

7-11-2013

A Line in the Sand: The Human Contexts Surrounding the Opening of Albuquerque's Second Public High School, Highland High

Ann Piper

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**A LINE IN THE SAND:
THE HUMAN CONTEXTS SURROUNDING THE OPENING OF
ALBUQUERQUE'S SECOND PUBLIC HIGH SCHOOL, HIGHLAND HIGH**

BY

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B. S., Education, Northeast Missouri State University, 1977

M. A., Educational Administration, University of New Mexico, 1994

DISSERTATION

Submitted in Partial Fulfillment of the

Requirements for the Degree of

**Doctor of Education
Educational Leadership**

The University of New Mexico

Albuquerque, New Mexico

May, 2013

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Dedication

To my confident and brave participants whose stories are *the* story.

Acknowledgements

Even though I have spent the past 54 years in school buildings almost every day of each year, I had not “been to school” in 15 years, the day I climbed the stairs of Hokona Hall, UNM, to attend my first “doc” class, Qualitative Research, in fall of 2006, I quailed - scared, tentative, and insecure. The other “kids” in the class were obviously so assured, smart, worldly, and wise – focused on their goals, steeped in academe. “Big words” ensued and by the time our teacher indicated a break, I cornered her, tears in my eyes, and said, “I can’t do this!” My first personal encounter with Dr. Alicia Chávez unfolded: she gave up her entire break, escorted me to her office, and validated my personal and professional abilities. Dr. Chávez was calm, supportive, enthusiastic, and undeterred: “You can do this – you WILL do it!”

Thank you, Dr. Chávez. On that day you demonstrated the incredible power teachers have over students – and too many of us teachers take that for granted! We have POWER to inspire or deter, validate or crush, affirm or deny. Seven years later I thank you for shepherding me through this journey – you never said “no.” Instead, you only said, “Yes, do it, believe, dream, and accomplish!” Thank you, Teacher!

Second, I acknowledge all my doc teachers, especially Dr. Allison Borden whose picture appears when you Google “exemplary teacher.” Dr. Borden models how a teacher guides students to *learn*. Her magic wand is powered by incredible pre-planning, preparing deep and thoughtful technical experiences, coaching, allowing re-doing/guiding, providing multiple and timely incredible feedback, establishing group learning, creating step-by-step discovery and more – plus, Dr. Borden, thank you for letting me cyber-stalk you for an entire two semesters. Bless you!

Third, I acknowledge my cohort group of “kids” with whom I’ve been privilege to attend doctoral classes. What fun we had, what tears we cried, what great foods we shared, what late nights-emails-gossips we’ve exchanged! Special thanks to Fran, Kathy, Mark, Sheryl and James - Thank you, my cohort colleagues – my friends for life.

Fourth, I honor and acknowledge by school family who supported me and picked up the slack in my physical, mental and emotional absences. Thanks to our school secretaries, dear Judy, Donna, and Barbara. Thanks to James who never let me have a tech “down moment,” and to Alvin who “makes it work.” Thank you to assistant

principals Tracy, Ryan, John – and fabulous [ABD OLIT] Coach Tammy: you’ve always selflessly supported me (amazing!) Dear Jackson Middle School staff – you are the BEST possible to work with! Also, a shout out to Tim Whalen, who, when I asked for the time to start, never flinched, to Dr. R. T. Wood who met with me and on whose great work I lean, and to David Bower who was my inspiration to apply for the program.

Fifth, I thank my selfless committee led by Dr. Chávez. Dr. Woodrum proved to me that one should never settle for status quo in a new situation, never settle for second best, AND never give up. Dr. Ball’s calmness, honesty, deep historical knowledge and sense of humor has been an academic touchstone. Thanks cannot be measured for Dr. Stapleton and Dr. Bobroff, past Albuquerque Public Schools Superintendents, who have given of their time, selves, and means to advance my journey. I appreciate you ALL!

Sixth, to my Steel Magnolias – my incredible group of strong girlfriends – thank you. We’ve laughed crazily, cried together, seen birth, divorce, death, and held each other’s hands and heads to our hearts. I still have a Mag novel started on my “desktop” – beware! Oh, we are GOOD, and we are shaking the world!

Seventh (but first), of course I thank my family – raised in a German tradition, we “just do it” and don’t complain. I’m glad I could demonstrate for my kiddo’s that it’s not that hard, and you’re never too old to learn more! My smart, motivated kids Beth, Michael, and Laura Piper – and Josef Jansen - are always an inspiration for me – what multi-taskers! Thank you, also, my multi-degreed siblings Mary, Fred and Will, and Dr. Dad and sister Dr. Marg for modeling that another degree is “just another trick in your tool box.” Understated, I appreciate Blair’s support – late, lonely nights; fast food or no food; a vast funding drain; missed flights – thank you, my best friend. A shout-out to Dr. Rudy Garcia whose constant “how’s it goings?” guilted me into *keeping going*

Finally, a special, indescribable thank you to my brave and wise participants – what a great time we’ve had talking about years 1945-1953! Your willingness to step forward and speak, your candid reflections, and your unabashed sharing of both your stories and your intimate memories have created a story that spans all time. Because of your courage to speak, the opening of Highland and Albuquerque years 1945-1953 are described by you and will be forever remembered.

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BY

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Abstract

During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High? From 1881 until 1949, Albuquerque High was Albuquerque's only public high school. This study highlights a convergence of circumstances that reveals an educational and cultural story unique in the United States. Utilizing a qualitative study design, data emerged from open coding of documents, artifacts and personal interviews. Findings demonstrate that major influences on Highland's opening include: the end of World War II, a patterning of Highland after Albuquerque High, a divide in curricular and activities standards for genders, a two-school rivalry in the city, housing patterns resulting in a dominantly Anglo Highland population, an increase in income and leisure time, a homogenous American dream, an influx of money to Albuquerque, a rise in tourism, an increase in small businesses, a plentiful water supply, fierce nationalism, fear of Communism, explosive population and annexation to the city limits, and two strong leaders (Clyde Tingley and John Milne) with significant influence and leadership longevity. Findings lend national implications for practicing educators including honoring the past, engaging community, establishing

collaborative relationships, seeking financial resources, and exhibiting strong leadership. This study begins to fill a specific gap in the recorded history of APS and reconstructs a tiny piece of the shifting sand of the American Southwest. In Albuquerque, in 1949, a line in the sand was drawn that both divided and defined two high school communities.

Keywords: Albuquerque history, Highland High, Albuquerque Public Schools

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CHAPTER 1

INTRODUCTION TO THE RESEARCH STUDY

“As soon as the first groups of Europeans began establishing outposts in the new world, they became learners as well as teachers. They and the Native Americans with whom they came in contact engaged in a process of cultural exchange that was educative in the broadest meaning of that term. Two “old worlds” had met and the inhabitants of neither would be the same again.”

- Urban and Wagoner, 2009, p. 1

Introduction

Who should be educated? How shall they be educated? Who shall deliver that education? These three questions frame the educational system of any human society, past or present. Education has been inclusively defined as “the entire process by which a culture transmits itself across the generations” (Bailyn, 1960, p. 4), and Gutmann (1987) points out that “education may be broadly defined to include every social influence that makes us who we are” (p. 14). Likewise, the purpose of education can be dissected and debated, but broad consensus among social science and educational scholars is that cultures educate themselves, and in particular their youth, to carry that culture’s values, assumptions, beliefs, and behaviors into the future via the next generation (Bailyn, 1960; Burns, 1969a; Cremin, 1976, 1980, 1988; Dewey, 1916; Grande, 2004; Graham, 2005; Gutmann, 1987; Kaestle, 1973; Spring, 1999; Tyack, 1974; Torres & Mitchell, 1998; Urban & Wagoner, 2009).

Racial, ethnic, cultural, and religious groups in the geographical areas that now comprise the United States (U.S.) have responded in differing ways historically to the three questions I pose above, be they groups of indigenous peoples or immigrants (Cremin, 1970; Gallegos, 1992; Gonzales, 2005; Grande, 2004, Mondragon & Stapleton, 2005; Szasz, 1972, 1999, 2001; Tyack, 1967). Those varied responses have converged and met in the Albuquerque, New Mexico area over time, and they influence educational

events during the years of my study, 1945-1953. Native America established was of knowing and transmitting culture and knowledge to their next generations for hundreds of years in the Albuquerque area. Next, when Spaniards stumbled into the area, they brought their own means of educating youth with them, linked to the Catholic Church. Then a mix of Europeans, U.S. settlers and soldiers, African Americans, Asians and more descended on Albuquerque via the Santa Fe Trail and then the railroad whose final spikes struck the area in 1880, all bringing their expectations concerning how education should be delivered to their children.

Additionally, an understanding of socio-cultural differences in the educational systems imported to New Mexico from the Northeastern, Southern, and Southwestern colonies of the U.S. via U.S. immigrants has import as I explore my research question. The Albuquerque area clearly is unique in the U.S. – yet still reflects national trends of the years 1945-53 as concerns the evolution of public schooling. The opening of Highland High in 1949 created, based on a combination of circumstances that this study explores, an elite White school on Albuquerque’s east mesa, that during years 1949-53 catered to the children of newcomers to Albuquerque – both middle class and upper middle class - many of whom worked at the Sandia Air Force base or scientific labs, were employed at Lovelace Medical Center, had new businesses in the area, were connected with the University of New Mexico, might be connected to the burgeoning health care industry or more.

In summary, in this Introduction, I give a brief historical overview of the recorded history of immigration both to the U.S. and to the New Mexico area - which perspective regards as “invasion” (DuVal, 2006; Kessell, 2008; Takaki, 1994). Next, I briefly describe the history of schooling in the U.S. in general, and then I point out how schooling practices have developed differently in the Northeastern, Southern, and Southwestern parts of the current U.S. I then frame the history of schooling in what now comprises the current New Mexico and Albuquerque areas, and I give a brief description of the two Albuquerque public high schools central to my study. I close Chapter 1 with a statement of my research problem, the purpose and significance of my study, the focus and overview of the work, and then conclude with a summary.

An Overview of Immigration to the United States

The “settlement of America” had its roots in the “unsettlement of Europe” (Cremin, 1976, p. 3). Some evidence exists that Norse adventurers reached the North American continent near Newfoundland around 1000 A. D., but no lasting settlement took hold (Axtell, 2001). Spain, motivated by economic hopes of riches, commissioned Columbus to make a series of voyages to the “New World” beginning in 1492 (Axtell, 2001; Urban & Wagoner, 2009). Additionally, the Spanish Crown instructed Columbus and subsequent Spanish explorers to convert Indigenous peoples to Catholicism, and by the early 1500s Spain established colonies in what is now Mexico, Florida, New Mexico, and more (Cremin, 1976; Gomez, 2007; Urban & Wagoner, 2009). The first Americans – Indigenous people already settled in “America” – had a deep heritage established in the Western hemisphere (DuVal, 2006; Kessell, 2008). Richter (2001) snaps the Eurocentric “traditionalist” view of the “westward” expansion of the Americas:

...If we shift our perspective to try to view the past in a way that faces east from Indian country, history takes on a very different appearance. Native Americans appear in the foreground, and Europeans enter from distant shores. North America becomes the ‘old world’ and Western Europe the ‘new’ (Richter, 2001, p. 8).

Richter forcefully reminds us that the “traditional” Eurocentric recounting of the “conquest” of the Americas is flawed and problematic – if not a damaged dream we all must work collectively to correct (Richter, 2001).

However, throughout the 1500s Spain continued to push both Spanish colonization in the Southwest and conversion to Catholicism of the Native American peoples (Cremin, 1980; Tyack, 1967, 2003; Vassar, 1965). During the 1500s only Spain attempted to establish permanent colonies in North America, and established Catholic mission schools in New Spain in what is now the American Southwest (Axtell, 2001; Cremin, 1976, 1980). The few colonies attempted by France, the Netherlands, Italy, and England on the eastern coast of what is now the United States were essentially set up as temporary places to explore and then abandon (Urban & Wagoner, 2009). England experimented with a permanent colony at Roanoke, Virginia in 1585, but it failed to thrive (Appleby, Brinkley, & McPherson, 1998; Cremin, 1980).

This invasion of Europe into a stable Native American society forever changed what would become the Americas (DuVal, 2006; Kessell, 2008; Richter, 2001; Takaki, 1993), and the developing Albuquerque area was no exception. What is today's New Mexico had a geography that contributed to both Native and European invaders' flow north-south up and down the Rio Grande Valley and east-west along the Canadian/Arkansas Rivers (DuVal, 2006; Gomez, 2007; Kessell, 2008).

Concurrently in northern Europe, Martin Luther presented his *95 Theses* in 1517 and the Protestant Reformation began to take hold (Reynolds & Wilson, 1968; Shapin, 1996). The printed word became more readily available than before, feeding the hunger for knowledge, and in 1521 Luther defied the condemnation of Pope Leo X, and translated the New Testament from Latin into German (Reynolds & Wilson 1968; Skinner, 1978). Luther encouraged men to read and interpret the Bible for themselves (Reynolds & Wilson, 1968), and in 1534, England's King Henry VIII declared himself "the only Supreme Head in Earth of the Church of England," beginning a rift between Protestants and Catholics that continues to reverberate in both the Eastern and Western hemispheres today (Burns, 1969a, 1969b; Cubberley, 1922; Greeley & Rossi, 1966). However, Henry's break with Rome seated a strong Tudor monarchy in Britain, cemented English laws, language, and traditions as the historical building blocks of Britain (Cremin, 1976). Elizabeth I, daughter of Henry VIII, ruled England nearly forty years in the second half of the 1500s, creating political stability, wealth for England, fostering the build-up of a strong Navy, and in turn, encouraging exploration of North America (Cremin, 1970, 1976).

As the 17th century dawned, the infancy of the Age of Enlightenment in Europe began shaking loose the firm hold of empires and institutions on the brains of individuals (Reynolds & Wilson, 1968). The light of personal thought shone throughout Europe in a myriad of religious, educational, and economic arenas, and independent Protestant sects continued to develop throughout Europe (Stark, 2005). As transportation and international trade grew, so did the middle class. The focus on education as a means to learn about, categorize, and explore the physical and spiritual worlds increased (Cremin, 1970; Stark 2005). Jamestown, founded in 1607 in what is now Virginia as a socio-economic experiment, became England's first permanent colony, bringing with it English

customs and laws (Axtell, 2001; Wokeck, 1999). In 1620 a Protestant separatist group, now commonly known as the Puritans or Pilgrims, came to the Cape Cod Bay area seeking a place to worship as they chose, and the English language, laws, and a conviction to establish a society devoted to the glory of God came with them (Axtell, 2001; Cremin 1970; Cubberly, 1922; Rury, 2002).

During the 1600s many other European outposts were established in the American Northeast and Southeast (Axtell, 2001; Cremin, 1976). The Spanish had already settled St. Augustine in 1585. French explorers established outposts in what is now Louisiana and Canada in 1605 and 1608 (Cremin, 1976). The Dutch founded New Amsterdam in 1624 in what is now New York City, and New Sweden sprang up along the Delaware River in 1638 (Kaestle, 1973; Rury, 2002). However, before the 1660s the majority of colonists who came to British America were English Protestants (Dinnerstein & Reimers, 1975; Wokeck, 1999).

In 1632, however, the English Calvert family received a land grant from King James and established the colony of Maryland as a place for Catholics to worship (Burns, 1969a, 1969b; Urban & Wagoner, 2009). That the schools should be a part of the purpose of the Catholic Church is clear: “The parish school has been from the very beginning an agency of the Church. It is really a part of the Church’s wider organization, and both in principles and in practical workings it belongs to the Church’s system” (Burns, 1969b, p. 15). Burns (1969b) further elaborates on the tenets of Catholic education: “...That man is destined for another and a more perfect life beyond the grave, for which his life on earth has been ordained as a preparation – these are concepts that lie at the root of Christian education” (pp. 16-17). The tug and pull of the Protestant-Catholic clash continued in Maryland socially and politically well until after the American Revolution in the new America (Bryk, Lee & Holland, 1993; Burns, 1969a, 1969b; Cremin, 1970, 1980; Greeley & Rossi, 1966; McCluskey, 1964; Dinnerstein & Reimers, 1975).

Immigration to the British American colonies slowed from 1640 to 1660 when the English monarchy was deposed and Oliver Cromwell came to power (Dinnerstein & Reimers, 1975), and after 1660 the restored and distracted British monarchy did not actively support immigration to the colonies (Cremin, 1970). The American colonies were, however, in need of laborers for their industries and farms, and in 1680 William

Penn received a land grant from King Charles. Penn not only busily recruited English settlers, but Dutch, French, and Germans, as well (Urban & Wagoner, 2009). The Germans, with their homeland engaged in intermittent wars, came to Pennsylvania in large numbers in the late 1600s, enjoying relative freedom to worship as they chose (Cremin, 1976; Dinnerstein & Reimers, 1975; Wokeck, 1999). The Scotch-Irish were a second major group who came to America in the late 1600s, particularly to Pennsylvania, and approximately 15,000 French Huguenots settled largely in New York and near Charleston, South Carolina during the same time period (Abbott, 1969; Axtell, 2001; Wokeck, 1999). But in the Northeast the Anglo-European culture became dominant so that by the time the colonists determined to break free from England, the language, laws, and customs of England combined to create Anglo-American hegemony in the fledgling socio-political systems of the American colonies (Cremin, 1976, 1980; Rury, 2002; Tyack, 1967). Meanwhile, the Indigenous peoples already inhabiting the region, with established systems of educational transmission, culture, and economy were being squeezed out of their traditional homelands by the invaders (DuVal, 2006; Gomez, 2007; Richter, 2001).

During the 17th and 18th centuries estimates are that nearly four million Africans were brought to the Western hemisphere (Lovejoy, 1983). While many Africans in British colonies north of Virginia were brought as indentured servants who could earn their freedom, the southern colonists found permanent slavery a conveniently tolerated means to make farming profitable (Cremin, 1970). In 1790, the slave population in the United States (U.S.) was nearly 700,000 (Dinnerstein, & Reimers, 1975; Wokeck, 1999). The Napoleonic Wars, beginning in the 1790's and lasting through 1815, slowed the migration of Anglo-Saxon European immigrants to the Americas, but spurred an influx of new African slaves, and created a "hiatus [that] quickened the Americanizing process among the immigrant stock in the United States" (Dinnerstein & Reimers, 1975). In addition, the physical size of the U.S. nearly doubled with the 1803 acquisition of the Louisiana Purchase, complicating immigrant, Indigenous, and slave issues. By 1820, the slave population in the U.S. had nearly tripled to 1.5 million (Wokeck, 1999).

During the years 1820 to 1930 more than 37 million Northern and Southern European immigrants came to America (Cremin, 1980; Dinnerstein & Reimers, 1975;

Wokeck, 1999). Those years encompass the largest human migration of people in the history of the world (Cremin, 1976, 1980; Dinnerstein & Reimers, 1975). Many factors contributed to that mass movement, including the onset of the Industrial Revolution, intermittent famines and droughts in Europe, World War I, and worldwide economic ups and downs (Tyack, 1967). In addition, the Treaty of Guadalupe Hidalgo annexed 525,000 square miles of what is now largely the southwestern United States from Mexico to the American government in 1848 (Beck, 1962; Chilton et al, 1984). This treaty specified that Mexican citizens living in the areas annexed into the United States would become American citizens automatically, bringing their property rights with them; but the Indigenous peoples within the region were discounted and not acknowledged in the treaty (Gonzales, 2005). The implementation of this clause was somewhat problematic being difficult to implement fairly (Gomez, 2007). In addition, the California gold rush of 1849 brought an influx of Chinese immigrants as laborers and service providers to the American West (Gonzales, 2005; Wokeck, 1999).

Excluding this annexation of the American Southwest, to generalize, in the years between 1820 and 1880, the majority of immigrants voluntarily coming to America arrived from northern and western European countries (Dinnerstein & Reimers, 1975; Wokeck, 1999). However, between 1880 and 1930, immigrants from southern and eastern European countries comprised the majority of newcomers, with the years 1911-1920 topping out at a high of nearly 9 million newcomers: 1.5 million from Russian and the Baltic states, 2 million from Austria-Hungary, 2 million from Italy, and the rest from northern Europe (Cremin, 1980; Dinnerstein & Reimers, 1975; Wokeck, 1999). The 1880s silver boom and railroad expansions in the Rocky Mountain area employed Chinese and southern Europeans by the thousands (Hansen, 1940). By this time period, the vast majority of immigrants were coming to America to seek relief from economic hardship, not because of religious or political persecution (though there were families who fled the coming Russian revolution and other political turmoil) (Cremin, 1980; Dinnerstein & Reimers, 1975; Wokeck, 1999).

The pushing out, irradiating and what today could be termed “ethnic cleansing” by the increasingly dominant European immigrants of the Native Americans across the American continents is a documented problem and remembered disgrace even when

considering urban legend “heroes” such as Abraham Lincoln and Theodore Roosevelt (DuVal, 2006; Gomez, 2007; Kessell, 2008; Richter, 2001). The forced marches of the Navahos and more remind us that there is more than one remembered history of “Manifest Destiny,” and that “...there were, then, at least two wars for independence – one Indian and one White” (Richter, 2001, p. 190).

America’s challenge historically has been to balance the maintenance of an immigrating group’s heritage with the assimilation needed to assure the group’s success in mainstream society (Bailyn, 1960, 2004; Cremin, 1976). Ethnic, racial, cultural, and/or religious “clustering” has advantages, yet America very early established a tradition of expected acculturation into an Anglo-centric culture – an almost sacrificial giving up of one’s own heritage into the cauldron of the “melting pot” (Tyack, 1967). Germans and other groups petitioned the government to cede them large tracts of land on which to found ethnic colonies (Burns, 1969b). The government resisted, pledging an allegiance to the commitment of cultural mixing. In 1891 a faction of the American Catholic church petitioned Rome to provide bishops and, if possible, priests to neighborhood parishes to speak only the language of those neighborhoods – German, Italian, English, and more. Rome denied the request, prompted by a faction of American Catholic leaders who urged assimilation for the good of the Church (Burns, 1969a, 1969b; Greeley & Rossi, 1966; Reilly, 1969). Racial/ethnic neighborhood clustering – for good or ill – continues today to be a major social issue in America (Gutmann, 1987; Kozol, 2006; Rury, 2002; Singleton & Linton, 2006; Urban & Wagoner, 2005).

An Overview of Immigration to the New Mexico Area

New Mexico, as pointed out by numerous researchers, is distinct from the rest of colonial America because a markedly high percentage of diverse races, cultures, and ethnicities settled together in the area, dating from the European invasion into the Indigenous peoples during the early 1500s (Bryan, 2006; Chilton et al., 1984; Cline, 2006; Davis, W. E., 2006; Etulain, 1994; Fugate & Fugate, 1989; Gomez, 2007; Mondragon & Stapleton, 2005; Price, 2003). This is similar to pockets of California, Arizona, Colorado, and other places in the American West, but the geographic isolation of New Mexico, with the historical pull of trade and traffic up and down the Rio Grande and Arkansas River corridors, combined to create a distinctive blending of cultural

interactions among Native Americans, European Americans, Mexican Americans, Asian Americans, and African Americans in New Mexico (Pomeroy, 2008; Simmons, 1977; Weigle, 2009). The inter-mixing of European religious beliefs with Native spiritual beliefs influenced the New Mexico socio-political landscape, as well, as Euro-Americans imported Protestant, Catholic, and Jewish religions into an area already peppered with an assortment of well-established Native American religious traditions. Simmons (1977) writes, “There’s no escaping it. New Mexico is different” (p. 191).

The aridity of New Mexico, the dignity, spirituality and tenacity of Indigenous people, the clash of cultures that converged upon the Rio Grande Valley in the forms of Spanish invaders, French and Anglo trappers, African Americans looking for new lives, European mine workers, and more, create a fascinating mix that blends turquoise skies, brown sands, and green vegetation with some of the most diverse and independent cultures in America’s landscape (Appleby, Brinkley & McPherson, 1998; Bryan, 2006; Cline, 2006; Fergusson, 1951; Simmons, 1977; Stegner, 1987; Weigle, 2009). As invaders moved into New Mexico in the 1500s and 1600s, mixing with Indigenous populations, they brought with them their Anglo-European ideas about educating youth, and an unsurprising clash occurred (Grande, 2004; Mondragon & Stapleton, 2005). The invaders brought to New Mexico conflicting ideas concerning ways to educate their own youth – should one teach to the Protestant belief of rugged individualism or teach the Catholic conviction that the Church and people are all one for the glory of God (Burns, 1969a, 1969b; Chavez, 1974; Gallegos, 1992)? Both Protestant and Catholic invaders were committed to “convert” Indigenous youth to Eurocentric ways of knowing, and often confusion and resentment on both sides followed (Atkins, 1982; Bryan, 2006; Burns, 1969a, 1969b; Cline, 2006; Moyers, 1941).

The Spanish became an increased presence in the New Mexico area after the expedition of Coronado in 1540-1542. Catholic missionary education expanded, with the priests often enlisting forced labor of Indians in order to build churches and schools in which to be educated and converted (Gallegos, 1992; Mondragon & Stapleton, 2005; Sanchez, 1941). In 1680, the Pueblo Indians joined forces and drove non-Indian settlers south and out of New Mexico (Beck, 1962; Burns, 1969b; Chilton et al., 1984; Gallegos, 1992; Mondragon & Stapleton, 2005). The forty-six mission schools and their churches

were burned, and it was not until 1692 that Diego de Vargas “re-conquered New Mexico for Spain,” reclaiming Santa Fe (Gallegos, 1992; Mondragon & Stapleton, 2005). The Spanish made concessions to the Pueblo tribes, including the end of forced labor, and in exchange the tribes pledged allegiance to the Spanish Crown (Gallegos, 1992). Spain then organized immigration to New Mexico from three diverse groups of Mexicans, most of who were *Mestizo* (a mix of Latin and Native culture), but some of who were also mulatto, Black, and European (Gallegos, 1992). These “Spanish” settlers soon became termed *vecinos* (a landed property owner), and they began a practice of taking young Plains Indians as slaves (who became know as *genizaros*), raising them as servants in the *vecinos*’ homes, and then releasing them when they were grown or married (Gallegos, 1992). Simmons (1982) reports that the *genizaros* became a large portion of the population, and by 1733 groups of *genizaros* were petitioning the governor for land of their own. For the rest of the Spanish rule, what is now New Mexico continued trade south through Mexico, and the Spanish Crown established *alcaldes* or civil officials, further entwining public and private education with the Catholic Church (Atkins, 1982; Burns, 1969b; Chilton et al., 1984; Gallegos, 1992; Mondragon & Stapleton, 2005; Moyers, 1941).

New Mexico came under Mexican rule when Mexico won independence from Spain in 1821 (Beck 1962). The same year, the Santa Fe Trail cut into New Mexico, further stirring the mix of cultures, values, beliefs and assumptions among these groups (Beck, 1962; Cline, 2006; Gonzales, 2007; Weigle, 2009). The Albuquerque and Santa Fe areas, along with Las Cruces in the southern part of the state, became the triad points for traffic through New Mexico as lively trade grew up between the Eastern United States and Mexico following the course of the Rio Grande (Beck, 1962; Fergusson, 1951). Invaders from Mexico, as well as from the Eastern United States, descended upon the varied Native American populations historically established in the New Mexico area (Szasz, 1972). Pueblo tribes had for centuries established quasi-permanent communities in New Mexico, and had during those same centuries clashed with nomadic tribes such as the Navajo and Apache (Beck, 1962; Cline, 2006; Szasz, 1972).

While Anglo-European colonialists in New Mexico were as ruthless at times towards Natives as their Eastern counterparts, Native American cultures were never

eradicated from New Mexico (Axtell, 2001; Beck, 1962; Szasz, 1988). “Historical antecedents of the state’s [Christian] educational system can be traced to the sixteenth century as Native American traditions of teaching and learning and extending knowledge mixed with early colonization efforts to reveal an educational mosaic” (Mondragon & Stapleton, 2005, p. 1). Spanish colonialists brought their cultures and values to New Mexico, as did Jewish, African, and an ethnic variety of colonists settling particularly in mining towns in New Mexico (Chilton et al., 1984; Fergusson, 1951; Pappas, 2003; Simmons, 1977).

Specific to this study, Albuquerque, New Mexico burgeoned as a population center, conveniently located along fairly easy north-south and east-west trade and travel routes (Beck, 1962; Cline, 2006; Fergusson, 1951, 1966). Albuquerque’s population exploded in the post-World War II era. Sandia Laboratories, established to support the Manhattan Project in Los Alamos, became a permanent support to Kirtland Air Force Base (Wood, 1980). The GI Bill spurred The University of New Mexico’s enrollment to grow from 924 in 1940 to 4,921 in 1949 (Davis, W. E., 2006). The population of Albuquerque grew from about 50,000 in 1940 to 96,815 in 1950 (Wood, 1980). This rapid growth spurred a need for a second public high school. After sixty-plus years of having one public high school, the Albuquerque community found itself grappling with how, where, and when to open a second public high school. Who would attend? Who would remain at the first, original school? Where would the new school be located? Who would build it? What boundaries – real or imaginary – would be drawn? What would the traditions and expectations be? The pursuit of answers to these types of questions drive my study, and utilizing a qualitative methodology I will delve into the historical, socio-, economic, and political forces that shaped the opening of Albuquerque’s second public high school, Highland High.

A Brief Overview of Schooling in the United States Up to the Year 1945

The ancient inhabitants of North America had long established traditions for educating their youth in social organizations and cultural traditions (Axtell, 2001; Szasz, 2001). Education for pre-colonial Native Americans, like all societies, served the purpose of uniting one generation to the next, creating the collective consciousness of a people (Grande, 2004; Urban & Wagoner, 2009). Traditions utilized by Native Americans to

educate their youth differed sharply from those brought by middle and upper class Europeans to the Americas (Szasz, 1972, 2001; Grande, 2004). These systems and structures varied so greatly in concept, in fact, that it is interesting to note that there is no word for “education” in most Indigenous languages (Grande, 2004).

Europeans came to North America for various reasons, but the prevalent two were either to establish communities to freely practice religion or for economic gain (Cremin, 1970, 1976). Overarching these motivations lay the widely held European deep-rooted tradition dating back to the medieval Crusades to convert “heathens” to Christianity (Grande, 2004). Neither Native Americans nor European colonists would ever be the same once these two worlds began interacting, and both learned from each other (Axtell, 1981; Szasz, 1994; Urban & Wagoner, 2009). Native Americans interacted with European Americans, and European Americans interacted with their diverse members, and both groups continued interacting with new Americans from Africa, Asia, and Mexico. Both the invaders and the invaded are termed “intermediaries” (Hammerschlag, 1988; Szasz, 1994), and these “cultural brokers” (Szasz, 1994) negotiated new learning for all involved.

Europeans invaded North America, to take a very broad view, through four conduits: the Eastern coast, the Gulf of Mexico and through Mexico, and later via the West Coast. Therefore, in order to trace the development of schooling in what is now the United States, I examined developments beyond those of the thirteen original British colonies. However, by the time those thirteen colonies united to join in a fight for independence from the British crown in 1776, a British cultural hegemony was established over the educational system in colonial eastern America despite the linguistic, political, social and religious diversity represented in the emerging American territories (Cremin, 1976; Tyack, 1967, 1974; Urban & Wagoner, 2009).

Cremin (1976) credits this Anglo-American cultural dominance, including educational dominance, to four factors:

- A tradition was established during the rule of the Tudors and Stuarts that the reading of the Bible by individuals was paramount to the perpetuation of loyal subjects, and therefore, a stable government.

- The English middle class developed a need during the Renaissance and into the Age of Enlightenment for education in order to make sense of increasing technology, social turbulence, and economic opportunities of the times.
- The English moved more quickly than other European colonists to see the importance of and need for establishing permanent communities rather than as “exploitative bands of transient men” (p. 9), thereby necessitating the recreation of social institutions.
- The English who settled the American Northeast “suffused colonial politics and commerce with a zealous sense of righteousness” binding together “the institutions of colonial education with a heady sense of purpose....” (pp. 9-10).

Cremin (1976) terms mainstream American educational vernacular that emerged as the American *paideia* (Greek for “education” or “instruction”), and states that this *paideia* advanced, for the most part in American education qualities of diversity and choice, equality, liberty and community:

Granting that the *paideia* that emerged was never static, and that it varied significantly from place to place, I believe it may be fairly characterized as a Christian *paideia* that united the symbols of Protestantism, the values of the New Testament, *Poor Richard’s Almanack*, and The Federalist Papers, and the aspirations on the Great Seal (Cremin, 1976, p. 87).

I point out, however, that as the Puritans, who did not found a single school in the first forty years of their Massachusetts colony (Urban & Wagoner, 2009), relinquished their dream of creating a new holy commonwealth, New England education moved away from religious homogeneity and back toward the original concept that America was a place for free people to pursue individual happiness and safety (Greene, 1988). The widely accepted belief that all American schools have roots in Puritan Massachusetts is a misconception (Bailyn, 1960, 2004; Cremin, 1976; Rury, 2002; Urban & Wagoner, 2009). During the years after 1776, Puritan schools slowly moved back towards a more “mainstream” British model as Puritanism itself became less prominent (Cremin, 1976; Green, 1988).

British schooling traditions that became dominant (Bailyn, 1960, 2004; Cremin, 1976; Rury, 2002; Urban & Wagoner, 2009) in late 18th century America included bringing tutors into the home, having a parent be the teacher in a home, organizing a “parson’s school” (where a group of parents would pay the local minister to teach in order to supplement his income), missionary and charity schools, “dame schools” (an educated woman in the home would be paid a small fee to teach primary children to read), apprenticeships, “old field” schools, “private venture” schools, and Latin schools for boys intending to attend college (Bailyn, 1960; Cremin, 1970; Urban & Wagoner, 2009). The majority of these forms of schooling required a fee; the only schooling available at no cost (besides that provided by a teacher-parent) was in limited poor houses or orphanages (Bailyn, 2004; Rury, 2002; Tyack, 1967).

The coming of more and more Germans and Dutch, particularly in the Middle colonies, continued to diversify schooling (Cremin, 1976). Yale was founded by 1701 when a group of Congregationalists felt Harvard was overly tolerant and liberal, and Princeton was chartered in 1746 by Presbyterians who felt Yale was too intolerant to the verve of the “Great Awakening” (Urban & Wagoner, 2009). However, on the eve of the American Revolution, “as the flow of people, books and ideas quickened in the second half of the eighteenth century, the boundaries of clan, community, and church began to soften” (Urban & Wagoner, 2009, p. 63).

The first fifty years of America’s independence saw minimal government intervention in schooling (Cremin, 1976, 1980; Rury, 2002). Schooling was largely a local matter and tuition fees, church offerings, individual benefactors, and (mostly in New England) local town support sustained local schools (Bailyn, 1960, 2004; Urban & Wagoner, 2009). Schooling was primarily for European boys only: women, Native Americans, and African Americans seldom were educated (Bailyn, 2004; Rury, 2002, Urban & Wagoner, 2009). Thomas Jefferson was convinced that African Americans were inferior to Indians and whites, yet he railed vehemently against the institution of slavery (Jefferson, 1783). Jefferson admitted he did not know how economically and socially the institution of slavery could be abolished (Jefferson, 1783), and he freed only a few of his own slaves (Bailyn, 2004). Jefferson believed students (white males of property-owning families) should be grounded in a nonreligious education based in the classic ideas of

Greece and Rome (Cremin, 1970; Spring, 1990). The separation of church and state that Jefferson supported – this tenet was written into the new nation’s constitution – proved a challenge to implement (Bailyn, 1960, 2002; Cremin, 1976; Gutmann, 1987; Kaestle, 1973). At the same time, Jefferson’s signing of the Louisiana Purchase, in 1803 doubled the physical size of America, making a systematic approach to schooling nation-wide even more problematic (Cremin, 1976; Kaestle, 1973).

During the early 1800’s in America and England, the Lancasterian system, first introduced into charity schools, was considered an ideal “because it was inexpensive and provided training in character development” (Spring, 1990, p. 55). Therefore, it gained in popularity. Developed by Joseph Lancaster, an Englishman who later settled in America, one teacher sat in the front of a large room with as many as 450 students and was assisted by “monitors.” Groups of students would shift in predetermined numbers to the front of the room, and then rotate to the back for practice and instruction from the monitors. This was the precursor of the “factory model” of education (Cremin, 1980; Spring, 1990, p. 57).

By 1820, Americans who lived in cities of 8,000 or more were but less than 5% of the population; by 1840 12% did so, and the number of people employed in manufacturing jobs grew during the years 1820 to 1840 by 127% (Urban & Wagoner, 2009). During those years, 600,000 new immigrants came to America, mostly to the northeastern states and primarily from Germany, Ireland, and Britain (Dinnerstein & Reimers, 1975). The majority of Irish immigrants were Catholic, as were many of the Germans; at the same time Spanish and Mexican Catholics were moving into what would become the American Southwest (Atkins, 1982; Dinnerstein & Reimers, 1975), and the Catholic church was increasing its outreach and establishing schools (Burns, 1969a, 1969b). The manufacturing boom created huge capital wealth for a rising group of corporate Americans, and these employers were seeking compliant, motivated employees (Cremin, 1988; Curti, 1959). The large urban areas were experiencing burgeoning slums (Kaestle, 1973; Tyack, 1974). In addition, Andrew Jackson, champion of the “common man,” was elected to the United States presidency in 1828. These factors converged to set the stage for the coming of the “common school” movement.

The term “common school” refers to a common curriculum – specifically centered upon the McGuffey Readers (Cremin, 1975; Tyack, 1967; Urban & Wagoner, 2009), and “a school that was attended in common by all children and in which a common political and social ideology was taught” (Spring, 1990, p. 74). Common schools flourished, particularly in the New England and Mid-Atlantic States during the 1830’s and 1840’s. Horace Mann, secretary of the Massachusetts Board of Education from 1837 to 1848, was the most notable proponent of the common school movement. Common schools were billed as “universal,” that is, open to all regardless of class or station or status, but in reality, though some girls attended, the Protestant overtone of the curriculum excluded Catholics, and Blacks did not attend either (Cremin, 1976; Urban & Wagoner, 2009). Mann, one of a group of Protestant Republicans, supported allowing non-Protestants to attend the common schools, but he recanted that leaning in his 1842 report concerning the state of the schools in Massachusetts, stressing instead (there were many prominent businessmen in the audience), that common schools and their common curriculum were producing malleable, compliant workers for industries (Cremin, 1951; Kaestle, 1976; Urban & Wagoner, 2009). The common schools, with their emphasis on the early grades, also contributed to swelling the ranks of schoolteachers with women who were seen as temperamentally fit to work with young children (Bailyn, 2002; Cremin, 1951, 1980; Urban & Wagoner, 2009). While some see the common school movement as an effort at social control of the masses (Katz, 1968), as well as an indirect effort to disenfranchise Blacks and Catholics from public education (Bailyn, 1960; Cremin 1980; Katz, 1971), the common school movement did pioneer and establish the practice of levying property taxes in communities to support public schools in the Northeast (Cremin, 1980; Urban & Wagoner, 2009).

In 1848 the United States annexed more than 500,000 square miles of land ceded by Mexico in what is now the American Southwest, followed in 1853 by annexation from Mexico of 30,000 miles (now southern Arizona and a bit of New Mexico) via the Gadsden Purchase. Meanwhile, immigrants moving west were heavily populating the vast stretches of the 1803 Louisiana Purchase. The continuing interplay between Protestant and Catholic, Anglo and “others” (such as Jews, Middle Easterners, Greeks, Native Americans, Gypsies, African Americans, and more) was far from resolved in

America's educational system (Bailyn, 1960; Burns, 1969a, 1969b; Cremin, 1976; Greeley & Rossi, 1966; McCluskey, 1964; Mondragon & Stapleton, 2005; Reilly, 1969; Urban & Wagoner, 2009).

Historically, the ability for African Americans to obtain an education in America depended on circumstances. A free Black in the northern states could possibly be tutored, find a school open to Blacks, or receive education with help of a church or philanthropic group (Cremin, 1976, 1980; Rury, 2002; Urban & Wagoner, 2009). This was true haphazardly for African Americans in the Midwest and West, but with many limitations (Cremin, 1980; Woodson, 1919). Some slaves were provided education by their masters, particularly in 18th century America, spurred by the belief that teaching reading to slaves would hasten their conversion to Christianity (Burns, 1969a, 1969b; Cremin, 1980; Urban & Wagoner, 2009). However, this practice dwindled as more and more slaveholders became convinced that education encouraged rebellion, and by 1830 most Southern states had laws forbidding the education of slaves (Cremin, 1976, 1980; Rury, 2002; Urban & Wagoner, 2009; Woodson, 1919). While the common school movement spread across the Northeast and was carried into parts of the Louisiana Purchase, the Southern states (with North Carolina as an exception) left education to the family and the churches, providing only limited taxation to support schooling for White children (Cremin, 1976, 1980; Rury, 2002; Urban & Wagoner, 2009).

After the Civil War governments – local, state and federal - turned their attention back to education. Slaves had been granted citizenship and were due equal educational opportunities Whites enjoyed: suddenly public schooling would be swept into the South during the early Reconstruction years, with churches, philanthropies, and the American federal government infusing Southern states with teachers and funding to establish schools for newly freed African Americans (Tyack, 1967; Urban & Wagoner, 2009). But when the federal government ended Reconstruction in 1870, the dual system of established education began to widen in its inequities, and separate (and all too often unequal) schools, curriculae and facilities emerged (Cremin, 1980; Tyack, 1967; Urban & Wagoner, 2009).

The Native Americans were treated as another group of “outcasts” from the American educational system (Cremin, 1980). Columbus, Cabeza de Vaca, and soon after

them unauthorized adventurers, made the decision to pluck and enslave thousands of Native Americans from what is now Florida, Cuba, the Bahamas, Mexico, Central and South America, and more (Axtell, 2001). When the British arrived in Roanoke, Jamestown, and the Massachusetts Bay area, while they did enslave Indians, the “cultural brokerage” (Szasz, 2001) was difficult at best and dangerous at worst (Axtell, 2001; Szasz, 2001). Efforts to Christianize and educate Native Americans in Eurocentric ways met with limited success through the 17th and 18th centuries in America, and most “successes” were experienced by churches or philanthropic groups (Burns, 1969a, 1969b; Rury, 2002; Szasz, 1972, 2001; Urban & Wagoner, 2009). Additionally, Native American children often paid a high price for “gaining” a Eurocentric education: they lost the opportunity to experience and internalize their own cultures’ ways of knowing, learning, and doing (Grande, 2006; Gomez, 2007; Myers, 2008).

In 1824 the Office of Indian Affairs was established under the Department of War; in 1849 it became the Bureau of Indian Affairs and was transferred to the Department of the Interior. During these years the federal government’s efforts concerning Native Americans was relocation of their tribes. By the 1880’s the Bureau of Indian Affairs was given control over Native American education, removing it from the general public system, and an era of forced “assimilation” began (Rury, 2002; Sanchez, 1941; Szasz, 1988). Numerous boarding schools were established, forcing Native children from their families to be educated in Eurocentric traditions. This “taking” of Native children inflicted untold harm and trauma upon Indigenous children as the dominant Eurocentric culture attempted to “stamp” itself upon Native cultures (Myers, 2008).

Progressive educators tried to correct inequities, and the 1928 Meriam report exposed the failure of the federal government to meet the educational needs of the majority of Native American children (Grande, 2004; Szasz, 1988; Rury, 2002; Urban & Wagoner, 2009). The 1969 “Kennedy Report” focused the nation’s attention on the subjugation and inequities Native Americans historically experienced, and social, educational, political, and economic programs were enacted (Cremin, 1980, 1988; Grande, 2004; Szasz, 1999; Urban & Wagoner, 2009). This systematic “wiping out” of Native cultures’ ways to transmit languages, traditions, and way of learning tragically

continued unbridled through the 20th century, and still occurs in public schools in less obvious but equally harmful ways (Grande, 2006; Myers, 2008; Szasz, 1999).

As most government educational entities continued to grapple with the massive issues of race, class, and gender, mainstream America moved forward to structure its educational system around regional issues. During the late 19th century and into the early 20th century the following “givens” became the norm: age grading structures, kindergarten, manual training, a systematic course of study for high schools, the superintendency, and a public university structure (Rury, 2002; Gutmann, 1987; Urban & Wagoner, 2009). As the twentieth century matured, women gained the vote (1920), and the progressive movement in education waned, trends in American education emerged, characterized by:

- The addition of junior highs
- The consideration of developmental appropriateness of psychological principles
- Improved building designs and facilities
- A focus on teacher education and professionalism
- Scientific management techniques and testing philosophies (Cremin, 1980; Katz, 1971).

Centralization of school systems and curriculum gained in strength in the early 1900’s as an effort to ensure equality and standard delivery of services and curriculum, as well as to maintain control of schools by a continuum of government agencies (Cremin, 1988; Rury, 2002; Spring, 1999; Urban & Wagoner, 2009). Teacher associations began to emerge, and the high school gained dominance in the local community as a conduit to jobs and higher education, as well as serving as an entertainment and moral force as sports and other activities gained in popularity (Cremin, 1988; Graham; 1987; Tyack, 1974; Urban & Wagoner, 2009).

Despite valiant efforts by “pedagogical progressives” (Rury, 2002; Tyack, 1974) such as John Dewey, Francis Parker, and Ella Flagg Young during the early decades of the 1900’s, centralization and the “administrative progressives” (Graham; 1987; Tyack, 1974) won out: “Administrators were firmly in control of their teachers and deferential to their boards” (Urban & Wagoner, 2009, p. 239). Following World War I, during the 1920’s, nationalism fostered an increased fear of “foreigners” which stymied progressive

inclusion of Catholics, Blacks, and other minorities in most public schools, though there were notable exceptions such as Detroit, Michigan and Gary, Indiana (Rury, 2002). During World War I, soldiers were giving intelligence quotient (I.Q.) tests to aid in determining job duties, and the I.Q. test and other “standardized” testing measures found their way into schools during the 1920’s (Rury, 2002).

Beginning in 1890 and through the first 20 years of the 19th century, the American high school was emerging in most communities, but with major exceptions to this in the South (Rury, 2002). The rise of the high school put American education ahead of the rest of the world for most of the 20th century, and has been termed the “second transformation” in American schooling (Goldin, 1998). During this time, two contrasting and important reports were commissioned and issued through the National Education Association - the first “The Report of the Committee of Ten” was published in 1893. Charles Eliot, president of Harvard, chaired the group, and U.S. Commissioner of Education William Torrey Harris was a member. The group’s charge was to “establish order and uniformity in a secondary-education sector that included high schools, academies, private and religious schools” (Rury, 2002, p. 159), and the report recommended a conservative, rigorous program of standard academic subjects in preparation for college (Cremin, 1961; Rury, 2002).

In contrast, the “Cardinal Principles of Secondary Education,” issued in 1918 (also termed the “Kingsley Commission” after its chair Clarence Kingsley), recommended an adoption of the comprehensive high school model (Rury, 2002; Tyack, 1967). The report urged that students from all backgrounds be brought together in a large institution, and that a differentiated curriculum be offered that included college preparation courses, general academic offerings, and vocational choices (Graham, 1987; Rury, 2002; Tyack, 1967, 1974; Urban & Wagoner, 2009). These two reports encapsulate and define the conservative/progressive curriculum debate that continues today (Rury, 2002). But the nearly universal addition of the high school in most American communities and the correspondingly positive economic impact on local economies is indisputable: between 1890 and 1930 on average a new secondary school was opened every day somewhere in America (Rury, 2002). This increased access to education to more young adults than ever before in America’s history. Yet location, class, race,

economics, and other factors limited access (Graham, 1987; Szasz, 1999; Tyack, 1967; Urban & Wagoner, 2009).

The Great Depression of the 1930's further stymied progressive educators' efforts to engage Catholics, Blacks, and the poor in equitable educational access (Tyack, Lowe & Hansot, 1984; Rury, 2002; Urban & Wagoner, 2009). Local and state governments were gutted financially, teacher layoffs or pay cuts were rampant, and "extras" in schools such as night schools, summer schools, playgrounds, and kindergartens, followed later by physical education, music, industrial arts, and disability services were eliminated (Urban & Wagoner, 2009). A lasting result of the Depression years on education was federal monetary aid and federal involvement for local school entities (Tyack, Lowe & Hansot, 1984; Urban & Wagoner, 2009). A second effect on educational systems from the Depression was the growth of teacher unions (Tyack, 1987; Urban & Wagoner, 2009). Leading up to World War II, the dominance of the high school in public education communities continued to gain strength, and racial segregation in schools continued in varying ways in America's schools, depending upon regionalism.

Then America turned its attention to the war effort as the 1940's dawned, worrying less about educating youth than national survival (Bailyn, 1960; Cremin, 1988; Rury 2002; Urban & Wagoner, 2009). Enrollment in American colleges dwindled during World War II (Cremin, 1988; Davis, W. E., 2006; Tyack, 1987), and the schooling system in America emerged from World War II reflecting more continuity than change (Rury, 2002; Tyack, 1987). The GI Bill effected the nation's trade schools and colleges greatly, swelling enrollments (Davis, W. E., 2006; Rury, 2002; Tyack, 1987; Urban & Wagoner, 2009). A confident, swaggering America evolved after World War II, ready to bring peace, prosperity and educational opportunity to all Americans – but the rhetoric did not necessarily match the reality if you were poor, Brown, Asian, Native or Black (Szasz, 2002; Tyack, 1987; Urban & Wagoner, 2009).

This overview of the history of education in America up through the year 1945 serves to establish a lens through which I view my study. The manner in which people delivered education in the original thirteen colonies, throughout the expanse of the Louisiana Purchase, and simultaneously in the Mexican Session areas that became New Mexico influences my study. The hegemony of the British educational tradition, the

failure of America to grapple with racial and class issues in education, and the unresolved Catholic/Protestant pull and tug in educational communities converged in New Mexico, years 1945 – 1953, as Albuquerque’s citizens constituted Highland High.

Differences in How Schooling Developed in the Northeast and Southern U.S.

The concentration of populations and a fervent commitment to religion are suggested as the two largest forces at work in the development of education in America (Lockridge, 1974). Combining these two drivers with the Jeffersonian commitment to secular public schools which was debated by those who favored private or religious-based public education (Jefferson, 1783) creates a deeper examination of how schooling unfolded differently in varied regions of what now is the United States. When, in addition, we layer on the realities of class and caste, an even more complex picture of the historical diversity of schooling in America immerses (Bailyn, 1960; Cremin, 1976, 1988; Ogbu, 1978; Rury, 2002; Urban & Wagoner, 2009). The manner in which education evolved differently in the Northeast, South and Southwest regions of what is now the United States influenced my study. These regional sub-populations converged in Albuquerque, years 1945-1953, as Highland High was opened.

While a militant Protestant verve based in British cultural roots solidified the New England states’ movement to educate their children and established hegemony of Anglo-European educational traditions throughout America (Bailyn, 1960; Cremin, 1976, 1988; Rury, 2002), localized educational efforts played out in individual ways throughout the southern seaboard and the Southwest. The new American government set up after the Revolutionary War left education almost exclusively up to state and local control. The experience of the colony of Maryland speaks to the turmoil a locality can go through. Established in 1632 as a for-profit colony for displaced Catholics to settle, Maryland saw sawed from Catholic control to Protestant control to Catholic and back again, all before the end of the Revolutionary war (Appleby, Brinkley & McPherson, 1998; Axtell, 2001; Cremin, 1980; Urban & Wagoner, 2009).

In the colonial southern seaboard areas, the large landowners were primarily of “Cavalier” affiliation, that is, supporters of Britain’s King Charles I during the 1640-1660 English Civil Wars (Tyack, 1967). They had strong ties to the Anglican Church - not to reformist Protestant sects (Cremin, 1976, 1980). These settlers came with wealth and

family ties, but also with a reason for leaving – in general, they were escaping Cromwell’s Commonwealth, were second sons, boys in a scrape, or of an adventurous nature (Tyack, 1987). Their church ties were social more than spiritual by and large, and they possessed means to provide tutors within their homes for their children (Urban & Wagoner, 2009). Apprentices and slaves, in the landowners’ view, had no need for formal education (Cremin, 1976; Rury, 2002; Urban & Wagoner, 2009). These landowners of Virginia, the Carolinas, and to an extent Georgia, attempted to replicate the large, landowning traditions of Britain from which they came (Tyack, 1987). During the common school movement in the north in the 1830’s and 40’s, “old field” schools were established in southern states on exhausted tobacco fields, with the neighboring children gathering in a structure erected on the field taught often by an area minister in order to supplement his income (Urban & Wagoner, 2009). Schooling for all was not a philosophy that widely took hold in the southern seaboard until after the Civil War (Cremin, 1976; Tyack, 1987; Urban & Wagoner, 2009).

Meanwhile the French and Spanish were settling the Gulf Coast in what today is Florida, Alabama, Louisiana, and Mississippi, while concurrently the Spanish were well established in Texas, New Mexico, Arizona, and California (Axtell, 2001). As in New Mexico, along the Gulf the Spanish established schooling through homes or churches, largely spearheaded by the Catholic Church (Burns, 1969a, 1969b; Cremin, 1980; Greeley & Rossi, 1966; McCluskey, 1964). Large plantation owners were generally linked to the Anglican Church, but some held Catholic affiliations as well (Urban & Wagoner, 2009). In general in the Gulf Coast area, schools were loosely organized through local churches or families (Cremin, 1976, 1980; Greeley & Rossi, 1966; McCluskey, 1964; Rury, 2002). While public education was alive in policy in the areas that are now the Southern Gulf states, during the French and Spanish ruling periods public funding for schooling was very limited, and mostly was dedicated to establishing schools for poor white children. This practice continued until after the Reconstruction in 1870 (Tyack, 1967; Woodson, 1919).

After the Civil War the education spotlight shone more brightly on the South. During Reconstruction, the Union established schools on Ft. Sumter and other coastal islands for the education of displaced slaves (Urban & Wagoner, 2005). After 1864, The

New England Freedman's Aid Society sent teachers south with missionary zeal that often cooled when faced with the harsh realities of the poverty and years of deprivation slaves endured (Tyack, 1967). One month before the Confederate surrender, Congress formed the Freedmen's Bureau to establish a program to transition Blacks into citizen status (Cremin, 1980). By 1869 "there were more than 9,500 teachers working in the freeman's schools of the South. By 1870, when the educational activity of the bureau came to an end, 4,329 schools were established with a combined enrollment of more than 247,000 pupils" (Urban & Wagoner, 2009, p. 161). In addition, the Freedmen's Bureau partnered with religious and philanthropic groups to establish numerous colleges and other institutions of trade and higher learning for Blacks (Cremin, 1980; Rury, 2002; Urban & Wagoner, 2005).

However, once federal oversight discontinued, the dual education system so enthusiastically established by well-meaning educators and philanthropists continued, but changed (Tyack, 1967). Southern states allowed Black schools' educational opportunities to wither and to enter a reduced financial maintenance (Rury, 2002). Even as the 20th century began, and the progressive movement in education (approximately 1880 to 1920) brought a commitment to democratic education to the Northern states, that fervor was not felt in the South (Bailyn, 1960; Cremin, 1980). The North, with its employment opportunities in the fast-growing industrial revolution, experienced the highest immigrant growth and devised systems in schooling to attempt to deal with the burgeoning numbers of children (Bailyn, 1960; Kaestle, 1973; Tyack, 1967). The South, experiencing less of the industrial activity than the North, committed most of their school funding to separate White and Black elementary programs, funneled some funding to vocational schools for Blacks, and applied little money to Black secondary education (Rury, 2002).

The Great Depression hit the South hard, but schools experienced "short-term dislocation and long-term continuity" (Tyack, 1984, p 13). The school systems in the South, and even more so in other areas of the country, attempted to keep a business-as-usual mode of operation for the most part (Tyack, 1984; Urban & Wagoner, 2009). There were forced lay-offs of teachers and cuts in materials and programs; facilities became dilapidated, particularly in Black schools (Rury, 2002; Tyack, 1984). During the Depression the expectation in the rural South was that students would complete grades

one through eight, except Blacks (Tyack, 1984). This dual system of education for Blacks and whites continued in the South up to the year 1945, and has relevance for my study.

In addition, as relates to my study, I wish to make note of the theory of “caste,” (Ogbu, 1978) as distinct from “class.” caste is an involuntary status conferred by one group upon another through subjugation, as experienced by Native Americans or African Americans (Grande, 2004; Ogbu, 1978, Urban & Wagoner, 2009). The Native American and Black castes found themselves in the nation of the United States against their will. Gonzales (2007) reminds us that this is true for thousands of Mexican Americans as well, due to the 1848 Mexican Cession and the 1853 Gadsden Purchase. In contrast to castes, voluntary immigrants (mostly from Europe, but not all) largely chose to join America’s class structure (Ogbu, 1978; Perry, 2003). The status of caste demonstrates a very different effect on educational outcomes from that of class (Ogbu, 1978).

The History of Schooling in the New Mexico Area Up to the Year 1945

Since the European invasion in the mid 1500s to New Mexico, the education of youth in the area is characterized by an abrasive interaction of churches, nationalities, ethnicities, state and community concerns, and political characters (Atkins, 1982; Bryan, 2006; Cline, 2006; Mondragon and Stapleton, 2005). The steps forward and backward in educating children in New Mexico since the coming of the Europeans are often marked by scholars using the following Eurocentric periodic divisions (Beck, 1962; Chavez, 1992; Chilton et al., 1984; Mondragon and Stapleton, 2005):

- The Spanish-Colonial Period 1540-1821
- The Mexican Period 1821-1846
- The American Occupation 1846-1848
- The American Territorial Period 1848-1912
- The Statehood Period 1912 - present
- The State Equalization Financing Act of 1974

Each of these periods brings marked developments to the establishment of educational systems in New Mexico and the Albuquerque area. Native Americans, who held established ways of transmitting culture and ways of knowing from generation to generation (Grande, 2004), unsurprisingly clashed with Spanish and Mexican colonialists who paired their missionary zeal neatly with their zest to claim souls, land, food, and

people for their countries' expansions and that of God's (Chilton et al., 1984; Cline, 2006; Gallegos, 1992; Fugate & Fugate, 1989; Price, 2003). Many Catholic missionaries believed teaching the Native Americans to read scripture would hasten both their acceptance of Christianity and the acceptance of their souls by God into the greater glory of the Church (Burns, 1969a, 1969b; Greeley & Rossi, 1966; McCluskey, 1964). The Spanish and Mexican periods brought education to the area's scattered youth largely through area priests, home schools, and in a few communities, formal church-run schools (Atkins, 1982, Bryan, 2006; Cline, 2006; Mondragon & Stapleton, 2005; Palm 1930). However, in New Mexico, "a strong commitment to free education supported by public funds did not exist during the Spanish or the Mexican colonial periods" (Mondragon & Stapleton, 2005, p. 9).

"Schools" supported by the Catholic Church for Native Americans operated in the New Mexico area as early as 1581, and five mission schools were established in the Bernalillo area by 1598 (Mondragon & Stapleton, 2005). Unlike America's East Coast, New Mexico sustained multiple shifts in the rule of its colonial and territorial governments from Spain, to Mexico, to American rule and territorial status, to statehood (Atkins, 1982; Burns, 1969a, 1969b; Moyers, 1941; Mondragon & Stapleton, 2005; Palm, 1930). This evolution lent Hispanic Catholic influences to the New Mexico area that were not evidenced as widely in the East (Atkins, 1982; Moyers, 1941; Spring, 1990; Wood, 1980). While missionary zeal was felt throughout the United States as the nation expanded, such motivation – by both Catholic and Protestant groups – was especially high in New Mexico (Gallegos, 1962). Many of the Indian tribes in the Rio Grande corridor and Four Corners area were Pueblo tribes, not nomadic. In contrast to Eastern or Midwestern America, missionaries in New Mexico by and large (though, of course, not exclusively) worked towards converting Native Americans rather than eradicating or relocating them (Mondragon & Stapleton, 2005; Moyers, 1941; Sanchez, 1941).

As children and families of European and Mexican descent settled in the New Mexico area, schools were opened. Motivations varied. Some hoped to convert Native American children to Catholicism or Protestantism; Spanish and Spanish-Mexican families wanted to teach religion, culture, and letters of their countries in order to further the work of the Church; many Anglo-European parents and extended community wanted

to instill within their children a strong Protestant background and civic ethic (Atkins, 1982; Cremin, 1976, 1980; Mondragon & Stapleton, 2005; Moyers, 1941).

Two other important influences that came to what is now New Mexico are that of the Moors and the Jews (Chavez, 1974; Chilton et al., 1984, Ghattas, 2012; Sandweiss, 2011). Arabic traditions mixed with those of Spain when groups of “Moors” inhabited the Iberian Peninsula as early as 700 A.D. When Spain colonized parts of what is now Mexico and New Mexico, soldiers with Moorish background were in the expeditions, and they brought distinct cultural and religious traditions with them (Atkins 1982; Chavez, 1974; Ghattas, 2012). Likewise, converted Jews (*conversos*) accompanied Cortes in the first half of the 1500’s to Mexico, and more Jews immigrated to Mexico during the extended time of the Spanish Inquisition (Appleby, Brinkley, & McPherson, 1998; Sandweiss, 2011). Jews living in Mexico during that time were forced to convert to Catholicism, but many did so only for public show, maintaining their Jewish religion in secret while taking on Spanish surnames, as well (Chilton et al., 1984; Chavez, 1974; Ghattas, 2012). Both Moorish influences and Jewish traditions followed Spanish and Mexican colonization to the Albuquerque area.

During the Mexican period of rule, years 1821- 1846, there was strong ideological support for public schooling, but little corresponding financial aid to actually create and maintain schools on a widespread basis (Moyers, 1941; Mondragon & Stapleton, 2005). Catholic-run schools were supported in Santa Fe, Taos, and other parts of New Mexico, and Catholicism continued to grow on a scale unparalleled in nearly any other part of North America (Atkins, 1982). In 1822, Mexico established a plan for bringing public schooling to New Mexico, its Northern Province (Mondragon & Stapleton, 2005), but almost simultaneously the Santa Fe Trail penetrated the territory in 1821, opening a conduit for Protestant traders and settlers from the center of the U.S. to enter New Mexico (4 et al., 1984; Cline, 2006; Fugate & Fugate, 1989).

By the 1830s a broad-based anti-Catholic movement was sweeping across America, fueled in the East by backlash to a rising Irish immigrant population, many (but not all) of who were Catholic. The clash was felt in New Mexico (Appleby, Brinkley, & McPherson, 1998; Atkins, 1982; Burns, 1969a, 1969b; Cremin, 1980; Handlin, 1959; Tyack, 2003). Protestants began to push harder for secular public schools, and several

private Protestant schools were established. In 1846 the United States took control of New Mexico, and a French Jesuit out of Cincinnati, Ohio, Bishop John Baptiste Lamy replaced the power of the Mexican Catholic clergy (Mondragon & Stapleton, 2005; Moyers, 1941; Simmons, 1977).

In colonial New Mexico the “teacher” was often the adult most available with the most education and time to take on schooling tasks (Atkins, 1982; Mondragon & Stapleton, 2005; Moyers, 1941) This might be the nearest priest or pastor, a mother, an older brother, etc. Like those in the East, New Mexico school calendars followed the agrarian cycle and bowed to community norms, expectations, and religious or cultural holidays and celebrations. The American occupation of New Mexico, years 1846-1848, and its subsequent American territorial status, years 1848 –1912, did not usher in an establishment of widespread public education, either (Atkins, 1982; Moyers, 1941; Mondragon & Stapleton, 2005). Ethnic and religious challenges continued, and the economic disparity between citizens magnified the “have” and “have not” differences of those who could provide education to their youth and those who could not (Fugate & Fugate, 1989; Mondragon & Stapleton, 2005; Sanchez, 1941; Wiley, 1965b.)

Public schooling made little progress in the state through the 1850’s and 1860’s, and politicians began to turn their energies towards applying for statehood (Atkins, 1982; Mondragon & Stapleton, 2005; Moyers, 1941). In 1873, an evangelical Wisconsin-born man, William Ritch, was appointed secretary of the Territory of New Mexico. He took a special interest in how public schooling was unfolding in the area (Atkins, 1982), but during this time both religious and non-sectarian schools were receiving public funds to operate (Atkins, 1982; Mondragon & Stapleton, 2005; Moyers, 1941).

The lack of widespread public schools and the unresolved Protestant/Catholic conflict concerning who should educate hampered the continuing bid for New Mexico statehood (Atkins, 1982, p. 394). Gonzales (2007) suggests that the high percentage of Mexican Americans in New Mexico also made some in Washington and the East resistant to granting statehood. In 1891, after much political wrangling and drama, the New Mexico territorial legislature passed a bill establishing common schools in New Mexico, and set up the office of state superintendent of public instruction (Holtby, 2012; Mondragon & Stapleton, 2005; Moyers, 1941). While many of the provisions of the act

were already in place, two important differences were established by the legislation: a means by which communities could raise funds to build school facilities, and a requirement that teachers be able to speak English, yet honor children who could only speak Spanish (Atkins, 1982). Formal school districts were formed in New Mexico following this 1891 legislation (Atkins, 1982; Mondragon & Stapleton, 2005; Moyers, 1941).

Even though schools in New Mexico after 1891 had access to local and state funding, many of New Mexico's public schools employed Catholic nuns as teachers, and this issue was not resolved until 1951 when a lawsuit was filed, resulting in the Archbishop removing all nuns from public schools (Atkins, 1982; Gallegos, 1992; Mondragon & Stapleton, 2005; Wiley, 1965). Also, the isolated nature of many of New Mexico's rural communities – often with hundreds of miles separating localities - added an extra challenge to delivering education to children (Atkins, 1982; Mondragon & Stapleton, 2005; Sanchez, 1941). Communication challenges, local and state politics, and conflicting community values kept unification, let alone standardization, of New Mexico's public educational system at bay (Atkins, 1982; Mondragon & Stapleton, 2005; Moyers, 1941). However, in the United States, New Mexico carved out a unique position by educating children with no English-speaking background, a practice not implemented elsewhere in the Southwest (Getz, 1989). This differs from the way events unfolded for Spanish speaking children in Texas or in California. George Sanchez and Lloyd Tireman were part of this progressive fight in the 1920's and 1930's (Getz, 1989).

Concerning Native American education in New Mexico during Mexican rule, young Native American men continued to be educated by Catholic friars where mission schools were located; young women were educated by tribal elders (Mondragon & Stapleton, 2005). This arrangement changed little after New Mexico came under U. S. occupation in 1946 and subsequent territorial status in 1948 (Gallegos, 1992; Mondragon & Stapleton, 2005). Some contracts were made with Presbyterian and Catholic churches to form schools in New Mexico for Native Americans, but continual rivalry hampered the spread of cohesive educational systems (Mondragon & Stapleton, 2005).

When New Mexicans celebrated statehood on January 6, 1912, the education of Native American children moved into the era of assimilation: the Bureau of Indian

Affairs was establishing boarding schools to ensure Native American children learned English and mainstream Christian American religion, curriculum, culture (Atkins, 1982; Mondragon & Stapleton, 2005; Sanchez, 1941; Wood, 1980). Albuquerque Indian School was established in 1881, and by 1912 included eight primary grades and 300 students (Moyers, 1941). Twenty-six Indian boarding schools were built across the country by 1902 by the federal government, beginning in 1880, modeling the schools after the Carlisle Indian Industrial School that was built in 1879 in Carlisle, Pennsylvania (Cremin, 1980). While the boarding schools were founded on public rhetoric that if Native Americans could assimilate into mainstream culture they would be “successful,” the reality is that students were torn from their families, forced to give up their customs, language, and traditions, subjected in many cases to hard labor, and trained in menial tasks rather than given a rigorous curriculum or mentored toward success (Szasz, 1972, 1999). The 1928 Meriam Report helped spur both improvements and closings of Native American Boarding schools, but these schools were not closed on a widespread basis until the 1960’s (Szasz, 1972)

Public schooling in New Mexico continues to inspire passion, debate, and challenges. Rarely a day goes by that *The Albuquerque Journal* newspaper is without a story relating to New Mexico’s public schools. Current educational issues remain largely the same now as in New Mexico’s early years: issues of ethnicity and race, religion, social class, large districts and small districts, rural and urban issues – all continue to keep New Mexico’s public schools at the forefront of public interest. And all these issues converge in my study.

The History of Schooling in Albuquerque Up to the Year 1945

Albuquerque was not always the largest city in New Mexico, nor has it consistently held the highest statewide profile politically. Santa Fe, Raton, Dawson, White Oaks and Elizabethtown are among New Mexico communities whose populations ebbed and flowed, contingent largely on mining (Chilton et al., 1984; Fugate & Fugate, 1989). But as the railroad was established in 1880 through Denver, passing near –but not quite - to Santa Fe, through Albuquerque and points south, west, and east, Albuquerque’s quiet profile changed (Atencio, 1985; Wood, 1980). The center of activity moved from old Albuquerque, nearer the Rio Grande, east to the railroad tracks (Atencio, 1985;

Bernard & Rice, 1983) where the Atlantic and Pacific railway (which later became the Santa Fe railway) put through tracks (Harrington, 1963).

The railroad forever changed the communities of New Mexico as it delivered carloads of Anglo-European and Central-Southern-European settlers (Bryan, 2006; Grande, 2004; Cline, 2006). In the spring of 1880, Rev. Ashley, a Protestant Congregational minister and his son (who was ill with consumption) arrived “six days before the Santa Fe railroad reached Albuquerque” (Szasz, 1979). Ashley, along with Sheldon Jackson and James Menaul, started a large Presbyterian-based educational movement in New Mexico (Atkins, 1982; Bryan, 2006; Cline, 2006; Mondragon & Stapleton, 2005; Stevens, 1999; Szasz, 1979). The magnitude of the railroad’s coming to Albuquerque was duly noted as Judge William Hazeldine lauded during welcoming ceremonies in April, 1880: “Today the civilization of the East is brought into contact with the ancient civilization of New Mexico” (Szasz, 1979, p. 2).

Of equal note in 1880 was the arrival of the U.S. 9th Cavalry band, made up of “buffalo soldiers” – African American soldiers – coming in advance of the first railroad train into Albuquerque, in April of that year (Bryan, 2006). Albuquerque has always had a small but vital Black community (Bryan, 2006), contributing to the city’s diversity, and the railroad became a significant employer of African American Albuquerqueans (Ho

By 1880, Albuquerque increased from a few hundred in population to over 2000, and the county surrounding “New Town” Albuquerque grew from 7000 to over 17,000 (Atencio, 1985; Cline, 2006; Fugate & Fugate, 1989; Harrington, 1963). Harrington (1963), who taught for many years at Albuquerque High and wrote a mini-history of the Albuquerque schools, indicates that schools began establishment with emphasis on the upper grades, around the time of the coming of the railroad. In 1879, Colorado College established Albuquerque Academy, with primary, intermediate, and secondary grade levels (Harrington, 1963). By 1890 Albuquerque grew to approximately 4000 persons, and some 20 schools. Harrington (1963) states that in 1893 Albuquerque Schools put out literature at the World’s Fair in Chicago, and he details the first Albuquerque Public Schools (APS) superintendents, including the unparalleled 45-year-tenure of John Milne, from 1911-1956. Lujan (1987) indicates that the parents of future U.S. Senator, Dennis Chávez, relocated to Albuquerque from south of there in 1885 because, “Albuquerque

had more schools, more job opportunities, and a larger sphere of politics” (Lujan, 1987, p. 6).

Albuquerque, New Mexico is, like all localities, unique unto itself. But Albuquerque, settled since 1506, and as it progressed in its history, sociology, economy, and politics, is indeed singular (Bryan, 2006; Chilton et al., 1984; Keleher, 1969; Simmons, 1977). Acknowledged to be one of the most accepting communities of diversity in New Mexico (Cline, 2006; Keleher, 1969; Price, 2003; Simmons, 1977; Stegner, 1987), Albuquerque grew both progressive and backwards (Bryan, 2006). Ancient Pueblo Native Americans have inhabited the greater Albuquerque area and the Rio Grande, Rio Puerco, and San Juan River valleys since at least 400 A.D., and before the traditionally acclaimed Anglo founding fathers of America were born, Albuquerque was “founded” and named by the Spanish in 1706 (Beck, 1962). The establishment of the Santa Fe Trail after 1821 and subsequent coming of the railroad into Albuquerque in 1880 brought a significant Anglo-European influence to the area, and small but important populations of African Americans and Asian Americans began arriving, as well (Cline, 2006; Mondragon & Stapleton, 2005; Moyers 1941; Wood, 1982).

The story of this cultural and ethnic blending of people in Albuquerque prior to 1940 informs my study. Each of these cultural/ethnic groups brought traditions and values to the Albuquerque area, and when the city incorporated in 1891, Albuquerque Public Schools was established, just before the 1889 founding of The University of New Mexico (Davis, W. E., 2006; Harrington, 1963). Albuquerque High was opened in 1891, as were schools for elementary and junior high students. Concerning the early years specific to my study, V.B. Price writes:

By the early 1940’s Albuquerque was a confusing, if heart-warming, jumble of incongruities. It was a small, all-American city with a bustling downtown that had escaped the worst ravages of the Depression.... The city was the commercial capital of one of North America’s few centers of our Hispanic culture in a state governed largely by bilingual politicians....

Albuquerque’s urban growth turned into a nightmare of snarled traffic and inadequate roads by the late 1940’s.... In a mere seventy years since the coming of the railroad, Albuquerque’s built environment had undergone a metamorphosis

from dignified eccentricity to burgeoning conformity. With post-war social values, bomb research, and a pre-Sunbelt migration moving west, suddenly America was catching up with Albuquerque faster than ever before (Price, 2003, pp. 21-22).

With the post-war population boom in Albuquerque, in 1947 a bond issue was voted to construct a second high school, later named Highland High (Harrington, 1963). My study focuses on Albuquerque's historical, social, economic, and political landscape and the decisions that combined to constitute Highland High, years, 1945-1953.

Albuquerque High School

Albuquerque High (AHS) was the first and only public high school in Albuquerque for over 60 years after Albuquerque's formal incorporation in 1890. Albuquerque High had several locations, the first being at Central and Edith (Harrington, 1963) with a graduating class of three in 1892; then one hundred and thirty in 1908. In 1914 a new building, designed by El Paso architect Henry C. Trost, was erected on the northeast corner of Broadway and Central, and in 1927 the Manual Arts building was built, designed by Albuquerque architect George Williamson (Harrington, 1963; Moyers, 1941).

Between 1937 and 1940 funding from the New Deal facilitated building of the Albuquerque High library, gymnasium, and a general-purpose classroom building (Harrington, 1963; Wood, 1980; www.albuquerquebulldogs.com). In 1947 and 1948, Albuquerque High's population was around 3000 students. In 1949 when Highland High opened, Albuquerque High's student numbers dropped to 2300 (Harrington, 1963).

Of note is that while Albuquerque High had a diverse student body years 1945-53, the teachers were predominantly Anglo. For example, the 1945-46 AHS staff is pictured, in the *La Reata 1946* as numbering 76 teachers; yet, only three of these teachers have surnames I would perceive as Hispanic – and of those three are listed as teaching Spanish and the third as teaching Physical Education. Contrasting, of the 1164 students pictured in the same yearbook, 168 have last names I perceive as Hispanic compared to 1138 students with Anglo surnames. Queries come to mind: are all students attending pictured? If not, why? Why do so few staff bear Hispanic surnames compared to the make-up of the student body? Is this a national trend for these years?

In 1974 the Albuquerque High building at Broadway and Central was closed, and Albuquerque High opened in a new building at Odelia and Indian School, one mile north of the old building (www.albuquerquehighalumni.com, 2008). The old building remained in a real estate purchasing controversy as the national economy ebbed and flowed for over twenty years. Finally in 2002 conversion began of the old school into loft apartments (www.albuquerquehighalumni.com, 2008). That work continues today. The new Albuquerque High currently has a student population of approximately 1800 students, with 72 percent Hispanic, 17 percent Caucasian, 6 percent Africa American, 4 percent Native American, and 1.5 percent Asian/Pacific (www.aps.edu).

Highland High

Today Highland High is one of fourteen comprehensive public high schools in Albuquerque, and it is the oldest high school building in the state still in continuous use. It now houses 1700 students, 57% Hispanic, 18% Anglo, 9% Black, 12% Native American and 4% “other,” mostly Asian, though the “other” encompasses a broad base of nationalities, classes, and ethnicities (www.aps.edu, 2008-09 demographics). Year 2009-2010, there are 124 staff members listed on the Highland website (www.highlandhornets.com). Highland’s student body is the most diverse in the state and speaks more languages than any other high school in the state (T. Carroll, personal communication, 2006). Of the fourteen high schools in town, Highland consistently ranks towards the unfavorable end of all the “lists” that give numbers for drop out rate, poverty, mobility, test scores of English learners and special needs students, as well as average standardized student test scores in all areas.

Highland’s surrounding community is today an aging but progressive urban area of Albuquerque. Located in the center of the Albuquerque metropolitan area, Highland has a WalMart located just to its east, and a block to the north runs old Route 66, a section of which houses a juxtaposition of businesses that range from flourishing, old, closed, remodeled, owner-run, and national chains. The neighborhood is committed to revitalization, and to the south and east of the campus spread diverse neighborhoods that are the home of many Highland students.

Statement of the Problem

For nearly 70 years, from 1881 till 1949, Albuquerque High was Albuquerque's one and only public high school. From 1945 to 1953 the population of Albuquerque more than doubled (Bernard & Rice, 1983). The human factors that contributed to decisions made concerning how, where, who should build the new high school form an intriguing story in Albuquerque's history. A specific gap in the literature exists as pertains to this localized topic, and, in addition, as concerns the entire history of Albuquerque Public Schools. Albuquerque, years 1945-1953, represents a unique slice of America, and at the same time is also representative of the common issues, pressures and demands felt all across America from 1945 through 1953 in our public schools.

Research Question

My research question is,

During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the formation and opening of Albuquerque Public Schools' (APS's) second high school, Highland High?

Purpose of the Study

This study explores the historical, social, economic and political fabric of Albuquerque years 1945-1953. I propose to examine the assumptions, beliefs and behaviors of the people of Albuquerque during the years 1945-1953 as a new high school was constituted. Albuquerque in 1945 was a community in flux, yet it evolved as a unique locality where conflicting and varied cultures, religions and educational systems converged. The purpose of this study is to describe how that confluence moved forward as Highland High opened its doors.

Significance of the Study

This study illustrates a unique cultural convergence that occurred in Albuquerque, New Mexico years 1945-1953 as the citizens planned and opened their second public high school, Highland High. For the Albuquerque area there is no comprehensive history of the school district; therefore, this study contributes towards a piece of that possible future effort and begins to fill that gap. Stories, memories, facts, and recollections about the planning and opening of Highland High are captured and archived by this study for the first time. In addition, the study has significance for other school districts in the

United States since patterns and trends in historical, social, economic and political contexts years 1945-1953 often mirror and replicate one another.

Research Focus

The primary research focus of this study was to examine my research question through a qualitative socio-cultural lens. Reconstructing history is a challenge:

Historical landscapes differ from cartographic landscapes, however, in one important respect: they are physically inaccessible to us. Anyone mapping even the most remote regions of the earth's surface can visit or at least photograph of the terrain in question. Historians can't do that" (Gaddis, 2002, p. 35).

Methods utilized were document and artifact analysis, along with multiple participant interviews to capture the memories, reactions, motivations, assumptions, beliefs, behaviors, and culture that contributed to the opening of Highland High. Documents and artifacts were studied to extract meanings concerning the opening of Highland High. Participant voices were a key element and focus of the study. Participants were encouraged to reflect upon, process, interpret and react to their experience as contributing, collaborative members of the study, in order to inform an audience now and beyond.

Organization of the Research Study

This study appears in six chapters. Chapter 1 gives background for and an overview of the study and focuses on the issues, purpose, and significance of this research. Chapter 2 reviews literature related to the study clustered around topics of American communities opening, influencing, and planning new schools. Chapter 2 further discusses literature related to the history of New Mexico, and also examines literature informing the social, economic and political influences that come to bear on Albuquerque's human contexts and thereby the opening of Highland High years 1945-1953. Chapter 2 concludes by examining missing voices in the related literature and then expanding upon the significance my study.

Chapter 3 outlines the study's purpose and provides a description of my overarching philosophy of research and how that grounding drives my research design. Next in Chapter 3, I describe my own and my participants' positionality in the study, and I detail the site of the study. Third, I explain the qualitative mode of inquiry I pursued in

my research, and I explain how that mode fits my study. Fourth, I discuss challenges of applying a historical lens to a study. Last in Chapter 3, I detail the methods, sampling, and data analysis strategies I employed for the study. I then address my research quality, limitations of the study, and ethics.

Chapters 4 and 5 present my findings, and Chapter 6 discusses them according to the types of influences on Highland as related to historical, social, economic, and political categories. Each category is prefaced by a fictional journal entry penned by a fictional person of my imagination who is commenting upon and reflecting about, respectively, the historical, social, economic, and political milieu of the site of my study. Appendix B is a contextual “scrapbook” concerning Highland High years 1945-1953. Other appendices clarify tools, procedures and approvals of my research process.

Summary of Chapter 1

Chapter 1 begins with an overview of the patterns of immigration to the United States since the country’s beginning and through 1945. Next, I discuss immigration and its influence on the New Mexico area during the same years. Then I discuss patterns of schooling in the U.S., and differences and the history of schooling in various areas of the U.S. Chapter 1 then sets up a brief history of Albuquerque High and next gives a context for the opening of Highland High. Chapter 1 finishes with a statement of the research problem, describes the research question, delineates the purpose and significance of this study, explains an overview of the research focus and study, and closes with a summary of Chapter 1.

V. B. Price (2003), a veteran journalist, in his book *Albuquerque: A City at the End of the World*, probes insightfully into the sociological, economic, and political influences that have, in his view, devalued Albuquerque’s unique qualities and kept it from becoming a premier city. Critical as to how Albuquerque has over the years developed its “built environment,” Price (2003) crystallizes how important it is to examine the history of a community by examining the many parts that make up its whole:

First, cities are both built environments and the natural environments in which they are built. Cities are part of a natural ecology, just as human nature and nonhuman nature are parts of a single natural order.

Second, cities constitute a socio-ecological art form that consists of design, commerce, public policy, and the specific natural and cultural conditions of the place they both inhabit and help create. Cities are artifacts of human values. As artifacts, they can be used to understand the culture and priorities of the people who give them life.

Third, every city is its own place, with its own integrity. Each is more than the sum of its parts, a subjective as well as an objective phenomenon. A city's built environment – its streetscapes, infrastructure, parks, open space, as well as its building interiors and facades – cannot be understood by applying comparative methods and generic standards alone. The nature of each city must also be assessed in the context of its historical and structural character. Albuquerque serves as a fascinating specimen of the meaning of local identity (Price, 2003, p. 5).

The extended passage above connects both to the purpose and philosophy of research for my study. Embedded in my research question is a query about the human contexts of the people of the Albuquerque *community* with the view that community itself is an entity, to which Price (2003) alludes. My study has led me on a crazy catwalk virtual tour of the Albuquerque area through the years 1945-1953 (and a bit beyond), causing me to peer in a thought-provoking manner into the humanly-created choices Albuquerqueans have made – or have not made – as our community develops.

The wide spaces of New Mexico at one time belonged to Spain, then to Mexico, and then to the United States as a territory before becoming a state. These transitions shaped New Mexico's history for good and ill (Appleby, Brinkley & McPherson, 1998; Bryan 2006; Cline, 2006; Gonzales, 2007). The convergence of multiple cultures in New Mexico – the Natives, the Spanish, the Europeans, the Americans, and more – make the Albuquerque area unique, and that uniqueness is manifested in the opening of Albuquerque's second public high school, Highland High.

The human contexts of Albuquerque years 1945-1953 mirror the story of the nation, yet Albuquerque, a unique part of the western United States, has its own story. W. Stegner, a western novelist and scholar, understood the blended modern Western psyche. Reared in the west, constantly on the move due to his father's wanderlust, Stegner

understood that in the American West, “it is impossible to be unconscious of or indifferent to space” (Stegner, 1987, p. 80). Space and how it was filled with people impacted New Mexico, Albuquerque, the Albuquerque High community, and the fledgling Highland High community which would become an elite White school in the Southwest, years 1945-53, due to a combination of factors. This study explores the local and larger impacts of the line in the sand that was drawn to define an emerging new high school community years 1945-1953: Highland High.

CHAPTER 2

REVIEW OF RELATED LITERATURE

“Unmasking one perspective only reveals another.” – J. Bruner

Introduction to Chapter 2

No research literature exists specifically concerning the opening of Albuquerque Public Schools’ second high school, years 1945-1953, but many researchers speak on topics that inform my proposed study. In Chapter 2, I review research literature that relates to my research question: During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the formation and opening of Albuquerque Public Schools' (APS's) second high school? In preparing to conduct this study, I explored past research that both grounded me in my study and aided me to construct meaning of the data I discovered and analyzed.

Related literature clusters into themes that I will discuss in this Chapter. First, I examine what researchers reveal as patterns and trends in communities when new schools open in the United States. Second, I explore researchers’ discussions of the challenges that North American communities (particularly racially, ethnically, and socially diverse communities) face historically as new schools open and school districts evolve historically. Third, I review literature dealing with the history of school planning in the U.S. and New Mexico, literature concerning the history of school sites or districts, and other types of literature sources. Fourth in Chapter 2, I highlight literature that relates to the history, sociology, and economy of New Mexico and Albuquerque, and detail other discourses related to Albuquerque’s emergence as a community up to and through the years 1945-1953. Fifth, I discuss literature that informs the political landscape of New Mexico, Albuquerque and the area school systems up to the year 1945. Sixth, I reveal the loudest voices and those most important to my study: the voices I did not find in the literature. That is, I discuss the gap in research literature concerning my study question. Finally, I close Chapter 2 delineating the contributions this study makes to the body of knowledge about education and the history of Albuquerque Public Schools, and I conclude with a summary of the chapter.

Before discussing literature related to my study, I wish to make a note: at times, I found the lines blurring between “literature” and “data.” Is a walking guide to the Albuquerque High neighborhood written in 1978 but referencing historical, sociological, and political events a piece of research literature or an extant document, and therefore data? Do I treat the non-published “history” of Albuquerque Public Schools (Harrington, 1963) in its original hand-bound cover as a research study or as a personal artifact created by a teacher/community member/school leader who lived through the opening of Highland High? To maintain trustworthiness and transparency, in this study I reference such items in light of their function: that is, if I am viewing the work as related literature, it is referenced in Chapter 2. If the item was examined as data, it is referenced in Chapters 4 and 5 with my findings.

Patterns and Trends in Communities When New Schools Open

In order to get a sense of how other researchers deal with the recreation of a school district’s past and its sociological and related contexts, I searched for literature about opening new schools. I yielded sparse results. McGee (2001) conducted a case study focused on a principal (himself) and his role in opening a new school in Georgia. The Chicago Public Schools were recently in the midst of a controversy currently because the mayor and a non-elected group of business interests announced a “Renaissance 2010” program (nicknamed Ren2010) which calls for the opening of 100 new schools under charters or private status within the next six years, while simultaneously closing 60 to 70 existing schools (Bradley, 2004). The district recently put full-steam-ahead efforts on hold due to community outcries (Lipman & Haines, 2007; www.ren2010.cps.k12.il.us/). Kearney (2008) details the opening of Cristo Rey Jesuit High School in Chicago, and the subsequent opening of over twenty Cristo Rey Network schools with help from larger grants, including a \$9.9 million grant through the Bill and Melinda Gates Foundation. The Cristo Rey Network targets underprivileged students, gives them a Catholic college preparatory education, and includes a working/internship component that comes back to the school to supplement tuition (Kearney, 2008).

Several “how to” guides are available to school administrators and district personnel who are involved in opening new schools. Lane (2008) prepared a comprehensive guide complete with checklists, and the Fairfax County Schools, Fairfax,

Virginia, has a nice one, as well (www.fcps.edu/fs/procurement/publications/new-school.pdf). Flores (2008) conducted case studies of four principals who opened new schools, and presents detailed and integrated processes required for such a feat. Reel (2001) stresses that schools must be planned not just for their structural needs, but for academic and social needs, as well.

New Orleans experienced challenges in reopening schools after Hurricane Katrina struck August 29, 2005. Maxwell (2006) explains financial and social pressures that came to bear upon a community in chaos. Some schools, even undamaged ones, closed and were not reopened even as late as February of 2006. Children could be transported to non-neighborhood schools, be home schooled, or (as some feared) just not go to school at all (Maxwell, 2006).

School districts historically established boundary lines when more than one school per level (elementary, middle and high) was contained within a district. School boundary decisions, both in the past and present, have a contentious impact on local, state and national levels. Brown and Knight (2005) studied fourteen large public school districts and compared their boundary decisions and procedures to those of Broward County Schools. At the time of the study Broward was the sixth largest public school district in the nation, and growing rapidly, particularly in numbers of students of color. While Brown and Knight's study (2005) has relevance to Albuquerque Public Schools today, it also sheds light on how and why school boundaries are drawn – a decision made concerning Albuquerque High and the opening of Highland in 1949.

Influences of Cultural, Social, Political, Economic, and Community Contexts on the Development and Culture of Schools

The community context in which a school is planned, built, and operates exerts influences upon that school (Freire, 2000; Ginwright, Noguera & Cammorota, 2006; hooks, 1990; hooks, 1994; Kozol, 2006; Singleton & Linton, 2006; Spring, 1990). The review of discourses on this influence links to my research question. A school serves as a gathering place for its community (Kowalski, 2002) and therefore is a double mirror: a school reflects its community, and the community is reflected in the school itself (Brubaker, 1998; Meek, 1995). Illustratively, Spring (1990) writes, "The history of education can be considered as part of the study of the political and economic forces

shaping both the process and content of ideas disseminated to the public” (p. 378).

Whether unintentional or planned, a school will reflect the sociological contexts of the neighborhoods and larger community around it:

In the United States as a whole, locality-based, communitarian new forms of community from about 1870 onward increasingly eclipsed social relationships. Growth in the scope and complexity of local life coupled with important losses in local autonomy encouraged people to restructure their conceptions of community. Increasingly they identified with only selected aspects of their localities....
(Reynolds, 1999, p. 18)

The challenges faced by diverse communities when opening new public schools are well documented (Freire, 2000; Kingdon, 2003; Kozol, 2006; Payne, 2001; Singleton & Linton, 2006). Albuquerque years 1945-1953 was more diverse in unusual ways than most American cities of its size (Bernard & Rice, 1983; Simmons, 1977; Wood, 1980). While many American cities were polarized with two primary races or ethnicities at this time (e. g. Black and White, Asian and White, White and Hispanic), Albuquerque had a three hundred year history of housing a range of diversity. Hispanics who in turn “defined themselves as ‘natives’ invaded the Native Americans” and then “resented Anglos lording over their homestead, which existed before the United States conquered the Southwest in the 1840’s” (Gonzales, 2007, p. 209). Albuquerque had an economic divide, to be sure, in 1940, but there was a powerful racial/ethnic divide – and some collaboration - as well.

Kozol (2006) and Singleton and Linton (2006) write passionately about the need for communities to conscientiously choose to racially diversify their public schools. Policies on a national level do not always support communities in such endeavors (Kingdon, 2003). There is no literature addressing ethnicity/race and the opening of Highland High, years 1945-1953.

The U.S. Supreme Court reflected the sociological context of its time when it ruled in 1896 concerning *Plessy vs. Ferguson* that “separate but equal” school facilities were acceptable for students of differing races and ethnicities, enabling what Kozol (2006) calls “the perpetuation of a dual system in American society” (p. 34). The U.S. Supreme Court reversed that course when in 1954 it ruled in *Brown vs. the Board of*

Education of Topeka that school segregation on the basis of race, even if facilities are equal, is not legal. The court wrote that “separate but equal” has no place in America. “Separate,” however existed in Albuquerque to some degree in the years 1945-1953: open the 1950 yearbooks of both Albuquerque High and Highland, and peruse the eyes staring back at you. Highland’s 1950 yearbook has no more than ten obviously African, Hispanic, or Native American faces out of hundreds depicted; Albuquerque High’s book has a majority of minorities in 1950. Yet, I find no discussion of this situation in current research literature.

The History of “School Planning” in the U.S. and New Mexico

To play on a colloquial phrase, it is true that “schools happen.” As needs unfolded historically, a church, home, or community building served as the school. But as government, social ideology, and government funding became more integral to the opening of new schools, schools began to be planned, designed and constructed (Kowalski, 2002). What values a society holds are reflected in our “sense of place” (Meek, 1995): the spaces we value most in our community receive our most resources and time, and our values are reflected in the architecture of those spaces. Price (2003) maintains that communities need to sustain their “local identities” or “the relationship between creative personalities and sense of place falls apart, and serious cultural impairment is bound to ensue” (pp. 30-31). Albuquerque’s sense of place is reflected in the University of New Mexico’s campus, “arguably America’s most original college environment” (Price, 2003, p. 30).

There is a gap in the research literature concerning school planning in New Mexico. Wiley (1965a, 1965b, 1967) sheds some light on the social, economic, and particularly political goings-on in public educational planning in New Mexico from a historical perspective. But planning for schools in New Mexico has been catch as catch can, and very much tied to local politics and economics. Wiley (1965b) points out a feature of New Mexico that impacts its educational planning, funding and politics: geography (p. 87). Distances between communities and rural/urban issues impacted the development of New Mexico schools since the invasion of the Spanish in the 1500s, and well before as Indigenous people formed educational systems (DuVal, 2006; Kessell, 2008; Myers, 2008).

As previously stated, I find very little literature about the planning of schools in New Mexico, but I conjecture that Albuquerque Board of Education minutes and city records will yield some new information, particularly as concerns the opening of Highland High School and other post-World War II era schools in Albuquerque. I am interested to research the school floor plans and designs, discover who were the contractors awarded the bids, investigate the bidding process, and delve into the architects and their designs. School planning analyst Brubaker (1998) makes an observation: "...Early American schools were 'classical' in design, with pediments and a temple front for the principal façade. By 1890 this changed: instead of being characterized by classical simplicity, school buildings were exuberant in design, with Victorian and other details borrowed from earlier cultures" (p. 1). We see this phenomenon exhibited in the old Albuquerque High that exists today as loft apartments at Central and Broadway. Brubaker (1998) demonstrates through his research that this ornate school design trend in the 1880's was manifested nation-wide, later giving way to a more austere design in the post-World War II years (p. 50). In Albuquerque, I anticipate my study will find that Highland High and Jefferson Junior High were the last two secondary schools in Albuquerque to reflect the last of this traditional brickwork look.

Meek (1995) stated a trend that exists today in school planning that was not the status quo in 1945: "... No one learns to think by sitting in a passive mode and receiving information. One learns to think by learning how to generate information and then manipulate what one has obtained" (p. 5). The American School Board Journal site (<http://www.asbj.com/TopicsArchive/FacilitiesandSchoolDesign.aspx>) today lists over a dozen recent articles devoted to school design and planning. Nearly twenty years ago, Fiske (1991) recognized that school planning needed to change to reflect the varied social, economic, and political needs that schools today seek to fulfill. And during the 1950's in a push to build schools quickly, many communities built schools "too cheaply for true economy, since yearly maintenance and operation costs were not properly calculated. Lightweight structures, poorly insulated roofs and walls, cheap hardware, poor-quality lighting, minimal ventilation systems, and endlessly repeated standardized plans and elevations characterized many school buildings of that era" (Brubaker, 1998, p.

15). Highland High just escaped that trend. As the notable Albuquerque architect, George Clayton Pearl, reminded Price (2003), “architecture, no matter what you try to do, will be a perfect expression of the society that was” (p. 30).

Literature Concerning the History of School Sites or Districts

While information exists on the Internet concerning individual schools and their histories, I found no research literature concerning any specific APS schools or their historical development. I did locate five dissertations from throughout North America each with a historical perspective of a school district. The five studies can be placed on a continuum from positivist to narrative. On the positivist end I found a study of a school district in Idaho (Rutan, 1996). The author refers to “facts” given by the participants, and the author does not acknowledge that these “facts” spring from the very personal, subjective being of the participants (Rutan, 1996).

Next, I found a longitudinal study of a San Francisco area school district (Banks, 1983). This study uses mixed methods, interview, document analysis, and examination of legal and court records to reconstruct a history of a school district with a focus on the shifting social and economic demographics of the student community. Interviews were examined as factual data, not as personal narratives.

Another dissertation I explored (Craven, 1993) also adds the voice of interview participants to the collection of document analysis data. However, Craven maintains his study uses “the historical method” and is “presenting the facts as an organized body of knowledge,” (Craven, 1993). Both of the studies by Banks (1983) and Craven (1993) hold a constructivist element because they bring forth the voices of cultures, ethnicities, and other “groups” who might not otherwise be heard.

The education of Native Americans continued to interweave the complicated tapestry of schooling in Albuquerque up to 1945. In another dissertation I reviewed, Tohe (1993) presents poems and stories in her doctoral dissertation that sing plaintively of the bittersweet lives of tribal Natives who relinquished themselves to dwell in America’s institutionalized boarding schools of the late 1800’s and into the years leading up to 1945. Myers (2008) analyzed texts and interviewed former teachers and students from Albuquerque Indian School (AIS), and she focused on the writings from the classrooms of this school to (re)create the experience students in the AIS may have lived. Also,

Myers (2008) examines the voices of students and faculty of the Albuquerque Indian School in the 1950s, and primarily the 1960s and 1970s. Myers' dissertation sheds light on the sociology and politics of Albuquerque during the years of my study as she reveals Indigenous students' perspectives concerning their education.

I examined an additional dissertation that continues to move away from positivism towards the narrative storytelling end of the continuum. This work is a short (134 page) educational and demographic study of a rural Kansas school district and while the author admits it is a "story," it is presented as historical fact (Cocolis, 1995). The author brings a different philosophical lens to his historical work than I propose, however. His conclusions, while based in the narratives he collected, felt devoid of the personal, connected voice I wish to create in my study.

Further, a dissertation I reviewed (Denver, 1993) recounts the 1990 reorganization of a district in the Riverside, California, area, and piqued my interest by the author's acknowledgement that people create history (rather than the belief that history is something that happens to people.) Denver (1993) interviewed 25 participants to study the motivating conditions in the change process. The constructivist design of the study allowed the interview participants to tell their stories, share their learning, and offer suggestions and advice as he shaped his study (Denver, 1993). This final dissertation differed markedly from the other four because it took into consideration the history of the district by prominently placing people and voice in the forefront of the study (Denver, 1993).

A dissertation rich with information about Albuquerque years 1945-1953 is R. T. Wood's *The Transformation of Albuquerque, 1940 – 1972*. Wood's work is loaded with references from Albuquerque's newspapers concerning the historical, social, and political landscape of the city. The dissertation is lengthy, quoting multiple sources from the times (especially newspapers), and particularly gives Clyde Tingley and other characters of the era dimension and life.

Literature Related to the History of New Mexico and Albuquerque

While it is outside the scope of this study to give a holistic history of Albuquerque and New Mexico years 1945-1953, much literature was reviewed to ground and inform the historical, social, economic and political fabric of Albuquerque and New Mexico up

to and including years 1945-1953. Writers who discuss New Mexico's general historical evolution include Fergusson (1951), Simmons' (1977), F. A. Chavez (1974), T. Chavez (1992), Chilton, Chilton, Arango, Dudley, Neary, and Stelzner (1984), DeMark (1994), Holtby (2012). Published just prior to my study years, G. I. Sanchez (1941) presents a compelling depiction of New Mexico's historical subjugation and disenfranchisement of the marginalized "conquered" Spanish and Native American descendants of the area.

The history and socio-economic-political aspects of Albuquerque have a rich basis in literature. Bryan (2006) intimately recalls his boyhood days in Albuquerque, linking remembered events to historical events. Cline (2006) gives an almost tourist-centered review of Albuquerque and its environs. Melzer (1994 in DeMark) recounts details about the World War II Japanese internment camp in Santa Fe, and also follows war correspondent Ernie Pyle through to his move to Albuquerque. Historically Albuquerque's isolation and inaccessibility clipped its economic wings for centuries (Bryan, 2006; Cline, 2006). Up until 1937, no direct east-west thoroughfare connected Albuquerque through the Sandia Mountains to Texas or Arizona (Bryan, 2006; Cline 2006). Between 1926 and 1937 in order to travel to Albuquerque from the east, a driver needed to turn north at Santa Rosa (150 miles to the east of Albuquerque), drive northwest to Santa Fe and then turn south from Santa Fe to approach Albuquerque from the north, following 4th Street south through the Albuquerque area (<http://rt66central.com/route66>; Cline, 2006). The reverse was true for west-east travelers. The 1937 opening of an east-west thoroughfare dealt the economy of Albuquerque a tremendous boost (or bust – depending on perspective) – and likewise the sociology and politics (Cline, 2006).

Another literature cluster peers into the socio-economic-historical past of the southwest, with a lens focused on population shifts linked to economic and political events. Pomeroy (2008) examines on a wide scale the cultural and political ramifications as the 20th century western United States is settled. V. B. Price (2003, 2011) meticulously looks at Albuquerque as a living space and how historically its resources and "built environment" evolved. America's entire west evolved as a "living space," and Europeans grasped Albuquerque's "living space" and made it their own, regardless of Indigenous people who were here before (Stegner 1954, 1987). Massive population shifts were seen

in Albuquerque and the southwest after World War II (Bernard & Rice, 1983; Hollander, 2011), and national defense spending and allocation of defense contracts were major contributors to growth in western cities (Bernard & Rice, 1983). Albuquerque and other areas in New Mexico became known in the 1930's and 1940's as climates conducive to tuberculosis victims, and therefore an amazing array of Albuquerque immigrants coming here for that reason contributed highly to the development of the city via business and politics (Spidle in Demark, 1994; Wood, 1980).

Literature that discusses the early schools – many of them were church-based – in Albuquerque include C. Davis' (2008) history of the Episcopal Cathedral of St. John's that was constructed as New Town burgeoned in 1882 at 4th and Silver. Stevens' (1999) brief history of the Menaul School in Albuquerque sheds light on both the 1896 opening of that institution, but also upon the opening of St. Anthony's Boys Schools in 1913. Mondragon and Stapleton (2005) also elaborate on the opening of many early 19th and 20th century Albuquerque and New Mexico schools, and, along with Moyers (1941) perhaps most clearly “tell it like it was” concerning the religious mix of schooling motivations in Albuquerque in 1945: Catholics were comfortable with Catholic teachers teaching in either the non-sectarian or Catholic schools; Protestants did not want Catholic teachers, particularly nuns, teaching in the public schools. A court action, *Zeller vs. Huff*, was filed in 1949 (also known as the Dixon case since it referred to public funds being used in Dixon to pay Catholic nuns to teach in public schools), but it was never heard in higher courts because the ruling clergy removed the nuns before the case proceeded very far (Mondragon & Stapleton, 2005).

Sociological forces that were at work in Albuquerque years 1945-1953 are summarized by Nash (1994, in Etulain) maintains that six sociological influences shaped the fabric of contemporary New Mexico's evolution since 1940, particularly as concerns the Albuquerque area: 1) the influence of wars, particularly World War II and the Cold War; 2) the role of large government expenditures; 3) the manner in which science and technology modified life in New Mexico; 4) the geographical-environmental characteristics of the area and how that interacts with human settlement; 5) a unique blending of cultures over time; and, 6) the economic affluence that characterizes much of American life after 1940 (p. 6). These themes fit not only the sociological patterns that I

explored to “set the scene” for the Albuquerque area, but for the economic and political landscape, year 1945, as well.

Economically, Albuquerque years 1945-1953 is documented in the literature to have experienced tremendous growth. Welsh (in Etulain, 1994, p. 71) writes that personal income grew 250 percent between 1940 and 1945 in New Mexico. Wood (1980) indicates that from the years 1940 through 1960 statistics show that in the Albuquerque area, the square footage of homes increased, the number of bathrooms per house rose, and the number of homes with a telephone rose from 48% to 75%. Also, Wood notes (1980) availability of credit increased, as well, and as residents “grew more accustomed to their heightened incomes, they directed more of their spending to entertainment and creature comforts.”

The completion of Route 66’s straight east-west cut through the Sandia Mountains in 1937 directed traffic straight east-west down long Central Avenue, and a new tourism era was born. Spurred by the lure of interesting cultures, diverse foods, and sunshine, Albuquerque’s tourism industry blossomed after 1945 (Bryan, 2006; Cline, 2006; Chilton et. al, 1984). Atencio (1985b) delineates a simultaneous bitter dispute between Old Town and New Town, resulting in Old Town’s annexation into the city limits in 1951. Thereafter, a tourism link between Old Town and New Town was cemented: Native American art, jewelry, and pottery became a special draw for tourism, as did Native New Mexican food, art, crafts, and music.

For me, given my background and positionality, this study glitters when I begin to unearth the nuggets of Albuquerque’s socio-political drama concerning the years 1945 - 1953 buried in existing literature. It is not the intent of this section of Chapter 2 to exhaustively review research literature that discusses the political intricacies that moved and shifted through time leading up to the year 1945. Rather I wish to paint a backdrop large and detailed enough to situate the reader within the context of the study I propose, establishing a broad view, based in my exploration of the literature concerning the political landscape in the Albuquerque area, 1945.

The literature of Tom Wiley (1965a, 1965b, 1967, 1973) fleshes out an intriguing educational/political background for New Mexico as the state enters years 1945-1953. Wiley’s colorful “confessions” of educational political machinations in the state reveal

that New Mexico's highly Democratic leanings made New Mexico, Albuquerque, and Albuquerque Public Schools a progressive seat of education, sociological happenings, and politics. New Mexico's governorship has paralleled closely the shifts of party made in the office of U.S. President. Three successive Democrats, John Miles, John Dempsey, and Thomas Mabry, held the governor's office during the years of my proposed study, 1945-1953. Mabry's term ended that longest continuous occupancy of the mansion by a single political party in New Mexico history.

Since the 1500's whether under Spanish, Mexican, or U.S. Territorial rule, people often willingly traded freedoms for safety to be protected (Appleby, Brinkley & McPherson, 1998; Chilton et al., 1984; Moyers, 1941; Simmons, 1977). *Alcaldes* (similar to mayors of each of the eight *alcaldias* or jurisdictions) were appointed by Spanish governors, and had power to collect fines and enforce laws (Chilton et al., 1984). The Spanish and Mexican governors could grant land, often large tracts of it, to persons they deemed worthy to hold it. Between 1872 and 1912 New Mexico was allowed elected territorial delegates in Washington, but this group of largely Republican lawyers, lead by Stephen Elkins and Thomas Catron, became known as the "Santa Fe Ring" (Moyers, 1941; Simmons, 1977). The Santa Fe Ring joined forces with Anglos who owned large tracts of land and felt statehood would be beneficial to their land values. The "Ring" also colluded with important Hispanic wealthy families along the Rio Grande valley. Many of these families operated under a semi-feudal system by which the rich *patrones* "supplied credit and other services to the *peones*, their poorer countrymen, requiring in exchange their loyalty at the polls" (Chilton et al., 1984). Legally peonage was outlawed in 1867 by congressional action. However, this long-standing tradition of patronage evolved into a *patron* political "machine" that operated in a variety of fashions in Albuquerque years 1880 through 1952 (Chilton, et al., 1984). That year, new political faces entered the scene (Wood, 1980).

Additionally, Albuquerque years 1945 – 1953 was the largest metro area in New Mexico, and spurred by an infusion of federal offices and programs in the area was giving the area an in-state nickname of "Little Washington" (Rabinowitz in Bernard & Rice, 1983). Throughout the nation, workers were demanding wage increases and President Truman, a Democrat, was working hard to expand wages and benefits, though

Albuquerque, under largely Democratic control in 1945, felt few ripples from this national tumult (Appleby, J., Brinkley, A., & McPherson, J. M., 1998).

**Literature Informing the Historical, Social, and Economic Fabric of Albuquerque
Years 1945-1953**

E. R. Harrington, who was a teacher at Albuquerque High for years, paints a colorful, vivid picture of what it was like in Albuquerque, particularly APS, from 1891 till 1963 in his manuscript *The Albuquerque Public Schools*. Because of his positionality, Harrington leans heavily on the years 1925-1963, but his respect for telling the tale shines through the work. Enhanced with photos and references, Harrington's work is a treasure for the APS historian. Harrington's manuscript is especially enlightening for the scholar interested in the history of Albuquerque High. Some detail and insight into personalities, places, and the early Albuquerque social milieu comes via this very personal document. For this study, I utilize Harrington's work as related literature.

Photos can often replace words or be used instead of words to convey meaning (Anderson, 2007). Sponsored by the Albuquerque Survey Project, Annela and Childs (2000) put together *Never Say Goodbye*, the purpose of which, per Annela's introduction is, "By juxtaposing historic and contemporary photographs of Albuquerque, we hope to show both positive and negative examples of our development" (p. 1). Pointing out the power photographs hold as "objective documents," Annela goes on to write that photographs,

... capture a tangible sense of our history, our identity – as individuals, as members of families, and as members of larger communities. They help us to focus on the reality of our existence. As artifacts, they serve as powerful reminders of the important choices we have made and will make about how we want to live our lives, including how we want to build our community (Annela & Childs, 2000, p. 1).

Fittingly V. B. Price pens the Foreword to Annela and Childs' (2000) booklet. Writes Price, "*Never Say Goodbye* draws attention to Albuquerque's paradoxical mania for change and its countervailing passion for continuity" (p. v). This work underscores the power that the juxtaposition of historical, social, economic, and political forces can create when a community – either knowingly or unknowingly – is drinking the elixir of change.

Blending with Annela and Childs' (2000) work is a dissertation examining the role of photography and the photographer in micro historical research (Anderson, 2007). This work blends with Annela's to highlight the importance of the photographic lens in historical research. A similarly helpful work is *Albuquerque Then and Now* by M. Palmer (2006) that uses the power of photography to demonstrate changes experienced by Albuquerque.

The Albuquerque Indian School represents a conflicted forced "assimilation" of Indigenous youth to the Eurocentric educational mindset. Tohe (1993) presents poems and stories in her doctoral dissertation that sing plaintively of the bittersweet lives of tribal Natives who relinquished themselves to dwell in America's institutionalized boarding schools of the late 1800's and into the years leading up to 1945. Also, Myers (2008) has analyzed texts and interviewed former teachers and students from Albuquerque Indian School (AIS), and she focuses on the writings from the classrooms of this school to (re)create the experience students in the AIS may have lived.

Another helpful small resource is the Highland High School Alumni Directory (2008) fortuitously published in time for me to lean on it as literature to. Besides giving urban legend background information about Highland High, the directory lists names, addresses and phone numbers of alumni who were both able to be contacted by the company that produced the volume and who chose to respond. In addition, the book lists, year by year since 1949, the names of each person credited to each graduating class.

One focus of my study lasers in on decisions made during the shift from Albuquerque High as the only public high school, to the opening of Highland High. *A Boy's Albuquerque, 1898-1912*, helps to establish a foundation for painting a conceptual picture of Albuquerque High and its neighborhood (Balcomb, 1980). The booklet was published posthumously in 1980 by the Albuquerque Historical Society, and describes the physical aspects of Albuquerque High, lists names of friends with whom Balcomb attended school, and even discusses a Chinese family he knew. The author goes on to flesh out for the reader curriculum taught, teachers, the superintendent Mr. Milne, and gives a colorful and warm-hearted description of the school custodian.

Franz Huning, a German native who signed on to tend oxen on the Santa Fe Trail in the mid-1800's, settled in Albuquerque's Old Town area and became a highly

successful merchant and landholder. He lived first in La Glorietta, the house that later served as the site for Manzano Day School. Then, after he married his wife Ernestine, he constructed the lavish landmark home that came to be known as the Huning Castle (Mahoney, 2013). Huning came to amass 700 acres of lands in what is today's Country Club neighborhood, stretching from the Rio Grande on the south, to present day Central Avenue on the north, and bounded on the east and west by 17th and 10th Streets (Mahoney, 2013). Huning died in 1905, and his son, Arno Huning, eventually subdivided and sold off much of the Huning estate; the Huning Castle was demolished in 1955 after Arno's death (Davis & Rock, 1978; Mahoney, 2013).

Erna Fergussons's Albuquerque by E. Fergusson (1947), granddaughter of Franz Huning, catalogs events, players and architecture in the Albuquerque area in the years. In a delightful interview funded by the Works Progress/Projects Administration, J. Smith (1936) interviews Erna's mother, Clara, daughter of Franz Huning and wife of Harvey Fergusson, first New Mexico congressman. Clara recounts her days in early Albuquerque in the interview, and her daughter Erna went on to contribute greatly to the political and literary history of Albuquerque, as evidenced by the public library branch in Albuquerque that bears her name.

Huning Highland Neighborhood Walking Tour offers detailed historical and architectural information about homes in the New Town east of Albuquerque High (Davis and Rock, 1978). The booklet contains some community history, as well. A special plus about this booklet: after checking it out from The University of New Mexico (UNM) library and using it as a resource over the course of months, my heart got a bit of a jolt one day when I actually internalized the name of the person who owned the booklet before it was donated to the library. Written neatly in the upper right hand corner of the booklet's cover in red ink is penned the name "George Clayton Pearl" – the prominent area architect for whom the newest building on UNM's campus is named. Once I started searching for Albuquerque history, I find it everywhere.

The physical and socio-cultural layout and growth of Albuquerque, years 1945-1953 shifted as varied ethnic and national groups came to early Albuquerque and the boundaries of the city swelled. Albuquerque's economy was spurred by the railroad and light industries (Bannerman, 2008). Important ways early Albuquerque planned for

recreational and public areas as the community grew appear in Schmader's (2011) *Albuquerque Parks and Open Spaces*. The north Rio Grande river valley in Albuquerque was settled by a mix of socio- and economic cultures, and an oral history of various families from the north valley is captured in an intriguing book by Sargent and Davis (1985). A very fascinating slim but packed volume that contributes to knowledge about Albuquerque's socio-political growth is Nickell's (2012) *Atrisco to Zena Lona*. Albuquerque's especially in July of 1952 when 650 street name changes were enacted, and Nickell (2012), a 1952 graduate of Highland, catalogs a myriad of facts about street name origins and changes in her book.

Two bibliographical resources inform my study. One encompassing resources about New Mexico History; the other specifically lists references about Albuquerque. *A Selective Bibliography of New Mexico History* (1992) was compiled by John Hunner as an Occasional Paper in a series edited by Richard Etulain for the Center for the American West in conjunction with The University of New Mexico's History Department. Emphasizing, but not limited to, references since 1973, the bibliography is divided into helpful subject areas. This work is a great springboard to literature and documents that may be used as data. Jan Barnhart (1980), jointly supported by The University of New Mexico Library and The Albuquerque Museum, compiled *An Albuquerque Bibliography: A Guide to Published and Archival Materials*. While many archived documents to which Barnhart refers have been reorganized or re-archived into the library's Center for Southwest Research, the bibliography is informative and helpful. Both of these bibliographies will partially aid to assuage my unending historiographer's angst that I might "miss something."

The years 1945-1953 saw a tremendous growth nation-wide in the popularity of team sports, music, and media, and Highland High and Albuquerque mirror these trends. A history of sports at UNM up through 1960 by R. K. Barney (1969) details the inception and development of a myriad of sports at the University. Barney's book also contributes greatly to the understanding of music and leisure-time activities that the area's youth enjoyed and experienced. Additionally, Barney describes Albuquerque's community-wide efforts at establishing baseball, softball, and golf.

Many universities experienced explosive growth after World War II and the University of New Mexico followed suit. W. E. Davis contributes to the body of literature concerning education in Albuquerque with his thorough history of the University of New Mexico, *Miracle on the Mesa* (2006) which giving grounding to my study of the UNM presidents years 1945-1953, the explosive growth during those years of UNM, and the historical, social, economic and political impact UNM lent to the Albuquerque area as Highland High opened.

La Madera Ski Area was predecessor to Sandia Peak Ski Area. Movers and shakers in establishing La Madera (capitalizing on WPA money in 1938) include Bob Nordhaus, Betty Smith Cashion, Gerry martin, Pete Totemoff, and John Shunny (“Nordhaus, Marjorie,” 2013; Salmon, 1998; Shunny, 1987). The establishment, development, and marketing of skiing years 1945-1953 spurred economic, social, and political development in the area (Barney, 1969; Gibson, 2008; Salmon, 1998; Shunny, 1987). Salmon (1998) and Shunny (1987) authored works rich with details about development of skiing in the Sandia mountains.

In 1973, the real estate agency of P. F. McCanna published a booklet, *Decades of Destiny*, which details decade-by-decade names of business, agencies, and government offices that opened each year 1880 through 1972. The information is based, per the booklet’s editorial note, on extensive scrapbooks kept by the agency’s founder, Peter McCanna, which focused particularly on the business community of Albuquerque. For my study, this extensive list enriches understanding of the economic and political context of Albuquerque.

Some literature contributes to the fabric of community leaders in Albuquerque during the years 1945-1953. A. Loveridge’s biography of mortuary founder Chester French colors the years of my study. *Promised the Moon: The Untold Story of the First Women in the Space Race* by S. N. Books contributes to the understanding of the Lovelace’s family research and hospital institutes founded in Albuquerque during these years to support the space exploration industry. Another health-related economic impact on Albuquerque, particularly in the years just prior to 1945, is the fact that Albuquerque became a mecca for tuberculosis patients. Literature referring to this phenomenon exists by Atkins (1982), Bannerman (2008), Bryan (2006), Cline (2006), and Wood (1980).

Ethnic communities and neighborhood development patterns unfolded in Albuquerque before, during and after the years of my study. Kornweibel's *Railroad in the African American Experience* underscores the importance of the railroad to the influx of African Americans to the Albuquerque area. *Jewish Albuquerque: 1860-1960* by N. Sandweiss provides insight into the contributions the Jewish settlers made to the Albuquerque area. Written by M. Ghattas (2012), *Los Arabes of New Mexico: Compadres from a Distant Land* details the intertwined history of Arabs, Spaniards, and Mexicans to the New Mexico area. K. M. Pomonis put together of history of Greek immigrants to New Mexico in her *Uncovering the History of the Albuquerque Greek Community, 1880-1952*, cataloging major players from that ethnic group who contribute to the years of my study. Additionally, Ciotola (2002) contributes *Italians in Albuquerque*, which highlights prominent families, community contributors, and impacts made by Italian Americans in Albuquerque.

Literature Informing the Political Landscape of Albuquerque Years 1945-1953.

For me, given my background and positionality, this study glitters when I begin to unearth the nuggets of socio-political drama that are buried in the years 1945 -1953 in Albuquerque's past. It is not the intent of this section of Chapter II to exhaustively review research literature that discusses the political intricacies that have moved and shifted through time leading up to the year 1945. Rather I wish to paint a backdrop large and detailed enough to situate the reader within the context of the study.

New Mexico's history as a U.S. state does not begin until 1912, but its history as a large community stretches back farther than any other U.S. state. A body of literature too vast to review fully exists on the historical background of New Mexico. However, I reviewed a sample in order to give grounding for political events as they exist in New Mexico and Albuquerque as the year 1945 dawns. Appleby, Brinkley and McPherson (1998) write that since the 1500's New Mexicans - whether under Spanish, Mexican, or United States Territorial - often willingly traded freedoms for safety to be protected. Chilton et al. (1984) explain that *Alcaldes* (similar to mayors of each of the eight *alcaldias* or jurisdictions) were appointed by the Spanish governors, and had power to collect fines and to enforce the laws. And, as Moyers (1941) and Simmons (1977) detail,

the Spanish and Mexican governors could grant land - often large tracts of it - to persons they deemed worthy to hold it.

Between 1872 and 1912 New Mexico was allowed elected territorial delegates in Washington, but this group of largely Republican lawyers, lead by Stephen Elkins and Thomas Catron, became known as the “Santa Fe Ring” (Chilton et al., 1984). The Santa Fe Ring joined forces with Anglos who owned large tracts of land and felt statehood would be beneficial to their land values. The “Ring” also colluded with important Hispanic wealthy families along the Rio Grande valley. Many of these families operated under a semi-feudal system by which the rich *patrones* “supplied credit and other services to the *peones*, their poorer countrymen, requiring in exchange their loyalty at the polls” (Chilton et al., 1984). Legally peonage was outlawed in 1867 by congressional action. However, this long-standing tradition of patronage evolved into a *patron* political “machine” that operated in a variety of fashions in Albuquerque years 1880 through 1954. That year, new political faces entered the scene (Wood, 1980).

When you open the book of politics in Albuquerque and turn to the chapters concerning the years 1930 to 1960, the shadow of a larger-than-life man falls across your open pages: that man is Clyde Tingley, mayor of Albuquerque when Highland High was opened in 1949. Amazingly, I do not find any cohesive literature about Tingley – no biography, no theses, no dissertations. The life of this man so influential to the history of Albuquerque and New Mexico has to be pieced together from newspaper and magazine articles, snippets of books, photo collections, and anecdotes.

The dissertation of Wood (1980), however, does hold a treasure-trove of such compiled newspaper references concerning Tingley. Davis’s (2006) history of the University of New Mexico is a helpful reference concerning Tingley, as are the works of Atencio (1985a, 1985b), Bryan (2006), Cline (2006), Fergusson (1947), and Keleher (1969). To summarize, as a young man born and working at a car company in Ohio, Tingley met a wealthy young lady, Carrie Wooster, who moved to New Mexico in 1910 to improve her health (Wood, 1980). Tingley served continuously on the Albuquerque City Commission from 1916 till his election as governor in 1934. He returned to the City Commission in 1940 and remained there until a group who was ready for more orderly systems to be in place (as Albuquerque grew exponentially) swept Tingley from office in

1952 (Bryan, 2006; Cline, 2006; Wood, 1980). Twelve of the years Tingley served as a Commissioner, he was chair (Wood, 1980). Albuquerque, as usual, benefited from federal funds, and not unrelated, by 1936 then Governor Clyde Tingley had “become friends with FDR” (Bryan, 2006. p. 78), and much of that correspondence is detailed in microfilmed notes (Roosevelt, 1956). Several anecdotes about Tingley can be found in Davis’ (2006) Chapter 6. When Tingley served as governor he saw to it that the University of New Mexico (UNM) received more WPA aid than any other projects in New Mexico, contributing to UNM’s rapid growth: built with these funds Zimmerman Library, Scholes Hall, a stadium, golf course, and more (Davis, W. E., 2006).

The unusual growth patterns in many cities of the southwestern United States were mirrored somewhat in Albuquerque (Bernard & Rice, 1983; Hollander, 2011). However, beginning in the late 1940’s, only Albuquerque and Tucson, compared to other “Sunbelt Cities” in the south and west, were able to capture their outlying areas, bringing them into the city proper, rather than allowing the middle and upper classes to flee the central city (Bernard & Rice, 1983). “In 1940 the city comprised an area of eleven square miles. This was increased to sixteen square miles in June 1946 and to twenty-four square miles in October 1948. By 1950 the city limits more than doubled” (Rabinowitz in Bernard & Rice, 1983, p. 258). All was not easy, however: 1945 was the cusp of a battle that would eventually see 1947 legislation assist Tingley and his machine to annex Old Town in 1951 – against some residents’ will (Atencio, 1985a; Bryan, 2006; Wood, 1980).

Annexation of new sections of a city as it grows is always a hot political topic, and Albuquerque in 1945 was no exception. Albuquerque failed to adequately plan its post-World War II expansion, and thereby lost an opportunity to distinctly preserve both an Old Town and a New Town (Price, 2003). Further, Albuquerque’s failure to establish planning and zoning processes until late into the 1950’s fueled a mindset that supported unbridled growth and sprawl, that exists even today (“City Zoning Defined,” 1953; Price, 2003). Laments Price (2003), “Albuquerque is a city with amnesia, a place with a fascinating past and almost no collective memory” (p. 53).

Other helpful literature about the political scene of Albuquerque and New Mexico years 1945-1953 includes a recent work by Holtby (2012) that paints a detailed political backdrop concerning New Mexico’s long and tangled historical struggle to become a

state. As concerns the educational politics of New Mexico the dissertations of Atkins (1982), Hales (1970), Moyers (1941) and Palm (1930) are helpful in giving details about the challenges of implementing public education in New Mexico, and Mondragon and Stapleton's 2005 book, *A History of Public Education in New Mexico*, to date is one of the only complete volumes on this topic.

When I view the political landscape of 1945 as concerns state and Albuquerque school politics, once again large shadows of key players fall across the ground: John Milne and Tom Wiley both loom large in New Mexico school politics. John Milne served a term length as superintendent that is unrivaled in the state and perhaps the nation: 45 years. From 1911 till 1956 Milne was superintendent of Albuquerque Public Schools (Harrington, 1963). Like Tingley, there is no biography written yet about this influential man, and surprisingly does not even have a Google search result. His grandchildren still reside in Albuquerque, but most of what we know about this long-time school superintendent has to be gathered from data, not literature. Milne held a keen business acumen that lent an ability to keep ahead of the real estate trends in Albuquerque, thus positioning the district to not only be ready to open new schools as needed, but to control substantial and valuable real estate holdings (Wood, 1980). Milne seems to be, depending on your perspective, an angel or an autocrat. Two different principals gave differing perceptions concerning Milne's managerial style – one, that Milne was a tyrant, and the other that Milne was decisive (Hales, 1970). My sense is that Milne was a strong, directive leader who in 1945 was at the top of his game. He is certainly a central figure in my study.

Likewise, Tom Wiley's shadow shades literature concerning school politics in New Mexico in the mid 20th century. Wiley (1965a, 1965b, 1967, 1973) wrote several volumes that shed light on the workings of state and area school politics. Wiley, who eagerly became a teacher with the help of good political connections in 1929, largely, he confesses, to escape the grave-yard milking shift at his father's dairy south of Albuquerque, was the County Superintendent of Schools by 1936. Wiley (1973) ticks off contacts that supported him: Clinton Anderson, Tom Popejoy, William Keleher, and others. According to Wiley (1973), Tingley asked him if he wanted to be county superintendent, and Wiley answered in the affirmative. "Well, you're gonna be," Tingley

told Wiley, and Tingley proceeded to explain how the opposition would be withdrawing, though “he doesn’t know it yet,” (p. 9). Not surprisingly, Wiley’s long career in public school politics went from there, moving him to State Superintendent of Public Schools, stretching into the 1970’s. In 1973 when Wiley began writing his remembrances of political interactions concerning the public schools, he was retired and disconnected from political life. Thus his observations are fresh, entertaining, and valuable in their candor. In 1945 Wiley was in the thick of state school politics, and his writings are pivotal to this study both as resources and as data.

The distinctive cultures, religions, socio-economic classes, and ethnicities that co-existed in New Mexico in 1945 made New Mexico’s political landscape both progressive and provincial at the same time. A plethora of literature exists on a continuum that celebrates New Mexico’s long-standing openness to diversity on one end of the spectrum, moving towards works that reveal entrenched bigotry and marginalization of a variety of groups. Works that praise New Mexico and Albuquerque’s tolerance include those by Atkins (1982), Balcomb (1980), Beck (1962), Bryan (2006), T. Chavez, (1992), Chilton et al. (1984), Cline (2006), Etulain (ed., 1994), Fergusson (1947, 1951), Fugate and Fugate (1989), Hales (1970), Harrington (1963), Simmons (1977), Wiley (1965a, 196b, 1973), and Wood (1980). Literature that informs my study concerning the politics of New Mexico and Albuquerque prior to 1945, and yet simultaneously points out some glaring inequities that existed between cultural, political and ethnic groups include F. A. Chavez (1974), W. E. Davis (2006), Getz (1989), L. Gomez (2007), P. Gonzales (2007), Hammerschlag (1988), Melzer (1994 in Demark), G. I. Sanchez (1941), Szasz (1988, 1999, ed. 2001), Weigle (2009).

F. C. Garcia, former President of the University of New Mexico writes, “Observers have long noted that the state is distinctive because it consists of regionally and culturally distinct political subcultures” (Garcia in Etulain, 1994, p. 29). The tensions that existed in the past and present in New Mexico were certainly part of the political mix in 1945. Strain between Anglos, tribal Natives, and those of Hispanic descent, notes Garcia,

has been a dominant, if downplayed, theme throughout the state’s history. There has been a continual and constant effort to maintain harmonious relationships

between at least the three major cultural groups in the state.... Indeed, New Mexico is sometimes held up as a shining star of pluralism, that is, a society in which distinctive cultural groups, while maintaining their identities, exist in a relatively peaceful atmosphere of tolerance, even mutual respect, and cooperation (Garcia in Etulain, (Ed.), 1994, pp. 29-30).

The consensus in the literature, regardless, is that Albuquerque's and New Mexico's centuries-long cultural mixing created a milieu that in 1945 put Albuquerque in a unique politico-cultural situation as a huge post World War II population in-migration prepared to descend on the desert.

State and local school politics lazed along in New Mexico through the 1920's and 1930's with the "business as usual" mentality of a sparsely populated western state (Bernard & Rice, 1983; Keleher, 1969). In 1922, the state attempted to gather, codify and consolidate all laws and statutes concerning public education in New Mexico (Wiley, 1973). This code is still the major repository of all school law in the state, and any time a law or regulation is passed, the School Code is updated (Mondragon & Stapleton, 2005). The onset of World War II froze life in America through the early 1940's, and while schools continued to operate during the war in New Mexico and the Albuquerque area, they were status quo. However, after the euphoria of August 15, 1945, cleared in the Albuquerque streets, the area was forced to move quickly with plans to contend with the growth that followed. Once again, Albuquerque found itself in a unique situation: Albuquerque held the power. The city had a unique history, a distinctive socio-cultural population, a long-time political boss in Tingley, a long-time educational boss in Milne, and a host of eager economic players ready to rumble (Wiley, 1965a, 1965b, 1967). Schooling in New Mexico was about to enter from the wings behind the quiet set and come fully to center stage.

In order to position all the actors to move the schools forward, Albuquerque and the surrounding area needed to pull together. During the war years, separate county and city school systems seemed to function the same as they had for decades (Mondragon and Stapleton, 2005). But by 1945, Wiley (1973) writes that a consolidation was needed to maximize resources and allow for standardization throughout the area. John Milne's foresight championed consolidation efforts between the county and city school systems,

write Wood (1980), theorizing that John Milne, during his long term as superintendent, “had exercised almost dictatorial authority over his underlings, and in 1949, when the city and county systems had consolidated, he had expanded his hegemony” (p. 162). Consolidation eventually was achieved in 1949, during the years targeted in my proposal, 1945-1953.

Whose Voices Do We Not Hear? – Gaps in Related Literature

Research is reviewed in this chapter related to broad historical and educational events that occurred in the U.S., New Mexico, and Albuquerque, primarily up to the year 1945. There is virtually no published literature concerning the opening of Highland High School and influences exerted upon the planning and opening of the school. This is the gap that this study begins to fill. Oral interviews of these momentous years in Albuquerque’s history – the opening of the second public high school post-World War II – substantiated and supported by document and artifact analysis, will fill the gaps in the literature in part, and will enrich our collective historical understanding of ourselves as a local community, as well as a larger educational national community.

Contributions of This Research Study

My study contributes to four broad bodies of knowledge. First, this study deepens historical knowledge concerning the opening of Albuquerque Public Schools’ second high school. There is no compilation of this topic historically, and none has been attempted. In addition, I bring to this study the lens of a local educational practitioner.

Second, the study informs disciplines that track economic and political movements and trends in New Mexico and, more specifically, Albuquerque. Education is money, money is politics, and politics is power. My study exposes the tight interconnections between these factors in this community during the years 1945-1953.

Third, my study contributes to the understanding of sociological forces that were at play in Albuquerque during these years, 1945-1953. Who went to school? Why? Who did not go to school – and why? What influence did money make? What effects did race and ethnicity carry? Who held power in the community, and who did not? Who controlled decisions made concerning the opening of Highland High School.

Fourth, my study, informs the future. While the focus of the study is backwards in time, years 1945-1953, the findings of this research give Albuquerqueans and all

Americans an opportunity to reflect on the future. The documents and artifacts analyzed and, more vividly, the participants who shared their stories and reminiscences, give us powerful information to use as a purposeful society. This study builds a foundation on which to stand as we face the next turning point: what decisions will we as a society make about the future of our own community's public schools?

Summary of Chapter 2

In Chapter 2 I reviewed literature related to my research question, During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High? I discuss literature that clusters around these six broad themes: 1) the patterns and trends that occur in communities when new schools open in the U.S., New Mexico, and Albuquerque; 2) researchers' discussions of the challenges that North American communities (particularly racially, ethnically, and socially diverse communities) face historically as new schools open and school districts evolve; 3) the history of public education in New Mexico leading up to the year 1945; 4) the historical, sociological, economic and political forces at work in Albuquerque, years 1945-1953); 5) the political landscape of Albuquerque as the year 1945 dawns; and 6) the loudest voices and those most important to my study: the voices I did not find in the discourse. I close Chapter 2 indicating that there is essentially no research literature in existence concerning the opening of Highland High. Therefore, my study makes contributions to the knowledge concerning the history of Albuquerque Public Schools and the opening of Highland High; the study informs the disciplines that track socio-economic-political movements and trends in New Mexico and, more specifically, Albuquerque; this study contributes to the understanding of the sociological forces that were at play in Albuquerque during these years, 1945-1953; and, this study informs the future by enlightening us about a slice of our past.

CHAPTER 3

RESEARCH DESIGN

“The age of value-free inquiry for the human disciplines is over....” - Denzin & Lincoln

Introduction to Chapter 3

During and following World War II, Albuquerque experienced an influx of thousands of new citizens who were not native to New Mexico (Beck, 1962; Bryan, 2006; Cline, 2006; Davis, W. E., 2006; Price, 2003; Simmons, 1977). These newcomers brought with them their values, assumptions, and beliefs which sometimes meshed with those of native Albuquerqueans, and sometimes did not. Exploration of my research question yields not only new historical information for our Albuquerque community, but in addition, the information gleaned will shed light on what our educational community at large valued during those years and how those values were played out in society, politics, and economics in Albuquerque. Understanding our past values serves to inform decisions we make today and in the future as we move forward in our educational communities locally, nationally, and internationally.

The research question explored in this study is,

During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High?

In Chapter Three I revisit the study's purpose and provide a description of the constructivist research paradigm underlying my research. Second, I describe my own and my participants' positionality in the study and detail the site of the study. Third, I explain the qualitative mode of inquiry I utilized in my research and I explain how that mode fits my study. Finally, I detail the methods, sampling, and data analysis strategies I employed for my study, and in ending, I address research quality, limitations of the study, and ethics.

Purpose of the Study

History is a chain that links our common human stories. Holding on to our past, while not necessary for existence, is a vital part of what makes us evolving humans.

Families, cultures and nations all create structures to archive our pasts. This research is the beginning of larger work I plan to do. The Albuquerque Public Schools (APS) – a school district today serving approximately 80,000 diverse students – has no official means to archive its history. The stories of 130-odd schools lie in disjointed buildings in thousands of yearbooks, school newspapers, meeting records, and in the minds and hearts of tens of thousands of storytellers. I feel urgency to begin to gather up the scattered threads of the history of this behemoth school district and to weave those into a coherent tapestry before the fibers are forever lost in time. Due to the rise of the media and the Internet, America's and the world's localized homogeneity is a fading reality (Iggers, 1997).

The human contexts that factor into the opening of Highland High can inform decision-making by other organizations, communities, and entities. Organizational theorists agree that an organization must know where it has been to move forward with vision, purpose, and meaning (Burns, 1978; Kouzes & Posner, 1995; Owens & Valesky, 2006; Senge, 1990, 1999; Wheatley, 1999). This research contributes to the knowledge base concerning how we as an Albuquerque community, and the larger educational community, shape our policies and instructional decision-making, and how we as an organization attempt to best serve our community. Of much significance is that in knowing our own history, we can purposefully move forward as an organization. My study has statewide and national import because, in addition to mainstream majority groups, I explore the contexts and conditions of traditionally underserved ethnic, racial, and female groups in Albuquerque, 1945-1953, as the second high school for the community was constituted.

The Constructivist Research Paradigm

Constructivism as a philosophy of research for 20th century researchers developed from the pushback of the Post-Modernist thinkers who began rejecting positivist beliefs of scientists and philosophers adhering to a commitment to one *true* reality (Guba & Lincoln, 2004; LeCompte, Millroy & Preissle, 1992). Key to a constructivist's philosophy of research is a belief that each of us *constructs* our reality and makes our own meaning of that reality. Our constructed reality is created from our individual lived experiences, perceptions, thoughts, emotions, interactions and relationships (Donovan,

2007; Ellis & Bochner, 1996; Guido-DiBrito, Chávez, & Lincoln, 2010; Marshall & Rossman, 2006; Schram, 2003). “We all construct the world through lenses of our own making and use these to filter and select. We each actively participate in creating our worlds” (Wheatley, 1999, p. 65).

While my study method is replicable, my own lenses and background colored my findings. This is constructivism. “Different sociologists and historians interpret the same phenomenon differently through discourses that are always on the move, that are always being de-composed and re-composed,” writes Jenkins (1991, p. 10). In my study I explored the human contexts that affected the opening of Highland High, and therefore constructed a mutual reality collaboratively with my participants, documents, artifacts, and myself.

In addition, constructivism posits that reality is non-linear and often fluid, shifting, and ephemeral: the reality I hold today may change as I move through time (Behar, 1996; Ellis, 2004). Constructivism holds that reality is formed through relationships, as well, and therefore our interactions with others contribute another amorphous influence upon the reality we hold at a specific point in time (Ellis & Bochner, 1996). The realities we each build in a constructivist sense are “social constructions of the mind” (Stage and Manning, 2003, p. 6). Our world is dynamic and constant change is the natural flow of the universe (Wheatley, 1999, 2005). The interaction between all people and matter forms relationships that create our realities: “This is a world of process, the process of connecting, where ‘things’ come into temporary existence because of relationships” (Wheatley, 1999, p. 69).

This study describes and explores the varied human influences that existed at a certain place and point in time (Ellis & Bochner, 1996; Mutman, 2006) – specifically Albuquerque, New Mexico, years 1945-1953 as a community grappled with opening its second public high school. Constructivism as a research paradigm is congruent not only with my personal beliefs concerning how the world is known, but with my research purpose: to reconstruct events and perceptions from a time no longer of the present through documents, artifacts, and people bringing their own realities to their own self-constructed present (Cawthorne, 2001; Howell & Prevenier, 2001; Koro-Ljungberg & Greckhamer, 2005).

Guiding Principles I am Applying in my Research

Stories hold power to inform research. For this study stories formed significant portions of the data, and I understand that literal accuracy from memory has proven problematic (Lam & Blueler, 2007; Rinehart, 2006; Stewart, Stewart & Walden, 2007). We are constantly shifting and building the sum of who we are, what we know, and how we interact with others. I believe in archetypal patterns that differentiate yet unite cultures, generations, and societies. Relevant to my study are the terms “narrative sociology” or “storytelling sociology” - the idea that “lived experience is constructed, at least in part, by the stories people tell about it” (Berger & Quinney, 2005, p. viii). Storytelling not only holds magic in general, but it holds relevance to my study: stories from living participants combined with data I drew from document and artifact analysis to create a vibrant reality that could not otherwise be fully constructed.

My study utilized narrative as data. Narrative inquiry – conducting research via collecting stories – is a well-documented research approach (Angrosino, 1989; Banks-Wallace, 2002; Coles, 1989, 2004; Dex, 1991; Schram, 2003). “The aim [of narrative inquiry] is to understand how people structure the flow of experience to make sense of events and actions in their lives. This form of inquiry builds upon people’s natural impulse to tell stories about past events and personal experiences” (Schram, 2003, p. 104). This description encapsulates the essence of my proposed research – I do not propose a positivist, factual description or “truth,” but rather a fluid, “constructed” *story* of people in places at a certain time, heard through many voices. Sociological storytelling in a branch of research that asserts that “lived experience is constructed, at least in part, by the stories people tell about it” (Berger & Quinney, 2005, p. viii). Stories hold the power to heal (Coles, 1989; Coles, 1994; Obama, 1995; Palmer, 2004) as well as to liberate and give voice to the marginalized (Belenky, Bond, & Weinstock, 1991; Obama, 1995; Plummer, 1983, 2001; Takaki, 1993, 1998). Additionally, throughout time, stories have formed the primary pathway by which cultures transmit their beliefs, traditions, and values. It is through our stories that generations connect one to another (Behar, 2003; Berger & Quinney, 2005; Bruner, 2002).

Research participants must be honored. The stories told to me belong to the participants. My role in this study was to act both as steward of the data and the stories I

collected, and to act as editor of the tale that unfolded (Moss, 1996). I am keenly aware of the august trust participants placed in me. Behar (1996) writes with much pathos about the “vulnerability” of both participant and researcher, and she skillfully understates the eerie relationship: “Nothing is stranger than this business of humans observing other humans in order to write about them” (p. 5). As a qualitative researcher pursuing history, I immersed myself into the past culture, beliefs, and assumptions of my participants, and I strove to listen to and honor their voices in order to unearth their perspective, not mine.

I took care to balance research neutrality with the danger of over-projecting what I hoped I might find (Geertz, 1988). If a researcher is too detached they face, “charges of insensitivity, of treating people as objects, of hearing the words but not the music,” but if they are too much a “hyperauthorial novelist,” they can be said to be guilty of “impressionism, of treating people as puppets, of hearing music that doesn’t exist” (Geertz, 1988, p. 10).

Multiple perspectives are vital in research. It is my responsibility as a qualitative researcher utilizing a historical lens to represent the varied perspectives of my data sources to represent their multiple views. That multiplicity makes my findings rich and “thick” (Geertz, 1988). Gaddis (2002) grapples with the historian’s responsibility to represent events while honoring the varied perspectives participants hold. “You feel small,” writes Gaddis, because you know you can never, “recapture in your books and lectures everything that’s happened in even the most particular part of the past. The best you can do... is to represent reality: to smooth over the details, to look for larger patterns.” (p. 7). Gaddis goes on to explain this quilter/researcher/historian metaphor I am suggesting: “That very act of representation, though, makes you feel large, because you yourself are in charge of the representation: it’s you who must make complexity comprehensible, first to yourself, then to others” (p. 7).

There is never an “end” to the research process. I believe that the research process is cyclical, and is never “finished.” To be transparent, I undertook this study is a stepping-stone to a broader path of research. This study is beginning, not a culminating exercise. For this study I immersed myself in a “slice” of our historical community, and then I later hope to expand that view and pursue a study of the Albuquerque Public School district at large, years 1891 to present.

Historical research does not necessarily provide large answers for mankind. In research, “theory is a mental construct, an imposition of meaning rather than a discovery of it” (Howell and Prevenier, 2001, p. 127). A researcher can revisit the site of a former study, but that very return means that while much is the same, much is different (Behar, 1996, 2003; Burawoy, 2003; Geertz, 1988). In this study of the opening of Highland, time limited the number of data sources I accessed, but I was able to explore my research question while remaining open to new questions and the possibility of “revisiting” my study in the future (Burawoy, 2003; Haney & Horowitz, 2006; MacDonald, 2005).

Summary of the Research Paradigm

A constructivist research paradigm focuses my view of this qualitative study not with a telescope: I do not see the work through a single, focused, narrow tube. Rather I view my work through a “fly’s eye,” with a multiple, repetitive, fractured picture that blends to create a holistic view – myopic as it may be – to form a constructed reality. I hold the following guiding principles concerning the research process: stories hold power to inform research; research participants much be honored; multiple perspectives are important in research design; and, the research process never truly ends. These principles anchor how I as a researcher approached my study as I pursued an answer to my research question. I gathered stories from participants, documents, and artifacts to aid the mutual construction of the human contexts that surrounded the opening of Highland High. During this study I strove to respect and honor my participants and data sources, and to “do no harm” (Belmont Report, 1979). As a qualitative researcher, I aimed to be open to multiple perspectives as I examined data sources that comingled and combined to form patterns and trends that created “thick” data (Geertz, 1988). Finally, I am aware that the findings I present as one reality might be revisited (Burawoy, 2003; MacDonald, 2005, Vaughan, 2004) by another researcher to tell the same – or more likely, a different – story about the human contexts that existed when Highland High opened in Albuquerque.

Positionality

Because of my qualitative methodology of research, I immersed myself in the participants’ values, assumptions, behaviors, and beliefs. Therefore, I considered how each of us – researcher, participants, and data sources – are “positioned” in the study. That is, how are my participants or I “insiders” or “outsiders” in our work (Creswell,

1998, p. 76)? Researcher positionality can be defined as “the connection between the researcher’s socially constructed identities and those of participants” (Jones, Torres & Arminio, 2006, p. 79). Each of us brings common yet differentiated backgrounds and experiences to the study. While my participants and I hold some common socio-cultural experiences, such as being Albuquerque residents or members of the Albuquerque Public Schools (APS), we are divided by age, and we are each familiar with social customs and markers specifically linked to our place in time. My participants and I may value different things due to our backgrounds as children and our life experiences.

I worked to both empower the voices of my participants and still use my voice to justly “speak for others” (Darling-Wolfe, 1998). I am aware of the concept of “other” (Belenky et al., 1998), and while I cannot fully disengage my “self” from “other” (Huntington, 1996; Ladkin, 2005), I am cognizant. I acknowledged my own and others’ racialized/gendered/generational and cultured systems as I attempted “coming to know, knowing, and experiencing the world” (Milner, 2007). “Understanding one’s standpoint and position before entering into a research project is imperative to guard against hearing, seeing, reading, and presenting results that conform to the researcher’s experiences and assumptions about self and other, rather than honoring the participants’ voice in the study” (Jones, Torres & Arminio, 2006, p. 102).

Additionally, qualitative researchers robustly debate the concept of objectivity in research. Creswell (1998) stresses that the phenomenological qualitative researcher “...sets aside all prejudgments, bracketing his or her experiences (a return to ‘natural science’) ... relying on intuition, imagination, and universal structures to obtain a picture of the experience” (p. 52). Husserl (1931) termed this suspension of judgment *epoche*. For this study, I believe “bracketing out” my ideas, past knowledge, preconceptions – my very self – is neither possible nor appropriate as a researcher (Pamphilon, 1999). I taught at Highland, intermingling with the traditions and history of the school. I was Activities Director there for two years, and climbed through the attic to the roof as well as wandered the rarely visited basement areas under the gym that are still stuffed with long-neglected trophies and other artifacts. My three children all attended and graduated from Highland. Therefore, while my study is not an autoethnography, I resonate with the basis

of Ellis' (2004) definition of autoethnographical research as "...research, writing, and method that connect the autobiographical and personal to the cultural and social" (p. xix).

My participants and I are "insiders" in the Highland and Albuquerque community, years 1945-1953. I have personal connections to many of the participants. I am acquainted with the current and recently former principals at Albuquerque High and Highland High, who support my study (see Appendices F & G). As a current principal of a middle school in the Albuquerque Public Schools (APS), I had good access to APS documents and archives used for this study. My positionality created a caution for me as a researcher to not unfairly color my data, but the same positionality was a plus in terms of access, knowledge, and a passion for the pursuit of my research question.

The Culture and Background I Bring to the Study

I am deeply positioned in my study. In no way could I divorce myself completely from my background, culture, and involvement with the schools I studied. Researchers "cannot stand above and outside what they study" (Ellis & Bochner, 1996, p. 19). "That's why we need to see what we [researchers] do, not so much as representation but as communication. Eventually we transform 'data' into ... text. Language sits in for life" (Ellis & Bochner, 1996, p. 19). And so, Ellis and Bochner continue, "...Language can not be a neutral means of communicating what exists in the world.... The world as we 'know' it cannot be separated from the language we use to explain, understand, or describe it" (p. 20). To be clear and transparent, I underscore that I brought with me to my work in my long connection to schools, my background with Albuquerque Public Schools and Highland, and my deep commitment to honor diverse individuals.

I clearly recognize the power and privilege my "social identity" (Jones, Torres, & Arminio, 2006) brought to this study. I have always been successful at school; I come from a comfortable, stable socio-economic background; and my German heritage has pushed me to work hard and stay focused. I do not know a day of life where "school" has not been an integral force for me. When I was born in 1955, my college-educated mother was living in the University of Missouri's faculty housing with my father who recently joined that college's staff after completing his doctorate in physics at the University of Wisconsin. I enjoyed a comfortable life there in Columbia, Missouri, as my parents moved into progressively larger homes as our family grew to five children. I attended

relatively liberal public schools – one elementary, one junior high, and one high school – and my friends were primarily also children of university professors. My parents, both of German descent, transmitted to my siblings and myself the very German traits of orderliness, dependability, and industriousness (Emerson, 2000).

I also brought a background of political activism with me to this work that drives my interest concerning the human contexts that contributed to the opening of Highland. The 1950s and '60s in mid-Missouri were not sleepy days. Columbia, being a college town, was a progressive hotbed of the Civil Rights era and my mother was thick in the center of marches for open housing and meetings of the League of Women Voters, Churchwomen United, National Association for the Advancement of Colored People, and more. My “personal identity” (Jones, Torres, & Arminio, 2006) that I brought to my study – that is, my “traits, behaviors, and characteristics” (Jones, Torres, & Arminio, 2006, p.102) – lent another important aspect to my positionality in this work. The politically active, social justice focus of my identity is important to my study because I am interested to explore the socio-political contexts that existed in Albuquerque years 1945-1953 as Highland was opened.

I attended college in north central Missouri at Northeast Missouri State (now Truman State), and moved to New Mexico in the summer of 1977 when my husband became the trumpet instructor at The University of New Mexico, Albuquerque. We settled near the university in the Albuquerque High School attendance area, and within a few years moved a bit east to live in the Highland High attendance area where I have lived ever since. After spending thirteen years teaching English at Albuquerque Public Schools' West Mesa and Rio Grande High Schools, I began teaching at Highland in 1989. My three children attended and graduated from Highland, and after I received a degree in educational administration in 1993, I became Activities Director there for two years. I am currently in my twelfth year as principal of Jackson Middle School, and I was assistant principal at that same school for five years before I became the principal. While Jackson is not in Highland or Albuquerque High's attendance areas, we do send a handful of eighth graders to Highland each year, and every once in a while a transfer student attending Jackson will go on to attend Albuquerque High.

Benefits of my positionality include a good working knowledge of the system I examined – I know names, past and present, faces, I know the layouts of the floor plans of Albuquerque High (old and new) and Highland. I have been all through Highland’s huge campus, and I know where the treasure-trove of yearbooks, scrapbooks, old newspapers, and athletic trophies are squirreled away. In addition, my positionality gained me easy access to buildings, Board of Education Records, and office storages.

And conversely, my positionality in the study lent limitations and cautions, as well. I must be cognizant about preconceptions I carry into the study. A wise man once cautioned me that writing about living subjects is “dangerous,” and even though dead people do not argue as to how you quote them, their relatives may (S. Preskill, personal communication, September, 2007). Again, in this study I attempted to honor the lives of my participants and of those whom my story might touch, yet as a qualitative researcher I sought to find patterns and trends in values, beliefs, assumptions, and behaviors.

The Culture, Background and Positionality of My Data Sources and Participants

During this study I negotiated over the hurdle of the distance of *time*. I reached out from *the present* through data sources that exist *now* to explore a phenomenon that existed *then*, years 1945-1953. However, that is the historiographer’s challenge: the “field” often has to be reconstructed (Appleby, Hunt & Jacob, 1994; Bloch, 1953; DeCerteau, 1988; Jenkins, 1991; Lummis, 1987).

Documents and artifacts I analyzed for this study came to me through the barrier of *time*. Yearbooks, newspaper articles, and personal saved artifacts such as photographs and scrapbooks often were not specifically marked with dates, newspaper page numbers, etc., and at times highlighted only events that were important to specific people. Other documents and artifacts such as city directories, school board meeting minutes, and printed commencement programs told stories in a different manner, yet I grappled with the barrier of time due to their condition, availability, and the narrow, often incomplete slice of information they provided. In addition, persons and entities retained those documents and artifacts for personal, political, or economic reasons (Murphey, 2009). This is relevant to my study because just as I discuss the positionality of my participants and myself, document and artifacts have positionality, as well.

I am aware that participants did not necessarily recount facts to me; they gave me stories of what they remember. When I found what appeared to me to be inaccuracies in documents, artifacts or participant memories, the “truth” needed to be matched up and presented with balance and care. I laugh, yet I am cautioned, each time I re-read Ellis and Bochner’s (1996) succinct statement that researchers “...need to appreciate the difference between making something and making it up” (p. 21). I must suspend my assumptions as I gather data; I must be aware of what prejudices I bring with me as I examine data; and I must do my ethical best not to project myself and my beliefs into the story the data tell (Behar, 1996; Ellis & Bochner, 1996; Jones, Torres & Arminio, 2006; Lummis, 1987; Schram, 2003).

The Issue of Power

I am keenly aware of the power I hold as primary investigator of a university-approved study. I hold power over my participants not only via my academic and social status – I wield power over them because I control the recording of their stories, and because I am interpreting and presenting what they say. In my study I attempted to convey to participants that they hold power because they possess the knowledge I seek. In that sense, my participants and I were “collaborators” (Mahoney, 2007).

Gender has also been shown to exert a positionality influence between researcher and researched (Jones, Torres & Arminio, 2006; Lummis, 1987; Schram, 2003). One female researcher observes that “gender can make a significant difference and all women tend to be more comfortable with me as a woman than either men and women together, or just men.... Women, where they do not perceive themselves as ‘status equal,’ still tend to probe the details of one’s own life to compare it with their own, and thus reach beyond the differences” (Cawthorne, 2001, pp. 82-83). Even a highly-gender-sensitive qualitative researcher feels the influence of centuries of social patriarchy (McNamara, 2009). In my study I worked to be aware as much as possible of the influences of gender.

Another power chip that gets wedged between participant and researcher is the informed consent form (Jones, Torres, and Arminio, 2006). Trust, eagerness to participate, and rapport can disintegrate once the informed consent form comes out. Suddenly the human bond is broken by jargon, legal references, and the need for a signature (Jones, Torres, and Arminio, 2006; Marshall & Rossman, 2006). I worked to

climb over the barrier of the consent form by getting the form to participants in advance of the interview. Then once it was collected before the interview began, I had to purposefully reconnect with participants to re-establish their trust and eagerness to share their personal memories and stories

Summary of Positionality

In this study I attempted to be open about my experiences, background, and biases. I understand that documents and artifacts I analyzed will never represent the whole story I sought to recreate. I worked to adjust for various power imbalances and to negotiate at junctures where my desire to be accepted by my participants and my obligation to be true to the research collided. A research danger eternally exists: “People are always tempted to divide people into us and them, the in-group and the other, our civilization and those barbarians.....” (Huntington, 1996, p. 32). Bell Hooks (1990) gives an eloquent acknowledgment of the power a researcher holds:

I want to know your story. And then I will tell it back to you in a new way.

Tell it back to you in such a way that it has become my own. Re-telling you. I write myself anew. I am still author, authority. I am still the colonizer, the speak subject, and you are at the center of my talk (pp. 151-152).

During the course of this study, I made a conscious effort to anticipate and react to the challenges of positionality in my qualitative study.

Site of Study

Four major loci comprised the “site” of my study. One “site” resided in the oral stories that were recounted to me via memories of students, staff, community, and administrators who were affiliated with Albuquerque or Highland High Schools during the years 1945-1953. The study centers on years 1945-1953 because 1945 (the end of World War II) was a pivotal year for Albuquerque as the city began to experience explosive growth; Highland opened in 1949, and therefore, the study follows a complete four-year high school class (grades 9-10-11-12) through Highland; the study’s lens ends in 1953. A second locus for my study was the delicate collections of documents and artifacts maintained with differing degrees of care in school buildings, school libraries, government offices, and most poignantly in personal scrapbooks and archives. The third locus is the physical environment left today in the original school buildings themselves,

Albuquerque High and Highland High. I outlined the history and described the current sites of both of these schools in Chapter 1 of this study. The fourth “site” is located in the minds and memories of my participants. I found this site locus the liveliest and most challenging of the four site loci to explore.

The Qualitative Mode of Inquiry

The mode of inquiry for this study was qualitative. As the social sciences exploded into the academic world in the late 1800s and early 1900s, researchers began to question the framework of positivism when working with human subjects (Lincoln & Guba, 1985; Shalin, 1986; Smith, J. K., 1993). Simultaneously issues of ethics in research catapulted to the fore, particularly once Nazi researchers’ blatant disregard for subjects resulted in the Nuremberg Code, and the heinous abuse of subjects came to light from the U.S. Public Health Service Syphilis Study 1932-1972 (also known as the Tuskegee Syphilis Experiment). The Belmont Report (1979) established national research principles that center around Respect of Persons, Beneficence, and Justice for human research subjects (CITI, 2007). This infusion of ethical reflection into inquiry crystallized attention on researcher/researched relationship. Additionally, works by Bohm (1980), Wheatley (1992, 1999, 2005), and others began to demonstrate physical and chaos theory properties documenting that even subatomic particles react differently when watched than if not under observation. Researchers of the human sciences were searching for alternatives to a positivist, one-reality/one-truth mode of inquiry.

While qualitative research as a mode of inquiry is hard to define (Schram, 2003), for me, qualitative inquiry can be best understood by clearly describing its opposite: objective positivistic empiricism. “The most important aspect of objective positivist empiricism is the belief that truth is universal and can be measured through observation and discovery, proving or disproving a hypothesis” (Denzin and Lincoln, 2003, p. 17). Such a framework might fit certain research questions well, but does not fit this study. My research question requires multiple realities that we humans co-construct together in order to view the realities we collectively share.

Qualitative inquiry allows data to be analyzed by the researcher to ascertain patterns and trends that occur in the data (Denzin & Lincoln, 1994, 2003; Flick, 2002; Miles & Huberman, 1994). The intent of qualitative research is to cast light upon and to

better understand the intricately human lives we lead and the world in which we live those lives (Jones, Torres, and Arminio, 2006). For this study, I found it helpful to employ Schram's (2003) guiding assumptions of qualitative inquiry:

1. We gain understanding of the social world through direct personal experiences in natural settings.
2. The nature of our engagement with others filters and affects what counts as meaningful knowledge for our inquiry.
3. Inquiry into the social world calls for sensitivity to context.
4. Inquiry into the social world calls for attentiveness to particulars.
5. Qualitative inquiry is fundamentally interpretive.
6. Qualitative inquiry is inherently a selective process (pp. 8-12).

Rossmann and Rallis (2003) outline characteristics of qualitative research, positing that it a) is naturalistic; b) draws on multiple methods that respect the humanity of participants in the study; c) focuses on context; d) is emergent and evolving; and, e) is fundamentally interpretive. Multiple social sciences, including nursing and healthcare disciplines, embrace and widely employ a qualitative tradition (Sandelowski & Barroso, 2003) because the qualitative inquirer pursues "a spirit of genuinely finding out rather than proving" (Kilbourn, 2006, p. 537). An economist who was trained in quantitative inquiry and turned to qualitative methods writes:

Qualitative research, then, destroys all illusions (not just most illusions, *all* illusions) that the facts 'speak for themselves' or that the identity and values of the knower are irrelevant to the knowledge that she or he produces. Qualitative knowledge does not 'get one off' but precisely 'puts one on' the hook of a kind of personal moral responsibility for what one says and writes (Cawthorne, 2001, p. 87).

For the purposes of this study, I define qualitative inquiry as the collection of language and text based data from participants and human-generated sources in order to derive understanding of and meaning about a research question (Guba & Lincoln, 2004; LeCompte, Lillroy & Prissle, 1992; Marshall & Rossmann, 2006; Schram, 2003; Tobin & Begley, 2004).

Methodology: Considerations When Applying a Historical Lens to a Research Study

For this study, I melded a historical perspective with my qualitative mode of inquiry. This methodology is sometimes termed historiography, but I am more comfortable terming it historical perspective. “Historiography” can encompass a broad inclusion of historical methods (Iggers, 1997) or a specific body of historical work (Furay & Salevouris, 2000). In this section I briefly summarize debated approaches, philosophies, and purposes held by scholars and researchers when attempting to write “history.” Then I examine broad philosophical outlooks related to writing about history. Next I discuss narrative and storytelling as an integral part of historical qualitative research, and lastly in this section I examine alternative presentation methods when using narrative and data to recreate history. I end the section with a summary.

Historical Research – A Past and Future Debate

In Western thought, academic history as a discipline was held to be the purview of academicians and universities until the end of World War I. After that conflict, the Western hegemony concerning its dominance and “hold” on the annals of history was coming into question (Bloch, 1953; Carr, 1961; White, 1973). As the post-modern challenge in research moved forward, a wealth of debate took place amongst academes, politicians, and lay people concerning what is history and how it should be written (DeCerteau, 1988; Jenkins, 1991; Mink, 1987; White, 1987).

A giant in the area of rethinking historical thought emerged at the tail end of the years of my study: Marc Bloch (1953) asked, what is the use of history? Bloch explores intent, certainty and morality in historical research, underscoring that memory is an intangible plane for a historian to rest upon. Bloch’s 1953 work was published posthumously - the Nazi’s executed Bloch in 1944 for his work with the French resistance. Ironically, his work implores that to be historically true one must incorporate both the elements of time and humanity (Bloch, 1953).

Another voice that speaks to the post-modern interpretation of how to construct history is Edward Carr (1961). Steeped in historical research himself, with socialist Russian history a particular draw, Carr urges the reader to study the historian first and then their work – implying that each historian tells about the past based on his

perspective of the present (Carr, 1961; Evans, 1999). By the 1970's White (1973) was probing historians to consider, "What does it mean to think historically, and what are the unique characteristics of a specifically *historical method* of inquiry?" (White, 1973, p.1) Carr's work is the basis for what Evans (1999) points out was the "linguistic turn" in history, and White (1973, 1987) dissected "verbal structures" used by historians, moving from giving facts to considering discourses, the historians' intentions, their sources, and their intended receivers. The post World War II years (the years of my study) brought a wave of questioning positivist objectivity, and historians began to consider the human voice and positionality of both the historian and the studied (Bloch, 1953; Carr, 1961; Mink, 1987; Novick, 1988) against the positivist stance of historians such as Elton (1967) who believed that "history is a search for the objective truth about the past" (Evans, 1999, p. 2).

While it is not within the scope of this study to delve into the complex debates that pepper the broad field of historical research, it is within my sites to understand what a historical perspective can lend to a qualitative study seeking to explore a historical topic (Brown, Hirschman & Maclaran, 2001). Some values that I glean from my readings ring true. I believe historiographers do need to speak for, and if possible, with marginalized and neglected people in communities (Iggers, 1997). Historical researchers should take into account political, economic, and social ebbs and flows as they consider the eras they examine (Howell & Prevenier, 2001). And finally, a historical researcher must attempt a "historical understanding" (Mink, 1987) leveraged with knowledge of the past's values and anachronisms yet cantilevered against our own modern temporal understandings.

Philosophical Outlooks Related to Writing about History

In order to design my research, I needed to be clear about my philosophy concerning how one writes about history. A recent *Time Magazine* article discussing temperament in leaders (specifically Obama ad McCain) eloquently states, "history is a dance of luck and intent, and sometimes they trip each other" (Gibbs, 2008). Who leads the dance? What is the role of luck? And how do we monitor intention? In my study I discovered that some events contributing to the opening of Highland High were well planned and highly thought-out with "intent," and others just happened via "luck." When

sorting out this dance of luck and intent, as a historical qualitative researcher, I searched for a continuum of truths.

There also exists a continuum that spans the poles on this question (how to best write history) that parallels the positivist/constructivist debate in qualitative research. Arnold (2007) argues against writing about history from a positivist outlook (or empirically): "...Epistemologically, empiricism deludes itself: there can be no knowledge of the past, as the past is of its nature absent," and Arnold continues:

The meaning that historians imagine to have discovered in the past is the product only of their own narrative tropes, and such knowledge cannot be anchored to any stable external referent. Thus historians should free themselves from the bonds of objectivity – because objectivity is a dangerous illusion – and embrace the free play of language instead (Arnold, 2007, p. 113).

The challenge of the writer of history is to filter "facts" through an interpretive lens, and that this filtering is

... Immanent to human reflection upon the past – an ongoing process of positively confronting the absence that still lingers. In our continuing responses to that challenge, we would do well to remember that history is a collective, collaborative act – no *one* work of history need necessarily attempt to respond to every element of the challenge – and that historiography at its best is governed not solely by present needs, but by the attempt to reconcile oneself with that which has gone and yet still speaks to us (Arnold, 2007, p. 129).

William Storey (1996) takes a much more positivist stance about writing history than Arnold (2007). While acknowledging the filter the researcher of history carries, Storey encourages the researcher to write not only to convey details and events, but also to be true to recognized facts (Storey, 1996). While crediting the power of narrative, Storey urges precision of language choice and the building of a strong argument: "Historians recognize certain rules of representing the past faithfully" (Storey, 1996, p. 25).

There is yet another filtering lens worn by some historians, those who suggest that storytelling and narrative convey not only the "what" and "how" of history, but the "why" and "meaning-making," as well (Bruner, 2002; Coles, 2004; Comaroff &

Comaroff, 1992). This is how I approached my study. Concerning the opening of Highland High, I do not hold positivist reality, but rather a constructed reality – a reality collaboratively co-constructed between myself, my participants, and the data and artifacts that I examined. For my study, the “meaning-making” of my participants is key.

Robert Coles (1989; 2004) is a well-known champion of the power of narrative to connect humans to themselves and to others. A psychiatrist, Coles humbly tells of a one-way conversation he held with a young male patient. Coles was not truly listening to the narrative of his patient, nor was he sharing his narrative with the young man. Feeling superior, Coles asked the boy a probing question and the young man countered with Coles’ own tool: “If you would tell me what you think,” said the boy, “then I could answer you better” (Coles, 1989, p. 32). Sharing our stories, Coles champions, is the key to connecting our lives and selves (Coles, 1989; Coles, 2004). In this vein, stories are also seen as powerful teaching tools to transmit history and culture (Coles, 2004; Intrator, 2002; Palmer, 2004).

I brought a philosophical outlook about the writing of history to this study that echoes Arnold’s (2007) conviction that history is co-constructed between the observer (or author or historian) and the participant(s), documents, and artifacts. Additionally, I believe in truth with a small “t”: there is not one great Truth for all to discover, but rather multiple “truths” for multiple perceivers hinging on circumstances, personal and cultural perspectives, and more (Guido-DiBrito, Chávez & Lincoln, 2010). Further, I am passionately committed to storytelling as a tool for the qualitative historian; I believe that stories can convey history, culture, power, and healing (Behar, 1996; Berger & Quinney, 2005; Bruner, 2002; Coles, 1989, 2004; Intrator, 2002; Palmer, 2004; Takaki, 1989, 1993, 1998). By immersing myself in the historical site of Highland, years 1945-1953, I attempted to pursue my research question and make connections that have implications of far-reaching effect for schools today, not only in Albuquerque but also for the nation and beyond.

Reflections Concerning Writing About One’s Own or Others’ Lives

Acknowledged factors when writing about one’s own or others’ lives include that we do not always remember accurately, that we do not always retell an event as remembered on purpose for a variety of reasons, and that we may intentionally distort the

facts to our own perceived advantage (Kinsella 1982, 1995; Rinehart 2006). Within groups of like individuals a phenomenon can occur termed “collective forgetting” (Rinehart, 2006). Sports interview research is aware of a phenomenon coined by Kinsella (1982,1995) as the “Eddie Scissons Syndrome,” “wherein people exaggerate their personal histories for their own personal gain” (Rinehart, p. 1045).

Memory is a tricky thing. We remember events in which we were involved and our role in them. Over time our role becomes enhanced. The events take on a more favorable cast than they originally had. Time clouds and distorts. Our desire cloud and distort (Crepeau & Sheinkopf, 1990, p. 181).

This caveat is especially apropos to my methodology of historical qualitative research since interview participants from a collective group gathering their combined stories brought back after the passage of time. My participants are recreating a remembered community (Kinsella, 1982, 1995; Crepeau & Sheinkopf, 1990; Rinehart, 2006).

Memory is fragile, and participants in my study remembered different portions and events in similar but differing ways. Accuracy of memory, even among individuals who are take an oath concerning their recall, has been known to be unreliable (Lam & Blueler, 2007; Lummis, 1987; Rinehart, 2006; Stewart, Stewart & Walden, 2007). What is “the real story?” As Bruner (2002) reminds us, “The victor’s tale of triumph is the loser’s tale of defeat” (p.23). Salvador Dali, a master of questioning mental and visual reality, highlights this tangled issue: “The difference between false memories and true ones is the same as for jewels: it is always the false ones that look the most real, the most brilliant” (Dali, 1942).

Narrative and Storytelling as an Integral Part of Historical Qualitative Research

I used three data collection methods in my study: interview, document analysis, and artifact analysis. All three are created by humans and therefore tell a story. In qualitative research, personal narrative and storytelling can be used to recreate history and to make meaning, and this is an integral technique in qualitative research (Behar, 2003; Berger & Quinney, 2005; Bruner, 2002; Coles, 1989, 2004; Dex, 1991; Intrator, 2002; Oates, 1968; Obama, 1995; Plummer, 1983, 2001; Schiff, 2005; Takaki, 1989, 1993, 1998). In this section, I present evidence that personal narrative and storytelling are indeed a legitimate form of research data, that stories can be used to create history and

make meaning of both the past and present, that the audience that stories encounter matters, and that stories have an emergent nature.

First, then, narrative and storytelling are widely recognized in qualitative inquiry (Behar, 2003; Berger & Quinney, 2005; Bruner, 2002; Coles, 1989, 2004; Dex, 1991; Intrator, 2002; Oates, 1968; Obama, 1995; Plummer, 1983, 2001; Schiff, 2005; Takaki, 1989, 1993, 1998). Narrative and story differ. Stories tell of a collective experience; narrative speaks of individual experience. Or in other terms, “We use the reasonably well-established device of calling the phenomenon story and the inquiry narrative” (Clandinin and Connelly in Denzin & Lincoln, 1994, p. 415-416). Qualitative researchers can certainly engage in direct observations of lived experience, but because “language, speech, and thought mediate and define the very experience one attempts to describe.... researchers study the stories people tell one another about the experiences they have had” (Denzin and Lincoln, 1994, p. 356). Ellis and Bochner (1996) describe the qualitative ethnographic process: “Language sits in for life. We use words. We write” (p. 19). The idea of “story listener” generalizes truths through stories told by role groups (Angrosino, 1989), and important to my study is the fact that “lived experience is constructed, at least in part, by the stories people tell about it” (Berger and Quinney, 2005, p. viii). Scholars from a wide variety of disciplines utilize narrative and storytelling to create data that represents the phenomenon being explored; additionally, stories have power to give people voice (Behar, 2003; Berger & Quinney, 2005; Bruner, 2002; Coles, 1989, 2004; Dex, 1991; Intrator, 2002; Oates, 1968; Obama, 1995; Plummer, 1983, 2001; Schiff, 2005; Takaki, 1989, 1993, 1998).

Secondly, stories can be used to recreate history and make meaning of both the past and present. “Stories are a culture’s coin and currency,” states Behar, (2002, p. 15). It is through stories and narrative that cultures pass on their traditions and values (Clifford & Marcus, 1986). Behar (1996) argues that personal voice and stories enrich academic research, lending human meaning. From the viewpoint of “the other side” she posits:

What bothers critics is the insertion of personal stories into what we have been taught to think of as the analysis of impersonal social facts. Throughout most of the twentieth century, in scholarly fields ranging from literary criticism to

anthropology to law, the reigning paradigms have traditionally called for distance, objectivity, and abstraction. The worst sin was to be “too personal” (p. 12-13).

Rinehart (2006) comments on the benefits and drawbacks of collecting stories after the passage of time:

In point of fact, the patina of time may be just that: a function of time, of age, of a mellowing due to experience, or received wisdom, or deeper contextualization and understanding of the original situation. Or time may be a storytellers’ tool, relying on an audience’s imperfect memory and research to reframe and spin the past to one’s advantage (p. 1048).

History is a polemic banter between practice (the search for reality) and discourse (the making of meaning for humans) (DeCerteau, 1988). “History is probably our myth,” writes DeCerteau. “It combines what can be thought, the “thinkable,” and the origin, in conformity with the way in which a society can understand its own working” (p. 21). We as individuals have more than one narrative identity, and our identities slide on a continuum toggling between individual and social identities (Herzog, 2000; Smith & Sparkes, 2006). Additionally, the women of a culture are the primary carriers, keepers and storytellers of the culture (Young, 2008). “When we try to understand complex and meaningful historical developments and events, stories can augment and enhance more neutral and objective descriptions,” write Soin and Scheytt (2006, p. 55). Finally, narratives and stories are widely recognized in qualitative research for their power to speak for marginalized groups and to level the playing field of power (Banks-Wallace, 2002; Davis, C., 2006; Smith & Keyton, 2001; Srivastava & Francis, 2006).

A third consideration when utilizing stories in qualitative research is to acknowledge the audience’s importance as a player in the research. I am defining audience to be made up of both the outside readers of the study and of the participants, as well. The participants are “audience” because they reviewed their own interviews and most have read at least the portions of the finished study in which their quotes appear. But the participants are also very aware of the second audience - the general readers of the completed study. Complicating the audience issue further, as I report and interpret my findings, *I am in fact telling stories* and becoming both participant and audience (Soin & Scheytt, 2006).

My participants were aware an audience would hear their stories, and that knowledge, to varying degrees, affected the way some recounted their memories.

Looking at this issue from a thick ontological view,

telling others about oneself is, then, no simple matter. It depends on what *we* think *they* think we ought to be like – or what selves in general ought to be like. Our self-directed self-making narratives early come to express what we think others expect us to be (Bruner, 2002, p. 66).

For this study, I knew that my audience is more than a “passive recipient of information” (Angrosino, 1989, p. 1).

Fourth and finally for this section, I confronted the fact that gathering stories established an illusive, emergent nature for my study that influenced my outcome and findings. Bruner (2002), musing on the power of stories and emergent understanding in the legal disciplines, writes “we are beyond Aesop: great narrative is an invention to problem finding, not a lesson in problem solving. It is deeply about plight, about the road rather than about the inn to which it leads” (p.20). Stories create a path that carves the way traveled on a seesaw, swaying journey towards which I, the traveler, did not know the end point or the outcome

In summary, I recognize four impacts of narrative and storytelling when conducting historical qualitative research. First, narrative and storytelling in qualitative research is a well-recognized data collection technique, though narrative and stories differ: narrative is the experience of an individual, and stories tell a collective experience. Second in this section, I point out that stories can be used to make meaning out of history and to pass on cultural values and traditions. Third, the importance of audience is considered in this section. Fourth, I close the section presenting the fact that stories lend an emergent nature to qualitative research, creating findings during the research journey.

Other Presentation Methods of Narrative and Data to Recreate History

A final methodological glimpse I took into the spectrum of ways a researcher can write about history is the alternative non-traditional ways history can be conveyed in literature and research. As I began to shape my study and to think about presenting my findings, I searched through literature to explore non-traditional means that researchers have used, both in the academics and otherwise, to accomplish this.

“Words have meaning; authors have power,” succinctly writes Tierney (2002, p. 429). I wished to distribute power between and amongst not only my participants, but across the range of individuals, communities, schools, and economies my study touches. To be clear, I am open to alternative ways to present my findings as I continue this work in the future. It may well be that a standard academic output will serve for this study, but I may find that a more creative presentation is best suited to convey findings to a larger audience. This is not unusual or groundbreaking. Recently in qualitative research, alternative presentations are not uncommon (Bagley, 2008; Ellis & Bochner, 1996; Koro-Ljungberg & Greckhamer, 2005).

Examples of alternative formats of presenting findings include a provocative dissertation turned book by Jay Rochlin (1997) who creates a fictional character that the author brings to life in print, filtering the data, findings, and interpretations through her. Also, in *A Tribe Apart*, Patricia Hersch (1998) crafts a fascinating ethnography about adolescent culture by positioning herself as narrator of unfolding research that reads like a novel. Carolyn Ellis (2004) takes the reader through a mind-twist as she presents her autoethnographical novel that is actually research about auto-ethnography narrated by herself, a university professor who is teaching students about auto-ethnography. Well grounded in the past and outstanding in progressive literature, *The Lonely Crowd* (Riesman, Glazer, & Denny, 1950), is an intriguing mix of positivist “facts” about (at that time) recent history, sociology, economics, and politics. All these themes are targeted in my study, but these authors overlay a heavy critical cultural veil that removes any positivist slant from the work and throws the reader back into searching via their own constructivist lens. Another author from the historical research/fiction genre, Dos Passos, catches my attention due to his skill at blending “fact” and fiction together to construct a spellbinding recreation of a historical era. Dos Passos’ *Manhattan Transfer* (1925) and his *U.S.A. Trilogy* (*The 42nd Parallel*, 1930; *1919*, 1932; *The Big Money*, 1933) continue to attest to this author’s skill at mixing historiography, storytelling, fiction, and news facts of the day into a compelling narrative that vividly constructs for the modern reader the milieu of that era long gone. A work that approaches history retelling in this manner and that is particularly in the public spotlight at the time of this writing is Barack Obama’s (1995) recreation of his childhood, origins, and sporadic interactions with his

much-absent father. A mixture of research yet obvious reconstruction (particularly as concerns dialogue), the compilation is an excellent example of personal historical research that appeals to the reader's heart and imagination, while weaving together and throughout the recalled historic events of the narrator.

To summarize this section concerning alternative ways to view and present history, I explored a variety of means, creative and traditional, used by researchers to present qualitative research findings including photo, video/audio, drama, poetry, short story, novel, multi-media or other forms of art (Bagley, 2008; Clough, 2000; Denzin, 1997, 2003; Eisner, 1981, 1997; Ellis, 2004; Ellis & Bochner, 1996; Finley, 2003; Hersch, 1998; Rinehart, 1998; Rochlin, 1997; Slattery, 2001; Ylonen, 2003). Such alternative presentations of findings are well-respected, and I employ "fictional letters" as a partial technique in reporting my findings in Chapter 6. I do this to reflect the spirit and historical perspective of the era, years 1945-1953 that I am describing in this study.

Summary of Methodology

For this study I considered the impacts of applying an historical lens to a qualitative study. I considered various philosophies that exists concerning how history "should be written." I explored considerations that a researcher is wise to take when writing about one's own or others' lives. I examined how narrative and storytelling are often utilized in qualitative research. In addition, I took a side trip into alternative ways to present narrative and storytelling findings when recreating history.

Methods

I employed three methods for this study: document analysis, artifact analysis, and participant interviews. In this section I define and explain each method as it relates to my study, and I give specifics concerning how I utilized each method. These three methods fit with my qualitative study design because each assisted me in compiling data that was co-constructed between my data sources and myself as researcher (Creswell, 1998; Guido-DiBrito, Chávez, & Lincoln, 2010; Schram, 2003). In this section I "demonstrate clearly and specifically the nature of the links between the central questions [of my study] and the methods to research those questions" (Kilbourn, 2006, p. 558).

Document Analysis

Document analysis as a method is as old as the drawn pictograph or written word, and it is well recognized in historical research (Bloch, 1953; Gaddis, 2002; Howell & Prevenier, 2001; Vaughan, 1996, 2004). I conducted document analysis before interviewing participants in order to ground myself in the time period of the study, 1945-1953, as well as to establish a firm basis from which to build interview questions (Marshall & Rossman, 2006). Such analysis provided me background and insight (Mertens, 2005) to begin exploring my research question. I devised a systematic means of finding documents, and developed a standard for determining whether or not to include them in the study (see Appendix E). In addition, I developed a process for collecting, filing, storing, sorting, and preparing documents to analyze. I returned to documents for secondary consult dependent upon what I learned while interviewing participants. Documents, artifacts, and participants all intertwined as I searched for findings during my study (Ellis, 2004; Takaki, 1989, 1993, 1998).

Understanding a community and the context surrounding the specific human contexts of a community come integrally from reviewing a culture's documents, and "archival data are the routinely gathered records of a society, community, or organization and may further supplement other qualitative methods" (Marshall & Rossman, 2006, p. 107). Books, periodicals, letters, records, broadcast media, web sites, artwork, and recordings are important places to search for documents to ensure qualitative research is thorough and extensive (Safman & Sobal, 2004). For the purposes of my study, I defined document to mean a public piece of writing, photograph, video, print matter that provides information, acts as a record, or can be used as evidence (e.g. newspapers, meeting minutes, periodicals, yearbooks, public records, print matter from a school, news file photos, etc.). I defined the method of document analysis to be the examination and cataloging of the content of extant public or private documents in order not only to extract dates, events, names, and chronology, but to also examine recurring social patterns and trends as they emerged. To be clear, I am separating the method "document analysis" (as just defined) from "artifact analysis" which I will discuss later.

The method of document analysis in qualitative research can be applied with the purpose to extract content, thematic trends or both (Murphy, Vriesenga & Storey, 2007;

Safman & Sobol, 2004). I examined documents primarily to extract content – dates, events, names, budget numbers, etc. – but in alignment with my historical methodology, I was able to search for trends and social patterns as they emerged. I also kept an ear to the ground as a qualitative historical researcher for what data emerge “between the lines” – that is, what values, assumption, and beliefs are implied and not actually said. This distinction between extracting content and making meaning (the latter of which enters into the actual analysis phase of my study) is part of the positivist/post-modern debate (Arnold, 2007; Denzin & Lincoln, 1994; Guido-DiBrito, Chávez, & Lincoln, 2010). In addition, to complicate matters, extracting the “intended meaning from a document” is not necessarily possible in historical research (Howell & Prevenier, 2001, p. 65), though it may be somewhat possible if a researcher can compare what the participants say and then compare it to what documents and artifacts reflect, which was possible at times in my study.

Artifact Analysis

Much of the above discussion concerning document analysis as a method is pertinent to the method of artifact analysis. In fact, historical researchers often use the two terms interchangeably (Denzin & Lincoln, 1994; LaCompte, Millroy & Preissle, 1992). For the purposes of this study, however, I am consciously choosing to separate the two terms. I am defining artifact to mean an object made by a human or a specific group of humans to serve a cultural purpose (e.g. letters, diaries, personal photographs, sports programs, club flyers or invitations, yearbook inscriptions, school buildings and campuses, sports awards and trophies, dance cards, etc.). As with document analysis, my definition of artifact analysis includes the possibility of going past the examination and cataloging of artifacts in order to extract dates, events, names, and chronology, but to also examine recurring social patterns and trends, values, assumptions, beliefs, and behaviors as they emerged (Clifford & Marcus, 1986; Ellis & Bochner, 1996; Geertz, 1988).

In short, then, my definitions of document and artifact differ in that I classify a document as a public form of media information and an artifact as something human-made to carry cultural and very personal significance. This distinction of terminology is purposeful, yet granted, can be muddied.

To further explain why I distinguish documents from artifacts, as a qualitative researcher I believe that perception is influenced by observation, and that our knowledge and understanding of our world is dependent on our contexts (Kuhn, 1970). In sum, then, when I moved to the data analysis phase of my study, I wanted to know which data come from public documentary evidence, personal artifact evidence, or individual oral interview (this last method will be discussed next). My study aimed to gather both historical “facts” concerning the years of my study (1945-1953) and the personal perceptions (Belenky et al., 1991; Coles 1989, 2004; Davis, C., 2006; Ellis & Bochner, 1996; Palmer, 2004) of my participants. Therefore I wished to have the public media information (documents) gathered and prepared for analysis separated from the personal stories (artifacts and interviews.)

Documents and Artifacts Examined as Data Sources

While the documents and artifacts I examined are numerous, they fall into broad categories and types. One source often led to another, and, as is desirable in research, common patterns, people, and pictures emerged. Data sources include but are not limited to Albuquerque City Commission minutes; Albuquerque Public Schools Board of Education Minutes; Albuquerque Progress Magazine; *La Reata*, the Albuquerque High yearbook; *Highlander*, the Highland Yearbook; *Highlight*, the Highland school newspaper; the local newspapers *Albuquerque Journal* and *Albuquerque Tribune*; scrapbooks found in the Highland Library special storage room holding artifacts; extant copies of the *Sand*, Highland’s literary magazine; *New Mexico Magazine*; Albuquerque City Directories; Albuquerque telephone books; numerous pamphlets, booklets, books, and other sources held in personal collections, donated collections, or produced locally to comment on, discuss or reflect the human contexts of Albuquerque.

Individual Interviews

I purposefully selected individual interviews as a third method for my study because I was convinced that the information I would gain from interviews would enrich and deepen the evidence that would inform my research question. Multiple participant interview studies in qualitative research are common across disciplines such as health sciences, education, and social sciences (Becker, Gans, Newman, & Vaughan, 2004;

Haney & Horowitz, 2006; MacDonald, 2005; Mann, 2005; Morawska, 1997; Izatt-White, 2007; Vaughan, 1996).

“Asking the right questions” is paramount for the qualitative researcher (McCracken, 1998; Creswell, 1998; Marshall & Rossman, 2006). Interview questions were the same for all participants (see Appendix D), moving from general, memory recall, not-as-emotionally attached information to more complex, more emotionally charged items that required deeper thought and memory recall for the participant. I utilized “a semi-structured” (Creswell, 1998) format that allowed the participant to diverge and allows me the flexibility to react and respond to the participant’s story, with us each clarifying and probing each other as we proceed. I attempted a “listening stance” (Morse & Richards, 2002, p. 94) for myself as interviewer. I phrased questions in a non-directive and general manner. “The first objective of the qualitative interview is to allow respondents to tell their own story in their own terms” (McCracken, 1998, p. 34). Therefore, in order to allow my participants’ stories to emerge, I followed a pre-set format and utilized pre-set questions, but to be true to my naturalistic (Lincoln & Guba, 1985) philosophy of research, I allowed for probing questions added to the pre-set format in order for the participant to have best opportunity for their personal tale to be told.

I crafted the first two interview questions (see Appendix D) to carry the participant back in time and to situate themselves within their own memory. I designed the subsequent questions to draw out social, economic, and political information from the participant, understanding that qualitatively the responses will be filtered through the participants’ perceptions, experiences, and memories. Specifically, questions 5, 13, and 14 attempted to gather data about the social milieu of the years of study 1945-1953. Questions 6, 9, and 12 targeted the economic and political aspects of my research question. To maintain a naturalistic (Lincoln & Guba, 1985) mode of research, with Questions 4, 15, 16, 17 and 20, I targeted the participants’ interpretation of the phenomenon of the opening of Highland High, years 1945-1953, allowing them to convey to me their perceptions filtered through time, their own memories and experience. It should be noted that the twenty questions overlap and intertwine concerning the research question.

I designed the interview questions to elicit participant-centered answers, and each interview took approximately one hour. Overall, the participants were joyful to relive their experiences with the schools and district of study. In fact, the participant's energy often outlived my own. As McCracken (1988) writes about one of his projects during which he was fearful the respondents would tire during interviewing, "Almost without exception, respondents proved more durable and energetic than their interviewer" (p. 27). I found my participants enthusiastic and excited to share their knowledge of these years, 1945-1953.

Interviewees were asked to review the transcript of their interview in order to verify that what was captured in the interview is truly what they meant to convey. A recurring issue with qualitative interview research "is the question of how, and by what means, the subjects can respond to the published work" (MacDonald, 2005, p. 162) This step of allowing participants to review and respond to their interview transcripts created a means for both the participant to verify the content of the interview and for me as a researcher to honor my participants in the process, striving for goodness (Angrosino, 1989; Behar, 1996, 2003, Cawthorne, 2001; Dex, 1991). The place for interviews was arranged at mutual convenience and agreement.

Participant interview is a method through which a researcher can compile rich data (Clandinin & Connelly, 1994; Ellis & Bochner, 1996; McCracken, 1988; Schram, 2003). Cawthorne (2001) points out multiple interviews allow a researcher to "cross-check information given by other informants" (p. 82). In addition, Cawthorne (2001) further champions participant interview as a research method: "Another way of putting it is to say that one builds up a much more complete picture of the world one is seeking to understand and interpret than would ever be possible by analyzing a set of 'yes' or 'no' answers on a standard questionnaire" (p. 82).

Interview Participants – Real Names Used by Consent

Per the terms of my study protocol, participants were asked if they would like their real names used in the study if I quoted their words or recollections. All signed consent to have their real names used, and this makes sense considering that many of them would be identifiable by role or by sport or activity in which they were involved. Of the seventeen participants, eleven are identified by their real names in their study because

doing so enriches their contributions due to their roles, community prominence and/or vital link to their high school's history. Brief descriptions of each participant identified by real name appear in Appendix A.

I did not refer by name to six participants. The roles of these six include four former Albuquerque High students (Classes 1946, 1948, 1954, and 1955), one former Highland student (Class of 1953), and one former Highland faculty member. Although each of these participants signed agreement at the initial interview for their real name to be used, on secondary reading of my study prior to my dissertation defense each asked that their real name not be used in the final work, and I have honored their requests. Each of these six individuals are referred to by role and as a "participant" when quoted or paraphrased. Their real name is not used.

Summary of Methods

I employed three data collection methods in this qualitative study: document analysis, artifact analysis, and individual interviews. For all three methods, as I gathered data, I attempted to gather "fat" or "thick" qualitative data (Creswell, 1998; Denzin & Lincoln, 2003; Geertz, 1973; Patton, 2002) – that is, I collected data for each method until "saturation" occurred (Geertz, 1973). As multiple recurring events, occurrences, reports, themes, or trends began to emerge from any of the three data collection methods, I begin to tell myself, "That's enough – we're there! I've got the picture." I made the difficult determination to call my data collection for each method complete when I reached saturation.

Sampling

Sampling issues in qualitative and quantitative studies continue to come under the scrutiny of both academics and politico's largely due to the postmodern spotlight focused on social justice issues as well as suspected or alleged hidden agendas of power. What voices are heard or not heard in research? What "reality" is being portrayed by a study? Those questions echo around any grant-giving agency, dissertation defense committee table, or educational research group. Qualitative researchers, like myself, in the current decade are, by and large hungry, open, and eager to seek marginalized and disenfranchised voices to contribute to our studies in a quest to paint a picture larger than the mainstream pre-1970's academic research world represented – with brighter rainbow

colors (Behar, 2003; Cawthorne, 2001; Ellis & Bochner, 1996; Grande, 2004; Jones, Torres, & Arminio, 2006; Lummis, 1987; Marshall & Rossman, 2006). Finding and representing voices in a study comes down to issues of researcher philosophy, sampling methods and subject availability.

My study utilized three primary sources of data: documents, artifacts, and participant interviews. The primary sampling strategy I followed for each of the three source types is that of “snowball or chain” (Miles & Huberman, 1994). That is, a participant, document or artifact might lead me to another such by reference or personal referral, indicating to me that the next case might be “information rich” (Miles & Huberman, 1994, p. 28). I note that snowball sampling has its dangers. A problem of this method is that a researcher may be referred to participants by other participants much like themselves and so on (Jones, Torres & Arminio, 2006; Marshall & Rossman, 2006; Miles & Huberman, 1994), and therefore a good, just representation of the population might not be sampled. In this study an issue faced was that potential interviewees were all of similar ethnicity, age, and role (student/faculty). In the end, concerning my participant sampling, 15 of the 17 were Anglo (one was African American and one was Hispanic), 10 of the 17 were male; 15 of the 17 were over 70; 11 filled a student role; six filled a faculty role; two were both faculty and student; and one was an former administrator.

Document Sampling

Documents for the purpose of this study are defined as public pieces of writing, photographs, videos, or audios that provide information, act as a record, or can be used as evidence (e.g. newspapers, meeting minutes, periodicals, TV news clips, yearbooks, public records, radio clips or news file photos). The document sample used was snowball/reference linked, one of convenience, and criterion based.

In this section, I delineate documents included in my study, I explain how my selection and sampling criteria melded with my qualitative methodology of research, and then describe why these sampling techniques best yielded an answer to my research question.

I included documents to examine in this study found in the following:

- School newspapers and yearbooks
- City records – platting, City Council minutes, census records, etc.

- Albuquerque Public School Board of Education Meeting minutes
- Albuquerque City Commission Minutes
- Newspaper articles from city and state publications such as the *Albuquerque Journal*, *Albuquerque Tribune*, *Albuquerque Progress* and *New Mexico Magazine*
- Special collections of documents at The University of New Mexico Library, particularly the Hulsman Papers and the Barelás Photo Collection as well as the Albuquerque Public Library Special Collections
- Books and other writings about Albuquerque and the years 1945-1953
- Pamphlets, booklets and in-house histories from community organizations, churches, and charities

What I gleaned from these documents was perceived chronological information concerning what happened, who was recorded as being involved, and what “next steps” were established.

I obtained the documents from multiple holdings, and handled those documents with care and respect, making good-faith efforts (Creswell, 1998; Marshall & Rossman, 2006) to record and report the stories those documents conveyed utilizing systematic approaches and academically sound recording and filing systems. These systems include photocopying, photographing, scanning, and retyping.

I wish to note that while I realize that the local community newspapers are a deep source of information, I likewise acknowledge that human individuals generate news articles to “sell papers.” In addition, yearbooks and school newspapers add to the document data bank, but during analysis I needed to be cognizant of the lens between the student authors and myself. Documents that are authored by students, compiled by student groups, or published under staff supervision must be viewed in that context. I was ever mindful that the objectivity of such sources must be leavened with the necessary flour (or is it “flower?”) of storytelling.

Artifact Sampling

I defined artifact to mean something human-made in order to carry cultural and very personal significance. Sampling for artifacts in this study primarily, as in document sampling, followed a “snowball” or “chain” technique (see above including Jones, Torres & Arminio, 2006; Marshall & Rossman, 2006; Miles & Huberman, 1994). I examined

personal scrapbooks, yearbooks, personal inscriptions, photos, assembly programs, sports memorabilia, club pins, clothing and more. In addition, diaries, letters, and pictures of letter jackets, dance gowns, dance cards and fashions told their own stories. I utilized the Criteria Matrix (see Appendix E) to guide and focus my selection of artifacts to examine, as well as documents. This assisted me to stay focused on my research question and to avoid getting distracted down interesting but non-relevant side routes.

Of importance in the artifact sample for this study, is that I examined the intact campuses themselves, both of Albuquerque High and Highland High. Admittedly, they exist not in the same form of 60 years ago, but both campuses exist as artifacts. These campuses exist, as well, in the minds, memories, and realities of the participants, and "...reality can be known by individuals who have a hand in shaping it" (Hodges et al., 2007, p. 325).

Individual Participant Interview Sampling

The participant population for my study was adults, age 18 or older, holding an affiliation with Albuquerque High and/or Highland High years 1945 through 1953. I contacted graduates and faculty of both schools from the years 1945 -1953 on a first-know, first-agreeable basis for interviews. Then I employed a "snowball" chain of referrals from each participant. Highland High has a very complete online alumni community with links to addresses and phone numbers. I was and am acquainted with many Albuquerque Southeast Heights families who knew I was seeking interviewees, and in addition, well-known teachers, coaches, administrators, and alumni were, to put it colloquially, standing in line to participate in my study.

I interviewed 17 participants. 15 were over the age of 70. Seven were female and 10 were male. 15 were Anglo, one was Black, and one was Hispanic. 11 represented former students of Highland or Albuquerque High, five were former faculty of the schools, and one was a former administrator. Five were primarily affiliated with Albuquerque High, nine were primarily associated with Highland, and three were affiliated with both schools. While the Anglo representation was high, the ratio mirrored the ethnic population of Highland years 1945-1953.

Summary of Sampling

For each research method – document analysis, artifact analysis, and participant interview – I utilized a common type of sampling strategy labeled “snowball or chain” (Jones, Torres & Arminio, 2006; Marshall & Rossman, 2006; Miles & Huberman, 1994). One document, artifact, or participant led me to another such by reference, indicating to me that the next case may be “information rich” (Miles & Huberman, p. 28). In addition, my project had already begun to spread by word of mouth throughout the Albuquerque High and Highland communities, and many potential participants sought me out, volunteering to share their stories for my study. I was on guard, however, that I gathered a cross-section of data, since “snowball” or “chain” sampling (Miles & Huberman, 1994) can lead to over-representation of common-type data sources since they each refer the other. Therefore, I also strived for my samples for all three data collection methods to be both purposeful (Denzin & Lincoln, 2003; Jones, Torres & Arminio, 2006; Marshall & Rossman, 2006; Miles & Huberman, 1994) and representative (Behar, 2003; Cawthorne, 2001; Ellis & Bochner, 1996; Lummis, 1987). Finally, in time, I created samples of documents, personal artifacts, and interviews that established “saturation,” “thick data,” and “fat data” (Denzin & Lincoln, 2003; Geertz, 1973, 1988; Lincoln and Guba, 1985; Patton, 2002; Torres, and Arminio, 2006).

Analysis

Analysis is the step in research that resembles the cutting room floor in filmmaking. Congruent with my qualitative research methodology, I passionately believe that this phase in the research process is pivotal, both from the standpoint of the outcomes and from the standpoint of ethics. Here is where I, with my power as a researcher, can choose to either honor the voices of my data sources or to possibly disrespect them to fulfill my own ends. The analysis phase can be “win-win,” but I wish to be clear that I understand how important analysis is in the research process (Bird, 2007; Craig, Cook & Fraser, 2004). I attempted to reflexively co-construct meaning through the many voices of my participants. Utilizing my framework of qualitative researcher (Lincoln & Guba, 1985) with my methodology of historical perspective, I utilized an analysis process that was creative, energetic, hopeful and empowering.

For all three data collection methods (document analysis, artifact analysis, and individual interview) I employed field notes in the form of a research journal. Document and artifact analysis was supplemented by photo and/or digital scan. Participant interviews were supplemented with audio recordings and full transcriptions made from audio recordings utilizing Dragon 10 voice transcription, iTunes and Express Scribe software.

The “Zoom Method” of Analysis

I am connected to and utilized the “zoom method” (Pamphilon, 1999) of data analysis that was designed to help researchers explore lived experiences. This analysis process models itself after cinematography, much like a camera can take in a field of flowers or zoom in on one, tiny individual bud in that field. The method uses the following terms and markers to examine lives and participant narratives:

- Macro-zoom: look for and analyze dominant discourse, narrative form, cohort effect
- Meso-zoom: look for and analyze narrative process, narrative themes, key phrases
- Micro-zoom: look for and analyze pauses, emotions
- Interactional-zoom: look for and analyze transaction and reactions (Pamphilon, 1999, p. 397).

During a macro-zoom analysis the researcher compares all participants’ transcripts, searching for large cultural dominant recurrences. Also during this analysis phase, the narrative form is scrutinized to identify the culturally specific ways participants tell their stories to reveal their perspective of their relationship as Self and Other. The macro-zoom phase also identifies any similarities and differences with the cohort of participants to examine how the individual(s) view themselves in relationship to society (Pamphilon, 1999).

The meso-zoom phase examines a transcript for individual themes that reoccur throughout one participants’ transcript that the individual has constructed, as well as noting themes that were obvious in other participants’ stories, but are absent from the one being analyzed. The researcher in the meso-zoom analysis can also dissect the participant’s manner of storytelling – what events concerning them as an individual do they focus upon? While the macro-zoom analysis focuses on broad cultural aspects

among participants, the meso-zoom analysis centers on what influences the individual participant (Pamphilon, 1999).

The micro-zoom portion of analysis scrutinizes patterns or clues that come from the oral process of the interview. If one section has lots of pauses, if a section conveys high or low emotions, if a question that for most participants has elicited a long response but for this person gets a brief answer – these oral patterns may yield information for the researcher. The micro-zoom analysis looks for what the participant did not say as well as what they did say – both aspects are revealing and information rich (Dex, 1991; Lummis, 1987; Pamphilon, 1999).

The fourth phase of the “micro-zoom” analysis focuses on the transactions and reactions made between participant and researcher. The transaction, or give and take, between one researcher and a participant might be very different between that same participant and another researcher, and likewise for participant-researcher reactions with and to each other (Bruner, 2002; Pamphilon, 1999). Both researcher and participant bring experiences and background to the interview that can influence how each emotionally and intellectually reacts to what is said (Behar, 1996; Clough, 1998; Ellis, 2004). In this fourth analysis phase of the “zoom method” it is important to identify and acknowledge factors that influence these transactions and reactions, and to analyze how these may impact the data and findings (Pamphilon, 1999).

In addition, as concerns this approach to my analysis, I was aware, in congruence with my constructivist paradigm and qualitative mode of inquiry, that gender, age, temporal and cultural factors, ethnicity, and more must be considered in my analysis of documents, artifacts, and participant narratives. I became particularly aware that in studying the years 1945-1953, gender is pivotal in some cases. It was necessary “to pay attention to gender in historical-sociological research and, specifically, to consider women as historical actors in different realms of life” (Morawska, 1997, p. 5).

Document and Artifact Analysis

In most cases I was able to actually touch, read, and access the original documents and artifacts I analyzed. Digital photos or photocopies were taken when permissible. I was cautious, however, to keep in mind the narrow scope of the study – always focusing on my research question – or I would never finish the study. If given free rein, I would be

overwhelmed with data (Patton, 2002), and therefore, to repeat, I utilized the Matrix of Document Collection Criteria (see Appendix E) to focus document and artifact selection.

I employed Pamphilon's "zoom method" of analysis incorporated with my own color-coding and thematic analyses efforts. I allowed themes, meanings, and values to emerge from the data as I proceeded. My challenge as a researcher was then to synthesize the analyses to make meaning of my work (Jones, Torres & Arminio, 2006; Mahoney, 2007; Marshal & Rossman, 2006; Schram, 2003).

Individual Interview Analysis

My informed consent agreement asked participants to allow me to make digital audio recordings of their interviews. Digital material was stored in my laptop computer which requires a password to access, and was backed up in two separate places – a 16GB thumb drive and a large external hard drive, both, which require passwords and were kept in locked cabinets. I transcribed digital audio recordings utilizing Dragon 10 and Express Scribe software, and subsequently shared with each participant their transcript. Then each participant returned another signed release indicating we mutually agreed what the participant meant to convey was accurately depicted in the transcription (Coles, 1989; McCracken, 1988; Takaki, 1998). In addition, my study protocol allowed for participants to agree or not for me to use their real name in my study. Most were agreeable for me to do so.

There are many proven ways to analyze and interpret mass quantities of data such as I accumulated (Denzin & Lincoln, 2003; Marshall & Rossman, 2006), but primarily I utilized open coding (Creswell, 1998) to align interview data with the data analysis from document and artifact review to prepare findings. Creswell (1998) explains that in open coding the researcher finds several categories of importance to the work, and sorts the data accordingly. Finally, I searched for properties in each category and found that "repetitive themes and patterns" (Heath, 2007, p. 153) emerged to yield answers to my research question.

Summary of Analysis

Qualitative research allowed me to analyze documents, artifacts, and interview transcripts using the "zoom method" (Pamphilon, 1999). Open coding allowed categories

and properties to emerge. I braided the historical, sociological, economic, and political themes I uncovered to explore my research question.

Research Quality

Qualitative research as a methodology routinely encounters challenges concerning its legitimacy, though those challenges are posed less and less as we move further into the 21st century and qualitative research continues to effectively illuminate many complicated social science questions (Arminio & Hultgren, 2002; Carter & Little, 2007; Meyrick, 2006; Tobin & Begley, 2003). To shift from the common quantitative terms of reliability and validity, when discussing qualitative research the terms rigor, credibility, transferability, dependability, confirmability, authenticity, and goodness are commonly utilized (Tobin & Begley, 2003, p. 392). I re-emphasize that I believe all research tells stories - both quantitative and qualitative methods paint some type of tale. It is the researcher, guided by their research philosophy and ethics, that lends the study quality, determines the voices that come through the data, and represents the stories they tell while attending to “a reasonable and plausible social and historical understanding of the interactions interpreted” (Heath, 2007, p. 153).

Rigor or Trustworthiness

Rigor in qualitative research is “the means by which we show integrity and competence: it is about ethics and politics” (Tobin & Begley, 2003, p. 390). By presenting my study design in a transparent, detailed manner, I demand rigor both of myself and of those who read and judge my study. In addition I am detailing my positionality, the positionality of my participants, and the interplay of each of us (Li & Seale, 2007). I detailed the site of my study, mode of inquiry, methodology of historical qualitative research, and methods, sampling, and analysis utilized in this study, underpinning the how and why for each decision, and substantiating those decisions with research (Amis & Silk, 2008; Meyrick, 2006; Moss, 1996; Slaughter, Yasmin, Knight, Krieg, Mor, Nour, Polegato, Senvirantne, Shenfiedl, & Sherwood, 2007). Rigor must be transparently evident throughout the research design.

Credibility

The term credibility is defined as the “‘fit’ between respondents’ views and the researcher’s representation of them” (Tobin & Begley, 2003, p. 391). The term is

interchangeable in my view for the term “plausibility” (Seale, 1999). The transparency a researcher gives in their research design is key to authenticating the study: “Acceptance of the researcher’s case partly depends on the capacity of the researcher to expose to a critical readership the judgments and methodological decisions made in the course of a research study” (Swanborn, 1996, in Seale, 1999, p. 472). I am confident that the findings of my study were “constructed” collaboratively between the documents, artifacts, participants, and myself. A plethora of data for each finding reinforces credibility.

Transferability

Transferability refers to the ability to infer that the findings of one study can be equally applied to another or similar population (Tobin & Begley, p. 392). I do not suggest any specific transferability or generalizability (in quantitative terms) of this study to any other specific population. This study is crafted with a narrow purpose in order to answer a research question that applies only to one specific population. I am convinced, however, that certain patterns and trends revealed in the findings could be in some ways very broadly applied to some areas of the United States, years 1945-1953, or perhaps even other global populations.

Dependability

Dependability of a study is “demonstrated through an audit trail, where others can examine the inquirer’s documentation of data, methods, decisions and end product” (Tobin & Begley, 2004, p. 392). I outlined in my methods section how I proceeded with this study as concerns dependability, keeping careful and secure records via consent forms, audio and/or video recordings, annotated transcripts, copies, scans, and photos of documents/artifacts, and more. It is important for the researcher to create an auditable “trail” in qualitative work (Perry and Mauthner, 2004; Shek, Tang, & Han, 2005). Auditability lends dependability to a study, and it is best if the researcher “leaves a clear decision trail concerning the study from its beginning to the end” that any reader could logically follow (Sandelowski, 1986, p. 34).

Confirmability

Confirmability is “concerned with establishing that data and interpretations of the findings are not figments of the inquirer’s imagination, but are clearly derived from the data” (Tobin & Begley, p. 392). A researcher must strive to demonstrate through clear,

transparent data collection and analysis that a conclusion is “confirmed,” underscoring quality (Harrison, MacGibbon & Morton, 2001. How do I assure my reader and my committee that the findings I bring from my research are not pre-determined or fabricated from my hopes and wishes (Cawthorne, 2001, Lummis, 1987)? I have addressed this issue partially through my study design that allows participants the option to review their transcripts to verify their intended responses.

More specifically, a common means of establishing confirmability is triangulation of data (Creswell, 1998; Tobin & Begley 2004; Swanborn, 1996). In my study, data that is elicited from individual interviews combined in triangulation (Altheide et al., 2001; Denzin, 1978; Farmer, Robinson, Elliott, & Eyles, 2006) with document and artifact evidence. Triangulation of data supports collecting “thick” or “fat” data (Denzin & Lincoln, 2003; Geertz, 1988; Patton, 2002.) In other terms, by examining data resulting from three methods, rather than from one method, a researcher can have a rich conversation with oneself and their audience about the findings and conclusions.

Authenticity

This term is unique to naturalistic inquiry and “is demonstrated if researchers can show a range of different realities [fairness] with depictions of their associated concerns, issues and underlying values” (Tobin & Begley, 2003, p. 392). The issue of “fairness” in qualitative research is intriguing and currently debated as researchers continue to explore the roughshod issue of power. Researchers do well to reconsider how we establish reciprocal, authentic terms with participants (Baez, 2002, p. 35). Confidentiality and anonymity are different animals – and this relates directly to my study: some participants by nature of their role are public figures, obviously known to the community. I designed my study to attempt to level the power playing field between researcher and participant, giving participants agency, attempting as best I can to create fairness or authenticity.

Summary of Research Quality

To summarize concerning research quality, I attempted to utilize rigor in this study. I am committed to a belief that trustworthiness in qualitative research “is established when findings as closely as possible reflect the meanings as described by the participants” (Lietz, Langer, & Furman, 2006, p. 444). This reflects one of my core research principles, to honor my participants, and I pledged to do so. I attempted to

demonstrate a “sound” study” (Lincoln & Guba, 1985) and to reflect rigor, credibility, transferability, dependability, confirmability, and authenticity in my work. These elements supported my study’s purpose and assisted me in pursuing an understanding of my research question.

Strengths and Limitations

Strengths

My study conception, research basis, and design were formed with much deliberation. The conception of my study aligned with my worldview and philosophical beliefs that people construct meaning through their own lens, while filtering their reality through others (Cawthorne, 2001; Tierney, 1999, 2002). My study informs the future knowledge base concerning the history of the Albuquerque community and the history of Albuquerque Public Schools, in particular, the opening of Highland High years 1945-1953. I delved deeply into literature that relates to my study, and listened intently to the silence that I found there (Morawska, 1997). A strength of this study is that I have researched a variety of literature sources in an attempt to ground myself in the historical, social, economic, political milieu of Albuquerque, years 1945-1953 while remaining cognizant of the challenge of sorting literature sources from extant data and artifacts. Another strength is that as a “insider” to the study, I was able to access documents, artifacts and participants that might not be known or available to an “outsider.” A great strength of my study is that many individuals collaborated to help form answers to my research question.

Limitations

Limitations are restrictions, qualifications, or limiting conditions of a study design (Foss & Waters, 2006; Glatthorn & Joyner, 2005; Marshall & Rossman, 2006). I identified four major limitations of this study: 1) I brought a current lens to a historical topic; 2) the study is limited by time - neither the documents, artifacts, or participant interviews are exhaustive; 3) the interview data I collected came from the memories of participants often after a span of +/- 60 years and are therefore to be considered through multiple filters; and 4) some participants who would have been excellent data sources are deceased.

The first limitation deals with my perspective over time to the subject of study. I have spent my life building my own value system about what social justice and ethical behavior look like – based on my experience in my lifetime. For this study I had to work to bracket out my prior beliefs and convictions about my topic and to suspend my judgments (Creswell, 1998; Pamphilon, 1999). Even with that conscious effort, there was no way to entirely disassociate my personal feelings and the lens through which I view my own world from the recalled past world of my participants. A counter-acting factor, however, that off-sets this limitation is my deep-rooted understanding, experience, and lived-passion for this diverse Highland High community in Albuquerque where I have lived for over 30 years.

The second limitation, that neither the document nor participant samples could be exhaustive, is due to the time constraints placed upon this study. Since this study is conceived as a requirement for completion of my doctoral program, I operate under boundaries and time limits. Documents and artifacts concerning this topic and time period abound. To minimize this limitation I worked extensively to select representative documents and artifacts that reflected a sound basis. I searched available sources as reasonable. I sought a healthy balance of newspaper articles, photographs, letters, city records, board of education minutes, texts, and other documents. As per the participant sampling, I sought a sample that is representative of the Highland High student population years 1945-1953, as concerns ethnicity and gender. To counter, my participants were enthusiastic, and I had no shortage of eager volunteers to interview.

A third limitation is to me the most intriguing of those discussed here: the interview data collected was memory-based. I asked participants to recall events and perceptions after a span of roughly 60 years had passed. This fascinating “limitation” may have had a huge impact on the study on a continuum that ranges from incredibly damaging to the trustworthiness of data collected to, on the other end of the continuum, amazingly positive. Because interview questions were very general, perhaps the participants’ memories colored the story exactly as it should be painted.

And finally, fourth in limitations discussed, some participants who would be excellent data sources are no longer alive to interview. This is, unfortunately, a universal limitation when conducting research with a historical perspective.

Therefore, in summary, I presented four major limitations of my study. I discussed ways in which I recognized them and accounted for them in my study design, data analysis, presentation of findings, or final conclusions. In addition, I outlined strengths I bring as a researcher and community member of the Highland neighborhood that help off-set these limitations, and give vibrancy and passion to my proposed study.

Ethics

I received Internal Review Board approval for this study from both the University of New Mexico. I completed the standard training through the Internal Review Board's Collaborative Institutional Training Initiative (CITI), a national consortium for the training of researchers in equitable, honest, and humane research background, history, outlooks, designs, and procedures. Additionally, I obtained letters of support from the principals of both Albuquerque High and Highland High to pursue my study, and the Albuquerque Public Schools upper administration and Department of Research, Design and Accountability and both are aware of and supportive of my study.

Summary of Chapter 3

This study explores the research question, During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High? In Chapter 3, I reviewed the purpose of my study, and outlined my research paradigm of constructivism. I detailed four principles I apply to my research: stories hold power to inform research, research participants must be honored, multiple perspectives are vital in research, and there is never an "end" to the research process. Next in Chapter 3, I revealed my positionality, as well as that of my participants. Then I explored the cultural background of my participants and myself, and considered the issue of power in research. I next explained that the site of study has four loci: oral stories recounted in interviews, the information residing in documents and artifacts I examined, the physical locations of Albuquerque High and Highland, and the memories and minds of my participants. Then in Chapter 3, I discussed the qualitative mode of inquiry I employed for the study and subsequently I reviewed methodological considerations and philosophical outlooks a researcher should regard when taking on a study with a historical perspective, as well as when exploring issues about life stories and narrative/storytelling. Then I reviewed the

methods, sampling, and analysis technique I utilized in the study. Finally, to close Chapter 3, I addressed research quality, limitations and strengths of the study, and ethical considerations.

CHAPTER 4

HISTORICAL AND SOCIAL FINDINGS

If only we could do it over again. If we
could do it over
with what we know now:
a different music,
other rules or no rules
but pure rhythm of the human heart.

- Margaret Randall
Highland High Class of 1954
(used by permission from *My Town*,
Randall, 2010)

Introduction to Chapter 4

In Chapter 4, I share findings from my study concerning the historical and social influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High School, years 1945-1953. Regarding historical influences, first I find that the end of World War II was the most consequential historical influence on the opening of Highland High in Albuquerque. The war's end brought a near doubling of the metropolitan area population, making a second high school for the community a necessity. Second, historically Albuquerque High, the city's first public high school, served as a model for Highland, the new school, as concerned the new school's facility, staffing patterns, student and academic structures, and co-curricular activities. Third, I find historical trends of the nation, such as distinct course and activity offerings for boys and girls, are a historical influence concerning my study. Additionally, uniquely local historical influences are seen at Highland High years 1945-1953, as well.

Participant Bobby Matteucci summarized his opinion of the historical impact of Highland opening in 1949 after Albuquerque High was the single public high school in the city for over 70 years:

The Albuquerque High/Highland thing - really - in the community this size was monumental. It meant a lot. In so many ways—sociologically- and in every way you could think of – athletically – my gosh! It was just unbelievable.

Additionally, findings show that at first the community was uncertain if the new school could measure up to Albuquerque High academically, but those doubts were soon disproved. Also, Albuquerque's housing patterns, a distinct social influence, soon garnered Highland a reputation as the "White" school when compared with Albuquerque High. Within a few years of its opening Highland began to emerge as a sports power rivaling Albuquerque High, dividing Albuquerque from a "one high school" town into an "us and them." In addition, increased leisure time for children and adults was a social influence on the school's opening because a growing commitment to community amenities and charities developed, which carried into school activities' and clubs' missions. Further, increasing availability to students and adults of cars, radio, television and the telephone was another major social influence as Highland opened since people could "do more, do it faster, and do it with more people." Lastly as concerns major social influences on Highland's opening, I find Highland, and Albuquerque as a community, made a great effort to outwardly display the homogeneity of the mainstream 1950s American dream. This social influence engineered a belief that upward mobility for all was close to guaranteed, and that if a boy worked hard and a girl prepared to care for a home and family, social success and security would be assured.

Margaret Randall, Highland Class of 1954, reflected to me about historical and social influences years 1945-1953 as she recalls her years at Highland:

There were lots of undercurrents in the period you're studying – they weren't quantified and they weren't understood. They were very, very covert. . . . So it's complicated – But, I guess, just thinking of Highland High School, I thought I got a pretty good education there for the times. Certainly in a public high school as a girl at that point –

The historical and social trends summarized above from my analysis of data gathered for this study are common to the United States during the years 1945-1953, yet they manifested in a unique manner in Albuquerque. Albuquerque's historical and social placement as a cultural crossroads – having a deep Native American tradition, then being part of Spain, then Mexico, next a territory of the United States (U.S.), and finally a U.S. state – contributed to the Albuquerque area a unique dose of cultural tolerance and pluralism years 1945-1953. Albuquerque was by no means prejudice-free, but the area's

understanding of racial, ethnic, and linguistic diversity was transmitted in part into the halls of Highland High as it opened.

Historical Influences on the Opening of Highland High

The End of World War II

While the end of World War II in the European theater was widely celebrated in May of 1945, the end of the war in the Pacific on August 14, 1945 signaled a turning point in Albuquerque's history. In New Mexico, many citizens had no idea of their Los Alamos atomic link to the fiery end of the war, but all were amazed and joyful, as the newspaper recounted the next morning:

With the official announcement of Japan's surrender, Albuquerque went into its victory celebration late Tuesday afternoon. The news, which came at 5 o'clock, was greeted with silence by persons in cafes and other downtown establishments with radios. For about five minutes it was as if the announcement had concerned a baseball score or some other everyday occurrence. Then a single auto horn sounded on Central Avenue swelling quickly into a roar from hundreds of cars as pent up emotions, whetted by the many days of suspense while awaiting Japan's official capitulation, were loosened in a noisy demonstration that lasted far into the night. ("Albuquerque Celebrates," 1945)

Albuquerque, as a community, would never be the same again. Explosive population growth with its concurrent social, economic, and political changes would paint the Albuquerque historical canvas with an indelible ink of change. The growing population would necessitate a second public high school – Highland High.

Not just the growing population affected the Albuquerque area post-World War II. The influence of atomic research at Los Alamos on the history of Albuquerque cannot be overestimated. Beginning in 1939, the idea of atomic research was embraced on the federal level. In late 1941 when Los Alamos was selected as the site for the final stages of the Manhattan Project, federal funds turned towards New Mexico and Albuquerque in a myriad of ways. By late 1944 "reconversion" classes such as refrigeration, auto mechanics, and commercial driving were added to National Defense classes being taught at night at Albuquerque High in anticipation of the end of the war ("Pass War Program

Peak,” 1944). The Sandia Air Field, considered for closure, was kept open. A partnership with UNM to train engineers was established.

On July 16, 1945 at 5:30 a.m., Albuquerque’s relationship with the federal government was fused in a flash of fire as the first atomic bombs were tested at White Sands Proving Grounds south of Albuquerque:

The flash from the blast lit up the sky and was seen by people in New Mexico, Texas, Arizona, and Mexico. . . . A seismologist fifty miles away said it felt like an earthquake. After a silence of thirty seconds at the closest observation posts 10,000 yards away as the sound wave raced across the desert, the crack and roar of the explosion engulfed the observers and bounced between the mountains surrounding the plain. (Hunner, 2012, p. 155)

A phenomenon in New Mexico academe discussed since World War II is the immigration of what some term the “techno-crats” as Sandia Labs established itself in Albuquerque, Los Alamos Labs emerged from World War II, Lovelace Hospital built itself into a presence, and Sandia Base increased its influence (Hales, 1970; Wood, 1980). An influx to Albuquerque and New Mexico of predominantly Anglo families from America’s East, North, and Midwest created a collision that some say “tilted” the social, economic, and political landscape of New Mexico: The “technocrats” brought norms and values of the dominant culture with them, and this collision resulted in a socio-cultural mix of the “modern” and the “past” in New Mexico (Hales, 1970; Etulain, 1994; Wood, 1980). Children of many of these “technocrats” would attend Highland High once it opened, and those parents paid attention to the curriculum and insisted on solid college preparatory classes (Hales, 1970).

Albuquerque began to experience an influx of “Easterners:” of the 1200 recorded people moving in to Albuquerque in 1949, the Albuquerque Civic Council figured these statistics: Illinois 139, New York 121, Ohio 78, Michigan 74, California and Texas each 66, Indiana 57, Pennsylvania 47, Florida 46 and then the totals drop from there. In 1949 Albuquerque’s city government, under Tingley’s strong encouragement, distributed 15,634 brochures called “Albuquerque, A Wonderful Place to Live,” and 17,589 copies of a booklet with Ernie Pyle’s name on it were distributed that year, as well (“Albuquerque Civic Council,” 1950).

Ernie Stapleton, whose first teaching job was in 1949 at Jefferson Junior High, recalls the sudden buildup of APS schools, commenting on “where the money was”:

And then, of course, you know, we’d already seen the area right around Albuquerque High, which had been the gentry – you know the area, the gentry – those homes and all the way up on Silver and all the way up to Yale. And then that began to change. And what you had now was that whole new development around the University Golf Course around Jefferson. You have to remember, there had only been two [city] junior highs before that. There had been Washington and Lincoln, with Washington first, and then Lincoln, and then Jefferson. And when I was at Jefferson, those were the only three junior highs in the city. Wilson had not been built yet. [Ernie Pyle was until 1945 in the county school system.] Wilson was built during the time I was at Jefferson. . . .

Four years after World War II ended, Highland High was opened to accommodate the children of Albuquerque’s population surge.

Non-Public Schooling In Albuquerque

Albuquerque High and Albuquerque Public Schools were not the only school options for families in the Albuquerque area. Several non-public schools operated in the area, years 1945-1953, and data concerning them emerged during my study. While there were some “private schools” in Albuquerque years 1945-1953, they were primarily technical preparation schools, language schools, or what we now would term “day care.” The majority of school options for parents, besides public schooling, were institutions that were affiliated with churches. A few of the leading ones that impacted the historical landscape of Albuquerque during these years are St. Vincent’s, St. Anthony’s, Menaul, St. Mary’s, Harwood School, and Lourdes. Depending upon the age of the students, these non-public schools interacted with Highland students, sometimes competed in sports with Highland, and some students from these schools ended up attending Highland for their upper grades. Albuquerque Indian School, whose students competed with Albuquerque High and Highland in sports and other activities, is a story in itself and will not be addressed in this research except as an activities partner.

St. Vincent’s. In 1881 the Catholic Sisters of Charity opened two schools – one as Old Town Public School, where the instructors were Jesuit priests, and the other Our

Lady of Angels Private School, taught by nuns. By 1884 three Martineztown brothers – Perfecto, Mariano and Jesus Armijo – donated land at what is now 6th and Lomas, and St. Vincent's Academy was opened for girls and operated by the Sisters of Charity (Moyers, 1941). Torn down in 1969, St. Vincent's schooled many Albuquerque residents during its 85 years of operation, and alumnae still gather periodically to share memories (Nathanson, 2010).

Sally Smith Grady, Highland Class of 1953, remarks that her parents moved to Albuquerque in 1934 and settled at 400 Marquette NE (near Carlisle just north of Lomas.) She went through her grade school years at St. Vincent's, a Catholic school, and then attended Jefferson Junior High for grades seven and eight before joining the first class of Highland for ninth grade. Says Sally,

St. Vincent was by Wells Park, and a lot of people who grew up around Wells Park went to St. Mary's – it was either St. Mary's or St. Vincent's you'd go to.

And since my dad worked downtown, he took me to St. Vincent's on his way to his office in the Sunshine Building.

St. Vincent's launched many Albuquerque girls on their educational path in the first half of the 20th century.

St. Anthony's Orphanage for Boys. In 1913 two nuns founded St. Anthony's Boys Home, and by 1945 about 100 students were attending. The boys were primarily Hispanic and were enrolled in grades first through eighth. The philosophy of the school was to create independence, so boys farmed the land and did chores. After eighth grade graduation students went to a high school or moved in with relatives to work (Wood, 1980).

Menaul. Menaul School began forming after the arrival of the railroad in Albuquerque when Presbyterians began collaborating with the U.S. federal government to “provide education” to Pueblo and Northern New Mexico area boys. The school evolved into a co-educational school for students from varied backgrounds (Stevens, 1999). Menaul's 1954 yearbook, *Sandstorm*, pictures 34 students in the senior class, all but two with Hispanic surnames. The book shows 44 juniors (only four with Anglo surnames), 51 sophomores (only three with Anglo surnames), and 13 University of New Mexico (UNM) students none with non-Hispanic surnames.

Ernie Stapleton, APS Superintendent years 1971-1977, recalls that Menaull took UNM students as boarders during World War II. “The War had started and I was living – and I was 16 – and I was living in a boarding house here on Stanford. And I’d signed up for freshman classes [at UNM].” Ernie’s mother had recently passed away and Ernie’s father refused to sign for Ernie to join the Marines. Ernie’s family lived in Socorro, so they needed to make housing arrangements for Ernie while he began classes at UNM. Ernie recounts:

So Dad says, “I’m going to see if I can put you – till you go to the Marines – I’m going to put you at Menaull School.” And I said, “Well, but that’s just a high school – a high school!” Dad said, “No, they have boarding facilities there for their graduates.” And I said, “But I didn’t graduate from Menaull, Dad.” Dad said, “But I know Mr. Donaldson, the president,” he said, “and I think they’ll let you live there and work there, and you can ride the little bus that they have....” So that’s what I did. They’d bring a little bus – there were about eight of us – they were all graduates of Menaull. I was the only non-graduate –

St. Mary’s. Jim Stevenson recalls that before Highland opened, Albuquerque High’s main rival was St. Mary’s Catholic school: “When I first moved to Albuquerque in ’46 the rivalry was always between Albuquerque High and St. Mary’s and they had roughly equivalent student bodies.” An examination of St. Mary’s yearbooks, years 1945-1953, proves Jim somewhat correct in Anglo-Hispanic ratios, but St. Mary’s total student population pictured was quite small through these years, though the population later more than tripled: the Class of 1945 depicts 40 graduates, 13 with Hispanic last names. By the time St. Mary’s Class of 1953 is pictured, 144 students are shown, 55 with Hispanic last names. Throughout the years 1945-1953, each of St. Mary’s graduating classes shows a nearly equal balance of boys and girls.

In 1947-48 St. Mary’s built new grade school facilities at its same location, North Sixth, and a new Knights of Columbus Hall was built at Coal and Fourteenth, as well (“City Building, 1948; “Cover,” 1948; “St. Mary’s Catholic School” website). Funds reportedly came both from an April 1947 bazaar that brought in \$22,000 and monthly bingo games (*St. Mary’s School*, 1993, p. 20)

Harwood School. Listed in the *Albuquerque and Vicinity Telephone Directory* both in 1945 and in 1953 as located at 1114 N. 7th, Harwood Girls School was opened in 1887 by Emily Harwood, the wife of a Methodist minister (Bannerman, 2008). Ernie Stapleton speaks about the Harwood Girls School:

I was chairman of the board unfortunately when we had to close that [in 1976]. The monies were no longer available. What happened in the '60's was the National Board of Missions of the Women's Society of the Methodist Church at the national level decided to put their money into youth canteens, and so all of a sudden in Nashville, Tennessee, and Philadelphia and Denver – money was going from the Methodist church into those projects, and our schools took a beating – the school in El Paso, the school for the Harwood girls. The boys' Harwood School had closed before that.... But Harwood's name has been associated with New Mexico education since Harwood started coming here in the 1870's as a missionary.

Ernie Stapleton remembers Harwood School being run by a group of Methodists who championed bilingual education, and Bannerman (2008) underscores this. The Harwood Art Center website states that the school served “hundreds of young women of all ages and backgrounds,” and that a reunion of alumnae is held “every other year” (“Harwood Girls' School,” 2010).

Both Jim Hulsman, Albuquerque High Class of 1949, and Ernie Stapleton point out in their interviews that a Harwood Boys School existed briefly, as well, circa 1903-1928, located at 4th St. and San Lorenzo. Ernie Stapleton conjectures that when the Harwood church burned down, the boys' school might have been destroyed, but there seems to be no formal record. Flores (2006) highlights that the Harwood Boys' basketball team was a “competitive” force in the Central Section District (the Albuquerque area schools) of New Mexico in those days. Hagerman edged out the Harwood's boys for the 1922 state championship (Flores, 2006, p. 109). Jim Hulsman's joy in competitive basketball sparkles as he relayed to me Flores's (2006) recounting of the Harwood boys' spunk: they participated in the state tournaments in 1922 and 1923, defeating (in various tournament games and on various levels) powerhouses such as Clovis, Alamogordo, Clayton and Roswell. Hulsman tossed me another historical nugget: when Harwood lost

to Las Cruces in the 1921 state tournament, Las Cruces' coach was F. M. Wilson, famed Albuquerque High coach in the late 1940's who would eventually become Athletic Director for Albuquerque Public Schools (APS's Wilson stadium is named after F. M. Wilson.)

Lourdes. Ernie Stapleton, when interviewed, also spoke to me about a school, Lourdes Catholic School, located at the site of the present-day Joy Junction in the South Valley. The *Albuquerque and Vicinity Telephone Directory* lists Lourdes in 1945 on "S. 2nd," and Ernie speaks about Lourdes:

But the history of that ... goes all the way back to the turn of the century – I mean the last century – to the 1900 period. It was a school opened by the Congregational Church. It was called the Rio Grande Industrial School. It then became Lourdes Catholic School, and then it became the DARE treatment addiction center, and then it became Joy Junction. The same facility – it was an interesting thing. But that Industrial School closed.

Albuquerque Indian School

While outside the scope of this study, the history of New Mexico's attempts to impose education on Native Americans is tangled, complex and at many times sordid. Uninformed, and often self-serving, outsiders repeatedly tried to impose their values, traditions, and beliefs about how to educate youth upon the Native Americans living in and around Albuquerque. Albuquerque Indian School, established in 1881, institutionalized and "educated" hundreds of Native students up to and through the years of my study as my study, 1945-1953.

Albuquerque High (AHS) 1945-1953

Some understanding of Albuquerque High and its traditions is important in order to understand how Highland was planned, constituted and opened. Highland High patterned many of their activities and traditions after those of Albuquerque High. Additionally, some of AHS's staff left AHS to open Highland High.

AHS Facility. Albuquerque High (AHS) is "...the oldest public high school. The only high school older in Albuquerque in New Mexico is St. Michael's in Santa Fe. That's the only high school in New Mexico older than Albuquerque High," reminisces a participant who was a staff member at AHS. By 1945, AHS experienced tremendous

growth. A listing in the 1947 *La Reata*, Albuquerque High's yearbook, demonstrates the tremendous growth that took place in the school during the first half of the 20th century:

Table 1. Albuquerque High Statistics Comparing Years 1922 and 1947

1922		1947
1	Buildings	6
26	Classrooms	70
43	Teachers	78
35	Subjects Offered	55
485	Girls Enrolled	1333
415	Boys Enrolled	1172

Source: Albuquerque High Yearbook, *La Reata 1947*.

A participant who formerly taught at AHS, remembers the old building:

Yes, that building is called Old Main area -- Old Main is the original building right at the [northeast] corner of Central and Broadway -- that building if you go in on the south side there is a little museum or space where they keep memorabilia. I was in [taught in] room 332 of the old Albuquerque High building. 332 is on the third story, right by the stairway. I went in there to check the other day. It's now a laundry. All those rooms are now apartments. But the rooms still have the blackboards. They added to every room a bathroom. . . . When they made the deal with them - they went in and said they wanted to have one place where they could keep memorabilia. Second they asked that they could use the courtyard any time for any sort of gatherings or alumni events.

In 1947 when Albuquerque High began to get particularly overcrowded, property on North Broadway and "concrete block houses on E. Tijeras Avenue" were "used as classroom by the Albuquerque High School ("Board of Education," 1947, March 11). Of interest, too, is the church depicted in pictures on the southeast grounds of the Albuquerque High "block" during the years of this study. In 1951 the Board of Education authorized purchase of the property of Central Avenue Methodist Church on the northwest corner of Central and Arno ("Board of Education," 1951, July 12). That church

moved “up the hill,” becoming Central United Methodist Church now stands at University and Copper NE.

The “new” AHS building was opened in fall of 1974 near Mountain Road and Interstate-25.

AHS Staff. The Albuquerque High (AHS) staff was renowned in the Albuquerque community years 1945-53, but like the Highland staff that soon would form, the AHS staff was overwhelming Anglo teachers. Perusing the *La Reata* yearbook of AHS 1946, only three of 73 teachers have Hispanic last names: two of those taught Spanish, and one taught PE. This lack of diversity in the staff contrasts sharply to the diverse student body of AHS at the time. I find staff names: Mernice Bishop, Goodsell Slocum, Martha Maxwell, Gertrude McGowan, Katherine Keleher, Ann Komadina, Eldred Harrington, N. G. Tate, Tony Valdez, F. M. Wilson, Paul “Pete” McDavid, Ruth Kerkeslager, Rose Carlisle, Virginia McManus, Charlotte Truesdell, Rosa Chavez, Madalene Hendricks, Mary Edna Trammel – several of these AHS staff members joined the Highland staff in subsequent years.

One participant, an Albuquerque High student who later taught at Albuquerque High, remembers indomitable E. R. Harrington, AHS physics teacher and historian:

He came in [to our room at AHS] and was a great guy. He taught science. He was really nice – a down to earth guy. One of the best teachers – if anybody had him, they remembered him. As good as he was, you would never know - he did not have any kind of arrogance about him.

Another participant remembers Mary Lois Friday being a teacher at Albuquerque High. Mary Lois married Albuquerque High’s renowned basketball coach, Jim Hulsman:

And [Jim Hulsman’s] wife – It’s still hard not to call her Ms. Friday. . . . When my sisters and I went to Albuquerque High, she was Ms. Friday. We knew her as Ms. Friday. And then, you know - . . . She was always Ms. Friday to me. So we always call her Ms. Friday. She’s a nice lady.

AHS Students. Bobby Matteucci attended Albuquerque High fall 1950 through spring 1953. He attended Washington Junior High school year 1949-50 for 9th grade, the year his future wife, Mary Botts, attended Highland for grade 9 due to the overcrowding

at Jefferson Junior High. He shares with me how expansive the AHS district was at the time:

We had kids—our district of course fell into the one you talked about—Yale and below [west] – But we went all the way out north, all the way past Alameda. All those kids from Alameda came in to Albuquerque High. There wasn't another school - there wasn't any Valley [High]. And then south of course there was no Rio Grande High School. We had kids all the way to Isleta Pueblo, and then there wasn't much on the west side—but what little there was we had.

Bobby further recalls:

But all the kids that I knew walked to school [at Albuquerque High] and back—a lot of those all lived in the same area of town, in the Country Club area. And then there was a lot of discussion – of all things, you wouldn't think that people would be talking about this – but [to Mary]- I think you remember this – how people talked about which school would be better academically. . . . And we had as our principal, Glen O. Ream. He was known as a strong academic principal.

AHS Activities. An examination of the Albuquerque High yearbooks years 1945-49 reveals traditions that were well established at the school, some of which served as models for Highland students and staff as the new school established its own traditions. The rise in popularity beginning in the 1920s of football in the collegiate arena transferred to AHS. In 1922 the school adopted a mascot, the Bulldogs, and the *La Reata 1947* calls itself the “Bulldog Silver Anniversary Edition” on the inside cover, reading, “Issued in honor of the twenty-fifth anniversary of the Bulldog as the symbol of our school.” Coaches F. M. Wilson, Tony Valdez, and Pete McDavid led the AHS football team to a flawless undefeated shut-out season of five games in 1946 against St. Mary’s, Menaul, Santa Fe, Gallup, and Las Cruces. The same year AHS lost the basketball championship to St. Mary’s by one point. The basketball coach is listed as F. M. Wilson in the *La Reata 1946*.

The *La Reata 1946* also depicts the “A” Club, “said to have been in existence for almost 20 years. The “A” Club was open to all lettermen at AHS, and initiation seems to have involved some hazing such as ragged shaved haircuts and wearing of ridiculous clothes. An Alumni “A” Club still meets regularly, Bobby Matteucci confirmed. The

same yearbook depicts the AHS A Club, showing 9 boys, and describes the group as, “an active organization for boys, striving to create, extend, and maintain, throughout school and the community, high standards of Christian character. It is affiliated with the Y.M.C.A., and is a very active organization around school” (*La Reata 1946*). Honor Society, Riding Club, Correspondence Club, Projector Club, an annual operetta, a Christmas Choral Concert, and class plays are all traditions that are well-established at AHS, years 1945-49, and Highland, as it opened in 1949, continued most of these same activities. The AHS Student Body President of 1946 was Henry who not only stamped a lasting mark on the Albuquerque athletic and collegiate scene, serving as Director of Alumni Relations at the University of New Mexico for many years. His five sons went on to indelibly influence the Albuquerque sports educational arena, and points east and west: Patrick, Matt, Mark, Tim and Roben (*La Reata 1946*; “Henry, Gwinn ‘Bub’” 2012.)

AHS is distinctive in having its own full print shop during the years of this study, and a print shop class of seven boys and one girl is depicted in the *La Reata 1946*. Also interesting is the “Aeronautics Class” showing 20 boys and 6 men posed by a small aircraft. Military Science shows approximately 30 boys as members of the class (*La Reata 1946*). In early 1947 the school board authorized administration to purchase a school bus for the purpose of transporting students to “agricultural classes, aircraft classes, and to be used in our athletic program” (“Board of Education,” 1947, February 2).

A long-standing tradition at Albuquerque High is described in the *La Reata 1947*: Pioneer Days. A day-long celebration, complete with parade down Central Avenue was held. It seems Highland patterned its Fiesta after Pioneer Days. A complete description of the fall 1946 Pioneer Days follows:

One of the most fun-filled days of our school year is the annual Pioneer Day celebration. Every year along about April, A.H. S. turns out in full force to recreate the colorful atmosphere of the days when the West was young. Cowboys in bright shirts and leather chaps roam across the campus with pioneer belles in gingham and calico. Dashing caballeros and smiling señoritas flaunt their bright costumes through our patio much as Spanish settlers did in New Mexico even before the landing of the Pilgrims. Scantly-clothed Indians mingle with the

prospectors and tin-horn gamblers. The tinkling of spurs and the shiffle [sic] of moccasined [sic] feet can be heard everywhere. Even the teachers lay aside their classbooks and red pencils to join in the gala event.

This year the eagerly awaited celebration started with costume and beard contests, judged in the patio. One of the highlights of the day was the western assembly in which the best of AHS talent was presented. Booths, games and movies were open to all. In the afternoon the crowd sat atop the fence or hunched on the ground to watch the horse sponsored by Silver Saddles show and rodeo so ably.... Then hundred of our pioneers paraded through the streets of Albuquerque, some on horseback and in wagons and walking. To top off another grand revival of the “good ole days” a costume dance in real western style was gien [sic] in the cafeteria. (*La Reata*, 1947)



Source: *La Reata 1950*, Albuquerque High Yearbook

Albuquerque High’s rich tradition of activities and sports prowess are not within the scope of this study to recount, but the seventy years of amazing stories are a deep part of the Albuquerque historical landscape. When Highland High opened, students and staff recreated Albuquerque High traditions, activities and rituals: a sense of “newness” was desired; yet, a conviction to continue the continuity of Albuquerque Public Schools was strong.

Highland High (HHS) 1945-1953**HHS Facility.**

HHS Early Planning. On April 26, 1945 the Bernalillo County Board of Education and on April 30, 1945 the Albuquerque Public Schools (APS) Board of Education voted to consolidate into one school system, thus allowing for a county-city school system to have a high school east of the river (Albuquerque High) and to begin plans for a new high school (which would become Highland) and a vocational school (which would become TV-I, now CNM). The five long-serving APS board members voted in favor (Jackson, Thorne, Elder, Nicolai, and MacPherson) as did the four County Board members Reuben Perry (President), Mrs. Homer Reed, Pablo Garcia, and Tom Wiley.

The May 15, 1945 meeting of the County Board of Education indicates that the county would provide the land for the new high school, and that a site owned by Sam Shalit appeared to be the “best location” (“County Board of Education,” 1945, May 15). On the same day the APS board met to “discuss plans and specification for the new senior high school plant.” Architect Gordon Ferguson was authorized to reconfigure the gym space to allow for maximum seating (“Board of Education,” 1945, May 15). The December 4, 1945 meeting of the Albuquerque City Commission approved water and sewer for the neighborhoods near where Highland would eventually be located (Albuquerque Civic Commission Minutes, 1945, p. 243).

On August 13, 1946 the APS Board of Education accepted \$26,550 from Federal Works Agency for planning and preparation to build new schools. At the same meeting there was a unanimous vote to hire Louis Hesselden to plan and prepare the new schools “at a fee of five percent of the cost of the work.” The October 1946 *Albuquerque Progress* reported that the new high schools’ and several planned elementary schools’ construction had been delayed due to shortages of building materials. In that issue, the First Congregational Church at Lomas and Girard was pictured as under construction, as was the Nob Hill Business Center (“Many Business Buildings,” 1946). It was a year later that APS architect Hesselden was directed to gather bids for a new senior high school – which would become Highland (“Board of Education,” 1947, September 9). The November 1947 issue of *Albuquerque Progress* printed that the new high school

construction was “now to proceed, although the School Management points out that the funds available will not permit as large or complete a building as was planned when the bond issue was requested” (“Albuquerque Schools Expanding,” 1947).

In February of 1948 low bids for works at Highland High were accepted by the Board of Education. Companies winning bids included O. G. Bradbury, Bonded Plumbing and Heating, and Lee A. Miller Electric, and groundbreaking ceremonies for the new senior high school were set for March 17, 1948 at 3:00 p.m. (“Board of Education,” 1948, March 9). In May 1948 the APS school board approved Norvell G. Tate (up till then a counselor at Albuquerque High) to be named principal of the new senior high school “in the heights area,” and he was “granted leave of absence the first half of next year’s school term to allow him to complete his doctor’s degree.” The motion carried unanimously (“Board of Education,” 1948, May 11). At the same meeting “general discussion was had with the architect, Louis. G. Hesselden, regarding plans and specifications for the contemplated expansion of the school building program to meet future needs.”

Louis Hesselden enjoyed a long tenure in APS as the staff architect. He served in the Navy during the War but then returned to his career (“Pass War Program Peak,” October, 1944). When discussing the architecture of Highland with Robert Figge, he became animated about the architect APS engaged to design Highland. “Oh! Hesselden. Louie Hesselden. And they used to say, ‘You can spot a Hesselden school a mile off!’ They were well built. Valley High School originally was a Hesselden, Highland was a Hesselden – Monroe Junior High (which doesn’t exist anymore) – they all look the same.... He was the architect that the school board used. Wilson was one of his schools, too. Louie Hesselden built a good school.”

By December 1948, the new high school was gaining a future identity: “Robert M. Elder moved that in view of the apparent expressed preferences of the Albuquerque High School students that the name of the new senior high school now being constructed at East Coal Avenue and South Jefferson Street be named the Highland High School.” The motion passed. (“Board of Education, 1948, December 2). The gradual, continual upward slope of land from the Rio Grande river valley towards to Sandia Mountains’ foothills seems to be the inspiration for the new school’s name: the new school was to

stand in the “southeast heights” of burgeoning Albuquerque.

HHS Opening. The *Albuquerque Journal* reported on August 14, 1949 the coming inaugural school year for Highland. The school was slated to open September 1st with an estimated 1000 students “residing in the eastern section of the city.” The article defined the attendance boundaries: “All students in grades 9 to 12 living east of Yale will be required to attend the new school.” Thirty classrooms were completed, and “construction of a gymnasium is now in progress just east of the completed wing at Coal and Jefferson.” Seniors and juniors, the article stated, could register on the morning of August 30, sophomores in the afternoon that day, and freshmen at 8:30 a.m. on August 31. (“Enrollment of 1000,” 1949) By January of 1950 Highland’s gymnasium was completed: “the finest establishment of its kind in this locality (“Highland Gives New Gym,” 1950). A 1950 aerial photograph of the southeast Albuquerque makes Highland’s location, sitting nearly alone near San Mateo and Central, obvious (“Albuquerque Building Continues,” 1950).

Jim Stevenson, Class of 1955, remembers the east “leg” of the “H” of the building being there when he started, the gym being completed, and “by the time I graduated they had built the center of the ‘H.’” One participant, a teacher who was on staff in fall of 1949, recalls:

The only thing at Highland was the gym and the one building. The first year we had football, – the gym wasn’t ready, so we dressed for football in the basement of Highland High school in the furnace room and hung our clothes up on the steam pipes. And then we had to go shower – we had to go outside and there was a little cold room with showers in it – I don’t know how many of the girls were sitting outside after they caught on!



Source: *Highlight*, HHS Student newspaper, January 27, 1950.

Further HHS Expansion. After the gym was completed and opened, the next permanent building to be built at Highland, according to Robert Figge, was the history building, later known as Figge Hall. Until then, out back to the south, there were barracks purchased by APS from UNM which had bought them from the U.S. Armed Forces in 1945 to provide space for UNM's burgeoning population until permanent buildings were erected at UNM. Until Highland's history wing was erected, recalls Robert Figge, "we had old World War II barracks buildings. So that's where I first taught, in the barracks." Ernie Stapleton concurs: "APS bought a bunch of barracks from UNM because UNM had had them, but now was building."

Robert remembers the early years: "What was it like the first year I taught? You could look out from the back yard where the barracks were and see right straight out to Tijeras Canyon. There was just nothing except a few businesses along Central." Al Kaplan also recalls the barracks south of the main administration building. Al told me there were, "all kinds of barracks. And you had to turn up the gas stove in the morning." He remembers stationing a hard-to-handle student on his barracks' "little porch" for time out, and the student disappeared. The police found him the next day: the student had walked the one block north to busy Route 66 and hitch-hiked to Oklahoma City!

Robert Figge further recalls that before Highland was up and running, Zuni Avenue went straight west, south of what now is the Community Church. Robert remembers that shortly after Highland opened, "they put a cut in here [what used to be Casper Street] and made tie up with Coal." What is now the Community Church south of

Highland on Adams (and before that it was a military Armory) was, according to Robert, a bowling alley in the early days of Highland. He notes, “We had to send the truant officers over there to hit the bowling alley.” Jim Stevenson also remembers, “The bowling alley was over there where that church is now on Jefferson and Zuni. It used to be I went to the reserves over there. That was the bowling ally in high school.” A Safeway grocery store can be seen in one photo Robert brought, on Coal Avenue, north of the gym, along with the dry cleaning shop on Monroe north of the main lawn that remained a fixture into the 1990’s.

The picture printed on the cover of the Highland *Highlander 1950* yearbook depicts the original architectural sketch envisioned by Louis Hesselden for Highland. The facility did not actually evolve to match that exact plan.



Source: *Highland Highlight*, February 10, 1950, p. 1

The bell tower and theater (originally intended to be where the cafeteria is now, with multiple double doors on the north side to allow the public to enter) were not built, according to Robert Figge, due to lack of funding. The library was to be near the gym, and double doors (still there today) were constructed in the north end of the main classroom hall to accommodate a future passageway to the library, says Robert. The first library was located near the room where Robert stamped books for a few weeks in the fall of 1949 – at the north end of the second story of the east main classroom hall. Soon after, Robert remembers, the library was moved to be located above the cafeteria. Today the library is south of and across the hall from the cafeteria.

As for cafeteria services, several participants remember having no cafeteria in the fall of 1949. Robert Figge remembers, in the gym “there was a little small place that was

the sort of a walk-in sandwich and coke section. That's all we had at the beginning until the cafeteria opened....” Mary Matteucci remembers, “We had kind of a little lunchroom where they served hot dogs... in the gym, yes. They served egg salad sandwiches, hot dogs....” The first HHS yearbook, *Highlander 1950*, shows no cafeteria personnel in the staff section. The *Highlander 1951* pictures “Your Cafeteria Managers” on p. 86, named as Delva Hengst and Larena Jacks. In the staff section of the 1952 yearbook on the page (unnumbered) where “those who help and maintain the order of our buildings and grounds” were featured, Delva Hengst and Vida Hough, on the same page as the school nurse and four men who were presumably the custodians. Delva Hengst and Lorena [sic] Jacks again appeared in the *Highlander 1953* on p. 68 as “our faithful cafeteria workers.”

By summer of 1950 plans were made to enclose or contain the dusty area between the gym and main building at Highland. “This added scenery to the campus of dear old HHS may tend to keep people from tracking dust and mud into either one of the buildings, besides being of considerable enjoyment to everyone during off-hours and between periods.” The contract was awarded to the low bid of Hayes and Burlson \$13,852,89. “This courtyard will have many features, including such things as benches, a grass border, sockers [seating mounts] for volley ball and badminton poles, and concrete flooring” (“Patio plans,” 1950).

A common memory recounted by participants was that dust year-round seemed to blow in the Highland area and east Albuquerque as construction project after housing development was begun. During our conversation, Mary Matteucci and I were laughing:

Ann: You remember the dust?

Mary: Oh, yes. I would get home - a lot of times I would just walk home, or sometimes I'd take the city bus with Sally [Smith]. That's how we got to know each other. She was a year behind me. But I'd just get home and my skin was gritty and brown. It was really bad because there wasn't much at that point as far as trees or buildings or anything. To -

Ann: Hold it down?

Mary: Yes – to stop the wind. And then we had the—it was the style to have the big full skirts with the crinolines, and so you always really took a chance going from your PE class in the gym ...to the classroom, yes, because those winds just

really channeled through the patio area and just—the boys loved it!

(Both laughing)

Ann: Your skirts?

Mary: Yes, you learned to really keep control of your skirts!

Sally Smith Grady remembers how the location of Highland felt to her as a freshman in the fall of 1950: "...It was so far -- it seems so far out then – I can remember when you would walk in between the buildings and the dust storms were so bad. There was nothing out there."



Source: "Albuquerque Building Continues," *Albuquerque Progress*, July 1950.

As a sophomore in the fall of 1951, Joann Wallace Griffin remembers the dust: San Mateo really wasn't a street at that time. It was just all dirt and mesa.... The dust would really blow! Any time we went out to play softball or field hockey was terrible! It was really, really dusty.... And I do remember that maybe once a month in gym class we would go out once a week and pick up trash.

I have lived for 15 years in the house where Sara Hayman Stevenson grew up while she attended Jefferson Junior High and Highland. Sara recounts for me how she

used to walk from what is now my house, 715 Amherst SE, to Jefferson, and also from the same address to Highland. She remembers the dust “storms”:

Sara: Yes, I used to walk all the time. Sometimes mom would take me, but I walked home.

Ann: Did you live in this house then?

Sara: There is always that little story, “Oh, I walked home in the snow!” Well, we walked home in the sand storms! Because they had really bad sand storms, you know. The streets weren’t paved –

Ann: There was no mature vegetation.

Sara: Yes - They were bad sand storms.

Ann: Highland from what Sally [Smith Grady] says was very open –

Sara: Oh, very! ...And I can remember waiting on the curb one time in a bad sandstorm, and I called Mother to come get me, and I was sitting on the curb and I couldn't see when her car came.

Jim Stevenson elaborates on the “dust” theme: “My mother had a job at Sandia Base and so she had to go early to get there, and this is when we first moved here. She would set the table for dinner, and when she’d come home and there was dirt all in the plates!”

In the September 15, 1950 issue of the HHS newspaper the question from the “inquiring Reporter” was “What is your opinion of the road conditions around Highland?” The answers were:

“If they had a bus route clear to school, we would not have to walk on the dusty roads.” LaVella Renfro

“The dust is driving everybody nuts.” Jack Rector

“They ought to pave them, I think, so the kids walking to school won’t have so much dust to come through.” Donald Thayer

“They wouldn’t be so bad if they were hard, but they’re too powdery and rough. If they have curbs, they might as well pave. The reason they should be paved really is to stop some of the dust.” Mary Thelma Bryant (“Inquiring Reporter,” 1950).

HHS Early Staff. Similar to the staff of Albuquerque High years 1945-53, the first staff of Highland High was overwhelmingly Anglo. Of the 32 teachers pictured in the first annual of Highland, the *Highlander 1950*, 29 have surnames names I perceive as Anglo; only three have Hispanic last names – and these are the three teacher of Spanish. This pattern, I have noted, is similar for the staff at Albuquerque High.

The *Highlander 1950* dedicates its annual on pages 1 and 2 to Superintendent John Milne with one full page, as an inscription, to a “wise administrator, progressive educator, and true friend.” A second full page pictures Milne standing at his desk holding a copy of *The American School Board Association Journal*. Then the annual depicts the first staff of Highland High, 1949-50, and lists what they teach (see Appendix B). Thirty-three teachers and two administrators are pictured. Two of the teachers have Hispanic surnames, and one of those is listed as the Spanish teacher.

N. G. Tate was selected by Superintendent Milne to be the first principal of Highland High. The Albuquerque High yearbook, *La Reata*, in its 1947 edition pictures N. G. Tate on one-half of a page, the caption reading:

N.G. Tate has been at Albuquerque High since 1934. He graduated from New Mexico Highlands University and took his master work [sic] at the University of New Mexico. His enthusiastic interest and helpful advice has lightened the burden of many a high school heart and mind.

Robert Figge remembers meeting N. G. Tate at United Brethren Church at 200 Yale SE where Dr. Tate was Sunday School Superintendent while still a counselor at Albuquerque High. Dr. Tate knew Robert was selling appliances to make money while attending UNM, and he offered Robert a job, for 50 cents an hour, stamping new textbooks for Highland prior to the UNM semester beginning. Robert finished at UNM, served in the military, and returned to a long career teaching at Highland.



Joann Wallace Griffin remembers Dr. Tate, principal of Highland during her years of attendance (fall 1950 through spring 1953): “And we really loved our principal, Dr. Tate. He was great.” I state, “And I see there was a lady assistant [Martha Maxwell].” But Joann replies:

I’ve forgotten her because Dr. Tate is the one who always spoke at our assemblies.... we had an assembly once a week. He LIKED to talk! And we all met in the gym for that. I could be wrong about the frequency – but I just remember going there and everybody behaved pretty well.

Some Albuquerque High staff moved over to Highland to open the new school. Robert Figge remembers, “Dr. Tate pulled out certain teachers to come up to Highland. And there was considerable rivalry right at the beginning.” Participants recall these teachers moving from Albuquerque High to join Highland’s opening staff: Owen Hurst, J. D. Pipkin, Mernice Bishop, Mabel Bennett, Arthur Loy and Charlotte Truesdell.

Al Kaplan excitedly recounted for me how he came to teach science at Highland in January 1951. He was pictured beginning in the *Highlander 1951* (p. 81), though his last name was misspelled as Kaplin, not Kaplan. “I graduated in January of 1951. It was on a Thursday and I started at Highland on a Tuesday.” Al recounts how the principal at Zia Elementary was talking to Superintendent Milne, trying to hire Al to teach physical education at his school. Highland’s principal, Dr. Tate, happened to be in the room while the two were talking, and Dr. Tate looked over Al’s resume, and saw he was certified to teach science. Dr. Tate went to a nearby room, called Al Kaplan at his house, and the deal was done: Al started teaching science at Highland after the Winter Break.

Al Kaplan remembers detailed and intricate staff talent shows given yearly at the annual Fiesta. One year he played a Cossack soldier singing; another year Ms. Lindsey and he rode a bicycle built for two and Al wore knickers and plaid socks. Al recalls staff member Ben Moya singing, but: “He was a real nice guy—he was the Spanish teacher. His daughter went to school there. Here’s his picture.... Ben had a beautiful voice but for some reason he couldn’t sing in front of people.” So Al remembers how Ben stood behind the stage and another stage member mimed the singing while Ben’s lovely voiced soared out from behind. Al caught my attention when he told me, “One year - we had a

donkey that we brought on the stage.... It was in the girls' gym." Taken aback, I asked, "Who used the donkey and for what?" But Al was nonplussed, lost in memories of camaraderie and school spirit. "It had something to do with singing," he told me, "And a Mexican act – yes, we had a live donkey on the stage." The *Highlander 1953* refers to that year's Fiesta:

April 10 [1954] marked our fourth annual fiesta, which was bigger and better than ever. Presiding over the festivities this year as queen and king were Gayle West and Kenny Anderson. The afternoon's fun featured various field events for both boys and girls. Friday night's fiesta spirit was typified by gay concessions (as shown here), a faculty freak show, and a dance. (p. 115).



Source: *Highlander, 1954*, p. 115 – (squirt gun attempting to extinguish a candle)

Allen Krumm, who joined the Highland staff in the 1950-51 year, was noted in the 1951 yearbook as teaching history and sponsoring swimming (p. 82), and he was promoted to "administrative assistant" per the *Highlander 1955* (p. 3). Allen Krumm went on to later serve as principal of Highland from 1957 till 1969. Al Kaplan tells me that it was not until Mr. Krumm's funeral that he learned that Mr. Krumm had lost a lung from tuberculosis he contracted while serving in close quarters in a Coast Guard ship in World War II. Al relayed to me that he was surprised to learn that about Allen after all these years. Another staff member knew, Al said,

But I never knew it. And I was pretty close to him [Allen Krumm]. We both—believe it or not—he taught at evening high school with me. He wanted to stay in teaching when he was principal at Highland High School, so he taught twice a

week at Albuquerque High [Evening High] just to stay in teaching. So we used to go to school together. I taught at Albuquerque High [Evening High]—I taught economics and sociology there.

John Murphy is pictured in the *Highlander 1953* (p. 65) and the 1954 yearbook (p. 3) dedicates itself to him as “the school’s most helping hand.” The dedication goes on to say, “Mr. John Murphy is our friend and advisor. He takes an interest in our problems whether they are small or large.” Al Kaplan, when I was speaking with him and turning yearbook pages, stopped short on seeing Mr. Murphy’s picture. “He was a prisoner of war of the Japanese,” he told me. “He died recently....” Jim Stevenson also brought up John Murphy: “He was a Bataan survivor.” And Sara Hayman Stevenson added, “He was everybody’s friend.”

Al Kaplan ticked off the details of the lives and fates of many of the Highland teachers to me. He keeps connected and knows “everyone” in the Highland community. An amazing catalogue ensued:

- Mr. Hopperton got a Ph. D. in Ireland and went to teach at New Mexico Tech. He tried to return to APS, but the superintendent wouldn’t allow it.
- Mr. Merkel fell ill to paralysis of the legs after he had moved to Santa Cruz, California.
- Carl Vcella became a medical doctor working with the homeless after he left teaching at Highland. He died in California in 1969.
- Lucille Stevens went to live with her son who was a Highland graduate, and she passed away recently well into her ‘80’s.
- Elvira “Tiny” Vidano passed away in March of 2008
- Mr. J. D. Pipkin lived until he was around age 95.
- Ms. Randle died, and Al commented, “She retired. She was at Highland for many, many years, and she retired from Highland and in the obituary—I mean, she put in like 30 years at Highland—and in the obituary - which was only a couple of years ago - and in the obituary, it never mentioned her as a teacher and never mentioned Highland High School. You figure that one out!”

Margaret Randall recalls several staff members from her years 1949-1953 at Highland. She spoke about Carl Vcella who for a time rented an apartment at her parents house,

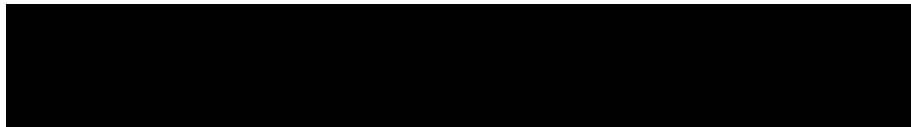
crediting that indebted relationship as the only reason she did not flunk Biology: “I got a D,” Margaret laughed.

The first female Physical Education (PE) teachers at Highland are pictured as Mabel Bennett and Patricia Heggem (*Highlander 1950*, p. 10). The *Highlander 1951* depicts Bennett again as Girls’ Physical Education Department Chair, Heggem’s picture does not appear, and Wanda Testa is pictured as a Girls’ Physical Education teacher (pp. 77 – 83). The next year, Bennett is not pictured and the two girls’ P. E. teachers are indicated to be Testa and Elvira Vidano (“Faculty Pages”). By the 1953-54 year, girls’ P. E. teachers are Testa, Vidano, and newcomer Winifred Werner (*Highlander 1953*, pp. 66 – 67). The following school year, four women are depicted as girls’ P. E. teachers: Wanda Testa, Elvira Vidano, Hallie Maier [Bender], and Jo Ann Severns (*Highlander 1954*, pp. 11 – 13).

Joann Wallace Griffin, Highland class of 1953, remembers Ms. Vidano, known by her nickname, “Tiny”:

Oh, she was a dynamo, and she got a big award a couple of years ago.... I thought I’d saved that [article], but I couldn’t find it. But she was terrific and she taught us field hockey, and that’s how I got my only broken bone.... My thumb. I got in there, and somebody chopped right onto it!

A photo I have from an unknown source depicts Tiny standing on one of the Highland athletic fields on the east side of the school; she is dressed in a stylish sweat suit, holding a field hockey stick casually while what many call the “First National Bank Building” (the tallest multi-story building today on the northeast corner of San Mateo and Central) towers in the background. Tiny’s obituary from March of 2008 states that she came to



New Mexico from the Midwest in 1948 to direct the Girl Scout Camp in the Jemez area.

After she joined Highland's staff she taught there until her retirement in 1980. Tiny is credited with forming and promoting the New Mexico Girls' Athletic Association ("Vidano,"2008). She coached numerous girls' sports and was honored by many organizations:

Not accepting the theory of girl's athletics as secondary to boy's athletics or the lack of funding for them, she conducted a big City service project each year which earned all the money spent for travel and hosting Sports Days and events for women's athletics. (Smith, 2008).

Al Kaplan speaks highly of Ms. Charlotte Truesdell, Math Chair:

She was an excellent teacher. She was a top teacher probably in the country in math for gifted students. She was very challenging to gifted students. I mean, this was one of her strong points. But unfortunately—I mean, she—the gifted students with her probably could have taken the test for college Algebra I and passed it. She was very—she was a top, top teacher for gifted students. I mean, she taught all students, but boy, the gifted kids really thought she was the world's best. She was very challenging.

Sally Smith Grady recalls Ms. Gertrude McGowan, who opened Highland as the first English department head. As we looked through the *Highlander 1950*, Sally pointed to Ms. McGowan's picture:

Sally: And this is Ms. McGowan. . . . She was an English teacher just a wonderful teacher. . . .I remember Ms. McGowan well. In fact, a girlfriend and I were flunking English, so we went over to Mrs. McGowan's to take her presents -
Ann: That's a good idea! . . .Did it work?

Sally: It worked. [Laughing.] And she was a wonderful teacher.

Also remembering Ms. McGowan and her other English teachers, Joann Wallace Griffin told me:

Ms. Hendricks, Ms. McColloch and Ms. McGowen were my English teachers. Ms. McColloch and Ms. McGowen were wonderful. They taught us to write – no computers - but we had to know how to do footnotes, how to do references – oh - and every fact was recorded on a 3 x 5 card. We had a whole term to do a term paper. . . . We learned research. We learned how to quote, what to quote, and

absolutely no-stealing of quotes.... There was no such thing as that!

Joann also remembers a history teacher who had a large impact on her learning:

Joann: . . . And the other one that started me on my history was Ms. Rebord. She was excellent - she was wonderful. She was funny. Here she is [referring to yearbook picture]. She taught there until - well her whole career. And we'd go in, if we were studying the Civil War, she'd have the record player going playing... [Humming "Battle Hymn of the Republic"]. She was so wonderful. She kept us focused and we subscribed to *Time Magazine*, and once a week we'd quote the articles and she was strict, very strict.

Jim Stevenson recalls the staff members that he termed "The Big Three" academically rigorous staff members at Highland when he was a student there: Ms. Maxwell, Ms. Truesdell, and Ms. Hendricks. He also recalls Mr. Oliver Neece, physics teacher, as being a jocular man who, in Jim's perception, liked the "jocks" more than other students.

Al Kaplan stresses the high quality of faculty who opened Highland High. Thirty-five teachers are pictured in the first *Highlander*, the 1950 yearbook, and sixteen of them are credited with having Masters degrees. Al remembers there being only one counselor at Highland in the early years (no counselor is pictured in the 1950 or 1951 yearbooks), and so he told me:

So who did the counseling? All the teachers! We did 99% of the counseling. How many students did I - what kind of influence? I had parents come to my room to see me and say thank you so much for helping my daughter get into Radcliffe. You know what that is? An exclusive women's school! So, we did the counseling, we did the guidance! When they needed 50 cents for lunch, they knew which teacher to come to - I always told them all, "I'll give you the 50 cents but you have to pay me back so the next time you need 50 cents, I'll give it to you." See? And they knew that.

Further, Al Kaplan spoke to the highly academic focus that pervaded Highland as it opened and in the years after:

I think the reason for the success of Highland High School is they had an outstanding, outstanding faculty. Like you couldn't believe. They actually had - I

mean they had Mr. Perkins – he taught the history of New Mexico at the University of New Mexico. He was adjunct – he taught in the evening - they were out the door wanting to get into his class. They had 50 seats and they had 150 people waiting – Highland’s music program was absolutely superb. The scholarly and academic faculty was incredible!

Joann Wallace Griffin echoes this same sentiment: “...That was one thing about Highland. And I think probably the focus on what made it such a good academic school were the teachers.” Margaret Randall at the outset of our interview brought forward that Highland was a “very academic” school. Bobby Matteucci remembers: “But Highland right away got a very good academic reputation. I thought there was nothing wrong with Highland.”

Tommy McDonald, Highland Class of 1953, three sport Hornet stand-out, and 1998 National Football League Hall of Famer, in an interview with the *Albuquerque Journal* in March, 2012, when asked what stands out in his memory from his Highland days, doesn’t recount athletic triumphs. He, like others, links Highland’s outstanding teachers, including Hugh Hackett and Mickey Miller, to his personal success: “I don’t have to have rings or anything like that,” McDonald said of his Highland experience. “The teachers that they had, the coaches and everything they had right there – that is all I needed” (Dyer, 2012).

A participant who was on the staff that opened Highland states: “Those were the best years. You can’t imagine. It was the best staff – the teachers, the children. You could call the parents... The kids loved the kids, the faculty loved the kids. It really was a family – it really was. We were really close.”

HHS First Students. The student body of Highland in the fall of 1949 was made up of four grade-level classes – freshmen, sophomores, juniors and seniors. For the school year, 1950-51, freshmen (9th graders) attended Highland, as well. It was remembered by one participant that the reason 9th graders attended Highland in the fall of 1950 (the practice was for 9th graders to be at the junior high with 7th and 8th graders) was because Jefferson Junior High was extremely crowded. Washington, Lincoln, Ernie Pyle and Jefferson were the APS junior highs at the time. Plans were underway for a new

Southeast Heights APS junior high (it would be named Wilson), but it was not yet built. Remembers Mary Matteucci:

The reason that they had ninth-grade is because they needed to populate Highland. And so, they put the ninth-grade from Jefferson and—I think it was just—it had to have been more people than Jefferson, but that was the middle school that was the main feeder into the first freshman class, and then there were kids that came in from the east mountains/Four Hills development and—let's see—I'm trying to think - we also got the kids from Sandia Base

Those who were seniors in the Highland attendance area but attended Albuquerque High in their junior year had the choice whether remain at Albuquerque High for their senior year or move to Highland (“Enrollment of 1000,” 1949). When I asked a participant if it was true that quite a number of seniors opted to stay at AHS, the answer came:

Not only is that true, I'm sure that's true for every school. It's always true.... That was very typical. And I think that it's not so much that they don't want to go, they don't want to change. They want to stay at the same high school.

Bobby and Mary Matteucci together corroborate that the Highland senior Class of 1950 had a choice between staying at AHS and joining the new school:

Mary: The first year that Highland started, people that were going to be seniors at Albuquerque High in 1950 had their choice as to whether to go to Albuquerque High or Highland.

Ann: And most would have stayed I would think?

Mary: Yes, but there were some—

Bobby: Not many -

Mary: No, not many, —it was a very small senior class, and then after that all the people who were juniors had to go to the school in which they were in the boundaries.

Sally Smith Grady, a Highland freshman in the fall of 1950, remembers how it felt to go to the “new” school:

Sally: There was such a change from Albuquerque High to Highland.

Ann: What do you mean by that?

Sally: Well, nobody really wanted to go to Highland because there was no – there was such tradition at Albuquerque High.

Another participant, however, communicated real emotion about being a member of the Highland student body in that opening year: “The thing was, there was a closeness – of all of us doing all this and getting things ready, and decorating for this – it wasn’t just the seniors.” New traditions were established by freshmen as well as upper classmen.

HHS Activities. The *Highlander 1950* lists class officers for school year 1949-50. Seniors are Ken Current, President; Mickey Davis, Vice-President; Reed Davis, Treasurer; and Bob DeVore, Secretary. Junior officers are Jack Mulcahay, President; Nina Sanders, Vice-President; Jamie Jordan, Secretary, and Connie Andrews, Treasurer. The first Sophomore Officers were Bob Tremaine, President; Melville Hall, Vice-President; Sandra Brown, Secretary; and Nancy Ann Fishback, Treasurer. The Freshman Officers that inaugural year were Ronnie DeRemer, President; Rusty Schaffer, Vice-President; Patty Powers, Secretary; and Charles Bankston, Treasurer. The numbers of students pictured per class respectively are 80 seniors, 180 juniors, 263 sophomores, and 270 freshmen. It was common that not all students got their picture taken. Student Council officers are pictured on p. 75: Rod Garretson, President; Gary Beals, vice-president; Nina Sanders, secretary; and Sonny Montoya, treasurer.

An early activity that took precedence at Highland was the school newspaper, the *Highlight*, with the first edition coming out in October of 1949. The first yearbook, *The Highlander 1950*, lists teacher Tom Erhard as sponsor of the *Highlight* and student Margie Wilhite as “editor-in-chief.” She remained editor-in-chief of the *Highlight* for all four years that she attended Highland, and in her senior year Margie became President of the State High School Press Association (*Highlander 1953*, p. 82). Concerning Mr. Erhard, the *Highlander 1950* captions that he was the, “popular sponsor of the paper. Under his energetic leadership the commercially printed *Highlight* appears twice each month” (p. 89). The description reads, “The *Highlight* staff sponsored the first Highland float ever to appear in a parade. The event was the Elks parade in the fall” (p. 89). Sophomore Pat Higdon suggested the name *Highlight* (“Hornet Higdon,” 1949).

The *Highlander*, the Highland High yearbook, began the fall of 1949 under the sponsorship of English teacher, Helen Mills, who continued to sponsor the yearbook

through the years of my study. The editor-in-chief of the *Highlander 1950* was Gary Beals, with associate editors listed as Elaine Bush, Helen Hardin, and Oleta Lou Roberts.

Clubs and activities featured in the first edition of the Highland annual, the *Highlander 1950*, include Square Dance, Ice Skating, Projector Club, Sand Magazine, Ski Club, Roller Skating, Bowling, Tennis (shown playing at Coal & Wellesley courts that are still there today), Drama Club, Chorus (with over 100 members pictured), and the Triple H Riding Club. “Triple H, the first club organized, is the horseback riding club. The Triple H stands for Highland High Horsemen (and women). Throughout the year we have ridden every Saturday morning; had two all-day rides, a breakfast, a steak dinner [pictured and captioned as Dec. 17 at the Four Hills Ranch], and sponsored an all-Western Dance for the students of Highland.” Mr. and Mrs. Owen Hurst (Mr. Hurst taught business classes at HHS) and Miss Nancy Trammell (the HHS librarian who participants told me left her post at the UNM library to open Highland’s library.

Joann Wallace Griffin (Class of 1953) remembers the Triple H Riding Club:

Joann: Joan Harms – I think she was a year ahead of me – her father was state fair manager for many, many years – the building’s named after him – she was a wonderful singer – Western – country Western singer – at dances – they’d have a few of those – and she would sing. So there was that group – I’d almost forgotten about it. We had horseback riding club – I used to go out all day –

Ann: Where did you go to ride?

Joann: It was all open –

Ann: So you just brought you horse to school?

Joann: No, our club would rent them - there was the Four Hills riding stables out in that Four Hills area where now it’s residential, and we’d go on all day rides, and the guys that ran it were really old cowboys – real grizzled old cowboys – and they’d take us on all day rides up to South Peak.

Ann: You’re kidding!

Joann: No, it was great!

Ann: Like on a Saturday?

Joann: Yes, on Saturday. And we would ride in the State Fair parades.

Ann: Oh, that would be fun!

Joann: It was - And I loved riding, because I grew up on a farm.

“This is a picture of the first Pep Assembly looking back toward the gym,” Robert Figge tells me, pointing to a black and white photo that depicts a low pipe and wire fence in the foreground, a bare stretch of ground, five wooden palette-type squares placed together to make a “stage,” and a sea of students seated upon what appears to be a football practice field that may or may not be grass. A goal post is visible behind the students, and next in the background I can see the south and east sides of the gym which cover from view most of the main building. The gym’s roof looks like it is still under construction, which matches my understood time sequence (the main gym didn’t open until December 9, 1949) (*Highlight*, Dec. 2, 1949, p. 2). The students are seated on the south end of the field near present-day Zuni and Highland Ave.



Source: Robert Figge personal collection; used by permission.

In the opening fall of Highland’s 1949 year, there was no “homecoming,” since there were not yet any graduates to return. The student body held a “Hornet Day” in their opening fall of 1949, and a Queen and two attendants were chosen. Peggy Crisp is pictured in the *Highlander 1950* as Hornet Day Queen (p. 95), and attendants Barbara Heard and Margaret Reese are pictured on p. 94. A tradition of an evening bonfire to

honor the Homecoming football game seems to have begun in the fall of 1949. The *Highlander 1950*, p. 45, pictures a large pile of scrap wood depicted stacked up in one photo and engulfed in flames in another. The area around the bonfire looks wide open, but the pallet-like stage area similar to that I discuss being present at the first pep assembly is visible in both photos. Subsequent *Highlander* editions also show bonfire photos at Homecomings (1951, p. 90; 1953, p. 72; 1954, p. 86.)

By fall of 1950, the first graduating class could return for festivities, so the first true Homecoming was held. Helen Hardin is pictured as Homecoming Queen and her attendants are shown as Elaine Bush and Georgia Corn (*Highlander 1950*, pp. 92-93). Captions in the *Highlander 1951* read, "The return of alumni! Such celebrities as Ken Currant, president of the class of '50; Jerry Verkler, track star; Margaret Reese, Hornet's queen attendant of '50, and many others" (p. 90), and Queen Helen Hardin pictured walking "down the aisle of drill squad girls, each of whom presented Queen Helen with a rose to make up the royal bouquet" (p. 91). Joann Wallace Griffin was the first interviewee to bring to my attention that Helen Hardin married Senator Henry "Scoop" Jackson in 1961. Helen was 28, living in Washington, D. C., and working as a receptionist in the office of New Mexico Senator Clinton P. Anderson when she met Senator Jackson, then age 48 (Kaufman, 2000). When Helen and Senator Jackson had their first child in 1963, *Time* magazine referred to Jackson as, "the U.S. Senate's most eligible bachelor until his 1961 marriage" (*Time*, Feb. 15, 1963). Today there is a Helen Hardin Street east of Wyoming between Alameda and Paseo del Norte.

The Highland newspaper previewed these events for the first Homecoming: on Friday Oct. 20, at 2:30 a parade will go down Central from Highland to Girard. "Headed by a police escort, Mr. Tate, and a float featuring the queen and her attendants, the parade will include the band, the drill squad, the Triple H club, along with many floats sponsored by homerooms and school clubs." At half-time at the game, floats moved around the track, the band and drill team created "special formations," and the band played "Let Me Call You Sweetheart," for the court. The queen and her attendants received a gold engraved football, and a dance till 12:30 a.m. followed the game (*Highlight*, October 20, 1950, p. 1).

By November, Highland had a fight song and an Alma Mater hymn. Ken

Anderson wrote the fight song, which was loudly cheered at a long homeroom assembly Nov. 8. Richard Edie wrote the Alma Mater. The school paper reported:

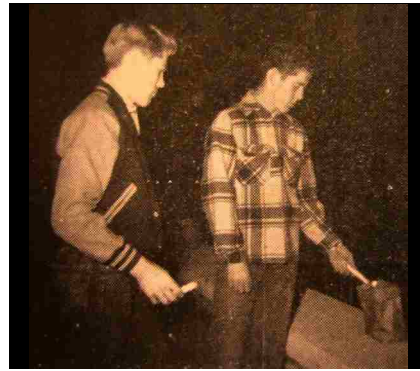
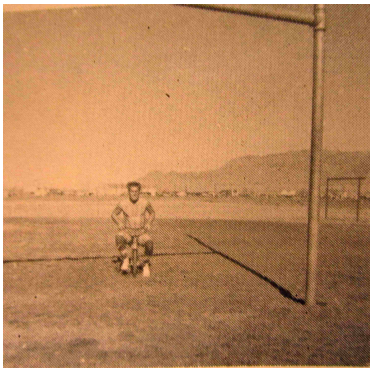
Highland is now unique among the nation's high schools in that it has two completely original school songs. Most high schools copy either words, music, or both from the various college songs, but Highland has songs for students written BY students" (*Highlight*, November 17, 1950, p. 1).

The Alma Mater is unknown by today's Highland student body, but the fight song is played at numerous sporting events, assemblies, and rallies.

Other Homecoming Queens and Attendants, years 1951-53, at Highland are: fall 1951, Claudette Asher, queen, Lucy Krueger and Mary Bruch, attendants; fall 1952, Barbara Sanderson, queen, Jo Haynes and Mariel Cox, attendants; fall 1953, Beverly Orr, queen, Sally Smith and Gini Snetzer, attendants (*Highlander 1951, 1952, and 1953*). A parade down Central Avenue with representative school organizations and homeroom-sponsored floats continued to be part of the Homecoming festivities during these years ("Miller's Homeroom Dedicates Float," 1951).

During Highland's first year as a school, a club was formed based on the traditions of Albuquerque High's A Club, the letterman's club. Not surprisingly, Highland dubbed its letterman's club the "H Club." The first annual does not show an H Club since no one had lettered yet at press time. But the *Highlander 1951* pictures approximately 60 boys and their sponsor, Coach Mickey Miller, in the H Club photo, along with a separate picture of the officers: Jay Crampton, President; George Snelson, Vice-President; and, Clay Evans, Secretary (p. 98). I observe that the H Club sweater worn by many of the club members is patterned after the Albuquerque High A Club sweater. The *Highlander 1952* shows over 40 boys in the H Club, and depicts Coaches Mickey Miller, Hugh Hackett and Clem Charlton with the officers Dick Schuler, President; Mike McCormack, Vice-President; and, Mike Hoeck, Secretary-Treasurer. In addition, a close-up photo of the H Club pin is featured (*Highlander 1952*, "Here are the Hornets"). The H Club, school year 1952-53, shows approximately 45 members, and is captioned in the yearbook as being, "one of Highland's most active and civic minded organizations. Shown here are Billy Wagner, Secretary, and John O'Boyle, President, lighting luminaries [sic] which the club put up for the Christmas concert" (*Highlander*

1953, p. 92). The same yearbook page just referenced indicates that, like Albuquerque High's A Club, Highland lettermen endured some rituals to gain membership: "Marvin Shultz is put through some fancy paces in the initiation ceremony," is the caption, showing a young man with no shirt riding a tricycle towards a goal post on an empty Highland field with the Sandia mountains forming the background (*Highlander 1953*, p. 92). The *Highlander 1954* depicts 38 boys in the H Club, standing to form a letter "H," and shows the officers as Lefty Thompson, President; Joe Patterson, Vice-President; Wayne Fausett, Secretary; Monte Barton, Sergeant-at-Arms; and sponsor, Mickey Miller (p. 132).



Source for both photos: *Highlander 1953*, p. 92

A major activity at Highland was the Hi-Y Club for boys and the Tri-Hi-Y Club for girls. Robert Figge remembers both groups were associated with the YMCA. "It is a girls' club," Joann Wallace Griffin tells me, "...Kind of like a little sorority. You had to be asked into it. But it was legal. I don't know if it would be now or not but we had little pins when you were initiated into the Tri-Hi Y." Joann shows me the Tri-Hi-Y pin she still possesses. She recalls the triangular shape represented three points of leadership. There is no Hi-Y or Tri-Hi-Y in the *Highlander 1950* pictured, but by 1954, there are seven Tri-Hi-Y groups pictured. The only year the boys' Hi-Y is pictured years 1950-54 is in the 1953 yearbook, p. 112, with 22 boys and their sponsor, Carl Vcella.

Mary Matteucci remembers belonging to a very active club, Just Us Girls (the JUG Club) in her freshman year at Highland. Members are pictured in the 1950 (p. 77) and 1951 (p. 104) *Highlander*, but not in the 1952, 1953 or 1954 editions. Joann Wallace

Griffin recalls being in the JUG Club, and shows me her pin, shaped like a jug. The *Highlander 1950* indicates that JUG Club sponsored the first Highland Fiesta and Spring Fashion Show (pp. 76-77). JUG officers 1949-50 are listed as Elaine Bush as “Jughead” [President], LaVella Renfro as Vice-President, and Donna Hargrave, Secretary (*Highlander 1950*, p. 77). The *Highlander 1951* elaborates about the JUG Club: “Jug Council is made up by one representative from each gym and girls’ chorus class. The Council governs Jug Club, which includes every girl in school” (p. 104). The *Highlander 1951* further explains the aims and purposes of this club:

Jug Council sponsored two social events this year. In the fall, Jug presented the Highland Fling, a semi-formal dance held in the south gym. The theme was Scotch, complete with a plaid ceiling. In the spring the April Showers formal dance was held at the Sub building on the University campus.

In addition, Jug Council sponsored the “get acquainted system for girls of Highland. Each new girl is assigned a “big sister’ to show her around.

Any girl having 75 Jug points may earn a Jug pin. For every additional 150 points, a ring is added to the guard chain on the pin. Points are earned by service to the school in many different ways. A few of the ways are: serving on clubs, decorating for dances, publications staffs, hall guards, office assistants, student council, Jug council, intramural sports, and many others.

Another big event was the Jug fall Fashion Show. A new feature this year was male models to escort the girls to the platform.

Jug’s pride and joy, the Fiesta, was a huge success. It was held March 30 in the south gym. Each gym class supported a candidate for Fiesta Queen. A grand baile [dance] was held after the Fiesta, for which Marvin Daly’s band provided the music.

To top off a successful year, Jug Council members held a banquet at the Fez Club (p. 104).

JUG was reported in spring of 1950 to be “the largest service club at the school, and one that adds greatly to the new school’s pride” (Jug Club Active, ca. 1950).

The Fiesta at Highland seems to be the new school’s replication of Albuquerque High’s Pioneer Days. The theme seems to be a mix of Southwestern/Mexican/Spanish

“fiesta” and rugged pioneer activities featuring activities such as a beard-growing contest. The Fiesta’s third year added games and contests Friday afternoon, which were followed by games, booths, a faculty variety show, a dance and judging of the contests. The winners of the beard-growing contest in fall, 1951, were Bob Schuler, first place, and Alan VanFleet, second place (*Highlander 1952*, “Viva La Fiesta!”). In lieu of a homecoming that first year of the school’s opening, the King and Queen of the HHS Fiesta, fall 1949, were Becky Bennett and Chuck LeSeur (*Highlander 1950*, p. 76). After that, the Fiesta moved to the spring of each year (and a Homecoming Court was instituted each fall.) The King and Queen of subsequent Fiesta’s held during the years of this study are:

1951 Nancy Burk and Benny Barrett (*Highlander 1951*, p. 105)

1952 Janet Thompson and Jimmy Harper (*Highlander 1952*, “Viva La Fiesta!”)

1953 Gayle West and Kenny Anderson (*Highlander 1953*, p. 115).

In the fall of 1953 when Sally Smith Grady was Homecoming Princess (or attendant), she is depicted in the yearbook with her fellow attendant: “The attendants Gini Snetzer and Sally Smith light the bonfire to begin the homecoming ceremonies” (*Highlander 1954*, p. 86). When I asked Sally where the location of the bonfire was, she replies, “Now I’ve forgotten. I think it was just out on one of the fields near the school. [Sally laughs.] Luckily we didn’t blow anything up!” Jim Stevenson and Sara Hayman Stevenson also remember the bonfires. Sara, recalls, when asked about the bonfires, “Oh, yes, before homecoming.” When I ask her where the bonfires were held, she, like other participants, is not sure: “Somewhere around the school....” I indicated to Sara that Sally thought the conflagration took place near or on the school grounds “because there wasn’t that much built up.” Sara agreed that the location must be, “somewhere where the track is now,” just south behind the main school building.

Recalling other signature events at the new school, Highland class member of 1953, Joann Wallace Griffin, recounts vivid and animated memories of Highland’s Latin Club:

We had a Latin club that was wonderful. Our teacher was Ms. Hendricks and she is the one who started my English career. She—I took two years of Latin—she was so tough, and it was so hard, but that’s where I learned my English grammar. And

unfortunately, they don't offer Latin anymore.

Pictures in the *Highlander 1951* (p. 126; 1952; 1953, pp. 94-95) support Joann's recollections:

We had a banquet, we wore the togas, we drank like a banquet—she - we had a museum, and we raised money and brought artifacts from ancient Rome. She was terrific, and it wasn't very long after I graduated that she was killed in a car wreck. Her name was Madeline Hendricks.

Madolene Hendricks is first pictured on staff in the *Highlander 1951* yearbook. Robert Figge was a Latin student of Ms. Hendricks' at Albuquerque High, and they became colleagues when Robert joined the HHS staff:

Robert: And she was a wonderful lady. And I sponsored the Latin Club for several years with her, and then there was the national convention was held at the University of Michigan in Ann Arbor. And she was going to drive up to Nebraska and see her sister and then go on to Ann Arbor. But she was killed in a car accident on the way. And I went out to see Allen Krumm who was our principal by then, and I said, "Mr. Krumm, we are sending a bunch of kids with the Albuquerque High School Latin Club on a bus to Ann Arbor." I said, "I'm ready to go if you need somebody to go." And he said, "Well, yes, Bob." ...And so I went with the Latin Club to Ann Arbor, Michigan to the Latin convention - ... for the National Convention of the Junior Classical League.

Band, orchestra and chorus appear to be tremendously successful programs both at Albuquerque High and Highland in the 1940's and 1950's. The *La Reata 1946* of Albuquerque High pictures an orchestra with wind players (orchestras in schools today in New Mexico have string players only) and a band of over 100 members and three majorettes. At Highland, the band in the school's inaugural year is pictured at over 50 members with Mr. Rodgers as the teacher (*Highlander 1950*, p. 79). Orchestra is not shown in the *Highlander 1950*, but J. B. Rodgers is listed on the faculty page as teaching both band and orchestra. On p. 91 appears a chorus of nearly 100 members, and Mr. Arthur Loy is credited on the faculty page as teaching English and music. The *Highlander 1951* pictures a band of over 50 and an orchestra of 23, both under the director of Mr. Rodgers. The same annual shows the chorus swelling to nearly 150

members (p. 102) and refers to an Easter Program performed at the Congregational Church (p. 103). The *Highlander 1952* shows a marching band of about 40 members, and orchestra of only 11, and the chorus still boasting over 100 students (“They March to Victory,” “They Play Harmony,” and “Melody is Their Delight”). The next year, concert band has over 50 members, orchestra looks to be about 15, and the chorus looks still well over 100 (*Highlander 1953*, pp. 86-88).

The yearbooks in those opening years highlight a Thespian Club, as well, and the *Highlander 1953* references a Thespian play, *Turn Little Wheel*, and states the play is written by staff member Mr. Erhard, directed by student Walt McGuire, and is under the sponsorship of theater teacher Anne Shannon (p. 93). Thespian groups are pictured in the *Highlander 1951* on p. 128 and Margaret “Meg” Randall is pictured twice on the page, once as club member and once consulting some material. In the *Highlander 1954*, on p. 104 Margaret Randall is in the picture of Thespian Club officers; she is captioned as Treasurer.

Highland’s first commencement exercises took place Friday, June 2, 1950, at 8:00 p.m. in the Highland Gym. The program is patterned after recent commencements held at Albuquerque High, and reflects an attempt to represent rotating invocations and benedictions being given by Protestant, Catholic and Jewish church leaders. The school band played the processional, and aria and the recessional, the girls chorus performed three numbers, Rev. E. B. King of the First Presbyterian Church gave an invocation and a benediction, Mr. John Milne introduced the speaker, United States District Judge Carl Hatch, and Principal Tate presented the class to Board of Education member Mrs. Mary Nicolai who presented the graduates with their diplomas (Program for Highland’s First Annual Christmas Concert, 1949, December 20 & 21. Archival scrapbook of Highland High, 1949-1953, unidentified author, located in the Yearbook Storage Room of the Highland High Library, east wall upper shelf, brown cover). Approximately 82 names of graduates are listed.

Summary of Historical Influences

The most powerful change agent concerning historical influences on the opening of Highland High in Albuquerque was the end of World War II and the concomitant factors that came as a result, the most impactful being a huge influx in population to

Albuquerque. This nearly doubling of the population made a second high school a necessity for the community. Highland, the new school, in many ways, modeled its facility, staffing patterns, student and academic structures, and co-curricular activities on those already in place at the older, existing high school, Albuquerque High. The curricular and co-curricular offerings of both schools year 1945-1953 reflect in most ways the historical trends of the nation, such as distinct course and activity offerings for boys and girls. However, both schools also reflect regional and local historical differences from national trends, including an emphasis on Hispanic and southwestern traditions, language, and culture as reflected in the schools' celebrations, classes, clubs, population, and community events.

Social Influences on the Opening of Highland High

The Identity of HHS and AHS 1949-1953

Highland High was planned, built, and opened because the historical, social, economic and political landscape of Albuquerque changed forever beginning in 1945 due largely to the end of World War II. But likewise the planning, construction, and opening of Highland High changed Albuquerque by establishing a new two-school rivalry, a distinctive neighborhood "look" to Albuquerque High and Highland High. The new neighborhoods around Highland were made up of many single-family homes that were purchased by newcomers to Albuquerque, most of whom came from the East or Midwest U.S. Highland quickly took on an identity as the "White" or "Anglo" school when compared to Albuquerque High. Concomitantly the national trends of increased leisure time, expanded expendable income for families, the advent of radio television, and the telephone, and the homogenous American Dream influenced the opening of Highland High, as well. This give and take, this pull and push, was reflected by and reflected in the social milieu that was Albuquerque in these years. Bobby Matteucci, Albuquerque High Class of 1953, encapsulated the impact of Highland opening in the 1949-1950 school year:

And for a while Highland took some students away – in other words, Albuquerque High became much smaller the first two or three years. Then eventually it got back to Highland's size, and then Highland stayed larger than Albuquerque High. . . .

In talking about the perceived image of Albuquerque High (AHS) and Highland (HHS) the public began to craft during the years 1949-1953, Robert Figge, AHS Class of 1947 and long-time Highland teacher, comments:

Well when Highland opened, and in the years I was there we had the Base community, we had Sandia and Kirtland Field, we have the University community - and so we drew all those kids. And we were top notch. During those early years Highland was known in the Ivy League on the East Coast because of our academics and also our athletics. "Oh, you're from Highland in Albuquerque? You're something we've heard about."

Margaret Randall, Highland Class of 1954, recalls:

What I remember is that Albuquerque had two public high schools, and Albuquerque High had the reputation with those of us who lived in the heights – who were mostly white, middle class – as the rough school and so forth, and of course it was much more integrated. And our school [Highland] was almost exclusively White. . . . It was kind of elitist, I guess, although, if I try to place myself and my feelings and my perceptions back then, I wouldn't have been aware of any of that. But now, I would describe it that way. I would describe it, also, as a very privileged school. . . . I felt privileged. I felt proud of the school, proud of the sports teams – all male, of course.

Joann Wallace Griffin conveys to me the tremendous school and community pride she remembers as a Highland student from fall 1950 through spring 1953:

Now one thing about that—there was a pride in the school – of course, it was a new school - and I've told my kids that and they could never believe it—if anybody was caught and each class would report if there was anything scribbled or dug or carved into the desk, that student who was assigned to that desk would stay after school, sand it down, and refinish it. There was no graffiti in the bathrooms—absolutely none. Everything was taken care of. And that's hard to believe now. It's so different. And I'm not sure what made the difference, really....

Joann Wallace Griffin agrees that Highland then was less diverse than Albuquerque High: "It [Highland's student body] was a pretty homogenous group, so I don't know—Albuquerque High certainly would have been more of a heterogeneous group.... Socio-

economics certainly entered into it. It had to account for the success [of Highland] – they were college-bound people.” Margaret Randall reflects about Highland those first years, “I remember kids in the school who had money or who seemed to have money – but I don’t think it was a huge issue really.”

High School Credit Requirements in New Mexico, Years 1945-1953. A fascinating contemplation is the change in high school graduation requirements in New Mexico that has developed between the years of my study, 1945-1953, and now, Spring 2013. The minimum requirements to complete an accredited four-year high school as listed in the *Handbook for Secondary Schools* (Wiley, p. 12), revised in 1953, are 16 units, and must include:

English, 3 units

Math, 1 unit

Social Studies, 2 units

Laboratory Science, 1 unit

AND: “...A minimum of sixteen shall be required for all students for graduation from an accredited four-year high school. This will consist of seven prescribed units and nine elective units” (Wiley, p. 12). The school year in 1953 is to be a minimum of 36 weeks and 172 days, “...exclusive of holidays and attendance at teacher meetings....” (Wiley, p. 13). Further, “It is recommended that schools begin early enough [sic] in the fall to permit the completion of the first semester before the Christmas holidays” (Wiley, p. 13). An article that appeared in the 1954 Highland newspaper, states, “English is required both semesters of the sophomore and junior years. . . . For seniors, English is an elective” (Courses set, 1954).

The New Mexico Public Education Department, at the time of this writing, cites a requirement for a minimum school year of 180 and 1080 hours of instruction for high schools (<http://ped.state.nm.us>). The site further lists the following as minimum requirements to graduate from a four-year high school in the spring of 2013 (revised Sept. 9, 2011):

English, 4 units

Math, 4 units (one unit of which must be Algebra II or higher)

Science, 3 units (2 of which are laboratory sciences)

Social Studies, 3.5 units (areas are specified)

Physical Education, 1 unit

Career cluster, workplace readiness, or language other than English, 1 unit

Electives, 7.5 units

Also: 1 of the above must be honors, Advanced Placement, dual credit, or online)

And: the student must meet the cut score on the 11th grade Standards Based

Assessment or use a portfolio alternative demonstration of competency.

(<http://ped.state.nm.us/GradReqs/Graduation%20and%20Course%20Offering%20Requirements.pdf>)

This juxtaposition of the 1953 requirements for high school graduation with those of 2013 highlights increased specificity and a near doubling of units required with an increase of eight days of instruction over the 60-year period. While not within the scope of this study, I find this evolution of increased requirements worth reflecting upon. In 1947, as now, Albuquerque Public School offered vocational courses, agricultural studies, technological training, and business education (“Albuquerque Schools Showing,” 1947).

Tom Wiley, Superintendent of Public Instruction for New Mexico, in his 1953 *Handbook for Secondary Schools*, writes that “tone and spirit” of a school are indicated by the following:

- Interest of faculty in their work
- Cooperation between members of the faculty
- Students quiet and orderly in behavior
- Community spirit as manifested by helpful interest in school activities (Wiley, 1953, pp. 15-16)

By these measures, Highland High years 1945-1953 seems to meet Wiley’s criteria for acceptable “spirit and tone.”

Diversity in Albuquerque

Ethnicity and Race. Racial and ethnic tension and tolerance exist in all communities worldwide to varying degrees. The discrepancy nation-wide between racial equality as it was penned on paper in the U.S. Constitution and federal, state and local laws and statutes and the practiced reality of de-facto segregation was coming to a

national forefront for discussion in the late 1940s (McIver, 1949). The portrait I examine of Albuquerque, years 1945-1953, is framed in a centuries-old tradition of racial, ethnic, and cultural coexistence, and therefore represents a wide range of diversity, tension and tolerance. While I do not want to present a picture of Albuquerque years 1945-1953 as a populace 100% all-embracing, color-blind, and non-discriminatory, when compared to America nationwide at that time, Albuquerque is reported by many to be one of the more tolerant and racially liberal cities at that time (Freedman, 1959; Rosenfeld, 1955; Wood, 1980, p. 124).

As pertains to Albuquerque High and Highland 1945-1953, there can be no argument that the racial and ethnic make-up of the two students bodies differed: Albuquerque High had students of Hispanic, Asian, and African American descent represented in higher numbers than Albuquerque High. Table 2 illustrates this divide.

Table 2. Comparison of Numbers of Students with Perceived Ethnic Names Pictured in Highland and Albuquerque High Yearbooks, Years 1946-52.

Y E A R B O O K	Entity Pictured in Yearbook	AHS – Total Students in Entity Pictured	AHS # With Hispanic or Native Surnames	AHS # That Appear African American	HHS # Total Students Pictured	HHS # With Hispanic or Native Surnames	HHS # That Appear African American
1	Class Officers	12	0	0	-	-	-
9	Court	3	1	0	-	-	-
4	Senior Class	378	47	1	-	-	-
6	Junior Class	340	66	1	-	-	-
	Soph. Class	420	55	2	-	-	-
1	Class Officers	9	0	0	-	-	-
9	Court	3	1	0	-	-	-
4	Senior Class	495	100	4	-	-	-
7	Junior Class	473	84	3	-	-	-
	Soph. Class	475	91	0	-	-	-

Table 2. Comparison of Numbers of Students with Perceived Ethnic Names Pictured in Highland and Albuquerque High Yearbooks, Years 1946-52 (CONTINUED).

Y E A R B O O K	Entity Pictured in Yearbook	AHS – Total Students in Entity Pictured	AHS # With Hispanic or Native Surnames	AHS # That Appear African American	HHS # Total Students Pictured	HHS # With Hispanic or Native Surnames	HHS # That Appear African American
1	Class Officers	9	1	0	-	-	-
9	Court	3	0	0	-	-	-
4	Senior Class	694	149	6	-	-	-
8	Junior Class	504	52	2	-	-	-
	Soph. Class	494	82	5	-	-	-
1	Class Officers	9	0	0	-	-	-
9	Court	3	1	0	-	-	-
4	Senior Class	572	112	1	-	-	-
9	Junior Class	495	93	3	-	-	-
	Soph. Class	465	71	0	-	-	-
1	Class Officers	9		0	16	0	0
9	Court	3	0	0	3	0	0
5	Senior Class*	391	120	5	80	2	0
0	Juniors Class*	372	100	5	180	1	0
	Soph. Class*	401	103	5	263	4	0
	Freshman Class	-	-	-	270	5	0
1	Class Officers	9	2	0	16	0	0
9	Court	4	2	0	3	0	0
5	Senior Class	507	150	6	165	2	0
1	Juniors Class	513	153	6	220	3	0
	Soph. Class	536	151	9	288	1	2
	Freshman Class	-	-	-	260	3	0

Table 2. Comparison of Numbers of Students with Perceived Ethnic Names Pictured in Highland and Albuquerque High Yearbooks, Years 1946-52 (CONTINUED).

Y E A R B O O K	Entity Pictured in Yearbook	AHS –	AHS #	AHS #	HHS #	HHS #	HHS #
		Total Students in Entity Pictured	With Hispanic or Native Surnames	That Appear African American	Total Students Pictured	With Hispanic or Native Surnames	That Appear African American
1	Class Officers	9	3	0	9	0	0
9	Court	3	2	0	3	0	0
5	Senior Class	480	145	7	186	5	0
2	Juniors Class	483	141	4	240	4	0
	Soph. Class	483	147	6	324	5	0

Source: AHS and HHS Yearbooks; numbers compiled by Ann Piper

*The 1950 *Le Reata* states that class enrollment for seniors is 620; juniors 733; sophomores 469 boys and 485 girls (p. 84) – a total of 1707 students - yet only 1164 are pictured. This raises the question about who is and is not pictured, and why.

It should be noted that Highland High's student body racial and ethnic make-up has dramatically changed from 1949 to today. Data available from APS for year 2008 indicate the following numbers of ethnicities represented by Highland students: Hispanic 57%, Caucasian 18%, Native American 12%, African American 8%, and Asian/Pacific 4%. Also, 54% of the students are indicated to received free or reduced lunch and 22% are reported as English Language Learners (www.aps.edu). Recent principals of Highland High described their school to me. Therese Carroll, Highland Principal 2001-02, told me that Highland has "the most diverse population in the State of New Mexico operating in the oldest building in continued use, and I think that's a picture of who they are as a community. Every population that the State of New Mexico needs to serve walks through their doors...." (Personal communication, February, 2007). Ace Trujillo, Highland Principal yeas 2001-2005 stated: "I used to call Highland 'The United Nations!' You walked down the hall, you hear the kids speaking in Vietnamese – [many] Black kids, they're speaking in Spanish because they're from Cuba or Central America. . . ."

(Personal communication, March 2007). And Nicolette Dennis, Highland Principal years 2006-2010, described to me her love of Highland: “All kids have a place at Highland, and that’s why I wanted to be here. We can get past the racism, and the prejudice, and the fear of differences...and really start to look at how we’re similar!” (Personal communication, January, 2007). The student faces at today’s Highland may look different from those who populated it years 1945-1953, yet many of the joys and challenges remain the same.

Participants interviewed for this study consistently felt that at Albuquerque High and at Highland racial and ethnic discrimination were not rampant. One Anglo participant, who attended Albuquerque High indicated she did not feel Hispanics at AHS were treated differently than other students: “There were a lot a non-Hispanic teachers - but basically they [the Hispanics] were among the majority. The majority of students at Albuquerque High were Hispanic, and in our era, there was a sense of leadership. And we just really didn’t worry about that.” Robert Figge underscored that sentiment, speaking as a former AHS Anglo student (Class of 1947) about how he perceived Hispanic students at the time: “When I went to Albuquerque High, those were just other people in class – we were all Bulldogs.... But they were different, and then when we all went to the University, we all got together again. And we were all from Albuquerque.”

Sally Smith Grady reflected on Highland’s homogenous ethnic make-up during the years she was there when I commented on the few Hispanic or Black faces in the Highland yearbooks, years 1950-1953: “No, there really weren't and I think that there were just -- maybe two African-Americans - I mean, which is - it seems bizarre now. . . .” Our conversation continued:

Ann: Were there more [Hispanics and Blacks] at Albuquerque High?

Sally: Oh yes. The people were very -- I think -- you know they -- the popular kids, the boys – I think their dads probably worked at Kirtland or – But there sure wasn't any question that (pause) and you know, them being at school - they just weren't there.... (long pause)

Ann: When you went to the community center, would there be Hispanic kids there?

Sally: Yes, yes. And they were good dancers, and there really wasn't -- I think Albuquerque High probably had more Hispanics, but there really wasn't a

division. There were -- you know -- very popular, natural leaders, and people didn't seem to -- you know -- there wasn't a divide there.

Ann: This might be more because of the housing patterns?

Sally: Yes. But Albuquerque High was surely more diverse than Highland was at that time.

A spring 1950 article in the HHS *Highlight* refers to national recognition drawn to AHS:

Albuquerque High, not being satisfied with just local publicity, is not the topic of an article in the March issue of "Open Road for Boys." In the article Gordon Atkins illustrates the democratic manner in which the school is run. Kim Ong, a Chinese boy, is president of the Senior Class, and the Silver Saddle queen last year is Tonita Platoer, an Indian girl. Pioneer Day is also quite democratic according to the article, because of the way in which students and teachers participate. Many eastern principals would shudder at the thought of turning a school loose for such an affair. ("Albuquerque High is Subject," 1950)

Of note, David Ong, whose family opened the long-operating restaurant New China Town (Mayfield, 2003), is depicted in 1946 as Junior Class President and Kim Ong is sophomore Class President the same year (*La Reata 1946*). Jean Ong is a junior in 1948, and in the *La Reata 1950*, Kim Ong is Senior Class President and Stella Ong is pictured as a sophomore. In 1952 a Jane Ong is shown to be a sophomore. Other Asian surnames that appear in *La Reata* years 1945-1953 include Yonemoto, Ichikawa, Fukuzawa, Yamamoto, Wang, Iwata, and Togami. Some of these names appear in Highland yearbooks also.

Margaret Randall reflects:

I remember a Japanese student who went to school and I actually think that she must have lived in the valley because there was a -- what was that -- a garden place, something of a big -- Hashimotos? I remember my friend and me wanting to specifically be nice to her -- to specifically include her in things. That was our sort of do-goodness. We were sort of do-gooders. Which is very different from incorporating someone into your life, being their friend. She never came to my house. So that's what I can tell you about that, and I think that's true for the Black

girls – that you know, we wanted them to be our clubs, for example, but not in our clique. I'm not saying there weren't more courageous kids with better politics who were friends with all of those kids, but it wasn't my place, no. And I'm sure that I learned from what my parents did rather than from what my parents said at that point in my life.

The University of New Mexico, in 1951, joined 37 other institutions of higher learning in publically pronouncing it had removed all “discriminatory” items on its admissions application (UNM is one in 37, 1951). Then in February of 1951, a group came before the City Commission pledging that, “We, the undersigned, petition the Albuquerque City Commission to take action in authorizing the committee appointed to investigate discrimination in the City of Albuquerque, and to urge prompt action of said committee” (Albuquerque Civic Commission Minutes, 1951, p. 75). The City Commission promptly set up an Anti-Discrimination Committee in 1950-1951, and continuously supported their work (Albuquerque Civic Commission Minutes, 1951, pp. 97-98). Sherman Smith was appointed chair (Albuquerque Civic Commission Minutes, 1951, p. 98). But by late 1950, the City Commission had still not come forward with any report: people were growing restless for action (Rosenfeld, 1955). In the fall of 1950, UNM students staged several boycotts of local businesses that did not serve Blacks (Rosenfeld, 1955; Wood, 1980, p. 125).

At the February 12, 1952 meeting of the City Commission (it did not go unnoticed that this date is Abe Lincoln's birthday), an ordinance prohibiting discrimination in public places, complete with penalties, was passed unanimously, and Commission Chair Clyde Tingley, proudly announced its passage (City passes measure, 1952; Rosenfeld, 1955). A vitriolic group rose up in opposition, blaming disregard for God's laws, Communist influences and suppression of American rights. Led by Bill Upchurch, the group's attempt to gather a needed 8,000 signatures to challenge the ordinance fizzled out within a month (Referendum vote, 1952). The ordinance was tested when a caravan of Blacks bound from Phoenix to the National Association for the Advancement of Colored People, purposefully had each car stop at different cafes and restaurants all along Route 66 through Albuquerque: “In no place were they refused

service. In fact, in no place was there the slightest indication that people were anything but quite pleased to serve them” (Rosenfeld, 1955, p. 204).

During the years of this study, 1945-1953, overt segregation in all of New Mexico’s schools and other public places began to come to an end, and did so officially with the passage of the *Brown vs. the Board of Education* (on May 17, 1954) and New Mexico Civil Rights Act of 1955. Albuquerque never formally segregated its schools, and Superintendent John Milne was known for his strong support of integration of all ethnicities and races in Albuquerque schools (Harrington, 1963). Shortly after Albuquerque passed its non-discrimination ordinance, communities in the east and south of New Mexico such as Clovis, Artesia and Roswell began desegregating their schools, and State School Superintendent I. P. Murphy directed Carlsbad to do likewise (Rosenfeld, 1955). In Hobbs, resistance to integrating the schools arose in the late summer of 1954 led by Baptist pastor Bill Carter, but after a strong warning to Carter was issued by local District Attorney Patrick Hannegan, fall registration took place in Hobbs without incident, and Hobbs’ first integrated school year began (Rosenfeld, 1955).

The inarguable subjugation of Native Americans by the Spanish, Mexican, United States Territorial, and next the United States governments is a fact in New Mexico History (Gomez, 2007; Szasz, 1999; Szasz, 2001) The efficacy, ethics, and intentions of the changing governing bodies of New Mexico as regards their relations to Native Americans is outside the scope of this study, yet the reverberations of the changing governments’ attempts to “aid” the Natives are “heard” in the halls of Albuquerque and Highland High Schools, years 1945-1953, and throughout Albuquerque, but meaningful change would not come until the 1960’s. *Albuquerque Progress* magazine, published by the Albuquerque National Bank featured an article in July of 1945 entitled “Indians Are Important Part of New Mexico’s Economy,” highlighting that the United Pueblos Agency had oversight of 15,000 New Mexico Indians thus aiding the local economy: “Not only do Agency expenditures . . . find their way into commercial channel, but work directed towards the economic advancement of the Indians serves to increase their purchasing power, thereby benefitting the area as a whole” (“Indians Are Important,” 1945). 500 Agency employees contributed to the Albuquerque economy and affected the landscape of Albuquerque High and Highland High School, as did the existence of the U.S. Indian

Boarding School in Albuquerque. But Native Americans were not fully integrated into the Albuquerque Public Schools system during these years 1945-1953; the United States Boarding School System's shadow still threw a pall on the march towards equity (Szasz, 1999).

One participant reports that an African American friend of hers who graduated from Highland in the 1960's was the daughter of a doctor who bought a house between Carlisle and San Mateo north of Constitution in the late 1950's. The Anglo neighbors, the participant relates, tried to buy the house before the doctor could in order to keep him from moving in, but they were too slow, and the daughter still lives there. Further, an African American participant states that her father worked in construction in the late 1950's and then for the General Electric plant that opened in Albuquerque in the 1960's in the South Valley. However, the participant tells me:

My father tells that there was a gentleman that worked there and never would give my father a promotion and he told my father when he left that he didn't give my father a promotion because he was black. And they had a lawsuit not too long ago. But that was always – you know, that was typical.

When told this, I probed a bit more, sharing that much of my research was indicating that Albuquerque was, after World War II, in my words “such an open place for Indians, African Americans, people from Italy – that it was very welcoming and open.” The participant chuckled, and then responded with some sarcasm, “They didn't have the water faucets marked. But yet, still – I think overall, it wasn't like Texas. Overall it was sincere. But I think you can't bring people in from the South and expect them to not bring their attitudes with them. You know, you just can't.” I asked if her family encountered much prejudice in Albuquerque in the early 1950's and into the '60's.

No, not so much here. I think there was like scattered attitudes. Not here – of course in Texas we had that! Over the years I've had cousins a little older than I am who have had that problem, so, it's here. It's just like everywhere. But of course, the schools were integrated. State Treasurer James Lewis [an African American], he tells when he came here from Roswell, and they were segregated there in his first-second grade. Then he came here. That was his first encounter with integrated schools. So here, we didn't have like the water fountains marked.

You could go to any restaurant you wanted to. But the attitude. Legally, there was not a law that said there was segregation.

The same participant went on to state:

You know, I think sometimes if you felt excluded, you kind of brought that hesitation with you. I think that's so. And I'm not just speaking about African Americans, but Orientals, whatever – it was - if you've been treated badly in other places you kind of were hesitant.

Al Kaplan, long-time teacher at Highland, told me proudly that he is Jewish and his wife is Catholic. When discussing the very few African American, Hispanic, Asian or other ethnic faces that appear in the *Highlander* years 1949-1953, Al slowed down the pace of his speech, leaned back in his chair and looked directly at me:

Al: Where I was brought up - it was very--there was really a lot of segregation, lots of discrimination on the East Coast. It was prevalent. There was a dirty name for the Jews, there were dirty names for Polish, for the Germans, for the Irish, for the Chinese, for the Blacks--they were dirty names for all. But my father who made \$18 a week--and there were seven of us--was so busy trying to make a living--and my mother was so busy trying to tenderize the meat that they never taught us these nice things. So I was a young kid that went out into the streets of Connecticut, and I couldn't understand why there were dirty names for everybody--for everybody!

Al then told me that he never heard in in Albuquerque derogatory names used in the east routinely.

Al: I've lived out here and I don't think I've ever heard it! I've never heard the word! I've lived here 60 years and you never hear people use that word. Back there they still use it. Now! . . . The only word slightly negative was "Mexican." But as far as segregating or derogatory terms, you just-- . . . it was unknown. But I didn't--you're talking to a person that - that maybe I was blind. I never looked for it, and I never found it.

Reflecting on the varying tolerance in the Albuquerque Public Schools and New Mexico, a widely circulated photo taken in 1947 depicts Albuquerque High's Co-Captains, African American D. C. Coleman and Anglo Chuck Hill presenting the 1947

State Championship Football Trophy to then New Mexico Governor Mabry (Hulsman, Box 5, folder 19).

In May of 1952 the local chapter of the National Association of Advancement of Colored People sponsored an address by Dr. Ralph Bunche, United Nations Trusteeship Chair. Dr. Bunche lived in Albuquerque for a time and went to Lew Wallace Elementary for third grade *Highlight*, 1952, May 2, p. 2). The speech was delivered in the Highland gym, and at one of its April meetings, the school board waived the gym usage fee for the NAACP (“Board Minutes,” April 21, 1952).

A memory that came up several times as I interviewed participants that in the fall of 1947, Albuquerque High was slated to play Roswell on Roswell’s turf in football.

Bobby Matteucci recalls:

Bobby: Albuquerque High took two black players and they [Roswell] called here before the game and told them, we cannot guarantee the safety of the players.

Ann: Wow!

Bobby: And we don't even know if we can get them a place to stay. They certainly can't stay in the regular motels. And our athletic director, Mr. Wilson, told our head football coach, we're not going to possibly harm our players. If they can't be treated like the others players, we are not going to go.

Ann: That was cool.

Bobby: That was very, very important. I think that's always been something that Albuquerque High is very proud of, and justifiably so. They just knew that if they [those two young men] weren't going to play that game—they [the team] just wouldn't be going.

For six years after that, Albuquerque Public Schools, AHS and HHS, do not show Roswell on their football or basketball schedules.

But in the fall of 1952, Albuquerque High (AHS) made a dramatic return to Roswell. Roswell was back on the pay schedule, and Velma Corley, an African American, was ready to start in his first varsity football game was Nov. 7, 1952 in the rematch of AHS and Roswell after a six year hiatus. Late in the game, AHS trailed Roswell 6-2, and Corley spun and caught a pass from the quarterback and carried it into the end zone. AHS defeated Roswell 8-6 in the game. Corley went on to become the first

African American to play for the University of New Mexico and is credited with being a true “pioneer” (Smith, 1992). Jim Hulsman is quoted in a 1997 article in the Journal speaking about Corley: “‘It was ironic,’ Hulsman said. ‘Blacks were not allowed to play in Roswell and we severed all relations. And then in 1952 a black guy from AHS beat Roswell! The game was talked about and so many things were written about that,’ Hulsman said. ‘You just couldn’t get enough of it. Velma always said it was no big deal, but that’s the kind of person he was’” (Logan, 1992). Jim Hulsman, in a personal communication with me, remembering that Roswell game, tells me, with emotion in his voice, a spark in his eye, and a fist pump: “In ’53 and our Hispanic quarterback threw a pass to Velma Corley – a black- and we came back and beat ‘em!”

Margaret Randall reflects, “My parents always talked a really good line around race.” She explained that her father openly supported the National Negro College fund and other such organizations. When she was in college, Margaret had a Black friend from Ghana, Africa, and he was having trouble renting a place. Margaret was so pleased to tell him that her parents had a space they rented, but when she asked them to rent to her friend, they refused. “And that was my first – well, maybe not my first – but it was certainly a disillusionment. It just flew in the face – and of course, you know, they had a line: ‘It’s not us; What would the neighbors think?; and property values. . . .’”

Then as now, the custodial staffs of both AHS and HHS appear to be primarily Hispanic. The AHS *La Reata 1946* devotes a caption to “The Janitors of AHS” under a photo that depicts five men, but does not list their names. The next year, the annual shows of photo and captions “Our Custodians,” and names Crescendo J. Garcia, Canuto Ramirez, Ramon Maestas, Virgil S. Juarez, Jose D. Sanchez, and Fermino Montoya. The *La Reata 1949* depicts eight male custodians and lists their names, all Hispanic. The 1950 annual for AHS depicts seven male custodians, all with Hispanic last names. By 1952 the *La Reata* shows eight custodians, one female, all with Hispanic names. The *Highlander 1950* does not refer to any custodians. The Highland annual of 1951 shows five custodians, three of whom have Anglo surnames, and two of whom have Hispanic last names (and one of those is female.) The school newspaper, the *Highlight*, carries a feature article in August 1950 about the five Highland custodians. About Tommy Costales, the article states “she” had her birthday August 17. Also described in the article

are Joe Loper who was married to Delia Rodriguez during the summer of 1950, head custodian Sam Burk, Ralph Smith and Ed Millican (“Get Acquainted,” 1950). Highland’s 1952 yearbook does not refer to custodial staff. In the *Highlander 1953*, six custodians are depicted, one female, and all with Hispanic surnames.

An interesting contrast to the custodial employees’ ethnicity is that of the food service staff at both AHS and HHS during the years of this study. The *La Reata 1946* shows a photo of the school’s collected female food service workers captioned “Culinary Artists,” listing thirteen names, all with Anglo surnames. The annual in 1950 shows five Anglo-named cafeteria “administrators,” and the *La Reata 1952* follows suit, though the number of cafeteria workers has grown to nine, all with Anglo surnames. As with custodians, the *Highlander 1950* does not refer to cafeteria staff, but the 1951 annual pictures two Anglo-surnamed cafeteria staff. The 1952 HHS yearbook, as with custodial staff, does not reference cafeteria workers, but in the *Highlander 1953*, the same two Anglo-surnamed ladies named in the 1951 annual are named as the cafeteria workers for the 1953-53 school year.

Neighborhoods.

Hispanic – Martineztown, Barelás, East San Jose. Martineztown, today roughly bounded by Lomas, Grand, I25, and Broadway, has varied stories of origin, but it was a vital agricultural and industrial area years 1850-1950. The area’s land-holders originally were granted their property through the Spanish and Mexican systems, and those landowners were primarily Hispanic. After 1880, with the opening of New Town, investors and businessmen of all ethnicities gained interest in the commercial and industrial value of Martineztown property, located conveniently along the railroad just north of New Town and the Huning Highland Addition (Sanchez & Miller, 2009).

Pivotal events for Martineztown are the construction of St. Joseph’s Sanatorium in 1902 and the construction of housekeeping, employee and guest cottages for the hospital in 1912. In 1914 Albuquerque High opened in its new building and the sleepy atmosphere of Martineztown was further eroded. The arrival of electrical lines in 1920, telephone service in 1925, and water and sewer lines in 1939 further erased the farm-like feel of Martineztown: it was now truly part of Albuquerque.

The final end of Martineztown's agrarian roots came with the opening of the Albuquerque Civic Auditorium in 1957, the building of the interstate freeway north-south I-25 in the 1960s, the opening of the new Albuquerque High in 1974, the inauguration of the Albuquerque Convention Center in the 1970s, and the dedication of the "new" Lowell Elementary as a bilingual APS school in 1982. The part of Martineztown south of Lomas bounded by Broadway and I25 was once know as "Dog Town," because of a hog farmer living there who kept many dogs, and the area where Longfellow School and St. Joseph's Hospital sit was a dairy farm (Herrera, 1977). In 1995 the population of Martineztown was recorded as 428 (Busta, 2002).

Other neighborhoods that were primarily of Hispanic heritage are the East San Jose neighborhood bounded roughly by Broadway, Bridge, 2nd and Woodward, and the Barelás area, bounded somewhat by Lead, 8th Street, Bridge, and 2nd Street (Balcomb, 1980; "Barelás Community," 1974, box 1, folder 1; Fergusson, 1947).

African American – South Broadway, Kirtland Addition. An African American participant stated that after her father relocated to Albuquerque in 1954, he settled his family near where his aunt and uncle were already living east of Broadway, now where Interstate 25 runs:

You know, where John Marshall school was [near High St. and Southern, southeast of Ave. Cèsar Chávez and Edith] – They had a little community there – they had to all move [when] they were building the freeway. And that was – oh, I can't remember. But then they just moved down on Walter.... That was the African American neighborhood.

The participant went on to add that later her family moved from Walter SE to the Kirtland addition southwest of Gibson and University. Speaking of the Kirtland addition, the participant said, "I didn't realize till recently – my father said the roads weren't paved. They actually within a year or so they paved the roads, but he said we had to pay." I found in records that in 1951, Dale Bellamah, the developer of the Kirtland addition at the time, wanted to use a less expensive type of curbing when paving the Kirtland streets. After several controversial meetings, Bellamah relented and submitted a letter to the Albuquerque City Commission asking to use roll top curbing and 26 foot wide streets [the standard elsewhere in the city] in Kirtland Addition: "I am building, in Kirtland

Addition, a low-cost sub-division in the southern limits of the City of Albuquerque, just off Miles Road. I plan to make this a very up-to-date subdivision with sidewalks and paved streets.” The Commission approved the more expensive curbing (Albuquerque Civic Commission Minutes, 1951, p. 153).

The same participant states that her family still lives in the house that her father bought in 1957 in the Kirtland Addition. That area, the participant relays, has quite a few Anglos living there, “...But they all moved after the African Americans started living there.” Today it is still widely perceived as an African American neighborhood.

Asian American – International District. I noted a few students of Asian descent in the Albuquerque High and Highland yearbooks. Joann Wallace Griffin, as we looked at the 1953 yearbook junior section (*Highlander 1953*, p. 40), mentions: “Oh, yes, Jane Hashimoto – they had that nursery.” I ask, “Was she of Japanese descent? Do you remember that being a problem at that time?” Joann replies, “No, not that I have remembered.”

Ong and Jew are prominent last names in Albuquerque’s Asian-American population, and students with these names appear in both the Albuquerque High and Highland Yearbooks. Wing Ong and his son-in-law, Harry Cho Wee Jew, operated several downtown restaurants together in the late 1930s and early 1940s including the U and I Café and the Chunking Café. By the early 1950s the restaurateurs opened The New Chinatown downtown on Gold Avenue, and the Chinese Village in Nob Hill. In 1951 Ong and Jew opened The New Chinatown restaurant, “a little pink-stucco building at the east end of Albuquerque – Central and Jackson, just west of San Mateo Boulevard” (Mayfield, 2003). Wing Ong’s daughter, Kitty, became the life-blood of The New Chinatown on East Central, and took over for her father and Harry Jew after they invested \$750,000 in a huge remodel of the restaurant. Kim Jew, Harry’s son, worked for a time in the restaurant and is now one of Albuquerque’s most renowned professional photographers. The Ongs and Jews, along with their partners Freddy and Jane Baker sold The New Chinatown in 2003 (Mayfield, 2003).

In the 1950’s many of Albuquerque’s residents of Asian descent settled in the East Central area. Today that trend continues, and the neighborhood dissected by Louisiana SE, south of Zuni and north of Gibson has become known as “The

International District” (“Census of Populations,” 1950; “Neighborhood Strives,” 2009).

Anglo – Huning Highlands, Silver Hill, Country Club, Pill Hill. Franz Huning and associates built the neighborhood east of Broadway and west of I-25 in the 1880’s, and many Anglo businessmen and their families quickly settled there (Davis & Rock, 1978; Mahoney, 2013). Further, east of the freeway, south of Central, west of Yale and north of Coal SE another predominantly Anglo neighborhood sprang up known as Silver Hill. It is in the area that Clyde Tingley built his home.

Predominantly Anglos inhabited the Country Club neighborhood in 1945 judging by surnames listed as residents (*Albuquerque City Directory*, 1945). High school age children living in the Country Club neighborhood were, and still are, in the Albuquerque High attendance area.

Another neighborhood settled largely by Anglos has become known as “Pill Hill” due to the number of doctors and University teachers who resided there, and also because of the medical complexes that were established on the far west side of the neighborhood. Today the area is roughly bounded today by Interstate 25 east to University Ave., on the south by Martin Luther King Jr. Ave., and on the north by Sigma Chi Rd. Ernie Stapleton remembers some tension when the boundaries for Highland were being determined. Dr. Stapleton told me that a segment of the population wanted “Pill Hill” students to attend Highland, not Albuquerque High: “The kind of gerrymandering that was done, and it was done in order to take all those kids from the Pill Hill area – that we call Pill Hill - and put them into the new school.... I remember that was a real hot-button issue at the time. It really was.” The effort was unsuccessful, and then, as now, students living in the “Pill Hill” neighborhood resided in the AHS attendance area. Attendance area requirements continue to be a “hot button” issue in Albuquerque’s schools today (“APS May Want Residency,” 2013), and the continual shift and interplay of neighborhood/socio-economic patterns has resulted in Highland High today being the most diverse school in the state of New Mexico in terms of ethnicities, nationalities, and spoken languages represented (www.aps.edu).

Neighborhoods – Summary.

Traditionally, in U.S. public schools, students who live in the neighborhoods near a school may attend that school. This is was true in Albuquerque, years 1945-1953.

Albuquerque's varying neighborhoods influenced the population of their local schools, and therefore Albuquerque High's socio-ethnic make-up of student population was different from that of Highland High, as I outline in data above. This fact created (and continues to create) different historical-social stories for each school.

A question this data brings up for school communities and leaders to consider regarding future school planning is, How do we as American public schools proceed as school choice proliferates, on-line schools expand, and public charter and magnet schools multiply? I discuss this question in Chapter 6.

Religion.

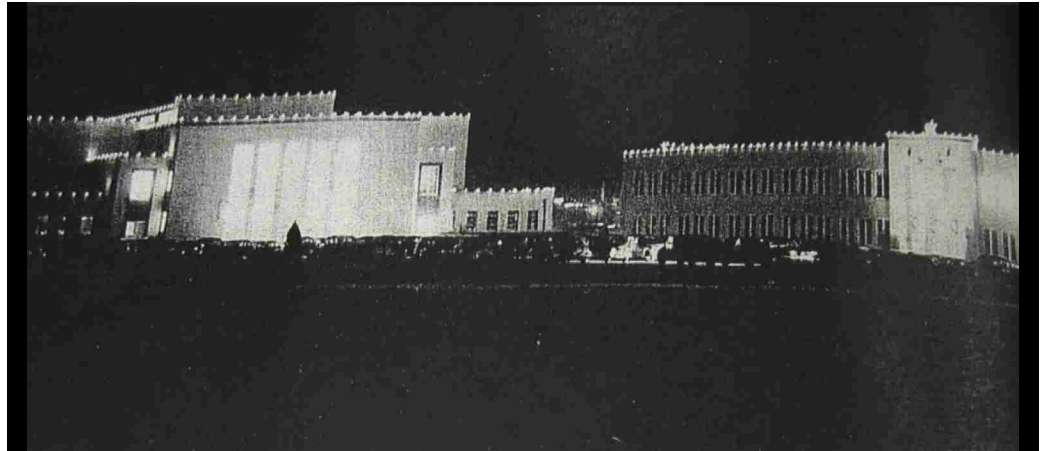
As the veterans of World War II returned to America and set up homes and families, and as order and systems returned to politics and society, organized religion grew (Wood, 1980). 74 new church buildings were erected in Albuquerque years 1945-1953. Some large church construction obviously took place during the years 1945-1953 ("Albuquerque Churches Grow," 1953). In mid-1949 building permits were granted for Monte Vista Christian Church on North Purdue, First Baptist Church at Central and Broadway, and "East Presbyterian Church" at Carlisle and Central, now known as La Mesa Presbyterian ("Larger Building Permits, 1949).

Albuquerque High and Highland during the years of this study, 1945-1953, show an overt influence of religion in their yearbooks and newspapers. Tri-Y and Tri-Hi-Y openly state their affiliation to the YMCA and YWCA respectively. The "A" Club and "H" Club for lettermen at AHS and HHS respectively, state that they support "Christian" values. Programming at winter holiday concerts are brimming with Christmas-themed musical selections and costuming. At the Highland First Annual Christmas Concert the choruses perform 13 songs, 11 of which mention Jesus or Christ the title (Archival scrapbook of Highland High, 1949 -1953. Unidentified author. Located in the Yearbook Storage Room of the Highland High Library, east wall upper shelf, brown cover).

The December 15, 1950 edition of the *Highlight* on page 1 indicates that:

The Letterman's Club will put up outside decorations at HHS. They also put up a Nativity scene on the first staircase landing of the gym. The JUG club has put up two large trees bought by Student Council in the gym. Blue and gold balls decorate the trees, with the name and class year of the student who is giving the

decoration painted on it. The alumni's ornaments are hung at the top of the trees, seniors under them, and so on.



Picture of Highland High with luminarias. (ca. 1950, December). Archival scrapbook of Highland High, 1949 -1953. Unidentified author. Located in the Yearbook Storage Room of the Highland High Library, east wall upper shelf, brown cover.

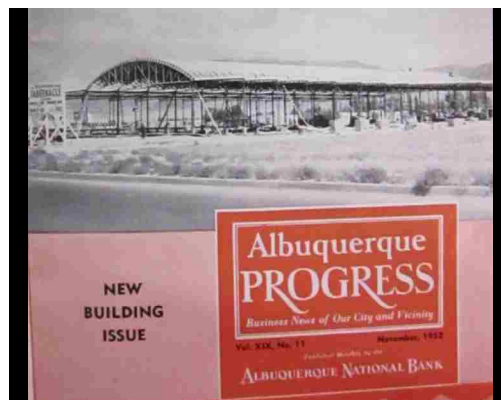
This blurring of church and state during these years is a reflection of a combined post-war American patriotism, a national pride in the dominant American culture, and a fear of “Godless” Communism (Halberstam, 1994). Not only do we see the influences of religion in the schools, as discussed above, but the City Commission follows the mainstream line of the 1940s and 1950s, such as declaring April 7, 1950, Good Friday, a Day of Devotion and Prayer in its official actions (Albuquerque Civic Commission Minutes, 1950, p. 137).

Protestants. Several large protestant churches were built in New Town in the 1880's, including St. John's Episcopal Cathedral (Davis, C., 2008). Many large, mainstream protestant churches during the years 1945-1953 remodeled, rebuilt, or relocated their buildings such as First Presbyterian, First Congregational, and Central Methodist (“Board of Education,” 1951, July 12; Smith, T. 1982; Szasz, 1979).

Interestingly, in late 1947 when the Church of Christ Scientist petitioned the APS School Board to allow them to use the Albuquerque High School Auditorium on Sundays, the board fell back on a policy not rent the high school auditorium out on Sundays. However, earlier that same year, they agreed for the Congregational Church

(where F. M. Wilson was a member) to use Jefferson Junior High on Sundays while their church was being constructed (BOE October-November, 1945; BOE, October 14, 1947).

Billy Graham brought his Christian crusade to Albuquerque, creating a very memorable occurrence in Albuquerque during the fall of 1952. A huge “tabernacle” was quickly constructed on East Central, and the Friday event resulted in the largest indoor gathering ever in Albuquerque to that date (“Throgs Hear Evangelist,” 1952). A picture of the “tabernacle” at 200 San Mateo SE appears on the November, 1952 issue of *Albuquerque Progress*.



The story of how that tabernacle came to be built so quickly is an interesting one for the Highland community. This accounting is from the 2008 *Albuquerque Journal* obituary of Luther Eugene Sanderson:

The Sanderson family bought the block of land along San Mateo in 1939 and planned to build a roller rink on the site, but no construction was allowed during World War II, Sanderson told the Journal in a 1998 story. "The wood and steel needed for the rink was still sitting on the land in early 1952," he said. But you might say God intervened: Construction of the 55,000-square-foot building was hastened when the city needed a large enough venue to host the Rev. Billy Graham. Skaters would subsequently coast across its [the Roller Drome's] maple floor until the property was sold in 1997. . . . The family had owned and operated the East End Roller Rink on East Central, across the street from where the Caravan is now located, before opening the Rainbow Gardens Roller Drome. (Jojola, 2008)

Luther Eugene Sanderson attended Albuquerque High and is the brother of Barbara Sanderson Shaffer. Barbara was HHS homecoming Queen 1952, and married Rusty Shaffer, also of the Highland Class of 1953.

After Graham's visit, a "Religion" column appeared regularly in the *Albuquerque Journal*, other evangelists came to town, and religion became a common topic at luncheons (Wood, 1980, p. 198).

Catholics. The first Europeans to enter New Mexico were Catholic, and New Mexico and Albuquerque have always fielded a strong representation of Catholic residents (Cline, 2006; Simmons, 1977). As Albuquerque grew, especially after 1880, Catholics of other nationalities -Italians, Spaniards, northern Africans and more - bolstered the city's Catholic population. Many Catholic parishes grew up as Albuquerque expanded, years 1945-1953, and the Archbishop of Santa Fe, Edwin Byrne, appointed to the post in 1943, was instrumental in expanding new parishes and staffing them with clergy. Byrne served as archbishop for 20 years.

Enrollment in Catholic parochial schools increased dramatically in Albuquerque in the late 1940s and into the 1950s, as it did in all schools (Rapid growth, 1959). In 1950, a groundbreaking occurred to erect a Catholic college on the west side of the Rio Grande, St. Joseph on the Rio Grande. At the ceremonies held to begin building the college, Archbishop Byrne spoke, stating that the new college would help fight the evil menace that, during the war, "made its diabolical way across Europe, across Asia, and down to the hear of Africa" (Impressive ceremonies, 1950). In a little less than two years, the new college opened in a well-attended, gala dedication (College of St. Joseph, 1952). St. Joseph's opened with 450 students and offered majors in liberal arts, education, and science, and offered teaching certificates, as well, with a regular two-semester yearly schedule and evening classes, also ("College of St. Joseph," 1952, October 16).

Catholic schools in existence by 1950 include Our Lady of Fatima (Morningside and Lomas), Sacred Heart (705 South Fourth), St. Therese (230 Schropshire Place), St. Mary's, 22 North Sixth, plus four others with reported enrollment in total of 3391 ("Albuquerque Schools Expanding," 1951).

Jews. Albuquerque, compared to other fast-growing western cities such as El Paso, Phoenix, Tucson and Denver, had a relatively small Jewish population. This is

attributed to the fact that under the historical periods of Spanish and Mexican domination Jews were discouraged from immigrating, but after 1846, many Jews, particularly of German descent, followed the Santa Fe Trail to New Mexico and quickly established a supportive network, bringing an advantage of knowing English and Spanish with them (Sandweiss, 2011). Following the railroad line to Las Vegas, New Mexico, and then its route to Albuquerque, Jewish families such as Ilfelds, Jaffas, and Mandells took on community leadership roles, established the Commercial Club, and joined the Elks and Freemasons (Freedman, 1959; Pappas, 2003; Sandweiss, 2011).

Albuquerque Jews from the early years have integrated well into the citizenry (Freedman, 1959), yet were quick to establish a B'nai B'rith chapter and a synagogue, Congregation Albert in 1897 at Seventh and Gold, following Jewish reform practices. Founded in 1920, Congregation B'nai Israel met in homes until in 1934 it rented space at 116 ½ West Coal. In 1941, Congregation B'nai Israel established a permanent presence at Coal and Cedar. In 1950, Congregation Albert moved its facilities from Seventh and Gold to Lead. The Jewish population of Albuquerque experienced an explosion of growth in the 1940s as World War II began and ended:

After World War II, a professional class of Jewish scientists, physicians, lawyers, and educators began to emerge in Albuquerque. Some of the professionals were homegrown, but others were attracted to the city's tremendous postwar growth, educational opportunities at the University of New Mexico, and federal employment opportunities. (Sandweiss, 2011, p. 73)

Many Albuquerque Jews have served the community in prominent roles. The Albuquerque Country Club welcomed Jewish members, and the Seligman family, German by descent, became leaders in the Albuquerque community. Henry Jaffa was mayor of Albuquerque and the first president of the Jewish Temple. Lovelace clinic engaged many Jewish doctors. Jews represented government entities, public schools as principals, the University faculty and more. A "Jewish neighborhood" did not develop in Albuquerque, perhaps testifying to the integration of the cultures, and Jews were identified as "Anglos" in New Mexico, becoming "well integrated and almost indistinguishable from the community at large. . . . There are no significant social barriers within the community, nor is there any sort of common consciousness of separateness

from ‘the others’” (Freedman, 1959, p. 62), and “while there is a sense of uniqueness, the Jewish community is fully engaged with the city at large” (Sandweiss, 2011).

Shifting Gender Roles.

America and Albuquerque in 1949 were teetering on the midpoint of an amazing century, and the 1950s shaped their cultures to prepare for the social changes that were to come in the last half of the 20th century (Halberstam, 1994). Margaret Randall authored *My Town: A Memoir of Albuquerque, New Mexico in Poems, Prose and Photographs* in 2010. The pieces are powerful and explore a dichotomy she perceives existed when she was young. During our interview, she began to speak not only about the joys of being a student at Highland, years 1949-1953, but of the contradiction that existed, especially for girls, between what you believed and what you did:

There was so much secrecy And in terms of race, I mean, it was a totally white school, as you know - It was certainly - And gender stuff of course – sexual identity wasn’t even on the horizon yet. So – you know, I don’t know, those were certainly issues, but they were very, very hidden. The duplicity. We didn’t call them lies. Because it was just the way it was.

Margaret further tells me:

And I remember very specifically because I graduated in ‘54 – pre-Sputnik, everything was different for girls. Sputnik was ’57 and when the Russians put a Cosmonaut in space and the United States was taken aback because, you know, we were behind the Soviets in this and we thought we should be ahead of everybody. From ’57 on (it might have been ’58) I don’t know – it began to be encouraging for girls as well as boys to be in math and science in school. But up until ’57 it was not. So I think that I went through a four-year school career without really ever knowing math or science - And you could kind of bluff your way through. I remember the whole time I was in Biology class, I saw these worms, I thought they were worms – they were my own eye lashes! No one taught me to look correctly in the microscope. And as I say, I got a D because Vcella [the biology teacher] was renting from my parents.

The June, 1945 issue of *Albuquerque Progress* features the growing role of women in Albuquerque’s workforce, though it is interesting that the cover photo of

women's hands at work show two typing, one at a cashier machine, one taking stenographer notes, one at a telephone switchboard, and one counting coins (1945, "Women Working).

During the 1950s, the female body took on an iconic status in America, largely due to the proliferation of the Hollywood film industry, the rise in available color-print advertising, and the advent of TV in homes (Young & Young, 2004). Not all of Albuquerque sat quietly to celebrate this adulation of the Hollywood-type female: in 1950 the Albuquerque Ministerial Alliance petitioned local movie houses to no longer show Ingrid Bergman films since she had recently given birth to film director Roberto Rossellini's child out of wedlock (Wood, 1980). The *Albuquerque Journal* reported that the local ministers felt showing Bergman's films would "glamorize and sensationalize adultery" ("Can't be sidestepped," 1950).

The Albuquerque Chamber of Commerce scheduled a swimsuit beauty pageant to be held at Ernie Pyle Beach, and the Catholic Archbishop E. Byrne sent out a letter to Albuquerque Catholics warning that "Any Catholic that does participate or assist in the bathing beauty contest will not be allowed to receive the sacraments of Penance and of Holy Eucharist, and their parents or guardians fall under the same punishment." Byrne's motivating premise, he stated in the letter, was that "Such beauty contest are an appeal to the baser instincts of mankind and an incentive to uncleanness is thought and action." The Chamber of Commerce cancelled the contest (Beauty contest off, 1952).

Kinsey, Pomeroy, Martin and Gebhard published their study *Sexual behavior in the human female* in 1953, and nationwide celebrations and protests ensued (Wood, 1980; Young & Young, 2004). Albuquerque's pastor of the First Baptist Church, Dr. William Wyatt, spoke to his congregation on Sunday, August 30, 1953 that, while complimentary of the women in his congregation: "We believe in you – in your chastity, your goodness," ("Dr. Wyatt Lambastes," 1953). In his sermon, while stressing that he had not read the Kinsey book – just reviews of it - the pastor cataloged the ills the book would bring to society:

Numerous divorces, undermine the American home, destroy a married couple's trust in each other, produce orphans, instability and insecurity, lead to extramarital immorality, cause juvenile delinquency, influence young people to throw away

moral teachings, cause a wave of sex crimes, add to the load of social and welfare workers, help the Communists and reap a horrible harvest. (Wood, p. 199, 1980).

Sally Smith Grady remembers many of her girl friends becoming engaged during their senior year and then marrying soon after finishing high school. “A lot of girls got married very young. This is a wedding shower for one of the girls [showing me a picture]. So many people got married right out of high school.” Sally continued to review photos from her personal album.

One participant stated, “I think I was a bridesmaid seven times before I was 20! They were all young girls and a lot of them stayed married, which is surprising – they were 18 when they married.” The participant and I peruse her scrapbooks. “These were all Highland girls,” the participant said. “It just seemed to be that era that people married very young. Or worked, and a lot of them didn't get degrees afterwards. But a lot of my girl friends stayed married and have been married 50 or more years.” Sarah Hayman Stevenson reiterates this, as well. In the “Coffee and Conversation” group of Highland graduates that still meets regularly, Sara points out, “And we’re all still married!”

A group of five girls in coats and scarves cluster around in a group, one holding up the hand of another in the *La Reata 1950*, the Albuquerque High yearbook. The caption reads, “A ring, Mary Beth!”



Source: *La Reata 1950*, p. 138

The excitement is palpable (“October to December”). Several wedding announcements for seniors appear in the *Highlight* in the late winter and spring, announcing June weddings (*Highlight*, January 23, 1950, p. 2; May 5, 1950, p. 4; May 19, 1950, p. 14).

I asked Sally if she remembers any girls who got pregnant during their high school years. “. . . There were some - a couple of girls that I remember from our class that were pregnant when they graduated,” Sally told me. Margaret Randall recalls that if a high school student got pregnant, she could not attend school. Early in our conversation, Margaret asks if I had run across the name of a certain girl. I had not. Margaret Randall tells me she has been “haunted” by a memory of that girl:

She was in my class, and she was in – I was in the senior play and the junior play and that’s what – I was interested in theater and she was in the same production. And what I remember about her, was that people shunned her because, she – I guess – this may not be right – but what I surmised, is that - but that she’d probably had a child and had gone away to one of those homes where they sent people to, and she had come back from it – Since she was slightly older than the rest of us, she was very beautiful, and she was much more mature than the rest of us – and consequently she was a terrific actress - And I’ve always felt ashamed that I – I sort of went along with everybody, you know? – not that I ever probably did anything horrible to her - We didn’t invite her to our gatherings and so forth because she was like a bad kid. . . . And I’ve always wanted to tell her that – and I have no idea if she’s still alive. . . . She was there for a very short period of time.

Sexual identity “wasn’t even on the radar” at Highland during the years of my study, Margaret Randall tells me. But a heart-wrenching confession from one participant who wished to remain anonymous, recounted a memory at Highland in the early 1950s. The participant stated that a beating of a boy had occurred in the boys’ bathroom off the “senior-T” hallway. The victim was a boy suspected of being gay, and “popular boys” were the assailants. The participant believed that staff knew of the attack and yet pretended ignorance.

Margaret Randall commented about career choices made by her graduating class that she observed at her Class of 1954 40th reunion:

But it was interesting to me because almost all of the boys - now men – who I knew well, in one way or another, had gone into some kind of government service – either the CIA, FBI, some of them didn't say what it was - maybe Intelligence. They were sort of the most popular boys in my class. And the women – the girls – most of them had not had professions – they had devoted themselves to some kind of volunteer work. And I thought that both of those things were interesting for the times – for just that time of graduating at that particular moment.

Impact of Sports

Girls' Sports. Both Albuquerque High and Highland years 1945-1953 highlight girls' sports in their yearbooks and newspapers. But a striking similarity is noted: girls' sports are largely intramural at lunch or take place in physical education (PE) classes. What girls' inter-school games took place were not frequent and occurred primarily in Albuquerque. The *La Reata 1949*, Albuquerque High's yearbook, details "old favorites" of girls' sports to be "basketball, softball, archery, badminton, tennis and table tennis." The same annual states that modern dance was added for the first time, and "Modern Dance Club" is first featured for Highland High in the *Highlander 1952*. The *La Reata 1949* also mention Girls Sports Days which seem to have been held several times a year during 1945-1953 on Saturdays to facilitate girls from all over the state coming together to play intramurals. 300 girls attended in February 1950 at Albuquerque High (*La Reata 1949*, "Girls Sports").

Mary Matteucci's mother, Margaret Shortle attended Albuquerque High in the 1920s, and during that time Margaret won a state tennis championship. Alice, therefore, automatically lettered in tennis. It was unusual for a girl to letter, and so, comments Bobby Matteucci, "And so they inducted her into the A Club," - a rare honor for female athletes!

Joann Wallace Griffin also recalls the girls' "sports days" that were organized to highlight girls' sports throughout the city (*Highlander 1950*, p. 93; *Highlander 1952*, "They Enjoy Sports"). We talk:

Ann: If you played mostly in basketball and volleyball – who did you play?

Joann: We played St. Mary's and Albuquerque High, and we would take bus trips – they were called Sports Days - which would happen every so often. We'd go to

go take the bus to Grants or Los Alamos wherever – I don't know where the money came from - maybe three trips a year -

Ann: Nothing overnight?

Joann: No, no.

The *La Reata 1946* gives a glimpse into how dichotomized the worlds of high school boys and girls sports were at that time. Regarding the “Girls League” that the annual describes, the caption reads:

All girls automatically belong to the Girls League. It is a social organization, striving to promote friendships and new acquaintances among all AHS girls. . . . The main activities of the club consist of the annual Halloween Party, two all girl assemblies, the three class teas.

Mary Botts Matteucci recalls:

Mary: And then there were intramural sports, and of course our main competition was Albuquerque High School, but we did basketball and volleyball, I think and—that was probably it. But we had, you know, eventually a very active women's athletic director and PE teacher, and so she really revved us up—

Ann: And who is that, do you remember?

Mary: Tiny Vidano.

Sara Hayman Stevenson talks to me about the Girls Athletic Association (GAA):

Sara: And the closeness of the GAA it was very big for the girls. . . . And we would go have weekend retreats and went to – there was a camp out in the canyon - and spend the night. I don't know, but we would sing a lot.

Ann: And teachers would take you?

Sara: Yes, Tiny Vidano was a wonderful influence on girls.

Ann: The liability now, you know. . . .

Sara: They were good to take us to spend the night!

Margaret Randall tells me she “hated gym,” but when asked about teachers she remembers, she said enthusiastically, “I remember Tiny Videla [Vidano]!”

Joann Wallace Griffin recalls, “We participated in intramural sports, and there were a lot of them that we were in, but we could not earn letters.” She goes on, “I loved volleyball and basketball. But basketball for girls was only half court.” Joann remembers

the early days of Highland girls' gym classes: the fields on which the girls played had "absolutely no grass. When we played softball, it was on the Mesa with the weeds. We had no equipment other than the ball and the bat. We caught with our hands! No gloves!"

Further, Joann tells me:

There was no girls' track then. And I would have loved to have track, because I became a runner later after high school. There was no girls' track. So we could participate in basketball, volleyball—and that was about it. I don't think we had a softball team. Though we had a swimming club, we had a horseback riding club. . . . The girls' basketball team traveled to Los Alamos one time, and that's when it was a secure facility – you couldn't get in - so we had to get our pictures processed at school. . . . It was a beautiful school. And they had a swimming pool.

And I thought, oh, my gosh, what a school! They have an indoor swimming pool!

A note of interest, Joann's daughter, Mary Lynn, was on the Highland Track Team in 1971 when Highland won the State Girls' Track Championship. Mary Lynn now teaches at my current school, Jackson Middle School, APS.

Joann Wallace Griffin remembers the gym clothes required for girls:

"We would wear our uniforms – our 'onesies!'"

When I asked Robert Figge about gym clothes, he responded:

R: Oh, yes, of course, so a lot of the girls took PE all four years - or three years starting in fall 1951 - you had to buy a gym suit. Usually a one-piece.

A: Even we had that.

R: And they were blue and gray and yellow.

A: We had blue.

R: Well, if you took PE the second year you used your same suit. And the third year you to got keep it. So if you needed to find a girl in the senior class, you would say, "Oh they are in the gold." And so you'd say, "That's where they are – over there." And so the girls took great pride in patching their suits - their bloomers they used to call it - to keep their same color, and they would put a wild patch on it or something, like that - After a while the school board said no, everyone is going to wear blue.

A: Oh.

R: And so Tiny [Vidano] used to order the suits. And she said, “What am I going to do with all the yellow ones and all the grey ones?” And they said, “Well we don't know.” And so they decided that when the girls athletic association - GAA - went on a field trip to Carlsbad, the girls wore that certain color. But you had to go get into a gym suit. The boys, too -

A: Shorts and a T-shirt?

R: Yes, a T-shirt, and a pair of shorts. Everybody had to take a shower every day. We had a towel fee that you had to pay for. Everybody was neat all the time.

A: A towel fee? I haven't heard about that.

R: And I had a towel fee at Albuquerque High [when I was a student]. I only had PE one year at Albuquerque High - that's all you had to take back then. But, yes, that was one of the things.

A note by Judy Nickell appeared in the *Highlight*, November 2, 1951, on page 1:

Seniors are allowed to put lace ruffles on the bottoms of their [gymsuit] bloomers. Junior girls are permitted to paint targets on the back, and the Sophomores can sew buttons all over them. As a long-term program, this could prove interesting: when this year's Sophs are Seniors, they'll have buttons, targets, and lace all on one gym suit. Egad!

Another participant remembers the way cheerleaders were selected. Girls who wanted to compete for the five cheerleader spots available auditioned in front of the entire student body at an assembly, and then the student body voted. When I asked if the cheerleaders went to away events on the bus with the team, the participant recalls, “No, we just had cars. We used to get all the cars in a caravan to go to the games.... We didn't go on the bus.” When I asked if there was a sponsor or someone paid to assist the cheer squad, the answer came, “No, we didn't. We just did it on our own. We taught ourselves the cheers.”

A May 19, 1950 article in the *Highlight* on p. 7 highlights how girls' athletics is “second” to boys' – yet stresses how, in spite of that, the educators at Highland emphasize good sportsmanship, conduct, and excellent character:

There are opportunities for all girls to be leaders if they choose. How ‘good’ a player is, is secondary to whether that girl can use good judgment, be fair, loyal,

respectful, and tolerant of even the least skilled girl in the class. Friendliness, responsibility, dependability, alertness, and cooperation are all more important than competition and winning. Much stress this year has been placed on sport etiquette – even conduct at boys’ games. Every game has a right and a wrong way to play it, and the P. E. department feels their gals will be good additions to the sport life of any community. There are no letters or cups or awards for the girls in any sport – honors go only to the girls who try, to the best of their ability. Mrs. Bennett has stated, “We would like to repeat an announcement that both gyms belong to ALL students. We would like to see more cooperation between boys and girls in all their activities, teams, clubs, publications, and school affairs. School spirit is common interest and loyalty – and must come equally from girls and boys. . . .” We’re for the Hornets – couldn’t be prouder! But that also includes all the gals on our unpublicized teams.

In mid-May, 1952 the Highland newspaper indicates that 63 girls were active in the Girls Athletic Association at HHS this past year. The girls’ sponsors Tiny Vidano and Wanda Testa organized Jefferson play day and held a girls sports day at Highland, Albuquerque High, Los Alamos, and Grants. The group participated in Fiesta with a booth. In contrast, 95 boys were awarded honors in nine sports in a “Letterman’s Assembly” held in the gym (*Highlight*, May 16, 1952, p. 8).

Football. The opening of Highland brought a new dimension of football rivalry to the city: no longer did the majority of the community rally in solidarity just around Albuquerque High: Thursday, August 17, 1949, forever changed the dynamics of prep sports in Albuquerque as St. Mary’s, Albuquerque High, and the newly opened Highland High began their practice sessions for the season (“Highland Grid,” 1949). While AHS and St. Mary’s began their practices that Fall at their schools, Highland’s football players were told to report to Jefferson Junior High’s field with shoes, shorts, and a towel, and” . . .the Highland coaches were unable to estimate how much of a turnout they would have. They will have all sophomores and juniors living in the eastern part of the city to draw from, but seniors have their choice of attending Highland or continuing at Albuquerque High for their last year. (“200 High School Gridders,” 1949)

Albuquerque High dominated the prep football scene. When Highland opened in the fall of 1949, there was a new player in the game. AHS had a winning tradition in those recent years. In 1945 the AHS team had not only gone undefeated in the fall 1945 season – they shut out scoreless all five of their opponents – but their 1946 season was a success, too. The *La Reata 1947* reports that in fall of 1946, the number of opponents more than doubled (moving from 5 in 1945 to 11 in 1948) – a sign that World War II was over and society was returning to normalcy concerning gasoline and other resources. The team is pictured as being coached by Pete McDavid and Coach Rushing. During the fall of 1946, AHS was victorious over 8 football opponents, falling only to El Paso, Carlsbad, and Austin of El Paso. The 1947 season brought a nine-season football game schedule, of which AHS won 8 of the 9 games, losing to North Phoenix 27-20 (*La Reata 1948*, pp. 122-123).

Hugh Hackett and Mickey Miller were named coaches for the new school in December of 1948. “The appointees are Mickey Miller and Hugh Hackett, coaching at present in junior high schools here. . . . Milne said that the two coaches were being appointed on equal footing as far as rank was concerned. He said that their specific duties would be assigned by F. M. Wilson, director of athletics in city high schools” (“Mickey Miller, Hugh Hackett,” 1948). By May 1949 Miller was named head of the Physical Education Department for Highland, Hackett was tapped for head football coach, and Miller was named to head basketball and baseball. Miller was moving from Jefferson Junior High and Hackett from Lincoln, and both had outstanding coaching and personal athletic records (Sanchez, 1949)

By 1949 there was an on-going tradition in Albuquerque of a game being staged in UNM’s main stadium, Zimmerman Field (located on the northeast corner of Central and Yale), on Thanksgiving Day (Barney, 1969; Hulsman Collection). The contestants for years were Albuquerque High and The University of New Mexico, and sometimes AHS and St. Mary’s.

Absolutely central to the story of Highland’s opening years is the football rivalry that quickly developed between Albuquerque High (AHS) and Highland (HHS). From 1949 through 1952, Highland and Albuquerque High played each other on Thanksgiving Day for what was termed the “City Championship.” In 1953, New Mexico’s football

rules changed, but the teams did meet in an exciting game that fall.

Bill Denney, AHS 1948 football player, was killed in March of 1949. Jim Hulsman writes this explanation:

Denney was at Bishop's Cap, sixteen miles east of Las Cruces, when an old artillery shell exploded as he apparently sought to remove the fuse. The old shell was at the site of a target range used by Ft. Bliss, Texas, troops during World War Two. In honor of Bill Denney, his football shoe was set in bronze as used as a travelling trophy between Albuquerque High and Highland High School. The shoe was permanently retired by Albuquerque High School and is now on display in the trophy case at the Albuquerque High School gymnasium. (Hulsman Papers, box 2, folder 19)



Source: *La Reata* 1952, p. 108.

The "Bronze Shoe" in fall 1949 became the coveted trophy sought by AHS and HHS in the City Championship.

In the fall of 1949, Highland's football team had few upperclassmen. On what would become an alternating basis, Highland was named home team for the game, with HHS fans sitting in the concrete stands of Public School Stadium, and AHS in the wooden bleachers. With a strong season start, winning their first three games, Highland then suffered four consecutive losses, but pulled out their "Hornet Day Game" 7-6. Contrastingly, AHS had a perfect season going into the 1949 Thanksgiving Day game, and they took home the Bronze Shoe November 24, 1949, beating HHS 43-0 ("AHS Favored," 1949; Bentley, 1949). Until fall 1953, the State Football Champion was

determined by a vote taken by sportswriters; Hobbs was declared the 1949 State Champ (Kimbrough, 1950).

Al Beebe, editor of the AHS newspaper, published a guest editorial in the May 19, 1950 *Highlight*, stressing the fun of a “clean” rivalry:

Have you ever thought of just exactly what it would be like if there were no rivalry between Albuquerque and Highland High school? When you think about this long enough, you begin to realize what a marvelous thing a really great rivalry can be. A rivalry, however, cannot be really great unless it is always a friendly one. If the game is always played hard, but fair, if the ribbing is always sincere, but fun, then you have a truly great rivalry. The Bulldog-Hornet rivalry has started out to be a great rivalry. Let’s all do our best to keep it that way. Of course we’re going to beat you every time we play you, but every time Highland plays anyone else there will be a couple of thousand kids at Albuquerque High pulling for you all the way. So until next Thanksgiving Day, good luck. UNTIL Thanksgiving Day, I said. (Beebe, 1950)

Fall of 1950, found Highland’s team stronger with 22 returning lettermen, and their final record stood at 6-1-2 as they went into the November 24, 1950, Thanksgiving Game against AHS in an effort to win the Bronze Shoe. AHS won the game 7-0, though the Hornets made a strong end of game drive till they fumbled. Joe Baca and David Mohar were big names for HHS that year. November 1951 saw Highland going into the Thanksgiving Day game with an 8 and 1 record, but the AHS Bulldogs took home the Bronze Shoe again with a 26-9 win.

Fall of 1952 found the Hornets stronger than ever with several new weapons in their arsenal, including Tommy McDonald, who would go on to play professional football and become a Hall-of-Famer. Going into the November 27th Thanksgiving game, Highland had a 7 and 2 record, having lost to Hobbs and Farmington, but the record included some decisive wins: Belen 52-6, Gallup 39-6, and Thomas Jefferson of El Paso 93-0. The early season found Tommy McDonald and Rusty Shaffer being termed the “Touchdown Twins” in the press (Peterson, 1952). By this fall the game had moved to the University’s Zimmerman Field. AHS scored three touchdowns in the first half – their only touchdowns – but in the end, it was Highland’s day:

The 'Bronze Shoe,' a trophy which signifies the city public schools gridiron championship has a new home today – Highland High School. The trophy, which had never left the hollowed halls of Albuquerque High since the award was instituted four years ago, was the top prize yesterday as Highland carried a Thanksgiving 33-20 triumph over their cross-town rivals before an awed, overcoated throng of 8500 at Zimmerman Field. (McPherson, 1952)

"Turkey will taste like turkey this year," a jubilant Coach Hackett was quoted as saying." IN the locker room the new victory bell was rung 33 times by Teddy Rhodes, creating an enormous din, and when Principal Tate announced the seniors could keep their jerseys, chaos ensued (Zeff, 1952).

Beginning the 1953-1954 school year, the New Mexico Activities Association (NMAA) was formed and it began to oversee more than just athletics statewide. In order to negate the "mythical" nature of coaches and media "voting" for a State Championship, Leagues were set up based on geography and school size, and an attempt was made to eliminate the likelihood of a tie within a league:

If the score was tied at the end of play, the number of times a team crossed the opponent's 20 yard-line (termed a penetration) would be tallied, and the team with the highest number of penetrations would be declared the winner by the line judge – there would be a winner and a loser, no tie score, for the record. (Hulsman files, author unknown, box 2, file 20)

Therefore, the traditional Thanksgiving Game between AHS and HHS was no more; instead since they were tied for the League 1AA Championship. The winner of the League 1AA playoff on Saturday, November 20, 1953 would play Roswell, League 2AA winner, for the AA League State Championship in Roswell on Saturday, November 28.

The AHS-HHS game on November 20th, however, had all the frenzy and fire of the previous four years of late November matches between the two schools because not only was the District Championship (and the potential State Championship), so was the glory of the City Championship. The devoted Hornet historian can follow the drama that ensued in the *Albuquerque Tribune* and *Albuquerque Journal* the days between November 20 and November 28, 1953. The game, through a series of missed opportunities by both teams, ended up a tie 6-6 in the 4th quarter. The head linesman,

Richard Van Vleet of Los Alamos, was stationed on the AHS side of the field, and AHS's coach, Pete McDavid verified a few times with Van Vleet that AHS was ahead on penetrations, and was given an affirmative. Only Van Vleet was charged with keeping count of the penetrations. HHS Coach Hugh Hackett had also been tracking penetrations and had HHS ahead 3-2 on them, but could not communicate with Van Vleet because they were across the field from each other. Therefore, both coaches played quarter four very conservatively, certain that if they could hold their tie score, their team would win and go to State.

At the games' end, however, Van Vleet believing that AHS led on penetrations 2-1, awarded the win to AHS. Needless to say, chaos followed for days with pleas, accusations and unlimited controversy, including a huge town-hall style meeting at HHS Sunday night, and a walk-out at AHS Monday morning. Game films were being developed, but NMAA Executive Director U. G. Montgomery maintained that NMAA rules had to be adhered to, including the agreement between all participating schools for all events that the official in charge is the final word on any decisions. AHS Coach McDavid began preparing his team to travel to Roswell. HHS Principal Tate and Coach Hackett appealed to students and the community to accept the NMAA's decision, though Hackett appears in the media anxiously awaiting the development of the films which he states will prove the error of Van Vleet. Montgomery receives hate mail and threatening phone calls, but stands firm.

The films are reviewed Wednesday, November 24 and Highland is clearly depicted as the winner. But all the leadership, led by John Milne, backed the NMAA and AHS traveled to Roswell. Roswell defeated Albuquerque High 21-19. The newspapers are rife with letters and comments from both sides, but in the end each school agreed to move forward. But defeat for HHS was short-lived: in the fall of 1954, Highland won the State Championship outright against Artesia 20-0, bringing home the first State Championship football trophy to Highland High.

Basketball. As with football, Albuquerque High dominated the basketball prep sports scene before the opening of Highland. The *La Reata 1946* indicates AHS basketball finished in the metro area behind St. Mary's by one point under the coaching of F. M. Wilson. The *La Reata 1947* lists basketball team scores for a 30-some-odd game

schedule with total points for all at 985 for AHS and 772 for the opponents, and the team seems to have played most of the other existing teams plus Austin and El Paso, Texas, plus Durango, Colorado. In 1948, the yearbook lists a similar schedule, though playing fewer Texas teams. The AHS team appears to have finished with a 16 and 9 record, and four of those wins were in one tournament. The annual for 1949 recounts a lackluster basketball season for AHS with an 11 and 12 record, The *La Reata 1950* details a 10-12 season for AHS basketball. The 1951-52 AHS basketball team posts a 4 and 16 record.

As with football and the other sports, Highland's 1949-50 season started at a disadvantage because there were no starting "lettermen" to seed the teams. The freshman class, as 8th graders last year, only had experience playing other 7th and 8th graders – if that. Therefore, like football, Highland's first basketball season was rocky but enthusiastic, and it laid the ground for things to come. The Highland cagers lost their first match-up with Albuquerque High 38-30 ("Bulldogs Defeat Highland," 1950).

Jim Stevenson, Highland Class of 1955, recalls being on the HHS basketball team in those early years of the school's history. I asked Jim what activities he participated in at Highland:

Jim: I played basketball and that was it.

Ann: How did Highland do in basketball in those days?

Jim: Horribly.

Ann: Who was the good team then? Albuquerque High?

Jim: No, most of the teams from the south—Clovis and all them, Carlsbad, Hobbs.

Ann: Did you go to away games there in a bus?

Jim: No, the only time we went away was when we went to district in Gallup

Ann: Everyone else would come here?

Jim: Most everybody came here –

Jim is pictured in the *Highlander 1955* as a senior forward on the varsity team (p. 173), in the *Highlander 1954* as a member of the "Bee" (Junior) team (p. 146), and on p. 134 of the *Highlander 1953* as a teammate of the HHS Sophomore Basketball team. Jim points out to me that Al Kaplan coached his sophomore basketball team; sure enough, in the *Highlander 1953*, there is Al Kaplan, in suit and tie, and sporting a big smile, in the back row of the team's picture (p. 134).

While Highland's first basketball season was not stellar, it steadily improved. In spring 1954, HHS won district and narrowly missed winning state. Highland's cagers were off and running. When Mickey Miller retired from Highland after the 1964 season he amassed 277 wins and only 139 losses, for coaching win percentage of .666 (Hulsman papers, box 3, folder 13).

Baseball. In the 1930's Clyde Tingley arranged for \$80,000 of New Deal funds to build a 3,000-seat baseball stadium near Tenth Street and Atlantic, and the venue opened in 1937, soon becoming known as Tingley Field. The first organized team to play regularly at Tingley Field was the Albuquerque Dons, who morphed by 1947 into the Albuquerque Dukes who played at Tingley Field until 1968 (Schmader, 2011).

The end of World War II brought a huge resurgence nationwide of baseball, including amateur, community, semi-pro, and professional. Albuquerque had already developed its own love affair with the nation's pastime (Barney, 1969), and by 1950 the city was regularly leasing Tingley Field to the Albuquerque Baseball Club for \$3,000 yearly. The city agreed to use the funds to install grass, more bleachers, and drinking fountains (Albuquerque Civic Commission Minutes, 1950, p. 117).

In its April 11, 1950 meeting the Albuquerque City Commission first heard a request for night lights and bleachers at the Heights Community Center athletic fields (Albuquerque Civic Commission Minutes, 1950, p. 165). By March of 1951, the Albuquerque Softball Association petitioned the City Commission to allow the Association to contribute funds towards improving the city baseball field by the river, by then know as Murphy Field (Albuquerque Civic Commission Minutes, 1951, p. 134).

Highland's baseball team started out (like other Highland sports) with a preponderance of freshman and sophomore players. In May of 1950, the *Highlight* reported that the freshman team, while having challenges winning games, was improving and that players like John McCrory, Corky Morris, and Gary Stauffer were laying a foundation for a great Hornet team ("Frosh nine is improving," 1950). The challenges of playing baseball on the east mesa in these early days of the 1950's are summed up by the Highland newspaper article subtitled "Wind Always Blows:" "This game had wind, sand, hail, rain, cold, and dogs and softball players in the outfield to liven up proceedings" ("Frosh nine is improving," 1950).

By spring of 1950 the lighted field at the Heights Community Center was planned to open for summer with a grass infield. Cost was said to be \$13,000. "The new baseball diamond is expected to seat 1200 people, and the lights will make baseball much more pleasant during the blistering summer months in Albuquerque" (*Highlight*, February 24, 1950, p. 4).

In May 1951, the Hornets, coached by Mickey Miller, won the 1951 State Baseball Championship played in Las Vegas, New Mexico. "It was the first state championship in a major sport in Highland's history" (*Highlight*, May 18, 1951, p. 10). In 1953 Highland won their district title in baseball and was narrowly eliminated from the state title by the Carlsbad Cavemen 6-4 ("Big Cavemen rally," 1953).

Skiing. Skiing was another sport that took an upswing in activity during the years of my study, 1945-1953. In 1937 Bob Nordhaus founded what today we know as Sandia Peak Ski Area in Albuquerque's east mountains in 1937 (Gibson, 2008, para. 7). By 1949, the ski area, then known as La Madera, had the only overhead cable lift in "this part of the country," had a rare certified ski school, restaurant, bathhouse, lodge, equipment rental facilities, and a lighted skating rink ("Record crowds expected," 1948). The ski area was 25 miles from Albuquerque, and all but seven miles of the approach were paved; and those seven miles were an "excellent gravel road." The 1947 season saw 16,000 skiers ("Record Crowds Expected," 1948). In January of 1951, the Albuquerque City Commission authorized bus service to ski area with seven in-town stops and set aside funds for this purpose (Albuquerque Civic Commission Minutes, 1951, p. 51).

While Sally Smith Grady and I looked at the yearbooks, I commented that Sally is pictured in the *Highlander 1954* with the Ski Club along with Sara Hayman Stevenson. "Were you in the Ski Club?" I ask. Sally laughs and responds, "Well, kind of!" I asked Sally how the students got to the La Madera Ski Area [now termed Sandia Peak] in the Sandia Mountains. "A bus would come and get us. A teacher Mr. Jenkins [Starr Jenkins' picture appears in the faculty section of the *Highlander 1953* on p. 64 and on p. 104 with the ski club as they board a bus] - I mean how nice for those teachers that sponsored clubs like they did -- and he, you know, arranged the bus and we would all go on the bus to Sandia. But it was a lot of their time and dedication that helped us do things like that." Sara Hayman Stevenson remembers, "Yes, I used to go on those [ski trips] and a lot of

times I can remember - several times - going up to the Crest to ski. We had to get out and push the bus!”

Other Sports. Al Kaplan conveyed to me that, besides teaching science at Highland, he began coaching tennis there in 1951. In the *Highlander 1950* (p. 71), five boys are pictured on the team: Paul Butt, Sonny Montoya, Carl Swenke, Joe Ferguson, and Gary Beals. No sponsor is mentioned. Jacques Lewis is credited in the *Highlander 1951* as tennis coach (p. 79), as well as wrestling, and sponsoring Roller Skating Club, freshman and sophomore athletics, and being “H” Club sponsor. Ten boys are pictured on p. 157 of the 1951 yearbook as being the Tennis Team: Bill Albrecht, Joe Ferguson, Paul Butt, Carl Huter, Gary Beals, Chuck Vidal, Sonny Montoya, Bill Shawley, Don Teegarden, and Bill Rice. Joe Ferguson is named to be a 1951 State Champion. The *Highlander 1952* (“Tennis Team”) pictures 13 boys on the team standing with Coach Kaplan. Members include returners Teegarden, Albrecht, Ferguson, and Rice plus Pete Vance, Richard Fallis, Lee Galles, Glenn Kempers, Bill Dickinson, Charley Thayer, Pat Hibben, and Charles Le Sueur with Manager Paul Kinslow. By 1953’s yearbook, Al is pictured on p. 139 with the Tennis Team comprised of Norman Ball, Glenn Kempers, Pat Hibben, Joe Ferguson, Stanley Clark, Nickie Keys, Bell Darnell, Tommy Sheldon and Richard Hough.

Al was a passionate coach at Highland arranging an amazing schedule for his team and garnering a record that was reported in *Sports Illustrated*:

Al: I am trying to give you some kind of feel for education in the 1950’s, and this is - this is *Sports Illustrated*.

Ann: What’s in there?

Al: This is what’s in there: look at the bottom –

Ann: There you are: “...recently deployed to Air National Guard, halting his career as tennis coach at Highland High where he had a 272 to 16 record.” My gosh!

Al: Well I – someone wrote it – I didn’t write it up –

Ann: “...14 state titles–72 tournaments....”

Al: ... I was on the plane going to Seoul, Korea, and the fellow sitting next to me was reading the magazine, and he couldn’t believe it. He looked at the book and

he looked at me, and he couldn't believe it. He said is this you? And I said, "Yes, that's me." He almost fell out of the seat!

I asked Al where Highland played tennis and he indicated they piled in cars and drove to the tennis courts at Wellesley and Lead, which are still there today. At good times, he said, they could play at UNM.

Further, when I talked to Jim and Sara Hayman Stevenson, Jim resonated when I spoke about Al Kaplan: "He [Al] was in the Air Force reserve in Korea with Sara's brother – Bill Hayman was - I don't know if you know her brother – he's a lawyer from Hobbs."

Al takes pride in describing his role in bringing soccer to New Mexico, but it took till 1954.

Al: This is the first soccer ever played in New Mexico. [He shows me a newspaper article.]

Ann: Really? "Highland High School starts a soccer league: November 24." And what year is that?

Al: It says right here – 1954. These are all the articles about the first soccer ever played in New Mexico—and I was soccer coach at Highland High School.

[Another participant who was on the Highland staff in 1954 remarks to me also that Al Kaplan was the first Highland soccer coach.]

Ann: How did you become a soccer coach?

Al: Well, because I was the only one on this staff who had played a little soccer. I'm from the East Coast. They didn't play soccer out here, but I had played a little soccer back east. So, they said, "Does anybody here know about soccer?" I said I had played some soccer, you know. I've played some soccer. And so they – and anyway – we only played four games, - I'll tell you something cute, though - we ended the season four and zero. And we scored 15 goals. Valley scored two goals in the fourth game, one against us and one against Albuquerque High, and Albuquerque High played two years of soccer and they never scored a goal. Soccer only lasted two years.... It was a nice start—and why did it end after two years? Here is where the Board of Education said—they said we have no money appropriated for soccer. So we all volunteered—so all the coaches volunteered, but

they said if it was a successful first year then we're going to pay each person \$100 a year. We, –everybody played. There was a championship. Gardenschwartz gave us a trophy for winning the state championship–and then when all the coaches turned in their contracts to get the hundred dollars addition, they came back and said–

Ann: No money? And where did you play soccer?

Al: Soccer? We used the football fields. And we didn't have any goals or anything. We took the football goals and made it smaller by putting up a net on top of the football goal.

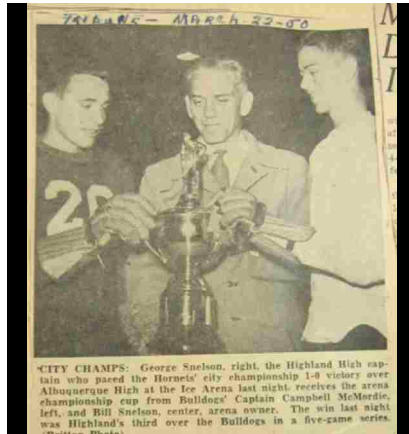
Ann: For your soccer goal?

Al: So, we lowered it - but the width, we kept the same width as a football goal - whether it was correct or not–that's what we did.

Ann: It worked!

Al: And the soccer uniforms were old football uniforms. Old football jerseys - and you could get any color of soccer shoe as long as it was black. And the only soccer shoes that we bought, we had to buy them through a local shop who ordered them from England. All soccer shoes came from England.

Jim Stevenson, Highland Class of 1955, recalls having a soccer team at Highland in the 1950's. But, laughing, he recalls, “Yes, soccer and [ice] hockey were two sports that Highland won all the time because no one else had a team.” A team of 14 boys forms the ice hockey team for Highland in the school's opening fall (*Highlander 1950*, p. 70). Highland won the “city prep hockey crown” in March 1950 by winning three of the five total games played over Albuquerque High. The *Albuquerque Tribune reports*, “George Snelson for Highland, demonstrated adroit handling of the puck in nearly every play. . . . To Highland went a trophy three feet high donated by Bill Snelson, owner of the Ice Arena” (Highland Celebrates,” 1950).



The *Highlander 1951* shows a team of 16 young men and details an 11 game season, ending in 5W, 5L, and 1 tie (p. 151). The *Highlander 1952*, depicts the HHS ice hockey team coached by Mr. Pipkin, in a defeat of St. Mary's, and declares, "State Hockey Champs." Ice hockey is not featured in the *Highlander 1953*. George Snelson appears in the team photos in the yearbooks for 1950 and 1951, but not in 1952. Rusty Shaffer concurs with Jim Stevenson's observation that the ice hockey games were great to watch in those early HHS years: "The rink was always packed, and fights broke out," said Rusty" (*Highlight*, February 5, 2010, pp. 8, 9).

The Albuquerque Country Club opened the first Albuquerque golf course in 1914. The City of Albuquerque didn't get into the golf course business until the opening of Los Altos course in 1960; Puerto del Sol was built in 1978 ("Albuquerque Golf Courses," 2012). However, in 1941 the University of New Mexico decided to begin constructing a golf course of its own. A world-famous golf course architect and groundskeeper, William H. Tucker, recently retired to Albuquerque, and with the support of the City of Albuquerque for the tremendous water requirements, the course was built: nearly 1 million gallons a day in the summer was said to be used in 1947 ("Albuquerque Open," 1948). Beginning in 1945 with the end of World War II, golf increased in popularity nation-wide and many soldiers were introduced to the game at their bases; prices were affordable – clubs rented for 25 cents a day and the play of a course could be had all day for 50 cents ("Fort Lewis," 2009).

John Dear was hired as the University's golf professional, and four golf classes for men and women were added to the curriculum. In 1946 names of 39,000 players fill

the University Golf Course's annual register, and that rose to 45,000 in 1947. The course was open 354 days in 1946, and 359 days in 1947, proving Albuquerque's climate is very hospitable to golf. The First Annual Albuquerque Open was held in the spring of 1946 with a \$10,000 total purse and it reported brought in thousands of visitors ("Albuquerque Open," 1948).

Both Albuquerque High (AHS) and Highland sported successful golf teams through the years. Bobby Matteucci recalls being captain of his AHS team.

An "other" sport too interesting not to mention is the Highland Rifle Team. The Rifle Club at Highland was approved and given \$500 to purchase rifles by the Board of Education at their October 8, 1953 meeting. A picture of the Highland Rifle team appears on p. 108 of the *1954 Highlander* and on p. 139 of the *1955 Highlander*. In both pictures, the students are proudly holding their rifles.

Leisure and Community Activities

Teenagers' Social Activities and Cliques. I asked participants what "groups or cliques" they remember from their days at Highland. Robert Figge recalls groups of students during his days at Albuquerque High: "You see, when I went to Albuquerque High there was the Heights kids and the Country Club kids. Or the Old Town kids. That was back and forth. But I went with girls who lived downtown - we lived up in the Heights. And all like that"

Margaret Randall felt she fit in a "middle group": "I wasn't really popular - I was kind of more with the writers - the artists, writers type of people - I was on the school paper." I was aware of a lot of snobbishness - sort of cliques of very popular kids, both boys and girls. I didn't belong to any of those cliques, but I probably would have liked to at that point in my life. And yet I wasn't - I did have a lot of friends. I wasn't an outcast kid at all. . . . So, yes, I would say I was sort of "up there" without being the most popular, but I had a lot of friends.

Another participant remembers "groups" of kids at Highland, and particularly mentioned three cliques: the "Cowboys", the "cool kids", and the "squares." The participant explained:

P: And this is the way cutes guy looked - (laughs)

Ann: Look at the hair!

P: They would wear the blue suede shoes! And there was kind of a divide at Highland -- between the cool cats, and the boys with their blue suede shoes and the duck tails. And then there was a group that we'd call kind of the Rah-Rah's -- that were the good -- and then kind of the -

Ann: They would dress mainstream?

P: Yes, they would dress very moderately. These guys would think these kids were square. And then there were the stomps -- the Cowboys. So there were kind of three separate, you know -- it seemed like there was Western music, kind of cool music, and -- there were kind of three separate groups.

There is more talk about this difference between "groups" of kids when the participant was a student at Highland:

Ann: Did the cool kids do well in school?

P: Pretty well but not -- that was just kind of the beginning of -- you know -- they were the guys who would hang out in the parking lot and work on their cars and what not. The fellows like this (points to a student) did better in school. But some of these guys [like another] went on to the University and graduated. But it was just kind of the start of maybe a little pot coming in -- but you didn't really hear about it -- but it was probably just the beginning....

Ann: Was there any alcohol at parties?

P: Yeah, there was -- there was alcohol -- not much -- but these [points a picture] were they guys we- who would get into that kind of trouble -- the beginning of a very little pot -- the start of that -- a (laughing) - But very little pot. But a lot of the guys that started this way went on to have problems.

I ask Joann Wallace Griffin if she remembers any "cliques" from her days at Highland, fall 1950 through spring of 1953:

Joann: Well, there were the popular ones -- the cheerleaders and that kind of thing.

Ann: But you were either in that group or friends with them?

Joann: I wasn't in the group, no. I was on the periphery -

Ann: But Mary Clare [Stiles] signed your book --

Joann: But that's because I knew her, and I was in sports and she knew me....

Then there was the - more the scholastic type that went to Boys State, Girls State,

student government – Nancy [Burk] was in that, she was [Junior] Class [Vice-President]. And then there was the sports group – my friend Bonnie and I were kind of in that one more than anything else. And all the groups would intermingle, but there were definite groups. And then there were the shyer kids who really didn't want to join the other groups.

Ann: Were there any poor kids or cowboys - kind of working class?

Joann: Yes, there definitely were. There were some who would wear their 10-gallon hats to school and boots.

Jim Stevenson (Class of 1955) recalls a group of boys a year or so ahead of him forming themselves into a “group” they called the “Cuates.” So Jim and six friends formed a group for themselves that they named the “Septimos.” Prodded by Sara, his wife, Jim recalls that the “Sept's” wore matching coats: “Well, we had these crazy quilt coats. In fact if you go down to the Albuquerque Museum in the '50's section, there's a coat there....” (I was unsuccessful at finding the coat on display; I was told it is most likely in storage at the museum.) Jim and Sara tell me about the small silver pins each boy wore on their coat; the pins read “1955,” and Jim still has his pin. I asked Jim what the group did together, and he replies, “Nothing. Just hung out.” But he further recounts, “...After I graduated a couple of guys wrote a letter which I still have asking to take our name over...and we said no!” Jim tells me that the five “Sept's” remaining in Albuquerque (one lives in California now and one is passed away) still see each other regularly once a month.

Jim Stevenson also recalls a “group” of students that he terms “the jocks”: “...They were the biggest group at Highland.” He goes on to remember:

Jim: Yes, they had a big confrontation with the Unser boys right in front of the gym when I was a sophomore.

Ann: The Unsers came over from Albuquerque High?

Jim: They were big. There were four of them at that time and they were all healthy. And Al was the baby of the four, and -

Ann: There was a rivalry between the jocks you think between the two schools?

Jim: Well, they were sort of the leaders of Albuquerque High....

Robert Figge remembers organized activities for kids when he was a student at

Albuquerque High:

We had two youth clubs - On Friday night at the YMCA we had the Oasis which was from seven o'clock until nine, and they played records and sell soda and stuff like that. On Saturday night, the YWCA on South 4th St. had the Hitching Post. And you could belong to both of them, and I did both belong to both of them - and it was nice to go to both.

Robert also remembers more unstructured socializing. "...There were places to go - we'd go downtown. A bunch of us would go down to a movie theater or something like that on a Saturday night - and not worry about any trouble. We didn't have any trouble." "How did you get there?" I asked. "Oh, somebody had a car," Robert replied. "And we were all piled into the car and downtown we'd go. There might be eight or nine of us fellas...."

Margaret Randall remembers going downtown with friends: I remember that we used to walk downtown from the heights - we'd go to the Sunshine Theater or go to the Kimo or - those were the movie theaters then - So we'd walk downtown and we'd walk back up - Then downtown Albuquerque was exciting - it wasn't derelict - I loved Albuquerque. It was just the right size city.

Mary Matteucci, in high school named Mary Botts, was a "Heights" kid by Robert Figge's terms and Bobby Matteucci was a "Country Club" kid. I asked Mary:

Ann: Did you drive at all? Did you drive a car ever?

Mary: Oh, yes. (Laughing) You could get a license when you were 14, but I didn't get one till I was 16.

Ann: So did you drive the car around and look for friends hanging out?

Mary: Yes, the-let's see activities? Movies, going to the games, we'd go to the Heights Community Center.... And Albuquerque High and Highland folks were there at the heights dances-those were Friday nights, and Saturday nights it was the Oasis we went to. That was downtown at the YMCA.

Margaret Randall recalls heading down to the Heights Community Center for weekend dances: My father used to drive me and a couple of my girlfriends Carol and Lucy Ann, to the Community Center dances. We were there Friday nights. We would go to dances. We had someone to drive us.

Sally Smith Grady remembers going to dances on Friday nights:

And another thing everybody would do – the girls I was going around with - I remember was going to the dances at the community center.

Ann: Where was the community center?

Sally: The Community Center was down there -- it's still there --

Ann: The Buena Vista one?

Sally: Yes, and that's where everybody went on Friday night, and that's where Albuquerque High and Highland would kind of come together. When there were dances -- and I guess it was all records - you would see the people from Albuquerque High – I remember the Community Center when [certain] boys would come into the community center and it was like the James boys! There would always be -- there was kind of a lot of -- a lot of the parents wouldn't let their daughters go there because it was a little --

Ann: Edgy, we would say?

Sally: A little edgy. (laughs) It wouldn't be now! But it was a place where you would meet boys from Albuquerque High....

Ann: How did you get down to the Buena Vista Center?

Sally: Usually one of the parents would drop us off and I guess some people had cars and drove down there but I remember parents dropping the girls off.

I asked Sally if she recalled what kind of music was played at the community center dances:

Well, usually they had a lot of Western music...or some kind of swing and people would jitterbug. And there were couples - there were couples that really were good dancers. There were a lot of great jitter-buggers that went to Albuquerque High and St. Mary's. And it seems like that the best dancers were from Albuquerque High.

Jim Stevenson remembers the Heights Community Center dances as I brought the subject up:

Ann: Do you remember anything about dances or gatherings at the community center?

Jim: Oh, yes, that was an area of controversy.

Ann: What do you remember about that?

Jim: Fights.

Ann: Between Albuquerque High and Highland – or just people?

Jim: It was mainly [a group of] brothers against the Highland guys. There were a lot of peaceful things that went on there, though. They had activities in the summer. I played baseball over there. They had ping-pong. Things like that – dances. One of my friend's parents were – did they lead the square dancing?

Sara: Yes, they led square dancing.

J: Leif Isaacson, he was in my class – he's a dentist - his parents ran the square dancing over at the community center.

There were two swimming pools in Albuquerque by 1949: the YMCA pool downtown and the Acapulco Pool, now known as the city pool on Columbia SE near Gibson. Mary Matteucci remembers that pool: “Yes, the Acapulco. But that was our first public swimming pool besides Tingley, because that had been closed with polio season and it never really got back—yes, the Acapulco.” Sally Smith Grady showed me a picture of her wearing swimwear for the coming 1953 season. I gushed, “This says that you're wearing The Diamond Mine - Oh! You're modeling swimsuits!” I read the caption:

“This will be seen at the Albuquerque's swimming pools this year.” Sally reminisced:

Sally: Yes, the best Albuquerque swimming pool where people from Albuquerque High and Highland High went was the Acapulco, which I think is still there on -- it's southeast Gibson?

Ann: Oh, it's now a city pool.

Sally: Yes!

Ann: I've never heard it called that - the Acapulco --

Sally: Yes, that was the Acapulco, and that was the place where everybody in the summer – I think I started going there when I was about 12 -- everyone at the high school - we would meet the boys from Albuquerque High and -- it was quite – because it was the only pool really in Albuquerque besides the Y-pool downtown.

When I ask Sally if she remembers maintaining friendships with people from both Albuquerque High and Highland she replies, “... You did. And a lot of the Albuquerque High people, you'd just meet at places like the Community Center. Or the pool – the

Acapulco.”

In addition to the two swimming pools, Sally remembers the swimming area near Central and the river. “I do remember going to Tingley Beach with my neighbors—what a wonderful place!” Joann Wallace Griffin recalls the YMCA pool downtown and tells me, “...That's where our [Highland girls'] swimming club met.”

Sara Hayman Stevenson remembers the Acapulco pool as a place they southeast heights kids would go to socialize:

Sara: We used to walk to the Acapulco the swimming pool which is over there on Gibson—

Ann: It's still the pool that's there right—

Jim: There was nothing between there and where I lived on Princeton.

Ann: I guess that was a city facility?

Jim: It was one of the first swimming pools in Albuquerque.

Sara: And that's where a lot of us spent our summers getting as tanned as we could. Actually, I was quite sunburned - I had the worst sunburns -

Ann: But that was the thing to do – you've got to look good!

Hazing was clearly a social norm years 1949-53. Rituals are pictured in both the Albuquerque High and Highland yearbooks, but seem for the boys to center around the letterman's clubs. The *La Reata 1950* depicts new lettermen in torn overalls with their heads raggedly shaved; one boy is holding a football, and the caption reads, “Chuck, do you think you are dressed properly for football? The other boys are also having a hard time at the ‘A’ Club Initiation” (“Third Six Weeks”). The local evening newspaper cheerfully displays a picture of the Albuquerque High basketball team sporting their ragged haircuts, some shaved into them letters “A,” “H,” “S,” and some just randomly jagged; the caption reads, “Twenty Albuquerque High students showed their new hair styles at the half of the AHS-Los Lunas basketball game last night. They were initiated into the school Athletic Club after completing the 1951 football season” (*Albuquerque Tribune*, December 7, 1951). The 20 young men exude a camaraderie of closeness, almost all being linked together with their hands or elbows on each others' shoulders, some proudly seeming to display the design shaved on their head purposefully. Also, girls were not immune from hazing, apparently. The Albuquerque High *La Reata 1950*

shows four girls dressed in pinto bean sacks, their faces painted up, with a caption reading that the girls “pose at the demand of the hazing committee” (“October to December”). The young ladies appear to be having a lot of fun with the attention being drawn to them.

A group of seven Highland basketball players holds another boy while his head seems to be shaved in the *Highlander 1951*, and the caption states, “Hey there, no ganging up on a fellow! The team gives Cramer a free crew cut during one of the practices” (p. 154). In the May 18, 1951 issues of the *Highlight* the headline reads “Torture, steaks on H club slate in Sandias today.” The article indicates that all current lettermen and those who are to be “initiated” in the H Club will leave school at noon Friday, May 18 and head to the Sandia Mountains to Doc Long’s ranch. “Initiation has been split up into several different stunts, with a previous letterman at the head of each committee.” Initiation is expected to be over by 4pm, and 70 pounds of steak has been purchased for the 7pm picnic.

The *Highlander 1952* pictures four boys in dress shirts, short neckties, short and knee high socks “for Letterman’s Club initiation” (“Campus Capers”). The May 16, 1952 edition of the *Highlight* on page 2 runs a headline, “Letterman’s Club Could Help Add to School’s Reputation,” and the article judiciously reads:

Talk of red hot glue, scissors, belt lines, and other devices designed for the ‘pleasure’ or the initiates has been floating around HHS for several week. It seems to us a singular shame that an incoming member of the largest and most respected organization at Highland should, for one afternoon, be made as miserable as possible. Every boy at Highland not already a letterman strives to win an ‘H’ all during his years at this school. Why then, after achieving such an obvious honor, should the letter winner be degraded before his friends and ‘run through the mill’ at some hideaway in the mountains?Initiations however, could be used for a practical purpose. The H Club can follow the example of several college fraternities. These fraternities have abandoned ‘Hell Week’ in preference too ‘Help Week.’ By this means instead of ‘working over’ the new men, why not have them perform some beneficial service to the school or city?.... We feel this would be considerably better than the present system. It is an honor to belong to

the Letterman's Club. Let's make it an honor all the way. (Zeff, 1952)

Hijinks clearly took place at the University of New Mexico, as well. A "panty raid" was reported in *the Journal* taking place in May of 1952 and police were called – but the raiders "scored lightly" ("Popejoy Terms Panty Raid," 1952; "U. Panty Raid," 1952).

Cars, Radio, Music, Television and the Telephone.

Albuquerque in 1945 possessed a rich multi-cultural tradition that was celebrated and spread in many ways. I wish to throw additional pixie dust into the sociological aura of the early 1940's brought to Albuquerque and other cities throughout the nation and the world: sprinkled by her wand of magic and innovation, the radio was already well-established in the social fiber of the Albuquerque tapestry of 1945. Radio spread musical trends across the nation, and people in Albuquerque generally divided their attention between the two major radio stations in the area, KKOB and KGGM (Barney, 1969). But soon thereafter would come the wide spread sparkle of the universally owned household telephone, private automobile, and the final unifying invasion: the television.

I ask Sally Smith Grady how she remembers getting to school and social events in the years 1949-53:

Ann: I wouldn't think many of the kids would have cars?

Sally: No. Not really - until we were juniors or seniors. Some of them had hot rods and stuff. And that's the thing about Highland - the boys working on their cars and their hot rods in the parking lots.

Ann: Did your family have two cars?

Sally: No, we just had one because my mother didn't drive.

Ann: I think that was common to have one car.

Sally: Once in a while my father would let me take his car to school, and that was a big deal.

Sally also remembered cars being a social attraction:

And another thing I'm sure that was part of the '50's is driving up and down Central. And I guess now you would call that cruising. But if we did get a car, at night we'd go to the Castle [drive-in restaurant] and cruise down Central and always meet somebody you knew. I guess gas mileage... [Sally laughs]

Sara Stevenson tells me about her memories of cars and Central Avenue:

Sara: And I was really good friends with Chris Lovelace, and her dad got Chris a new car and it was some kind of future car where the top came off and so it was a convertible....

Ann: Did he let her drive it?

Sara: Oh, yes, he did and we would cruise Central and we would be sitting on the sides not in the seats. And then we'd cruise Central and stop at the Orange Julius and we'd get out and we'd sing. We all sang – we were all in the chorus and we would sing. You wouldn't think of doing that today!

Joann Wallace Griffin remembers receiving training at Highland in how to drive: “We had drivers’ training there, in my senior year. I passed it and got it. It was shift cars, and we just drove around the Mesa.” The 1951 (p. 80) and 1952 (“Faculty Pages”) of the *Highlander* list Mr. Merkel as teaching “driving.” Joann recalls some students bringing cars to school: “A few people had cars, but not too many. And they just parked them there in the mesa. There was no parking lot.”

Margaret Randall recalls:

At the time I was in high school I was driving. Because in New Mexico, when I was young, you could get a learner’s permit at 12 which I had. . . . You had to have an adult with a license in the car with you at all times. And on your 14th birthday you could get a regular drivers’ license.

Both Albuquerque High and Highland apparently were involved in radio and television projects and production. In 1946 the Albuquerque Board of Education leased land they owned south of the heights Community Center to the Albuquerque Broadcasting Company for \$150.00 a year to continue the use of a building and radio tower that were there - and are still there today (BOE, September 11, 1946). KOB is reportedly the first TV station in Albuquerque, beginning in the fall of 1948 (“KOB television starts,” 1948). By 1953 there were three TV stations in the city (KOAT-TV begins, 1953; “Three Television Stations,” 1954). Most of my participants recalled having black and white TV in their Albuquerque homes.

At the Board of Education meeting on May 10, 1949 the board voted to spend \$5,000 “and such additional funds as may be necessary” for construction, equipment and operation of a “non-commercial educational broadcast station,” and they reference that

they have already applied to the Federal Communication Commission for a permit (BOE, May 10, 1949).

The first reference I find to student-school-TV-radio involvement is the *La Reata 1949* annual that depicts a student group active in front of a television camera labeled KOB-TV, and the yearbook caption reads, “Our radio production class had the distinction to be the first high school group in the United States to present a television program” (*La Reata 1949*, “Drama Presentations). The *La Reata 1950* sheds more light:

Although television has been in Albuquerque only a little over a year, there are sets in many private homes as well as public places. One of these is in the basement of the Albuquerque High School Library. It was installed in the fall of 1949, and when some of the Lobo football games were televised, the basement was open to the public.” (p. 33)

Highland students performed on KOB’s “Wednesday Matinee” show January 10, 1951: “The student program on January 10 outlined Highland’s aims, extracurricular activities, and public service. Gary Pendleton was guest master of ceremonies on the show, first to be produced by Highland students. It was directed by Miss Ann Shannon” (*Highlight*, January 12, 1951, p. 1).

The *La Reata 1950* tells us that, “Roseanne Carlisle is now the full-time Director of Public School Radio Station KANW and has charge of planning and staging all radio programs for schools throughout the city” (p. 10), indicating a commitment on the part of the school board to support this medium. The *La Reata 1950* explains:

A new frequency modulation station, KANW, has created a flurry on interest among both high school students and the townspeople The station’s equipment, the best quality that could be obtained, includes a concave console with numerous knobs and dials. The soundproof walls have an odd plaster, which contains zonolite, very sound and absorbent. The station has a tall antennae [sic] . . . mounted on the Administration Building Albuquerque High School is the first secondary school in the Southwest to have an FM station (pp. 32-33)

No mention of radio is found in the *Highlander 1950* or *Highlander 1951*, but the 1952 annual shows four students, three boys and one girl, singing into a radio microphone that is held by what appears to be a teacher, and the caption reads, “Highland

students ‘on the air’” (*Highlander 1952*, “Campus Capers”). During the 1952-53 school year the band traveled to Las Vegas, and the trip I captioned as including, “a radio performance” (*Highlander 1953*, p. 86). The 1953 annual also pictures an 18 member Radio Club named K.H.H.S., and captions, “These are the people who are responsible for the excellent radio and announcement facilities and programs at Highland” (*Highlander 1953*, p. 113).

KGGM, Albuquerque’s earliest radio station, began operation in 1928 and was the “only licensed radio station in the United States.” KOB, operating first in 1919 at New Mexico State University, moved to Albuquerque in 1932. KOB became fully operational in Albuquerque in 1946, KANW (New Mexico’s only FM radio station at the time) opened with support from the public schools in 1951, and in 1953 KDEF became Albuquerque’s sixth radio station. Radio stations with transmitters in early 1953 include KDEF, KABQ at 317 Broadway NE, KOAT at 122 Tulane SE, KOB at Fifth and Silver Avenues SW, and KGGM at 14th and Coal (“Behind the Scenes,” 1953). Robert Figge recalls that three Highland teachers organized Albuquerque’s classical music radio station, KHFM, in 1954: John Hopperton (who Robert states is the “H” in KHFM), Arthur Loy and Edward Perkins. The station is still in operation to date.

The rapid rise of home telephone lines years 1945-1953 from 16,000 to 51,957 is noteworthy, and reflects the general rise in population from approximately 30,000 to 90,000. But, even so, this statistic reflects a change in the Albuquerque metropolitan area’s technological make-up (*Hudspeth’s Albuquerque City Directories, years 1945 and 1954*.) The telephone and America’s teenager are inextricably linked beginning in the 1950s, and through the 1970s and 1980s (Halberstam, 1994).

Fashion and “Lingo.” Most participants became quite animated when we discussed their memories of what people wore, how they did their hair, and other such “fashion-trends,” years 1945-1953. A general agreed upon list of common attire and accessories ran throughout the reports of participants, and document analysis confirmed the list. Both Albuquerque High and Highland’s yearbooks reveal formal and informal dress, and the *Highlight*, Highland’s newspaper, regularly carried a “Fashion” column.

What they wore.

The combined data agree that the following were common clothing choices:

Boys:

- Levi jeans
- Wash pants (what we today call khaki's)
- Collared cotton button-up shirts, often plaid shirts
- Loafers, cowboy boots, or suede platform shoes (depending on your clique)
- Argyle socks
- Button up sweaters – with your athletic letter if you had one
- A pullover sweater that matches one your girl friend has
- Corduroy pants and shirts
- Hair is short on the sides but longer on top, combed back in a slight pompadour (the crew cut had not made it “big” in Albuquerque during the years of this study)

Girls:

- No pants to school – you could wear them on weekends, to sporting events, etc.
- Separates or dresses; skirt length reaches mid calf (unless you are a cheerleader or drum majorette – then length is just above the knee or mid thigh; it seems to get a bit shorter each year)
- Skirt style is either straight and narrow or widely flared; straight skirts are often tweed or corduroy; flared or circular skirts get more popular in the later years of this study – a crinoline petticoat would be worn under a full or circular skirt
- Saddle shoes with white bobby socks
- A sleeveless sweater with white collared dickey OR cotton collared blouse with button-up sweater (often matching the sleeveless one) over it
- A scarf or “pearls” around the neck
- Bangs, if worn, are short or, more often curled to one side or back
- Hair is chin or shoulder length, or perhaps somewhat longer, but curled to be shoulder length

- Scatter pins (a set of pins that matched or complimented each other) worn on dress or sweater or scarf
- A pullover sweater that matches that of your boy friend's*
- A “fiesta” dress – full skirt, bright colors, much bright rickrack trim with a peasant-style top or blouse
- Flat shoes dyed to match the outfit



Margaret Randall shared a most interesting fact with me about saddle shoes: “If you laced the regular way, you were just whatever, but if you laced the opposite direction - from the top to the bottom - you were going steady.” Al Kaplan remembers it was imperative to iron a crease down the front of the Levi’s – this was a sign of style both at Highland and at the University, he emphasized. Jim Stevenson commented that the jeans “were called Levi's because that's all there was that time. There weren't all these other companies. Levi's was another name for blue jeans of any kind.” Sara Stevenson reminded Jim that moccasins were popular footwear for both boys and girls. Sally Smith Grady and Joann Wallace Griffin remember that girls were allowed to wear Levi’s on State Fair Day because you would get out of school before lunch to attend the fair.

Curious about the process of styling your hair, I was enlightened by Sally Smith Grady:

Ann: Did you do your own hair? Did your mother help you or -- ?

Sally: No, you did your own. Usually bobby pins – And you didn't wash it so often. You know, it was unheard of to wash it every day! (laughing)

Ann: It would keep its shape better, too?

Sally: And brushing your hair at night -- that was very -- and pony tails. . . . You did your bangs, and you didn't color your hair. You'd be considered cheap or trashy. Or there was a big thing with pierced ears, too -- you would not get your ears pierced. . . . If you said, "She's got pierced ears!" Oh, me!

As we looked at yearbook pictures, I ask Joann Wallace Griffin, "To do your hair this way, did everyone work real hard on it?"

Joann: Old fashioned pin curls. You know what those are?

Ann: With bobby pins - pin them flat?

Joann: Yes.

Ann: And then did you use hairspray or you just got it shaped that way?

Joann: No, no hairspray. It was wet and then you let it dry, and then it would curl

Margaret Randall, when I asked her if she remembers what students wore to school during her years 1949-53 at Highland forgot, omitted or dismissed that she was the *Highlight* fashion reporter for the spring of 1952. I was delighted to make the discovery! In her January 25, 1952 column in the *Highlight* on p. 2, Margaret indicates that pony tails were becoming popular: "Long hair is being drawn back and up in becoming horse tails, tied with wide ribbons. Short hair is shorter than ever in fluffy poodle cuts."

I was intrigued to read Margaret's fashion columns, because I have read her *My Town* book. Margaret's writing style in her fashion column is markedly more descriptive, entertaining and picturesque than her predecessors' columns, in my opinion. It was fun for me to see that Margaret wrote in the *Highlight* about several individuals whose name came up during the course of this study:

"Sally Smith looks trim in a dark blue and green plaid skirt with narrow pleats all the way around it. Worn with a bright yellow turtleneck, this is a perfect school outfit" (January 11, 1952).

"Carol Kluver looks smart and sweet in a sheer, snow white turtle neck which she wears with scatter pins at the neck and a soft brown wool skirt" (January 25, 1952, p. 2).

One of the prettiest pictures seen this week, was Ada Jane Hashimoto's jet black curls against her deep purple, knit wool dress. Matching flats, and a narrow self belt completed

the outfit” (January 25, 1952, p.2).

“Ski sweaters are popular, practical, and very pretty this year. Cecilia Smith wears her loosely-knit red, white and blue beauty with a slim navy blue skirt, creating an attractive, careless effect” (January 25, 1952, p.2).

“Lucy Warner’s flared, soft turquoise blue skirt is accented with a wide, stayed waistband, a sleeveless cotton blouse trimmed with narrow white edging...” (April 18, 1952, p. 2)

“Sally Smith looks adorable in yard and yards of print cotton. The pattern is tiny yellow flowers on a grey background. The completely circular skirt is pinched at the waist with a reversible sash. . .” April 18, 1952, p. 2).

“Sue Robinson was decked out for the event in a turquoise blue, many tiered outfit, the full skirt and blouse pulled tightly at the waist by a wide smooth band. The whole dress is accented with orange braid and ric-rac, and she wore orange flats” (May 2, 1952, p. 3).

The right words make you “cool.”

Just as youth continually modify their dress to distinguish themselves from adults, speech can draw a line between young and old, as well. By the 1950s these terms could travel faster and spread wider due to radio and TV. J. Gallagher wrote an article for the 1953 *Albuquerque Journal* interpreting for adults what many of the “cool” terms kids were using meant:

Very good = nervous, crazy, rare, fabulous, cool

Very cool = frozen or the greatest

Suffering misfortune = out with the gout or getting the purple shaft

Caught by surprise = all shook up

Everything going your way = made in the shade

Hurry up – tool it

Keep doing what you’re doing = go, dad

Car = mill

Someone important – wheel

Drive in theater = passion pit

Cool boy = cat

Cowboy type boy = stomper (Gallagher, 1953)

I encountered the word “swell” dozens of times in the *Highlight* school newspaper. “Swell” was used in mainstream articles and seems to indicate “fabulous” “nice,” “excellent,” and/or (as we would say today) “cool.”

Community Cultural Activities and Charities

As family expendable income increased in America year 1945-1953, philanthropies and cultural activities took an upswing nationwide (Halberstam, 1994). Post World War II America began to recognize the poor, and to likewise step up to the call to help the underprivileged; the dichotomy between “helping” and “self-determination” of groups in poverty began to grow (Goldstein, 2005). Albuquerque was no exception, and in fact, seems to have more than “stepped up” to its collective civic duty during these years. The emphasis on community giving to charities for the good of the city is highlighted in the October, 1945 edition of the *Albuquerque Progress* magazine, communicating to readers that the combined Community Chest-War Fund Campaign of 1944 of \$116,100 was being challenged to be surpassed at a goal of \$125,199. Charities showcased to benefit included Christina Kent Day Nursery, the Boy Scouts, the Girl Scouts, Travelers’ Aid Society, the Frances Lynn Home for unwed mothers, the YWCA, the YMCA, the Barelans Community Center, Goodwill Industries, the Salvation Army, Winona Day Nursery, and the Salvation Army (“Albuquerque Community Chest,” 1945). The New Mexico Boys’ Ranch had its beginnings after World War II, as well (“Flying BR Ranch,” 1945).

Music by 1945 was on the cusp nationwide of a revolution. In 1945 popular post-war tunes held an “all-age” appeal such as “Let it Snow, Let it Snow,” by 1955 “Rock Around the Clock” and other youth oriented tunes were precursory to Elvis Presley’s debut in 1954 (Wood, 1980). Evidence of Albuquerque’s civic support of music shows in a photo of an Army band playing a concert in the band shell in the summer of 1944 at Highland Park: “The band shell was designed to reflect sounds and was built at the northeast corner of Silver Avenue and Elm Street. It was torn down before Interstate 25 was built in 1959” (Schmader, 2011). The Albuquerque City Manager was directed to contract with Director of Bands for “concerts to be held in Highland Park, dates to be fixed by him” (Albuquerque Civic Commission Minutes, 1945, p. 120). (Highland Park

stood just south of Central Avenue and was swallowed up by the coming of Interstate 25.)

The New Mexico Symphony was being formed in 1945 and was established in Albuquerque by 1947 (Barney, 1969). But just as Albuquerque chose to retain its heritage in the distinctive southwestern architecture chosen for its University by combining both Pueblo and Hispanic designs (Price, 2003), music in Albuquerque never went totally New York or Hollywood. Donald Robb, a Harvard law graduate who moved to the University of New Mexico in 1941 to teach music, began collecting the varied cultural voices of New Mexico. Robb traveled around the state recording music from New Mexico weddings, camps, and villages. Robb was intrigued with the blend of Native, Hispanic, Mexican, Moorish, and Hebrew traditions that he found in the music of the state (Szasz in Etulain, ed., 1994).

The Albuquerque Civic Symphony Orchestra was founded in 1932, and by the years of this study, 1945-1953, grew into a large, vital player in the Albuquerque arts community. During World War II William Kunkel and Carl Cramer directed the Symphony. They both turned the baton over to Dr. Kurt Frederick in 1945. The Symphony held a vested interest in the city designing and building a Civic Auditorium, but that dream was not achieved until April of 1957. Many area musicians, from housewives to University professors, performed regularly with the Symphony, years 1945-1953, including Grace Thompson Edmister (the group's first conductor), Edgle Firlie, Esther Firlie, Jane Snow, Pricilla Robb MacDonnell, Robert Buffet, John Randal, Maria-Elise Rodey, Ruth Grothe, Eugene Hicks, Samuel Hicks Ruth Grothe, and Kenny Anderson (Highland alumnus who wrote the Highland fight song). 1948 patron tickets cost \$11.00, season tickets were \$6.00 and a junior ticket cost \$2.40 ("Albuquerque Civic Symphony, 1948).

Year 1949 found the Edith and Ernie Pyle libraries busy with a library board chaired by Mrs. C. M. Botts, and supported by members Mr. L. P. Briggs (Treasurer), Mr. C. E. Dinkle, Mrs. Franklin Bond, Mrs. Frank Mindlin, and Mrs. R. Ford Pettit, with Mrs. Elsa Smith Thompson, Librarian ("Public Library Expanding," 1949). An expansion of Albuquerque's main public library on Edith was planned beginning in October, 1945. The City Commission received a letter from Mrs. C. M. Botts, Chairman of the Library

Board, proposing and sketching an expansion of the facility and therefore requesting library funds in the next bond election (Albuquerque Civic Commission Minutes, 1945, p. 198). In addition, the people of Albuquerque voted for the construction of a new “branch library” in 1951, in addition to the Ernie Pyle Branch Library which was established in 1947 on south Girard (Albuquerque Civic Commission Minutes, 1951, p. 414).

The Albuquerque Little Theater, founded in 1930 by Kathryn Kennedy O’Connor, staged its first performances at the Kimo Theater, and then moved to a playhouse constructed with WPA funds at its current site, San Pasquale near Central in the Country Club neighborhood (Price, 2003). By mid 1944 the building was purchased from the City of Albuquerque by the Little Theater Board, whose president was Ruth Hanna Simms, and the season was expanded from three plays a year to five. Plans for an expansion to the playhouse, drawn up by architect John Gaw Meem, were on hold during World War II (“Albuquerque Little Theater,” 1945). But shortly thereafter, the theater saw a spurt of growth and wide city support. Visual arts and the production of crafts boomed in Albuquerque years 1945-53, as well (“Albuquerque Representative Artists,” 1952).

Paralleling the rest of the nation, post-World War II Albuquerque found a new demand as a playground for recreational youth and young adult activities. While organized, competitive sports enjoyed a heyday in the 1920’s, they suffered a setback during the 1930’s, and came to standstill after the bombing of Pearl Harbor (Davis, W. E., 2006). Barney (1969) points out that only professional baseball managed to keep its full schedule during World War II, and that was largely in part due to the temporary promotion of players from the minor leagues. The nation’s, and Albuquerque’s, manpower and resources went to the war effort in the early years of the 1940’s. But then the war ended, and, writes Barney (1969):

...Rivalries and fan following became more spirited than ever. The Albuquerque Public Schools’ Department of Recreation organized amateur and semi-professional baseball and softball leagues in the city, which featured both night and day, play. A softball diamond with arc lights for night activity was built adjacent to Rio Grande Park and named Murphy Field, while in the Heights, both

the Lincoln Field and Height's Community Center diamonds were established (p. 253).

The University by 1945 no longer played the public school teams (Davis, W. E, 2006; Moyers, 1941). Enrollment was rising rapidly both at the University and in the public schools to allow each age group to compete within themselves (Wood, 1980). Tennis and swimming gained popularity and by 1946 two public tennis courts were built for tennis at Wellesley and Coal, and a swimming pool was opened near Gibson and Columbia Ave. By 1947 boxing had popularity in Albuquerque, as did golf (Barney, 1969) and in 1941 a sixty acre eighteen hole golf course was open to the public at the University of New Mexico designed by British immigrant Willie Tucker, a champion golfer himself, who loved Albuquerque enough to retire here as the course greens keeper (Barney, 1969).

Community parks in Albuquerque were established routinely as new neighborhoods were built, and it was common for developers to donate portions of land for that purpose (Albuquerque Civic Commission Minutes, 1951, p. 445; Wood, 1980). The city populace routinely voted bond funds for park and zoo maintenance during the years of this study 1945-1953 (Albuquerque Civic Commission Minutes, 1951, pp. 414, 453). Other community-centered ideas moved forward during the years 1945-1953. Supporting the east mountain recreation area of La Madera was a focus for the city, and January 31, 1950 the City Commission approves bus service with seven stops to the ski area in the mountains (Albuquerque Civic Commission Minutes, 1950, p. 51). At its March 7, 1950 meeting the Albuquerque City Commission voted to lease a half acre tract of land to the Humane Society in perpetuity and permission for a race track on south Eubank was granted (Albuquerque Civic Commission Minutes, 1950, p. 117). The City Commission meeting of June 27, 1950 granted a lease between ABQ and Playground, Inc. for a train in Rio Grande Park (Albuquerque Civic Commission Minutes, 1950, p. 337).

The City, County and Albuquerque Public Schools (APS) collaborated during the years 1945-1953 to work out a variety of recreation opportunities for youth of all incomes ("Public School Recreation," 1952). City Commission meetings beginning around January, 1950 have Adaline Gilstrap aggressively trying to arrange for City Commission to establish a City-County Parks and Recreation Board (Albuquerque Civic Commission

Minutes, 1950, pp. 41-42). The Board of Education responded that they want to “retain full authority to administer its present recreation program and recreation policies...” (Albuquerque City Commission Minutes, 1950, p. 41). John Milne appears to relish providing recreational programs for the public school children. An example is found in the May 10, 1949 minutes of the Board of Education when Milne is authorized to negotiate with Mrs. W. T. Stevens “and others” for land south of John Marshall School “to use for recreational purposes” (BOE, May 10, 1949). This land, including the Marshall School building, now houses city and community offices, a city community center, and is the site of Dennis Chavez Park.

During the years 1945-1953, APS, under Superintendent John Milne’s shrewd land acquisition strategies, extended its holdings of potential recreational lands well outside of the Albuquerque city limits. Not only did APS acquire land in the Sandia mountains for schools and day camps, APS did and still does own land in the Jemez Mountains near Fenton Lake, nearly 75 miles from the center of Albuquerque:

A 22-acre tract in the Jemez Mountains has been leased to Albuquerque public schools [sic] to be used as outdoor classrooms and recreational parks. The area which was leased from New Mexico Lumber Co. will be named in memory of Thomas P. Gallagher, and will be known as Gallagher Park. Mr. Gallagher was president of the New Mexico Timber Co. When the building crisis has been eliminated, they plan to improve the land extensively. Mr. Milne, Superintendent of Schools, hopes “the New Mexico Game Commission will stock the streams which run through the area with mountain trout.” The area, when improved, will provide students with an opportunity to study outdoor life in the area. The lease was for a twenty-five year period at one dollar a term. (*Highlight*, April 5, 1950, p. 2)

Summary of Social Influences

The social influences that impact the opening of Highland High years 1945-1953 are complex and intertwined. Highland’s identity had to evolve and disengage from that of Albuquerque High. Initial community concerns about the strength of Highland’s academics were soon overcome, but Albuquerque’s diversity soon began to shape Highland’s identity as the “white” school. Housing patterns, ethnicity, race, religion, and

the shifting gender roles that begin to emerge in these years all combine to weave a complex social tapestry in Albuquerque and in its two public high schools. During these years, Albuquerque High relinquished its sole sports prowess in the community as Highland begins to emerge as a force. Weave into that milieu factors of increased leisure time for children and adults, a growing commitment to community amenities and charities, the freedom and risks that cars, radio, television, and the telephone had for teens as these technologies became increasingly available, and the tapestry of social influences on Highland's opening becomes intricate.

Coloring the entire social fabric, however, is an overt effort at overall homogeneity for the community. Highland exuded an effort to demonstrate to 1950s American dream of home ownership, freedom to worship, boys excelling at sports and preparing for a career, girls gaining the social and homemaking skills necessary to care for a family, time to enjoy leisure activities, and an assurance that the future for all would be ever upwardly-mobile.

Summary of Chapter 4

In this Chapter 4, I explore the historical and social influences exerted on the planning and opening of Albuquerque Public Schools' second high school, Highland High, years 1945-1953. First in Chapter 4, major themes that emerged from the findings regarding historical influences on the opening of Highland High are:

- The end of World War II brought an amazing population influx to Albuquerque.
- The modeling of Highland's facility, curriculum and activities was based on what was in place at Albuquerque High.
- A nation-wide dual standard for boys and girls school curriculum and co-curricular activities existed.

Second in Chapter 4, major themes that emerged from the findings regarding social influences on the opening of Highland High are:

- In the fall of 1949 the Albuquerque community was skeptical that Highland could match Albuquerque High in academics and athletics; Highland met the challenge and a rivalry was established, dividing the community in some ways.
- Housing patterns in Albuquerque after the end of World War II resulted in Highland being populated by an almost exclusively Anglo, middle class

population compared to Albuquerque High that continued to exhibit diversity in race, ethnicity, and socio-economic class.

- An increase in leisure time for most people resulted in a growth in community commitment to amenities, charities, and cultural associations.
- The gain in disposable family income coupled with the advances in technology years 1945-1953 allowed young people and adults to access cars, radio, movies, television and the telephone, creating new freedoms and world connections.

While Albuquerque mirrored the historical and social trends of much of the United States (U.S.) during the years 1945-1953, the area shared a three-hundred-plus years' link to Native America, Spain, Mexico, the territorial U.S., and then to the U.S. as the 47th state in the union. While not prejudice-free, the Albuquerque High and Highland High communities, and the Albuquerque area, had, by the years of my study 1945-1953, acquired a unique understanding of socio-cultural-ethnic-linguistic differences.

CHAPTER 5
ECONOMIC AND POLITICAL FINDINGS

When I was a child the desert bloomed
Right down to Highland High
Our white kids' school
On the eastern edge of town.
Fierce winds whipped sand to the backs of our calves
Sharp sting against young skin.

Cholla and Prickly Pear, stout Barrel cacti
Their sudden flowers
Met us long before those mountains
Rose in blue distance
Watermelon light each afternoon.

- Margaret Randall,
Highland Class of 1954

Introduction to Chapter 5

In Chapter 5, I review findings that relate to economic and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High School, years 1945-1953. First, the single greatest economic influence on the opening of Highland High School, years 1945-1953, just as was the major historical influence, was the end of World War II and its ensuing exponential influx of population to Albuquerque. Coming to the city were soldiers returning to America and soldiers taking advantage of the GI Bill via the University of New Mexico. The federal government, state government and the military began investing in the Albuquerque area, and construction materials, restricted during the war effort, were released. Additionally, the banking industry was once again able to extend loans for housing and construction. Second, economically, the sudden investment in and development of the car, TV, radio, and telephone – coupled with the availability of expendable income for families - grew tourism as a major business in Albuquerque and New Mexico, both located at convenient crossroads. Third, due in large part to the area's population increase and the commitment of government investment and support, small businesses were able to flourish, the railroad continued to be a major influence in

Albuquerque, and the healthcare industry boomed. I find, as well, that the Albuquerque metropolitan area's plentiful water supply was ever at the ready to sustain this economic expansion.

As concerns this study's findings of political influences on the opening of Highland High School, when the Korean conflict ended in the summer of 1953 a new sense of security infused America and New Mexico, promising a bright, prosperous future for the most powerful country in the world. A second finding concerning political influences that impacted Highland High years 1945-1953 was the provision of government funds post-World War II to support infrastructures such as highways, schools, and community needs. Democrats in political power on the national, state, and local levels supported the funding streams. A third major political influence this study finds is President Truman's commitment to a strong military and a national atomic program, which resulted in a build-up in New Mexico and Albuquerque of Sandia Base, Lovelace Hospital, Sandia Labs and Los Alamos Labs. A fourth major "political influence" finding is that the Korean conflict (and its political ripples) created a schism between the United States and the Soviet Union that continued to splinter and fester, generating intense fear in America of Communism - a threat to the American Way. This fear of the "Red Menace" helped fuel the nation's belief in the homogeneous American dream of homeownership and family, a fifth finding of political influence in my study.

Local political influences in my findings reveal that the Albuquerque City Commission, under the colorful leadership of Clyde Tingley, in 1945 made a philosophical commitment towards annexation of land areas rather than allowing small, separate government entities to develop. Tingley's commitment to a unified city laid the foundation for Albuquerque to become New Mexico's largest city, and to be home of the state's Research I University and 30th largest public school district in the nation (www.census.gov, 2012). At the same time, APS Superintendent John Milne's leadership and his luck or skill to keep a supportive, continuously serving school board and administration in place years 1945-1953 contributed tremendous political influence concerning the growth, mission, staffing and curriculum of the public schools, including Highland High. Therefore, the city of Albuquerque and Albuquerque Public Schools grew together as one large political and economic entity, a factor that carried tremendous

import then and now, and Highland High opened as a part of the APS system in a unified and growing Albuquerque.

Economic Influences on the Opening of Highland High

Beginning in 1945, Albuquerque, like many cities in the United States, and in the Southwest part of the nation particularly, began to experience rapid population growth. With that growth came changes in economics, shifts in cultural, and posturing for political repositioning. The *Albuquerque and Vicinity Telephone Directory, May 1945*, contains a map of the Albuquerque area streets (see Appendix B for partial map). The only part of Albuquerque depicted west of the Rio Grande is the triangle formed by Sunset, Arenal and the river, along with short stretches of La Vega and Riverside heading south. The northern-most street is Menaul, and it only spans from the U.S. Indian School property to what today is I-25 (on the map termed Highland Road, a northern extension of Walter.) There is an area north of Central, east of Yale, and west to the Fairgrounds going as far east as Louisiana and as far north as Constitution (then called Roosevelt.) The southern edge of Albuquerque is somewhat ragged, being Gibson from Louisiana west to Broadway. There are the small beginnings south of Gibson at Yale of what will become the Kirtland addition neighborhood, and the East San Jose neighborhood that exists today near the East San Jose cemetery is visible.

The *Albuquerque and Vicinity Telephone Directory, May 1949*, also contains a map of the Albuquerque area streets, but the complexity increases (see Appendix C for partial map). Albuquerque west of the river still forms a triangle, but the proportions have increased to Central on the north, Bridge and Five Points in the center with Bridge stretching west to bisect Gatewood and Goff, Highway 85 below Bridge has become Isleta, and the triangle ends on the south at Severo and La Vega. To the north, Montgomery is shown from Louisiana to Yale, though not much is platted north of Candelaria. Just east of the river, Eakes Boulevard (later name Rio Grande Boulevard) goes north along with Highway 85 (4th St.) to the Solar and Fairview area above Montano. To the east, streets are named west of the Fairgrounds north and south of Central to Eubank with two small neighborhoods to the north at Moon and Roosevelt (Constitution), and Juan Tabo and Haines. The quadrants of the city that we know today are not in place on the 1949 map. Streets west of the railroad tracks begin with the initial

“W” for West. North-south running streets east of the railroad tracks but south of Central are labeled with an “S” for South. East-west running streets east of the railroad tracks are labeled with an “E” for East. Finally, streets north of Central that run north-south may have an “N” at their beginning to signify North. But all of this seems to be hit-or-miss, depending on if the street name was first in its quadrant or an extension into another one, or if it is a non-recurring name (Nickell, 2012; Wood, 1980).

The *Albuquerque Journal* pointed out that between 1946 and 1951 the cost of running the city grew by 250% (City’s amazing growth, 1951). By 1953 the *Albuquerque and Vicinity Telephone Directory* does not attempt to include a city map. The 1953 *Hudspeth’s Albuquerque City Directory* when compared to the 1953 *Hudspeth’s Albuquerque City Directory* shows data that speak loudly for themselves concerning the changes in Albuquerque and the metropolitan region for those years:

Table 3. Socio-Economic Changes in Albuquerque, Years 1945-1953.

Source: *Hudspeth’s Albuquerque City Directories, 1945 and 1953.*

	1945	1953
Population of Albuquerque:	35,449	96,815
Population of metropolitan area:	62,288	170,000
Area:	11 square miles	52.7 square miles
Parks:	120 acres	226 acres
Banks:	Three with total clearings of \$394,904,959	Three with total clearings of \$1,730,475,865
Postal receipts:	\$612,000	\$1,776,178 (for 1952)
Telephones in service:	16,000	51,927
Churches:	46 representing 23 denominations	120 representing 28 denominations
Newspapers:	Daily one morning and one evening; Weekly, three	Daily one morning and one evening
Hotels:	5 leading hotels	4 leading hotels, 37 economy Class hotels, 121 motels

Table 3. Socio-Economic Changes in Albuquerque, Years 1945-1953 (Continued).
 Source: *Hudspeth's Albuquerque City Directories, 1945 and 1953.*

	1945	1953
Bus Service:	Greyhound Lines, Santa Fe Armijo Bus Co., Cannon Ball Trailways, and connecting lines to most parts of the state	Albuquerque Bus Co., Armijo Bus Co., Cannon Ball Trailways, Continental Trailways, Geronimo Bus Lines, Inter-City Transit Lines, Isleta Bus Line, NM Transportation Co., Inc., Southwestern Greyhound Lines, Suburban Bus Lines
Railroads:	Atchison, Topeka and Santa Fe	Atchison, Topeka and Santa Fe
Highways:	U.S. 66 east and west, U.S. 85 north and south	U.S. 66 east and west, U.S. 85 north and south
Aviation:	Municipal super air terminal accommodates largest equipment in use. Transcontinental and Western Air, Inc., and Continental Air Lines	Municipal super air terminal accommodates largest equipment in use. Transcontinental and Western Air, Inc., and Continental, Pioneer, and Frontier Airlines serve the City. Private charter plane service.
Theaters and Amusements:	Nine theatres, University football, bathing beach, boating, zoo, Little Theater, Civic Symphony Orchestra, Community Concert Association, public library, baseball, tennis courts, golf course, country club, skiing in Sandia Mountains.	19 theaters, university and high school football games, swimming, Zoo, Little Theater, Civic Symphony Orchestra, Community Concert Association, auto races, baseball, tennis courts, two golf courses, country club, skiing at La Madera in Sandia Mountains, ice arena, roller-skating arena, bowling alleys, riding academies, shooting clubs, community centers, television, amusement parks

Table 3. Socio-Economic Changes in Albuquerque, Years 1945-1953 (Continued).
 Source: *Hudspeth's Albuquerque City Directories, 1945 and 1953.*

	1945	1953
Education:	Nine elementary schools, three junior high schools, one senior high school, seven parochial schools, two private schools, three business colleges, one trade school, and the University of New Mexico	University of New Mexico, St. Joseph's College on the Rio Grande, 42 elementary schools, five junior highs, two senior highs, twelve parochial schools (of which two are high schools, five business colleges, one trade school, 12 music schools and one language school
Military:	Albuquerque Air Base, (Kirtland Field).	Corps of Engineers, Kirtland Air Force Base, Sandia Base (Atomic Energy Commission), Santa Fe Operations Office (Atomic Energy Commission).

This explosive growth clearly demonstrates Albuquerque's urgent need for a second public high school. Because both city leadership, led by Clyde Tingley, and school leadership, spearheaded by Superintendent John Milne, committed to growing the systems already in place, not splintering into smaller communities or school districts, Highland opened as part of the APS system in the city of Albuquerque.

The Post-World War II Growth of Albuquerque

As is so graphically portrayed in Table 3 and in volume after volume of *Albuquerque Progress*, the magazine no longer in print and published by the Albuquerque National Bank from 1934 until 1965, the post-war economic growth of Albuquerque is unique and explosive ("Half a Century", 1950). A standard five-room family home selling for \$4,000 to \$4,500 before World War II soon came to cost \$7,500 to \$8,500 after the war, and these were primarily the houses being built for and settled into by families in the Highland High attendance district ("Albuquerque Building Enters," 1947; "Albuquerque's Rate of Growth," 1952; "Early 1953 Construction," March, 1953; "House Building Increasing," 1947; "Pace of New Building Continues,"

1949; "Previous Records Continue," 1948). The U.S. economy was poised to rocket upward in 1945 when, at that time, a postage stamp for a letter was 3 cents, gasoline was 15 cents a gallon, a gallon of milk cost 62 cents, and tuition to Harvard was \$420 a year (*Remember When, 1945*, 2012).

Of interest is the opening to an article in the April 1948 issue of *Albuquerque Progress*: a familiar theme is echoed -

Albuquerqueans are agreed that Albuquerque should invite, foster and encourage small manufacturing industries to locate here to provide the payroll and other benefits which come with the production of finished products from raw materials. Although our local economy has developed rapidly and apparently with unusual stability, it as not as yet rested to a large extent upon manufacturing industries, unless the construction of business buildings and residences be considered as manufacturing. ("Progress Reports," 1948)

The issue highlights manufacturing business making furniture, candy, Native jewelry, insulation, cement, poultry products, glass and windows, bricks, concrete block materials, metal works, mattresses, chemicals, and woven products ("Progress Reports," 1948). These new businesses brought new people to the Albuquerque area: school enrollment swelled, and the public school leadership began planning Highland High.

In the first eight months of 1946, nearly 400 new businesses opened in Albuquerque, and 154 completed construction of new buildings in the same time period and residential construction was reported to be at a record-breaking pace ("Business Community Expanding," 1946). Most of this building was taking place east of Yale Boulevard, that is, the Highland High attendance area. By the end of 1946, building permits issued totaled over five million dollars; this is an increase from 1945's record at just under three million dollars, and an amazing boomer-rang from the under one million dollar lows of the war-restriction years of 1942, 1943, and 1944 ("City Building Permits," 1947).

In the fall of 1946 Chester French led a membership drive for the Chamber of Commerce and enrolled 700 new people with social events that included a Bar-B-Que dinner with door prizes such as chair cushions, \$25 off your funeral costs, nylon

stockings, men's ties, a billfold, and gift certificates to sporting goods and furniture stores. ("Drive is Tremendous," 1946; "Sign 120 New," 1946).

"All Previous Growth Records Broken by City in 1947" is the opening article in the January 1948 edition of *Albuquerque Progress*. Building permits for 1947 are said to total nearing \$9 million dollars, nearly double that of 1946. An estimated 2000 to 2500 homes were completed in the Albuquerque area that year, with 1500 more still under construction ("All Previous," 1947). The demand for postal, electric and natural gas service to homes and businesses in 1946 and 1947 exploded ("Increased Demand," 1947; "Mail," 1945).

Ernie Stapleton recalls his own "boundaries" of Albuquerque in the 1950's, defined by landmarks he recalls:

Anything pretty much east of San Mateo... was sort of a wasteland. I remember that the – I always used to identify the borders of Albuquerque by the nightclubs. On the east side was the Paradise Ranch House out in Tijeras.... In the North Valley was the Hi Hat Bar. The Blue Ribbon Night Club was in the South Valley. And then on the west side was the Chesterfield Club. We used to tease about those being the landmarks.

The October 1947 issue of *Albuquerque Progress* pictures under construction and near completion some familiar landmarks to the time of this study. Participants referred to many of these as popular with Highland High students and families:

- The drive-in theater on Yale SE (called the Cactus Theater, built by Texas Consolidated Theaters, 1500 block of South Yale; building permit was for \$29,450)
- A new building for Stromberg's clothiers at Third and central
- New building for Radio Station KOAT at Silver and Tulane
- New building for Albuquerque Publishing Company at the corner of Fifth and Silver
- New Mexico Trade School, 1437 South Yale
- Addition to Sears Roebuck building, Fifth and Central
- Acapulco Swimming Pool, South Columbia and Gibson (Carl Schlick, owner; W. K. Algire, contractor)

A major economic event in Albuquerque took place in late 1949 when the City Commission voted to cede the city owned and operated airport to the U.S. government. The maintenance, operation, and management of the 23,000 acres of airport land came under federal authority in a measure that the majority of the City Commission felt would save the city tremendous expense. The city retained 53 acres for its own needs, and commissioners Everly, Buck and Marron voted in favor of the transfer. Commissioners Morelli and Tingley characteristically voted against the measure, and Tingley is quoted as saying the arrangement was “giving away a multi-million dollar airfield to the government for nothing” (“City Commission Votes,” 1949). This commitment to the airport as a national hub further contributed to business and government investment in the area of Albuquerque east of Yale Boulevard – the Highland High attendance area (“Information About Facts,” 2012).

In late 1945, after World War II ended, governmental restrictions on travel, gasoline, and buying tires were lifted and Albuquerque benefitted by the resumption of large business groups once again holding annual gatherings and conventions in town. Early in 1946 the Wool Growers of New Mexico with 1400 members and the New Mexico Cattle Growers with 3300 held their first conventions since 1942 in Albuquerque (“Livestock Growers,” 1946). All this economic activity reverberated in increasing school enrollment. Albuquerque High’s population was bursting, and plans for a new school in east Albuquerque – where so many new businesses were locating – began (“Larger Building Permits,” 1948).

Downtown. Downtown’s population fed Albuquerque High even after the new school, Highland, opened. Downtown, known in the late 1800s as New Town, housed older residences with established families whose heritage was often Hispanic, European, or African American.

One participant, who is African American, remembered that when she lived south of downtown, around Broadway and Bell in the 1950’s, the small neighborhood stores would extend credit to her father. “And my father does say because he worked in construction, he didn’t have a lot of money. There were some stores who would let them trade for credit. Of course he said that would cost more. But that was not a racial thing – that was an economic thing.” She went on to say, “There were more neighborhood stores

in that area. So – you know.... There were neighborhood stores and they would be convenient but they cost more - but they would let you have credit.”

Some early players in Albuquerque’s economic scene were from a variety of backgrounds, including Franz Huning, Elias Stover, and William Hazeldine who founded the New Town Company. Italians, Middle Easterners, Greeks, Jews from various nations, African Americans, hopeful Easterners, and GI’s returning from World War II populated downtown and beyond. All these populations exhibited cultural individualism and social responsibility due to their varied ethnic backgrounds:

But for all the diversity of the people’s backgrounds [in Albuquerque in 1945] and in spite of the sturdy individualism which most of them shared, they had little trouble functioning together as a coherent community. Almost everyone believed in traditional American values, in fair play and in fighting the good fight and getting ahead, and they were proud of their city, old in years but brimming with youthful possibility (Wood, 1980, p. 36.).

The volatile and protracted addition of Old Albuquerque (now known as Old Town) to the downtown city limits of Albuquerque is well documented and consumed much energy by many parties from the summer of 1948 through the summer of 1949 (“Annexation Victory,” 1949; Atencio, 1985a, 1985b; “Building in Albuquerque Continues,” 1948; “City Annexes Part of Old Albuquerque,” 1948). Shortly after Old Town was annexed, the Barelás and East San José neighborhoods were brought into the city limits, as well (“City Annexes Tract,” 1949; “City Votes Annexation,” 1949). Old Town high school students, if attending public school, were already attending Albuquerque High, and therefore the annexation of Old Town did not affect Albuquerque High or Highland, other than it set a precedent for the city of Albuquerque to annex adjoining settled areas into its boundaries, rather than allowing them to develop as separate municipalities. The same year, 1949, Albuquerque Public Schools brought the Bernalillo County school system into the APS system, mirroring the city’s pattern of unified growth.

Highland High and East. Coinciding with the opening of Highland High in the fall of 1949, the City Commission voted to annex a large portion of the east mesa in anticipation of growth to the north and east sections of Albuquerque. This annexation

doubled Albuquerque's land area ("Business Indices Rise," 1945; "Record Annexation," 1949). A few months later, early in 1950, the large "Bel-Air Addition" came into the city limits, bringing northeast Albuquerque's boundaries up to Montgomery and past Wyoming ("City Annexes 3300 Acres," 1950; "1950 Record Year," 1950). These large additions guaranteed land-developers and builders eventual access to water, sewer, electric and gas services (Wood, 1980, p. 112).

There were area businesses that participants recall being located near Highland High that figured into their families' business and social lives. I asked Robert what businesses he recalls being in the area:

Robert: Well there was Fitzgerald's malt shop. That was up Central a little bit.

Ann: This isn't Central?

Robert: No, that's Coal - Lead was back here. Fitzgerald's. And of course the Highland Theater opened pretty quick after the school opened. And then Frank's drive-in over on Lomas and Washington.

Ann: Okay, I've heard of a drive-in there – no one can remember. It's Frank's? You remember that?

Robert: But at that time it was - today it's something else. Then it was Frank's. And that's where the kids all gathered on Friday.

Ann: Was it - isn't it now Hurricanes?

Robert: Yes, it's Hurricanes now, but then it was Frank's. That was *the* place. And so, Fitzgerald's, was up there and had the best malts.

Joann Griffin Wallace remembers the Fitzgerald's Ice Cream shops:

Frontier is there now. That was Fitzgerald's. Oh, they had good ice cream! And they had a smaller shop there right across from – not Highland – in that little strip where the Highland Theater is, but just a little bit east across the street on the north side, they had an ice cream place there.

Al Kaplan remembers a burger place on Central – several other participants recalled Bob's Burger's, and the 1950 Highlander carries an ad for Bob's Drive-In touting "rich creamy root beer" and "jumbo hamburgers," and list two locations, 3723 E. Central (which today is one block east of Carlisle) and 7700 E. Central (today that is 6 blocks east of Louisiana). Jim Stevenson recalls Bob's Burgers: "That's where there was

a lot of ruckus going on,” said Jim, hinting at flirting, fighting, and high school “drama” that can occur at teen-age hang-outs.

Al Kaplan also recalls the Orange Julius, a hang-out on Central, where he borrowed an electric fireplace for the staff talent show. Mary Matteucci remembers businesses that were located near Highland.

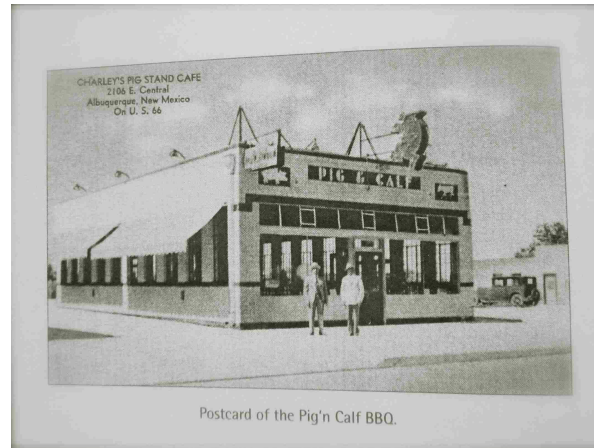
Mary: Well they had Hinkle's – was on Central, and it was basically a clothing store. It wouldn't be really a department store in our frame of reference, but—and then there was a grocery store that was called Rhodes. That opened about the same time Highland did. Teddy Rhodes' father owned that, and so he was in my class—they came from Roy, New Mexico.

Ann: Just like Tommy McDonald?

Mary: I mean a couple years later – he was in my class, too. Let's see—there was, further west on Central was Marilyn's which was a dress shop. Fitzgerald's ice cream was up on Central, further east....

A memory of the grocery store came from Joann Wallace Griffin: “The grocery store – I can't think what the name was -was right there next to Highland theater—that's where we'd go over and get candy bars.”

Ernie Stapleton recalls dining at the Pig Stand Café (2106 East Central, across from the University) in the 1940's. The Pig Stand was owned and operated by prominent Albuquerque Greek community member Charles Ellis (Pomonis, 2012, p. 139). Ernie also recalls the Hi Hat Nite Club being an Albuquerque landmark, and Pomonis (2012) names James and Peter Bruskas, well-known Albuquerque Greek community members, as co-owners of this well-known and popular establishment (p. 140).



Source: Postcard of the Pig Stand Café, 2106 East Central

Mary Matteucci recalls the much-fabled Iceberg Café: “And then there was a cafe that was shaped, I mean it was sculpted like an iceberg” (see Appendix B). The Iceberg reportedly began as a restaurant near Central and Girard in the area known as “The Triangle” where today a police substation sits. Urban legend goes that in the late 1940’s the Iceberg moved to the Central and San Mateo area near Highland where it morphed into a gasoline and soda shop. It is reported that the roof of the Iceberg was adorned with “black bears on the peaks,” and that it “was a teen-aged hangout in the 1950s” (Nickell, p. 77). Then the rumor goes that the shell of the Iceberg moved north to the Bernalillo area where it was demolished in the 1960’s (Nickell, p. 77; Palmer, 2006, pp. 140-141).

Sally Smith Grady, when I asked her about the Iceberg, told me, “Yes there was [The Iceberg]. It did seem like it was far out but that was probably -- but people -- that was kind of closed by the time that I went to Highland. I think that was closed in the ‘40’s....” This meshes with the report that the Iceberg became a gas station/tire shop before moving to Bernalillo in 1953 (Palmer, 2006, pp. 140-141).

Mary and Bobby Matteucci both recalled The Castle Drive-In, and they recall it was located around Central and San Mateo. “That was Albuquerque High and Highland’s hangout,” Mary reminisced (see Appendix B). Sally Smith Grady also remembers the same drive-in restaurant:

Sally: And another place that the kids would go was The Castle. That was the drive-in by Highland.

Ann: Where was that located?

Sally: It was probably Central, and it was east of Highland. But it was -- and now I think there's a used furniture store there, and a motel on one side. But it was the drive-in that everybody would go to --

Ann: Sure!

Sally: And people would get their cars at night and, you know, or their parents' cars, or some people had cars -- but everybody would go to the drive-in from Highland and Albuquerque High. And we'd all - people would meet there and there'd be cars - you know - three rows of cars!

In the *Highlander 1950*, the first yearbook published for Highland, an advertisement appears for The Castle among the ads in the back of the book, listing an address of 5523 Central NE (which is one block east of San Mateo on the north side of the street.) The ad describes, "Extra thick Castle malts and shakes, Sandia Peak sundaes, Mile High sodas, and delicious sandwiches" (*Highlander*, 1950, p. 100). The 1951 *La Reata*, the AHS yearbook, sports a picture of the Castle Drive-In, showing the storefront complete with castle-like crenellations running along the front rooftop (p. 144).

I asked Sally Smith Grady about businesses she remembers being in the Highland area:

Ann: How far do you remember the businesses going up Central?

Sally: Oh, gosh, you know -- there wasn't that much from - like the Castle seemed very far out - I'll have to look at the phonebook and see where that was. But the Highland Theatre was kind of the end, and then the roller rink was a little further out [to the east]. But that was like the end, and you would drive out to Juan Tabo - that was just way out there -

Ann: But it was a road?

Sally: Yes, it was a road but people - ... We would go to the El Sombrero which was on Yale -- and the Top Notch which was on Central -- and that was close to Highland. But that all was far out. Which seems amusing.... But the Highland theater -- a lot of girls I went around with worked the snack bar.

Joann Wallace Griffin holds similar memories about East Central businesses when she started attending Highland in the fall of 1950:

Well -- there weren't many. Central was basically a few restaurants and a lot of

motels. It was Route 66 along there going across the country. Highland – that little area right there – just west of San Mateo – there was a big grocery store there – I can't remember the name of it. Then there was a movie theater - the Highland Theater - and other than the ones downtown –the Kimo - there were two or three that were downtown—that was it. And then there was a drive-in further out on a Central. But other than that there weren't many businesses. There was a dress shop for many years, and several furniture stores—in that little strip that is now the antique malls.... Across the street there was the Fiesta Shop and they sold fiesta dresses, probably all handmade.... There was a drive-in on Lomas—that was really popular. I don't remember the name of it. And there was—I don't think there was a drugstore right there in the Highland area. Now, Nob Hill had a drugstore and a soda fountain there.... Nob Hill Drugs it was called. And there was a bakery there, and a grocery store and a shoe shop.... And were some doctors' offices along Central.

Robert Figge chronicled the movie theaters he remembers in operation between 1st and 8th Streets: near 1st Street were the Sunshine and the Kimo; near 2nd Street was the Chief, and the Mission, Mesa, El Rey and Coronado lined the area. The Lobo, just east of Girard, still stands. The Highland Theater, of course, Robert notes, was a big deal, opening in 1950 just north of the school.

Jim and Sara Stevenson recall businesses located near Highland. Sara recalls Fitzgerald's ice cream shop and Jim remembers the bowling alley just south of the school. "The bowling alley was over there where that church is now on Jefferson and Zuni. It used to be I went to the reserves over there," Jim told me. I recall that building being an armory and working with the military when I worked at Highland 1989-93. Jim also remembers the ice rink north of the school, and the fact that it was owned by one of his classmate's father [George Snelson.]

In the first Highland yearbook, the *Highlander 1950*, the following businesses purchased ads and/or extended their congratulations to the Class of 1950:

New Mexico State Bank, Franciscan Studio, Montgomery Ward, Ward Anderson Printing Co., Coca-Cola, Kistler-Collister, The Castle, Roach Construction Co., Paris Fine Shoes, First National Bank, Al's Food market, The Empress Shop, R.C.

Cola and Nehi Flavor, Excelsior Dry Cleaners and Furriers, Fred Mackey's Smart Clothes for Men, Sport Shop Team Outfitters, National Bedding Co., Val's Men's Wear, Young Ages, S.E. Beahm, Realtor, Tellyer Piper Co., Sport Bowl, Howden Stationery Co., YMCA, Ute Grill, Nob Hill Furniture Co., Chauvin and Miller Electric, Bob's Drive-In, Mindlen Co. Jewelers, Albuquerque National Bank, Southern Union Gas, Nicolai-Bond Co., Mormac's, Inc., R. B. Waggoman Co., Butane Gas & Appliance Co., The Sun Drug Co., Christy Buick Co., Petty's Jewelers, H. Cook Sporting Goods, Albuquerque Builders' Supply Co., Philip Hubbell Real Estate, Riedling Music Co., Hinkel's New Mexico, Logan Lumber and Hardware, State Farm Insurance, Robinson Construction Co., Valley Gold Fine Dairy, Dr. Pepper, and Jones Motor Co. (pp. 97-106).

On page 107 of that first annual, these businesses are listed on the "Booster Page:" Arden's "Ladies' Ready- to -Wear," Albuquerque Pet Supply, Austin Grill, Williamson Real Estate, Berg Auto Specialties, Zia Paint Store, Fishback School of Dance, Ange Builders' Supply, Fremont Grocery, Campbell's Food Store, Bartley Shop, and the Dine-a-Mite Grill.

An important landmark for the Highland High neighborhood was opened in 1951 when in May of that year the Albuquerque City Commission voted to approved the use a large portion of land at 401 Wyoming SE to be developed into a trailer park (Albuquerque Civic Commission Minutes, 1951, p. 253). That trailer park still exists today.

The Movement to the North and East. Albuquerque's expansion to the northeast quadrant of the city was slower years 1945-1953 than its expansion east – but it was happening ("Problems of Growth," 1947). Any high schools in homes built in this area – even as far east as Eubank – were in Highland High's attendance area. Mary Matteucci remembers living at 3008 Mackland NE, just east of Girard and north of Lomas, beginning in 1946 and continuing while attending Highland. "That was a very new area. It had been built post-War, and we had gotten—we were very fortunate—we had gotten one of the new houses that had been built right after the War."

Jim Hulsman shared a photo with me of Connie Alexander standing in his yard at his family's home on Mackland "circa 1948." The black and white picture shows a young

Connie in an H. Cook-sponsored baseball uniform standing in his socks with hands at his sides in a barren yard (perhaps it is a grass yard; perhaps not) and the inscription on the back reads: “Mackland Drive (no trees in ‘hood yet) wearing my Dad’s old quilted sliding pads, (like he said, ‘you could be one helluva player if we could afford shoes for you.’)” Connie Alexander, a 1947 graduate of Albuquerque High, married a Highland graduate. Connie became a well-known sports radio announcer, Jim Hulsman recalls, and was lead announcer for the Cotton Bowl for ten years.

The lifting of war-time restrictions of building supplies and materials in 1945, combined with the influx of population to the area, spurred Albuquerque on a galloping building spree. House after house, and business after business popped up to hold down the Highland High neighborhood dust – or to stir more up! Concerning the combined totals of building permits issued in 1945, *Albuquerque Progress* reports: “Total for the first 9 months of 1945 reached \$1,823,877, compared to \$552,613 for all of 1944, and \$2,222,504 for all of 1941, the last unrestricted pre-war building year” (“Building Permits,” 1945).

Bobby Matteucci agrees that four major real estate developers in the eastward and northern expansion of Albuquerque’s housing boom were Ed Snow, Latif Hyder, Samuel Hoffman and Dale Bellamah. The areas they developed began as Highland High neighborhoods until Sandia, Manzano and Del Norte could be built in 1958, 1960, and 1964, respectively. The *Albuquerque Journal* provides evidence of the large footprints of these men. Snow, builder in the Wyoming/Indian School/Candelaria area of Albuquerque’s northeast heights (note that Snow Park and Snowheights Street bear his name), built median priced homes and valued adding park space. He bought a tract of land from Dr. W. R. Lovelace that was the largest single land purchase in Albuquerque to that date, and it became the Snow Heights Addition (“Builder Buys 640 Acres,” 1953; “\$10 Million Home-Building Project,” 1953; “Snow’s Reputation,” 1968).

Sam Hoffman founded the F & S (“father and son”) Construction Company with his son Jack, and developed the Hoffmantown area in 1950, becoming the leading residential area in New Mexico with 800 new homes and 2,800 residents. Hoffman was reportedly building one house every hour each day in the fall of 1951 (“F&S Construction Co.,” 1951; “Hoffmantown Shopping Center,” 1952). Success cannot

always be measured in dollars, however, and Hoffman's life took a tragic end when he first killed his wife and then himself ("Builder Hoffman Kills Wife, Turns Gun on Himself," 1959; Sandweiss, 2011, p. 93).

Dale Bellamah developed the Princess Jeanne neighborhood (named after his wife) in the Wyoming/Indian School/Eubank/Menaul area. In 1950 Bellamah purchased a huge tract of land from Oscar Love, officer at the Albuquerque National Bank, and his dynasty was rolling as he built heights neighborhoods with parks, picnic grounds, and even a neighborhood swimming pool ("1600-Home Addition Announced," 1954; "Dale Bellamah Heads \$7 million," 1957; "Albuquerque Magnate Dale J. Bellamah dies," 1972).

As the population moved north and east in Albuquerque, away from downtown, so did the businesses. In 1945 former mayor and real estate developer D. K. B. Sellers was scheming to turn a brushy patch of mesa stretching at the southwest corner of Carlisle and Central, east of the University of New Mexico, into the state's first shopping center, Nob Hill (Bryan, 2006). Builder R. B. Waggoman's took on the project, and when it opened in 1947, Nob Hill Shopping Center at Central and Carlisle was the first "shopping center" in New Mexico, housing 21 businesses ("Nob Hill Business Center," 1953). Sally Smith Grady and other participants remember excitedly going to Nob Hill Business Center to meet friends and "hang out." In 1949 a large shopping center opened in the Bel-Air subdivision ("Construction Starts," 1949), and the Hoffmantown and Princess Jeanne areas opened shopping centers in their neighborhoods, as well ("Hoffmantown Shopping Center," 1952; "1600-Home Addition," 1954). Just before the onset of the Korean War, Albuquerque's residential and commercial building exploded ("Building During First," 1952; "Building Permits for Early 1952," 1952; "Building Permits Total," 1952).

Major residential builders granted building permits, all in the Highland High attendance area, during the years of this study include:

- University southeast heights: T. K. Giant, Rutherford & Roach, Mount & McCollum, Roach and Rutherford, J. L. Hendren, H. B. Sellers; J. Hesselden (brother of Louis, the architect), John Hill
- University north/east campus: R. B. Waggoman, T. K. Giant, W. J. Wagner

- East of San Mateo: Coronado Builders, Reliable Homes, E. J. Mankin
- Northeast near Eubank and Indian School – by 1940 F&S Construction/Sam Hoffman dominates residential building permits (“Larger Building Permits,” 1950).

The Morphing of Albuquerque as the City Grows. With the explosive increase in population to the Albuquerque area came the expected planning, growth, and traffic headaches. In fall of 1948, Erna Fergusson spoke at the Downtown Lions Club and proposed that the city of Albuquerque set up a formal long-term planning process for New Mexico’s growth (“Erna Fergusson Proposes Long-Term Planning,” 1948). The daughter of the powerful Albuquerque New Town founder Franz Huning, Fergusson’s voice carried, and in December of that year the City Commission set up an Advisory Planning Board tasked to create a master plan for the Albuquerque area (“Commission Votes Planning,” 1948). Interestingly, S. Y. Jackson, president of the Albuquerque Public School Board, was appointed to the Planning Board and elected chair (“S. Y. Jackson Heads,” 1948). The Planning Board soon created precedents that exist today in Albuquerque: they required builders to donate land in subdivisions for parks and to arrange for arroyos, free from residences, to carry drainage water (“City Requires Gift,” 1949; “Planning Group Issues ‘Guide,’” 1950).

More people had cars, more kids had cars, and as, Sarah Hayman Stevenson indicated to me, Central Avenue was becoming “the” street for kids – both Albuquerque High and Highland students – to “cruise.” The arrival of David Dabney in Albuquerque in June of 1950 (City Commission Minutes, 1950, p. 159) as the first city traffic engineer coincided with the phenomenal build-up of Sandia Base, Lovelace Hospital, Sandia National Labs, and television, telephone, and other technologically based companies (“New Hospital Facilities,” 1952). As Hales (1970) contends, the arrival of these “technocrats” pushed Albuquerque’s governmental, schooling, and business systems to organize, align, and create more uniformity than previously exhibited. In early 1950 New Mexico Governor Mabry publicly pointed out the recent effort the state’s public schools had made to improve instruction and raise standards (“Mabry Praises,” 1950).

Wood (1980) posits that this ever-increasing “rationalization” of Albuquerque influenced the largest reorganization of street names and the adoption of the quadrant

system in July of 1952 (Nickell, 2012). This aligned disjointed streets (for the most part) to have the same name east/west or north/south. All streets that ran east and west became Avenues or Roads, and north south streets became Drives and Streets. Larger streets were Boulevards regardless of the direction they ran. The quadrant system that we know today came into play in the July, 1952 realignment, with Central being the north-south dividing line, and the railroad tracks near First Street being the east/west line (Nickell, 2012; Wood, 1980).

Highways, Transportation, and Tourism

A national trend that was reflected along Albuquerque's East Central Avenue near Highland High and stretching from Washington to the mountains was the "tourist court." As the economy grew and families gained cars and leisure time, thus traveling for fun, formal hotels were viewed as expensive, inconvenient and stuffy for a family who wanted to tumble out of a hot car at the end of a long day on the road. "Tourist camps" from the 1930s morphed into more sophisticated "tourist courts" in the 1940s with small, separate cottages for guest rooms or rooms clustered in a row under one roof but gathered around a central patio. The guest's car could be parked tight outside their room, making things convenient and comfortable for unloading and reloading belongings. By the late 1940s the term "motel" emerged to combine "hotel" and "motor" together. Tourist courts that sprang up by early 1945 in Albuquerque as Highland High opened include the Zuni Motor Lodge and Coffee Shop east of the Fairgrounds on Central, Royal Court at 3630 West Central, Scott's Court at 4507 West Central, Hilltop Court at 4010 West Central, "Red" Davis' Court at 2400 West Central, Weeping Willow Trailer Park at 4915 East Central, Gilbert Shambaugh's Sky Court at 4300 West Central, and the Dutch Motel at 3923 West Central. By mid 1946 the Tewa Lodge was built at 5705 East Central.

Perhaps Tingley sensed the opportunities the close of World War II could bring to Albuquerque based upon his experience when formerly governor of New Mexico, years 1935-1939, when the state launched a tourism drive. Tingley pushed to get the City Commission to adopt an advertising blitz two weeks after the war ended. At their August 21, 1945 meeting, the City Commission authorized the City of Albuquerque to contract with Advertising Albuquerque, Inc. to:

advertise Albuquerque and vicinity and its resources, climate, advantages, business possibilities, future expansion possibilities, accommodations, scenic, recreational, and health features and other attractions by the use of advertising space in magazines and periodicals of national circulations, and by the preparation, printing and use of pamphlets, booklets, leaflets, and by the use of telegrams and/or telephones, for and/or persona letters...continue a direct mail campaign with physicians throughout the United States.” (Albuquerque Civic Commission Minutes, 1945, p. 154)

In tandem with transportation and tourism, during the years of this study 1945-1953, the railroad in Albuquerque also continued to be a major employer. In 1945, the Santa Fe Railroad was reported to be the areas largest employer with 2,500 workers and half a million dollars expended in monthly paychecks (“Santa Fe Railroad,” 1945). In 1948 the railroad was still reported to be a major employer and a “regular contributor” to Albuquerque’s economy (“Santa Fe Railroad Shops,” 1948). Albuquerque’s railroad line connected with Los Angeles, Las Vegas, Denver, Kansas City and points east. The railroad, which brought Albuquerque prosperity in 1880, continued to support Albuquerque years 1945-1953.

The University of New Mexico

The University of New Mexico was an integral player pulling the eyes of Albuquerque away from New Town and Old Town, and instead toward the east. After some political wrangling as to which New Mexico community would house the state’s University, in the last days of the legislative session, early in the year of 1889, Governor Edmund Ross signed the bill that would establish the state’s University on twenty acres two miles east of New Town in Albuquerque (Davis, W. E., 2006). After constructing one building, the University opened to students in 1892, though most of those first students were preparatory, or high school aged, students (Davis, W. E., 2006). The University grew slowly, held back by World War I and the Great Depression. In 1940’s fall semester 1,565 students were enrolled, and as World War II sapped enrollment and resources from the school, by fall 1946 the enrollment was but 924 (Davis, W. E., 2006). The University was unprepared, as were most post-secondary institutions around the country, when the passage of the G. I. Bill in 1944 brought opportunities to hundreds of

thousands who would otherwise not have been able to afford college. These numbers included women and veterans of color. By 1949, The University of New Mexico's enrollment was 4,921 (Davis, W. E., 2006). This dramatic growth helped move businesses, housing, and cultural centers east from New Town, spreading the city up the hill and beyond and changed the sociological landscape of Albuquerque after 1945.

In July of 1943 the University of New Mexico entered a partnership with the U.S. Navy to train recruits in the engineering department. Faculty load increased to three terms per year for many and the program swelled the enrollment of the engineering department by the end of 1944 ("University Engineering," 1944). Most likely this collaboration was linked, even if only tangentially, to the covert construction going on for the Manhattan Project in Los Alamos.

The University of New Mexico (UNM) experienced even more growth as World War II came to a close, spurred particularly by the GI Bill. As Highland opened, both Albuquerque High and Highland doubled their efforts to send prepared students to UNM and other post-secondary schools. Al Kaplan, who began teaching at Highland in January of 1951, explained to me how he came to be in New Mexico after being raised in Connecticut:

Al: I had to find a school that would accept all my credits. The University of New Mexico—I wanted to go to the University of Maryland but they were accepting no out-of-state students because of the influx of the GI's.... So, I wanted to go to Maryland, but they would not accept out-of-staters, and a few other schools were the same way. The schools that were interested in me were Arizona State at Flagstaff—it was called the Arizona—it wasn't called Arizona State. ... But the University of New Mexico was the only one that sent me a personal letter...saying how they would— they liked having people from Connecticut. So, I—and they said that they would do all they could to give me full credits—to transfer all my credits, so after I stayed here in the masters they gave me full credit.

The growth of the University of New Mexico's enrollment thanks to the exploding population and the GI bill created a youth culture that in kind contributed to a business mini-boom near Central and Richmond, east of New Town (Wood, 1980). The

Highland High neighborhood was rapidly expanding.

Hospitals and Healthcare

Albuquerque holds a unique place in the healthcare industry's history: it was in the 1930s and early 1940s a mecca for tuberculosis patients hoping to recover. This link tangentially applies to Highland High's history, because the tuberculosis industry contributed to Albuquerque's economic success, thus obliquely necessitating a second public high school.

The *1945-46 Hudspeth's Albuquerque City Directory* on its first data page subtitled Albuquerque as "The Heart of the Health Country" (Hudspeth's 1945-46, p. 1). By the time *Hudspeth's 1953 Albuquerque City Directory* comes out, the first data page is subtitled: "Heart of the Health Country in the Land of Enchantment, (Courtesy Albuquerque Chamber of Commerce)" (Hudspeth's, 1953, p. 1). While this not only demonstrates the advent of marketing, tourism, and business organization that developed in Albuquerque and New Mexico over the years 1945-1953, the slogan "Heart of the Health Country" demonstrates the importance Albuquerque garnered as a place for tuberculosis (TB) patients to come in order to seek a comfortable hospice and, hopefully, a cure.

The high altitude of Albuquerque (5196 feet above sea level), the sunny, dry climate, and relatively temperate conditions year-round made Albuquerque a mecca nation-wide for tuberculosis (TB) patients (Atkins, 1982; Bannerman, 2008; Bryan, 2006; Cline, 2006; Smith, 1982; Wood, 1980). While overall records of the number of tuberculosis (TB) patients were not kept, it is estimated that between 1880 and 1940, the numbers were in the thousands (Bannerman, 2008). Promotional materials touting Albuquerque and New Mexico as wonderful places for TB sufferers to recover are found dating to the beginning of the 1900's, though after statehood was granted in 1912, the state established a Department of Health in an effort to get some control of the conditions and manners in which TB was managed (Lewis, 2008). As the number of tubercular refugees grew in Albuquerque, existing residents became wary and fearful when vagrants and those too poor to afford sanatorium care became a nuisance (Bannerman, 2008). Writes one doctor in 1909:

They are sent to us or drift here in all stages of the disease, and only too often without income or friends. They sit about our parks, on our curbs, in our places of amusement and recreation – a menace to the exposed and a burden both to themselves and our citizenship. (Mayes, 1909)

Ingeniously seizing an economic opportunity, entrepreneurs and healthcare providers established sanatoria for those seeking a cure for TB. Wealthy paying patients flocked from the east and an average stay was 9 months at a cost of \$50 to \$100 a month (Lewis, 2008). Large sanatoria were big business in Albuquerque in the first half of the 1900's, most built with an anchor hospital building with numerous small cottages lining the grounds near the hospital. Cottages usually had screened or open windows, and some sanatoria used tents rather than cottages: the cold air was considered part of the cure (Bannerman, 2008; Heaphy, 2005; Lewis, 2008). Noted sanatoria listed in *Hudspeth's 1945-46 Albuquerque City Directory* are Methodist Deaconess Sanatorium, Presbyterian Sanatorium and Hospital, and St. Joseph's Sanatorium and Hospital. Hugh Cooper, a TB victim and Presbyterian minister, who came to Albuquerque in 1903, found the situation for TB patients deplorable (Lewis, 2008). Cooper recovered, "badgered" the church for funds (Smith, 1982, p. 20), and became the first director of the Presbyterian Sanatorium, an entity that treated patients irrespective of income (Bannerman, 2008, p. 93). Presbyterian Sanatorium evolved into what we in Albuquerque know today as Presbyterian Hospital. The business community realized the economic benefits the sanatoriums brought to the community, and the City Commission, in April of 1950 approved city funds for improved sewer lines to the Presbyterian Sanatorium on East Gold between Oak and Mulberry (Albuquerque Civic Commission Minutes, 50, 165).

Margaret Randall remembers that the house her parents bought in the early 1940's had small living quarters separate from the house that she believed were rented out to TB sufferers. Driving around Albuquerque today, I can still see many small, separate "apartments" on home residential lots in the downtown, south University and Huning Highlands neighborhoods. On a related note, the Fairview Cemetery located on Yale SE south of Coal Ave. was built on land donated by Franz Huning, Elias Stover, and William Hazeldine in 1880 when the New Town area of Albuquerque was platted and the railroad came in. Fairview became the final resting place for many tuberculosis patients, and

otherwise, as well as for many prominent families such as Huning, Harwood, Rodey, Stover, Dietz, Simms, and more (Linthicum, 2012).

By 1946, the function, use, and effectiveness of antibiotics, specifically streptomycin, as a management and cure for tuberculosis began to spread, and Albuquerque's large sanatoria gradually converted into comprehensive hospitals, apartment complexes, hotels, or other businesses or residences (Bannerman, 2008).

The tuberculosis "industry" impacts my study in two ways: 1) the number and identity of future community leaders that came as TB patients who later contribute to the human contexts of Albuquerque years 1945-1953; and, 2) the tremendous economic, cultural, social, and historical contributions made to Albuquerque by the TB healthcare consortium. Well-known people who came to Albuquerque and New Mexico to "chase the cure" for tuberculosis for themselves (and recovered) or their family, and then went on to contribute to the area include: Albert and John Simms, Hugh A. Cooper, William R. Lovelace, Clinton P. Anderson, John Gaw Meem, Clyde and Carrie Tingley, Chester T. French and his brother, Kathryn Kennedy O'Connor, the family of John Milne, and Clifford Myrick Hall McCallam

Joann Wallace Griffin, Highland class of 1953, remembers the impact of TB to the city when she was young:

People were coming in from the East for health reasons - For their health, for sanitariums for T. B. There were still those on Central, and on Lead and Coal - those are all torn down now. There were people moving in still in the 40's and 50's for health. So, in that population—there were not too many minorities.

In the Albuquerque area, soon after the end of World War II, residents recognized a need for government to enter the healthcare arena ("Community Health Center," May, 1948). In a letter submitted to the City Commission in June of 1950, attorney William A. Keleher "addressed the Commission with reference to the manner in which the indigent [sic] cases are now being taken care of by the tri-party agreement, state department of public welfare, city and county." Commissioner Everly suggested a July 7 meeting with County Commission to discuss the situation, and Keleher's letter references that tuberculosis cases were all currently going to St. Joseph's Hospital, creating a hardship. Reference is made to a possible City-County Hospital that might be built by 1952

(Albuquerque Civic Commission Minutes, 50, 337).

By 1950 the city gained increasing attention as a healthcare mecca. The list of newly completed facilities that year includes Bataan Memorial Methodist Hospital, a Ruth Hanna memorial Pavilion added to Presbyterian Hospital, the completion of the Lovelace Clinic, and an \$850,000 Medical Arts Square that housed “sixty independent doctors and dentists in one great, sprawling, one-story structure” (“Albuquerque is Rapidly Gaining,” 1950). With the influx of population, so came increased general healthcare demands, and the “technocrats” (Hales, 1970) were ready to receive services.

On the practical side, those who did not survive tuberculosis needed to be prepared for burial and buried here in Albuquerque. Fairview Memorial Cemetery was created shortly after 1880 on 30 acres of land donated by the founders of New Town, Franz Huning, Elias Stover, and William Hazeldine. A portion of the cemetery was used for “the tuberculosis casualties,” though prominent families buried their dead there, also (Mahoney, 2012). In the 1920’s Harry Strong took over his father’s furniture and undertaking business, joined with his son Oren Strong and his son-in-law Richard Thorne, and set up a separate mortuary called Strong-Thorne (Harrington, 1966). Strong-Thorne Mortuary, which sold recently, served hundreds of thousands of Albuquerqueans over its eighty-plus years.

As is too often the case, an economic misfortune for many contributed to the economic growth of Albuquerque, and thereby the Highland High neighborhoods, via the tuberculosis healthcare industry (Bannerman, 2006).

Water

Water supply and use swelled to become a rippling political issue as 1945 dawned in Albuquerque. I cannot leave the political landscape of Albuquerque, years 1945-1953, without letting this issue trickle through the picture. An ongoing fight between Commissioner Tingley and the real estate developers centered around who would decide where and by what means infrastructure (particularly sewer and water) would be supplied to the large new developments that sprang up after 1945 (Wood, 1980). Tingley could never reconcile himself to the amount of money it would take to supply services, and in the end it cost him his Commissionership (Wood, 1980). However, for his own “pet” projects, he was happy to comply, helping The University of New Mexico supply water

to its first football field at no cost by diverting city water up the hill (Davis, W. E., 2006), and soon the same arrangement would be made for the yet-to-be created north campus golf course (Bryan, 2006). Tingley would be forced in the coming few years to allow a plan for water development to be crafted, and to create a water department at an expense that would agitate him (Wood, 1980). Highland High, sitting in the dust of Albuquerque's east mesa along with all the neighborhoods that would supply students, was hostage to the relationships that Tingley, Milne, and Popejoy (president of UNM) would forge to supply water to their respective constituents ("10-year Master-plan," 1947; Davis, W. E., 2006).

Water has always been scarce in the desert southwest, and in 1945, despite the fact that New Mexico had the fourth largest landmass of any state, it possessed the smallest water area of any other U.S. state. But 1945 brought possibilities to New Mexico concerning its irrigation, flood control, and hydro-electric progress. As the probability of World War II ending loomed, the Federal Government made plans to invest heavily in infrastructure improvements to potentially double the 500,000 irrigated acres of agricultural land in use in New Mexico, control flooding, and generate power ("Bureau of Reclamation," 1945).

Keeping up with the increased demands for sewer and water services to households in Albuquerque in the years 1945-1953 was an un-ending challenge for the City Commission. Easterners and other newcomers to the Albuquerque area generally took these services for granted, and often lacked the understanding of how precious and scarce water is in New Mexico (Price, 2003). In addition, Tingley, admittedly "adroit at political wrangling," tried to champion "the people" by saving money, but he was "frequently more successful at blocking the opposition than at working with them to resolve problems" (Wood, 1980, p. 130). Tingley repeatedly expressed irritation at the cost of extending waterlines to new areas of the city, and he saw the annual water usage for the metropolitan area rise from 25,400 gallons in 1920 to 55,711 in 1947. Tingley would be amazed to know that total annual water usage in the Albuquerque area reached an all time high in the mid 1990's of 40.6 billion gallons, and for 2011 has been reduced (to a still amazing) 34.6 billion gallons ("Conservation," 2012).

Water shortages put rationing in place for short periods in 1946, 1948, 1951, 1952, and 1953 (Wood, 1980, p. 132). The 1950s saw the worst drought the Albuquerque area has seen, known “by the name of the ‘drought of the ‘50s’” until our present day, 2013 (Fleck, 2013, p. A8). In 1946 residents were asked to water their lawns only every-other day due to the water shortage. Per capita daily water use in Albuquerque in 1947 was estimated to be 152 gallons (“City Water,” 1947). By 1994 per capita usage rose to 252 gallons, and with a concerted conservation effort in recent years, is reported to be at a new low of 150 gallons for 2011. A mandate of 155 gallons per capita daily use by the year 2014 has been set by the New Mexico Office of the State Engineer as a condition for using surface water to serve the Albuquerque area through the San Juan-Chama Drinking Water Project (“Conservation,” 2012).

Even though a 10-year sewer/water master plan was adopted in 1947 (“10-year Master-plan,” 1947), this master plan became obsolete within five of the ten years, however, due to the unexpected, explosive population growth and land acquisition into the city’s boundaries. In early 1950 the City Commission authorized storm sewer line to the Inez addition, and Tingley was the lone “no” vote (Albuquerque Civic Commission Minutes, 1950, p. 56). In 1951 the minutes of the Albuquerque City Commission record that water lines were extended by then as far as South General Chenault, South General Patch, 9600 E. Trumbull, 303 South Moon, and 9700 East Acoma (Albuquerque Civic Commission Minutes. 1951, p. 143). This takes water through the southeast and mid heights of Albuquerque almost to what is present day Eubank.

A water line expansion dispute erupted between the coalitions of City Commissioners Tingley and Morelli versus Everly, Marron, and Buck in September 1948. Tingley was reluctant to vote to extend water and sewer lines into Old Albuquerque and the North End since the area was fighting annexation even though courts declared the annexation a done deal. He also felt the project was too costly. At stake were nearly \$3 million worth of bonds, and four of the five commissioners needed to vote in favor for each of three public readings. At the first reading, Morelli voted yes with Everly, Marron, and Buck (“City Commission Approves,” 1948). At the second reading, Tingley was absent and after a long two hours of asking questions, Morelli voted no, stalling the deal. The remaining three commissioners were furious, and the

Albuquerque Journal conveys their colorful comments directed towards Morelli and the absent Tingley:

Everly: The rankest piece of obstructionism I've ever seen in thirty years of attending meetings all over the world

Marron: This is the most evil thing, the most wicked thing you have ever done Why don't you resign and let a man sit there?

Buck: I condemn you for your stand I thought there was some semblance of man, of the humanitarian in you, but it's all gone. ("Morelli Blocks," 1948)

In May of 1951, the City Commission appointed a committee to help Bureau of Reclamation "in arriving at and justifying possible future water needs of municipalities from the San Juan water diversion. . . ." (Albuquerque Civic Commission Minutes, 1951, p. 237). In the same month, the City Commission voted to fluoridate Albuquerque's water system (Albuquerque Civic Commission Minutes, 1951, p. 266), a move made by hundreds of communities throughout America beginning in 1945 that was and still is supported by the federal government (Department of Health, 2012).

A 1951 water bond issue passed and a new water master-plan was adopted in 1953 (City commission adopts master water, 1952), and the city established a Water Board to address the complexities of water issues that were bogging the City Commission down ("City to Name Special Board," 1953). As the dry month of July 1953 drew to a close, on the 29th of the month the City Commission called to a vote a revenue bond for three million dollars and O'Bannon and Tingley voted no (4 of 5 commissioners were needed to vote yes in order for the issue to pass.) Still amazing to today's political watcher, the *Albuquerque Journal* quoted O'Bannon as stating, "This is too complicated for me," and Tingley reportedly said, in characteristic manner, "That's too much money" ("Tingley, O'Bannon Block," 1953).

On July 30, 1953 the *Albuquerque Journal* published the resignation letter of the Chairman of the Water Board, Don Johnstone, who blasted O'Bannon and Tingley's failure to approve the water bonds: "This is so rotten it stinks," wrote Johnstone, who went on to state that the blame for Albuquerque's water crisis did not reside with the master-plan, but with "the short-sighted, penny-pinching, obstructionist tactics" of O'Bannon and Tingley. Johnstone hotly stated he would wait to serve the people "when

the Commission is composed entirely of men who do not find the City's problems 'too complicated to understand'" ("Quits Water Board," 1953). On August 1 the *Albuquerque Journal* reported that moderate commissioner Don Wilson on July 31 suggested a compromise bond issue that passed ("City to Issue \$2,400,000," 1953), "bringing to a close yet another cliff-hanging episode in municipal politics" (Wood, 1980, p.133).

Summary of Economic Influences

The end of World War II exhibits the single greatest economic influence on the opening of Highland High School, years 1945-1953. The huge influx of population to Albuquerque as a result of soldiers returning to America, soldiers taking advantage of the GI Bill via the University of New Mexico, the investment in the Albuquerque area by the federal government, state government and the military, the freeing of construction materials from the war effort, and the ability of the banking industry to extend loans for housing and construction painted the story of Albuquerque's economy years 1945-1953. The sudden investment in and development of the car and the availability of expendable income for families grew tourism in Albuquerque and New Mexico. Small businesses were able to flourish, the railroad continued to be a major influence in Albuquerque, the healthcare industry boomed and the Albuquerque metropolitan area was blessed with a plentiful underground water supply.

A new sense of security, cemented when the Korean conflict ended in the summer of 1953, filtered through America, New Mexico and Albuquerque to color Highland High, as a new school, with a golden glow for a bright, prosperous future.

Political Influences on the Opening of Highland High

The January 1, 1945 edition of the *Albuquerque Journal* offers some understanding of the local and national *zeitgeist*. The public can read about which rationing stamps are honored for meats, fats, etc., processed foods, sugar, shoes, and gasoline ("Rationing Roundup," 1945). Another article in the same edition warns the public that 1945 will be a dire year: "A tightening vise of restrictions put the American home front on notice Sunday that its fourth year of war is going to be the toughest yet." The article outlines that the draft call may rise by 20,000 men a month; that 85 percent of all meat will be rationed; that civilian motorists will get 10 percent fewer tires.

Additionally, copper and brass for civilian use was again predicted to be restricted. The article continues:

The housing program, through which officials had hoped to provide at least 100,000 homes of approximately pre-war quality during the new year, is practically at a standstill. Local production urgency committees in most areas have refused to approve the use of labor for residential construction. And severe restrictions on the amount of lumber which can be sold without Government certificates are in prospect. “(Homefront Faces Toughest Year,” 1945)

These building materials restrictions delayed the planning and construction of Highland High and Wilson Junior High in Albuquerque.

Locally, the end of World War II wrought profound change on Albuquerque (Bernard & Rice, 1983; Hollander, 2011; Wood, 1980). The city was located at a good railroad and highway, was near Los Alamos, New Mexico, and began to be the basis for increasing federal government presence (“Albuquerque – Crossroads,” 1952; Etulain, 1994; Wood, 1980). Clyde Tingley was at the center of city government. Additionally, an influx of middle and upper class “technocrats” (Hales, 1970) were influencing the predominant culture in Albuquerque (Bannerman, 2008; Wood, 1980), as well as ensuring high curricular standards and course offerings at Highland (Hales, 1970; Wood, 1980).

Political Parties

Clyde Tingley, as discussed in Chapter 2, was a powerful figure in Albuquerque during the years of my study, 1945-1953. Tingley and APS Superintendent John Milne both guided the Albuquerque community to remain one unified city and one unified school district. This course in history set Albuquerque on track to become the largest city in the state with the 30th largest school district in the country to date (www.census.gov, 2012).

Clyde Tingley became independently wealthy by marrying Carrie Wooster in 1911, who came to New Mexico for relief from her tuberculosis. Tingley aligned with the Democratic Party when he began his political career. During the first half of the 20th century, the American parties of Democrat and Republican in many ways “switched places” from conservative to progressive, and vice-versa, and a divide widened in the

view of what scope federal government involvement should have in state and local politics. To situate oneself in the broad political landscape of the years during, preceding, and following my study, the following table is provided:

Table 4. United States and New Mexican Leadership and Party Affiliation 1945-1953

U.S. President	Years in Office	Party	NM Governor	Years in Office	Party	Clyde Tingley	Years
W. H. Taft	1909-1913	Rep.	Wm. McDonald	1912-1917	Dem.	Alderman	1916
W. Wilson	1913-1921	Dem.	E. C. de Baca	Jan.-Feb., 1917	Dem.		
			W. E. Lindsey	1919-1921	Rep.		
W. G. Harding	1921-1923	Rep.	M. C. Mecham	1921-1923	Rep.	City Com. Member	1922-1934
Calvin Coolidge	1923-1929	Rep.	J. F. Hinkle	1923-1925	Dem.	(chair from 1925-1935)	
			A. T. Hannett	1925-1927	Dem.		
H. Hoover	1929-1933	Rep.	R. C. Dillon	1927-1931	Rep.		
			A. Seligman	1931-1933	Dem.		
F. D. Roosevelt	1933-1945	Dem.	Clyde Tingley	1933-1939	Dem.	Governor of New Mexico	1934-1938
			J. E. Miles	1939-1943	Dem.	City Com. Member	1938-1955
H. S. Truman	1945-1953	Dem.	J. J. Dempsey	1943-1947	Dem.	(chair from 1939-1946)	
			T. J. Mabry	1947-1951	Dem.	(chair 1947)	
D. D. Eisenhower	1953-1961	Rep.	E. L. Mecham	1951-1955	Rep.	(chair 1951)	
						(chair 1952-1954)	

Shading indicates Democratic Party Affiliation

The above table demonstrates New Mexico, as a state, followed Democratic leanings during the first half of the 20th century, and Albuquerque's Clyde Tingley was a powerful Democrat with influence in the city of Albuquerque. This backdrop served to make Tingley's leadership decisions supported from state and federal levels. In short, Tingley believed in government providing infrastructure, educational capital

improvements, cultural and life-style amenities, and general top-down guidance for the populace. In addition, Tingley was a master at procuring funds from the next level above him (city, state or federal) for his current constituents. These federal funds benefitted Highland High as it opened and expanded.

Wood (1980), a historian of Albuquerque years 1945-1972, comments on Clyde Tingley's presence in the Albuquerque community:

In 1945 Clyde Tingley, as chairman of the City Commission and a striking figure in his own right, was the leading personality in Albuquerque. The city's largest newspaper, the *Albuquerque Journal*, gave him prominent coverage, as his activities made good copy and the paper sided with him politically. (In contrast, the *Albuquerque Tribune* opposed him and mentioned him less often and less vividly.) His gestures and his tactical maneuvers, his charities and his fights were all in the limelight (Wood, 1980, p. 40).

The Fear of the “Reds” and the Growth of Patriotism

Wood (1980) points out that as the colorful, rollicking Tingley years in Albuquerque gave way in the mid 1950s to the Citizens' Committee boards and commissions, an “atmosphere of quietness and orderliness seemed to be pervading the whole society, as the residents concentrated their energies on their jobs, their homes and their recreation” (p. 196). The national debate emerged concerning the feasibility of universal military training for all youth, though this option was not implemented (Dean, 2008; Moskos, 1988). As the Korean conflict came to a close and Dwight D. Eisenhower entered the White House in 1953, a renewed, invigorated pro-American fervor swept over the nation.

But the American passion seems to have begun even earlier in Albuquerque. In 1948 a “Freedom Train” came through Albuquerque in January, and over 7,000 people turned out to view its “historic documents and flags” (“Freedom Train Viewed,” 1948). “Americanism” was endorsed by Albuquerque Public Schools' Superintendent John Milne, who told school staff, “Do not be afraid to teach Americanism. . . . We also believe that schools should take a very solid stand for our American way of life” (“Milne Tells School Staff,” 1952).

The economic boom years 1945-1953 resulted in most families having more expendable income (Halberstam, 1994; Wood, 1980). Extra income was spent first on cars, then on homes, and next on entertainment, eating out, new appliances, churches of choice, and more. The proliferation of home-ownership reinforced that “American way” and comforted many that America’s long-fought World War II indeed made America strong and a world leader. An editorial in the *Albuquerque Journal* in 1948 declared, “A nation of home-owners won’t ever do much flirting with any of the ‘isms’ including Communism” (“Home-building,” 1948).

Carl A. Hatch was the first Highland commencement speaker in June of 1950. Hatch was recently retired from the U.S. Senate where he served New Mexico from 1933 through 1948. As senator he was best known for the 1939 Hatch Act that “curbed the worst abuses of the old patronage system of politics by severely restricting the permissible political activities of employees of the federal government” (Carl A. Hatch Collection, 2012). He recently was appointed New Mexico’s United States District Court Judge in January of 1949 (“Carl Hatch,” 2012). In a stark criticism of Communism, Hatch termed the Soviet leaders of the day “the mad men of Moscow” were ruling by “fear and force,” and that their hope was to dominate the entire world. “Tyranny such as never before existed in the history of mankind prevails in the Soviet Union and its satellite nations,” Hatch stressed, and he concluded by describing how the American court system protects the freedoms and rights of the American people (“Hatch Lashes,” 1950).

On June 13, 1950 a meeting of City Commission heard a letter from a concerned citizens group beseeching City Commission to form a temporary commission of Children and Youth to combat juvenile delinquency and to nourish the democratic ideal. Fearful of the “Red Invasion,” J. W. Ford, Chairman of the Juvenile Welfare Committee, wrote that “the cold war could be won by the USSR with a compelling program for youth, unless we, in Albuquerque, formulate an offensive [sic] as part of the grand strategy of the United States against Moscow and its satellites” Albuquerque Civic Commission Minutes, 1950, p. 303; “City Commission Approves Civilian,” 1952).

Telling is an article published in the February 19, 1951 edition of the *Highlight* on page 1, advising students and staff what to do in case of an atomic attack:

In case of atomic attack, here are six survival secrets as specified by the N.S.R.B. civil defense office. 1) Try to get shielded; if possible, get in a basement or subway. If out-of-doors, seek shelter along-side a building, or get in a gutter or ditch. 2) Drop flat on the ground possibly alongside a building to keep from being tossed about. 3) Bury your face in your arms, to protect your eyes, etc. from burns. 4) Don't rush outside after the bomb falls. Wait a few minutes, then go to help fight the fires. After other kinds of bursts wait at least one hour to give lingering radiation some chance to die down. 5) Select food and water with care to prevent radioactive poisoning. Stick to canned and bottled foods if the possibility of contamination exists. 6) Don't start rumors. In the confusion following a bombing, a single rumor might start a panic which might cost one's life.

The *Albuquerque Journal* in January of 1951 featured an article on the growing installation of bomb shelters in area homes ("Popularity of Bomb Shelters," 1951). My own home, built in 1949 south of Carlisle and Central Ave., has what may have been an basement area intended for this purpose under the detached garage that was added several years after the home was built.

The summer of 1951 brought a stalemate to the Korean War that dragged on into the summer of 1953 when an agreement was finally reached to end the conflict. During that time the American people were uncertain and wary of what next steps "the Reds" might take (Wheaton, 2011). U.S. troops in Korea were experiencing a new kind of war where they were instructed that civilians and military Koreans alike were the enemy (Cumings, 2010), and in America Senator Joseph McCarthy in February of 1950 alleged that Communists had infiltrated the State Department and other high places in government (Rovere, 1959). While my interviews do not show that people who were teenagers at the time were aware of fear of "The Red Menace" gripping the nation, a 1952 editorial in the *Albuquerque Journal* speaks volumes: "We are all tired of being afraid. . . . But fear promises to be with us for a long time" ("Tired of Being Afraid," 1952).

In March of 1952, at an assembly in front of the students of Highland, "Major Richard Wade, Chief of Base Securities and Public Relations at Sandia Base, spoke of

Communism which is now threatening this country from within” (*Highlight*, March 21, 1952, p. 3). Further, the article states, the Major:

Spoke forcefully of the dangers of Communism and how alerts high school students can make their education pay off by being able to recognize subversive movements when they appear. His speech indicated that if young Americans can keep Communism from infiltrating within the U.S., the country can remain strong and good.

Margaret Randall, Highland Class of 1954, underscores the fear that Communism brought to the 1950’s: “McCarthyism was a tremendous chill. It was terrible if you were in Albuquerque. It was our LANAL friends who experienced it in those years, and nobody talked about it but for fear. But the base is here, and the military.”

The Federal Government

There is no doubt that the effect of federal money’s influx into the Albuquerque and New Mexico areas after World War II positively affected the economy of the city and state (Wood, 1980). Price restrictions and construction project holds that were in place during the war were lifted, median income rose for nearly all – from the poorest to the most affluent – and cash on hand for most families increased years 1945-1953 (*Albuquerque Progress*, January 1954). The influx of federal funding brought federal jobs to Albuquerque, and students of those families came to Highland High.

A Federal Veteran’s Hospital was established on 516 acres in southeastern Albuquerque in August of 1932, and by 1945 over 100 of the 300 beds had been reserved for tuberculosis patients. The end of World War II brought a shift to that allocation as a cure for tuberculosis soon became widely available and soldiers in large numbers came to the hospital for war-time rehabilitation. By December of 1945 the hospital employed approximately 300 and boasted a payroll of \$708,000 for the year (“Veteran’s Hospital,” 1945).

In late 1945 Kirtland Field at the Air Force Base was slated to be closed, but a December reversal of that decision and the re-activation of the base with its hundreds of personnel “was a welcome Christmas gift to Albuquerque merchants” (“Albuquerque has Most Active,” 1946). By late 1949, it was acknowledged that “the importance of Kirtland Field, with its location adjacent to Sandia Base and near the Los Alamos Atomic

Laboratories and the Rocket Proving Grounds at Alamogordo, is obvious to the entire nation,” and an estimated \$1,120,000 was spent by the government in the Albuquerque area each month for payroll and supplies for the base (“Kirtland Field,” 1949).

In 1947 as the schools became very crowded in Albuquerque, the Board of Education made a determination that the children of military personnel living on base would be transported downtown to Lew Wallace Elementary – the base parents preferred that their students attend University Heights Elementary which is now on the CNM Main Campus. The Board of Education voted to pay for transporting the base students and directed their attorney, C. M. Botts, to look into their obligation to educate the students of federal personnel living on federal property (BOE, July 2, 1947).

Shortly thereafter, the Board of Education authorized Mr. Milne to negotiate with Sandia Base Brigadier General R. M. Montague “for transportation and a school building to be used for the pupils for the Sandia Base for the school year 1948-49” (BOE, October 14, 1947). Sandia Base children of high school age would attend Highland High if they chose public schooling.

At the March 21, 1950 meeting of the Albuquerque City Commission, a large tract of property around Gibson and Jemez (Louisiana) was signed over to the U.S. Government for use as an armory (Albuquerque Civic Commission Minutes, 1950, p. 137). In June of 1950, on the cusp of the Korean War, the City Commission approved that the “City Manager is instructed to give permission for the United States its Troops and Equipment engaged in the conduct of field maneuvers at any and at all times during the period commencing Jun 15, 1950 and ending June 30 1950...” throughout the City of Albuquerque (Albuquerque Civic Commission Minutes, 1950, p. 259). At the same meeting the Commission made a resolution increasing a 10-acre tract of land to 50 acres for use by the U.S. government (Albuquerque Civic Commission Minutes, 1950, p. 259).

In May of 1951, the Albuquerque City Commission announced that Federal aid money would pave Coors Boulevard from Route 66 north to just west of the Alameda Bridge, a stretch of 22.4 miles (Albuquerque Civic Commission Minutes, 1951, p. 250). The September 1951 issue of *Albuquerque Progress* highlighted that Sandia Base and Labs contribute nearly \$1.8 million annually to the city’s economy. Further discussion took place about other war-related efforts at the base that help the economy of the

Albuquerque area (“Sandia, Silent Partner,” 1951). All these efforts to “civilize” Albuquerque were reflected in the budgets, wardrobes, workplaces and school books of the families that were attending Albuquerque High and Highland.

Albuquerque’s City Commission

Albuquerque during the years of this study operated under a City Commission system. The Commission determined water lines, sewer connections, taxation rates, community amenities, public transportation, and more for the Albuquerque area. As the 40s ended and the 50s unrolled, the business of the City Commission became exponentially complex, and the fate of the Albuquerque Public Schools and the Highland High neighborhoods weighed in the balance of many of the Commission’s decisions. Five commissioners were elected, some in April and some in October alternatively, and the elected-chair of that body served as “de-facto mayor” of Albuquerque until his term expired or he was re-elected. The 1945 City Commission minutes show a small total \$13,245 expenditure for January and a comparison total of \$22,273 for December (Albuquerque Civic Commission Minutes, 1945, p. 249). The relaxed pace of city business is reflected by the fact that the City Commission’s meetings of January 30, February 6 and February 13 were all cancelled (Albuquerque Civic Commission Minutes, 1945). Most of the City Commission business in the spring of 1945 deals with issuing liquor licenses, then deciding to suspend issuing any liquor licenses, and granting water sewer lines to contractors for neighborhoods in the University area (Albuquerque Civic Commission Minutes, 1945).

The 1945 commission did tackle some substantive issues, however, including considering the first street lighting for Albuquerque. In November 1945 City Manager Wells submitted approximate 60 intersections as suggestions (Albuquerque Civic Commission Minutes, 1945, p. 227). While the political wrangling and machinations in detail of the Commission and its members are far beyond the scope of this study, they do impact my research question. As the years 1945-1953 unfold, the large issues and the way the Commission members interact with each other is of import (“Commission Hires Wells,” 1948; “Wells Gets Full Title, 1948). Sometimes business got done, to the good of the Highland neighborhoods, and sometime, not.

In April of 1946 commission elections brought an anti-Tingley majority to the five-member commission, and Tingley lost the chairmanship to Al Buck, who was backed by and the three-person coalition of Buck, Morelli and Marron. In their final act as a coalition, the old commission voted the household water rate down from \$1.50 to \$1.00. The new commission was then sworn in, Al Buck was voted chair, and the commission promptly set the water rate back to \$1.50 per house (“New City Commission,” 1946). In the next few months of 1946, Tingley fumed as the commission majority began having his connections in several departments fired, closed Tingley’s pride - the municipal beach - for a month in the summer due to bacteria, and (per Tingley’s opinion) allowed the many Chinese elms in North End Park that Tingley had planted to die from lack of watering (“Garbage Inspector Fired,” 1946; “North End Park,” 1946).

In mid 1947, Morelli broke with Buck and Marron, stating that the three of them had run on the Better Government “ticket” in the fall of 1946 to defeat the one-man rule of Tingley. At the first commission meeting in June, Morelli became upset with how Buck and Marron seemed to be bulldozing through the issues they wanted to pass. While arguing over how office space would be divided up, Morelli pointed at the two of them and said, “Now instead of one-man rule, we have two man rule, which I think is a hell of a lot worse.” Morelli, for the rest of his term, generally voted with Tingley. Frank Darrow, the fifth commissioner at the time, allied most often with Buck and Marron, however, so Tingley still could not control the commission (“Morelli Denounces,” 1947).

The next commission election was approaching, and it appears that Tingley began to grab headlines to strengthen the possibility of regaining the chairmanship. At the mid-August commission meetings, Buck “surprisingly” resigned as chair and Frank Darrow was elected to replace him. I see this as a move to take negative press off Buck in order to improve his chances of winning re-election. Tingley accused Buck, Marron, and Darrow of delaying the installation of new storm sewers until just before the election, and thereby causing the costs to rise (“Storm Sewer Politics,” 1947). The day before the September commission meeting, Tingley declared he would run again in October (“Clyde Tingley Announces,” 1947). The filing periods seem exceedingly short compared to today’s nearly year long City Council running periods.

Morelli, Buck and Marron were not up for re-election in 1947. John Milne and the Albuquerque Public Schools were beginning to plan for a site, water, and services for a second public high school, Highland High. Meanwhile, Tingley aligned himself with Colonel Ernest W. Everly, a veteran of both world wars, and they pledged to upgrade the zoo, work for water rate reductions, and reopen the city beach. Louis McRae and Edmund Ross ran also, but their affiliation with Buck and Marron was not strong enough to crush Tingley and Everly who both came in with decidedly the most votes (“Tingley and Everly Elected,” 1947). The October 1947 election also passed “funds for additional storm sewers, sewage disposal, street opening, fire protection and parks,” and the new city library, new high school, and expansion to Sandia Base were expected “to add to the demand for residential housing in Albuquerque at a time when living accommodations are still extremely tight in spite of record building for past 18 months” (“Albuquerque Building,” 1947). At the October 11, 1947 commission meeting Tingley is elected chair, and Tingley accepts resignation of Charles Wells as city manager. Within a few weeks of that meeting Herbert H. Rankin, current city Building Supervisor, was appointed acting city manager, and Waldo Rogers and Gino Matteucci (recent campaign managers for Tingley and Everly) were appointed as the city attorneys (“Rankin Acting City Manager,” 1947; “Rankin Appoints Rogers,” 1947).

Wood (1980) recounts the circus-like atmosphere of the commission during the next few months, but, in short, Tingley’s extreme frugality in expending city funds combined with his all-too-often unprofessional antics resulted in his loss of the commission chairmanship by January, 1948 (p. 108). Everly broke his ties entirely with Tingley, and Buck and Marron elected Everly commission chair (“Charles E. Wells New,” 1947; “Sorry Performance,” 1947). In January of 1948, the City Commission not only ousted Tingley as chair, but passed a measure stating that if any city department head or employee obeyed orders from a single commissioner, it would be grounds for dismissal (“Tingley Out, Everly Chairman” 1948). Meanwhile, APS Superintendent John Milne and his leadership team seemed to move quietly forward to plan a site for, rely on water and sewer being delivered to, and neighborhood developments moving forward around the area of their newly planned second public high school – soon to be named Highland High.

An important decision was made in May of 1949 that affected the Highland neighborhoods. The city annexed 410 acres of land purchased from Oscar Love. This measure began an important philosophical commitment on the part of Albuquerque's City Commission: rather than let the Albuquerque area develop into a patchwork of small independent communities, Albuquerque set its vision on a pattern towards the massive annexation that took place during the years of this study 1945-1953. Tingley dissented against the purchase of the land in a vote that was three for, one against. Tingley felt the land cost too much. When Tingley was told the purchase was within the master plan, "Tingley replied, 'To hell with the master plan.'" ("City Commission Votes," 1949). Oscar Love was one of the Vice-Presidents of Albuquerque National Bank ("City Shows Increased Business," 1944), and by February of 1948 he has become a vice-president ("Santa Fe Railroad," 1948).

Highland High opened in the fall of 1949, with water and sewer flowing. But paving and curbing, street lights and other services were lacking. At the January 24, 1950 meeting of the City Commission, it appeared Tingley and Morelli were getting cantankerous. The commission proposed the annexation of 3300 acres of land into the city with land that goes clear to Elena Gallegos grant east, west to Richmond and Hannett, and then on to Girard. Annexation was approved 3-2, Morelli & Tingley voting no (Albuquerque Civic Commission Minutes, 1950, p. 44). Next at this meeting there was a "motion moved by Commissioner Morelli, and seconded by Commissioner Tingley that a Special Meeting of the City Commission be called for the purpose of finding out ways and means to better conditions of the City of Albuquerque, and by amending the City Charter from five to seven members. On roll call vote: Commissioners Marron, Buck and Everly voted no; Commissioners Tingley and Morelli voted yes, and the motion lost. Tingley moved that the meeting be adjourned, and Morelli seconded (Albuquerque Civic Commission Minutes, 1950, p. 46).

The spring of 1950 geared up for the seats of Buck, Marron and Morelli. Thirty candidates filed, setting a city record for the commission race (30 candidates set, 1950). Milne and APS were planning more elementary and junior high sites to open future new schools. A community group running as the Independent Progressive Ticket was supported by Tingley, and the Buck-Marron contingent backed a group calling

themselves the People's Ticket. Amazingly, votes were tallied in time for the morning paper to declare the winners to be Don Wilson, an attorney supported by Tingley, and two men supported by the commission majority, Tony Gilbert and Paul Batsel ("Wilson, Gilbert, Batsel Win," 1950). Since Gilbert, owner of a dry cleaning business, and Batsel, a realtor were from the People's ticket and supported by Commissioner Everly, the 3-2 split on the commission continued ("New Commissioners," 1950). The new commissioners were installed at the April 11 meeting of the City Commission, and Batsel nominated Everly as chair; the motion passed and Tingley was relegated to serving a "just" a commission again (Albuquerque Civic Commission Minutes, 1950, p. 165).

Meanwhile, another political drama was unfolding. Albuquerque Civic Symphony, the University of New Mexico (UNM), and other area arts and events groups began to lobby the City Commission to build a civic auditorium (Albuquerque City Commission Minutes, January 24, 1950, p. 45). "City May Build," 1950). The site for the auditorium was hotly debated, the city sold land west of Wyoming to put towards the auditorium effort, and by April 1950 George Ferguson was retained as project architect (Albuquerque City Commission Minutes, April 11, 1950, p. 165 & April 25, 1950, p. 198). By May, 1950 the auditorium's site was vaguely set for the area around Central, Las Lomas, and Girard (Albuquerque City Commission Minutes, May 2, 1950, p. 214), and Tingley continued to harangue that the project cost too much. Other commissioners and civic groups felt the money spent would come back to the city's economy; however, the restriction of building materials during the Korean war silenced the argument temporarily ("That Auditorium Jinx," 1950; "Auditorium is War Casualty," 1951; "Auditorium Maneuvering," 1951; "Government Regulations," 1951; "Half Year Building Records," 1951). Forces got the UNM to agree to provide the land and some additional funding for the auditorium, and the City Commission agreed over Tingley's lone objection (Albuquerque City Commission Minutes, February 13, 1951, p. 86). A challenge to block the construction of the auditorium was struck down in court ("Court dismisses," 1951), but then UNM, realizing the joint venture created insurance, liability, and custodial issues, pulled out all its commitment in early 1952 ("Auditorium Deal," 1952). But music and arts in the public schools flourished and Highland and Albuquerque High's programs remained strong ("Albuquerque Civic Symphony," 1948;

“Albuquerque Representative Artists,” 1952).

Contentious jockeying for the auditorium’s site and funding continued even as projected costs for the venue sharply escalated. At the fall 1953 opening meeting of the Albuquerque Public School’s teachers, Superintendent Milne referred sarcastically to the auditorium project, and the crowd erupted in laughter (“Mention of Auditorium,” 1953). In November, 1953 voters approved a site near today’s Interstate 25 and Martin Luther King Jr. Boulevard (“New Auditorium Site, 1953), and an innovative design utilizing a recessed dish, earthen berms, and a domed ceiling gained national accolades (“Civic Auditorium Designs,” 1955; “Mound-Made Auditorium,” 1957; Mahoney, 2004). The venue opened on April 27, 1957 to the music of the Albuquerque Civic Symphony, and it remained a much-used performance space until it was razed in 1987 (Palmer, 2008).

Meanwhile, as Highland High prepared to open its doors, in mid-1949 a traffic study was undertaken, and results, announced in May of 1950, recommended conversion downtown to some one-way streets, erection of down-town parking garages, a uniform traffic ordinance, the expansion of larger arterials, and the adoption of uniform traffic signs, signals, and parking meters (“Traffic report,” 1950; “Arterial Street Net,” 1950). By fall, Albuquerque adopted a uniform traffic ordinance (“City Commission Approves Model,” 1950).

In late 1950, David Dabney arrived in Albuquerque from New Orleans to become Albuquerque’s first traffic engineer. Electric traffic signals replaced many stop signs and flashing lights, and Albuquerque’s first 1700 parking meters sprang up, with half the revenue going to the traffic-engineering department (“City to Remove Stop Signs,” 1950; “City Purchases 1700 Meters,” 1950). A major portion of the new Highland High neighborhood was approved for paving at the City Commission meeting of June 6, 1950 naming the streets of Garfield, South Carlisle, Amherst, Solano, Morningside, Parkland Cr., South Sierra, Ridgecrest, Valverde, Idlewilde, East Anderson, South Washington, Cardenas and LaGuarya to be paved (Albuquerque Civic Commission Minutes, 1950, p. 303). The June 20, 1950 meeting of the Commission entertained a request to place a street light at Carlisle and Central and to “remove a large bush and a tree” at that corner (Albuquerque Civic Commission Minutes, 1950, p. 323). By now, Highland High opened and the dust, traffic issues, and lack of paving are discussed in Chapter 4.

In an effort to continue to tie all areas of the community together as a cohesive municipality, the City Commission held a special meeting January 6 of 1951 to plan to solicit bids for parking meters, since the state legislature passed a measure that the city must have a parking plan and that half of the proceeds from meters would go to creating off-street parking facilities (Albuquerque Civic Commission Minutes, 1951, p. 2). Meanwhile, the City Commission was working to modernize the new areas of Albuquerque street surfaces, arranging for 78 miles of new city streets to be paved in 1951 ("Paving Program," 1952). Controversy arose because the City Commission, in order to pay for the paving, assessed fees from homeowners and businesses fronting on the streets being paved (Commission Initiates First Paving," 1950; "Avalanche of Objections," 1951).

In a measure that would directly benefit the Highland High neighborhoods, the City Commission took a particularly astute measure in January of 1951 to request that the State of New Mexico's Highway Department pave San Mateo from Gibson to Menaul, San Pedro from Gibson to East Central, San Pedro from Las Lomas to Menaul, and Louisiana from Gibson to Menaul since these were technically state arterials (Albuquerque Civic Commission Minutes, 1951, p. 32). Also, in January of 1951, spurred by a recent action of the state legislature requiring certain communities to have a parking plan, the City Commission opened a process to collect bids for parking meters that would be installed in congested areas of Albuquerque. The proceeds of the meters would go to create off-street parking options (Albuquerque Civic Commission Minutes, 1951, p. 2).

By May 1951 the City Commission was tackling a huge reorganization of street names in order to cohesively tie downtown (the Albuquerque High neighborhoods) to the new east mesa areas in the Highland High neighborhoods (Albuquerque Civic Commission Minutes, 1951, pp. 227-228). Over 650 street names were affected, and the implementation was delayed several times due to the ensuing vitriolic controversy (Nickell, 2012). In September of 1951, just before the large street-renaming initiative, Edmund Engel, Planning Director for the city, presented to the City Commission a long list of new parks in the east and northeast parts of the city and street locations for approval of the park names (Albuquerque Civic Commission Minutes, 1951, p. 514). The same month the Commission consolidated the fragments of a portion of West Central

Avenue, New York Avenue, Campus Boulevard, and Las Lomas Road/East Central Avenue into a continuous boulevard named Lomas (Albuquerque Civic Commission Minutes, 1951, p. 515). Campus Boulevard was an eastern portion of the “Menaul Diagonal” in the Highland High attendance area. On July 1, 1952, the massive street name changes, the largest ever in U.S. history, took place (Nickell, 2012), and the outcome was eventually embraced (“Progress Being Made,” 1953).

The October, 1951 election for city commission had Tingley and Dan O’Bannon running on the Good Government ticket, and a Community ticket made up of Hugh Graham and O. C. McCallister. (“McCallister, Graham Announce,” 1951). O’Bannon, who worked most recently in the county assessor’s office and before that was a machinist and a cigar-maker, made a natural “old Union school” ally for Tingley, and they carried the votes largely in the downtown, low heights, and river areas; the areas of newest settlement and businesses on the east side voted more heavily for Graham who was president of Albuquerque Federal Savings and Loan, and for McCallister, owner of McCallister Auto Company (“McCallister, Graham Announce,” 1951; “Tingley, O’Bannon win,” 1951). Tingley came in the top vote-getter with 8,611 votes and O’Bannon garnered 7,974 and they were the victors; Graham with 7,343 votes and McCallister with 7003 fell short of victory (Albuquerque Civic Commission Minutes, 1951, p. 451).

In its October 9, 1951 meeting, Albuquerque’s City Commission voted Tingley as chair in what the *Albuquerque Journal* termed a “harmony session” (Albuquerque Civic Commission Minutes, 1951, p. 455; “Tingley Takes Chair,” 1951). But discord soon followed, and Tingley took immediate aim at the garbage department, still rankled that the commission defied his wish to keep it an independent contractor, not under the city’s expense (“City is Broke,” 1951). Tingley publicized debt accumulated by the department and arranged for the head and several workers to be suspended for “political activity during working hours” (“Suspends Four,” 1951). By December 1951, Tingley engineered a new business manager for the garbage department be appointed: Richard C. Schoor was a recent county manager (“R. C. Schoor to Manage,” 1951).

Also, years 1952-1955 sounded a familiar theme to us today: the city and builders argued over who should pay the expense of extending water, sewer, paving and

electricity to nearby housing and business areas being constructed by developers. In 1952 the City Planning Board voted unanimously to not require builders to pay for utilities or paving to new neighborhoods (“Building During First,” 1952; “Planner Disapproves,” 1952), but the City Commission, realizing the cost this uncured to the expanding city, moved within a year to begin requiring developers to shoulder the costs of providing utilities and paving to their customers (“City to Require Builders,” 1953; “City Will Require Developers,” 1953; “Builders Now Must Pay,” 1955). Tingley during these years remained a vital force on the Albuquerque political scene which aided the Highland High neighborhoods and the school to solidify their positions as players in the ever-expanding Albuquerque municipality.

Traffic Issues

During 1952, the City Commission’s time was largely consumed by a dispute over who should run the bus company/ies in the city, what fares they should charge, and who should have influence over the routes (Barrett, 1954). Bus routes were important to Albuquerque High and Highland parents and students; routes enabled them to get to work, school, shopping, and leisure activities. As early as 1950 City Commission minutes show bus service controversies emerging (Albuquerque Civic Commission Minutes, 1950, pp. 47, 62; “Commission Adopts Bus Franchise,” 1952; “New organization Formed,” 1952; “Two-thirds of Names Ruled Off Bus petitions,” 1952; “City Asks Court,” 1952). Bus ridership was a more socially charged issue in the 1950’s than now, as a much larger percentage of the population depended on utilizing the bus to get to work, school, shopping, or to do general business (Wood, 1980, p.120). By the end of September of 1952, the bus franchise was renewed and fares rose (“Bus Fares go Up,” 1952). The 1952 City Commission also brought unionization to city workers. Backed by commissioners Tingley, a long-standing union card-holder, union member O’Bannon, and Wilson, an attorney who represented unions on more than one occasion, the commission in February approved the American Federal of Labor to bargain for city workers (“Union Would Serve,” 1952; “AFL Gets Commission Approval,” 1952).

Early in 1952, tension began to build between David Dabney, city traffic engineer, and Clyde Tingley. During the City Commission meeting of January 22, 1952 Dabney asked for approval to bend North 3rd Street across Coronado park to join up with

North Second Street (as it does today), and the recommendation was approved with Tingley and O'Bannon in the minority. Tingley began to grill Dabney about Dabney's hiring of city workers to do work on Dabney's personal property (at double the city rate) after hours. Dabney invited an investigation and the commission there and then took a vote of confidence in Dabney with four voting in favor and Tingley abstaining ("Tingley Takes Blast at Dabney," 1952). Just weeks later Dabney publicly accused Tingley of "interfering" with the paving of east Albuquerque "(Dabney Protests Tingley," 1952).

Besides the 1952 initiation of the quadrant system and the renaming of some 650 streets (Nickell, 2012), David Dabney, city traffic engineer and Tingley foe, increased the number of residential streetlights in Albuquerque from 534 to over 8,000 which the City Commission approved in July of 1952 ("Vast Residential Street Lighting," 1952). But by November Tingley's acrimony was too much for Dabney and he tendered his resignation with the damning comment that, "Mr. Tingley's objections have grown to be a feeling of personal animosity which makes a bad situation unbearable." ("Dabney Resigns," 1952). Feeling smug at eliciting Dabney's resignation, Tingley attempted to have the commission abolish the office of traffic engineer, but all four of his colleagues voted against his attempt, and an increasing orderly citizen/governmental board system was established in the coming years for parking, traffic and police matters ("Francis Burton," 1953; "Naming of Board," 1953; "Citizens to Form," 1953).

All of the above political drama figures into the early years of Highland High, its families' lives, the area businesses, and its neighborhoods.

Tingley's Political Career Wanes

The influence of the immigrating "technocrats" diluted Tingley's old-style political power and was transforming Albuquerque's local government into an orderly, distributed leadership of community representation (Hales, 1970; Wood, 1980). In April of 1954, the east part of the city voted in three commissioners backed by the Citizens Committee ("Bice, Sanchez, Halama Win," 1954). Tingley gave up the chairmanship to Paul Batsel, his nemesis of many years, stating it would be nice for Batsel's grandchildren to see a picture of him sworn in ("Clyde Tingley Ready," 1954). Tingley and O'Bannon, whose commission terms were over in October, 1955 slid into the background of Albuquerque politics. Tingley, who developed an eye ailment, missed

more meetings than he attended (“Sanchez Flays Tingley,” 1954). In October 1955 when Tingley’s city commission seat term ended, he did not seek re-election. Clyde Tingley died five years later, and less than a year after that his wife, Carrie, passed away also (Stamatov, 2012). Clyde Tingley’s political shadow influenced the Albuquerque community, Highland High, its families, and its neighborhoods

John Milne and the Albuquerque Public Schools

John Milne was superintendent of the Albuquerque Public Schools for a remarkable term – 45 years, from 1910 until 1955. Milne, after announcing in the fall of 1955 his impending spring retirement, rated an article in *Time Magazine* about him in which he is termed “Mr. Education” for New Mexico and a six year-old student is quoted amazed that a visitor to Albuquerque might not know who Mr. Milne was: “You don’t know who Mr. Milne is?” the boy is quoted as saying. “Why Mr. Milne is the boss of the whole world!” (“Education: The Boss,” December 1955). Used to the contentious political nature of school board meetings today, I found it eerie that in the eight years of school board minutes that I poured over, years 1945-1953, the board membership stayed entirely the same, and I did not note a single board action with a dissenting vote. Vote after vote is unanimous.

One artifact I found may speak to how John Milne achieved this amazing record: on a plain note paper wedged in the bound book of the Board of Education minutes for 1949, written in John Milne’s hand is a note: “Call Special Board meeting for 4:30 p.m. 9/22/49 Thursday. Then each board member’s name and phone number is listed; three of the names are checked off with the note “OK” beside them; the other two names have an empty circle after them with the note “out of town until Mon.” beside each. Below the names is written the purpose of the meeting: “To consider the purchase of land at La Luz and Barcelona schools & other urgent matters” (BOE, September 1949). Perhaps such fastidious personal connections helped ensure harmonious relations between Milne and his Board.

According to APS Board of Education Budgets published in meeting minute records, in 1941-42 Milne’s salary was \$6,600, and it was the same in 42-43. In 1952-53 the salary of Milne was \$15,000, and it went to \$18,000 in the 1953-54 budget.

Al Kaplan relayed to me indirectly the awe Albuquerque and APS staff held concerning John Milne. All told me:

I want you to remember this, ok - I'm going to be 83, okay. So some things are not 100%—but don't think I'm making them up.... But here's something else that you're going to be surprised at: every teacher in the city of Albuquerque that got hired had to personally appear in front of Milne—have you heard that before? When I got hired on a Thursday, immediately on Friday—this is what, on the phone, Dr. Tate said: You have to go see Mr. Milne immediately.

I registered my amazement, asking Al what he remembered about that encounter. Al stated:

Well, he just looked over my transcripts. He looked over to see what I was certified in, and I guess he—and, of course, he mentioned that “Mr. Riordan spoke very, very highly of you, and I'm sure Dr. Tate was very selective.” He was very pleasant.... He said, “If I don't hire you now somebody else is going to take you.” Ernie Stapleton, who began teaching at Jefferson Junior High in 1949, recalls

interacting with Mr. Milne as a young teacher:

John Milne was something. I remember – you know, I just happened to come in at the end of the John Milne era. He's the one that gave me my first job. He interviewed me personally He hired me as a teacher, of course.

In the October 1944 edition of *Albuquerque Progress* a feature appears about the Albuquerque Public Schools, indicating that while no building is taking place at that time, the bond issue passed in May of 1944 has half a million dollars poised for the predicted public school growth and “plans are already on the drawing board. These plans will probably include a new High School unit east of the University, additional shop facilities for the present High School, a shop for the maintenance of all school equipment, a library for the Lincoln Junior High School and additional classrooms for Monte Vista Grade School” (“Pass War Program,” October, 1944).

The “Harmonious Five,” as I term the public School Board in Albuquerque years 1945-1953, fell into place in late 1943. Evett Van Cleve, school board member since 1927, resigned due to health issues and was replaced in 1943 by nomination (and later by public vote) of politically connected Robert M. Elder, Cashier and Trust Officer at

Albuquerque National Bank. Elder served on the board until 1969. S. Y. Jackson already was serving since 1936 and continuously served until 1971. Daniel McPherson first gained his seat in 1930 and served through 1957. Mary Nicolai was nominated by the board to replace Rice in 1942, and she served through 1961. “Sticker” Thorne first came onto the Albuquerque School Board in 1939 and served continuously through 1962. This “Harmonious Five” must have split their vote at some time during these many years, but during my scouring of the Board of Education minutes years 1945-1953, I could not find such a vote: every vote I saw was either five members in favor or five members not in favor. Albuquerque’s Board of Education members in those days were elected at large from throughout the community and did not represent specific areas of the city as they do today; this may account for the lack of contention such as we see at Albuquerque’s board meetings today. The members’ similarities may have further coalesced them into a united front: they were all Anglo, Protestant, leaders in the business community, and, by account, all Masons – even Mrs. Nicolai (Jack Bobroff and Ernest Stapleton, personal communications, March 26, 2013).

This “perfect storm” for John Milne created the five-member board that would remain in place during 1945-1953: Robert Elder, S. Y. Jackson, Mary Nicolai, Richard “Sticker” Thorne, and Daniel McPherson. The same fall Business Manager W. E. Little died and was replaced on nomination and vote by John Varney (BOE, November 11, 1944). This puts in place a ten-year harmonious “dynasty” for the public schools complimented by the “full time architect,” Louis Hesselden, who was serving in the Navy. Talks about a second Albuquerque public high school were to begin soon.

In February 1945, the school board appointed Gordon Ferguson as APS architect until Louis G. Hesselden might return from the armed services (BOE, February 2, 1947) contingent on the contract being approved by APS Attorney C. M. Botts. The motion carried unanimously. But by May 1945 at a special Board of Education meeting, the new high school plant plans were discussed by Ferguson, and by June 4, 1945 at a special meeting of the APS Board of Education a motion was made by Robert Elder:

That Gordon Ferguson, architect, limit his services to the interior structure of the Gymnasium Building of the new high school plant. . . and that he be further

requested to discontinue architectural work on all other units of the new high school plant.

The motion passed unanimously as did a motion by board member MacPherson that the “invoice received from Gordon Ferguson dated May 7, 1945 in the total amount of \$1,800.00” for preliminary drawing of gymnasium for new high school plant “be paid” (BOE, June 4, 1945). At the meeting of the Board of Education two weeks later payment to Ferguson for another \$3,200.00 was approved (BOE, June 19, 1945). By fall of 1945, Hesselden must have returned from the military, and the Board of Education voted to pay him his invoiced \$700.00 “covering professional services on preliminary drawings and perspective on the new senior high school and additions to Monte Vista Elementary School. . . .” (BOE, October 7, 1945).

John Milne had a genius for planning for the land-needs of APS schools as the rapid growth of Albuquerque ensued. For example, Milne guided APS to buy a large piece of land for \$3000 that later housed not only the APS Public Schools’ Stadium (now Milne Stadium), but many more APS and Technical Vocational Institute (now Central New Mexico Community College) properties, and vacant areas on this tract still hold room to expand (“Land Purchase,” 1956).

In examining Board of Education minutes for the years of my study, 1945-1953, the following is typical of Milne. At the June 4, 1945 meeting of the board, Milne informed the board that he arranged to buy \$2,000 worth of school equipment from the Sandia School for \$1,000.41 (BOE, June 4, 1945). Typical, also, of Milne and his Business Officers, first W. E. Little and then John Varney, were amazingly shrewd land purchases and swaps; Milne was extremely visionary about purchasing vast stretches of mesa and sand that later became valuable, necessary real estate that could be sold or traded again for profit, or used for attractive school sites (BOE, January 8, 1946; BOE, September 11, 1946). Such a swap was arranged for the land south of what is now Wilson Middle school in trade for the land where Whittier Elementary sits (BOE, June 19, 1945), and the site for Highland High was acquired through deals made by Milne and Varney. Milne established relationships with area developers and builders that resulted in land donations, as well, such as a donation made by R. B. Waggoman and Paul Williamson (BOE September 11, 1945).

In addition, Milne and Varney, with the school board's support, took full advantage of huge federal funds that were available post-war to school districts to support their infrastructure needs. These millions of dollars over the years, along with local bond issues, made possible Milne's ability to keep up with the voracious building needs years 1945-1953, including expanding Highland's classroom wings and erecting the state of the art Highland gym (Board of Education annual budgets in minutes, each April 1945-1953). Milne and Varney were equally skilled at transferring funds from federal to local accounts to support needed building.

Milne's shrewdness expanded into leasing APS facilities to churches such as the Congregational Church who used Jefferson Junior High for a time while waiting for their building at Girard and Lomas to be completed (BOE October-November, 1945) and to other non-APS schools who utilized APS's gymnasiums and stadium for athletic and other events (BOE, September 11, 1946). Additionally, he and his Business Managers astutely hunted out all available means to fund amenities for APS schools. At a February, 1947 Board of Education meeting, when the Board of Education was attempting to equip new schools with hot lunch equipment, "Mr. Milne informed the Board that The U.S. Department of Agriculture, Production and Marketing Administration, would pay 75% of the cost of the hot lunch equipment and that the remaining 25% would be from the School cafeteria Fund." And yet another unanimous vote of the Board followed to accept Mr. Milne's recommendation (BOE, February 11, 1947).

Milne was fortunate and yet shrewd to engineer passage of nearly every bond issue put up for public vote during his tenure. Years 1945-1953 were very successful in this arena. Milne and business officer John Varney were astute, also, in accessing federal funds during the post-war era. The bond election of February 16, 1950 passed by 3,324 votes and would primarily fund the building of what today is Garfield Middle School, with some funds going to expand Highland's main building to include more classrooms, a cafeteria, and a library (*Highlight*, February 24, 1950, p. 3).

Milne wrote this message that was published in the December 2 issue of the *Highlight* on page 1 the fall Highland opened:

The start of any new venture is always exciting and filled with wonder.

The opening Highland High was no exception. What few knew, however, is that

preparations for the opening Highland High began about the time the contractors were digging the hold which is now the furnace room.

Mr. Tate was informed about that time of his promotion to the principalship, and not long after Miss Maxwell was told that she was the assistant principal. This pair did one of the finest jobs of planning and organizing that has come under my observation. I told them to plan for 1,000 pupils for the first year. They studied that records and told me where to draw the boundary lines. The accuracy of their work was shown by the enrollment figures. 1013 pupils came to Highland High when the doors were opened. Early last year and during the summer months plans went forward so that equipment and supplies would be in place. Many problems were complicated by the fact that only the first unit was completed at this time. Offices, library, lunch room, and shop occupy temporary quarters. The gym is still unfinished.

Everyone, pupils and teachers, took the opening day in stride. "Everything is all right," seemed to be the slogan of this new school. The first day I visited the school I was not recognized by a student guard, but he was friendly and courteous, so I had no trouble getting to the principal's office, even if I did lack a "hall pass."

Of course I may be prejudiced in your favor, but I am willing to predict that the Highland High will immediately take an enviable place among the good schools of New Mexico, scholastically and in all other fields of activity.

My best wished to all of you who are fortunate to be in Highland High's first crop.

JOHN MILNE

Superintendent

Milne's foresight and shrewd business and land dealings, his progressive beliefs about education, his good sense in delegating important tasks to good people, and his deep passion about education were powerful forces that affected all of Albuquerque Public Schools in a positive way, but in particular, supported the opening of Highland High.

Summary of Political Influences

One of the chief political influences that impacted the opening of Highland High years 1945-1953 was the conviction that the Democrats who were in political power on the national, state, and local fronts believed in infusing the post-World War II economy with money to support infrastructures such as highways, schools, and hospitals. Also important was President Truman's commitment to a strong military and a national atomic program, which benefitted New Mexico and Albuquerque directly. The Korean conflict created a schism between the United States and the Soviet Union that grew snowballing fear in America of Communism. This fear of the "Red Menace" helped fuel the nation's belief in the homogeneous American dream of homeownership and family.

Locally, the Albuquerque City Commission, however colorful its individual personalities perhaps were, made a philosophical commitment to annexation of land areas so that Albuquerque and Albuquerque Public Schools grew together as one large entity. Clyde Tingley, high profile city politician, aggressively championed tourism as an industry, street paving, water line installations, sewer extension, street lights, cultural and leisure amenities, and pushed to make the city, the University of New Mexico, and Albuquerque Public Schools (APSP) active partners in Albuquerque's rapid growth. Additionally, on the local front, APS Superintendent John Milne's leadership and his luck or skill to keep a supportive, continuously serving school board and administration in place years 1945-1953 contributed a huge positive political influence concerning the opening and expansion of Highland High.

Summary of Chapter 5

In Chapter 5, I present findings I revealed as I probed my research question, During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' second high school, Highland High? First in this chapter, I first present findings related to economic influences:

- The end of World War II resulted in a population increase in the Albuquerque area that doubled the citizenry between 1945 and 1953.
- The tourism industry erupted because Albuquerque was located at a national highway, railroad, and air crossroads.

- Increased expendable income contributed to the ability for local small business to prosper while the healthcare industry simultaneously boomed in Albuquerque.
- Albuquerque was fortuitously sitting upon an underground aquifer that supported exponential growth during the years 1945-1953.

Next in Chapter 5, I delineate findings revealed in my study concerning political influences that were operative over the opening of Highland High:

- America was exuberant as the world's definitive superpower – the future was bright and promising for all Americans after the victory of World War II and the impending end of the Korean conflict.
- Federal, state and local governments saw it as their role to provide funding for schools and infrastructure, and Tingley and Milne were masters at securing these funding sources.
- The federal government dedicated itself to invest in the build-up of military and atomic research.
- A fear of the “Red Menace” began to build at the end of World War II and now swept across America, heightened to a near-frenzy by the Korean conflict.
- Locally, the Albuquerque City Commission united on a philosophical front to make massive annexations to the Albuquerque city limits rather than to allow the community to splinter into small entities.
- John Milne, Albuquerque Public Schools Superintendent, during the years 1945-1953 worked with a continuously re-elected, supportive, united school board and central administration.

As in this Chapter 5, and also Chapter 4, findings overlap somewhat in categories; therefore, I present them with an implicit understanding between my reader and myself that categorization is somewhat arbitrary and viewed as flexible and somewhat interchangeable.

CHAPTER 6
DISCUSSION OF FINDINGS, IMPLICATIONS FOR PRACTICE AND
SUGGESTIONS FOR FUTURE RESEARCH

Highland for the families who arrived
 from somewhere else
 and settled in the heights.
 Albuquerque High for the tough kids:
 New Mexican, Mexican American,
 Black sons and daughters
 of the Atchison Topeka & Santa Fe
 or off-reservation Indians come to town
 in search of work.
 Chicano, African or Native American
 weren't words we had back then.
 Only assimilation, The American Dream
 enforced unevenly.

-Margaret Randall
 Class of 1954

Introduction

In Chapter 6, I discuss the findings my study revealed to understand my research question,

During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High?

In order to interweave key themes of my findings, and to capture key points in the historical spirit of my study, a fictional “journal entry” from a fictional “secretary” of four prominent Albuquerque individuals begins each sub-section concerning the historical, social, economic, and political human contexts exerted on the opening of Highland High. These fictional journal entries also echo themes I garnered from the stories and voices of my participants, blending recurring resonating mega-events from years 1945-1953 regarding the human contexts of “being in Albuquerque” when Highland High opened. Following each fictional “journal entry” a brief discussion of each sub-section’s findings appears. Next in Chapter 6, I consider implications for

practice and offer suggestions for future research. Chapter 6 ends with a conclusion and epilogue.

The opening of Highland High in 1949 occurred due to a combination of circumstances explored by this study. An elite White school on Albuquerque's east mesa catered to the children of newcomers to Albuquerque – both middle class and upper middle class - many of whom worked at the Sandia Air Force base or scientific labs, were employed at Lovelace Medical Center, had new businesses in the area, were connected with the University of New Mexico, might be connected to the burgeoning health care industry or more. Historical, social, economic and political forces combined to create a school that for those years rivaled others in the nation for academic and athletic success and renown. It remains for our society to reflect upon how we as communities respond to the need to open new schools and how we plan for their short-term and long-term success – and the success and sustainability of our neighborhoods. A line in the sand was drawn as Highland opened in the fall of 1949 to both define and determine two Albuquerque communities.

Discussion of Findings

Historical Influences

Personal Journal Entry: October 29, 1953 – Mary Hamilton, secretary to Thomas Popejoy, President, The University of New Mexico (UNM) - (fictional).

Oh, my! I heard Mr. Popejoy say he doesn't know how much longer Mr. Tingley can survive the criticism he's garnering about the Civic Auditorium! On again, off again! At least things are going well here at UNM. Today the *Journal* reported that even Mr. Milne made a joke at a large teacher meeting about the inability of Mr. Tingley, the Commission, and the University to come to a deal about a site and funding source. My friend, John Randall, who plays in the Civic Symphony is always after me to get Mr. Tingley to get this done – what's it been? Eight years, with the University backing out two years ago, February 1951? Mr. Popejoy says his concerns are insurance and ongoing maintenance costs.... I wonder if Albuquerque will EVER get a Civic Auditorium?

So much is happening in Albuquerque right now - I can't believe the changes since I moved here eight years ago! Next month my son's school, Highland, will hopefully defeat Albuquerque High for the city championship like they did last year! I am

a bit concerned that my daughter at Highland is not taking a science course right now, nor is she really planning for college.... But that's no matter if she can catch that cute baseball player she likes as a husband! Fingers crossed – American Furniture is giving away those little free Lane hope chests. I better take her over to get one soon! At least she's in the Macinambo Club and learning short-hand – so that in case she does NOT get married soon, she can hold a job. Maybe Mr. Popejoy can help her get a position at the UNM, the phone company or the Albuquerque National Bank. He's on good terms with Mr. Luthy and Mr. Elder....

I guess thinking back on these eight years since I moved here from Illinois, I'm so lucky that John landed that job with the railroad yards – that has made it possible for us to get our house just south of Highland. My mom is so proud! I can't believe how Albuquerque has grown and how lucky I was to get the job working for Mr. Popejoy.

When John and I first moved here, there were almost no houses east of Carlisle! Now Mr. Tingley is cranky about extending water lines almost to Eubank! Who would have thought? The Base has built up, Lovelace Hospital, St. Joseph's, the railroad, the University is crazy (but, oh, Mr. Tingley sure likes Mr. Popejoy! He HATED Mr. Wernette!) And the schools! If I hear much more from Mr. Tingley about how "shrewd" Mr. Milne is, I don't know what I'll do – but I AM happy Mr. Milne is looking out for my son and daughter at Highland! What great teachers they have!

Better run – need to run the wash through the ringer and hang it out before morning! I LOVE this dry climate!

Discussion of Historical Influences.

The major historical influences exerted on the opening of Highland High during the years 1945-1953 revealed by my study are:

- The end of World War II brought an amazing population influx to Albuquerque.
- The modeling of Highland's facility, curriculum and activities was based on what was in place at Albuquerque High.
- A nation-wide dual standard for boys and girls school curriculum and co-curricular activities existed.

As reflected above in "Mary's" journal entry, the end of World War II doubled the population of Albuquerque between 1945 and 1953, concomitantly bringing an influx

of federal, state, and local resources to the metropolitan area. This convergence caused an explosion of building in the housing, business, and public sector industries. As the new high school opened, it was patterned after the old school in terms of curriculum, activities, and staffing patterns. In addition, the *zeitgeist* of the times was to educate boys and girls with very different curriculum, co-curricular opportunities, and expectations. These are the major historical influences I found through my study concerning the opening of Highland High.

Social Influences

Personal Journal Entry: November 23, 1953 – Mrs. F. M. Wilson, wife of Albuquerque (APS) Public Schools’ Athletic Director “Tony” Wilson (fictional).

Oh, my Heavens! What an awful time this has been! Tony told me that Pete [McDavid, the Albuquerque High football coach] was worried about this change from a state Athletic Association to a state Activities Association! And here we are – the referees at Saturday’s AHS-HHS city playoff couldn’t count – and oh, my! AHS got awarded the win, but clearly Highland won! Thank goodness Principal Tate last night at the Highland community meeting calmed everyone down! Tony said he did well – and poor Coach Hackett! He’s strutted his pride a bit, but has also done a good job at containing the controversy.... So, Highland has again shown Albuquerque that they’re not the “little brother.” I guess we have a real rivalry from here on out on all fronts – athletics, academics, and activities! Even my sister is moving “up the hill” and will send my nephews to Highland next year.... Who would have thought?

Oh, how thrilled I was last night! I ran into Kathryn Kennedy O’Connor at the Civic Symphony ladies meeting and she knew who I was! Mrs. O. has done such a fabulous job expanding the Little Theater. I need to get back to the League of Women Voters group next week – I missed last month. And Mrs. Tingley is pushing me to help with the children’s hospital fundraiser. Tony will want me to do that – we must keep Mr. Tingley happy, or the schools and the entire city will suffer!

Mickey is wanting us to go to the movies with them at the new Hiland theater – how fun! And we’re getting our new TV – I can’t wait! It’s so amazing that APS has a radio station, too – this is such a whirlwind! What a relief that we defeated those evil Communists in Korea. Tony says sports are a great way to build our young boys into

strong men in order to fend off that Red Menace. I am so proud of Tony and all he's done to keep America's boys strong and brave – that gives our young ladies hope of finding wonderful husbands – like I have in Tony!

Better go iron Tony's shirts. He's got to look presentable when they view the game films that will come back on Greyhound tomorrow – and the films will probably prove Highland DID win the game over Albuquerque High. Oh, well – what's done is done and we'll all support each other in Albuquerque, as Tony says *Mr. Milne* says!

Discussion of Social Influences.

The major social influences years 1945-1953 exerted on the opening of Highland High revealed by my study are:

- In the fall of 1949 the Albuquerque community was skeptical that Highland could match Albuquerque High in academics and athletics; Highland met the challenge and a rivalry was established, dividing the community in some ways.
- Housing patterns in Albuquerque after the end of World War II resulted in Highland being populated by an almost exclusively Anglo, middle class population compared to Albuquerque High that continued to exhibit diversity in race, ethnicity, and socio-economic class.
- An increase in leisure time for most people resulted in a growth in community commitment to amenities, charities, and cultural associations.
- The gain in disposable family income coupled with the advances in technology years 1945-1953 allowed young people and adults to access cars, radio, movies, television and the telephone, creating new freedoms and world connections.
- The belief in a homogenous American dream, centered home ownership and traditional family structures, was almost universally held and considered guaranteed if one worked hard.

The rivalry established between Highland High and Albuquerque High, the de-facto establishment of Highland and its neighborhoods as the “White” area of Albuquerque, the explosion of cultural and entertainment options, and the belief in the almost certain attainment of the American dream for everyone who worked hard dominated the social influences that were exerted on the opening of Highland High.

Economic Influences

Personal Journal Entry: January 15, 1953 – Mrs. Lorraine Davis, secretary to Louis Hesselden, Architect for the Albuquerque Public Schools (fictional).

What a busy day! Mr. Hesselden is up and running at the office, designing a classroom addition for Highland High. And I'm glad, too! My son says classes are bursting over there! The Holiday Concert was so lovely, and my daughter loved the Christmas Dance the Junior Class held at the Knights of Columbus Hall. What fun that Highland FINALLY beat AHS this year at Thanksgiving!

But (this is secret), I told Jim – but only him, because he IS my husband and I depend on him for everything – Mr. Hesselden received two checks from APS that he asked me to deposit for him: one for \$11,065 and one for \$5,753! Can you imagine!?? Jim makes \$200 a month as a teacher at Monte Vista! Though I know, in the eight years we've lived here Albuquerque has grown two-fold and Mr. Hesselden has saved APS so much money by working with Mr. Varney on all those federal assistance applications – last January he helped Mr. Milne get over half a million dollars from the federal government to help build Wilson Junior High, AND he helped set up that great deal where APS sold the old Fourth Street Elementary to Albuquerque National Bank for \$120,000. I'm proud of Mr. Hesselden and all he does for Albuquerque – but I'd like to get a check just once in my life like he gets every few months, it seems. That's why I keep pushing my son to study hard and my daughter to look for a smart UNM husband!

So since the end of the War, my how things have picked up here in Albuquerque! Not just the schools, but the governments, the hospitals, the railroad! I really like how both my brothers are about to get degrees from UNM on the GI Bill. And I'm so happy Uncle Leo has move here from Ohio and opened that cute tourist court on East Central. It's doing great! Of course, it doesn't hurt that Mr. Hesselden sends business his way....

Oh, Mr. Hesselden says that Mr. Tingley has arranged for the University to get free water for its golf course. And Jim drove me by the airport terminal last Saturday – wow! We are getting fancy in Albuquerque! I need to telephone Mom in Indiana – Lucy got a job at Albuquerque National Bank working in the same office as Oscar Love, on the Bank board! That's a BIG deal! I know Mr. Hesselden and Mr. Varney are working with

Mr. Milne to buy some big plots of land from Mr. Love for APS. Maybe I'll know more next time I write....

Better go thaw out the roast I have in the freezer. I LOVE the new Frigidaire Jim bought me! Oh, me – the sprinkler's been on for over two hours! What a fluff-head – I'll go turn it off, but no worries – they say Albuquerque has plenty of water! Then I'll call Lucy to see how her first day went. I hope she wore the tweed outfit!

Discussion of Economic Influences.

In sum, the prime economic influences exerted on the opening of Highland High years 1945-1953 revealed in my findings are:

- The end of World War II resulted in a population increase in the Albuquerque area that doubled the citizenry between 1945 and 1953 and resulted in a marked increase in –
 1. The enrollment at the University of New Mexico, supported by the GI Bill, increased 250%.
 2. The investment in the Albuquerque area by the federal government, state government and the military was a major economic stimulus.
 3. The freeing of construction materials from the war effort allowed new building that hold been “on hold” to move forward.
 4. The banking industry acquired a new ability to extend loans for housing and construction.
- A “perfect storm” for the tourism industry erupted because Albuquerque was located at a national highway, railroad, and air crossroads.
- Increased expendable income contributed to the ability for local small business to prosper while the healthcare industry simultaneously boomed in Albuquerque.
- Albuquerque was fortuitously sitting upon an underground aquifer that supported exponential growth during the years 1945-1953.

As with historical influences, I find that the end of World War II is the single most powerful influence economically on the opening of Highland years 1945-1953. The growth in population that the war's end garners for Albuquerque brought with it the consumer demands associated with a doubling in population growth: growth in education, government, construction, finance, transportation, healthcare, and demand for resources

combined to bring an influx of new people to the city who settled on the open east side and needed schooling for their children.

Political Influences

Personal Journal Entry: November 14, 1952 – Mrs. Helen Whitcomb, secretary to Clyde Tingley, City Commissioner and former New Mexico Governor (fictional).

Goodness, Mr. Tingley was strutting around today! He finally badgered Mr. Dabney into resigning last night from his city traffic engineering job. I kept quiet, but it wasn't easy. Howard keeps telling me to just do my job, keep my head low and bring home that pay check – it sure helps to have my check since I've started working now the kids are in high school. Poor Howard is working so hard at the Post Office – he tells me how the routes keep expanding and expanding! Things sure have changed since we moved here seven years ago!

But poor Mr. Dabney – I do feel sorry for him. He's done so much for Albuquerque. He got all those streets (650 of them!) renamed and re-aligned, which Howard says is SUCH a great thing for letter carrying and just finding where you're going! Howard also says the best thing Mr. Tingley and his feisty commissioners have done for Albuquerque is how they've kept expanding the boundaries of Albuquerque: Albuquerque's square miles have grown from 11 to 52 just since we've lived here! And Howard says postal receipts have tripled! So has Howard's check since he started for the P.O. – yay! I got that new washer last summer AND we just got a TV!

So, I know Mr. Tingley's been after Mr. Dabney. Mr. Tingley wants all the city officials to apply for and get more federal and state funds – of course, Mr. Tingley can always get state money when HE wants it. I think Mr. Tingley should meet with Mr. Hesselden, Mr. Varney, and Mr. Milne of APS and see how THEY manage to get so much federal money to help the schools!

Well, speaking of schools, I sure hope Highland can FINALLY beat Albuquerque High in two weeks in the big Thanksgiving Day Game! I think it's going to be COLD, but we'll be there for the kids to cheer them on! I heard all of the school board will be there, plus Mr. Milne, of course. Mr. Tingley says Mr. Milne is a master at “getting along

with everyone.” Hmmmm – when will Mr. Tingley learn that lesson? I wonder if he’ll run again in 1954?

I hope Mr. Tingley can hang on to his position. His wife, Mrs. Lady Carrie, does help his image by working with her hospital. She’s a bit quirky – so amazing with her hundreds of hats! Where does she store them? But they have that pretty house in Silver Hill.... Mr. Tingley is missing more and more Commission meetings. I am a bit worried.

If Mr. Tingley DOES retire, I hope a woman runs for his seat on the city council! There are some great women leaders in Albuquerque – even Ms. Tingley might be a good replacement! She’s done a lot for the hospital and the zoo. Erna Ferguson is gutsy – she’s taken a real lead pushing for city planning. And Georgia Lusk who was New Mexico’s U.S. House representative a couple years ago is smart and hardworking – she’d be great! I also admire Mary Nicolai: she’s been on the APS Board for years and years – she knows how to get those men to be productive! Oh, and I shouldn’t forget Adaline Gilstrap who’s been advocating for the city and APS to work together for youth recreation. . . . It’s time more women get involved in government – we’re smart and capable!

Well, I want to turn on the radio and see how things are going in Korea – there’s a battle on Triangle Hill going on, and I’m worried about my nephew. It would be nice if we could beat those Commies and bring all our boys home. Hopefully, soon.... It’s dragging on so long. I do worry about Communists, but America is the best and we’ll win out! My pin curls are dry – better go take them down and fluff out my hair. Thank goodness THAT job is done for another week!

Discussion of Political Influences.

My findings ascertain that the following are the major political influences exerted on the opening of Highland High years 1945-1953:

- America was exuberant as the world’s definitive superpower – the future was bright and promising for all Americans after the victory of World War II and the impending end of the Korean conflict.
- Federal, state and local governments saw it as their role to provide funding for schools and infrastructure, and Tingley and Milne were masters at securing these funding sources.

- The federal government dedicated itself to invest in the build-up of military and atomic research.
- A fear of the “Red Menace” had began to build at the end of World War II and now swept across America, heightened to a near-frenzy by the Korean conflict.
- Locally, the Albuquerque City Commission united on a philosophical front to make massive annexations to the Albuquerque city limits rather than to allow the community to splinter into small entities.
- John Milne, Albuquerque Public Schools Superintendent, during the years 1945-1953 worked with a continuously re-elected, supportive, united school board and central administration.

The political findings I outline above concerning the factors that influenced the opening of Highland High years 1945-1953 represent the major findings of my study in this category. The combination of these events created a political backdrop that influenced Highland’s planning and opening.

Implications for Practice

The site of this study exists in the past. While history never exactly repeats itself, broad trends and patterns can be discerned and studied so that prudent decisions can be made when human groups stand at a crossroads and desire direction. While, when we look back, it is sometimes easy for an organization or entity to say, “Oh, *then* that was a pivotal moment,” when *in* the moment, the vision is often not clear. While the community, context, and immediacy of the site my study examined is removed by time, I believe some general universal lessons can be drawn upon as implications for practice in the educational, social, and political community.

Historically, honor an organization’s past and heritage, and engage the community.

John Milne and the team that opened Highland High School in the fall of 1949 took time to prepare the Albuquerque community for a new school. They established a process for selecting the school’s site, the contractors, the school’s name and more. Mr. Milne was laying the seeds of discussion for a new high school in Albuquerque by the early spring of 1945, and he took a slow, steady approach to reach that reality. He involved numerous individuals, groups, and players in the early and later discussions. A

conscious effort was made to meld the old school with the new in terms of philosophy, staffing patterns, curricular offerings, and activities.

Socially, establish and maintain collaborative relationships, and then actively involve stakeholders.

Louis Hesselden, John Milne, John Varney, S. Y. Jackson, Robert Elder and so many more personalities from the years of this study seemed able to seed strong relationship and garner community involvement. From this elongated distance of time, it is difficult to gage how they did this, but the fact that they managed it effectively speaks through their accomplishments. Their victory is evident in the two independent high schools, Albuquerque High and Highland High, that each stand in Albuquerque today.

Economically, seek available financial assistance, when needed change economic course adeptly as needed.

Tingley, Milne, Hesselden, and Varney were all consistently skilled at seeking out available resources for the entities they represented. Be they federal, state, local or private funds, these leaders acted swiftly and with deft ability to garner funds that could help those they represented.

Politically, as a leader, be strong and decisive yet at the same time be kind and professional: do what your convictions say is right, and delegate wisely.

The juxtaposition of the two men who dominate the time and place of the political arena during the time of my study, Albuquerque years 1945-1953 – Clyde Tingley and John Milne – presents a glaring contrast. Tingley is tall, large, brash, and loud; Milne exhibits a meekness via a small, neat, trim exterior but reportedly exuded a “largeness” that belied his stature. Tingley is embroiled repeatedly in publicly recorded exchanges of vitriolic choler; Milne, while not universally worshipped, publically in my findings is consistently professional and respected. The fact that his school board during the ten years of this study is repeatedly re-elected and never, in my findings, votes other than unanimously is remarkable – and somewhat perplexing to me nearly 70 years distant.

Implications for the Future of Public Schools.

Public schools in America stand poised at a new turn as public charter schools, public magnet schools, public on-line schools, and public school voucher proliferate. My findings paint a portrait of an Albuquerque high school, Highland High, which served all

age-appropriate students who lived within its attendance boundaries. Additionally, compared to today's public New Mexico high schools, Highland offered a relatively narrow band of curricula ranging from vocational to college preparatory, and required relatively accumulated core class credits. Further, compared to public school students today, the students at Highland, years 1945-1953, received relatively low exposure to media that would connect them to the outside world, let alone to teenager peers across the nation and world. Years 1945-1953, the Highland students and their families acculturated themselves into a relatively homogenous, mainstream American society.

Today's advent of public school choice compels school leaders to revisit the questions, Who do public schools serve?, and What is the mission of public schools? Public charter schools, magnet schools, voucher programs, and most markedly, on-line schools explode the paradigm of one proscribed public school serving only the students who reside in its attendance district. Concomitantly, school-aged students' nearly open and universal access to the internet and internet social media has forever broken down the neighborhood school door, expanding students' acculturation outside of the walls of school and home. The homogenous, mainstream American dream that my findings reveal so widely held in years 1945-1953 by students and parents alike, is no more: students' iPhones are a tiny window to a huge, instantly available, international world. No longer does the school newspaper, like Highland's *Highlight*, advise you what is fashionable to where. No longer do students wait for the yearly annual, such as the *Highlander*, to relive their organizations' major activities. Email, texting, tweeting, Facebook and more are changing communication and acculturation forever.

Public schools – both currently existing and those that are to be planned and opened – stand on a cyber-space precipice: who will walk in the door? Or *will* they even walk in physically? They might attend through wireless internet. . . . They may take a city bus across many miles to take advantage of a magnet program, a niche interest at a charter, or to utilize a voucher. My findings reveal a marked difference in how current and yet-to-be-opened schools plan their facility and infrastructures, enroll population, and proliferate their program of study.

Yet, also, public schools – both currently existing and those that are to be planned and opened – can still lean upon the historical, social, economic, and political

implications that I list above, revealed by my findings. Additionally, two realities remain: parents –working or not - desire a place for their children to be during the day, and children need to interact with other children and at least one meaningful adult – preferably many meaningful adults – in order to mature. These realities – often seen as an advantage to a public or charter public “smaller learning communities” – are undeniable, and in my opinion, eternal.

Suggestions for Future Research

Several topics touched upon in this study were admittedly outside the scope of my work, yet lent themselves to suggest further exploration. The issue of Native American education in New Mexico and more specifically in Albuquerque years 1945-1953, while tackled by many in other contexts, has not been examined in these specific years nor held in comparison and contrast to Albuquerque High, Highland High and the greater Albuquerque community.

Why are both teaching staffs of Albuquerque High and Highland High years 1945-53 predominantly Anglo? More pointedly, Albuquerque High had a much more diverse student body than Highland – why is its staff not more diverse? Does this reflect a national trend of the time for public schools? This topic bears more study.

My study has delved deeply into the specific activities of Highland High years 1945-1953. While, for sake of space and expediency, I have not recounted the complete student/staff/community tale of Highland years 1945-1953 as I now know it, related study would be to explore the specific activities of Albuquerque High for the same years, and then, ideally, to report the detailed findings each related or separately.

Another unexplored topic I uncovered during this study is that of the chronological tale of how high school credit requirements were determined in New Mexico since the unfolding of supported public education here beginning in 1881. I found it extremely revealing to discover the number of credits required in 1953 of a New Mexico high-schooler to graduate.

And yet another fascinating topic for the scholar who has both unlimited time and great fortitude would be the study of the Albuquerque City Commission in detail, years 1945-1953. The people, personalities and important, yet at times tedious, machinations of

this group would yield a fabulously rich and important study for the historical fabric of the Albuquerque community.

Full biographies of either or both Clyde Tingley or John Milne are fertile ground for the Albuquerque researcher. Both stories beg to be told.

Finally, any future study that could expand this current study would be valuable to our Albuquerque area, community, and educational institutions. Whether it be a partial or fuller history of the Albuquerque Public Schools, a biography of John Milne, an expanded and more detailed history of Highland High School (these years 1945-1953 or expanded/curtailed), an in-depth look at one aspect of these years at this school, a view that incorporates the junior highs and elementary schools of these communities – the possibilities and needs are endless. I am excited about the doors this study opens for the future.

Conclusion to the Study

I undertook in this study to explore the research question, During the years 1945-1953, what were the historical, social, economic, and political influences exerted on the planning and opening of Albuquerque Public Schools' (APS's) second high school, Highland High? Chapter 1 briefly examines issues that related to United States, New Mexico, and Albuquerque schooling as American took shape. Chapter 2 reviews literature related to the study, although that body was slim. Chapter 3 highlights my research paradigm, considers positionality and the study's site, previews the study's qualitative mode, reflects on the challenges of historical research, and deliniates methods, sampling, analysis, research quality, and limitations, strengths and ethical considerations of the study.

Chapters 4 and 5 presented findings revealed by my collected data concerning the historical, social, economic, and political influences exerted on the planning and opening of Highland High, Albuquerque. Chapter 6 of my study discusses the findings in the four categories of influence: historical, social, economic, and political. Each category begins with a fictional journal entry written by a person I fictionally create in order to reflect themes voiced by participants and revealed by data. Then, after each fictional journal entry, I briefly discuss and reflect upon the significant findings. Chapter 6 then outlines implications for practice and suggestions for future research.

My study led me on an exciting excavation of un-mined data. The possibilities for future spelunking offer endless tunnels that may yield undiscovered anecdotal stories and historical treasures about Albuquerque Public Schools, the Albuquerque community and the myriads of individuals and families associated not only with the years of this study, 1945-1953, but expanding outward on either sides of those years.

Perhaps no greater gulf exists between us as human beings than time. I explored documents and artifacts extant from the years 1945-1953 for this study. These data sources reverberated to me across the gulf of time a difference of technical sophistication. However, the knowledge of the extreme care those documents took to produce at *that* time radiated “specialness,” a feeling that someone exerted a lot of energy and effort to produce - and preserve - that item. However, the greatest joys I experienced during this study were the personal interactions I delighted in as I interviewed participants to listen to, interact with, record, and relay their stories, memories, and wisdom. I am so grateful for that engagement, and I am the better for it.

What did I learn? Findings reveal that Albuquerque, New Mexico was a crucible for a mixing and firing of circumstances unique to the United States. Nowhere else did the historical, social, economic, and political circumstances combine to manifest as they did in the Albuquerque community years 1945-1953. Curious movements of people poured into the Albuquerque cauldron - Indigenous, Spanish, Mexican, Northern-Central- and Southern European, Jewish, Arabic, Eastern American, Southeastern American backgrounds and more – producing what my study reveals to be a very tolerant and welcoming community. Various religions mixed in the community, as well, and an overall mutual respect and co-existence emerged resulting in Albuquerque becoming the seat of regional centers for diverse religions.

Yet when Highland High opened in the fall of 1949 as Albuquerque’s second public high school, a line in the sand was drawn between Albuquerque High, Albuquerque’s only public high school for seventy years, and Highland High, the “new” school. Due to socio-economics, housing patterns, the evolving technical/professional businesses in the Highland neighborhood, and factors that bear more exploration, Highland High’s student population in those years contained only a handful of Hispanic or African American students. The hundreds of students of color that attended

Albuquerque's public high schools remained at Albuquerque High while Highland, years 1945-53, rivaled other elite, White schools throughout America in regards to high academic and cocurricular standards. Highland High today is a majority minority school. Highland's story prompts all of us who believe in public schools to reflect on the puzzle concerning equity that communities face as they open and close schools.

Another major finding I carry away from this study is that we are all products of the time in which we were born. I see that the clock starts that day to develop our chronological selves and it ticks us through the days we live historically, socially, economically and politically. We are the sum of our time – but with words, stories, narratives, documents, artifacts, and each other we can bridge the divide and create a preserved culture that lives before and after us.

Epilogue

A question I asked each participant was, "What would you have liked to change about the school?" Margaret Randall, Highland Class of 1953, when reflecting back upon her four years at Highland High, mused:

I loved everything about the school. Until years later when I began to see things surface that I now don't feel were very good – good for me. But, I wouldn't say they are things about Highland High School in particular. I think they were the times – and I think probably all the schools – except maybe a parochial school or some private school would have had different issues. I'm not sure – in fact in thinking back, and I really have no reason to say this but – I wouldn't be surprised to find that Highland was slightly better than many other public schools in this respect. From where I sit now, I'm very critical but I'm critical of the *times*, not so much of the school At the time I don't think I wanted to change anything about it.

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APPENDIX A

Descriptions of Participants Referred to by Real Name in This Study

Participants Interviewed and Quoted by Name

Seventeen personal interviews were conducted over the course of this study with individuals associated with Albuquerque and Highland Highs, years 1945-1953. Eleven of the seventeen are referred to by real name in this study. I present a short description of each named individual below. Each of these people is amazing in their history, accomplishments, and service to the Albuquerque community; therefore, only a short description is attempted.

Robert Figge – Robert Figge was a HHS faculty member 1955-1989 and was chairman of the History Department for 22 years. Roger Figge, Robert’s brother, graduated in 1953 from HHS and taught there for 26 years in history, retiring in 1991. With the exception of the two years 1953-1955, one or both of the Figge brothers were at HHS from 1949-1991. In 2010 the new classroom building at HHS was named “Figge Hall.”

Sally Smith Grady – Highland Class of 1954. A member of the first class to attend Highland as a 9th grader, and a member of the first four-year class to graduate, Sally was Homecoming attendant in the fall of 1953. She attended St. Vincent’s Academy for Elementary and Jefferson Junior High for grades 7 and 8. Active in many activities when she attended Highland, Sally stays in touch with many alumnae.

Joann Wallace Griffin – Highland Class of 1953. Originally from Kansas, Joann was in the first class of 9th graders to attend Highland in 1949, and she graduated in 1953. Joann was active in girls sports. Her daughter, Mary Lynn, was on the 1971 Highland State Championship Track Team.

Jim Hulsman – Albuquerque High Class of 1949. Jim coached consecutively for Albuquerque Public School from 1954 through 2002. A legendary high school basketball coach, Jim’s Albuquerque High “green jacket” is an icon in the city, but Jim was assistant Highland baseball coach to Mickey Miller when Highland won the 1959 State Baseball Championship. He has also been a professional scout for the Cleveland Indians baseball organization. Jim has accrued numerous academic, sports, and community honors.

Albert Kaplan - Highland Faculty 1951-19XX. For over 20 years Al taught science and whatever else was needed at Highland. He was the first tennis and second soccer coach at

Highland, and was an active member of the staff, connecting with thousands of students over the years. Al maintains close relationships with all folks “Highland”

Bobby Matteucci – Albuquerque High Class of 1953. Bobby is a prominent and well-known businessman, and community member in Albuquerque. He was captain of the golf team in high school and is a key member of the “A” Club Alumni group. He is a member of the Albuquerque Senior Hall of Fame and long-time member of the Central New Mexico Community College Board of Governors.

Mary Botts Matteucci – Highland Class of 1953. Mary was active in many school activities and continues to be so in the community. Her mother was the first female student in Albuquerque Public Schools (APS) to letter in athletics (tennis), and her father was the long-time attorney for Albuquerque Public Schools.

Margaret Randall – Highland Class of 1954. Margaret was in the second four-year cohort to attend Highland. She attended Monte Vista Elementary and Jefferson Junior High. Margaret was active in high school in the Thespians, the literary magazine, and on the newspaper staff. Leading in some eyes a controversial political life abroad, Margaret returned to Albuquerque in 1984 and has recently authored a book of writings centered around her Albuquerque youth, excerpts of which appear in this study.

Ernie Stapleton – Socorro High School Class of 1942. Dr. Stapleton joined the Albuquerque Public Schools (APS) in 1949 as a teacher at Jefferson Junior High. He has experienced almost all aspects of public education, and served as the Superintendent of APS from 1971-1977. He is a revered and respected academician, and has co-authored a book about the history of public education in New Mexico.

James Stevenson – Highland Class of 1955. Jim’s father moved to Albuquerque when he feared he had tuberculosis; fortunately, he did not. He attended Bandelier Elementary and Jefferson Junior High. Jim was active at Highland as a member of basketball, track and the “H” Club, and he belonged to Honor Society and Senate. A respected community member, Jim is now retired from the medical field.

Sarah Hayman Stevenson – Highland Class of 1956. Sarah was vice-president of her Junior Class and active in many organizations in high school. Her father operated Highland Pharmacy, south across the street from old Albuquerque High, for years. Sarah

taught for the Denver Public Schools, and then for Albuquerque Public Schools from 1990 until retiring in 2000.

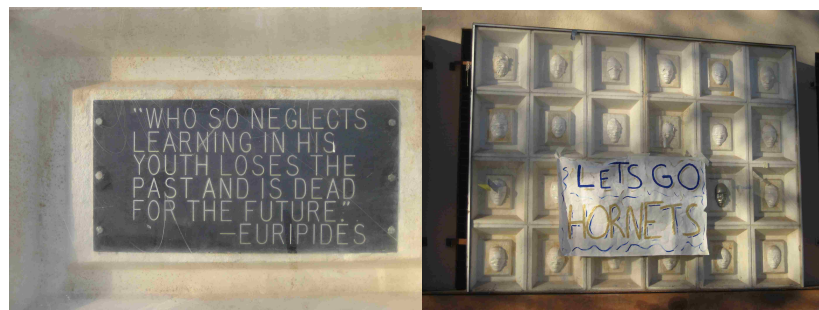
APPENDIX B

A SCRAPBOOK

The Highland High School campus sits in an older urban area, built in what was once an “affluent” section of Albuquerque in the 1950’s. A WalMart is located to Highland’s east, and just a block to the north runs old Route 66, this section of which houses a mix of flourishing, old, closed, owner-run, and unsavory businesses. To the south and east of the campus spread diverse neighborhoods from where many of Highland’s student come. On one of my recent visits to Highland, the smell of spring lilacs greets me gently as I approach the tall front portals of the main entrance. I sense the hum of life and hear in the halls the sharp voices, laughter, and friendly jibes of young adults – but with a twist: accents and slangs mix and mingle in my ears as I walk towards the three-story gym. The smells of Asian and Mexican foods combine in the spring air with the pizza, hamburgers, and Indian fry bread that wait as the lunch bell is about the sound.

Highland High is one of twelve comprehensive public high schools in Albuquerque, and, built in 1949, it is the oldest high school building in the state still in continuous use. It houses 1700 students, 45% Hispanic, 25% Anglo, 10% Black, 10% Native American and 10% “other,” mostly Asian, though the “other” encompasses a broad base of nationalities, classes, ethnicities, and gender orientations. Highland’s student body speaks more languages than any other high school in the state. Of the twelve high schools in town, Highland consistently ranks at the bottom of all the “lists” that give numbers for drop out rate, poverty, mobility, test scores of English learners and special needs students, and average standardized student test scores in all areas.

Highland’s campus is unique in the state of New Mexico. Its main building is the original two-story structure, complete with wooden floors, doors, and windows in the high-ceilinged classrooms. A beautiful grass patio nestles behind the “U” of the main building, with outlying buildings spreading every direction from there. A low cement “stage” on the north side of the patio nestles up to the main building, and above the stage is a three-dimensional art mural made of castings of 24 individual faces of student from long ago. An engraved plate bolted to the staring faces reads from Euripides, “*Who so neglects learning in his youth loses the past and is dead for the future.*”



Source: Ann Piper, photo

Classes that attended grades 9-10-11-12, years 1945-1953

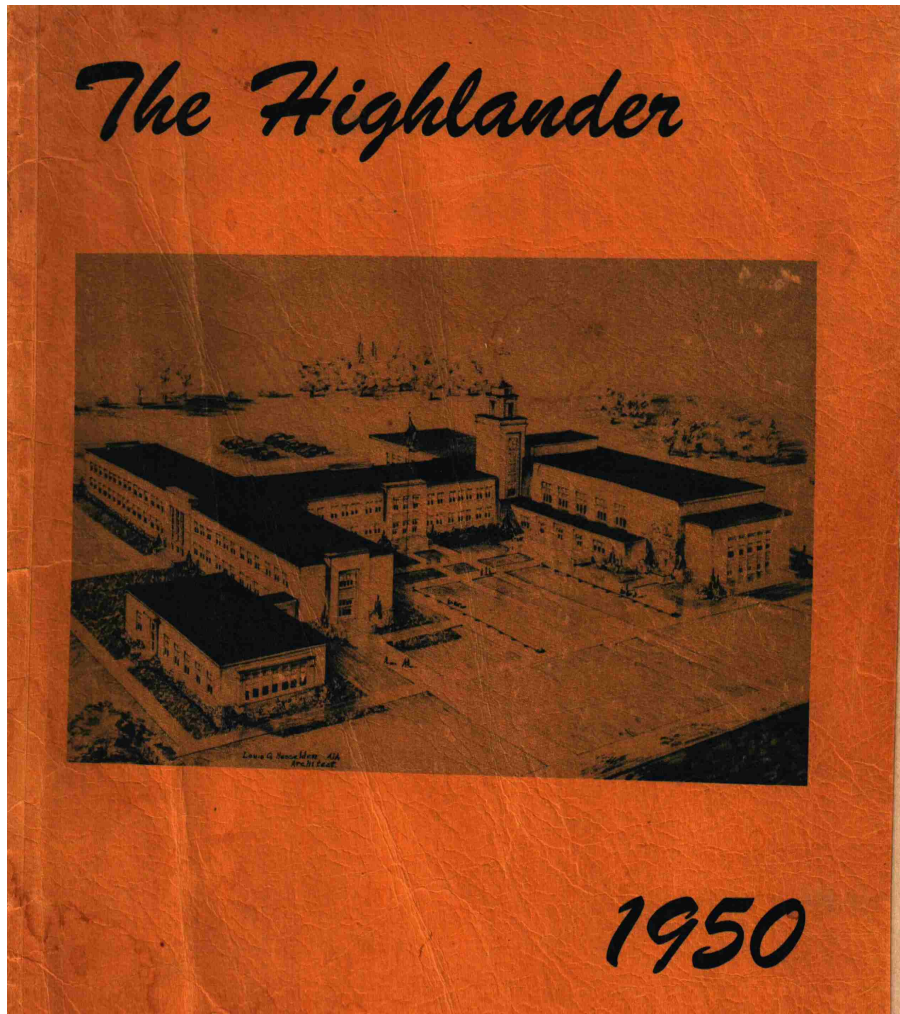
Fall 1949, 1950 yearbook: 9, 10, 11, 12

Fall 1950, 1951 yearbook: 9, 10, 11, 12

Fall 1951, 1952 yearbook: 10, 11, 12

Fall 1952, 1953 yearbook: 10, 11, 12

Fall 1953, 1954 yearbook: 10, 11, 12; Sophomore officers: Jack Purinton, President; Sara Hayman, Vice-President; Chris Lovelace, Secretary; Bob Gerding,



Source: Ann Piper, photo of cover of *Highlander 1950*

HHS Football fall 1949:

Belen home Sept 16 – W 13-0

Raton there Sept. 30 – W 27-0

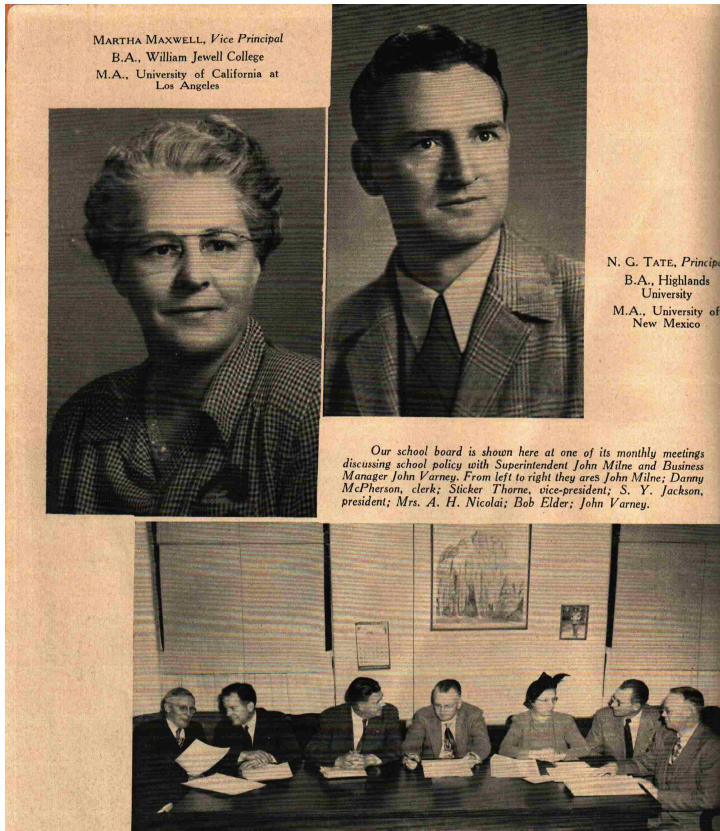
Thomas Jefferson El Paso Oct. 7 – W 21-6

NMMI Oct. 14 – L 12-0

Hobbs Oct. 21 – L 31-0

Deming there Oct. 28 – L 47-8

Farmington here Nov. 4 – L 26-13 on KOB-TV and KOB radio
 Los Alamos here Nov. 11 – W 7-6
 AHS here Nov. 24 – L



Source: *Highlander 1950*

First Hornet Day, 1950:



Source: *Highlander 1950*

HHS Fall 1952 Football Schedule

Sept. 12 – Belen, here W 51-6
 Sept. 20 – St. Mary's W 32-0]
 Sept. 26 – Raton, there W 42-6
 Oct. 3 – Gallup there W 39-6
 Oct. 9 – Thomas Jefferson of El Paso there W 93-0] Shaffer injured – sprained ankle.
 Oct. 17 – Hobbs here, L 28-13
 Oct. 24 – Tucumcari here, W 26-0
 Oct. 31 – Farmington here, L 21-14
 Nov. 7 – Los Alamos there, W 52-6
 Nov. 16 – open
 Nov. 27 – Albuquerque High, here W 33-20

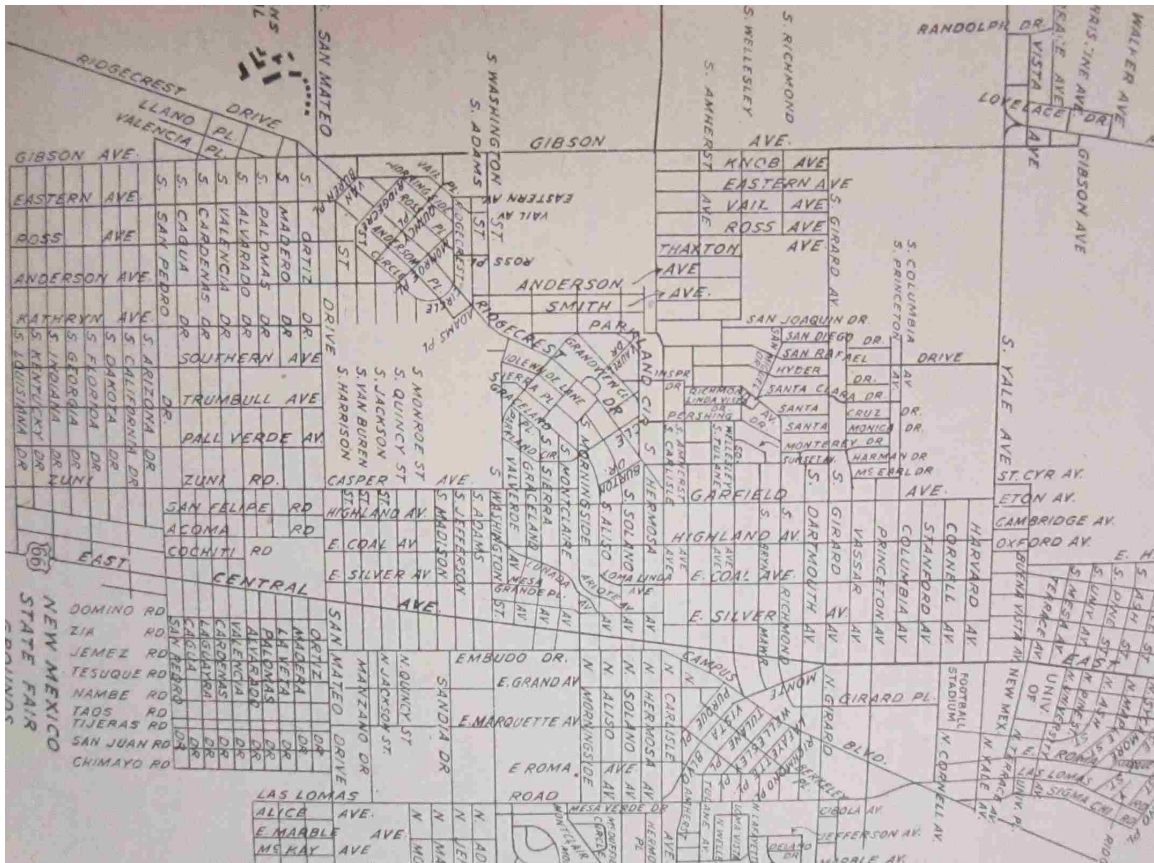
Highland's First Staff, Fall 1949

The faculty members pictured in the first edition of the Highland Yearbook, *Highlander 1950*, are:

Bennet, Mabel – Girls PE
 Bishop, Mernice – Biology
 Chapman, Frank, Alg I, Geometry
 Chavez, Rose – Spanish
 Costales, Dionisio – Spanish
 Eakins, Beneral, Alg, Geometry
 Erhard, Thomas – English
 Hackett, Hugh – Boys PE
 Heggem, Patricia – Girls PE
 Heideman, Inger – Art, Mechanical Drawing
 Hood, John W. – World History
 Hurst, Owen – short hand, business, bookkeeping
 Johns, Harriet – English
 Lewis, Jaques – Alg I, Practical Math, General Math, Phy Ed
 Lindsey, Jeanette – General Science, Biology
 Loy, Arthur – English, Music
 McColloch, Ruth -English
 McDaniel, Earl – Chemistry, Biology
 McGowan, Gertrude, English, Chair
 Miller, Harold – Industrial Arts
 Miller, Mickey – Boys PE
 Mills, Helen – English
 Neece, Oliver – Physics, General Science
 O'Connor, Helen – Office
 Pipkin, Anna – Spanish, English
 Pipkin, J. D. – History, Economics
 Ream, Carolyn – French, Latin
 Rebord, Bernice –World History
 Reedy, Pat – typing

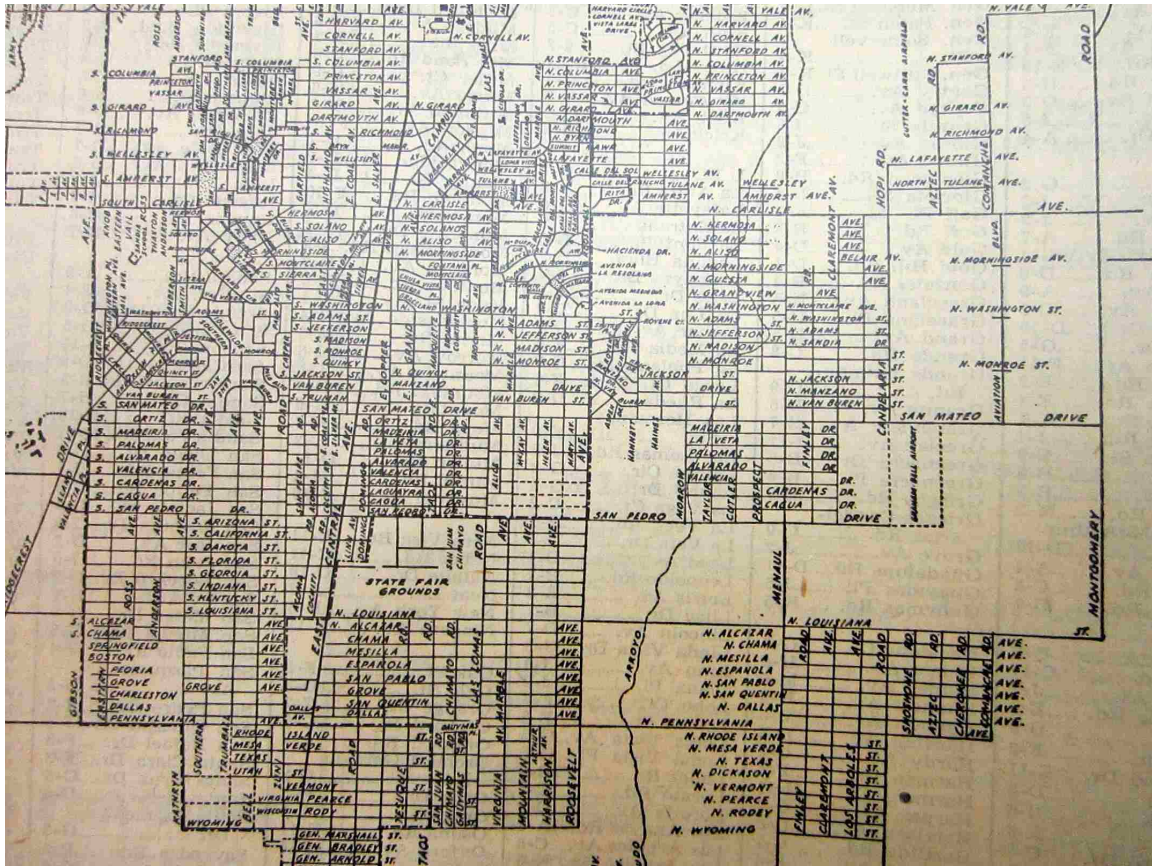
Rodgers, J. B. – Band, Orchestra
Smock, Lisle – Alg, General Science, Practical Math
Stevens, Lucille – Attendance Office
Trammell, Nancy – Librarian
Truesdale, Charlotte – Alg I & II, Geometry, Trigonometry
Valerio, Paul – English, Spanish

The Albuquerque Area Near Highland, Spring 1945



Source: Albuquerque and Vicinity Telephone Directory, May 1945

The Albuquerque Area Near Highland, Spring 1949



Source: Albuquerque and Vicinity Telephone Directory, May 1949

Albuquerque High and Highland State Championships

1944-45

AHS Golf – P. G. Cornish

1945-46

AHS **Basketball** (team includes Sherwood Y. Jackson, Ralph Duran Ed Tixier, Milt Mickelson) Coach F. M. Wilson

“Most important win” in the 29-7 season

“Years from now, individual stars will be lost in a haze of time and be replaced by new court satellites, but the team will not be forgotten. For determined effort, for sportsmanship, and for fine playing Albuquerque and New Mexico can be proud of their 1946 champions.”

By Bill Hall. “Dean of state prep coaches captures spotlight again.” Tribune. ca. Jan/Feb 1946.

Personal collection. (Hulsman 1)

“Consistently moulding [sic] good teams from his abundance of material at Albuquerque High, Wilson has that coach’s gift of making every tournament team a ‘great’ team, and an opponent that most coaches prefer to avoid.”

AHS **Boxing**, Coach Tony Valdez

1946-47 AHS

Voted Second in State behind Carlsbad.

Five AHS letters earned by Cornish. By Carlos Salazar. (ca. 1947, May).

Albuquerque Tribune. np

P. G. Cornish III, son of Dr. and Mrs. P. G. Cornish, 1601 Park Ave. Father was football player at UNM and Yale; son is admitted to Dartmouth.

Has lettered this year in five sports, a rare accomplishment, and F. M. Wilson can't recall any other student who has done that.

Three other earned three letters this year: Ed Tixier, Bob Wellington, and D. C. Coleman

Fist AHS Ski Team formed.

1947-48 AHS

Football – widely circulated pic of Coleman and Hill presenting trophy to Gov. Mabry
Hulsman Collection, ca. Nov., 1947

Team members included Chuck Hill, D. C. Coleman Herb Hughes, Ken Carson



Source: Hulsman Papers

1948-49 AHS

Third in State poll; Did NOT win state lost to Hobbs, Carlsbad, Borger Texas and St. Mary's. Players include Dick and Don Hyder, Warren Woods and Jim Hulsman

AHS won state track

1949-50

AHS City Champs

AHS Football team was undefeated 10-0, but so were Hobbs 11-0, Tucumcari, 10-0 and Deming 11-0; Hobbs and Tucumcari were voted 1st and 2nd places, respectively; Deming was voted 4th. Hugh Barlow was a member of the team.

1950-51

AHS Third in State poll; City Champs 7-0

AHS Won State Track

1951-52

AHS City Champs 26-9

1952-53

Highland beats AHS in City Championship 33-20

1953-54

Highland finished season 7-2-1 or 7-3 depending on how you look at it.

AHS-HHS game ties 6-6 but awarded to AHS who went to State and lost to Roswell 21-19

Some Alumnae of Albuquerque High, Years 1945-53

1946 Gwinn Henry, Dick Driscoll, Rex Throckmorton
 1947 Ed Tixier, George Buffet, Robert Figge, Morris Rippel, Tom Savage, Anna Shoemaker
 1948 D. C. Coleman, Chuck Hill, Herb Hughes, Betty Kuykendall, Joe Mock, Elaine Linthicum, Shirley Oppenheimer, Sue Nussbaum, Raymond Sanderson, Nancy Snelling, Joan Stromberg
 1949 Jim Hulsman, Betty Jo Stiles, Mary Joyce Wallace, Dick Hyder, Frances Sanderson, Bill Elder
 1951 Russell Goff, Ralph Matteucci, Dick Ransom
 1952 Margaret Clark, Paula Carol Stromberg
 1953 Robert Matteucci, Norm Ribble, Rosalie Oden, Glenn Trammell, Bobby Unser, Louis Unser, Cordell Puckett,
 1954 Vel Corley, Jack Bobroff

Some Alumnae of Highland High, Years 1945-53

1950 Bob Nicolai, Peggy Crisp, Jim Morrison
 1951 Norm Ribble
 1952 Fred Mossman
 1953 Mary Botts Matteucci, Tommy McDonald, Mike Sutin, Mary Clare Stiles, Joann Wallace, Nancy Burk, Roger Figge, Jack Brunacini, Al Dennis, Joan Harms, Margie Wilhite, Kenny Anderson
 1954 Sally Smith Grady, Margaret Randall
 1955 Jim Stevenson
 1956 Sara Hayman

Some Players in Albuquerque Years 1945-53

Sen. Dennis Chavez (died 1962)

1930 defeated incumbent A. G. Simms for congress
 1934 ran against Bronson Cutting for Sen. Cutting won; Chavez contested;
 Cutting dies in airplane crash, Tingley appointed Chavez to fill seat
 Sen. Chair of Public Works
 On subcommittee on Defense Approps'
 Feuded with Gov's Dempsey and Miles but allied with them with Tingley wanted
 3rd term

Albert Simms, John Simms

Born 1880 in Washington, AK – was Dem.
 1907 to Mexico to be an account b/c tubercular
 then to Silver City 1912 for health, met wife; she died 1921
 John tubercular, too – came to Silver City
 Both moved to ABE to practice law, Albert became Repub's.
 Albert in US Congress 1929-31 – met Ruth Hanna McCormick
 Albert co-founded (after depression) ABQ Natl Bank

Ruth and Albert founded Manzano Day School, Sandia School, and supported ALT

Bought huge tract “bought one-half of the Elena Gallegos Grant, a sixteen-thousand-acre strip of land running three miles wide from North Edith Street to the top of Sandia Crest” (Wood, p. 46)

Day Ruth died, city closed down

John remained a Democrat and served on State Supreme Court

John’s son John became Governor of NM

John’s son Albert became a well-know doctor

William Keleher – Western Union, reporter for ABQ Journal, ABQ Herald; City

Attorney 1916-22

Democratic State Chair 1928

Member state board of finance under six Democratic governors

Member UNM Board of Regents 1940-42

Toastmaster at 1945 Democrat’s annual Jefferson Day – Tingley spoke, also.

Clinton P. Anderson, born in South Dakota

Came to Albuquerque for tuberculosis

Newspaperman and later editor of AJ

Founded an insurance agency when paper was sold

1940 elected to US Congress

1945 Truman appointed him Secretary of Agriculture

George Kaseman - president ABQ National Bank, was visiting Hobbs on June 23, 1938

to see an oil well procedure – the well was “shot” to increase flow. Kaseman and six others died; Luthy injured – that’s when he was made bank president;

George’s wife was Anna Kaseman

Fred Luthy – president of ABQ National Bank

Born in Albuquerque in 1894, son of mayor who was a Swiss immigrant

Chester T. French – came to Albuquerque from Arkansas in 1904 with his brother who had tuberculosis

Was elected county commissioner from 1926-1930 beating out Clinton P.

Anderson

Began the Chester T French Boys Choir in 1936 and funded it until 1941 when it became to ABQ Boys Choir

Pompillio Matteucci - founded Paris Shoes in 1904; his brothers were Alesandro and

Amadeo who came earlier as grocers, and John, who came last, as began a service station

Erna Fergusson – daughter of Fran Huning; wrote a book about Albuquerque; spoke out

in May, 1945 about suffering in the US: the US also has disease, poverty, illiteracy, and social injustice – not just abroad. (*AJ*, May 18, 1945, p. 2)

Albuquerque Little Theater was built on land donated by W. A. Keleher and A. R.

Hebenstreit utilizing funds from the WPA (*AJ*, March 5, 1961, p. B3; *AJ*, Nov. 17, 1965, pp. A1, A10.

Louis Ilfeld, a successful Jewish merchant in Albuquerque “legend has it” was asked by his friend Jack Raynolds, President of the Albuquerque National Bank, during the depression to deposit a large amount of cash to inspire others not to pull their

funds (Sandweiss, 2011, p. 86). Albuquerque National Bank was the only bank in the area to NOT fold during the hard times.

Ernie Pyle – World War II newspaper correspondent; killed in combat spring of 1945; his home on Girard became the first Albuquerque Branch Library

Irwin Moise and Lew Sutin, both of the Congregation Albert, formed a law partnership (Tobias, 1990, p. 161); Mike Sutin, Highland Class of 1953, was an active Hornet in sports and leadership.

Shirley and Harold Gardenschwartz grew up in Denver, and in 1939 opened H. Cook Sporting Goods in Albuquerque. H. Cook advertises in the *Highlight* during the years of this study. They were active in the Jewish community in Albuquerque (Sandweiss, 2011, p. 92).

Arthur Prager was president of the Public Service Company of New Mexico and a member of Congregation Albert. Prager was president of the Albuquerque Country Club in 1916 and the Albuquerque Chamber of Commerce in 1926 (Sandweiss, 2011, p. 99, 109).

Maurice and Syma Maisel operated a renowned Native American curio and art store for years at 400 W. Central. John Gaw Meem designed the store's exterior in the Pueblo Deco style (Sandweiss, 2011, p. 101).

Max and Bertha Staab Nordhaus, parents of Robert Nordhaus who founded the Sandia Peak Tram and ski area, were active the Albuquerque Jewish community in the 1940's (Sandweiss, p. 104).

Max and Ruth Pollack opened People's Flower Shops in 1944 and were members of B'nai Israel, as were their parents Emile and Minnie Pollack (Sandweiss, 2011, p. 116).

Louis Weller, AHS Class of 1953, won the American Institute of Architect's 2000 Whitney M. Young Award for outstanding commitment to social issue and the profession. Weller, a Native American and member of the AHS basketball and track teams spring 1953, was project manager on the Smithsonian Institute's Museum of the American Indian, a \$110 million dollar project

Jack Bobroff, AHS class of 1953 was Albuquerque Public Schools superintendent
 Jack Stromberg, AHS class of 1953; his mother was Jeannette on APS school board for twelve years; sisters are Gretchen Stromberg and Ilsa Stromberg Garduno; northeast heights Stomberg's "now" managed by Rey Garduno; **Hulsman 4, slide 34**, article "Journal?" 1994 – Jack gets new position in bug company in San Francisco

Clyde Tingley

Tingley championed Chinese elm trees to "Easternize" Albuquerque with shade and green. The trees grew quickly, and Tingley "undertook to spread them with evangelical zeal" (Wood, 1980, p. 40). During Tingley's years in power, thousands of Chinese elms were planted, many still living today. Tingley was known for his explosive temper, dictatorial management, and fierce demand for loyalty. W. E. Davis (2006) diplomatically writes, "While sometimes regarded as autocratic [Tingley] was scrupulously honest, which fit with his main aim in life: not to become rich but to get reelected" (p. 172). In 1945 Tingley was deeply positioned in the political landscape of Albuquerque. Today his name is alive around the city of Albuquerque at Tingley Beach,

Tingley Drive, Tingley Coliseum, and at the charity that commemorates his wife, Carrie Tingley Hospital for Children.

Two popular stories about Tingley serve to illuminate the political landscape of 1945 in the Albuquerque area. When U. S. Senator Cutting Bronson died in a plane crash on May 6, 1935, one of Tingley's first tasks as governor was to appoint a replacement. Tingley chose Dennis Chávez, an active New Mexico Democrat who narrowly defeated for the Senate by Republican Bronson in November of 1934. Keleher (1969), whom I discuss below, describes that Tingley, in 1937 nearing the end of serving his second term as governor, "became obsessed with the idea that he ought to run for a third term" and put in motion the wheels to have the state constitution amended to allow for a third term (p. 141). Keleher writes that he cautioned Tingley about considering this move without first seeking the advice and support of Chávez. Keleher set up a meeting the next morning, and when Tingley asked Chávez to back him, Chávez was hesitant about pledging support for Tingley. When Chávez finally spoke, he said, "Governor, we have all been a good deal surprised and perplexed by your attitude in this matter. You didn't ask our advice. Certainly you didn't consult me about your intention to ask the Legislature to submit this constitutional amendment to the people." Tingley fired back, "Senator, neither did I consult anybody when I decided to appoint you to the U. S. Senate!" (Keleher, 1969, p. 143).

In a second vignette that shows Tingley's choler, Bryan (2006) reports that Governor Tingley, when unsuccessful in garnering a third term, had to vacate the governor's mansion in Santa Fe, waited until the inauguration was in progress, "locked all the doors and windows of the governor's mansion, put the keys in his pocket, and left for Albuquerque" (p. 219).

One more story about Tingley to paint the man onto the fabric of 1945 Albuquerque: Keleher (1969) was a loyal and avid Tingley man, but indicated he felt Tingley "had probably never read a book completely on any subject" (pp. 120-121). Erna Fergusson, in her delightful reminiscence about Albuquerque (1947) recounts how Tingley in 1934, when reading his Governor's Address at the University, was elocuting: "With the new heating plant and the splendid new girls' dormitory".... the wind began to blow, and Tingley continued, "we can all look forward to having a winning football team next fall." Wrote Fergusson, "Before [Tingley] got farther the ghost writer leapt to his feet and rearranged the pages" of Tingley's speech (Fergusson, 1947, p. 77). That ghostwriter was certainly William Keleher (see Keleher, 1969).

Other high-profile political figures operating in Albuquerque in the years 1945-1953.

Albert Simms moved to New Mexico for his health and switched from the Democratic to the Republican party when he arrived. He co-founded the Albuquerque National Bank, served briefly in the U. S. Congress, and was widowed all in short succession. Albert served as the U. S. Congressman from New Mexico from 1929-1931 and met Ohio U. S. Congresswoman Ruth McCormick (who also served years 1929-1931.) Ruth's father was powerful Ohio U.S. Senator Mark Hanna, and her first husband, who died in 1925, was Joseph McCormick of the wealthy family that owned the *Chicago Tribune*. Albert Simms, uniting his wealth with Ruth's, was able to purchase vast tracts of land in the Albuquerque area, and the couple became extremely influential. In 1945, Albert Simms

was one of the richest men in New Mexico, and he and Ruth helped found Manzano Day School, Sandia Prep School, and the Albuquerque Little Theater (Wood, 1980). Albert's younger brother, **John Simms**, who also came to New Mexico for health reasons, served on the State Supreme Court. John's two sons were John, who became a governor of New Mexico years 1955-1957, and Albert, a well-known physician in Albuquerque (Wood, 1980).

The January 1, 1945 *Albuquerque Journal* brought the area word of **Ruth Hanna McCormick Simms'** death December 31, 1944 in Chicago from pancreatitis. The Albuquerque City Commission resolved in their January 2, 1945 meeting that all city offices would be closed January 4 from 3:00 till 4:00 p.m. in observance of Ms. Simms' funeral which was to take place at St. John's Episcopal Cathedral, officiated by Bishop James Stoney ("Mrs. A. G. Simms Dies," 1949; Albuquerque Civic Commission Minutes, 1945, p. 2).

On January 3 of 1945, the *Albuquerque Journal's* page one announced the passing of former Albuquerque Mayor **O. N. Marron** ("O. N. Marron Dies," 1945). The City Commission called another special meeting early Jan. 4 in time to vote "to close city offices from 9-10am on Jan. 4 and fly flag at half-mast in honor of the passing of O. N. Marron, mayor of ABQ 1899-1901" (Albuquerque Civic Commission Minutes, 1945, p. 7). Clyde Tingley must have felt some kind of bond with Marron; the newspaper obituary for Marron points out that as a strong-willed Democrat, Marron's nickname while serving his three one-year consecutive terms as mayor was "Little Czar," which, the paper points out, "a name taken in stride and good humor" ("O. N. Marron Dies," 1945). And on the local front some semblance of normalcy continued that first month of 1945, as we find that Bandelier Elementary held a Hobby Night complete with fish-fly tying on January 11 with the instructors being Bandelier Principal Harold Goff and Washington Junior High Principal Edward Lighton ("Bandelier School," 1945).

William Keleher tells his own recollections of his early years in New Mexico in his book *Memoirs: 1892 – 1969* written in 1969. Tingley, who had little education, had Keleher write his inaugural address after Tingley was elected as governor. Keleher was Albuquerque city attorney, worked on two newspapers, operated his own law office, and served of the board of finance for six state governors. In 1945 Keleher, former Democratic Party state chair, was the toastmaster at the Democrat's annual Jefferson Day dinner, and John Simms and Clyde Tingley, spoke as well (Wood, 1980). The Albuquerque political scene continued to be sprinkled by Keleher's vibrant words, writings, and interactions. In 1945, Keleher was a political presence in the city (Bryan, 2006; Keleher, 1969; Wood, 1980).

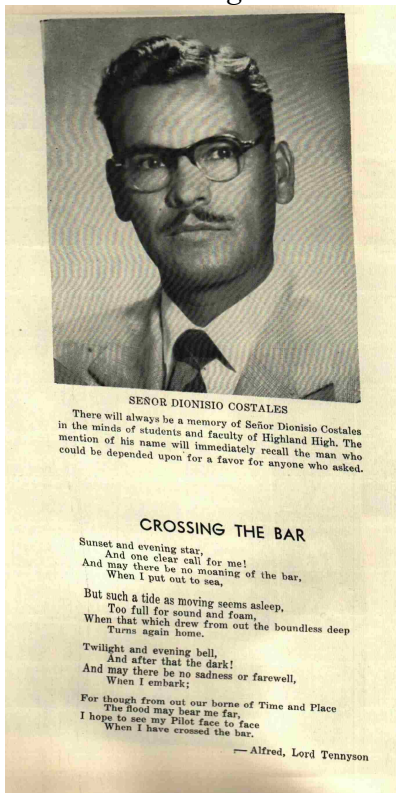
Clinton P. Anderson, born in South Dakota, also moved to Albuquerque to recuperate from tuberculosis and became editor of the *Albuquerque Journal*. After that paper changed hands, Anderson built himself an insurance business that became the largest in the state. He served in many political offices, and was elected to the U. S. Congress in 1940. In 1945, Anderson went to Washington D. C. to serve as President Truman's Secretary of Agriculture, but he maintained considerable influence at home (Wood, 1980). Anderson was instrumental in securing WPA funds that were used to construct the State Fairgrounds (still located today at the same venue), UNM's imposing library designed by John Gaw Meem (Davis, W. E., 2006), as well as these buildings: "Monte Vita Fire Station, Jefferson Junior High, Nob Hill Elementary School, Monte

Vista Junior High, Pershing Elementary School, the old UNM Student Union, plus street and sidewalk construction, sewer and power lines and road paving” (Cline, 2006, p. 78). Anderson was poised in 1945 to soon become a U. S. Senator for New Mexico (Welsh in Etulain, 1994).

The School and Public Loss of Life

The Highland yearbooks for 1952, 1953, and 1954 each contain a touching tribute to a school community member who passed away during that year. The tributes serve as a gesture of community closeness and support. The *Highlander 1952* carries a tribute to two people, presumably students between the Senior and Junior student picture sections. The top half of the page is titled “Paula Johnson Severance,” pictures a young lady in what might be a first communion outfit, and the sonnet “She is Not Dead” by James Whitcomb Riley appears by her picture. On the lower half of the page is the name, all in capitals, “Jerry Scruggs” and the 23rd Psalm appears under his name. No photo is published. I was unable to find a Paula Severance or Jerry Scruggs pictured with any Highland classes in the *Highlander 1950* or *Highlander 1951*.

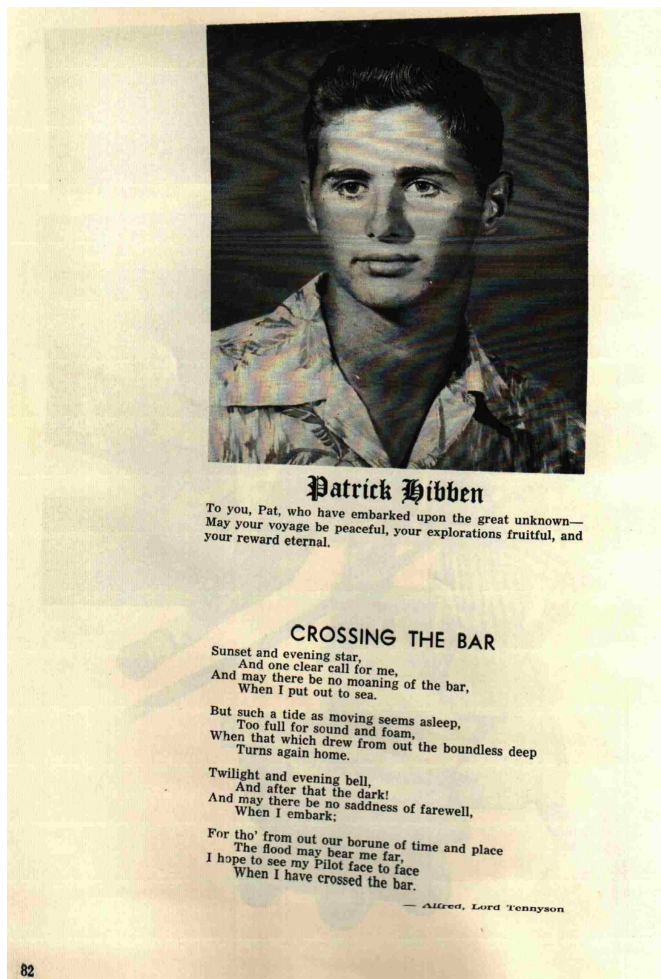
Between the student photo section and the staff photo section of the *Highlander 1953* appears a full page, p. 60, featuring faculty member Dionisio Costales’ photo from the *Highlander 1952* and the poem “Crossing the Bar” by Alfred Lloyd Tennyson. Mr. Costales is pictured with the faculty as a Spanish teacher in the 1950, 1951, and 1952 editions of the *Highlander*. I was unsuccessful at discovering the story of his passing.



Source: *Highlander 1953*, p. 60.

At the end of the student photo section in the *Highlander 1954* a half-page photo of Patrick Hibben appears with Tennyson’s poem “Crossing the Bar” beneath it (p. 82).

Patrick Hibben is pictured with the juniors in the *Highlander 1953* (p. 40), and with the sophomores in the 1952 *Highlander* (“Sophomores”). He does not appear in the freshman section of photos in the *Highlander 1950*. Mary Matteucci recalls that Pat Hibben died in an airplane crash in Alaska. She tells me that he was the son of “Brownie” and Frank Hibben. Frank was a long-standing and prominent professor of anthropology at UNM. The fact that the students and staff at Highland felt compelled to make tribute to these lost members of their community speaks to the culture and closeness of the newly formed school in those years.



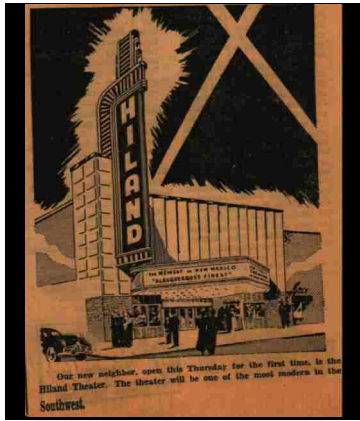
Source: *Highlander 1954*, p. 40

Places

Highlight, April 21, 1950, Vol., 1, No. 11

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Add for opening Highland Theater: sketch of theater and caption: “Our new neighbor, open this Thursday for the first time, is the Hiland Theater. The theater will be on of the most modern in the Southwest.”



Source: *Highland Highlight*, April 20, 1950, p. 5

Interviewees Vignettes

Robert Figge

I was born in Illinois. We came here in September of 1942 and lived on South Yale. My Dad had severe arthritis and he doctor told him to go to the Southwest. We had been through Albuquerque so we came here. I was in the eighth grade and neighbors said I would go to Jefferson Junior High. Mother took me out to enroll and came back and called my Dad: "I took him out to the edge of town and left him at that school!" It was even a dirt road.

I graduated from Albuquerque High in 1947 and enrolled at UNM that fall. In the summer of 1947 we built a house past Jefferson at Loma Vista Drive. In the summer of 1949 I got a call from N. G. Tate. He was the Sunday School Superintendent at our church and he asked what I was doing that summer. He said, "I will be Principal of the new school that is opening in September and I need someone to stamp all the textbooks. It only pays 50 cents an hour." I said, "I'll take it!" I worked all summer and was there when Highland opened. UNM didn't begin until mid-September.

My brother, Roger, was a ninth grader the first year and we ate lunch together. They hazed ninth graders then. I went to the first pep assembly and other events before I had to go back to UNM for my junior year. Roger's picture in the [1950] yearbook is spelled FIGEE [not Figge.]

Dr. Tate found out I was a history major in education and told me to keep in touch with him. After graduate school I planned to enter the army. I got orders to go to Germany after basic training. Dr. Tate said, "Let me know when you are being discharged and I will send you an application." It was during the Korean War but I went to Germany – a break because I had majored in European history. Dr. Tate sent me an application and I sent it in. The day after I came home, a contract came in the mail. He had picked it up when it came to APS.

When I went out to Highland he said he was putting me in World History and Sociology which was fine with me. It so happened that in my first Sociology class was a senior girl named Alice Blue and her best friend Ruth Ballanger Duffy. They graduated in 1956 and off they went. During my last year 1988-89 I had had Ruth and John Duffy's children in my history classes the last few years. I saw Ruth at parents' nights

and usually asked, “Where is Alice Blue now?” They said that she was divorced and was living in Albuquerque but had lived in Hobbs and Roswell.

My last spring I went home with laryngitis on Thursday and didn’t go back on Friday. One Saturday morning I got a phone call: “Mr. Figge, this is Alice Blue. Do you remember me? Did you get my message in your mail box?” Her son had come to HHS and put it in my box on Thursday. I didn’t get it. She had invited me to the Mayor’s Ball. She hadn’t wanted to call me, but Ruth said, “Why don’t you invite him? He asks about you!” I couldn’t go because I was sick. I had used one of my 200 sick leave days at the wrong time. She was a calligrapher and had done all the invitations. We finally got together and were married the following year – a romance that almost didn’t happen. I married one of my students – 34 years later! We were together for 14 years and six months. Alice died of cancer in November of 2004.



The Royal Court reigns. From left to right, they are: Dan Hampton, and Sally Smith. Homecoming is the beloved tradition at Highland High School. Gini Snetzer, Lynn Parker, Beverly Orr, Bruce Black,



The queen and her attendants are receiving their autographed footballs at the half-time ceremony.



The attendants Gini Snetzer and Sally Smith light the bon-fire to begin the homecoming ceremonies.

Source: *Highlander 1954*, p. 86.

Sally Smith Grady

{A: indicates Ann Piper speaking; S: indicates Sally Smith Grady speaking}

A: When did your parents moved here?

S: They moved here in about 1933. And my dad was - moved here from Los Angeles. He was an attorney here.

A: Why did they decide to come here?

S: I think they left – they’re both from South Dakota and they met in the earthquake in Los Angeles in 1933.

A: Really?

S: (laughs) They happened to live in the same apartment building and then discovered

that they both were from South Dakota. But, then he made some contact here and I guess they needed lawyers in Albuquerque, so that's why they moved here. And he was an attorney here until he died in 1976. He's been gone a long time, and his name was Joe Smith.

A: What other activities did you get involved with?

S: I think mostly just skiing and I -- I didn't seem to -- and I was not a good student, actually -

(laughing) But I managed to go on to UNM. Now I regret that, that I didn't -- pay more attention in high school. But that was just kind of that era, when -- uh -

A: Well, you were saying not many girls would go on to college?

S: Not very many - in fact we weren't as programmed, I think, and I felt when I married at 23 or four -- I felt like an old maid! I mean it just was very old! Most of my girl friends got married right out of high school. But a few of us went on to UNM, and I think it was because my sister had gone to UNM that it seemed natural. But it just seemed to be that era that people married very young.... But a lot of my girl friends stayed married and have been married 50 or more years.... (pause -- looking at pictures)

And this is my sister's. Her name is Cecilia and she married a fellow from Albuquerque High who is a good friend of Jimmy Hulsman - Dick Ransom. They are still here. He was Supreme Court Justice, but they still live here and he ran track at Albuquerque High and I'm sure he has lots of good stories, too. [Cecilia passed away in March 2011 after an 8 year "spiritual and rewarding life with cancer" ("Ransom," March 8, 2011). Yes -- I'll give you their number. But a lot of these people - and Jack Mulcahy would be a wonderful person to talk to. . . . But I could have done a lot more. I could've applied myself a little better.

A: And then when you were 21 your parents got a different house?

S: Yes they moved to Solano and Mackland.

A: So, not very far?

S: Yes, not very far but I miss that house on Carlisle.

A: 400?

S: Yes. A lot of girl friends -- people that I knew lived southeast on Richmond -- in fact I had two friends that lived on Richmond. And I've forgotten what number my friend Kay lived on -- I remember, my friend -- she lived --

A: Richmond - down toward the swimming pool or?

S: More closer to Central and the Ernie Pyle Library. That's still there, isn't it?

A: Here is the ski club.

S: Isn't that Chris Lovelace?

A: They don't have their names

S: Chris Lovelace -- her dad was Dr. Lovelace.

A: There's Sarah Hayman.

S: Yes - Sarah Hayman and Chris were good friends, and Chris's father was the Dr. Lovelace of the hospital. And she has since died.

A: Well, you were really a part of the opening of this school then.

S: Yes, yes - good memories there.

A: These are great pictures in your scrapbook.

S: But it's funny that you know Sarah if and so many people that I knew.

Well, that's how -- because they wanted to know how will you get people to talk to -- I

said you just need to find one –

S: Yes, and then you'll get somebody else – and I'll give you their name, too -

A: And all the precautions, because everyone loves to talk about it.

S: Oh yes. And that was a wedding shower – let's see, her name was Betsy Montano.

A: Betty Dodds, it says here.

S: Yes, and she married a fellow named Joe Montano. There's a place – sometime I walk up to that Dunkin' Donuts on San Mateo, and the fellow that volunteers to wait on the people for coffee used to teach at Washington Middle School. Sometime you ought to go there and just have coffee, because everybody at the counter either went to Albuquerque High or to St. Mary's in that era that you're talking about.

A: Did you have much chance to interact with St. Mary's kids?

S: Well, just, usually at the dances –

A: At that community center? That was quite the place!

S: I think he did go to St. Mary's, and he's a good friend of my brother-in-law, Dick Ransom. They went to school at the same time.

A: Warren and - ?

S: Warren and Lucy Woods – they're in the phone book. And Dick and Celia Ransom - they are also in the phonebook. The Ransoms live on Eakes and the Woods live on Don Quixote, I think. But both those couples would be good. And Dick could put you in touch with Pete Domenici, I think. They are in some kind of – Dick and Pete Domenici and there are about five guys that are in a something called the Birthday Boys, and they've been having birthday parties since high school. And one of the Matteucci's –Ralph Matteucci I would guess–their mother used to have them when they went to Albuquerque High the parties and they've continued to have them.

A: Now don't tell me he's going to be surprised?

S: It is his birthday but they're telling him that it's just his family coming. That's Warren -

A: So, the magnitude of it will be a surprise?

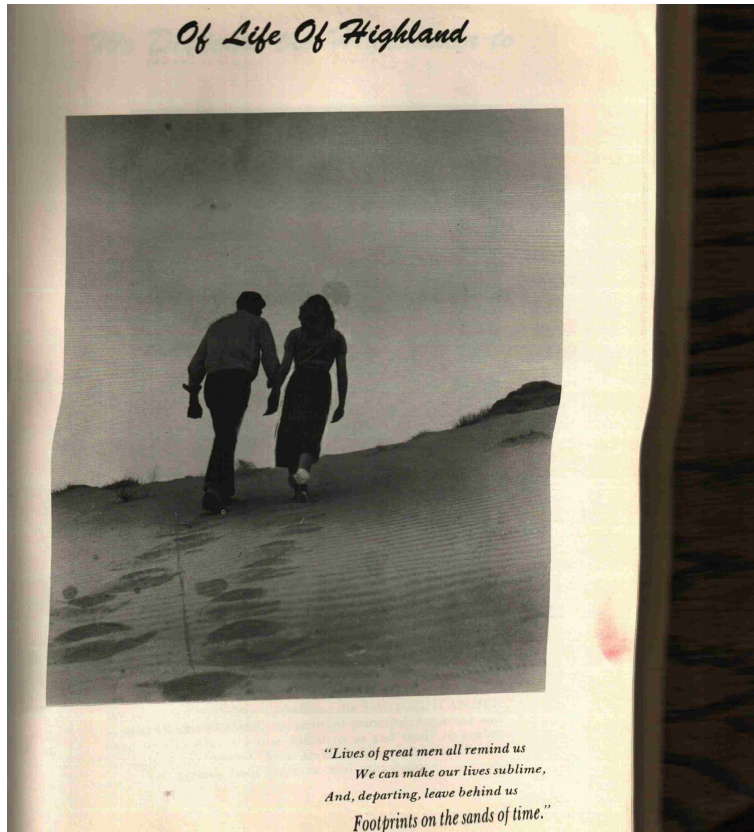
S: Yes, but he was quite a–but they've been around– (holds up the invitation to Warren Woods surprise birthday party) I think that's cute don't you think that's cute? One of his son-in-law's is a graphic artist, so–

A: So these are all different pictures of him – oh, and they progress. . . .

S: And he still is very–you know he plays tennis and rides his bike–he's very active.

Joann Wallace

Of course our big sports figure was Tommy McDonald. He went on to Oklahoma University and then was selected by the Philadelphia Eagles. And those were the main people that I can think of–Hugh Hackett was the coach at the time – football coach -I knew he had lost his first wife, and when he remarried, he remarried Mary Clare Stiles, one of our classmates - Tommy McDonald was our sports fame – Oklahoma University and he became a player for the Philadelphia Eagles - Corky Morris became Bernalillo County Commissioner – that was before we had mayor and he served several terms - Nancy Burk married Pete, as Pete went to St. Mary's because he was a few years older - Mike Sutin became an attorney. I don't know whether he served on the New Mexico court - Margie Wilhite–I think she–she attained - she was the head of the Highlight, and she attained some kind - I think she went on in journalism.



Source: *Highlander 1952* – first few pages (pages are not numbered)

Bobby Matteucci and Mary Botts Matteucci

Robert Matteucci, AHS Class of 1953. Family owned Paris Shoes. Article about the stores closing, by **Harrison Fletcher, Say goodbye to another. (1994, July 29). Albuquerque Tribune. np.**

“On Thursday, at 9 p.m., Paris Shoe Stores will close after 90 years in business. The family operation that once boasted five shops, 100 employees and \$5 million in sales, will join Kistler Collister and the rest of Albuquerque’s vanishing landmarks.” People mobbed the Winrock store, and Bobby had to let them in four at a time. Many asked for mementos, a business card, anything. “To them, Paris is more than a fancy shoe store. It’s a reflection of what our community used to be. It has that sense of fellowship, history, and identity that evaporates with each new chain store and subdivision.... Paris Shoes was a place where people knew your name, your parent’s names, and your grandparent’s. When you had your first child, the Matteuccis presented you with free baby shoes. When you were sick, they sent slippers to the hospital....”

“The old store on Central Avenue was a Downtown landmark. So was the Matteucci patriarch, Pompilio, the cobbler from Lucca Italy, who named the store after the French capital.... Paris Shoes cared about its customers and this town. People won’t forget that.”

Bobby Matteucci was Captain of the Albuquerque High golf team. However,

what Bobby remembers most about sports during his three years at AHS is the special opportunity he was offered and accepted to be a “junior reporter” for the Albuquerque Journal sports department under the new sports editor for the Journal, J. D. Kailer. This fascinating story is detailed later in Chapter 6, but as J.D. Kailer is on record about those early days in 1950 when he had just arrived in Albuquerque after graduating for The University of Missouri’s School of Journalism: “‘It was a me, myself and I operation.’” (<http://www.golobos.com/03honor.html>) So, per Bobby’s recollection, when J. D.’s requests for funds for extra sports coverage help was turned down by the Journal, J. D.’s wife suggested that he ask the English departments of Highland and Albuquerque High to each recommend a student who might like to help the new sports writer out by covering high school and minor university sports. From Highland came forward Mike Sutin, Class of 1953, and from AHS emerged the eager volunteer Bobby Matteucci. Bobby recalls, “‘And I worked for them [the Journal and J. D.] practically all the way through college. So I just got to—it was this great opportunity, so I not only played golf, but I had a part time job covering football, basketball, and more...!’”

Ernie Stapleton

Remembering how he got his first job, Ernie recalls:

I had driven in from Carlsbad. I had been trying to get a teaching job and I hadn’t been able to get one. I always found it interesting when I finished at the University, I tried to get a teaching job and I didn’t get one. And so I tried several places. I even went out to Olton, Texas. But we got in the car and drove back. I applied for a job in Cortez, Colorado, and so on - didn’t get it. So I didn’t have a job, and I was interviewed by Adolfo Chavez – that was A.B. Chavez’s brother. He was Assistant Superintendent to Mr. Milne – what happened is when they merged the [city and county] schools, - “Tiny” – they called him “Tiny” – he was a big as a door or two – a big man – Tiny had been elected county superintendent. Tom Wiley had given it up to become State Superintendent, and Tiny Chavez had run for Bernalillo County Superintendent, and won, and he had all the backing of Wiley and all his politic. But then was when they [the city and county schools] merged in ‘49, he became - the deal that they made was that they made him Assistant to Mr. Milne. And he did interviewing. And he interviewed me, and then a little bit later I was interviewed by J. B. Linthicum who was Director of Instruction...but I didn’t get a job. And so I took a job as an insurance investigator for a company....

It was a great year for me - I had a wonderful year. And we had to rob Dawnelle’s piggy bank to have enough money to go to a movie or anything. But in the meantime, the superintendent at Carlsbad (who later became superintendent of the Santa Fe school district), he said, “I’ll consider hiring you this fall.” But in the meantime, Elsie’s mom – my wife’s mom – had decided she wanted her daughter back in Albuquerque. She called Mr. Milne to see what could they do. And Mr. Milne agreed to see me on a Saturday morning. I drove in that night – on Friday night – my car broke down in Estancia. I finally made it in for the appointment at 9 o’clock....and made it over to the office – it was over on 3rd and Lead. [Mr. Milne] invited me in.... There was a chair here and his desk, and it was a very barren little thing.... He asked me to come in. He didn’t ask me to sit down. He said, “I understand you want a job.” He never asked me to sit down. And he said, “Do you – you want a job?” And I said, “Yes.” And he said, “You’re going to have

to go to elementary.” And I said, “Whatever you want, Mr. Milne.” He said, “You’ll get a contract.” And he said you’d better go back to school – I’ve been looking at your file - and you need to take some more courses.” And so that summer I went to the University, and Joe Armijo - who later became very well known in New Mexico athletics – Joe Armijo and I took courses on reading and on different things.... But then when the contract came in August, I was assigned to Jefferson.



Al Kaplan

From Ann.

Al Kaplan’s name came to me as a legend – the “keeper” of Highland’s history. I would say he and Jim Hulsman – of the folks I talked to – stay the most connected to their past students and staff. But then, to be fair, Bobby Matteucci is connected to everyone, too.

Al offered to come to my school one September afternoon to share memories. He came, as appointed, with his wife who sat quietly with us for two hours as I mined Al’s memoirs. He was so animated, excited, knowledgeable. Like a snowball, one conversation point led to another – he shared photos, magazines, newspapers –

And then a few days later, after school the office said, “There’s a delivery for you, Ms. Piper.” I looked up and across the office is striding Al – with a box, heavy – he’s bringing me all his Highland yearbooks, starting with 1950 forward! A second box! What a gentleman! I still have those precious books. Al, I’ll return them soon. Thank you!

Al Kaplan hinted that Dr. Tate left Highland under some cloud of disagreement with John Milne. I asked Al, “Just to finish up, how long did Mr. Tate work there? How long was he principal?” Al hesitates and then says, “That’s interesting. I think ‘57 or ‘58. He got into a—I guess he had enough years to retire, OK?” I got the hint and said, “He’d done his service?” Al responded, “I think what—I think Milne and Tate had a philosophical fallout.” Then as Al is so good at doing, he filled me in on the affective

story of the Tate family. He had heard the Dr. Tate's son had been living in Arizona, but had fallen down and died. Dr. Tate's daughter had lived here in Albuquerque, but Al had lost track of who she married or if she had moved away.

P: How did you become a soccer coach?

K: Well, this one here, and--this is something I think--this is 1954. This was the 40th reunion. And one of the members of that class is a very, very close friend. He's a retired surgeon in Grand Junction, Colorado.

P: What's his name?

K: Glenn Kempers--his father was Dr. Kempers, here in Albuquerque.

P: Harriet Kempers would be his mother?

K: I think so, yes.

P: She was in the same music sorority that I was--they lived on Ridgecrest--

K: That's right! Ridgecrest and Solano?

P: She's passed and now I've been to her house. I used to give her rides to our meetings, and I met him--

K: Glenn is very close to me--he's a retired surgeon in Grand Junction, Colorado. He has one son - he had three sons--one son is a dentist, one son is a doctor, and the third son is a doctor and a dentist.

P: Oh, my gosh!

K: And he had two daughters--he has like 50 grandchildren, and he lives in Grand Junction. He has a mountain home and he invited me down there a hundred times. In fact, he just called a short while ago because another friend from San Francisco, Highland High, visited with them and we were on a three-way phone.

P: Who is the other friend?

K: Norman Ball--Norman Ball--who played tennis for me and graduated from the University, and ended up in San Francisco. So--but--you knew Harriet? What a small world! I've been to their house many times, what a small world. And you remember her? Well, she has to have been dead for--

P: She could play piano and sing.

K: I had--when I got out of the service--I had transcripts from various and sundry places, and then I went to a teachers college back east for two years and I needed to transfer because the teachers college did not have--I wanted to go further into history and into science and the teachers' college did not have that. So I sent off letters to see who would accept my transcripts, because--as a very typical example--I had college chemistry and college biology from the Japanese Naval Academy. I think I was only one of the University of New Mexico that has--when I was with the army of occupation at the end of the Second World War the Japanese were very peaceful and they allowed about 100 of us to start at their college. So, we went to the Japanese college--if the Japanese instructors spoke English, they could teach; if not, they used American officers. You know, a lot of American officers majored in chemistry. So I completed four hours of biology and four hours of chemistry; so I had to find a school that would accept all my credits. The University of New Mexico--I wanted to go to the University of Maryland but they were accepting no out-of-state students because of the influx of the GI's.

P: Sarah Hayman.

K: Sarah Hayman's brother and I were very close. The one who died. It was the first time that I ever went to a funeral service at the country club.

P: That's where they had it?

K: The food was delicious. I've been there—but I had never been there for a funeral service.

P: I haven't either.

K: But the food was delicious. Bill and I were very close. We were at the same base together in South Korea. He was in the National Guard. You can see that the National Guard played an important part in my life.

K: Right. Right. So, I'm teaching out in the barracks and the barracks had a little porch.

So, this is a funny story. So, there was, there was one boy who was—I don't know - he was very unhappy—so the office told me, they say look, try to keep him in your room. Because when we want to locate him—the only place he'll stay is, he'll stay with you - but not with any other teacher.

P: Right. We have kids like that now.

K: Is that right? So, when he comes into your class you can keep there, so we'll know where you can find him. So, he came in one day and he was very unhappy about something, and he happened to like me, and I was nice to him—that's funny that you have the same thing—

P: He felt safe there.

K: What's that?

P: He felt safe there.

K: What's that?

P: He felt safe there. Yes, we have the same problems.

K: So, I said look, here's a chair. The barracks had a front porch, so I say go sit on the front porch, relax, we'll know where you are, and then when you're ready to come back in, come back in and sit down. So, anyway, when the period is over I look out on the front porch and he was gone. I figured, you know him, maybe he just left. And this you can put in your story too—this is going to go in—not the story I'm giving you - Highway 66 was Central Ave. You know what he did, don't you?

P: No –

K: The police picked him up the next morning in Oklahoma City!

P: He hitchhiked?

K: Yes, I'd sent him on the front porch and— isn't that some stuff?

P: Do you remember his name? Is family didn't?

K: No. I sent him to the front porch. So he went to Central, stuck his thumb out, and the next morning the police picked him up in Oklahoma City!

P: That's amazing.

K: Wasn't that? I said to myself....? Nobody could believe it, that I sent him to sit on the front porch, and he ended up—but '66 was there.

I remember that I borrowed a fireplace from a business on Central.

P: You borrowed a fireplace?

K: Yes, you know they had an electric fireplace?

P: OK - For your portable—for your barracks?

K: No. This is something that is going to go into your dissertation: we had faculty shows for the students.

P: You had like a play or a talent show?

K: Yes, we had talent shows.

P: So, was the fireplace for the show?

K: Yes, I got a Cossack uniform from the drama department at the University. And I got the fireplace, and I put my foot on the fireplace—you know—I was on a little stage with the fireplace plugged in, and I had a four string—uh-

P: Ukulele?

K: But it was a big one - not the small one. A four-stringed ukulele, and I sang—I've got to remember the name of the song:

Oh, the sons of the prophets were hearty and bold

And quite accustomed to fear

But the bravest of all was the man I am told

Named Adul-o-bo-bo-lameer.

And I sang in that Cossack uniform. It was a money raiser.

P: Well, of course! Do you remember any of the other people who performed? Teachers? Do you remember any of their acts?

K: One-year another teacher and I came out—I don't know exactly how we performed—but we had a bicycle built for two.

P: How cute!

K: And Lindsey—and her and I—I just saw her picture here—

P: Lindsey?

K: Yes, here. Her and I—she put on an old-fashioned dress, and I put on knickers. I had plaid stockings, and I don't know exactly what we did—we danced and we had a bicycle built for two, and that's what we put on. One year - we had a donkey that we brought on the stage.

P: Oh, my goodness - Did you do it in the gym or was there an auditorium by then?

K: Yes, it was in the gym—it was in the girls' gym.

P: Who used the donkey and for what?

K: It had something to do with singing, and a Mexican—yes we had a live donkey on the stage.

P: Did this always happen at a certain time of year?

K: Yes.

P: That time of year?

K: I'm trying to think—the main gym—the main gym had—I don't know if they had—it's slipping my mind. c One teacher - here he is, right here - Ben Moya—he was a real nice guy. He was a real nice guy—he was the Spanish teacher. His daughter went to school there. Here's his picture here -

P: Let's see, 1953? What do you remember him doing?

K: Well, Ben had a beautiful voice but for some reason he couldn't sing in front of people.

P: Here's Roger Figge.

K: Right. I just saw him Friday night. And in the name that you might want to call to—have you ever heard of Frank McCulloch? He's a pretty well-known artist here in the state and his pictures sell quite well. You might want to talk to him. I think Frank spent some time at Princeton, I think. I think he studied biology there or something. But Frank is an artist now. Of course, he's retired from Highland, and he also is a—is this helping out you any?

P: Oh, yes.

K: But I forgot that faculty show—why was Highland such a strong academic institution? We did a lot of right things. When we got up and we acted on the stage, the kids loved it. I mean here's a faculty that's dancing, singing, bringing bicycles and mules—

P: You enjoyed your work.

K: See- And you put it all together and you can see why I stayed.

P: How many years did you teach there?

K: I started in January of 1951, and I left in January of '68. I was recalled to active duty. And then I went to—half the outfit went to Vietnam and then the rest of the group of us went to South Korea because they thought that the North Koreans were thinking of coming down, and since we were—in a very unfavorable —

P: Ben Moya?

K: Yes, Ben - he couldn't sing in front of people—but don't laugh—he sang in the back of the stage -

P: Behind the screen?

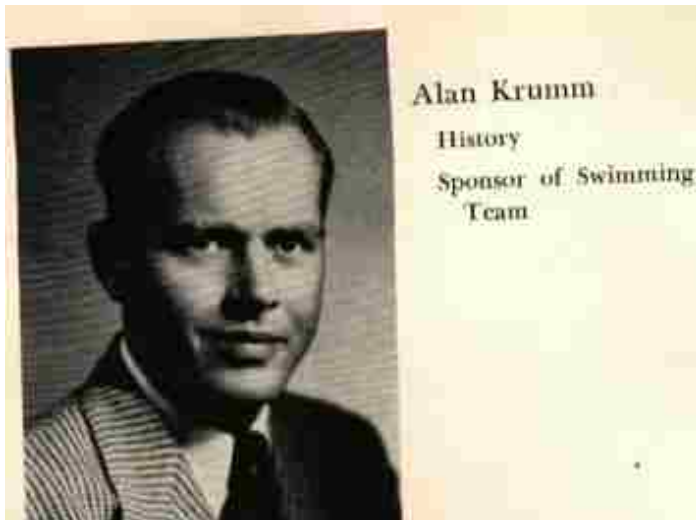
K: I don't remember if we were dancing or we were doing something, but isn't that interesting? He sang - but he couldn't sing in front of people. He had a nice voice.

P: And here's Allen Krumm as a teacher [referring to yearbook picture].

K: Right. Allen Krumm was a teacher. He just died not so long ago.

P: I know....

K: I went to his funeral and discovered—I didn't know—when he died he was 83 or something. He-



Source: *Highlander 1951*, p. 82.

P: You told me about the one lung....

K: Yeah!

P: That he had lost it in the war?

K: He lost it—it was not uncommon.... He was in the Coast Guard during the Second World War. You know the Coast Guard ships are pretty small—close quarters—and you know you're sleeping in a room this big on a transport — I was in a troop transport twice - and you get 100 people sleeping. I was lucky, I was always small so they put me on the top bunk. Plus the fact there was no air-conditioning, but they had fans on the top. So

people on the top got all the fresh air. I was on troop transports – which are a thing of the past - and there were 5000 troops on each—that in itself is a world-class adventure.

P: Yes - So he got some kind of bacteria or -?

K: He caught tuberculosis because of the close quarters. Now I didn't get it because I was Navy. The Navy Coast Guard were pretty—

P: High risk?

K: Absolutely. But the Coast Guard had small ships. They had close quarters and he lost a lung in the Second World War. And he had that one lung in his body his whole life, and in his early 80s he had trouble with the lung. He went to Denver – the VA sent him to Denver, and he died from it.

P: Well, he did pretty well to live to 80 and be a high school principal!

K: With one lung. And then wasn't he like the director of the cluster?

P: He did do something like that - maybe it was the region.

K: Yes, region. He had big-time jobs, big-time positions with one lung.

P: But you didn't know that, though?

K: I was very close to him.

P: But you didn't know that, though?

K: No. Now, Smock—Lyle Smock- Smock knew it, but I never knew it. And I was pretty close to him [Allen Krum]. We both—believe it or not—he taught at evening high school with me. He wanted to stay in teaching when he was principal at Highland High School, so he taught twice a week at Albuquerque High [Evening High] just to stay in teaching. So we used to go to school together. I taught at Albuquerque High—I taught economics and sociology there.

K: And another thing was the strong guidance—I'll repeat it again: the strong guidance—of the faculty. You've asked me—you know that I have a lot of expertise in colleges and university [applications]? Yes, I do—yes I do -

P: I bet you do- because you help those guys get there.

K: That's exactly right! In fact, I even called up the assistant coach at Yale to find out how to get a football player into Yale. And how did I? I didn't know the assistant coach at Yale! But I have a friend on the East Coast who know Yale well.

P: Well, there you go - you have connections!

K: Well, you're right - and I talked to him for 45 minutes. Of course he was very interested because it was a football player. How do you get a football player into Yale? It's not easy. Because of the academics, but—so it was a very strong faculty. The homecoming festivities were elaborate.

P: I've heard of bonfires.

K: Right, yes.

P: Which we couldn't do now of days - and it was near the school?

K: Maybe I shouldn't say this—but one of the faculty members who lettered in—I don't know if this is nice or not—who lettered at Albuquerque High—he threw his Albuquerque jacket it into the bonfire. Just to show the whole world that he was strictly at Highland High school.

P: Because now he transferred?

K: He wasn't a student - he was a teacher.

P: Right. Do you remember who he was?

K: Yes, I know he was but I'm not sure I'm going to tell you.

P: You can tell me, and then we could take it out later. Remember, you get to go through this and take out anything you don't want in it.

K: Yes, but I don't think I should mention it. But he did it more as a joke, as a fun thing—"I pledge my allegiance to Highland High School."

P: That's exciting. I bet everyone cheered!

K: I think it was a cheap jacket you know. But I would rather not say who it was.

Jim Hulsman doubts the above jacket-burning happened, suggesting that legend grows larger than truth. Jim admits it is possible that a former Albuquerque High (AHS) affiliated person might have urinated on an AHS jacket, but loyal Bulldog Coach Hulsman jokes with me that if either is true, "We should throw the teacher into the fire!"

Bulldog rally fails to show, fans frenzied. By Mike Sutin and Bob Matteucci. (ca. 1947, November). *Albuquerque Tribune*. np.

"The Bulldog bench was a madhouse of excitement in which the last five minutes of the Thanksgiving Day fracas as players, band, coaches and over 500 Bulldog fans were all clustered around the sidelines waiting for the rally that never came.

"The Bulldog coaches had a terrific time finding substitutions – the fans were everywhere. Phil Harris, the great Bulldog fullback, gave a spirited speech to his team at halftime. Players said he almost fainted from loss of breath when he finished.

"After the last period letdown of the Green and White Harris dolefully muttered, 'I guess I'm not a stirring speaker.'

"Quiet talk was the only noise in the Bulldog dressing room as the mud-spattered and dog-tired players sat and bemoaned their loss.

"Coach McDavid entered the room and said, 'You all played a good game boys, that was about all we could do.'

"All-State Fred Leyba, who starred in last year's Bulldog victory over the Hornets, entered the locker room and had nothing but praise for this year's Bulldogs.

"Leyba especially singled out Phil Harris for his brilliant play.

"The Bronze Shoe trophy that is the prize of the contest will be in the Highland trophy case for the first time this year.

"Harris suffered a slight lapse of memory in the fourth quarter, which was the reason for his removal from the game. He suffered the same injury in last year's game. Only other Bulldog injury was that of big Tackle Bob Cross who suffered a bruised hand and arm.

"Phil Harris picked up 33 yards on the ground, 'close to McDonald's 88' before he was removed from the game. But the gib man was Otero who completed 8 of 12 passes from a total gain of 122 yards.

"Mike Schlick, brilliant AHS linebacker, left the game, injured on the first play of the third quarter. Loss of his defensive play was a big factor."

The century's top coaches. (1999, December, 30). *Albuquerque Tribune*, pp. 14-15.

Names via a reader/athletic reporters' poll, the top ten coaches of Albuquerque's 20th Century. Of the top ten, four are associated with Albuquerque and Highland High during the years of this study: #3, F. M. Wilson; #5, Jim Hulsman; #6, Hugh Hackett, and #10, Mickey Miller. A fifth coach, #2, Bill Gentry, coached at Highland for 30 years beginning in 1958.

Highland's Alma Mater: Blue and Gold

Out on the mesa high 'neath the azure dome of sky
Where the mountains smile at the sun passing by,
Proudly stands our Highland High.

Blue and Gold with joy we hail thee.
Devotion true we pledge to thee for e'er and e'er:
They praises we'll sing, to Hornets we do cling
Good old Highland, Highland High.

Highland's fight song: Go Highland Go

Highland High we're loyal to you,
Faithful through all the years;
When the Blue and Gold is unfurled
We will rise and proudly cheer.
Bold and fearless you will remain,
Adding laurels to your fame;
Take this as a tip and win the championship,
So, go you Hornets win this game.
To the left, to the right,
Fight, Highland, fight.
Hit 'em high, hit 'em low.
Go you Hornets go.

Hornet gymnasium to top all others *Highlight. (1949, October 25). P. 1 Vol. 1, No. 1*

Lively article discusses challenges the girls face in changing before and after class. Workmen are around and boys, too, since the gym construction is still underway. In the girls' part of the gym, there is "a row of chairs underneath a narrow awning of red, yellow and green cloth." Changing is described as "a flare of blue and other colors, and in a riot of jabbering, yelling and singing, they hurriedly change into their gym suits." They go outside for class.

"Forty minutes later, they all rush into the gym again. One or two look to make sure it's safe, while a dozen or so gang around the pop-box" to get a "coke" with change. "'Let me use your comb,' and 'Can I use your lipstick?'" run through the gym alongg [sic] with the clamor of the workmen I the rest of the building."

The gym is due to be finished by January.

In the gym will be seating for 2,500, two health classrooms, a boy's gym, a girl's gym, a shop, a broadcasting room, girls' offices, boys' lockers, showers, lockers for gym classes, a temporary music room and temporary cafeteria.

"All in all, the finished gym should be one of New Mexico's finest."

Hugh Hackett was named as Highland's first football coach. Joann Wallace Griffin remembers, "...I knew he had lost his first wife, and when he remarried, he remarried Mary Clare Stiles, one of our classmates."

In the fall of 1953, Albuquerque High prepared to take on Highland in the traditional Thanksgiving Day game.

Jim Stevenson succinctly states the controversy: “Yes, that's when they had very controversial rulings about penetrations. If teams were tied, the one that had made it past the 20-yard line of the other one the most times won.” Sara recalls, “But they thought the referees had made a wrong decision.”

Tommy McDonald is Highland’s most well-known football alumnus. Joann Wallace Griffin told me, “And of course our big sports figure was Tommy McDonald. He went on to Oklahoma University and then was selected by the Philadelphia Eagles.” Tommy is not pictured in the *Highlander* until the 1952 edition, where he is shown with the juniors. Jim Stevenson recalls Tommy’s brother, Clyde, who was a year older than Tommy. Jim recalls, between the two brothers, “...Clyde was supposedly a better athlete than Tommy but he hurt his back.” Jim reminded Sara that Clyde, “...married a lady who was the sister of a woman who was our maid of honor.” Another participant, Class of 1953, recalls a highlight in her memory concerning Tommy McDonald:

He was crazy! He used to do the darnedest things – Can I tell this? This is the greatest sporting event I’ve ever seen! They had a skit before the basketball game – an assembly – we had almost 3000 students. They had this skit. You know they have the balcony – most of the kids sat on the west side. Tommy was dressed as a woman in a long skirt and [had] a hat on – and Teddy Rose chased him. That’s all I know, but it was on the upper west side of the balcony. He came running down from the north side – and you know how high that railing is – it’s over three feet! He jumped scissors all the way down [from the balcony, about 12 feet up], landed on a wrestling mat and did a flip – he never got hurt! Once he jumped two stories out of a dorm window. He was the best small player! He was a great athlete. We had so much fun.

Rusty Shaffer recalls this incident when interviewed by the *Highlight* for the HHS 60th anniversary. Rusty recounts how, in an assembly in the gym, “Tommy McDonald dressed up like a woman, danced and did a back flip onto the floor from an upper level” See ***Highlight Feb.5,***

Old Hornets talk about old times. By J. D. Kailer. (2000, February 27). *Albuquerque Journal*. np.

“They remember the winter day in 1952 when McDonald, adorned in a dress for a class skit, jumped over the Highland gym balcony railing, landed on a thin wrestling mat 20 feet below, did a forward roll, took a bow and disappeared. ‘Coach Miller almost had a heart attack,’ football coach Hackett said of his hoops counterpart. ‘I’m just glad he did it during basketball season.’”

Present: Dave Mohar, Rusty Shaffer, Mike Hoeck, C. R. McDonald, Stan Bazan, Dewey Bohling, Jim Durrett, Peaches Hines, Tony Gray, Jim Curd, Dr. Arnold Levick, and Bob McMann.

“Said Miller, ‘They called Highland ‘Bulldog Annex.’ Now they know who Highland is.’”

“During the 1952 Albuquerque High-Highland game on Thanksgiving Day at Zimmerman Field before an overflow crowd, McDonald ran an end sweep, the

disappeared into the mass of sideline fans. When he hadn't reappeared after a few anxious moments, a writer quipped, "The Bulldog fans are probably holding him for ransom."

Other Memories

Jim Stevenson also recalls a tidbit that I had not heard: apparently before Wilson Junior High opened, La Mesa Elementary added grades up through 8th. Jim recounts:

An interesting thing was... where a lot of the football players came that were in my class, was from La Mesa. They'd go to Jefferson during the 9th grade because they didn't have the 9th grade at La Mesa. And they couldn't go to Highland because there was no ninth grade.

Sara doesn't remember this, and Jim reminds her, "No, you remember where Dewey Boling and Anthony Gray and all those guys came from – La Mesa?" "No, I don't," Sara replies. Jim adamantly remembers being at Jefferson when the La Mesa kids would join there for one year, 9th grade. "We got a whole bunch of guys in when I was in the ninth grade [at Jefferson] from that school [La Mesa], Jim replies.

The structure of "championships" shifted in Highland's early years, but by fall 1954 Highland won the "state championship" outright. Jim Stevenson recalls, "My senior year [fall 1954] we won the state championship in football. It was the first time ever." Jim had some information for me:

Jim: An interesting thing was... where a lot of the football players came that were in my class, was from La Mesa. They'd go to Jefferson during the 9th grade because they didn't have the 9th grade at La Mesa. And they couldn't go to Highland because there was no ninth grade [at Highland by fall of 1951; Highland only had 9th graders attend in fall of 1949 and 1950 until APS converted from junior highs to middle schools in XXXX].

A: They got caught! Where do they go? You mean La Mesa Elementary?

J: No, no – La Mesa [went through] Junior High [then].

A: Oh, really? I haven't heard that.

J: It went to the 8th grade. [Jim turns to his wife, Sara Hayman Stevenson]. No, you remember - where Dewey Boling [Class of 1955] and Anthony Gray [Class of 1955] and all those guys came from – La Mesa? [Anthony and Dewey are both pictured, as is Jim Stevenson, in the *Highlander 1953* as sophomores in the fall of 1952, pp. 46-59, meaning they would have all three attended Jefferson for their 9th grade year, school year 1952-53].

S: No, I don't.

J: They came to Jefferson for the 9th grade and then went to Highland.... We got a whole bunch of guys in when I was in the ninth grade from that school. It wasn't "the war zone" then - it was just a regular neighborhood. Up from Louisiana toward Highland [La Mesa Elementary School is located at Copper and Espanola NE, just east of the Fairgrounds].

A picture of Margaret (Then known as "Meg") appears in the *1954 Highlander* ("Highlight," p. 100). "Ann Shannon, I loved. She was the drama coach. She died many years later. . . . I remember, she had been married for two days, and she had a wedding dress, and I wore that dress in the senior play." Margaret is pictured twice in that bride's dress in the *1954 Highlander* ("Senior Play," p. 102). Margaret continues:

Sally Smith Grady remembers attending kindergarten at St. John Episcopal Cathedral Church and taking dance lesson at Fishback's School of Dance, which, as she recalls, was located south of Central (the *Highlander 1950* lists Fishback School of Dance on its Booster Page, p. 107, and gives the address of 909 Grandview Drive, which today is a home in the Ridgecrest area).

Of special interest to me since my husband is a hot air balloon pilot, on the same page of the *La Reata* appears a picture of a boy on crutches. The caption reads, "Sidney Cutter was a victim of skiing. Using crutches is an unsought fad in A. H. S., but there is almost always someone on them." Sid Cutter became instrumental in bringing hot air ballooning to Albuquerque, and in founding the Albuquerque International Balloon Fiesta (Nelson, 2011).

Highlight, October 13, 1950. Vol. 2., No. 4

Page 1

Juniors, seniors order rings.

The contract to sell rings went to Mindlin jewelry for a five-year period. \$14 for a light all gold ring; \$24 for a heavy ring, either all gold or with a blue stone.

"Only juniors and Seniors may order or wear class rings, others may order in the spring of their sophomore year for delivery the following fall."

Highlight. May 18, 1951. Vol. 2, No. 19, p. 7

Watch the windows for your watch.

"High school seniors will have twice as good an opportunity to win a graduation watch as they did last year. Last year Petty's Jewelry store had a giant clock in their window. On its face were printed the names of the 79 Highland graduates. When the hands stopped, the two people they pointed out received Gruen wrist watches. Last year's winners were Bob Devore and Cindy Reynolds. This year Barrett Jewelry Co., directly across from the Highland Theater, is running a clock contest also. They, along with Petty's, will start their clocks in a week or ten days. The clocks are wound to run for eight days. Seniors can drop around at Barrett's or Petty's and see their names on the faces of the clocks."

Also mentioned in the *La Reata 1950* Albuquerque High yearbook is a brief fad that swept the campus from Christmas time through Valentine's Day: the yo-yo. It is mentioned that the craze rippled through, "grade school, high school and university" ("Fads and Fashions"). I recall the same brief fascination with yo-yo's occurring in the early 2000's in Albuquerque's public schools.

The Albuquerque High yearbook, *La Reata 1950*, shows "twin sweaters" – matching sweaters being worn one by a girl and one by a boy ("October to December"). The same edition of *La Reata* in its "Fads and Fashions" section points out that, for boys, "A.H.S. began the school year with short hair cuts," and that "cachuchas" (green, narrow brimmed hats) and "colorful silk squares" scarfs "were popular with all classmen on campus." These cachuchas hats are not pictured in the Highland yearbook, and I

conjecture they held special popularity at Albuquerque High because they were green (the school's color.)

APPENDIX C**The University of New Mexico Main Campus IRB
Consent to Participate in Research****A LINE IN THE SAND: THE HUMAN CONTEXTS SURROUNDING
THE OPENING OF ALBUQUERQUE'S SECOND PUBLIC HIGH
SCHOOL, HIGHLAND HIGH****Introduction**

You are being asked to participate in a research study that is being done by Ann Piper, who is the Principal Investigator and her dissertation committee chair, Alicia Chavez, who will supervise the study, from the Department of Col. of Ed, Ed. Leadership & Org. Learning. This research is studying the historical, social, economic, and political influences that were exerted on the opening of Albuquerque Public Schools' second high school Highland High, during the years 1945-1953.

Background

No previous studies exist concerning this topic, and no human subjects have been researched on this topic prior to this study. This study will explore the research question, What were the historical, social, economic, and political influences that were exerted on the opening of Albuquerque Public Schools' second high school Highland High, during the years 1945-1953?

You are being asked to participate in this study because you are an alumnus, past or current staff member, area business or political figure, and/or a past/current administrator of the APS school district with an affiliation with Albuquerque High and/or Highland High or the "feeder" schools to those two high schools. Up to fifty people will take part in this study at the University of New Mexico.

This form will explain the research study, and will also explain the possible risks as well as the possible benefits to you. We encourage you to talk with your family and friends before you decide to take part in this research study. If you have any questions, please ask one of the study investigators.

What will happen if I decide to participate?

If you agree to participate, the following things will happen:

1. You and the primary investigator, Ann Piper, will arrange to meet for a period of approximately one hour at a mutually agreeable private home or office. A. Piper will ask you a series of questions (attached) concerning your reminiscences about Albuquerque and the opening of Highland High, years, 1945-1953.
2. If you agree by signing below, Ann Piper will digitally audio record your interview in

order to facilitate creating a hard-copy transcript of the interview. If you choose to not have the interview audio recorded, Ann Piper will take notes by hand during the interview. In order to minimize risk to you of being misquoted or misrepresented, following the interview, within two weeks, Ann Piper will contact you and provide you with a typed transcript of the interview or copies of her notes (via email, postal mail, or personal contact) so that you and she can agree that what is represented in the transcript is indeed what you meant to convey, making mutually agreed upon changes as needed.

3. If you do not choose to respond or see no need for changes OR are unavailable to respond (e.g. very ill, out of the country, dead, etc.) within two weeks of your receiving the interview transcript (that date will be on the cover letter sent with the transcript), A. Piper will proceed to use the transcript as it is in the data analysis phase.

4. You may choose to decline or to allow Ann Piper to utilize either or both of your name, role, or neither in the study by indicating your choice below.

How long will I be in this study?

Participation in this study will take a total of 1 to 2 hours over a period of 1 to 2 days.

What are the risks of being in this study?

- Risks to you are minimal, but include loss of privacy and the possibility of divulging personal opinions or convictions thereby jeopardizing your reputation or relationships by disclosing their identity or the source of your information. However, this risk will be minimized, as the investigator will make reasonable attempt to mutually agree with the subject what he or she meant to say through transcript review. Additionally, the primary investigator gives assurance to all subjects that their participation, data, and communications will be kept secure and confidential. Digital recordings will be stored on Ann's password protected desktop computer and will be destroyed after data analysis.
- If you allow Ann Piper to audio record your interview session, there is risk that the recording could be obtained by someone other than Ann.
- Likelihood of serious risk is minimal. You will be sharing your memories of the years 1945-1953 in Albuquerque. However, there is always a risk that information you share with Ann could be misused or misrepresented by Ann.
- There are risks of stress, emotional distress, inconvenience and possible loss of privacy and confidentiality associated with participating in a research study.

For more information about risks, ask Ann.

What are the benefits to being in this study?

Subjects will receive no personal benefit for their participation in the study. However they may contribute a community/local society benefit by helping to reconstruct the history of the

opening of Highland High, APS – a story that has not been told to date.

What other choices do I have if I do not want to be in this study?

As a subject, you may opt out at any time during this study.

How will my information be kept confidential?

We will take measures to protect your privacy and the security of all your personal information, but we cannot guarantee confidentiality of all study data.

Information contained in your study records is used by Ann Piper, and in some cases it may be shared with her dissertation chair, Dr. Alicia Chavez. The University of New Mexico IRB that oversees human subject research, as necessary will be permitted to access your records. There may be times when we are required by law to share your information. However, your name will not be used in any published reports about this study.

CONFIDENTIALITY

Information and digital recording files of your interview will be labeled with your name and address, and will be entered into a database on the password protected desktop computer in the Principal Investigator's (Ann Piper's) office. Ann Piper and her dissertation advisor will have access to your study information. Data will be stored until data analysis is completed for this study (on or before May 2013), and then will be destroyed. Consent forms will be stored in a one locked file cabinet, and the data and transcripts will be stored in a different locked file cabinet in the private office of Ann Piper.

Protective measures towards you include:

- * You will be given a copy of the consent form at least 24 hours in advance of the initial interview session, and will be provided a copy of the consent to retain after signing.
- * Oral interviews that are audio recorded will not be released to any person or agency, and will remain in a password protected desktop computer. Only the primary investigator (Ann) will maintain that password.
- * All interviews will take place in a private home or office.
- * Obviously, because you may be public figures (a teacher, a coach, Board of Education member, etc.), total anonymity can not be guaranteed, but discretion and a "do no harm" attitude will be employed at all times by Ann to provide confidentiality.
- * You may "opt out" of the study at any time, requesting that your data, name, etc. not be used or that an interview cease and/or that your data be destroyed.
- * All signed consent forms will be maintained by Ann Piper in a locked file cabinet in her home office, separate from data files.

What are the costs of taking part in this study?

None.

Will I be paid for taking part in this study?

No. There is no compensation for participating in this study.

How will I know if you learn something new that may change my mind about participating?

You will be informed of any significant new findings that become available during the course of the study, such as changes in the risks or benefits resulting from participating in the research or new alternatives to participation that might change your mind about participating.

Can I stop being in the study once I begin?

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without affecting any services to which you are entitled.

Likewise, Ann Piper cannot guarantee to include your data in the study. This will be dependent upon the results of data analysis.

Whom can I call with questions or complaints about this study?

If you have any questions, concerns or complaints at any time about the research study, Ann Piper, doctoral candidate, or her faculty advisor Alicia Chavez, will be glad to answer them at 259-0659 (Ann's cell); 256-1477 (Ann's home); or 277-4387 (Dr. Chavez's office). If you need to contact someone after business hours or on weekends, please call Ann Piper and ask for her. If you would like to speak with someone other than the research team in regards to any complaints you have about the study, you may call the UNM IRB at (505) 272-1129.

Whom can I call with questions about my rights as a research subject?

If you have questions regarding your rights as a research subject, you may call the UNM IRB at (505) 272-1129. The IRB is a group of people from UNM and the community who provide independent oversight of safety and ethical issues related to research involving human subjects. For more information, you may also access the IRB website at:

<http://hsc.unm.edu/som/research/hrrc/index.shtml>

Consent: UNM Study # 10-117, A. Piper, A Line in the Sand

You are making a decision whether to participate in this study. Your signature below indicates that you have read the information provided (or the information was read to you). By signing this consent form, you are not waiving any of your legal rights as a research subject.

I have had an opportunity to ask questions and all questions have been answered to my satisfaction. By signing this consent form, I agree to participate in this study. A copy of the consent form will be provided to me.

I do/do NOT (circle one) choose to have the interview I will hold with Ann Piper audio recorded.

I do/do NOT (circle one) choose to have Ann Piper refer to me in her study by my role identification of (describe –

I do/do NOT (circle one) choose to have Ann Piper refer to me by name in the study.

Name of Adult Subject (print)

Signature of Adult Subject

Date

I do/do NOT (circle one) agree that the transcript or notes taken of the interview held between Ann Piper and myself of _____ (date) fairly and accurately represent/s the information I meant to convey.

Name of Adult Subject (print)

Signature of Adult Subject

Date

INVESTIGATOR SIGNATURE

I have explained the research to the subject or his/her legal representative and answered all of his/her question. I believe that he/she understands the information described in this consent form and freely consents to participate.

Ann Piper, Primary Investigator, Doctoral Candidate

Date

Alicia F. Chavez, Ph. D., Dissertation Advisor

Date

APPENDIX D

Sample Interview Questions for Live Human Subjects

“A Line in the Sand:

The Opening of Albuquerque Public Schools’ Second High School 1945-1953”

Ann Piper, Principal Investigator

The following questions will be asked of adults, age 18 or older, who are alumni, past and current staff, area political figures, and past/current administrators of the APS school district with an affiliation with Albuquerque High and/or Highland High or the "feeder" schools to those two high schools.

1. When did you attend this/these school/s?
2. How would you describe this school?
3. What do you remember most about your years there? Other things you remember?
4. What was it like to be a student/staff/administrator there?
5. What excitements, controversies, and social struggles do you remember from your time connected with the school/s? Tell me a story about this.
6. Who were the “players” on the staff or student body then?
7. Describe the school atmosphere – what did you wear? What activities were there? Who participated in what? What were the parents’ roles? What big events do you remember?
8. How did the school interact with other schools in Albuquerque?
9. What was going on in Albuquerque and the world while you were affiliated with the school?
10. Talk about some of the people you remember from this time. What makes them strong in your memory?
11. Talk to me about what Albuquerque looked like then.
12. Who ran the school? What were they like?
13. Who had money then? Who didn’t? How did this impact your experience at the school?
14. Talk about the different cultural groups – what did interactions look like? How did this impact your experience at the school?
15. What did you love about the school?
16. What would you have liked to change about the school?
17. What meaning does your time at this school hold for you now?
18. What do you remember about the opening of Highland? How did that change [AHS/your experience]?
19. Tell me about ways in which you are connected with the school now?
20. What else would you like to tell me about what you know about these years, 1945-1953, and your APS experience?

APPENDIX E

Matrix of Document and Artifact Collection Criteria

Document should meet at least one of the criteria.

Document information: _____

Does the document, for Albuquerque High, Highland High, Albuquerque or APS, years 1945-1953:

_____ Provide information about key historical events?

_____ Provide information about social/cultural/ethnic issues of interaction or note?

_____ Provide information about the economic conditions of the schools or community?

_____ Give insight into political persons or issues?

_____ Pique an issue/bring up a person that participants can elaborate upon?

_____ Create an “ah-ha” or I wonder to be further investigated

APPENDIX F

ALBUQUERQUE PUBLIC SCHOOLS

ALBUQUERQUE HIGH SCHOOL

800 Odelia NE
Albuquerque NM 87102

Winston Brooks
Superintendent

Timothy McCorkle
Principal
(505) 843-6400

October 1, 2009

Main Campus Institutional Review Board
Human Research Protections Office
MSC08 4560
1 University of New Mexico
Albuquerque NM 87131-0001

To Whom It May Concern:

This letter is to express my support of the research project Ann Piper is conducting for her dissertation in Educational Leadership, College of Education, UNM. I understand her project, "A Line in the Sand: The Human Contexts Surrounding The Opening of Albuquerque's Second Public High School, Highland High," will involve interviewing alumni, past staff of Albuquerque High, and past AHS business and community leaders in order to reconstruct the early years of history at Highland High.

Also, I understand and give permission for Ms. Piper to access AHS documents and artifacts such as can be found in our newspaper and yearbook files, scrapbooks that are in our library, sports, and club files, trophy collections, etc. Each time these documents and artifacts will be accessed, Ms. Piper will notify me, the librarian and/or any affiliated club sponsors. Ms. Piper will not directly access current students as data sources or for interviews.

I also understand she is making application for approval of the project through your university's Internal Review Board, as well as through the Albuquerque Public Schools' IRB process handled through our Research Development and Accountability Department.

Again, I pleased to support this project. Please contact me if I can be of help or you have questions.

Sincerely,

Timothy McCorkle
Principal
Albuquerque High School

APPENDIX G

ALBUQUERQUE PUBLIC SCHOOLS

HIGHLAND HIGH SCHOOL

4700 Coal Ave. SE
Albuquerque NM 87108

Winston Brooks
Superintendent

Nicolette C. Dennis
Principal
(505) 255-8788

October 1, 2009

Main Campus Institutional Review Board
Human Research Protections Office
MSC08 4560
1 University of New Mexico
Albuquerque NM 87131-0001

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Also, I understand and give permission for Ms. Piper to access HHS documents and artifacts such as can be found in our newspaper and yearbook files, scrapbooks that are in our library, sports, and club files, trophy collections, etc. Each time these documents and artifacts will be accessed, Ms. Piper will notify me, the librarian and/or any affiliated club sponsors. Ms. Piper will not directly access current students as data sources or for interviews.

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Again, I pleased to support this project. Please contact me if I can be of help or you have questions.

Sincerely,

Nicolette C. Dennis
Principal
Highland High School, APS