

Magda E. Mankel
Summer 2015 Internship Report

**Gauging Hispanic Interests in Hispanic Heritage Resources:
An exploratory study of the Juan Bautista de Anza National Historic Trail, Tucson,
Arizona.**

Introduction

In the summer of 2015, I had the privilege of interning for the Juan Bautista de Anza National Historic Trail (Anza NHT) through the National Park Service's (NPS) Cultural Resources Diversity Internship Program. The main objective of the study was to explore how the Anza NHT can better engage Hispanic individuals in Tucson, Arizona. As a student intern I was tasked with conducting a research project that featured a series of bilingual focus group discussions with Hispanic adults living in Tucson. The discussions focused on three topics which included local understandings of: (1) the National Park Service and its national parks, (2) Hispanic heritage, and (3) the Anza NHT. Incorporating these topics into the discussions allowed me to: (a) gauge interests and experiences in national parks; (b) explore conceptualizations of local Hispanic heritage; and (c) explore experiences with the Anza NHT and interests in its interpretive themes and site components. What resulted from these discussions were a series of insights that illustrate: the current relationship between participants and the Anza NHT, the barriers that prevent Hispanic individuals from engaging with the Anza NHT, and suggestions for increasing awareness, encouraging visitations, and improving experiences along the Anza NHT. Such insights were worked into a series of recommendations that aim to help the Anza NHT improve its relationship with Tucson's Hispanic community and work towards establishing collaborative partnerships in the future. These recommendations also aim to illustrate how the broader Anza NHT mission and the NPS' *A Call to Action* campaign may manifest themselves within this local context.

The Juan Bautista de Anza National Historic Trail (the Anza NHT) traverses 1,200 miles between Nogales, Arizona and San Francisco, California. As a unit of the National Trail System managed by the National Park Service (NPS), the Anza NHT serves to preserve the history and heritage of the 1775 Anza expedition and promote the enjoyment of the Anza route. The Anza NHT is composed of national, regional, and local parks, historic sites, private properties, and multi-purpose recreation areas (i.e. hiking trails). Today, the Anza NHT can be enjoyed through its multi-purpose historic route and an auto-route. Together, these various places form a network that commemorates the Anza expedition through a series of partnerships that the Anza NHT has established with private landowners, federal, state, county, and city governments, non-profit organizations, and volunteers (JUBA 2011). As a whole, the Anza NHT is an important Hispanic heritage resource because of its celebration of the Anza expedition and cultural diversity, its proximity to traditionally underrepresented communities living in urban areas, and its overall capacity to partner with local communities and helps the NPS tell more diverse stories that speak to an increasingly multicultural public. Of particular interest to this study are the segments of the Anza NHT located near and within the city of Tucson, Arizona.

The need to engage with a more diverse audience and traditionally underrepresented groups, such as Hispanics, has been brought to the forefront by the small proportion of minority status visitors to national parks, a growing Hispanic population within the United States, and the *A Call to Action* campaign created in response to the NPS centennial in 2016 (NPS 2014). Generally speaking, some national parks have struggled to attract minority populations (Floyd, et al 1993; Floyd 1998; Floyd 2001; NPS 2011b). This may also be the case with the National Parks associated with the Anza NHT. For example, a recent study based at Saguaro National

Park in Tucson, Arizona reported that only 2% of its visitors were Hispanic even though the U.S. Census reports that 30% of Tucson's population is Hispanic (Rivera Murdock 2012). Such evidence has prompted this research project to consider how the Anza NHT can collaboratively engage Hispanics living in Tucson, encourage more visitations to local national parks, and work towards the *A Call to Action* goals it has chosen to fulfill (JUBA 2012).

I saw this project as a preliminary act of civic engagement because it reached out to Hispanic individuals and invited them to participate in discussions regarding their perspectives of the Anza NHT, national parks, and Hispanic heritage. Moreover, I saw this as an opportunity to give back to my community since I grew up in Tucson's Menlo Park Neighborhood which borders portions of the Anza NHT's historic route. My identification as a Hispanic woman, Spanish speaking skills, and family ties to Tucson, proved to be very helpful when conducting the bilingual focus group discussions. Although I also identified myself as a graduate student from the University of Maryland and as an intern, I got the sense that it was my identity as a Hispanic Tucsonan that primarily encouraged participants to openly share their opinions, concerns, and sentiments regarding the topics we discussed. The thoughts and suggestions expressed throughout these focus groups have been worked into recommendations that may help the Anza NHT improve its relationship with Tucson's Hispanic community and establish future collaborative partnerships and programs.

Literature Review

Literature concerning the recreation and leisure behaviors of underrepresented communities to national parks has traditionally used the marginality hypothesis and the ethnicity hypotheses to theorize and explain the barriers that prevent individuals from visiting parks. Briefly speaking, the marginality hypothesis states that ethnic minorities exhibit low

participation in outdoor recreation because of their limited access to resources which are a result of “historical patterns of discrimination” (Floyd 1999: 3). The ethnicity or subcultural hypothesis states that cultural factors, such as differences in social norms, value systems, and socialization practices, help determine the recreational preferences of racial and ethnic regardless of socioeconomic factors (Floyd 1999).

Using definitions found in the NPS literature, “minority group” is understood in two ways. First, “minority group” refers to an ethnic or racial group that “experiences a wide range of discriminatory treatment and is assigned to a low status position in the broader society” (Floyd 1999). Second, it refers to numerical minorities within the entire US population (Floyd 1999). However, a minority group can be a “majority group” in geographic locations where the size of their population is larger. Furthermore, “race” is understood as a socially constructed classification based on a person’s “real or perceived physical characteristics” while “ethnicity” is defined as a socially constructed classification that is based on an individual’s cultural characteristics, such as language or religion, or nationality (Floyd 1998; 1999). In this study, “Hispanic” is understood as an externally imposed label created by the US government to refer to those individuals of Mexican, Cuban, Puerto Rican, South American, Central American or Spanish decent regardless of race (Oboler 1995). Conversely, the term Latino is regarded as a “grassroots alternative” that is generally self-imposed and includes those who qualify as “Hispanic” (Oboler 1995). Although the terms “Hispanic” and “Latino” create a sense of homogeneity, they also act as umbrella terms that disguise the diversity found within. This study uses the term “Hispanic” because it is the term used in the majority of the literature concerning the Anza NHT.

The various applications of the marginality hypothesis and the ethnicity hypothesis are summarized and expanded by the Ethnicity and Public Recreation Participation (EPRP) Model© which organizes the theoretical development of ethnicity and recreational research by combining three theoretical frameworks (ethnicity or subcultural hypothesis, marginality hypothesis, and discrimination hypothesis) and six recreation participation factors (acculturation, socioeconomic status, subcultural identity, benefits of recreation, perceived discrimination and recreational participation) (Gomez 2006). Studies using iterations of these theories and factors generally result in observations regarding: the amenities, services, or resources that members of underrepresented communities use at national parks, the style of recreational (i.e.: group size, group composition, motivations for participating, and preferred activities), and the barriers (i.e.: transportation, language differences, financial restraints, and lack of information, and perceived discrimination) that prevent individuals from visiting parks (Floyd 1999; NPS 2011b). Although this study does identify the barriers that prevented participants from engaging with the Anza NHT, the findings are not structured within the WPRP Model©. This is because this study primarily focused on exploring local understandings of the Anza NHT, national parks and Hispanic heritage in order to build connections with the Hispanic community.

Offering a local application of the EPRP Model© is the work of Rivera Murdock (2012) who conducted eight bilingual focus group discussions with local Hispanics individuals from Tucson, Arizona in order to evaluate the efficacy of programs at Saguaro National Park and create new plans for engaging the Hispanic community. The insights provided by focus group participants led to the conclusion that all the recreation participation factors in the EPRP Model© were attributing to the underrepresentation of Hispanic Tucsonans at Saguaro National Park. For example, the biggest factor influencing underrepresentation was socioeconomic status since

participants had difficulty paying for park fees and obtaining transportation. A series of recommendations followed and suggested that Saguaro National Park should use more Spanish language materials, increase marketing to Latinos, hire more culturally competent staff, and undergo infrastructural changes (i.e. picnic areas for large groups). These recommendations are particularly valuable because they offer suggestions that address the concerns pinpointed by participants and they acknowledge the park's limitations in a constructive manner.

With the exception of Rivera Murdock (2012), the aforementioned recreational and leisure studies seldom considers how heritage can be used to overcome barriers and encourage traditionally underserved communities to visit parks. For example recreational studies literature did not consider how Hispanic heritage could be used to attract more Hispanic visitors to national parks. Although Rivera Murdock (2012:23) does not focus her research on this topic, she does offer observations which suggest that Hispanic heritage resources can be used to engage Hispanic audiences. In one particular observation, Rivera Murdock (2012) explains that Hispanic children who watched a video on the "Hispanic heritage of the Rincon Valley" at Saguaro National Park drew connections between their Spanish surnames and the Spanish surnames mentioned in the video. This is a valuable observation for two reasons. First, it demonstrates that sub-cultural identities (in this case a Mexican-American identity) and heritage (Spanish surnames and the Spanish language) may influence the connections that individuals form with national parks. Second, it demonstrates that a park's Hispanic heritage resources and Hispanic themed interpretive materials may be used to build connections with Hispanic audiences who value their subcultural identity. Another, example of using Hispanic heritage to develop relationships with a Hispanic community is demonstrated by the Linking Hispanic Heritage Through Archeology (LHHTA) program. Piloted in the summer 2013 and implemented in the

spring 2015 in Tucson, the LHHTA connected urban Hispanic youth (ages 14-18) and their families with regional archaeology, national parks, and local museums featuring Hispanic heritage.

A second limitation present in the recreation and leisure behavior literature is that little space is devoted to exploring how national parks play a role in constructing, recreating, and maintaining group identities. This is briefly mentioned by Floyd (1998:16) who states that “leisure-related activities are likely to be part of the mix of materials from which ethnicity is created, recreated, and asserted.” Although this statement is insightful, the term “leisure-related activities” is limiting because it does not fully capture the cultural work or “heritage work” (Smith 2006: 1) that underlies the activities that take place at national parks and by extension national historic trails. Smith (2006:1) suggests that leisure activities performed at parks may in fact be cultural performances that work towards maintaining one’s heritage and identity through such measures as being in place, renewing memories, making new memories, sharing experiences, and participating in practices that “cement present and future social and familial relationships.” Extending these thoughts to the Anza NHT and the national parks associated with it, it can be reasoned that Hispanic individuals who visit the trail may use its resources to do heritage work renew connections to these places and maintain group identities. Because heritage work can manifest itself in a variety of ways, this study used focus groups to offer participants with the opportunity to share their understanding of Hispanic heritage and heritage practices.

Drawing from critical heritage literature, I worked with the notion that the Anza NHT, its history, and its resources are variously interpreted and used by numerous stakeholder groups, such as local communities and federal agencies, whose perspectives and uses of the trail may conflict with one another (Tunbridge and Ashworth 1995; Lowenthal 1996; Smith 2006;

Mortensen and Hollowell 2009; Silverman 2011; Hafstein 2012; Lafrenz Samuels 2015). In a similar vein this paper acknowledges the dynamics between official heritage which is protected by legislation and linked to an “authorized heritage discourse” and unofficial heritage which is generally practiced locally and not protected by legislation (Smith 2006). I also worked with the understanding that the misrecognition of heritage and the omission of the past can have dire consequences on those groups being represented (Taylor 1994, Hafstein 2012).

Because heritage resources can be variously interpreted, the focus group discussions gave participants the opportunity to agree or disagree with current interpretations of the Anza NHT and share their own understandings of the discussion topics. In other words, it was not assumed that all participants would identify with or recognize the Anza NHT as Hispanic heritage. Moreover, I note that the term “Hispanic” is an umbrella term that covers a great diversity of identities. In this particular study, the majority of participants identified as Mexican and Mexican-American or Chicano and Latino. As such, this study does not capture the full breadth of Hispanic opinions.

The emphasis on community engagement found within the Anza NHT’s community engagement and outreach plan demonstrates a framework that works to construct “dynamic conversations” or dialogues with traditionally underrepresented communities (JUBA 2011). The focus on collaboration and civic engagement is further illustrated in the most recent NPS *Management Policies* book (NPS 2006) and *Director’s Order 75A: Civic Engagement and Public Involvement* (NPS 2007a). On the one hand, the NPS *Management Policies* book (NPS 2006:90) notes that interpretive and educational programs create connections between parks, park resources, events, and the public by “linking a park’s tangible resources to the intangible values and meanings found in those resources.” On the other hand, *Director’s Order 75A: Civic*

Engagement and Public Involvement (NPS 2007a) defines “civic engagement” as: “an essential foundation and framework for creating plans and developing programs...a continuous, dynamic conversation with the public on many levels that reinforce public commitment to the preservation of heritage resources, both cultural and natural, and strengthens public understanding of the full meaning and contemporary relevance of these resources. The foundation of civic engagement is a commitment to building and sustaining relationships with neighbors and communities of interest.” (NPS 2007:1).

Because civic engagement is unique to each context, the process of engaging communities may seem like a daunting task. The work of Russell (2011) helps demystify this process by analyzing fifteen case studies where civic engagement was used successfully by an NPS sponsored program. Russell (2011:5) demonstrates that there are key “principles” – “actions that were undertaken not as strategies, but as additional efforts meant to supplement the civic engagement process” – that allow practitioners to foster collaboration and more effectively represent the population they are working with. These principles include “core principles” (trust, relationships, and active listening) and “secondary principles” (diversity of opinion, understanding communities, open communication, and transparency). The Civic Engagement framework is mirrored in the Anza NHT’s community engagement plans that focus on inviting, including, and involving participants “early and often as plans and projects are forming” (JUBA 2011). Drawing inspiration from these sources, this study used the focus groups discussions as a way to converse with Hispanic Tucsonans and begin a dialogue.

Methods

Focus Groups

This study used bilingual focus groups discussions and participant observation to collect data. A total of six focus group discussions with Hispanics adults (18 years or older) were conducted at five different Pima County Libraries and one neighborhood center. The libraries and neighborhood center were chosen because they are neutral, public spaces that are located in zip codes with a Hispanic population that is greater than forty percent (Rivera- Murdock 2012). Any adult who self-identified as Hispanic and lived in Tucson, Arizona was eligible to participate in the study. Although the study targeted Hispanics, non-Hispanics could also participate. Additionally, one focus group discussion was held for community leaders at the Historic Y building after the first six focus groups were completed. Community leaders included community organizers and members of local non-profit organizations, foundations, and associations with an interest in historic preservation, national parks, and Hispanic heritage.

A total of seven focus groups were conducted. The first six focus groups included thirty-six Latino adults (eight male and twenty-eight female) and the last focus group included seven community leaders. The format for the focus group discussions with Hispanic adults was modeled after a previous research study conducted at Saguaro National Park by Rivera Murdock (2012). The focus group discussions contained three sections that featured questions pertaining to understandings of: (1) the NPS and national parks; (2) Hispanic heritage, and (3) the Anza NHT (look to Appendix 1). Each section was designed to encourage conversations that allowed participants to express their thoughts on the discussion topics.

Participants were recruited using bilingual flyers which were posted at Pima County libraries, Catholic churches, neighborhood recreation centers, and local businesses in the

neighborhoods where the focus groups took place. The flyer was also circulated on City Council Woman Regina Romero's Facebook page. Moreover, two key informants—the Executive Director of the Environment Education Exchange, Neil Markowitz and the NPS Urban Fellow for Tucson, Dána Rhoades—emailed the flyer and a recruitment letter to a list of community contacts they compiled respectively. News of the study was also spread by word of mouth.

All focus groups with Hispanic adults lasted anywhere from ninety minutes to two hours and they contained no more than ten participants per group. Questions were translated into Spanish whenever participants who primarily spoke Spanish were present. The discussions were audio recorded and were later transcribed and coded by the principle investigator. The codes were based on the reoccurring themes that participants brought up during the discussions. All focus groups were facilitated by myself. Additionally, at least one of two interns from Saguaro National Park was always present at the discussions. These interns helped me by taking notes and translating questions and comments when Spanish speaking participants were present. At the end of every discussion, participants were given a \$20 travel reimbursement at, a free pass to Saguaro National Park, and Anza Trail educational materials as incentives for participating.

The focus group discussion with community leaders was not structured in the same way as the discussions with Hispanic adults. Community leaders were invited to share: experiences they had with partnering with the Anza NHT, struggles and successes they had with attracting Hispanic visitors, and general observations on the state of Hispanic heritage within the city. The community leader's discussion was loosely structured and also served as an opportunity to share my preliminary research findings.

Participant Observation

Participant observation was conducted at the Santa Cruz River Park (SCRP), areas of the Menlo Park Neighborhood located near the SCRCP, Tubac State Historic Park, and Tumacácori National Park. These locations were chosen because they contained a portion of the Anza NHT or they were located near it. Doing participant observation at sites associated with the Anza NHT involved: (a) using and checking the physical condition of the walking trails, wayside exhibits, and Anza NHT trailhead signs and (b) observing how visible the Anza NHT trail was within each location. Together, the focus group discussions and participant observations informed each other and created a more holistic understanding of the ways in which the Hispanic residents of Tucson are conceptualizing not only national parks, Hispanic heritage, and the Anza NHT, but also the heritage landscape in which Tucson resides.

Findings

The following findings primarily illustrate the insights gained from the six focus groups discussions with Hispanic adult participants rather than the insights gained from the community leader's focus group discussion. References to "focus group participants" corresponds to the Hispanic adult participants rather than the community leaders. Shared below is a brief review of participant demographics and understandings of the NPS, understandings of Hispanic heritage, concerns over the representation of Hispanic heritage, and understandings of the Anza NHT.

Participant Demographics

A total of thirty-eight individuals (nine males and twenty nine twenty-six females) participated in the non-community leaders focus groups. The majority of participants self-identified as being Mexican, Mexican-American, Latin@, or Chican@. One female participant identified as Central American and another female participant identified as white. The white female participant was a local elementary school teacher who taught social studies and was

looking to diversify her lesson plans. In addition to claiming Mexican ancestry, several participants also claimed some sort of indigenous ancestry. For example, four participants mentioned being of Yaqui descent. Based on personal narratives, it is speculated that two thirds of participants were American citizens who were either first generation or from a multi-generational family background. Overall, the entire gamut of Hispanic diversity was not represented within this study because the majority of participants identified as Mexican-American or Mexican. A factor that may have affected the results is the large number of female participants.

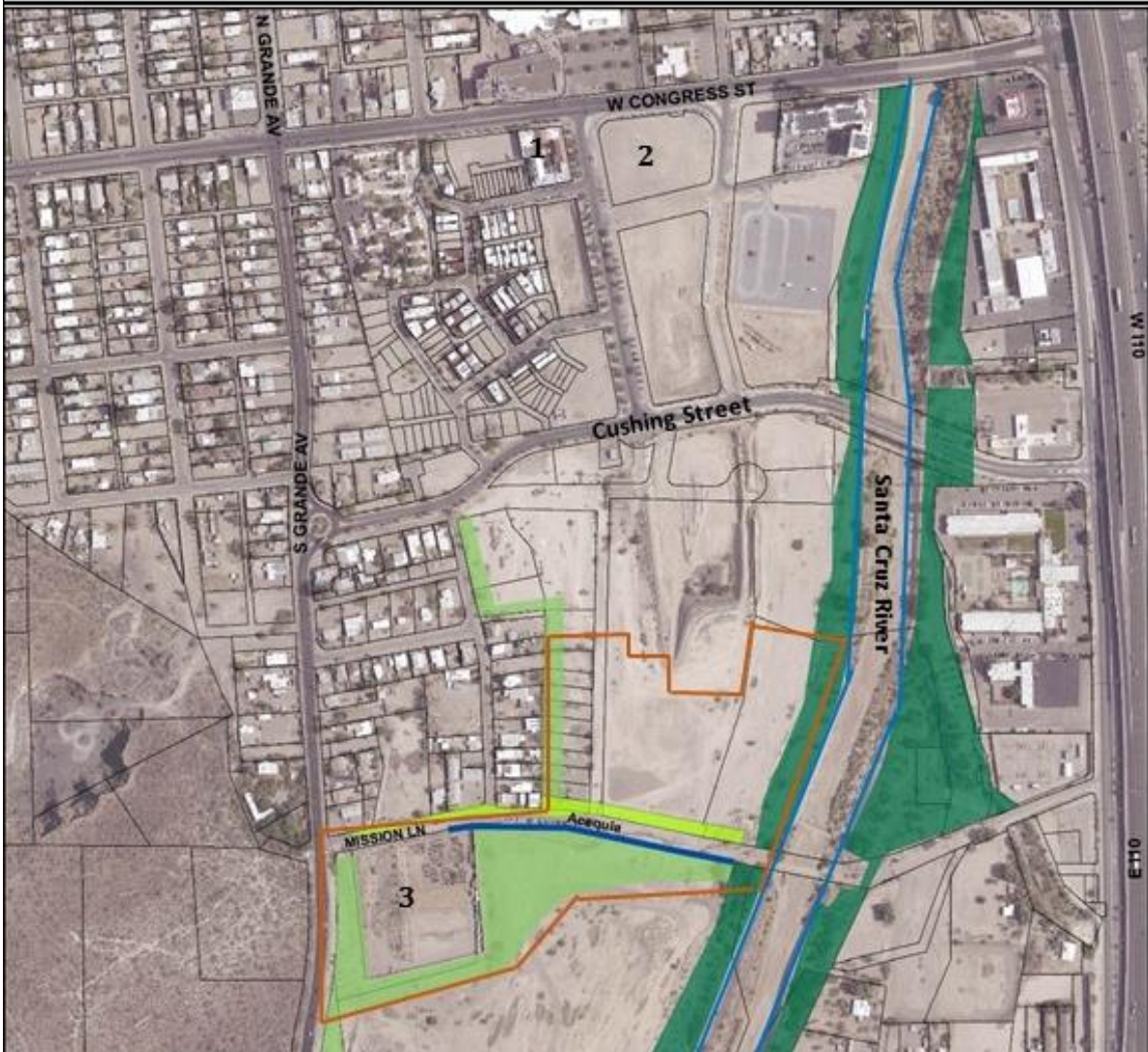
Community Leaders Focus Group

A total of seven participants were present at the community leaders meeting. The focus group with community leaders occurred after all of the other focus groups had been completed. The community leader's discussion thus focused on their experiences with partnering with the Anza Trail and their general observations on the state of Hispanic heritage within the city. These individuals represented: The Arizona Desert Museum, the Western National Parks Association, The Tucson Historic Preservation Foundation, The NPS Urban Agenda, Barrio Kroeger Lane, Los Descendientes del Presidio de Tucson, and Friends of Tucson's Birthplace.

One valuable insight that came from this meeting is that the area located between Interstate 19 and Grande Avenue, just south of Congress Street, was identified as a major nexus of places, events, activities, and projects that are associated with Hispanic heritage. Based on my participant observation in this area and the insights provided by community leaders and Hispanic adults, I can confirm that this area encompasses various places associated with Hispanic heritage. These places include the Anza NHT, the Santa Cruz River Park (SCRIP), Mission Gardens, Barrio Viejo, and a bronze monument commemorating the first people of the

Tucson basin and the first sighting of Europeans by the O'odham people. Moreover, I learned from the discussions with Hispanic adults that local activities, such as the processions on horseback to San Xavier Mission, *El Día de San Juan*, and the All Souls Procession, take place near the SCRCP and the dirt lot located in-between the SCRCP and the new Mercado San Agustin. Community leaders also noted that this area is being developed under the Rio Nuevo project (Rio Nuevo 2015) and that there are plans for creating a visitors' center and a Tucson Origins Heritage Park (City of Tucson 2014a) (Look to Figure 1). The confluence of these various places, activities, and project illustrates that the area located west of I-19 and south of Congress Street is a major center of activity.

Figure 1:



1: San Agustin Market. 2: Dirt lot (Dia de San Juan). 3: Mission Garden complex.

Blue outline: Santa Cruz River (Santa Cruz River Park follows the river).

Orange outline: Future location for Tucson Origins Heritage Park.

[Original image obtained from the City of Tucson Office of Integrated Planning (2016). Numbers and outlines added by the author.]

<https://www.tucsonaz.gov/integrated-planning/westside-development-project>

One suggestion made by community leaders was that a Hispanic heritage trail be created in the downtown area. They imagined that such a trail could resemble the “Turquoise Trail” which currently serves as a historic walking tour for down town Tucson and begins at the Tucson Presidio (Presidio San Agustin 2013). This imagined trail would include: elements of Barrio

Viejo, the portion of the Anza NHT located along the Santa Cruz River Park, and Mission Garden.

Understandings of the NPS

When asked to share their understandings of the NPS, the majority of the Hispanic adult participants recognized that the NPS manages natural and cultural resources. Although all participants were familiar with the concept of a park, not everyone grasped the magnitude of a “national park”. For example, not all participants knew that every national park is part of a larger network of parks located across the U.S. that work together to protect the nation’s history and heritage for the enjoyment of present and future generations.

Participants who were familiar with the NPS noted that they believed it is responsible for preserving, conserving and patrolling lands; preventing vandalism and destruction; cleaning, and acting as stewards of the environment. The majority of these participants stressed the role that the NPS plays in managing the natural environment and natural resources. Only some participants mentioned the role that the NPS plays in preserving the nation’s history, heritage, and cultural resources, however, this role was less stressed.

Also noted was the role that the NPS plays in educating the public at parks, visitor centers, and K-12 schools. Of the four K-12 teachers who participated in the study, only one had participated in the Linking Hispanic Heritage through Archaeology program (LHHA). This participant spoke highly of the program and its ability to connect students with the region’s archaeological heritage, Hispanic cultural history, national parks and the University of Arizona (LHHA 2016). Many participants, especially the elderly, asked for more educational programs and activities that encouraged individuals of all age groups and entire families to participate.

When participants were asked to share whether they had visited any national parks, many participants had trouble determining whether the places they had visited were in fact national parks. For example, some participants mentioned forest areas and parks managed by the local and state government instead of national parks. The majority of participants mentioned going to national parks and other recreational areas that were in or near Arizona. A list of the national parks, state parks, and local spaces that participants mentioned can be found in Table 1. Those who had visited a national park tended to emphasize the park’s rural location and the time spent with family or friends. Most participants mentioned going on day trips and hiking. Some mentioned camping. Parks were described as beautiful, clean, pristine, tranquil, relaxing, places to be proud of, and well maintained. Participants tended to emphasize the natural resources and rarely acknowledged the cultural or anthropogenic aspects of national parks.

TABLE 1		
National, state, and local parks visited by participants:	Uses of Parks:	Improving Park Experiences:
<ul style="list-style-type: none"> • Saguaro National Park • Zion National Park • Grand Canyon National Park • Petrified Forest, National Park • Bryce Canyon National Park • Yellow Stone National Park • Joshua Tree National Park • Tubac Presidio State Historic Park, Az. • Chiricahua National Monument, US NPS • Organ Pipe National Monument, US NPS • Tumacácori National Historic Park, US NPS • Coronado National Forest, US Forest Service • Sabino Canyon, US Forest Service • Mount Lemmon, US Forest Service • Madera Canyon, US Forest Service 	<ul style="list-style-type: none"> • Camping • Sight Seeing • Barbeque/ Carne Asada • Family Outings • Group Outings • Hiking • Walking • Sightseeing • Cultural Performance • (i.e. Folklorico dancing) 	<ul style="list-style-type: none"> • Spanish-language reading materials • Spanish Speaking Staff • More advertisements • Early Morning and Late Night Hours • Group Camping Events • Public Transportation to national parks • Advertising on Spanish-Language meDía • Multigenerational recreation and educational activities • More shade • Larger picnic areas • Have events in accessible locations

<ul style="list-style-type: none"> • Patagonia State Park, Az. • Kartchner Caverns, State Park, Az. • Tucson Mountain Park, Pima County Az. • Kennedy Park, City of Tucson, Az. • Reid, City of Tucson, Az. • Santa Cruz River Park, City of Tucson, Az. 		
--	--	--

Improving Experiences at National Parks

Participants who had visited national parks were asked to make suggestions for improving future visits. Suggestions include: providing more Spanish-language reading materials and Spanish-speaking park staff; providing transportation and hosting events in accessible locations; advertising national parks and events to Spanish-speaking audiences; and offering more educational opportunities for the entire family.

All participants who had visited a national park asked for more Spanish-language reading materials and exhibits at visitor centers as well as more Spanish-speaking park staff. Spanish-speaking participants noted that the lack of Spanish reading material made learning about the park difficult. Bilingual participants noted that they would often translate exhibits and reading materials to their Spanish-speaking relatives and friends when they visited.

Some participants also noted the difficulty in transporting themselves to national parks and park events. For some, transportation was an issue because local national parks and their events were located in areas that required an extensive amount of driving time (more than thirty minutes) or were located in areas distant from where most Hispanics in Tucson live. For example, one participant noted that most Hispanics in Tucson live in the south, west, and central parts of Tucson, but the nearest national parks (Saguaro National Park’s Tucson Mountain and Rincon Mountain Districts) are located on the north-western and eastern periphery of the city.

For others, transportation was difficult because they did not have access to a car or they were unable to drive. This was primarily the case for most elderly participants. This indicates that national park events hosted on the extremities of the city may discourage Hispanic individuals and families from attending because of the increase in travel time or the inability to find transportation. This barrier could be removed by offering public transportation, such as a shuttle service. Many participants believed that a shuttle service would encourage more Hispanic families to visit national parks.

Many participants also recommended that more advertisements be made through Spanish-language media, such as Spanish radio stations or television channels. Several participants also noted that they would be encouraged to go to a national park or park event in the city if it was family oriented. For example, two participants brought up the “Family Sleepover” at Tumacácori and said it was a great experience for them and their children. Lastly, several participants asked that amenities, like picnic tables and trail signs, at parks be improved. For example, some noted that signs were sun-bleached and that picnic tables were not always grouped together to accommodate larger groups.

Understandings of Hispanic Heritage

In order to explore how participants conceptualized their Hispanic heritage, they were asked to share any customs, traditions, activities, cultural objects, or places that they believed connected them to their Hispanic identity and family history. As a whole, participants mentioned both tangible and intangible components of heritage when they mentioned public and private celebrations, food preparation practices, the arts, and local places that they believed were meaningful (look to Table 2).

TABLE 2	
Components of Hispanic heritage:	Places associated with Hispanic heritage:
<u>Events and cultural practices (public and private):</u> <i>Día de los muertos</i> (Day of the Dead) Mexican Independence Day Las posadas Quinceañeras Baptisms Picking acorns (<i>bellotas</i>) Picking saguaro fruit Riding horses on the Santa Cruz River <u>Food Practices:</u> Making tamales Making tortillas <u>The Arts:</u> Folklórico Mariachi Music Waila Music Techno Bandas The Tucson Mariachi Festival	<ul style="list-style-type: none"> • Kennedy Park • San Xavier Mission • El Presidio de San Agustin • La Placita in down town Tucson • Santa Cruz Cathedral • St. Margaret Mary church • San Agustin Cathedral • Mission Gardens at San Agustin • Esteban Park • West and South side neighborhoods • El Tiradito • Arizona State Museum • El Rancho la Osa, near Sasabe, Az. • Tucson Presidio • Carillo Elementary School • Barrio Viejo

First, all participants mentioned private and public celebrations that take place in the domestic and public sphere. For example, private celebrations included family events, such as birthday parties and quinceñeras (the celebration of one’s 15th birthday). Local public celebrations included local festivities, such as the “All Soul’s Procession” and *El Día de San Juan* which celebrates the summer monsoons. International, public festivities included *Día de Los Muertos* (Day of the Dead), Mexican Independence Day, and *Las Posadas* during Christmas. Celebrations associated with some of the participant’s Catholic beliefs, such as *El Día de La Virgen de Guadalupe*, were also mentioned.

Some unique private events included the picking of Saguaro fruit (*tunas*) and collecting of acorns (*bellotas*) with family for consumption. A female participant from Barrio Kroeger Lane also mentioned her organization of an event featuring dances by local Native American dancers

and a procession on horseback to San Xavier Mission along the Santa Cruz River. As she explained it, this celebration works to honor the coming together of indigenous and Spanish peoples through the commemoration of the region's indigenous, Spanish colonial, and Mexican past.

The participant from Barrio Kroeger Lane also worked with Los Descendientes del Presidio de Tucson and the Tohono O'odham tribe to place a bronze statue depicting a Tohono O'odham man, woman, and child, on the corner of Mission Road and Grande Avenue. The statue is a monument that commemorates the first sighting of Europeans by the O'odham people and the first people of the Tucson basin. This monument also sits in close proximity to two shrines for the Virgen of Guadalupe. As the participant noted, the bronze statue, the shrines, and the horse riding event celebrate the coming together of various cultures, people, and histories within the landscape. Public interest in horseback riding along the Santa Cruz River Park was shown when I observed two women riding their horses and when I found the Menlo Park Horse Stables which are located at the base of A-Mountain near the SCRP. What these observations demonstrate is that there is a desire in the community to create cross-cultural diversity in a way that respects the differences, similarities, and mixing, of the regions people throughout time.



**The First Sighting monument
Picture by author**



**Horseback riding at Santa Cruz River Park
Picture by author**

Another event that was mentioned was *El Día de San Juan* in the Menlo Park Neighborhood. This event celebrates the coming of the summer monsoon rains and is regarded as an old Tucson tradition that was revitalized about five years ago. Today, the event continues

to welcome the monsoon season through a procession that begins at the edge of the Santa Cruz River (near Cushing Street and Interstate 19) and ends at a dirt lot located next to Mercado San Agustín. The event is celebrated with food vendors, *folklorico* dancing and music performances, such as mariachi and *techno bandas*. The dirt lot on which the event currently take place is situated in an area that is currently being developed under the Westside development project (City of Tucson 2016). The mentioning of this event and its location led some participants to voice their concerns over the misrepresentation and appropriation of Hispanic heritage.



Día de San Juan 2015
Picture by Día de San Juan Facebook page (Facebook, Inc. 2015)

Those who were critical of *El Día de San Juan* event noted that it was becoming too commercialized and that its meaning, significance, and spiritual nature were being lost. As one participant stated “*And it was meant to be along the river, and now it grew, it went into the Mercado and lost its significance of the prayer to the river and the water.*” A second participant noted that some of the meaning behind the event was lost because it was not located close enough to the river. Furthermore, Mercado San Agustín was seen as a contentious space associated with gentrification because of its association with the Rio Nuevo development project;

a topic of concern amongst some Tucsonans (Le Claire 2015). Moreover, these statements indicate that the Mercado is seen as an exclusive space that could diminish the significance of cultural events because of its commercial properties and ties to a gentry class.



Dirt lot (left) & Mercado San Agustin (right)
Picture by author

Second, many participants discussed the importance of preparing and consuming food with extended family. Making tamales and tortillas was often cited as a tradition that still happens and works to bring family together and create social ties. One participant noted that when she was growing up, making tortillas in her neighborhood was a way for women to socialize and plan neighborhood events. Because tortillas making is a skill that is being lost, this participant is trying to bring back the tradition to Barrio Kroeger Lane in West Tucson by organizing tortilla making activities for all residents interested in learning the skill. Some participants shared their appreciation for the ramada at Tumacácori which usually houses a woman making tortillas.

Third, participants emphasized the arts when they discussed the importance of music at celebrations. Many participants brought up mariachi music, the Mariachi Conference in Tucson,

Waila Music as played by Tohono O'odham bands, and *folklorico* (Mexican folk) dancing. Two elderly participants also mentioned the importance of Spanish-language films and theater.

Fourth, participants mentioned several places that they believed represented Hispanic heritage. The majority of these were located within city limits (Table 2). The exceptions were Tubac State Historic Parks and Tumacácori National Historic Park. Two individuals mentioned archaeological artifacts, such as Spanish armor and objects that are on display at Tumacácori National Historic Park, and archaeological sites, such as the Tubac Presidio and the Guevavi Ranch in Nogales, Arizona. The lack of references to archaeological components of heritage may indicate a lack of exposure to archaeology rather than a disinterest in archaeology. Of the cultural events and places mentioned by participants only a few were directly associated with or located along the Anza NHT. The cultural events include the procession to San Xavier Mission on horseback and *El Día de San Juan* event. The places included the SCRIP, Tubac, Tumacacori, and San Xavier Mission.

Concerns over representations of Hispanic culture

In describing cultural events, such as *El Día de los Muertos*, the All Souls Procession, and *El Día de San Juan*, participants brought up concerns regarding the way Hispanic heritage is represented in public celebrations and spaces. As previously stated, some participants believed that events, such as *El Día de San Juan*, ran the risk of losing their significance and meaning or being hyper-commercialized and appropriated. A few participants also felt that events, like the All Souls Procession and *Cinco de Mayo*, encouraged some individuals to promote negative stereotypes, such as excessive drinking, of Hispanic culture. Moreover, a few participants brought up the need to keep celebrations relevant to the present day by encouraging new interpretations of old traditions. One participant noted that she felt uncomfortable with watching

people act out cultural performances to meet the expectations of a commercial audience. This was contrasted to doing cultural performances because the performer wanted to share it for educational purposes. This comment was supported by another participant who used Colonial Williamsburg to illustrate his personal disapproval of reconstructing history. These opinions were countered by other participants who enjoyed and supported the use of living history and the reenactment of historical events to educate audiences. Although some participants were concerned about large, public celebration of Hispanic culture, other participants noted their support for local, public events, such as Tucson Meet Yourself and the All Soul's Procession, because they believed that these events successfully blended Mexican and American traditions in an inclusive manner.

Overall, the discussions helped illustrate that participants were weary of the potential to misrepresent or commercialize events in ways that negatively impacted the Hispanic community. These concerns are not unfounded since historical events, such as the Urban Renewal projects of the 1970s in downtown Tucson, demonstrate how Mexican-American contributions to the city have been undermined or erased from the current city's landscape (Otero 2010). Given these concerns, many participants suggested that community leaders, local residents, and existing organizations be included as decision makers if the Anza NHT were to host an event centered on Hispanic heritage.

Understandings of the Anza NHT

The national parks that were mentioned the most often were Tumacácori National Historic Park and Saguaro National park. Tubac State Park was also mentioned by the majority of participants. This is significant since it demonstrates that many of the participants were familiar with or had visited places associated with the Anza trail. Despite this familiarity, most of

these participants were unaware that these places were connected to the broader Anza NHT network. When they were shown the Anza NHT logo, few said they had seen it at the SCRP, along Mission Road and Silverbell Road, Tubac, and Tumacacori.

Only three individuals knew the history of the Anza trail and had knowingly visited a place because of its affiliation with the Anza NHT. A few participants noted that the name Juan Bautista sounded familiar. Because few participants knew about the Anza NHT, I provided them with a brief description of the Anza NHT and its history after they were given the opportunity to share their knowledge on the topic. In order to situate the Anza NHT within the local landscape, I told participants where the trail was located within Tucson. In many cases, it was not until I used local street names and landmarks that participants realized that they had indeed visited the Anza NHT without realizing it. Many participants were surprised to learn that the Anza NHT transected residential neighborhoods because they associated national trails with natural environments and not with urban environments.

Although many of the participants were not familiar with the Anza NHT, everyone believed that the trail and its history is worth preserving. The majority of the participants appreciated the fact that the Anza NHT's interpretive themes celebrate the cultural diversity of the Mestizo, Mulatto and Spanish members of the expedition as well as the indigenous people who helped Anza lead the expedition. Some participants also voiced being more interested in the members of the expedition than in Juan Bautista de Anza. One participant personally identified with the trail because she was a descendent of those who participated in the Anza expedition. Several others appreciated the connections that the trail drew between northern Mexico and the southwest. Some participants also expressed wanting to learn more about the trail's connection to Mexico.

To some participants, the Anza Trail was significant because it represented a history that allowed them to further establish a sense of belonging and justify linguistic and cultural differences. The notion of belonging was stressed by some participants who shared experiences of being treated like outsiders that should “go back to Mexico”. One only has to look at Arizona’s ban on ethnic studies and the Arizona Senate Bill 1070 (anti-illegal immigration legislation) to understand why Hispanics in Tucson may feel as though their sense of belonging is being challenged.

One female participant in her early fifties noted that the Anza Trail was significant to her and her family because it highlighted their contributions to the region. She stated: “...*for a lot of my family, especially with the immigration issues and things, it helps them feel stronger in their connection to this land and not feel like foreigners. Because my family, even though they, many of them are in Mexico now, before that border line was put in place, we were here. We helped build this area.*”

In a similar vein, the sentiments associated with a suppressed history were communicated by a female participant in her early twenties who commented on the absence of Hispanic history in her K-12 education. She stated: “*I remember in elementary not even following what was in the books because I was just so confused. Like how do I fit in this? Like where is my family in this? And I don’t know why I always had to put myself in there, but I did and it just never made any sense. And I think that if kids were to learn this stuff, it would interest them more...*”

What these last two quotes illustrate is that the Anza NHT not only has the capacity to provide visitors with educational and recreational experiences, it also has the capacity to work towards social justice by representing a history that individuals believe is underrepresented (Little and Shackel 2007; 2014). By representing this history and working with communities the

Anza NHT could help individuals protect their sense of belonging and demonstrate their historical contributions to the region and nation.

Discussion

How can the Anza NHT Engage Hispanic People in Tucson?

Overall, my findings indicate that participants demonstrated a willingness to further engage with the Anza NHT and to form future collaborative partnerships and collaborations. Moreover, the focus group discussions and participant observations provided insights that can help the Anza NHT improve its relationships with Hispanic individuals and work towards the four actions that the Anza NHT has pledged to accomplish as part of the *A Call to Action* plan (NPS 2014). These actions include: In My Back Yard; A Class Act; Live and Learn; and Go Digital. Given the small sample size, these findings express only the beginning of a *Díalogue* between the Anza NHT and Tucson's Hispanic community. The following recommendations illustrate how the Anza NHT can improve its relationships with Tucson's Hispanic community and work towards its mission and *A Call to Action* goals.

Increase the Anza NHT's visibility

First, the visibility of the Anza NHT could be improved by increasing the number of signs and wayside exhibits along the trail, fixing damaged signs, having a more pronounced presence at local and national parks associated with the Anza NHT, and advertising events in Spanish language *meDía*. Upon walking the portion of the Santa Cruz River Park (SCRP) associated with the Anza NHT, I found that the wayside exhibit was sun-bleached and hard to locate because it was situated off the main walking trail. This wayside exhibit is located on the west side of the SCRP and is within walking distance to Mission Gardens. Mission Garden is currently in the care of a non-profit called the Friends of Tucson's Birthplace and it is a

reconstruction of the orchard that was once part of the 18th century Spanish mission of San Agustin. Placing informational materials and an Anza NHT marker near Mission Gardens may be a good way of attracting more visitors to the trail. I also noticed that there was no wayside exhibit between Congress Street and Grant Road on the SCR. Placing a wayside exhibit between these streets could help increase the trail's visibility. Moreover, smaller signs depicting the Anza NHT logo along the SCR were covered in graffiti. Replacing these signs and increasing the Anza NHT's presence in the area may help individuals understand the significance of the trail and deter them from destroying signs in the future.



**Wayside exhibit on Santa Cruz River Park
Picture by author**

When I visited Tumacácori National Historic Park, I found it difficult to locate the path that leads to the Anza trail's historic route. I eventually found the dirt path because two stone signs pointed towards the "Anza Trail and River Access". Placing a wayside exhibit and more visible signs along the path would help improve visibility. The trail entrance to the historic Anza route located just outside the main entrance to Tumacácori was easier to late. Lastly, the

visibility of the Anza NHT could be improved by advertising events in Spanish-language media, such as radio stations and newspapers.



**Trail marker for Anza NHT and river inside Tumacácori National Historic Park
Picture by author**



**Entrance to Anza NHT outside Tumacácori National Historic Park
Picture by author**

Increase the Anza NHT's accessibility

Based on the responses provided by participants, state and national parks associated with the Anza NHT were seen as inaccessible because they are located outside of Tucson (Tubac State Park and Tumacácori National Historic Park) or on extremities of Tucson (Saguaro National Park). Furthermore, several participants lacked the transportation needed to reach these places. As previously mentioned, access to these parks could be improved by providing a public, shuttle service for members of the general public and K-12 field trips throughout the year or during special park events.

The most accessible portions of the Anza NHT's historic route are those segments of the trail located along the Santa Cruz River Park (SCRCP). The park offers visitors a well-maintained, asphalt, bike trail; playgrounds, ramadas and barbeque areas. Because the park encourages multiple uses, it is not uncommon to see the park used by bicyclists, joggers, pedestrians, individuals riding horses, and families using the barbeque pits. The segment of the SCRCP that I visited is located on the west bank of the Santa Cruz River and runs between Cushing Street and Speedway Boulevard. This segment runs through several residential neighborhoods or *barrios*, such as Barrio Kroeger Lane, Menlo Park Neighborhood, and Barrio Hollywood. Participants saw this area as accessible because it crosses neighborhoods and streets that they live in, frequent, or drive through. Additionally, this area is accessible through public transportation. Mission Gardens, Mercado San Agustin, and the dirt lot used to celebrate local events like the horseback rides to San Xavier Mission and *El Día de San Juan*.



Mission Garden
Picture by author

Host an Event

When participants were asked if they would be interested in an event focused on Hispanic heritage and hosted by the Anza NHT, the majority of participants said they were interested. Many participants envisioned this event as a *fiesta* (festival or celebration) that featured food, music, dance, and educational activities. Several participants also mentioned having a fitness oriented event like a run or bike ride. Although the Anza NHT has hosted bike rides in the past, none of the participants noted participating in this event.

Several participants also supported the idea of a “Cultural Blitz” modeled after the “Bio Blitz” that Saguaro National Park organized in 2011. The Bio Blitz was a twenty-four hour event that encouraged all visitors to Saguaro National Park to document as many species as they could using photography and other forms of technology (NPS 2011a). This event was a great success since 859 species were found and approximately 400 previously unknown species were

documented (NPS 2011a). Participants imagined that a Cultural Blitz would include a week long scavenger hunt during Hispanic heritage month that would encourage participants to engage in cultural events and find places that are associated with the area's Hispanic heritage. Participants also mentioned using social media (Facebook, Twitter, and Instagram) for sharing their Hispanic traditions and experiences at the Cultural Blitz.

Positioning future civic engagement projects within urban environments

Based on my observations and the insights from participants, I speculate that the segment of the Anza NHT located along the Santa Cruz River Park (SCRCP) between Congress Street and Cushing Street could serve as a key location for engaging local Hispanics, engaging other members of the public, building partnerships, and planning future programs and events. This is in part due to the area's association with various places, activities, and programs connected to the region's cultural heritage. Moreover, it could potentially serve as a location for working towards the "In My Backyard" action proposed by *A Call to Action* (NPS 2014). The "In My Backyard" actions works to: "Improve urban residents' awareness of and access to outdoor and cultural experiences close to home by promoting national parks in urban areas and ensuring safe and enjoyable physical connections from parks to a variety of sustainable transportation options aligned with urban population's needs." (NPS 2014).



**Anza NHT historic route along the Santa Cruz River Park
Picture by author**

Because this area is inhabited by other institutions and organizations that promote and represent cultural heritage in some capacity, it is recommended that the Anza NHT reflect on how it sees itself fitting into this urban space where heritage is contested by various stakeholder groups. For example it may be helpful for the Anza NHT to reflect on: (a) how it fits into this changing urban space, and (b) how it can mobilize its heritage resources and interpretive themes to create collaborative programs and encourage multi-vocal discussion on the region's cultural heritage. Such reflections may help the Anza NHT identify future partners, envisions next steps, and create avenues for engaging local populations in the future.

Moreover, I urge the Anza NHT and other NPS affiliates present in urban environments to consider how local politics affect the ways in which members of the public interpret, use, and react towards resources and programs. As illustrated in this study, urban politics in the form of immigration discourses and gentrification, affected the way that participants felt towards the Anza NHT and other places or events associated with Hispanic heritage. For example, one participant noted that the Anza NHT meant a great deal to her because it made her family feel as

though they belonged in this nation and it countered the negative discourses that immigration debates have created against people of Hispanic descent. In other instances participants stated that the significance of local Hispanic events could be diminished if they were commodified or situated within a gentrified space. What these examples illustrate is that the Anza NHT is inadvertently situated in a political space whose climate affects how individuals interpret, use, and react towards the Anza NHT's resources. Given the urban politics and sentiments expressed by participants, the Anza NHT was generally embraced and seen as something that is missing and relevant to a community who feels excluded, celebrated, misrepresented, and silenced.

Westside Development Project poster on developing property
Picture by author



The Anza NHT's community engagement plan and the NPS civic engagement framework are both powerful tools that can help the Anza NHT further engage Hispanic individuals in Tucson and other members of the public. Because civic engagement is unique to each context, it may be difficult to determine exactly what sort of program a community may need (Russell 2011; Little and Shackel 2014). Despite the ambiguity of implementing civic engagement, the

work of Russell (2011:5) demonstrates that there are “core principles” (trust, relationships, and active listening) and “secondary principles” (diversity of opinion, understanding communities, open communication, and transparency) that allow practitioners to foster collaboration and more effectively represent the population they are working with.

Furthermore, Little and Shackel (2014) add that one of the main challenges of community engagement is encouraging community members to get involved in a project and sustaining their interest throughout the process. Using an “engagement pyramid”, Little and Shackel (2014:84) illustrate that community members can engage with a project as observers (this forms the base of the pyramid and includes members of the community who do not participate in the actual project), followers, endorsers, contributors, owners, and leaders (this forms the top of the pyramid and includes researchers and some members of the community who are very involved in the public). The pyramid is not meant to illustrate a hierarchy as members can move between categories and enter or leave the project at any level. Allowing community members, enter, move within, and exit the various levels of the pyramid may help sustain engagement throughout the duration of future programs.

Underlying these approaches is the concept of “collaboration”. Like civic engagement, it can manifest itself in various forms that are unique to its sociocultural context. Although there is no “how to guide” for either civic engagement or collaboration, they can both be conceptualized as existing on a “collaborative continuum” that ranges from complete synergy (participants take part in all aspects of the design, implementation, and evaluation of a project) to a simple exchange of information between community members and practitioners (Colwell-Chanthaphonh and Ferguson 2008). Adopting these principles and frameworks may help the ANHT coordinate future projects.

In summary, the Anza NHT would benefit from reflecting on its position as one of several heritage institutions and from identifying what sort of relationship it would like to create with Hispanic and non-Hispanic Tucsonans. The Anza NHT may also benefit from considering how the civic engagement framework and collaborative methods can be for identifying next steps, identifying community needs, identifying local partners with similar interests, and sponsoring projects that meet community needs.

Conclusions

This paper has identified ways in which the Anza NHT can engage Hispanic individuals living in Tucson, Arizona. Using bilingual focus groups, this study (a) gauged interests and experiences in national parks; (b) explored conceptualizations of local Hispanic heritage; and (c) explored experiences with the Anza NHT and interests in its interpretive themes and site components. One focus group discussion was conducted with community leaders representing local groups, neighborhoods, and organizations concerned with Hispanic heritage or national park in some capacity. The focus group with community leaders did not follow this structure and instead served the purpose of sharing preliminary findings and record any suggestions they may have about engaging the Hispanic community. A total of six focus groups were conducted with Hispanic adults whereby thirty-eight individuals (nine males and twenty nine twenty-six females) participated. The majority of participants self-identified as being Mexican, Mexican-American, Latin@, or Chican@. Participant observation along the Anza NHT was also used to supplement the focus group findings and offer new insights.

In discussing the topic of national parks, participants tended to emphasize the natural components of parks. Participant's also had difficulty determining whether the parks they visited were indeed national parks. Some suggestions they made for improving their experiences at

parks included: providing more Spanish-language reading material, providing transportation, advertising events on Spanish-language media, and offering educational opportunities for the whole family. When discussing Hispanic heritage, participants noted public and private celebrations and activities, the arts and local places that they believe are significant to their Hispanic heritage and identity. In speaking about Hispanic heritage in the area, some participants voiced concerns over the way Hispanic culture can be negatively portrayed. In order to avoid negative representations, participants suggested that future programs collaborate with local community members and existing organizations.

When discussing the Anza NHT, the majority of participants noted that they were not familiar with the Anza NHT or its history. Upon telling the participants where the Anza NHT is located and sharing the trail's history, many participants realized that they had in fact visited the trail but did not realize it at the time. Many of the participants also identified with the trail's interpretive themes and thought it was worth preserving. These findings indicated that the low participation rates of Hispanics along the Anza NHT and its associate national parks is not due to a lack of interest or dislike of the trail's themes, but rather a lack of awareness.

Drawing from the focus group discussions and my participant observation along the Anza NHT, several recommendations were made to improve the Anza NHT's visibility and accessibility. Increasing the trail's visibility could be accomplished by adding more wayside exhibits along the Santa Cruz River Parks (SCRPs), repairing signs and wayside exhibits that are faded or vandalized, and placing more pronounced signs at Tumacácori National Historic Park. Accessibility could be increased by offering a shuttle service to events and parks associated with the Anza NHT and by hosting events in central parts of the city that are accessible through public transportation. Moreover, it was speculated that the most accessible portion of the Anza NHT is

the historic route that runs along the SCRP. Its accessibility is largely due to its proximity to several Hispanic neighborhoods, its multi-recreational uses, and its proximity to public transportation, local events (*El Día de San Juan*, processions on horseback to San Xavier Mission) and local places (Mission Garden, Barrio Viejo) that are associated with Hispanic heritage. Lastly, participants noted that they would be interested in participating in an event, such as a “Cultural Blitz”, that focusses on Hispanic heritage and encourages individuals to participate in city wide activities, like a scavenger hunt. Given Tucson’s urban context, it was also recommended that the Anza NHT take time to reflect on how it would like to position itself within this dynamic urban space layered with various heritage institutions associated with Hispanic heritage. Such reflections could help the Anza NHT better outline the relationship it would like to build with the community, identify future partners, envision next steps, and create avenues for future engagement.

Building a stronger relationship with this community and creating a deeper dialogue can be achieved through a civic engagement framework and collaborative methods. This framework is useful because it would allow the Anza NHT to explore community needs and involve the community throughout the beginning, middle and final stages of a project. In other words, it opens up a two-way channel of exchange which allows for a crafting of a project that will benefit the community and help the Anza NHT fulfill its mission. Given the thoughts expressed in the focus groups discussion, participants seemed open to the idea of working with the Anza NHT and learning more about its resources.

Acknowledgements

I would like to thank Naomi Torres (superintended of the Juan Bautista de Anza Trail), Dr. Stanley Bond, and Estee Rivera Murdock for creating this opportunity and offering their support, guidance and help throughout this process. I would also like to thank Neil Markowitz, Dána Rhoades, Gabriella, Yesenia, and Kevin for their help and support.

References

- Colwell-Chanthaphonh, Chip and T. J. Ferguson. 2008. *Collaboration in Archaeological Practice: Engaging Descendant Communities*. Lanham: AltaMira Press.
- City of Tucson Office of Integrated Planning. 2014a. "Tucson Origins heritage Park Site Plan and Environs." <https://www.tucsonaz.gov/files/integrated-planning/TOHPSitePlanandEnvirons.pdf>.
- City of Tucson Office of Integrated Planning. 2014b. "Stakeholder and Project Discussion Agenda (August 27, 2014)." <https://www.tucsonaz.gov/integrated-planning/westside-development-project>.
- City of Tucson Office of Integrated Planning. 2016. "Westside Development Project." <https://www.tucsonaz.gov/integrated-planning/westside-development-project>.
- Facebook, Inc. 2015. "Día de San Juan Fiesta's Facebook Page." Accessed February 3, 2016. <https://www.facebook.com/El-Día-de-San-Juan-Fiesta-Tucson-AZ-208228845869696/timeline>.
- Floyd, Myron F., James H. Gramann, and Rogelio Saenz. 1993. "Ethnic factors and the use of public outdoor recreation areas: The case of Mexican Americans." *Leisure Sciences* 15(2):83-98.
- Floyd, Myron F. 1998. "Getting Beyond Marginality and Ethnicity: The Challenge for Race and Ethnic Studies in Leisure Research." *Journal of Leisure Research* 30(1): 3-22.
- Floyd, Myron F. 2001. "Managing National Parks in a Multi-Cultural Society: Searching for Common Ground." *The George Wright Forum* 18(3): 41-51.
- Friends of Tucson's Birthplace. 2015. "Friends of Tucson's Birthplace." <http://www.tucsonsbirthplace.org/tucsonsbirthplace/mission-garden-project/>.
- Gómez, Edwin. 2006. "The Ethnicity and Public Recreation Participation (EPRP) Model: An Assessment of Unidimensionality and Overall Fit." *Leisure Sciences* 28: 245-265.
- Hafstein, Valdimar. 2012. "Cultural Heritage." In *A Companion to Folklore*, edited by R.F. Bendix and G. Hasan-Rokem, 500-519. Malden: Blackwell.
- Juan Bautista de Anza National Historic Trail (JUBA). 2011. "¡Vayan Subiendo! Everyone Mount up!: Actions for Engagement and Outreach for the Juan Bautista de Anza Historic Trail." <http://www.nps.gov/juba/learn/management/upload/Action-Plan-The-Anza-Trail-RFS.pdf>.
- Juan Bautista de Anza National Historic Trail (JUBA). 2012. "Action Plan: Mission, Goals, and Strategies Toward 2016." <http://www.nps.gov/juba/learn/management/upload/Anza-Trail-2016-Action-Plan.pdf>.

Little, Barbara J. and Paul A. Shackel. 2007. "Archaeology and Civic Engagement." In *Archaeology as a Tool of Civic Engagement*, edited by Barbara Little and Paul A. Shackel, 1-22. Lanham: Altamira Press.

Little, Barbara J. and Paul A. Shackel. 2014. *Archaeology, Heritage, and Civic Engagement: Working toward the Public Good*. Walnut Creek: Left Coast Press.

Le Claire Amanda. 2015. "Gentrification Fears Divide Tucson's Barrio Hollywood." *Arizona Public MeDía*, July 14. <https://www.azpm.org/s/32530-fears-of-gentrification-divides-barrio-hollywood/>.

Mortensen, Lena., and Julia J. Hollowell. 2009 *Ethnographies and Archaeologies: Iterations of the Past*. Gainesville, FL: University Press of Florida.

Rivera Murdock, Esther. 2012. "Engaging Hispanic Audience in the National Parks: A Case Study of Saguaro National Park." Tucson, University of Arizona.

National Conference of State Legislatures (NCSL). 2011. "Arizona's Immigration Enforcement Laws." <http://www.ncsl.org/research/immigration/analysis-of-arizonas-immigration-law.aspx>

National Park Service. 2006. "Management Policies." Washington, DC. Office of Policy, National Park Service. <http://www.nps.gov/policy/mp2006.pdf>.

National Park Service. 2007. "Director's Order 75A: Civic Engagement and Public Involvement." Washington, DC: Office of Policy, National Park Service. <http://www.nps.gov/archeology/pubs/studies/PDF/study07.pdf>.

National Park Service. 2011a. "BioBlitz 2011." <http://www.nps.gov/sagu/bioblitz-2011.htm>

National Park Service. 2011b. National Park Service Comprehensive Survey of the American Public: 2008- 2009 Racial and Ethnic Diversity of National Park System Visitors and Non-visitors. NPS/NRSS/SSD/NRR – 2011/432. Fort Collins, Colorado.

National Park Service. 2014. "A Call to Action: Preparing for a Second Century of Stewardship and Engagement." <http://www.nps.gov/calltoaction/>.

National Park Service. 2015. "Linking Hispanic Heritage through Archeology: 2015 Program Report and Recommendations."

Otero, LyDía R. 2010. *La Calle: Spatial Conflicts and Urban Renewalin a Southwest City*. Tucson: University of Arizona Press.

Presidio San Agustin. 2013. "Turquoise Trail." <http://tucsonpresidio.com/turquoise-trail>

Rio Nuevo. 2015. "Rio Nuevo." <http://rionuevo.org/>.

Russell, Molly. 2011. "Principles of Successful Civic Engagement in the National Park Service. Washington DC: National Parks Service." <http://www.nps.gov/civic/resources/CE%20study07.pdf>

Silverman, Helaine. 2011. *Contested Cultural Heritage: Religion, Nationalism, Erasure, and Exclusion in a Global World*. New York: Springer.

Smith, Laurajane. 2006. *The Uses of Heritage*. London: Routledge.

Tunbridge, J.E., and Ashworth, G.J.1995. *Dissonant Heritage: The Management of the Past as a Resource in Conflict*. Chichester: Wiley.

Appendix 1

Gauging Latino Interest in Hispanic Cultural Sites Cultural Resources Diversity Internship Program

FOCUS GROUP DISCUSSION GUIDE

Introduction:

Good (morning/afternoon), my name is Magda and I am a student at the University of Maryland. I am doing an internship with the National Park Service and part of my internship involves helping the National Park Service conduct research. We have asked you to participate in this focus group because we are interested in your opinions and we want to understand (1) what you think about national parks; (2) what Hispanic heritage means to you; and (3) what stories and site components you would like to see at national parks.

This discussion group has been approved by the Office of Management and Budget in compliance with the Paperwork Reduction Act. The Office of Management and Budget control number for this collection is 1024-0224 and expiration date is the 31st of October 2015. I am required to tell you that your participation is completely voluntary and your responses are anonymous and will not be shared or used in any reports. For example: "Respondent #336 stated that they loved visiting National Parks".

I also want to let you know that this session will be audio recorded. The audio recordings will be used for creating summaries of our discussion. During the session you can refer to each other using first names only.

This focus group will take about 90 minutes to two hours to complete. During this time, I would like to hear everyone's opinion. In order to make sure that we hear what everyone has to say, please do not speak at the same and do not interrupt people when they are talking. If you have something to say when someone else is talking, please raise your hand and I will make sure to call on you when that person is done talking. I also want to let you know that there are no right or wrong answers. We are interested in knowing your opinions and feelings.

Food and beverages are provided so please feel free to grab refreshments. If you need to use the restroom during our session, please feel free to do so. There is a scheduled 5-minute break and the halfway point.

With that said, are there any questions?
(Answer any questions.)

Let's start by going around the room and introducing ourselves. As we go around, please tell us your name, your age and share how long you have lived in the Tucson area.

Focus Group Questions

1. Perceptions and Awareness of the National Park Service

- a. What does the term "National Park Service" mean to you?
- b. Has anyone visited a place that is managed by the National Park Service?
 - i. Which ones have you visited?
 - ii. If you have not visited a place managed by NPS, can you name some places you would like to visit if you could?
- c. For those of you who have visited a NPS site:
 - i. What facilities and services did you use?
 - ii. What services would you like to see offered?
 - iii. How would you describe your experience with the National Park Service staff when you visited?
- d. For those of you who have not visited a NPS site:
 - i. What are some things that have prevented you and others in your community from visiting NPS sites?

[Prompts: financial situation, transportation, lack of interest, lack of information perceptions of park rules and regulations.]

- e. In your opinion what are some things that park managers can do to encourage you and people from your community to visit national parks?

2. Perceptions of Hispanic Heritage

- a. What does heritage mean to you?
- b. What is your heritage?

In example:

What connects you with your ancestry and your family background?

What connects you to your homeland or your country of origin?

What history do you identify with/ do you think is a part of who you are today?

What customs, traditions, knowledge, or skills do you practice that help you connect with the past?

What activities do you perform that help you maintain your personal identity and links to your ancestors, your family today?

- c. Do you ever use the word “Hispanic” to describe yourself?
 - i. What are some other terms that you use to describe yourself?
- d. In your opinion what is Hispanic heritage?
- e. Do you think heritage is something that is present at national parks?
- f. Can you think of any *public areas, *public places or *national parks here in Tucson or elsewhere that are related to Hispanic history, stories, exhibits, or themes?

[Public lands are owned by city, state, or federal government. Prompts: Museum, sites, parks, visitor centers, public art exhibits]

- Did you visit?
- Where is it located?
- Why did you visit?
- Did you/others in your party enjoy your visit?

[Pull out a nationwide NPS map displaying NPS managed sites. Let people point out the places they have visited. Let them know that they are allowed to mention places that are not on the map. Tumacácori National historic park; Tubac Presidio historic Park; Mission San Xavier del Bac; Saguaro National Monument; Casa Grande National Monument.]

5 MINUTE BREAK

3. Juan Bautista de Anza Historic Trail Specific Questions:

- a. Has anyone heard of the Juan Bautista Anza National Historic Trail?
 - i. (YES): Can you describe to me what you know about the Anza trail?
- b. Does anyone recognize this logo? *[Show them the Anza trail logo].*
 - i. (YES): Where have you seen it?
- c. Has anyone visited any of the sites that are on the Anza trail, or walked or driven any of the routes along the Anza trail?

[Pull out a NPS map displaying the Anza Trail and related historic properties in southern Arizona and Mexico. Let people point out the places they have visited.

Let them know that they are allowed to mention places that are not on the map.]

- i. (YES):
 - Can you describe your visit?
 - Why did you go?
 - Who did you go with?

- When did you visit?

d. For those of you who have visited sites on the Anza Trail:

- i. What facilities, services, and features did you see or use?
- ii. Were there any features that you disliked?

e. For those who have not visited the Anza Trail, what are some barriers that have prevented you and others in your community from visiting the Anza trail?

[Examples: location, financial situation, transportation, lack of interest, perceptions of park rules and regulations, language.]

[If no one has mentioned sites in Mexico, probe further and ask:]

f. Has anyone visited any of the Anza Trail sites located in Mexico?

- i. (YES): Which ones? ; Why did you go? ; Who did you go with?

[Stop and provide some background and facts about the Anza trail. Read one of the information pamphlets created by the NPS.]

g. Is this the first time any of you are hearing about the Anza trail?

h. Do you think this trail represents the Hispanic heritage of this area?

- i. Why or why not?
- ii. How so?

i. In your opinion, what are some things that park managers can do to encourage you and people from the Hispanic community to visit the Anza Trail?

j. Would you be more likely to visit a site on the Anza trail if it held an event focused on Hispanic heritage?

k. What do you think would help the Anza Trail make a connection with people living in and near Tucson?

4. Close

- a. Is there anything anyone else would like to add to the discussion?

[Thank everyone for coming and participating. Provide them with additional information upon request.]