homes were constructed between 1950 and 1955 on Vermont and Virginia Streets, just north of Lomas, seven more between 1961 and 1972, and two more in the 1980s, for a total of 31 homes—many fewer than Henry Outley had envisioned, but a solid contribution to the growing Albuquerque suburban landscape.<sup>4</sup>

# STORIES OF

One of the early homes built in the East End Addition, though not by J. S. Jones, was that of longtime ID resident Tommie Jewell, Sr. Tommie Jewell was raised in Phoenix, where his family had moved to seek a cure for his mother's tuberculosis. During World War II, Jewell was stationed in Saipan and Guam. He was there when Hiroshima was bombed, and even shook the hand of General Douglas MacArthur. Returning to Arizona in August 1946, Jewell attended Phoenix College on the G.I. Bill, and, with two friends, integrated the student dorms during his second year. Jewell met and married his wife, Bobbie, while they were in college. After graduating in 1952 with a degree in education, Jewell taught at a segregated school for the children of migrant farmworkers outside Tucson. It was a bumper crop year, bringing an overflow of students to his classroom; yet, for a teacher with no classroom experience, the job proved to be unsatisfactory, and he gave it up at the end of spring term. Some time later, Bobbie saw a poster in the post office, advertising for teachers at the Albuquerque Indian School. Securing the job, Tommie, Bobbie, and their infant son traveled to Albuquerque in 1954.

Pastor Coleman, of the Methodist church the Jewells attended in Tucson, recommended that Tommie contact Mrs. Foster when he got to town. She was a real estate agent, and she could help them find a place to live, which was hard for African-Americans in 1954 Albuquerque. The first place she found for them was a tiny apartment on Edith. Months later, Mrs. Foster contacted them about a family she knew who were leaving their house on Cutler. This was a white neighborhood but without the redline clause, and the owner was willing to sell to a black family. Some of the neighbors were afraid that property values would go down if a black family moved in, but eventually the Jewells became well-respected members of the neighborhood. They had been there for three or four years when they heard about the East End Addition. Trading their Cutler house for a lot on Vermont Street, they had a house built and raised three kids there. In 1971, they moved into the house across Lomas on Utah where Tommie Sr. still lives today.

# THE PEOPLE

Some of Virginia Ballou's property was repossessed by the City for reasons she never understood; some was taken because she couldn't afford to pay the rising property taxes; some she sold to raise the money to develop Virginia and Vermont streets with J. S. Jones. She made no money from the land she lost. Virginia told her daughter Brenda that she felt she was ahead of her time. She was a woman, and she was black. Deals "were made on the country club golf course," a place where she wasn't allowed to be. She felt like her efforts were thwarted, and died still feeling that she hadn't done enough.

Retired Albuquerque Judge Tommy Jewell, son of Tommie Jewell, Sr., was raised in the East End Addition. He loved it. If he had been raised elsewhere, where there were more black people, he believes he might have been routed into a vocational job. But because he went to Manzano High School, where students were expected to achieve, he did. He loved the competition; he loved the "firsts" he was able to accomplish.<sup>6</sup>

The opportunities that life in the East End Addition afforded him allowed him, in 1983, to become the first African-American appointed to a New Mexico state judgeship. He went on, with his wife Angela, who became a district court judge, to transform the Albuquerque Children's Court. Bernalillo County was eventually named, by the Annie E. Casey Foundation, one of four model sites for juvenile justice in the country. Perhaps not all East End Addition stories evolve as the Jewells' did, but, certainly, in this particular story, the visions of Henry Outley, James Lewis, and the others of the Fraternal Aid Society are realized.

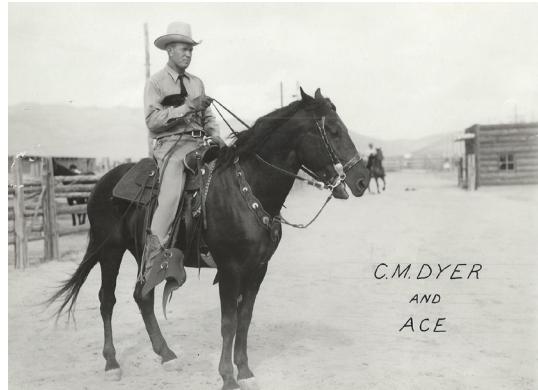
200	950	Outley, Henry, @	Head	M	1949	61	5'11"	74	#4	31	Arizona	93
		Flanigan, @	wife	F	1952	57	5'11"	74	#4	31	Idaho	93

# STORIES OF

## C.M. DYER AND THE BIRTH OF THE PERSONAL COMPUTER

Clarence M. Dyer lost a leg as a result of a fall from a tree when he was nine years old, but that didn't stop him from becoming a businessman, land developer, banker, and rancher cowboy. In the early 1920s, C. M., as he was known, opened a series of restaurants along Central Avenue, downtown, and in Nob Hill. The first was a horse-drawn popcorn stand where the Kimo Theater is now located. He later opened the Pig Stand, then Bakers Lunch, near old Albuquerque High School, and finally the Triangle restaurant at the intersection of Central and Monte Vista. This was the end of the streetcar's reach, and the restaurant was so popular that for some time C. M.'s wife Maud was baking 40 pies a day. Popular local politician Clyde Tingley was a regular.

In the early 1930s, C. M. purchased land at the corner of San Pedro and Central, just west of what is now the New Mexico State Fairgrounds. The East Mesa was largely undeveloped at that time, and C. M. started a cattle operation on the wide-open llano. He ran cattle through Tijeras Canyon, and marketed livestock to the military. He built saddle horse stables and a corral, and would take people on rides to Supper Rock for a barbecue dinner. He opened the New Mexico Livestock Exchange (the auction building is still standing). After solidifying his livestock business, C. M. began developing his land for other ends. The first of these ventures was the Arbor, a dance hall. Eventually, he built a small business district, with a barbershop, attorney's offices, and a post office (his brother Donald was postmaster). C. M. was a charter director of the Bank of New Mexico, and the second branch was opened on the corner of Central and San Pedro.



# THE PEOPLE

In the mid-1950s, C. M. and his partner J. C. Thomas built the Cal-Linn building, as research and development spaces for Sandia Labs and Kirtland Air Force Base. Ed Roberts rented one of these spaces in the early 1970s. Roberts, who was retired from the weapons lab at Kirtland, had with three former colleagues started a company called Micro-Instrumentation and Telemetry Systems (MITS) in his garage. Initially, the company designed and built electronics kits for model rockets, but they were only able to sell about 100 of the kits, and so they branched out, eventually producing a small digital calculator.



The popularity of the calculator, which was produced in a house on San Mateo near Candelaria, led Roberts to relocate MITS, first to a building on Coal, east of San Mateo, and later to a series of storefronts in Dyer and Thomas's Cal-Linn building. Like many of MITS's previous inventions, the calculator business fell to competitors, who built on MITS's success but found ways to market their products more cheaply.

Roberts had to find another product quickly, as the near-overnight failure of his calculator business had left the company in serious debt. For years, he had been mulling over the possibility of producing an affordable personal computer, and the success of his previous products sold as build-at-home kits encouraged him to pursue that model for this venture as well. Roberts didn't invent what was then called a minicomputer, but he did produce one that was stable enough, and user-friendly enough, to be sold to the public: the Altair 8800.



# STORIES OF

The January 1975 issue of Popular Electronics featured the Altair 8800 on its cover, to coincide with the computer's launch. Paul Allen, a young programmer working at Honeywell in Boston, read the article and showed it to his childhood friend Bill Gates, who was a math major at Harvard. Allen contacted Ed Roberts and told him that he and Gates could produce software, their own version of the BASIC program, for the Altair 8800. They hadn't actually created the program yet, but they set a date to visit Roberts in Albuquerque eight weeks later and worked out the program's specifics in the meantime. Roberts chose their version for installation in the Altair, and Allen and Gates, now both college dropouts, moved to Albuquerque. Allen chose the name Micro-Soft, and the company began in an adjacent storefront in the Cal-Linn building. The name Microsoft was registered with the secretary of state of New Mexico on November 26, 1976. In early 1979, Microsoft was relocated to Seattle, Allen and Gates's hometown. Ed Roberts sold MITS, went on to realize his dream of becoming a medical doctor, and opened a private practice in Cochran, Georgia.



Ed Roberts wasn't from New Mexico, and he had begun his entrepreneurial endeavors elsewhere, but it is in New Mexico, specifically in what is now the International District, that he produced the first home computer, an event that both altered the course of world history and created the conditions for the birth of Microsoft.

# THE PEOPLE

TALIN: THE STORY OF ONE SOUTHEAST ASIAN REFUGEE FAMILY

Both of Victor Limary's grandfathers emigrated to Laos from small villages in southern China in the 1930s. Both of his grandmothers are Laotian. Victor's father studied in Taiwan for a couple of years, learning to be an aircraft mechanic, and upon returning to Laos, fixed planes for Air America in the Laotian capital of Vientiane. In 1976, after the U.S. left Southeast Asia, Victor's family made the decision to flee. The family crossed the Mekong River

from Laos into Thailand in the middle of the night. Victor was two, his sister an infant. They were lucky; they had family in Thailand, so they didn't end up in a refugee camp. Buonphom "Phom" Limary, Victor's father, believed that the family would end up in Taiwan, so he sent many of their things ahead. But they lost those things as they were



instead given the choice of relocating to France or Albuquerque. Phom loved watching Gunsmoke, and was told that in New Mexico they would see a lot of cowboys, so he chose to bring his family here.

# STORIES OF

Victor's parents were some of the first Southeast Asian refugees to settle in Albuquerque. As the 1970s moved toward the 1980s, more and more refugees came. Cambodians, Laotians, Vietnamese, and ethnic Hmong populations were all relocated to Albuquerque, most often to what is now the International District. Many of the Cambodians and Hmong left quickly for California. They had been primarily rural farmers in their home countries, and quickly found that they could not grow the same food crops in New Mexico. Most of the Vietnamese and Laotian refugees, however, were from urban environments where they had worked with Americans and spoke at least some English. Many of them had held administrative or managerial positions in their home countries. They were not farmers, and they came with experience that enabled them to set up the social infrastructure that has led to the community's strength today.



# THE PEOPLE

Phom and his wife were very homesick. They didn't like American food, and there were no grocery stores that sold the ingredients to make Southeast Asian dishes. They had friends in California, whom they would visit regularly, always bringing Southeast Asian foods back with them. Soon, their Albuquerque friends began to make requests. Both of Victor's parents had factory jobs during the week at the old GTE Lenkurt factory on Eubank at I-40. Phom worked the night shift. When he could afford it, he bought a van and started going to California every weekend. Friends would pick up their orders from the Limarys' garage.

Gradually, Phom saw the opportunity for both enterprise and community support in his travels to and from California. The family opened their first store in 1980 on Central, just west of Wyoming. This was a joint effort by Phom and other members of his extended family. Before too long, he made the decision to go back to selling out of his van, leaving the store to the other family members. In the mid-1980s, Phom opened the original Ta Lin store along Louisiana, just south of where Cafe Trang is now. In 1988, they added onto the building, and after a fire, moved the store to the new addition, facing the parking lot.

Victor grew up in Ta Lin, and felt very strongly that he didn't want to work in the store for his entire life. He left New Mexico for college, receiving a degree in electrical engineering from the University of Texas, Austin. He had wanted a career in computers since he got his first one in 1983, when he was nine years old, the same year he became a U.S. citizen and legally changed his name to Victor. After college, he moved to Dallas and took an office job. He lived in Texas for a total of ten years, and while he loved the work, he didn't like Dallas, and he didn't like sitting at a desk, talking to the same ten people all day. He realized that because he had been raised in the hypersocial environment of the grocery store - dealing with people - lots and lots of them - was second nature to him.

# STORIES OF

Back in Albuquerque, the newly formed Metropolitan Redevelopment Agency (MRA) had approached Phom about projects they might partner in together with the store. Phom passed them on to his son, and this sparked a desire in Victor to come home, which he did in 2001. He immediately began working with his father to create plans for a new store, which was completed in 2005. Then, in 2006, he started working with the City on plans for the large empty lot next door, with the goal of creating high-end, European-style live/work spaces with retail space on the bottom floor—an alternative to the kind of housing that is usually conceived of for the International District. About the development work he has undertaken since his return, Victor says, “If I’m going to be here, I want Albuquerque to be a place where I want to live. So, I’m going to do what I can to help create that.”



Victor believes that food preparation is a lost art in the United States. “More and more, people are eating on the go, eating in their cars, trying to eat as quickly as possible, skipping meals. The practice of people taking time to cook meals, eating as a social experience—that is lost.” Victor is doing his part to bring that back. Providing quality international foods that lead people to experience food in the ways he fears are being lost is part of Victor’s goal at Talin.

# THE PEOPLE

Victor also sees Talin as a support for Albuquerque's immigrant population, helping them to maintain their cultural ties. This has been the mission of Talin from the beginning. Victor's contribution to his community comes through providing international foods at Talin, as well as through participating in shaping a clear vision for the International District and, by extension, for Albuquerque planning and development. Victor is also on the board of St. Joseph's Community Health, a medical facility with deep roots in the International District.

In many other places where he might have ended up—France or New York City, for instance—Victor believes there would have been more constraints and more competition, which would have led to fewer opportunities for him. Instead, Victor's parents were able to send him to Albuquerque Academy. Echoing the sentiments of Judge Tommy Jewell, Victor speaks of being grateful for the opportunities that life in Albuquerque, and in the ID, have afforded him.



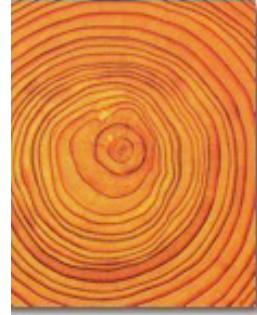
# PATTERNS OF

*“When we speak of the identity of a place, we express a recognition of the patterns formed around us.”*

—Mathieu Helie

*“Based on embedded patterns of place, you can read and document the city around you, and rediscover forgotten opportunities along the way.”*

—Charles Wolfe



Each of the stories that have been told—whether of the land or of the people who have lived there—is a window into the unique character and identity of the International District. When viewed collectively, common themes or patterns begin to emerge about this place. We begin to see how much the patterns of the land itself are mirrored in the patterns of the diverse peoples who have settled here over time.

Though the International District is largely paved over today, these stories show that the living patterns, rhythms, and tempos of the high mesa corridor grassland still beat in the lives of people who live and work there. It is no accident that several residents whom we interviewed, who had very little or no knowledge of the preexisting ecology of this area and who had not yet encountered our research, used grassland metaphors to describe their experience of living in the urban landscape. For instance, several people, when speaking of the hardiness of some of the community leaders who lived through the tumultuous times of the 1980s and 1990s in this district, independently referred to them as hardy grasses or weeds that had broken through the cracks of the concrete and slowly widened those cracks to accommodate other families.

# PLACE

Through Story of Place Institute’s work of collecting stories and viewing them collectively, several key patterns have begun to emerge—patterns that showed up in our research again and again, from stories arising across cultures, times, and the land itself. These observed “patterns of place” are described in brief below.

## PATTERNS OF PLACE



# ONE LOW THRESHOLD OF ENTRY

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Situated on the East Mesa corridor, the area of the International District has always been a place of entry into Albuquerque, where diverse flows of peoples, waters, plants, and animals have passed through, landed, and then filtered into the greater area. Be it migratory prairie animals, water flowing down from the great Sandias, westbound travelers along the storied Route 66, or refugees and immigrants from all corners of the earth, this place has always opened its space to absorb, capture, and diffuse this influx, infusing the greater Albuquerque Basin with new resources, ideas, and peoples. Due to its openness, this area has always been a place that has allowed for diversity. Long before it was designated as a center for relocating refugees, it was seen by Mr. Outley and his family and colleagues as a place where people of all colors and from all walks of life could feel welcome. These layers upon layers of inflows through time literally built the land that the International District sits on today.



# OBSERVED PATTERNS

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Vital to this ability to absorb the influx of new waters, soils, animals, and people is the porosity of the landscape itself. Originally it was the openness of the landscape and the soils themselves, continually broken up by grass roots and animals, that helped water and nutrients to diffuse, settle, be absorbed, and thereby recharge the greater basin of Albuquerque. As the landscape has become increasingly hardscaped, this ecological function has been diminished, contributing to the stormwater runoff and inadequate aquifer recharge issues that the area faces today. Yet even as this environmental pattern was constrained, it repeated itself in the 1970s and 1980s, in the porosity of available land and buildings that allowed for the absorption of refugee and immigrant inflows.

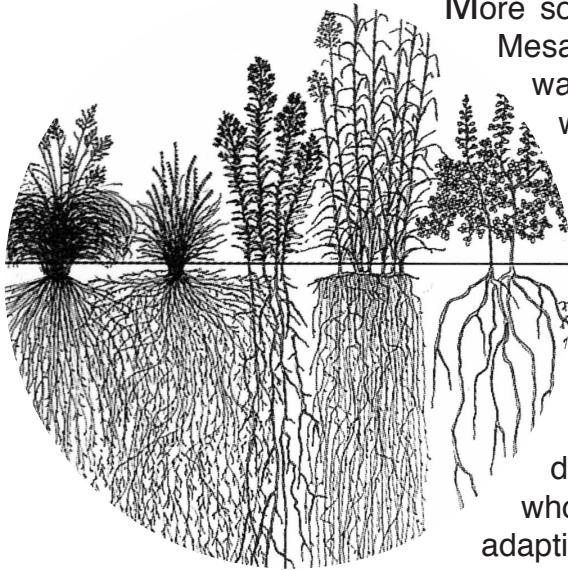


**How then, as the area continues to redevelop, can we maintain and regenerate this porosity and capacity for absorption in both the natural landscape and the socioeconomic fabric? How do we maintain and ensure a “low threshold of entry” for new homeowners, entrepreneurs, and diverse cultures that enter this area? How do we soften and reopen the landscape in ways that promote slowing down, settling, and absorption, rather than quickly passing through? How do we break up the existing hardscape to allow water to permeate and be absorbed by the land, so that the area can re-green itself?**

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# TWO FLEXIBLE INFRASTRUCTURE

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More so than the northern stretch of the East Mesa, the International District area has always been exposed to great influxes of water, soil, animals, and people passing through the corridor between Tijeras Pass and the Rio Grande. This in part accounts for the more homogenous, settled feeling in the NE quadrant as compared to this area of town. This area, by contrast, is one of greater exposure, turbulence, change and exchange. Because of these overarching dynamics, plants, animals, and people who have settled here have developed adaptive ways to survive and thrive.

As mentioned in the story of the land, the prairie plants native to this place evolved to reach deep into the soil and create a broad network of roots to soak up and make the most of the turbulent flow of stormwater. This flexible underground infrastructure allows the plants to thrive even though their above-surface structures are periodically knocked down due to environmental exposure, grazing, floods, and fire. This is in contrast to the more fertile Rio Grande bosque, where above-ground plant structures are able to grow much bigger and taller (for example, cottonwoods). This place therefore lends itself to building flexible, adaptive networks of relationships and infrastructure as opposed to large, heavy independent structures.

# OBSERVED PATTERNS

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The Southeast Asian refugee community has been able to set roots and thrive in this area of limited resources because of their strong internal social networks of relationship and support. Such networks are also, in part, why the community spirit in this area has been so resilient in the face of the many turbulent changes that it has faced over the last half century.



**Given this pattern, does the International District need or want a large, heavily structured plaza, or would a space that is highly flexible and adaptive to the many different uses and needs of this highly diverse community, be more suitable? As city and county look to build more affordable housing units in this area, how could this pattern be applied? Could we create a housing infrastructure in the area (utilizing both existing and newly constructed buildings) that can adapt to meet the changing needs of the diverse constituents of this area?**

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# THREE CREATIVE PIONEERING

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The resourcefulness required by the sometimes harsh conditions of this place has always resulted in creativity. The International District is a place of pioneers. It is no accident that this area is the birthplace of such diverse startups as Cliff's Amusement Park, Microsoft, Talin Market, East Central Ministries, Endorphin Power Company, Koenig's, Cervantes, Southwestern Minerals, and the Talking Drum, to name a few. Take a stroll through the district and you will encounter an amazing display of diverse creative artistic expressions in people's front yards.

# OBSERVED PATTERNS

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Like the hardy pioneering plants that made this place home, many of the people who live and work here are themselves hardy and resilient . Yet like these plants, they cooperate to form a larger ecosystem. The ethos of tilling and improving the ground not just for yourself but for those who follow is alive and strong in this community of communities. The Outleys, the Dyers, and the Limarys are all great examples of this.



**Yet despite this amazing well of diversity, experimentalism, and often hidden creativity, very little of it is currently visible and reflected in the built environment of the International District. From this perspective, it becomes clear that one-size-fits-all zoning and coding do not fit well in this area. How, then, can we create a more supportive zoning and coding infrastructure that encourages diverse and creative expressions to flourish in this area, in terms of both enterprise and the built environment?**

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# IMPLICATIONS + APPLICATIONS

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A truly place-based approach to development in the International District would take heed of the inherent patterns of place that contribute to the unique identity, character, and way of life in the greater Albuquerque Basin. Note that the patterns mentioned in the previous section are merely Story of Place Institute's first year's progress in articulating these unique traits. They are by no means definitive, but rather entries into an ongoing dialogue between community members and designers regarding the unique elements that make this place what it is and help form the roots from which a vibrant future can grow.

When we articulate these patterns, they become not just interesting observations but working principles to guide and inform future development projects in the area. This section, therefore, begins that work by applying place-based design principles to a number of issues that are central both to the goals of the Stories of Route 66: The International District project and to the goals of residents and those who work in the area.

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# CREATIVE PLACEMAKING

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## PROJECT IMPLICATIONS

Given the creative spirit of the International District and its residents, it is no surprise that the area is already a hotbed for pioneering creative placemaking projects and approaches in the city. However, much like the greater activity of grass roots under the surface, much of this creative placemaking activity has occurred under the public radar. Innovative placemaking projects by East Central Ministries, Endorphin Power Company, the New Mexico Asian Family Center, Albuquerque Public Arts, the Resource Center for Raza Planning, many of the neighborhood associations and local churches and temples (to name just a few) dot the landscape of the district. Yet despite these active grassroots efforts, the larger urban landscape remains unreflective of the area's unique cultural and ecological identity. Why is this so?

This was one of the questions that Story of Place Institute asked residents when we interviewed them. Overwhelmingly, they responded that the current city and county bureaucies are not set up to support such grassroots efforts and often inadvertently thwart them. This observation was reinforced by this project's own difficulties in gaining permits to support creative placemaking projects through the ID LIVE! festival.

**Given the character of the area and the inherent opportunity, will, and need for more creative placemaking projects here, could the International District be designated an experimental zone for supporting and streamlining creative grassroots projects that transform the look and feel of the area?**

The pattern of *low threshold of entry* suggests that processes should be set up to offer residents an easier bureaucratic path for gaining permission to implement their projects. The patterns of *flexible infrastructure* and *creative pioneering* call for processes to be set up to enable government administrators to work more flexibly with residents to find creative, outside-the-box ways to implement diverse placemaking projects while still meeting legal requirements.

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We hope that one of the outcomes of the Stories of Route 66: The International District project will be that the city and county develop ways to remove obstacles and streamline measures for enabling creative placemaking in this area.



# STORY GARDEN PLAZA

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Applying place-based principles to the Story Garden Plaza design raises some interesting possibilities. For one thing, the pattern of *low threshold of entry* implies that the space should be designed in a way that allows for the great multiplicity of subcommunities and cultures that reside in the ID to make use of it. Like the grasslands, less fixed structure and more flexible infrastructure that allows for adaptable, stacked-function use of the site would better serve these communities.

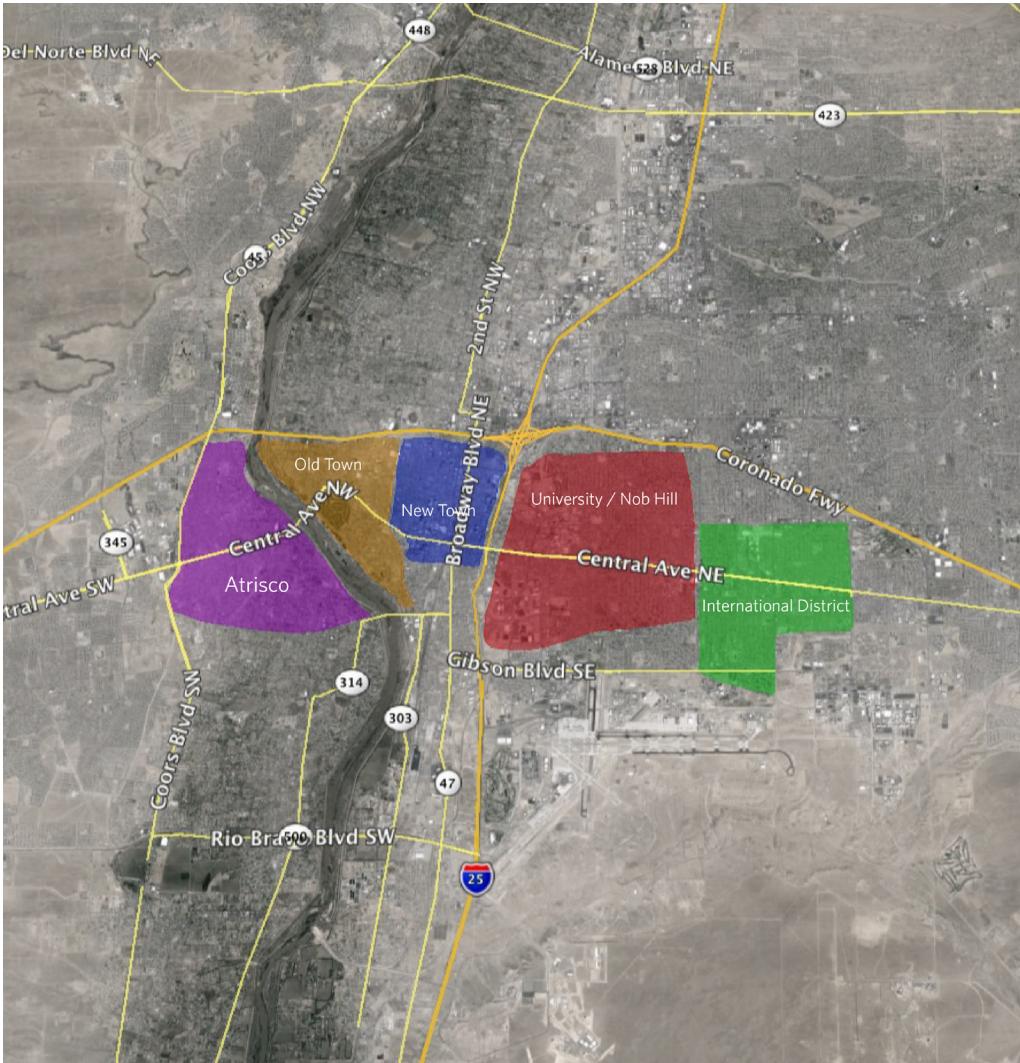
Permeability of the site is another key theme that arises. **How do we make the site permeable, both physically, so that water runoff over the hardscape can be slowed down, diffused, and captured for reuse, and psychologically, in creating an open, accessible, and inviting space as opposed to a walled-off area?**

The Story Garden Plaza should also reflect the creative artistry and varied cultural heritage of the ID. Creating flexible infrastructure that allows for dynamic, rotating story “exhibits” and public art installations would support pioneering artistic and creative expression.

The Story Garden Plaza could also serve as a flexible space for hosting cultural festivals, community gatherings, and potlucks, an international market, an international food truck plaza, neighborhood artists’ and farmers’ markets, outdoor music concerts, or cultural parades and dances—to list a few of the ideas we heard from the residents we interviewed.



# PROJECT IMPLICATIONS



## ROUTE 66 CORRIDOR

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The greater vision of an eventual chain of story garden plazas to be developed along the corridor as permanent community gathering spaces that celebrate the unique history of Albuquerque has always been embedded in the Stories of Route 66: The International District project. As described above, Albuquerque has for centuries been a trade center developed at the crossroads of two axes: the north–south Rio Grande corridor and the east–west corridor through the Tijeras Pass. As in every city, the history of Albuquerque is embedded in its urban landscape. As you travel through the city along the Route 66/Central Avenue corridor, you pass through not just the Route 66 era but through more than 300 years of Albuquerque’s historical development.

From this perspective, moving through the Central Avenue corridor from west to east is a walk through history: from the Atrisco district, where Albuquerque’s agrarian roots are still visible, to the old downtown, where the *aldea* of Albuquerque was first incorporated under the Spanish monarchy, to the new downtown area, which reflects the era of American conquest and the coming of the railroad, to the university and Nob Hill districts, which reflect the expansion and evolution of Albuquerque in the early twentieth century, to the International District and the more recent cultural diversification of the city.

As this first Stories of Route 66 project wraps up its NEA-funded grant work in 2015, the opportunity arises not only for further work in the International District, but also to look westward toward potential projects in other districts along the corridor.

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# APPLICATIONS FOR THE INTERNATIONAL DISTRICT: MOVING BEYOND THE STORIES OF ROUTE 66 PROJECT

The need and opportunity for greater entrepreneurial support and development in the International District is great. One idea proposed by a number of residents was an **International Market**. In accordance with the patterns of place, the market would have a *low threshold of entry* for local families and entrepreneurs who wish to sell there, as well as a *flexible infrastructure* that allows for diversity of expression and mobility of businesses.

Pop-up spaces (including markets, vendor kiosks, performance stages, and outdoor dining areas) were often suggested in our interviews. 246 Common in Tokyo, Japan, is a great example of a pop-up market that offers a *low threshold of entry* for entrepreneurial vendors. 246 Common is a retrofitted parking lot, in which designers partnered with interested vendors to design and build small, inexpensive, yet highly creative and diverse mobile kiosks for each business. The result is a fun, attractive, and eclectic market that attracts many shoppers, who tend to linger for hours. According to one visitor, 246 Common is “a gathering of retrofitted trailers, shipping containers, tents and funky little pavilions that house fantastic little restaurants, cafes, shops and activity spaces; more precisely, it’s amazing. Squeezed between a couple of generic mid-rise buildings, it’s a pretty darn lively alternative to a parking lot.”

Pop-up food courts are becoming an increasingly popular business model across the U.S., and given the International District’s dynamic of diverse cultures and creative artistry, this area is ideal for such an international food court. Again, this could be developed through supportive infrastructure and very little actual building. In Austin, Texas, and Portland, Oregon, “beer-garden” food courts have become popular, where picturesque outdoor seating is provided along with craft beers on tap and hookups for mobile food trucks. This allows for the rotation of food trucks and therefore cuisines.

# INTERNATIONAL MARKET

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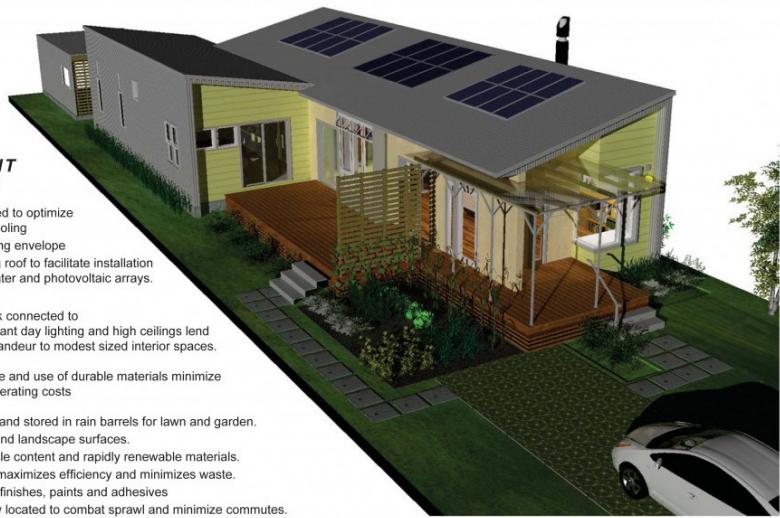
# COMMUNITY LAND TRUST

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Many empty lots, both commercial and residential, dot the neighborhoods of the International District. The number has grown over time, as condemned houses and other buildings are torn down. Building on these empty lots has been slow, causing concern among members of the local community. Community gardens, potential new businesses, and what the City of Albuquerque will do with the multiple neighboring lots it owns in Trumbull Village are common topics of conversation. As we discussed with residents their relationships to the place where they live, we heard stories that revealed a deep philosophical divide over the form that new housing in the area should take. Some felt that new housing should be made up primarily of multi-family low-income units, as this would serve the most people in the most need. Others held the belief that single-family homes, one per lot, would bring more middle-class residents to the ID, as opposed to more low-income residents, to whom they attribute much of the ID's negative image. This difference of opinion had become a great point of contention for some of the people most active in neighborhood associations and other decision-making bodies in the district.

Years before the five neighborhoods of the ID were pulled together under the new International District designation, one resident of the La Mesa neighborhood began research into the possibility of creating a community land trust, in order to gain more community control over the fate of the empty lots. A bureaucratic structure was created to support the La Mesa Community Land Trust, and 501(c)3 status was granted in 2009. There was excitement in the community around this idea, but the project stalled in the stage of board formation.

Originally, the idea for the land trust was limited to the La Mesa neighborhood, and to the development of single-family homes, one per lot. Recent years have brought much innovation in the design and materials of portable housing, and because Albuquerque zoning is much less stringent regarding portable housing, the land trust idea has been expanded to include the possibility of one or more portable/tiny/modular homes per lot. Also, to promote the unity of the five neighborhoods collected under the International District designation, the community members who are involved in land trust development are willing to expand the idea into the other neighborhoods. These alterations make the project more inclusive of the entire ID community, and, by allowing for multiple units per lot, they reconcile the opposing views of the form new housing should take.



**ecoMOD LIGHT**  
Sustainable Features

- Narrow profile designed to optimize passive heating and cooling
- Super-insulated building envelope
- Abundant south facing roof to facilitate installation of optional solar hot water and photovoltaic arrays.
- Economy of scale
- Central exterior deck connected to living spaces, abundant day lighting and high ceilings lend an openness and grandeur to modest sized interior spaces.
- Modest size of house and use of durable materials minimize maintenance and operating costs
- Roof water harvested and stored in rain barrels for lawn and garden.
- Permeable driveway and landscape surfaces.
- Locally sourced, recycle content and rapidly renewable materials.
- Modular construction maximizes efficiency and minimizes waste.
- Low / no VOC interior finishes, paints and adhesives
- Urban model centrally located to combat sprawl and minimize commutes.

# PROJECT APPLICATIONS



# COMMUNITY LAND TRUST

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This new version of the land trust vision fits well with design and development principles distilled through the Story of Place process. Smaller, portable housing units, and the fact that homeowners are not actually buying the land, create a median step between apartment-dwelling and assumption of the larger mortgage that a permanent, single-family home necessitates. Board members, and others gathered in the land trust resource pool, would walk families through finance and design stages. Once again, the pattern of a *low threshold of entry* is maintained.

A wide range of design options, in both housing and landscaping, allows for a flexibility that accommodates the diversity of cultural, functional, and size needs of each family or resident. Not every lot owned by the land trust would necessarily be filled by housing, but could be developed as a community garden, art/play space, or other community-determined function. This accords with the pattern of *flexible infrastructure*.

Finally, the community members responsible for the evolution of this idea are active in neighborhood politics, in the campaign to alter the perception of the neighborhoods that comprise the International District, and in envisioning future development. They are deeply invested in bringing the unique aspects of history and life in the district to the fore, and in creating a more livable and enjoyable environment for current and future residents. In this, they are *creative pioneers*.

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# STORY CURATION AND IDENTITY BUILDING

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The five neighborhoods that now comprise the International District were originally developed under specific social and environmental conditions. The commercial corridor was developed largely to serve the Route 66 travelers who came through Albuquerque along Central Avenue after the road's path was realigned in 1937. The residential sector was Albuquerque's first post-World War II suburban experiment, and was developed in close relationship to the three military bases that were eventually combined to form Kirtland Air Force Base and Sandia Laboratories—all founded to support New Mexico's role in the evolution of atomic weaponry. In the early 1960s, I-40—one of Henry Outley's and James Lewis's "superhighways"—was completed, and traffic was routed away from Route 66. Kirtland Air Force Base was formed in 1972, and housing for enlisted men was moved onto the base itself. Scientists and officers living long-term in Albuquerque had already begun to move north into the newer suburbs of the Northeast Heights. Consequently, by the mid-1970s, both the commercial and residential sectors of what is now the International District had been largely abandoned. This abandonment led Albuquerque administrators to place 500 Southeast Asian refugees in the area in 1975. It also led other people looking for inexpensive housing to move into the area. They included newly arrived immigrants and young families, but also a less stable population. By the late 1980s, the area had a reputation for violence.

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Reports of violence fixed the area's reputation in the minds of the larger Albuquerque community. An informal moniker began to be used: the War Zone. The media seized on the name and a story began to be shaped, of a section of the city that was full of ruffians and bad vibes, and totally out of control. For many residents, the perceived possibility or actual instances of violence<sup>1</sup> began to feel intolerable. After a time, and in response, a group of residents<sup>2</sup> banded together across neighborhoods to find ways of combating the trend they saw as having destructive consequences for both quality of life and property values. To a substantial extent, the group's efforts were successful. Crime rates began to fall in the early 2000s. People who had taken part in those efforts took pride in their accomplishments, but the unflattering moniker remained. In the mid-2000s, residents again banded together to push for official designation of a new name: the International District. Again, they were successful.<sup>3</sup> But, despite substantial attempts to promote the new name, despite repeated requests, the Albuquerque media continued to refer to the area as the War Zone.

# PROJECT APPLICATIONS

# PROJECT APPLICATIONS



An original intention of this project was to explore ways to alter perceptions of the area, both those of residents and those of the greater Albuquerque community. We followed some of the stories we were told by community members outward along networks of connection, and often back through time, to catch glimpses of life that were not visible in the popular story. A few of these became the foundational stories we use to describe the ID's early settlement patterns and culture. We also noted that many of the stories we were told were about violence and community response to violence. It seemed that the cultural memory, at least for many of the people we spoke to, went only as far back as the late 1980s.<sup>4</sup> We heard stories of drug houses, police presence, shootings, and the valiant efforts of those who worked to “take back” their neighborhoods from the destructive invading elements. Effectively, many of the stories were “war stories.” Even those who were most adamant about discontinuing use of the term “War Zone” told, often almost exclusively, stories that supported that perception.

# STORY CURATION AND IDENTITY BUILDING

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The stories we eventually chose to feature led us into other layers of experience, woven together over time, forming a story of a much richer place. Those stories don't go back much before the late 1920s, so there were many ready links to them still present in the people around us. We related these stories, which we came to see as foundational stories, to the stories and statistics of violence we were hearing, as well as relating them to the emerging story of the land. We researched details, pieced together as much as we could, and began to tell the stories ourselves. The various pieces of the stories come from many, many current and previous ID residents and their descendants. Without negating the importance of the stories of neighbors working together to eradicate the violence in their midst, we began to feel it important that these foundational stories become part of conversations about the ID, and part of ID public discourse generally.

We worked to synthesize the stories into conveyable form, though at times their pieces were contradictory. There are glaring gaps in each of the stories, waiting to be filled at another time, perhaps by other people. But, the more we heard, told, and reworked these stories, the more we felt their telling to be important to the efforts to reshape the image and experiences of the ID. We began to see this effort as one to expand the backstory, or *mythos*, of the place.<sup>5</sup> Broadening the backstory, widening the mythos, became one way that we found to support the efforts of those who would like to convey a more accurate and more interesting image of Albuquerque's International District.

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# STORY CURATION AND IDENTITY BUILDING

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The problem with these kinds of projects, ones that start with heavy research, is that often the findings of that research get stashed away when the project is finished, cutting off their efficacy just when it should be gaining momentum. We and others found the stories to be valuable tools in reshaping the image of the ID. We were also conscious of other stories that are equally integral—for example, the stories of more recent international immigrants and refugees—and are, as yet, uncollected. We wanted both to figure out how to keep these stories alive and in motion, and to keep their numbers growing. We also wanted to find ways to support their presence as ingredients in future planning and development—place-making—in the ID.

With a small grant from the New Mexico Humanities Council, SoPI began the task of “curating” some of these stories, both cultural stories and those of the land. The goal of this story curation was to substantiate each story with as much material as possible—photos, audio and/or video documentation, maps, archival photos and other ephemera, graphics, etc.—and to produce both physical exhibition materials and online content. A first exhibition of historic photos and storytelling opened in June 2015 at the Sundowner in the International District. Display materials were made to be portable and are available to community members and project partners for use in other venues. All exhibition materials, as well as supplementary materials, are installed on the International District’s community website: [idabq.com](http://idabq.com).

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# CONCLUDING THOUGHTS

## ONE

[Connect](#) to and gain deeper understanding of the particular place in which they live and work

## TWO

Help [contextualize](#) what they care about within the larger ecological and social-cultural systems of which they are a part

## THREE

[Gain](#) greater insight into the distinctive working ecological and socio-cultural patterns that make their place unique

## FOUR

[Distill](#) principles based on those patterns that can help facilitate and guide place-sourced community dialogue, strategy, and action forward

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It would perhaps make sense to call the SoPI process a pre-design process, a series of steps through which communities may investigate how to proceed on particular development questions by learning more deeply the place in which that development is to occur; the design then being determined by what makes sense within the unique context of the place. Together, SoPI findings present not THE story of a place, but A story of a place - individual, collected pieces synthesized into an interrelated whole - a navigation instrument by which community members may chart where they are going by understanding the foundations and historic emergence of the evolving path down which they have come.

A summary of the SoPI process as it played out in Albuquerque's International District might go something like this: A question posed in conversation with then-state senator Tim Keller - How do we "re-brand" this place? This question then expands within the course of the conversation to: How do we alter perception of this place, both within the International District and within the larger Albuquerque region? And this question begets others as a project course begins to form: How do we live into the new conception of this place as the "International District"? How do we elevate the positive attributes of this place, those that justify this new name, to the level of public consciousness? How do we write this new conception on the landscape, in the built environment? And, finally, how do we broaden the mythos - the stories we tell ourselves through which to know our place - to include stories that reflect these positive attributes?

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# CONCLUDING THOUGHTS

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Once a project course has been roughly set, a lengthy process of relationship building - between SoPI practitioners and community members, and between community members from diverse sectors - ensues. Community champions, both individuals and organizations, begin to emerge, along with others interested in participating in the SoPI process, and a core team forms. In the ID, this group initially consisted mainly of residents involved in neighborhood associations, as they had been the instigating force behind the push to acquire official designation of the area as the International District. Other organizations, such as East Central Ministries and Endorphin Power Company, as well as other individual residents - a couple of retired city planners, a couple of architects, one of whom is descended from one of the area's original homesteaders - quickly joined the effort.

Stories of the area and its history, told by members of the growing group of participants, led to other individuals and organizations and their stories. Simultaneously, an investigation into the ecological foundations of the area within which the ID is nested was undertaken. Local knowledge was combined with other traditional research methods to piece together a story of how the ground formed itself and of the particular ecological role the area plays in the larger region. As well, people were asked to share their assessments of the current state of life in the ID, and their visions for its future. It is through this process that SoPI practitioners were able to identify the community-envisioned development projects that have then become the focus of the next phase of the ID project.

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When the research process had delivered enough of the story to begin interpretation, patterns (both ecological and socio-cultural) were identified. The tracking of Albuquerque's development across this part of the East Mesa - from initial homesteading through contemporary planning strategies - viewed alongside identified ecological and socio-cultural patterns, allowed for an assessment of how much the city's development strategies have been aligned with patterns inherent in the more general evolution of the area. The geographic area that contains what is now the International District is part of an alluvial fan that serves, among other things, to absorb and purify periodic floodwaters. It should be the most porous part of the city. Instead, it is perhaps the most paved-over part of the city. This fact is one example of the ways in which social development patterns at times go against the patterns inherent in the place itself. This project, and the SoPI process generally, work to bring those deeper ecological and socio-culture patterns to the fore, highlighting those in common, and devising design principles based upon them for answering various kinds of community questions.



# ACKNOWLEDGEMENTS

The human stories brought together in this report are some of the area's foundational stories. Limits of time and funding led us to choose these stories over others. But, there is, of course, much that has been left out - many stories that must be layered with these in order to understand the contemporary context of the International District. One layer, perhaps the most obviously missing, is the stories of the various refugee groups who have come to the area. The presence of these people is what has given the area its new name and an asset upon which to build visions for the future. Another layer is the community effort to "take back" the area from the violence that settled in after shifts in development left it largely abandoned. And, a final layer would illustrate the current social world - the people, organizations, and businesses that compose the ID in which we spent so much time. It is in these stories that the people living the ID every day would come to fore and give life to the illustration we've pieced together here. That we couldn't do it all for this report is regrettable, as it is to these people that we owe the experiences we've been afforded, and the work we've been able to do. It is our hope that we will be able to continue to collect and curate ID stories throughout the next phases of the project.

Many thanks to everyone who helped to contribute to this project. We would like to name a few but certainly not all [we apologize in advance for those we have failed to name]:

- **OUR CORE TEAM:** **Christine Snyder, Joel Glanzberg, Nicholas Mang,** and **Adriane Zacmanidis**, for all the leg work in collecting stories and putting together this booklet and the ID Stories Exhibit.
- **OUR STORIES OF ROUTE 66 PARTNERS:**
  - UNM School of Architecture + Planning & ARTS Lab, including **Michaele Pride, Alfred Simon**, Dean **Geraldine Forbes Isais, Tim Castillo, Katya Crawford, Mark Childs, Beverly Fisher**
  - Littlelobe and **Valerie Martinez**
  - City of Albuquerque Cultural Services Department, including **Betty Rivera, Sherri Brueggemann, Dana Feldman, Marti Wolf, Brendan Picker,** and **Elizabeth Fischer.**
  - Albuquerque Metropolitan Arroyo Flood Control Authority and **Jerry Lovato**

# THANK YOU

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- **THE MANY CURRENT AND FORMER ID RESIDENTS** who shared their stories. For each of the foundational stories, there were people who gave us much of their time and entrusted us with photos, books, and family memories:
  - **Brenda Dabney**, with whom Christy had countless hours of wonderful conversation and who shared the stories of her grandfather Henry Outley and her mother Virginia Ballou.
  - **Tommie Jewell**, who spent two long days telling his story, which spans much of US, New Mexico, African-American, and Native American history, as well as that of the East End Addition.
  - **Dorothy Dyer**, granddaughter-in-law of CM Dyer, who met Christy Snyder at a UNM SAP event. She and husband Gene, both architects, led a first-rate tour, beginning with photos and then physically walking the progress of CM's development vision building by building, beginning with the original livestock auction building, and ending with the Cal-Linn building where Ed Roberts made technological history.
  - **Victor Limary**, who took the time to tell us his family's immigration story, but also allowed us to hold meetings in the Talin dining area and to use the lot next door as the central hub for our ID Live festival.
  - **Sengsy Chen**, then working at the Asian Family Center, and an early SE Asian refugee herself, who walked Christy through the neighborhood surrounding Talin and showed her the historical progression of SE Asian social and physical infrastructure.
  - **Kay Bounkeua** and **Baonam Giang**, for the courage to share their beautiful, poignant personal stories at the ID Stories Exhibit.

# ACKNOWLEDGEMENTS

- **THE MANY CITY, COUNTY, AND STATE OFFICIALS** who helped support this project:
  - New Mexico State Auditor (and former State Senator) **Tim Keller**, without whom this project would never have happened and who has never stopped supporting the project. It was Tim who took us on our first real tour of the ID, and who directed us to key community partners.
  - Albuquerque City Councilor **Rey Garduño**, for all his fantastic support throughout the project
  - Albuquerque **Mayor Richard Berry**, who was instrumental in helping this project become a reality
  - Bernalillo County and Commissioner **Maggie Hart Stebbins** for all the great work the county is doing in the district and their support in this project
  - New Mexico State Senator **Mimi Stewart** for her time and support
  
- **TO OUR MANY COMMUNITY RESIDENT PARTNERS:**
  - **Enrique Cardiel**, ID resident and Bernalillo County Urban Health Extension Coordinator, who became our first resident partner.
  - **Nancy Bearce** and **Charlie Bennett**, president and past president of the La Mesa Community Improvement Association, and founders of the La Mesa Community Land Trust.
  - **John Bulten** at East Central Ministries, an amazing grassroots organization that somehow combines an urban farm, a middle school, a pottery business, a clinic, and much much more.
  - **Michael Mounce** for his involvement and support throughout the project

# THANK YOU

- **Chanda Begin**, for all her fantastic “ground” support
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- **Jane Kennedy** for all the lovely café meetings and her fantastic support in grant writing
- **Allegra Huston** for copy editing
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  - New Mexico Asian Family Center (NMAFC), ACHIEVE (Action Communities for Health, Innovation, and Environmental Change), Van Hanh Temple, Talin Market, Kei & Molly Textiles, East Central Ministries (ECM), La Mesa Community Improvement Association, La Mesa Presbyterian Church, ABQ Ride Art-in-Transit Program, Reading Works, Museum of the American Military Family, New Mexico Faith Coalition for Immigrant Justice, Immigrant and Refugee Resource Village of Albuquerque, Local neighborhood association representatives.

Thanks, with much appreciation, goes out to everyone mentioned here, and to everyone else whose words, ideas, and visions fill these pages and who are helping to make the International District a thriving place.

# NOTES

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## EAST END ADDITION:

<sup>1</sup>Richardson, Barbara. *Black Directory of New Mexico*. Panorama Press: Rio Rancho, NM. 1976.

<sup>2</sup>Marian Jordan, personal communication.

<sup>3</sup>Which, incidentally, later became the Southwest home of Elijah Muhammad and the Nation of Islam.

<sup>4</sup>Jones built most of the houses constructed in the 1950s, but did not participate in later building.

<sup>5</sup>Judge Tommy Jewell, personal communication.

## STORY CURATION:

<sup>1</sup> Perpetrated by folks on many sides of the law.

<sup>2</sup> Many, but not all, residents inclined toward participation in neighborhood associations.

<sup>3</sup> On all three administrative levels - city, county, state.

<sup>4</sup> This was not the case for those whose families had been in the area from the time of its development, or for those who had come from geographies much different from that of Albuquerque, New Mexico, USA.

<sup>5</sup> Mythos, in the sense of “a story or set of stories relevant to or having significant truth or meaning for the particular culture, religion, society, or other group. (<http://en.wiktionary.org/wiki/mythos>).”





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