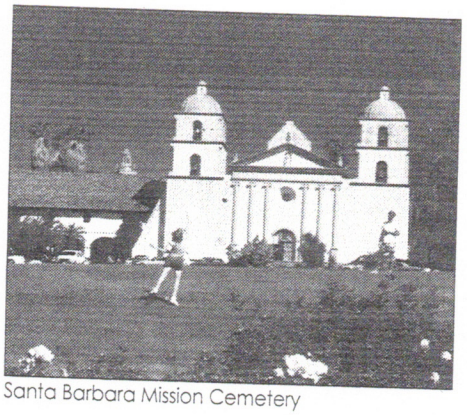
Santa Barbara: A Welcoming City?

Sites of Conscience in Santa Barbara: Using Places to Move Hearts from Racial and Ethnic Exclusion to Inclusion of Neighbors - Part II

[This is the twelfth article in a monthly series]

By **Mary Watkins**, PhD / Special to CASA

LAST MONTH, 1/31/14, I introduced the idea of identifying Sites of Conscience in Santa Barbara that would increase our awareness of our historical difficulties with issues of racial and ethnic inclusion. There I listed the Santa Barbara Train Station where 1000-2000 Mexicans and Mexican Americans were placed in boxcars for repatriation in 1930. Further Sites of Conscience are listed below. The current gang injunction effort to remove many mainly Latino youth from our streets and park, as well as the ongoing deportation of our immigrant neighbors, can be better understood against the backdrop of this history.

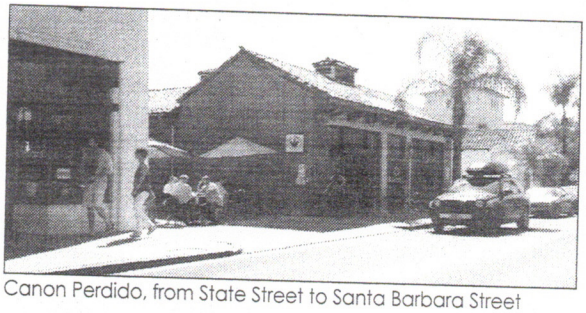


Santa Barbara Mission Cemetery

Santa Barbara Mission Cemetery: 4000 Chumash are buried in mass graves at the Mission. Before the arrival of Father Junipero Serra and his missionaries in 1769 to what is now California, 300,000 Native Americans of many different groups lived here. The Chumash numbered 20,000. "Believe me," Father Serra wrote, "when I saw their general behavior, their pleasing ways and engaging manners, my heart was broken to think that they were still deprived of the light of the Holy Gospel." Unable to respect Chumash spirituality and charged with the mission of securing the land for Spain, Chumash were kidnapped and pressed into slave labor in the missions. Some died of forced labor; others were killed as they attempted to revolt. The majority succumbed from forced contact with Europeans due to lack of immunity to their diseases.

Across from the present Alisos School, Carpinteria: Mob lynching was not only used in the U.S. to control and forcibly displace African American communities in the South but also Mexican communities in the Southwest. From 1848 to 1928, white mobs lynched at least 597 Mexicans in the U.S. in efforts to forcibly dislocate Mexicans to the south of the newly imposed border.[1] From 1848-1860, at least 163 Mexicans were lynched in California, two of them in Carpinteria

In 1859, Francisco Baldillo was accused of stealing a horse. Not only was he hung, but his fifteen-year-old son was lynched as well. Several Mexicans assaulted one of the lynchers. Neither the lynchers nor the assaulters were convicted due to a hung jury. Troops from Fort Tejon briefly occupied the city to prevent more killing. One of the officers remarked that the intolerance of the Anglos for the Californios (those Spanish and Mexicans who had resided here before Anglos arrived) was "exceeding" and "almost a monomania." A month after the lynching, Anglos gathered and decided to tell those who had assaulted one of the lynchers that they either had to leave the area permanently or their departure would be compelled by force. They left and never returned.[2]



Canon Perdido, from State Street to Santa Barbara Street

Santa Bárbara: Una

Sitios de Concienci lugares para mover racial y étnica para

[Esta es la doceava parte de una serie mensua

Por **Mary Watkins** / Especial para la re

EL MES PASADO, 31/01/14, int idea de la identificación de lo de Conciencia en Santa Bárba aumentaría la conciencia de r dificultades históricas con temas de racial y étnica. Allí mencioné la Est Tren de Santa Bárbara, donde 1000 Mexicanos y Mexicano-Americano colocados en vagones para la repatr en 1930. Otros Sitios de Conciencia enumeran a continuación. El esfuer del mandato judicial antipandillas p eliminar muchos jóvenes, principal Latinos de nuestras calles y parques la deportación continua de nuestro inmigrantes, puede entenderse mej contexto de esta historia.

Cementerio de la Misión de Sa Bárbara: 4000 Chumash están ente fosas comunes en la Misión. Antes de la llegada del Padre Junípero Serra y sus misioneros en 1769 a lo que hoy es California, 300,000 Americanos Nativos de muchos grupos diferentes vivieron aquí. 20,000 de ese numero eran Chumash. "Créeme," Padre Serra escribió, "cuando vi su comportamiento en general, sus ma agradables y atractivos modales, mi se rompió en pensar que todavía es privados de la luz del Evangelio." Si respetar la espiritualidad de los Chu y con la misión de asegurar la tierra España, los Chumash fueron secue y presionados a trabajar como escla en las misiones. Algunos murieron trabajos forzados, mientras que otr asesinados mientras intentaban reb La mayoría sucumbieron por el cor forzado con los Europeos, debido a inmunidad a sus enfermedades.

Corner of Voli

Frente a la actual Escuela de A Carpinteria: Linchamiento en mul sólo se utilizo en los EE.UU. para c

Corner of Voluntario and Gutierrez Streets: During the heyday of the Ku Klux Klan in Santa Barbara in the early 1920's, it was known to parade down State Street in hundred car caravans, members feeling so secure that their masks were off and their identities openly revealed as doctors, lawyers, police, business owners, and preachers. Lifelong Santa Barbara resident Bill Sims reported that when he was 10-years-old he saw with his own eyes crosses burning at the corner of Voluntario and Gutierrez Street to warn African Americans to stay away from downtown.[3] African American families lived on Haley, Montecito, and Gutierrez Streets.

Canon Perdido, from State Street to Santa Barbara Street: From the 1870's to the 1930's Canon Perdido was home to Chinese and Japanese communities. The site of the replica of the Presidio Chapel at the corner of Santa Barbara Street and Canon Perdido Street was once the site of a Japanese Buddhist Church. There were Chinese temples on the other side of the street, along with laundries, a restaurant, and a small asylum for those with mental illness. Chinese in Santa Barbara were subject to the prejudices that gave rise to and sustained the Chinese Exclusion Act of 1882, which barred Chinese immigration and naturalization. The earthquake of 1925 destroyed much of Santa Barbara's China Town between State Street and Anacapa. Many Chinese moved into the next block from Anacapa Street to Santa Barbara Street. Seven years later, under the banner of urban development, the Chinese community's buildings that they rented were razed to make way for the post office, dispersing and displacing Chinese from the heart of their neighborhood.

112 W. Cabrillo, Foot of Anacapa Street, and the Santa Barbara Train Station: Following FDR's Executive Order 9066 on 2/19/42 that ordered the assembly and relocation to internment camps of 122,000 people of Japanese ancestry on the West Coast, Santa Barbara prepared to comply with the exclusion order. The 700 Santa Barbarans of Japanese descent were ordered to have one responsible family member each report to sign up their families at the Civil Control Station Office that was housed in the American Legion Building (112 W. Cabrillo) on either 4/24/42 or 4/25/42. By noon 4/30/42 there were no Japanese and Japanese Americans in Santa Barbara. Some reported to the foot of Anacapa Street to proceed in a convoy to the concentration camp set up at the Tulare-Kings Fairgrounds in the San Joaquin Valley. Others departed from the train station, allowed to take only bedding, toilet articles, extra clothing, silverware, bowl, cup, plate.

112 W. Cabrillo, Foot of Anacapa Street, and the Santa Barbara Train Station

To learn to reflect on our history is a first step to repairing patterns of exclusion. This history exists in the places we inhabit. We can use them to remember the past, and to catalyze a more inclusive future.

Mary Watkins

Mary Watkins, Ph.D., is a community psychologist and co-chair of the Community Psychology, Liberation Psychology, and Ecopsychology Specialization of the M.A./ Ph.D. Depth Psychology Program at Pacifica Graduate Institute. She is co-author of *Up Against the Wall: Re-Imagining the U.S.-Mexico Border* (to be published by University of Texas Press).

del centro.[3] Familias Afroamericanas v en las Calles Haley, Montecito y Gutié

Canon Perdido, desde la Calle Sta la Calle Santa Bárbara: Desde la déca 1870 al 1930, Canon Perdido fue el hog las comunidades Chinas y Japonesas. E de la réplica de la Capilla del Presidio e esquina de la calle Santa Bárbara y Can Perdido era una el sitio de una Ig Budista Japonés. templos Chinos otro lado de la ca además de lavan un restaurante y pequeño asilo pa las personas con enfermedad men Los Chinos en Sa Bárbara estaban sometidos a los prejuicios que le origen y sustenta Ley de Exclusión de 1882, que prol la inmigración y l naturalización China. El terremoto de 1 destruyó gran parte de la Ciudad China Santa Bárbara entre las calles State y An Muchos Chinos se trasladaron a la sigui cuadra de la calle Anacapa hasta la calle Santa Bárbara. Siete años más tarde, baj bandera del desarrollo urbano, los edific de la comunidad China que alquilaban fueron arrasados para dar paso a la ofici de correos, dispersando y desplazando a Chinos de el corazón de su vecindario.

[1]Carrigan, W. (2003). "The Lynching of Pe 1848 to 1928," *Journal of Social History*, 3

[2]Camarillo, A. (1996). *Chicanos in a chan Santa Barbara and Southern California*, 1

[3]Kettman, M., Welsh, N. (2/10/2011). "Rec Americans Helped Shape Modern Life or *(http://www.independent.com/news/20*