Mutualismo: A Community Based Approach. Preservation of the Pueblo de Abiquiú

Resource Center for Raza Planning Summer Urban Design Studio

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Mutualismo

A Community Based Approach
Perservation of the Pueblo de Abiquiu

Summer Urban Design Studio, 2015
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ACKNOWLEDGEMENTS

Instructors
James M. Aranda, Lecturer II
Moises Gonzales, Assistant Professor
Jose Rivera, Professor

Students and Research Assistants
Alex Ochoa, MCRP
Alicia Chavez, MCRP
Jordan James, MCRP
Mia Hignojos, BAEPD
Michael Wright, MCRP
Veronica Chavez, MS Geography
William Donahoo, BAEPD

Community Liaisons
David Lopez
Delvin Garcia
Floyd Trujillo
Isabel Trujillo
Janelle Jordan
Lydia Jordan
Patricio Garcia
Tomas Barela
Victoria Garcia
Virgil Trujillo
William Jordan

Primary Financial Support
Special thanks for funding from the McCune Charitable Foundation

Additional Funding Support
National Science Foundation – Dynamics of Coupled Natural & Human Systems
Award No. 1010516 to New Mexico State University
Subaward to Center for Regional Studies, University of New Mexico
## Table of Contents

Introduction ..................... 5  
Community Capacity ..... 6  
Land Use .......................... 8  
Plaza Restoration ............ 9  
Recommendations....... 10  
Conclusion ...................... 16  
Bibliography .................. 17  
Appendix ........................ 18
Introduction

The Merced del Pueblo de Abiquiu is one of New Mexico's historic genizaro land grant settlements. “Genizaro was the designation given to North American Indians of mixed tribal derivation living among the Hispanic population” (Gonzales 2014). The “historical connection to the Hopi genizaro Pueblo Indians of Tewa descent” (Gonzales 2014) is what gives Abiquiu its Pueblo designation. The original settlers were Tewa peoples who settled the area during the early 1600s, followed by the Hopi who left Arizona and settled in the Merced del Pueblo de Abiquiu. “From the 1740s to the 1790s, towns such as Abiquiu were established as genizaro buffer settlement” (Gonzales 2014). In 1909 the community received a Federal Patent for 16,425 acres of land. However, a tax default in the 1930s put the grant in jeopardy. Members of the community organized to pay the tax. The members who were able to contribute to the taxes subsequently reorganized and became members of the Abiquiu Land Grant Livestock Association. In 2005, the Livestock Association reestablished as a land grant under state statutes and the modern incarnation of the Merced del Pueblo de Abiquiu was created. Today, only heirs of the original members of the Livestock Association are recognized as members of the Merced del Pueblo de Abiquiu Land Grant.

The objective of the Community and Regional Planning Program's 2015 Summer Studio was to provide the Merced del Pueblo de Abiquiu with a plan for economic development and preservation of the Abiquiu Plaza. The students of the studio examined the history, land use and cultural organization of the Merced del Pueblo de Abiquiu. Over the course of two months students met with Merced del Pueblo de Abiquiu residents on multiple occasions with the goal of engaging the community to share their perspectives on various topics and solutions for issues within the Pueblo.

This paper presents the students' analysis and recommendations for the community. These recommendations address a number of issues raised by the community during the meetings as well as supplement the recommendations of the Merced del Pueblo de Abiquiu comprehensive plan. The focus of these recommendations is to strengthen community capacity in the Merced del Pueblo de Abiquiu ensuring that community goals of economic development and preservation of the Abiquiu Plaza are accomplished.
HISTORICAL TRAUMA IS THE CUMULATIVE EMOTIONAL AND PSYCHOLOGICAL WOUNDING OVER THE LIFESPAN AND ACROSS GENERATIONS EMANATING FROM LOSS OF LIVES, LAND AND VITAL ASPECTS OF CULTURE.

-DR. MARIA YELLOW HORSE BRAVE HEART-

INTERVENTION MODEL BY DR. BRAVE HEART:

-CONFRONTING THE HISTORICAL TRAUMA
-UNDERSTANDING THE TRAUMA
-RELEASE THE PAIN OF HISTORICAL TRAUMA
-TRANSCENDING THE TRAUMA

Community Capacity

HISTORICAL TRAUMA

Background (see image 3 in appendix)

Community capacity is a prerequisite to the preservation of the historical Abiquiu plaza and implementation of economic development strategies for the Merced del Pueblo de Abiquiu. The capacity of a community is the driver of the community’s ability to achieve its planning goals. The erosion of social structures can, in part, be blamed on the historical trauma of communities. Building community capacity involves identifying and analyzing the community resources and developing strategies to strengthen and link those resources.

As of 2011 there are approximately 76 land grant members out of a population of 538 within the Merced del Pueblo de Abiquiu (Parametrix 2011). It is vital to the long term survival of the Merced del Pueblo de Abiquiu that all decision-makers and community members work with each other to ensure a sustainable future. In this section we will describe the social resource networks of the Merced del Pueblo de Abiquiu.

The social resource networks within the Merced are grouped by the role they play in Abiquiu. The four categories are Governance, Cofradías, Supporting Groups and Programs. The Governance cluster is comprised of those entities that administer the land, people and water within the Merced; the Cofradía cluster encompasses entities that uphold the cultural capital of the area; institutions that do not fulfill a cultural or governmental role are part of the cluster entitled Supporting Groups, such as the Merced del Pueblo de Abiquiu Library; the Programs cluster includes entities that (will) contribute to the community through programming. The recommendations at the end of this report were developed with feedback from community members.

The objectives were derived from issues and suggestions made by Merced del Pueblo de Abiquiu residents during a meeting with the University of New Mexico Summer Studio at Abiquiu. More than twenty individuals met for discussions with UNM students and amongst themselves. The objectives of the cultural capital plan are based on feedback from this session, prior research, an analysis of the Merced del Pueblo de Abiquiu Comprehensive Plan, and discussions of where the community’s efforts could have the greatest impact. The objectives are broad with specific recommendations included for each one.

- Foster changes within the governance of the Merced del Pueblo de Abiquiu to build capacity and increase representation.
- Teach the history, traditions and culture of the Merced del Pueblo de Abiquiu to the youth.
- Restore the Mutualismo (reciprocal mutual aid) traditions of the community

Governance (see image 4 in appendix)

- Currently there are 76 members of the land grant of which approximately 40 actively participate in meetings and voting. A total of 5 members make up the land grant board. There are no restrictions on multiple terms served by the board members or multiple members of one family on the board.
- Alfonso Martinez is the Mayordomo of the Barranca Acequia Association and Virgilio Trujillo is the Mayordomo of the Abiquiu Acequia Association. Although community and particularly youth participation in operations of the acequias has lessened in recent time periods, the goal of the acequia associations has remained consistent. As with other New Mexico community acequias, they are self-governed, autonomous, adopt internal rules for operating procedures, and they share “a strong sense of mutualismo or communal responsibility” (Rivera 2014).
- Juan Lopez is the volunteer administrator of the Mutual Domestic Water Association (MDWA), writes grants and is also the president of the Land Grant Board. Water collected and stored for community purposes is regulated by state and federal guidelines. There is no system in place to train a replacement grant writer or administrator for the MDWA.

Cofradías (see image 5 in appendix)

The Santo Tomas Church is served by one priest who also serves other rural parishes in the area. Tomas Trujillo is the mayordomo of the Church. There are four mayordomos for each saint for a total of eight mayordomos of the church. Dexter Trujillo is responsible for ringing the Church Bell and is also the Ceremonial Leader of the cultural dances. Historically, societies of the church took responsibility for aspects of the religious and cultural ceremonies.

Today only a few of those societies are still active in the Abiquiu Land Grant community. Mr. Tomas Trujillo helps facilitate the fiestas by organizing end of the month bake sales to generate funding for the fiestas and on occasion has sponsored the fiesta with his own funds. The Church has also provided funding for the fiestas in the past. Additional participants and funding sources for the cultural dances is unknown at this time.

- The Hermano Mayor for Morada de Moqui is Dexter Trujillo. At the present time the hierarchy of representatives of the Morada de Alta is not known. Historically, the Moradas performed community activities such as, ministering to the sick and elderly, providing food and emergency assistance, arranging funeral and burial ceremonies, assisting widows and orphaned children, helping with agricultural chores, punishing members who violated village norms, and occasionally setting village disputes (Rivera 2014).
- The Pueblo Cultural Dances are organized by the ceremonial leader. Dexter Trujillo currently holds that position. In the past,
associations of the church assisted with organizing and participating in the pueblo cultural dances. Most of these associations are no longer in existence, reducing the number of community members contributing to this very important tradition.

- The Mayordomos of the Church organize the fiestas. The fiestas were traditionally sponsored by the church but funding has reduced over time. Recently, the Mayordomo of the church has been organizing end of the month bake sales to fund the fiestas and has even sponsored the fiestas himself.
- Although there is no formal mentorship program in place, the youth within the Abiquiu Land Grant community would greatly benefit from mentoring by the mayordomos and ayudantes and other grandes, meaning the grandmother/grandfather population in Abiquiu.

Supporting Groups (see image 6 in appendix)

- The Cattlemen’s Association is a committee of the few members of the Abiquiu Land Grant who graze their livestock in the ejidos. Max Archuleta is the Range Manager. At the present time this group is not a cooperative and does not collaborate with any of the other social resources in the community.
- Isabel Trujillo manages the Merced del Pueblo de Abiquiu Library and Cultural Center with staff support. Although the library is not officially the information center for the land grant, many tourists stop by the library to ask questions.
- The Ferran Gym falls under the jurisdiction of the Land Grant Board. At the present, there is not a management committee in place for the Ferran Gym although it is available for use to members of the land grant community.
- The Georgia O’Keeffe house is situated within the land grant boundary and shares a wall with the Abiquiu Plaza. The house is owned by the Georgia O’Keeffe Museum. Fees for the home tours range from $35-65 per person depending on the season. Although tours of the O’Keeffe home bring many visitors into the land grant community there is not a cooperative agreement between the Abiquiu Land Grant community and the O’Keeffe Foundation to direct tourism or collect fees for unguided tours of the community.
- The Rio Arriba County Public Works Department maintains and improves county roads within the land grant boundary. The Abiquiu Land Grant community is responsible for maintenance and improvements of private roads within the land grant boundary.

Programming (see image 7 in appendix)

- The Tres Semillas Foundation supports development of community resources to meet the needs of a diverse demographic in the Rio Arriba County. One of the programs is the Northern Youth Project which is a community development program to engage young people in community building projects with the goal of improving their overall well-being.
- At one time the Merced del Pueblo de Abiquiu had a youth program that was held at the old school house which is no longer standing. There was feedback from the community that many would like to see the old school house rebuilt and used as a multi-purpose facility. This project would have to be voted on by the Land Grant Board.
The Abiquiu Land Grant exists to sustain the land grant heirs and its members. The Abiquiu Land Grant includes roughly 17,000 acres of mountains, grazing area, farm land, and remnants of the community’s core which was once the fortified plaza. Historically, members of the land grant used the land for different activities such as hunting, grazing, and farming.

Abiquiu’s Genizaro population primarily lived on solares in the fortified plaza. Farm plots, also known as suertes, were once adjacent. Abiquiu’s Hopi population generally lived in family compounds with smaller private family plazuelas. Today some residents still live near the historic plaza, but the younger generations are moving into a new residential community located south of the plaza. This housing development is laid out in a conventional subdivision manner with one acre lots arranged in a grid pattern. Mobile homes are the dominant residential form in the new development.

Historically Abiquiu’s vast irrigated lands provided ample food and resources for the community.

- The Ejidos, common lands, were used to gather vigas, beams and latillas, cross laid beams used for roofing material, and all other public uses. Today the ejidos continue to support a number of community uses and are used primarily for grazing livestock.
- The Dehesas, further south and away from the community, are also considered common lands as stipulated by the Laws of the Indies. Like the ejidos these lands are used primarily for grazing livestock.
- The Baldios are the land outside of the land grant consisting of piñon and other types of vegetation. These lands historically served as vacant public land in a regional capacity and are currently classified as public and private land holdings outside of the land grant boundary.

Currently, there are limited restaurant options or space for local farmers and craftspeople to sell their wares. A potential increase in tourist based revenue is possible with the development of more lodging, another gas station, a conference center, and spa resort. The US 84 corridor runs through the Merced del Pueblo de Abiquiu and offers many economic development opportunities. Heritage Tourism, as defined by the National Trust for Historic Preservation is, “traveling to experience the places, artifacts and activities that authentically represents the stories and people of the past” (National Trust for Historic Preservation, 2013). Successful marketing of heritage tourism of the Merced del Pueblo de Abiquiu will create demand for amenities and services that could be developed along the US 84 corridor which in turn could be beneficial to the Merced del Pueblo de Abiquiu.
This section will describe the contemporary context of the Abiquiu plaza, and will offer best practices and case studies for plaza redevelopment in a traditional community, and will offer economic and community development recommendations that will assist in sustaining the historic Abiquiu Plaza and maintain its cultural identity and traditions.

**BEST PRACTICE CASES**

**Mesilla, NM**

Mesilla is a town located in the southern part of New Mexico just outside Las Cruces and was chosen as a best practice location due to its striking similarities to Abiquiu. Mesilla established the La Mesilla Historic District around their plaza to control development of the plaza to make sure that property owners maintained certain façade standards. Similarly, Abiquiu is an established land grant and can set policies and procedures to also maintain the historic look and feel of the plaza. In Mesilla the plaza was declared a National Historic landmark in 1961 which also helped to implement revitalization projects that would help preserve the Historic District and abundant San Elizario culture.

Rather than moving forward into a modern urban railroad town, San Elizario remained rooted in the past. Similar to other historical revitalization projects, San Elizario set out to maintain its historic integrity. Preceding development, getting factual data and research was key. Through countless council meetings, comprehensive plan workshops, integrating community input into the plan, and finding available funding sources made the Historic District possible. Following research, the Historic District included the plaza and chapel, though reconstructed through the years, represent the location of the original presidio. Currently a phenomenal civic space is one of many efforts to increase community engagement, including the Los Portales Museum, the Memorial Placita, the Old County Jail and the Horseshoe Theatre.

With the success of the district the Texas Commission on the Arts recognized San Elizario as a cultural district. San Elizario is a perfect example of a community that knew conservation of their land and revitalization of existing infrastructures would hold potential to connect identity and meaning. As many other small towns have influenced each other through sustainable practices, San Elizario too has been a major influence on other tourist activities, the tribe established a hotel and marketed it as an escape for tourists coming in from the city with nature trails, tours and a marina for boats.

Using profits from the new hotel, the national park and tourism, the tribe began to purchase back tribal lands which had been sold off during their tenuous history with the U.S. They also redeveloped buildings for not only other tourist activities but for their own social use such as a senior center, local school and tribal offices.

**Nelsonville, OH**

Referred to as the “pretty little town” in northwestern Athens County, Nelsonville, OH was at one time a thriving metropolis during the Hocking Valley coal boom of 1870-1925. Nelsonville used to be the central point for transportation shipping of more than $1 million of coal a day in 1910. After decades of economic bust, Nelsonville reinvented itself as the regional art center of Southeast Ohio.

The small community of approximately 15,000 residents, located fifteen miles from downtown El Paso, is one of few cities that maintains 26 colonias1. Commonly known for its history dating back nearly 400 years, the members in the community stressed the importance of historical preservation. With the support of the community, city officials managed to implement revitalization projects that would help preserve the Historic District and abundant San Elizario culture.

San Elizario, TX

The recently acclaimed city of San Elizario is known by its resiliency and determination to better sustain the local economy by initiation of economic development practices centered around its Historic District.

CASE STUDY

**Grand Portage, MN**

Grand Portage, MN has had a rich cultural history much like Abiquiu. The Ojibwa Native Americans who originally inhabited the area came into contact with both French and British fur traders who established a fort in the Ojibwa controlled region due to the area’s unique terrain where it was one of the only safe places to ford a canoe up river and away from dangerous rapids. In 1796 after the border between the U.S. and Canada was established all of the French and British fur traders left to the Canadian side of the border to avoid the high taxes set by the U.S. This caused the area to plunge into an economic depression as the local economy had become dependent on the fur trade.

Eventually the United States officially established the Grand Portage Reservation in 1854, and the Ojibwa people were pushed to their limit by various U.S. polices seeking to assimilate Native Americans into dominant Anglo American culture. In 1958, after much effort put forth by the tribe, the Grand Portage National Monument was designated which is the only National Monument in the U.S. to lie entirely within the boundary of a Native American reservation. The monument includes the reconstructed fort used by the French and British during the fur trade era. Using fees from the Monument and other fees collected from tourists’ activities, the tribe established a hotel and marketed it as an escape for tourists coming in from the city with nature trails, tours and a marina for boats.

Using profits from the new hotel, the national park and tourism, the tribe began to purchase back tribal lands which had been sold off during their tenuous history with the U.S. They also redeveloped buildings for not only other tourist activities but for their own social use such as a senior center, local school and tribal offices.
Recommendations

The recommendations provided below aim to build community capacity, restore and preserve the plaza and increase economic development within the land grant. All recommendations for building community capacity aim to restore mutualismo traditions, that is, increase awareness and participation within the land grant governance, cofradías and other entities, mentorship and intentional inclusion of non-traditional community members in land grant membership, and reestablishing the teachings of history, tradition and culture.

Governance

To build capacity in governance, specific recommendations include: increase diversity by including women and youth; limit family members serving on the board to no more than two; limit the amount of terms one can serve to two in a lifetime; open up membership to all familial heirs, by having the board host a project or event in which the whole community can participate, and hold town hall meetings. The land grant board needs to create more diversity of leadership by passing down memberships to women and encouraging women and young people in the processes of the land grant with a requirement of at least 50% female land grant board leadership. One way to create more interest among women and youth is to have a women only town meeting and a youth only town meeting. Another is by participating members bringing 2-3 non-participating members or non-members to the next board meeting. A system for non-member heirs to become members needs to be created. Referring to past traditions, if certain community members were not able to contribute cash to be a member in the past, they could provide other communal services to show their dedication to the land grant system. For example, non-member heirs wishing to become members can demonstrate their commitment to the Land Grant by participating in a set amount of meetings, contributing to community events and projects, and teaching Merced del Pueblo de Abiquiu history. These individuals should include women and young people. New land grant members need an orientation to the land grant bylaws, rights, and leadership structure. It would be beneficial to the social and structural development of the community for a few people to learn how to write grants and pursue legislation.

Planning a town hall open to everyone including the board but not run by the board would give space to individuals whose voices are not heard at board meetings. This could be a place where board members can hear from more of their constituents’ needs as their decisions affect members and non-members. The Church can coordinate the bake sales to happen at the same time. The facilitator of the town hall needs to be someone who is not involved nor is affected by Land Grant Board decisions.

Land Grant-wide community gatherings can be used to join forces outside of differences for a greater purpose, such as compadrazgo or a reciprocal and mutually beneficial relationship. Suggestions for events are the annual cleaning of the acequia, celebrating El Dia de San Juan (blessing the acequias), having a dia de rio, dance, restoring the Ferran Gym, community storytelling, or re-developing the old school land for community use. The Cattlemen's Association could commit to donate beef once a year to a community celebration. The acequia mayordomos need to mentor youth in acequia maintenance and how to be a mayordomo. Using programs provided by the New Mexico Acequia Association will provide a means to teach more community members about Acequia maintenance and to connect with the workshops and trainings that they organize such as the Escuela de las Acequias and the Mayordomo Project.

Cofradías

The fiestas and Pueblo Cultural dances create an important space for sustaining the culture and traditions of the community while providing a community building space which influence the following recommendations. The continued support by Santo Tomas Church of the fiestas is essential to their sustainability. The community needs to support the Mayordomos of the church in the planning of the fiestas by taking on some of the responsibilities. In the same vein, the Pueblo Cultural Dances need the historical associations restored to continue these traditions. This can be achieved by the Ceremonial Leader of Abiquiu seeking or assigning families to the historical associations memorialized on the church windows. The families designated as associations will then mentor the next association family relieving the Ceremonial Leader of some of the responsibilities. Participation by families in associations is a possible avenue toward land grant membership.

The mentorship and leadership building of youth is important in the sustainability of any community. The grandees of community elders carry community wisdom that takes years to build. Elders can cut that learning time down by sharing their stories with the younger generations. Young people hold knowledge, ideas and new eyes for any situation. Building community through multi-generational activities engages everyone in the process and will ensure longevity. A mentored youth tends to become a mentor.

Supporting Groups

These entities are situated to support in the implementation of the previous recommendations. The Merced del Pueblo de Abiquiu Library and Cultural Center is an integral part of creating youth programming. The Cattlemen’s association can elect to donate beef every year to a community event as well as mentor youth on the grazing of cattle. The Ferran Gym is an essential space for many community functions but needs a committee to support the restoration work and maintenance. Once a committee is selected from members not on the Land Grant board, they can establish a community tarea or a responsibility taken on all community members for the restoration of the gym. The Georgia O'Keeffe House sits within the Plaza and is benefiting from the landscape and authentic culture of the Pueblo. A partnership with the O’Keeffe House in community activities and revitalizing the Plaza would benefit both the Merced del Pueblo de Abiquiu and the O’Keeffe House.

Programming

Tres Semillas Foundation is an entity in a position to integrate more youth programming in the Merced del Pueblo de Abiquiu focused on the culture, traditions and knowledge. They can also initiate a community-wide grant writing partnership for youth programming. Eventually, the old school house land can be developed into a multi-use community center.

After the capacity of the community is strengthened, the redevelopment of the Plaza and economic development on the land grant will be more feasible.
Land Use

Historically, the source of Abiquiu's economy was the open dehesas for cattle to graze on and the ejidos to hunt and forage for food. The ability to sustain the economy from ranching is no longer a viable option. Abiquiu's current priority is to sustain the common lands and protect the community's historic and sacred structures. The development of the old school house land into a multi-use community space will be a tool for sustaining the community's history and culture. This motivates the primary method of economic development along US 84 to create an alternative site for tourists. This development will focus on amenities and services such as a hotel, restaurant, gas station, conference center, amphitheater, extended stay plazuelas, urgent care, and spa. Redirecting tourists to the US 84 corridor will preserve the historical areas of the Merced del Pueblo de Abiquiu while providing local jobs and generating revenue in tourism and hospitality.

Image 14. Abiquiu Resort Plan View

Image 15. Abiquiu Resort Iso View

Image 16. Abiquiu Resort Gas Station

Image 17. Abiquiu Resort View East
Plaza Restoration

We propose the following recommendations to utilize, stabilize, and develop the core of the Abiquiu civic center. Our vision focuses on the potential that the Plaza can provide to its continuing community members. By construction of new infrastructure and the revitalization of existing structures, the main goal is to preserve and maintain the culture of Abiquiu.
Refurbish the Ferran gym

The Ferran Gym is notable for its ability to hold events for social interaction. Due to lack of handicap accessible bathrooms and poor insulation there has been a lapse in usage. Our five recommendations for the Ferran Gym are:

- Reaffirmation to help instill a more positive social community experience by redesign of the gym in Pueblo revival style.
- Reconstruct bathrooms making them handicap accessible.
- Better insulation of the building to help control temperatures in the harsh winters and warm summers.
- Create a more traditional Spanish style plaza area to act as civic space connecting the gym, the church, and the Santa Fe Trail Area. This preserves the more traditional dirt plaza area in front of the church.
- Provide mural space inside the gym for the youth or local artists to capitalize on.

Stabilize Standing Buildings on the West Side of the Plaza (Tomas’ property).

There are three separate vacant buildings located on the west side of the plaza that are currently owned by Tomas Barela. The buildings consist of a dance hall, a bar/restaurant, and three small apartments. After talking with Mr. Barelas about the past activity of the buildings he informed us that the apartment was previously rented out to an artist and the bar was open to the public. However, with the lack of activity in the plaza these buildings eventually became abandoned. When asked about the future inclination of his property, Tomas said he desired to first bring the buildings up to the standardized code making them operational again for different types of business. After renovation of the buildings we came up with three economic development recommendations:

- Convert the three apartment spaces into mini bed and breakfast facilities made available on the Airbnb app to create a steady revenue stream.
- Renovate the middle building into a Bar/Restaurant/Barbershop.
- If the gym is going to function as the community social space then use the former Dance Hall space as an opportunity for an entrepreneurial effort. i.e. the barber shop, the Abiquiu History Center or Abiquiu tourist office. This could always be relocated after the plaza begins to develop and new businesses could follow.
Establish Way Finding for Tourists

Establishing way finding is one of the major initiatives commonly adopted in most tourist areas. Way finding helps guide tourists to desired places as well as refrain them from wondering onto restricted areas (such as residential property). The amount of tourists wondering through the pueblo can become intrusive especially when they unknowingly walk into undesignated areas or walk into private meetings or activities taking place. Our first recommendation would be to construct an entry ‘gate’ at the top of the hill off the Highway Abiquiu allowing signage to state the rules and regulations of what is and isn’t allowed to take place in the pueblo. In addition of the entry ‘gate’, collecting an entrance fee into the pueblo will help initiate revenue while simultaneously taking advantage of existing road infrastructure. This entry ‘gate’ will also allow enough room for cars to wait in line, without spilling out onto the Highway, as well as turnaround if they decide not to enter the Plaza Area.

The rest of our recommendations for signage are as follows:

• Way finding will help better utilize and control tourist activity and capitalize on them by using way finding techniques, such as color coding, paths, etc., to direct tourists towards important locations.
• Way finding could possibly use the artists from the area to design the signage (create community buy in) and to create culturally significant signage that will best represent the community.
• Appropriate signage will also prohibit tourists from taking photos in restricted places established by the community.
• Incorporate a ‘District’ ideology into the way finding signs to also take tourists outside the Plaza to further encourage other economic development.
Plaza Phased Redevelopment

Implementing the suggested full scale of the plaza redevelopment can be a large and complex undertaking, but to negate this aggravation, we suggest a phased approach to the revitalization of the plaza by breaking it down into two segments. The first phase would consist of the Ferran gym façade and interior redesign, the Tomas Barelas property making up the west-side of the property, the proposed entry gateway, and the slowly decaying building form of the building east of the church. These are the buildings that make up the core of the community and will need to be of high importance.

The second phase of the revitalization project will consist of the south wall behind the library, which were existent in the 1930s but now difficult to recognize due to the building's collapse and the adobe has mixed with the earth. The other two infrastructures are three buildings south of Tomas Barela property, and the building in front of the historical parish. By completing the development around the immediate form of the plaza, the community will better control the flow of tourists coming into the community and capitalize on their involvement with the plaza to and at the same time help negate them from wandering into the yards and fields of the community members.

Recommendations

A Community Based Approach
Preservation of the Pueblo de Abiquiu

Image 31. Abiquiu looking south.

Image 32. Abiquiu Plaza Phase One

Image 33. Abiquiu Plaza Phase Two
Conclusion

The analysis and recommendations are intended to address the issues raised by Merced del Pueblo de Abiquiu members and build upon the 2011 Comprehensive Plan. Community Capacity addresses the areas where the social resource networks can be strengthened using historic examples. Stronger community capacity will be the catalyst in addressing land use within the Land Grant and rehabilitating the plaza. Economic development along US 84 will provide local jobs and revenue into the community and redirect tourists from the private community. The restoration of the plaza will combat issues of unguided tourism, provide renewed community spaces and preserve historic structures.
Bibliography


<table>
<thead>
<tr>
<th>Pueblo de Abiquiu Community Capacity</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Governance</strong></td>
</tr>
<tr>
<td>Land Grant Board</td>
</tr>
<tr>
<td>Acequia Associations</td>
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<tr>
<td>MDWA</td>
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<td><strong>Cofradías</strong></td>
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<tr>
<td>La Capilla de Santa Rosa de Lima Church</td>
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<td>Morada del M oqui</td>
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<td>Morada del A lta</td>
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<tr>
<td>Pueblo Cultural Dances</td>
</tr>
<tr>
<td>Fiestas</td>
</tr>
<tr>
<td>Mayordomos of the Church</td>
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<td>Grandes and Youth</td>
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<tr>
<td><strong>Others</strong></td>
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<td>Cattelemen's Association</td>
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<tr>
<td>Library and Cultural Center</td>
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<td>Ferran Gym</td>
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<td>Georgia O'Keeffe House</td>
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<tr>
<td>Rio Arriba County</td>
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<tr>
<td><strong>Programming</strong></td>
</tr>
<tr>
<td>Tres Semillias (Northern Youth Project)</td>
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<td>Old School House</td>
</tr>
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Appendix

A Community Based Approach
Preservation of the Pueblo de Abiquiu

Image 4. Community Capacity Governance Diagram

- Community as a whole
  - Family members of those chosen to be heirs.
  - Non-Member Heirs
  - domestic water system, managed by one person
  - Mutual Domestic Water Association
  - Women
    - A board comprised of 5 leaders is elected from members.
    - Land Grant Board
      - Participating Members
      - Non-Participating Members
        - The land grant board wields the most power within the community along with the Church.
        - has a significant impact on the property rights, layout and land use within the Merced.

- New Land Grant Members
- Acoquia Association
  - The management of water delivery for agriculture. Acoquia supported agriculture accounts for 10% of Ejido use.
- Non-Members
  - Families who could not pay membership fee in 1990
- Land Grant Bylaws
  - Provides the laws and regulations of New Mexico Land Grants.

Image 5. Community Capacity Cofradías Diagram

- Cofradías
  - Youth
  - Church
  - Grandes
  - Building community beside young people engages them in the process and will ensure longevity.
- Morada del Moqui
  - This is the grandmother/father generation in Abiquiu.
- Morada de Alta
  - These dances are combination of several dances exposing the varied ancestry of Abiquiu peoples.
- Pueblo Cultural Dances
  - There are 8 Mayordomos for the church. They plan the fiestas for the Pueblo and have recently started a bake sale to fund the fiestas
  - The church wields the most power and authority within the community with land grant board.
- Mayordomos
  - Fiestas: In the past the whole community participated in the creation and celebration of these days. The fiestas are planned by the Mayordomos of the church.
Image 6. Community Capacity Others Diagram

- **Rio Arriba County**
  - Maintains and improves county roads within the land grant boundary

- **Cattlemen's Association**
  - Committee of the few members of the Abiquiu Land Grant who graze their livestock in the ejidos

- **Ferran Gym**
  - The Ferran Gym is a tool for community gatherings is used for dances, weddings and celebrations.

- **El Pueblo de Abiquiu Library and Cultural Center**
  - Centrally located and constant presence, provides a book lending service to the community for all purposes. They also provide reading programs for youth during the summer.

- **Georgia O'keeffe home**
  - House sits within the Plaza. Potential meeting place for Land Grant Board.

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Image 7. Community Capacity Programming Diagram

- **Programming**

- **Tres Semillas Foundation**
  - Based in Pueblo de Abiquiu, facilitates community support for the Northern NM Demographic
  - Owns the property surrounding the Rising Moon Gallery

- **Northern NM Youth Project**
  - Works to serve rural northern NM teens and young adults ages 12-21

- **Old School Grounds**
  - No Mas!