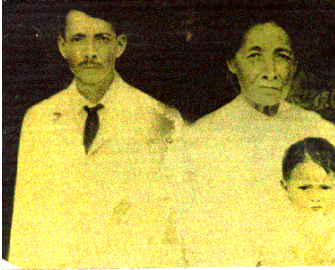


## Urban Migration of Bespoke Boot-makers: The Case of Feliciano Torres Medel, A Political Boot-maker

*Jesus Cantu Medel*



Welcome to the world of boot making and to our better understanding about the role of immigrants to the preservation of this craft in the United States. Incidentally, did you know that *Noah Webster* was maker of the Webster dictionary — and he was also a shoemaker! This is a rare opportunity to look into the life of an artisan named Feliciano Torres Medel (Pictured to left of photo).

Our knowledge of boot making — or material culture — increases our knowledge of our world. Boot making touches on many disciplines such as history, literature, science and other areas. Therefore, the primary goal is to present a multi-cultural, multidisciplinary approach to learning more about our world.

This study is composed of two central components. First, a historical account of the migration of a family with the surname of Medel, beginning with early Spanish colonization to the New World. A boot-maker, namely *Feliciano Torres Medel*, my paternal grandfather, will enter the picture. The final destination will be Houston, Texas. Here we will make a historical interpretation of his skilled craft, namely boot making, and its entry to the Southwest United States, especially in San Antonio and Houston, Texas.

Immigrants from Mexico, for example, have continued to bring specialized skills to the U.S.; they help perpetuate the cultural fashion of this nation. These skills have become central to the Texana tradition of our State. I can cite the case of a presidential boot-maker named Jose “Pepe” Gonzalez, a Mexican immigrant to Houston, Texas. His work has been worn by two former United States presidents – Lyndon Baines Johnson and George W. Bush. In short, these fashions were initially introduced by the Spanish colonists in the early 1500’s, and they continue a half-century later. The majority of boot-makers in the United States are of Mexican descent. Where would the manufacturing of Western-style boots be without the Mexican immigrant laborer?

Several core questions create the basis for understanding the dynamics of immigration from Mexico to Houston, Texas, particularly as related to creating Houston as one of the capitals of boot making. What are the historical antecedents and the socioeconomic factors that have created Houston, Texas, as the “Mecca” of Western-style boot making today? In the background of this activity, what is the role of immigrant boot-makers who comprise the majority of this workforce presently. What were the factors that lead to their arrival in Texas, especially Houston? Moreover, was there a network-driven factor from the capitol of footwear making, namely Leon,

Guanajuato, to Houston that played a principal role in attracting artisans to Houston? More importantly, how was one boot-maker, Feliciano Torres Medel, attracted to this city? What is his story as a migrant and skilled artisan? There are many unanswered questions regarding my grandfather.

I hope to utilize several strategies to underscore my topic and related goals to further this academic exercise. The topics to keep in mind will include familial genealogy, historical inquiry, artistic geographical transference, urban skilled crafts development, and cultural diversity. Students and teachers will learn by the use of cooperative learning exercises, hands-on projects, visualization, sensitivity training, and drills of concepts and vocabulary.

## UNIT I

### **Feliciano Torres Medel: An Immigrant from Leon, Guanajuato**

I will begin by describing the man of the hour, Feliciano Torres Medel (1882-1942). My grandfather was a talented man, but I never saw him. He died before I was born. I relied on the oral accounts of my father, Jesse Manriquez Medel, and my uncle, Roy Medel. According to a face-to-face conversation with my uncle in June 2000, my grandfather came to the United States to avoid the war during the Mexican Revolution of 1910. Don Feliciano's brother, Andres, had fought in the war during the early years, and he did so on both sides of the war. First he fought with the Mexican government troops, then he fought with the insurrectionists. Don Feliciano was later inducted to fight in the Mexican Revolution, but he was persuaded to flee the war by his brother Andres. They arrived to Houston, Texas by railroad, and they landed in the former Southern Pacific Train Station (now the present site of the Main Post Office). According to my uncle, their original destination after leaving Leon, Guanajuato was to go to the state of California. My grandfather did not like Houston, Texas, but his brother Andres later returned to Mexico.

The first stories that I was given were that my abuelo (grandfather) lived in a forgotten migrant community of Houston known as El Alacrán (The Scorpion), near present-day Guadalupe Church. This neighborhood was at its peak in the early 1940's, but it suffered a serious mass ire in the late 1940's that eradicated the majority of the homes. It was in this neighborhood that my abuelo made beer, candy, hard liquor, and shoes. As an adult, I began to live his passions. (In 1982, I received a National Endowment for the Arts fellowship to study boot making). Consider the following genealogical description of this surname Medel as given by Alberto Carraffa (1935) and Arturo Carraffa (1935):

Dice Perferrer que en tierra de Orense, cerca del rio Miño, Tuvo lugar, en tiempos de los romanos, la batalla de Marco Agripa, y que alli se edifico despues castillo llamado Medulio, Del cual era

el Señor en la época de la invasión sarracena un Esforzado caballero llamado Medulo, o Medalo, a quien Designan los genealogistas (estimamos que con fundamento Muy problemático) como tronco del linaje de Medel. Dicho Caballero peleó bajo las banderas de don Pelayo. Algunos de sus descendientes se distinguieron en el servicio Del Rey Alfonso XI, particularmente en la toma Algeciras. De ese mismo linaje fue Guillén Medel, Capitán de los Reyes Católicos. Los Medel se extendieron por Galicia y Castilla la Vieja y pasaron a Chile. Diego Medel tuvo en su mujer, doña Bernarda Rodríguez, a Jose Medel Rodríguez, nacido en Chile y casado con doña Juana Jofré.

(Perferrer said that in the land to the south [of Spain], close to the River Miño, an event took place during the ancient Roman Period, the Battle of Marco Agripa, and there an edifice was made—a castle—named Medulio, of which there was a hero during the invasion of sarracena a noble horseman named Medulo, or Medalo, of whom genealogists believe is the root of the family name Medel. This horseman/hero fought under the flags of Don Pelayo. Some of his descendants distinguished themselves under the service of King Alfonso XI, especially in the war of Algeria. From this same lineage was Guillen Medel, captain of the Catholic Kings. The Medels extended from Galicia and Old Castille in Spain, and they passed on to Chile, South America. Diego Medel’s wife, doña Bernarda Rodríguez, had a son, Jose Medel Rodríguez, born in Chile, South America; there he married doña Juana Jofré).

***Objective***

My objective in having students read this genealogical account is to understand the basis for Spanish surnames in the Chicano/Mexican American community. Moreover, to understand the marriage of indigenous peoples of pre-Contact America with Spanish colonists.

***Concepts and Vocabulary***

genealogy	pre-Contact America	colonization
descendants	material culture	barrios
Old Spain	New Spain	El Alacran
coat of arms (Spa.)	Coat of Arms (Ind.)	family tree
paternal relatives	maternal relatives	

***Materials***

- Book excerpts from Carraffa, A. & Carraffa, A. (1935). Diccionario heráldico y genealógico de apellidos españoles y americanos
- Family photos of Medel family (See Appendix)
- Large writing tablet that contains key words
- a generic family genealogy chart (see Appendix)
- a world map
- colored yarn

### ***Focus***

Several core questions begin the focus of Unit 1 to include: (1) How do your surnames relate to European countries such as Spain, Portugal, or England? (2) How do you begin to trace your family name, the first steps? (3) How far can you place family names of your family in a genealogy chart? (4) What do we know about the Medel family based on the family history provided? (5) What community resources are available to help you learn more about your family history? (6) How can you relate family history to your indigenous ancestry?

### ***Activities***

Following a short discussion on this unit, students will be shown a transparency of the genealogy of the Medel family, and a world map will be placed in the classroom for all to see. Students will be divided into groups, and they will examine several aspects of genealogy. For example, they may question how Feliciano Torres Medel fits into this picture.

Here are some questions that further the group's task: (1) Looking at the world map before you, locate Spain in relation to the New World. Mark out the trail of the Medel family's migration. (2) What factors created a colonist movement to the New World from Spain and other European countries in the early 1500's? (3) What can you enter in a family genealogy chart relating to your family, and discuss what will be missing and why?

Students will be given a copy of the Medel family history, beginning with Spain, Mexico, and Houston. They discuss this history briefly, and attempt to relate their own family migration to the Medel family. They will make a chronological tracing of this family, while the inclusion of geographical places will be important. For example, such sites will include Galicia, Castille, the state of Guanajuato, Mexico, etc. The end result of this section will be to place push pins on a world map and connecting them with colored yarn. Several questions will be placed on a large writing tablet to include these categories: (1) Commonalties of my own family to Medel family in terms of geographical migration, (2) geographical cities, states, provinces learned, and (3) my future steps to learn about my family genealogy.

### ***Resources***

Carraffa, A. & Carraffa, A. (1935). Diccionario heráldico y genealógico de apellidos Españoles y americanos. Salamanca: Imprenta Comerical Salamantina.

Hispanic Genealogical Society of Houston [[www.hispanics.com](http://www.hispanics.com)]

*Figures to be Viewed With Unit I*

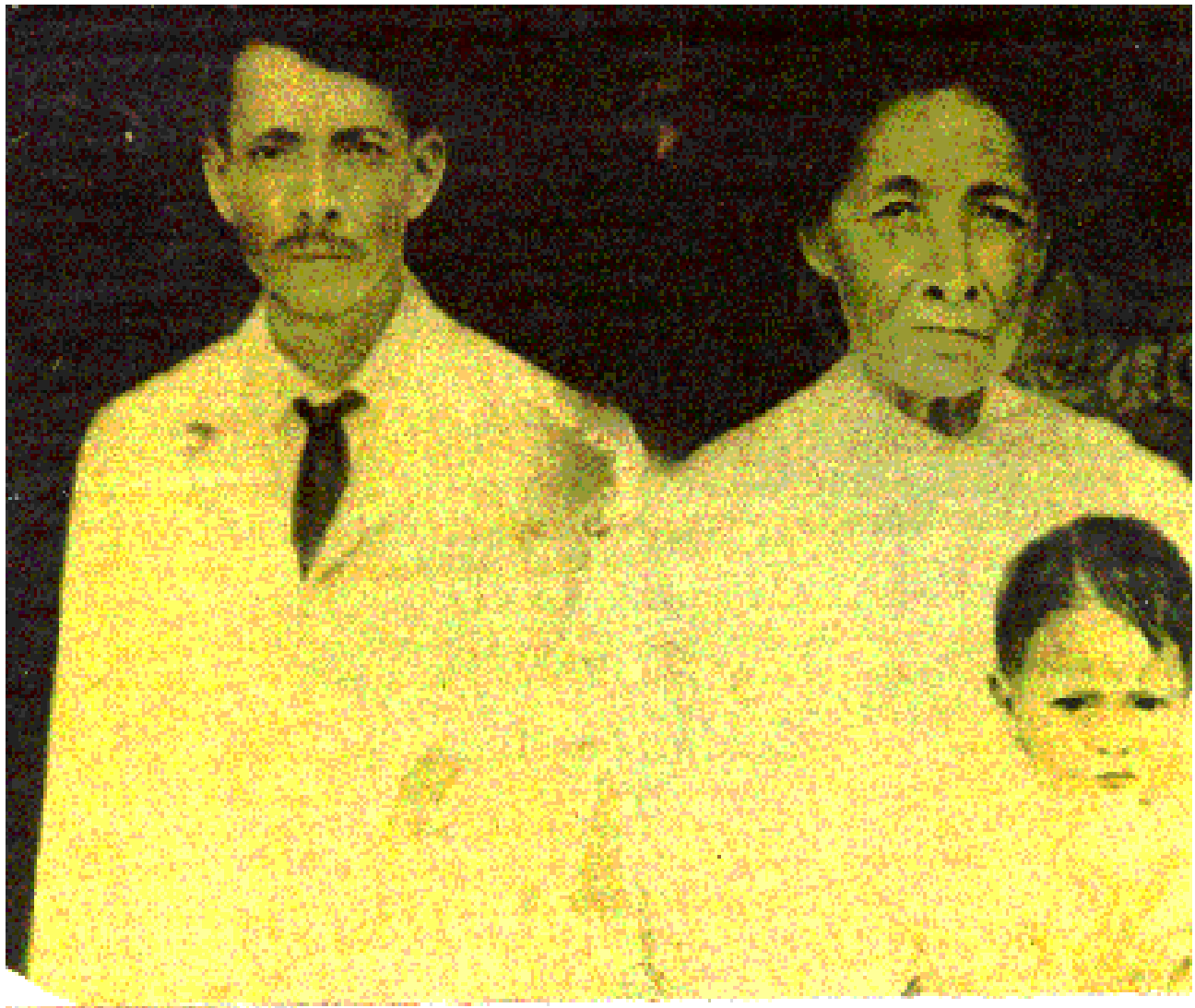


Fig. 1: Feliciano Torres Medel Medel (1882-1942)  
(extreme left of photo)

## UNIT II

## **Further Probing the Immigration of Feliciano Torres Medel: Migratory Movements in New Mexico in the Late 1500's by Juan Medel**

An expedition into New Mexico of don Juan de Oñate on April 30, 1598 is part of the story of the Medel family, and this segment will further introduce students to the historical progression of this family, that is, from New Mexico. The following historical account will tell part of the story that led this family to be established in the Southwest United States (Nava, 1978):

Don Juan de Oñate entered into agreement with the Spanish crown to claim New Mexico for the throne, and don Oñate did so as a private enterprise. His promise was to gather men and supplies to make the taking of New Mexico a success; moreover, the men he recruited each promised to pledge supplies for this military endeavor. What follows is the declarations each soldier made to the expedition, and a Medel family member was among these men:

In the valley of San Bartolomé, Santa Barbara, December 7, 1597, in the presence of the commissary general, Francisco Vasquez, soldier, made the above declaration under oath. The commissary general accepted this statement and affixed his rubric. Francisco Vásquez, Jaime Fernández, Juan Medel: Record of what I, *Juan Medel*, soldier, am taking on the expedition to New Mexico to serve her majesty:

One cart with seven oxen.

Twelve horses.

One coat of mail, beaver, and cuisses of mail.

One harquebus.

One buckskin jacket.

One hooked blade (dalle).

Two jineta saddles.

One sword.

All of this is mine, and I swear in the name of God in due legal manner.

The above does not include my personal clothes. *Juan Medel*...

### ***Objective***

My objective here is to acquaint students with the historical events and persons related to the Medel family's occupation in the Western Hemisphere, to include their eventual residence in Houston, Texas. Like other Spanish colonists working in tandem with the Spanish crown, the Medel family was only one piece of the United States immigration history.

### ***Concepts and Vocabulary***

Juan Medel	military expedition	Don Juan de Oñate
New Mexico	San Bartolomé	Santa Barbara
The Spanish Crown	buckskin jacket.	hooked blade/dalle
jineta saddles	wagons	harquebus
dry goods	Chicanos	Mexican Americans
hispanics	Mexicans	indigenous people
Hernán Cortez		

### ***Materials***

- Copy of Unit 1, Julian Nava’s book titled, *El Nuevo Mundo-Two Cultures*
- *Combine in New Spain (Pps. 20-36)*
- Map of the United States in transparency
- Large writing tablet that contains key words in Concepts & Vocabulary section
- colored yarn

### ***Focus***

The foundation activity in this unit will evolve around three central questions: (1) How did Spanish colonization affect surnames in the Chicano-Latino community, historically?; (2) Can we relate the Spanish colonization to the Medel family and from what viewpoints?; and (3) How can we relate the Spanish colonization to the Medel family in New Mexico to that of migrants in Houston, Texas today?

### ***Activities***

Students will discuss the historical narrative relating to Juan Medel and his presence in New Mexico. Students will be given a copy of Julian Nava’s book titled, *El Nuevo Mundo-Two Cultures Combine in New Spain (Pps. 20-36)*. The goal will be for the students to divide in groups to discuss this article with several questions in mind to include: (1) What cultures did the Spanish colonists encounter in Mexico before making their way to New Mexico? (2) What was the basic wording of the royal decree from Spanish crown giving Hernán Cortes permission to exploit the lands of New Spain? (3) What was the Aztec account of the conquest of Mexico? (4) What other roles could Juan Medel have played in the colonization of New Mexico? (5) What economic factors following the colonization of New Mexico prompted the Medel family to migrate to Texas—and Mexico?

## **Resources**

Nava, J. (1978). *The Mexican American in American History*. New York: the American Book Company.

## **UNIT III**

### **Feliciano Torres Medel: Tracing His Trade of Boot Making in Europe**

*From time immemorial, there have been two parts to a shoe: an upper and a sole; four processes in making a shoe: cutting, fitting, lasting, bottoming; eight tools necessary for making a shoe: knife, awl, needle, pincers, last, hammer, lapstone, and stirrup (Hazard, 1921).*

The skills and knowledge of making footwear by Feliciano Torres Medel began in Spain. The best evidence of the craft is reflected in the ledgers of the royal accountants, as skilled makers of footwear catered to the gentile class and the Spanish crown. Could the Medel family have been shoemakers of the wealthy in other parts of Spain, or even the royal family at other periods of Spain's history?

One of the best histories that reflect this period is that of Antonio de la Torre and E.A. de la Torre's work, *Cuentas de Gonzalo de Baeza, Tesorero de Isabel la Católica* (1956). Queen Isabel was the queen of Castille and Leon, Spain during 1474 to 1504. Her brother was Henry IV; she married Ferdinand of Aragon in 1469.

The employment of foot wear makers was well-documented, and Gonzalo de Baeza's accounts offer much information. (We must keep in mind that the foot wear that was vogue during Isabel al Católica was the famed chopin, a high-heeled, platform-type shoe composed of cork and wood. It was known to elevated the wearer up to 12 inches. The most expensive were made of leather and silver. Here is a partial account of the queen's orders for footwear as follows:

Año de 1486:

A Diego de Alzedo, catorce reales para dos pares de chopines, 434 mrs.  
(To Diego de Alvarez, 14 reales for making two pairs of chopines)

A Diego de Alzedo, para dos pares de chopines e una vara de terciopelo negro, que costo 900 mrs. (To Diego de Álvarez, for making two pairs of chopines and one yard (approximately) of black velvet).

A Diego, capatero [zapatero], por dos borzeguies e capatos, que Dio para ynfanter e para algunas sus criadas en dicho ano, 2,606 mrs.



(To Diego, shoemaker, for making two half-size boots and shoes, that he made for the child and for some of his house maidens during this year).

Año 1491:

A Diego de Valencia, capatero, por el calcado de borzeguies e capatos e seruillas, que dio para el principe, el dicho ano de 1491 e entrego al dicho Juan de Calatuyd, su camarero, 9, 341. (To Diego of Valencia, shoemaker, for making half-size boots and shoes with buckles, that he made for the price, in the year 1491, and he delivered to said Juan of Caltayud, his valet).

A Diego de Vera, capatero, por el calcado de borzeguies e capatos y seruillas, que dio para los dichos son Jayme e don Donis todo el dicho ano de 1491, 6, 967. (To Diego of Valencia, shoemaker, for the half-size boots and shoes with buckles, that he were given to Jaime and don Donis, all in the year of 1491).

The organization of shoe and boot-makers in Spain's history was well-controlled. In Leopoldo Piles Ros' book, *Estudio Sobre El Gremio de Zapateros* (1959), we find this to be true, and several dates are important to mention at this time. The following are important dates:

1283: King Pedro authorizes the profession of shoemakers elect officials to act as representatives as negotiators of the trade.

1458: Measures of quality control are enacted with regards to products sold by the profession of shoemakers.

1484: A formal examination of shoemakers is instituted.

1551: Specific foods for the celebration of the patron saints of shoemakers of Valencia, namely St. Francis and SS. Crispin and Crispianus, are mandated.

1597: The prohibition of slaves and Moors to enter shoemaking apprenticeships is enacted in Valencia.

Several questions arise from these historical accounts. Was don Feliciano's relatives member's of the professional shoe makers guilds in Old Spain? Were his relatives official representatives of these guilds and where?

### ***Objective***

My objective here is to acquaint students with the historical events relating to footwear making in Old Spain that could be linked to family members of don Feliciano, while providing the role of historical figures who perpetuated the professional trade of shoe makers.

### ***Concepts and Vocabulary***

Isabel la Católica	Gonzalo de Baeza	professional guilds
Ferdinand of Aragón	chopin	real (monetary unit)
terciopelo	Old Spain	Valencia, Spain

### ***Materials***

- Map of the United States in transparency
- Large writing tablet that contains key words
- Pictures of Isable la Catolica and Ferdinand of Aragón
- Pictures of historical footwear
- Assorted colors and markers

### ***Focus***

The foundation of this unit will evolve around four hypothetical questions central questions concerning the craft that was handed down to don Feliciano Torres Medel: (1) How could this man be a product of economic activity that is still flourishing today? (2) What social factors did this man's family relatives acquire in Old Spain to qualify them as candidates for the professional guild of shoe makers? (3) How do these social factors prevail in today's professional crafts to gain admission for apprenticeships? (4) What coat of arms could this family have acquired from the Spanish government and what did they look like?

### ***Activities***

Students will engage in three activities; (1) group discussions concerning the economic survival of professional crafts such as shoemaking; (2) group discussions concerning the transference of skilled crafts from Old Spain to New Spain? and (3) Conceptualizing visual imagery that would be reflective of coat of arms accorded to a family who wins the favor of royal decrees.

### ***Resources***

De la Torre, E.A. (1956). *Cuentas de Gonzalo de Baeza: Tesorero de Isabel la Católica*, Tomo I: 1477-1491. Madrid: Consejo Superior de Investigaciones Científicas.

Blanchard, E. H. (1921). *The organization of the boot and shoe industry in Massachusetts before 1875*. Cambridge: Harvard University Press.

## UNIT IV

### **Feliciano Torres Medel: His Contemporaries in Texas**

European colonization in the early 1600s to the Western Hemisphere created the backdrop for understanding the historical evolution of boot making in the context of Mexico and the U.S. The Spanish missions became the earliest institutions of learning that introduced skilled crafts to the Western Hemisphere, and boot making was a major trade to learn, a trade that was practiced by Feliciano Torres Medel.

In 1519, the Spanish conquistadors migrated to the coast of Veracruz, Mexico. Nine years after they had landed on those shores--1518—they established the first Spanish mission in Texas. Its name was *Ysleta*, or literally, “the island.” El Paso, Texas evolved from this mission. Alonso Alvarez de Piñeda also came to Texas, and he founded a small colony at the mouth of a river called *Las Palmas*. Historians agree that this word became the predecessor for the present-day Rio Grande River, located along the U.S. Mexican border.

The history of the Spanish missions of San Antonio, Texas deserve mention, as they will be important to better understanding the evolution of boot making. The city obtained its name in 1691 following a mass celebration of St. Anthony by Father Damian Massanet. In 1718, Mission San Antonio de Valero was established on the banks of the San Antonio River, but it moved in 1719 and 1724, its final resting place. In 1720, Father Antonio Margil de Jesus founded Mission San Jose y San Miguel de Aguayo. Later, in 1731, East Texas missions were moved to San Antonio; Mission San Jose de los Nazoris was renamed San Juan Capistrano. San Francisco de los Neches was renamed San Francisco de la Espada.

The Spanish missions of present-day San Antonio, Texas became incubators for boot making, and there we find the earliest records of artisans practicing their craft. For example, according to the Texas Population Census of 1850, we find Tomas Mancha listed as a boot-maker at the Mission San Francisco de la Espada. (Incidentally, the first three-story building was constructed in 1845, the Plaza House. Albert Moye opened the first saddler’s shop). Several questions come to mind: Who was the master teacher of Tomas Mancha? Was Mr. Mancha skilled in other related areas such as saddle making, tanning leather, or making whips? Was Mr. Mancha a native from Spain? What part? In the same census records, other shoemakers are listed as having originated in the Republic of Mexico, and they included Antonio Cantu, age 30; Vicente Navar[r]o, age 21; Manuel Baso, age 50; Sostense Terra, age 18; Leonro Tonesca, age 30; and Guadalupe Vargas, age 70.



**Diego Pino, boot-maker, born in San Antonio**

Downtown San Antonio hosted several boot-making shops. In the cities business directory of 1881, for example, several Spanish-surname footwear makers are listed, and they include the following: Miguel Garza, shoe maker, at West 1<sup>st</sup> between South 7<sup>th</sup> and 8<sup>th</sup>; Jesus Gonzalez, shoe maker, at South 7<sup>th</sup> between West 3<sup>rd</sup> and 4<sup>th</sup>; Jesús Hernández, shoemaker, at South Flores on Military Plaza; Rafael Perez, shoemaker, at West 3<sup>rd</sup> between South 7<sup>th</sup> and 8<sup>th</sup>; Juan Sanchez, boot-maker and shoe maker, working for Rafael Perez; Valentin Sánchez, shoe and boot-maker, working for Rafael Erez; and Ignacio Chavez, residing at the corner of North Flores and Obraje (Mooney & Morrison, 1877).



Shoe and boot making was a major economic enterprise in Houston, Texas, and boot-makers of Mexican descent were at the center of this activity. Bespoke boot making has been an economic enterprise in Houston, Texas for more than a century. During the embryonic growth years of the city, one writer (Douglass, 1961) mentioned that there were a limited amount of manufacturing in this city, and it was confined to “residential activities” such as wagon, harness and *boot making*, and baking crackers, brewing, and cigar making. In the Houston City Directory of 1866, for example, (17) shoemakers and (10) boot-makers were listed. In following years, these artisans increased in numbers. For example, the presence of shoemakers to boot-makers was this: 1867-68, (21) and (3); 1870-71, (14) and (6); 1873, (35) and (1); 1880-81, (13) and (0).

As early as 1880, the Population Census records show Mans López as a shoe and boot-maker in Houston, Texas. Going further, if we look at the city directory of Houston, we find him listed as living at 76 1/2 Travis Street. He was only one among many that would set-up shop in this city.

San Crispin , San Crispiano, santos de muchas virtudes,  
Ordenen a los zapateros que no trabajen los lunes. Con  
Sus manos y sus artes, se pasan hasta los martes. Trabajaar  
No les da ganas, y asi se pasan la semana.

–Old shoemaker’s poem given by José “Pepe”  
Gonzalez, Houston boot-maker, on January 21, 1992.



Several boot-makers in Houston's history emerge, and they have greatly contributed to the establishment of this folk art in the city. Among the earliest was Edmundo Moreno, an employee of Vito Scardino Boot Shop. He among the best-documented shoemaker that migrated from Mexico, specifically the state of San Luis Potosi. His immigration identification describes his as follows: black hair, brown eyes, narrow eyebrows, and having a round mustache.

### *Objective*

The objective for students in Unit IV is to gain several key understandings of don Feliciano's world in three areas: (1) the historical evolution of Mexican boot and shoe makers in Texas; (2) an insight into the quantitative presence of Mexican migrants in Texas workforce, based on historical data, and (3) to provide visual documents, such as photographs, that provide documentation of possible sites that don Feliciano may have worked during his initial years as a migrant worker in Houston, Texas.

### *Concepts and Vocabulary*

Damian Massanet	Mission San Antonio de Valero
San Antonio River	Father Antonio Margil de Jesus
Mission San José y San Miguel de Aguayo	
Mission San José de los Nazoris	Mission San Juan Capistrano
Mission San Francisco de los Neches	
Mission San Francisco de la Espada	
Edmundo Moreno, boot-maker	Scardino Boot Shop San Luis, Potosi
Mans López, boot-maker	Tomas Mancha, boot-maker
Population Census Records	

### *Materials*

- Map of the Texas and San Antonio missions in transparency
- Large writing tablet that contains key words
- Pictures of early Houston boot and shoe makers
- Pages of early Houston business directories showing boot and shoe makers listed
- Assorted colors and markers

### *Activities*

Students will engage in three essential activities; (1) group discussions concerning the early shoe and boot-makers of Houston; (2) group discussions centering on hypothetical

issues as to how don Feliciano may have been involved in shoe and boot making in Houston, Texas and (3) discussing possible social and economic obstacles faced by don Feliciano during his early years of immigration to Houston (1910-25).

***Resources***

Erickson, J., The Cowboys. Texas Highways, November, 1984

Feagan, J.R., The global context of metropolitan growth: Houston and the oil industry, Journal of Sociology,(90), 6.

Jackson, S. M. The People of Houston in the 1850s. Doctorate thesis, University of Texas, 1974.

Mooney & Morrison (1877). City Directory of San Antonio, Texas. Galveston: Texas.

North, D.C. (1961). The economic growth of the United States, 1790-1860. New Jersey: Prentice-Hall.

Sulser, W. (1965). The patron saints of shoemakers. Switzerland: Bally Schuhmuseum.

Torres, J. Latinos Speak Out. Hispanic. December 1996

Ward, F.E. (1983)., The working cowboy's manuel, New York: Bonanza Books

Figures to be Viewed with Unit IV

Unit IV, Figure 1

FEB 1927

SERVICIO DE MIGRACION Núm. 1604

TARJETA DE IDENTIFICACION EXPEDIDA POR El Delegado de  
Migración N. Lerdo Tamaulipas.  
Moreno Edmundo

DE SU FOTOGRAFIA Y FIRMA CONSTAN EN SEGUIDA.



ESTATURA 1.73 COMPLEJION regular  
SOLOR moreno FELO entre cano  
CEJAS pobladas OJOS negros  
BARBIS ancha BOCA regular  
BIODTE poblado BARRA redonda  
SEÑAS PARTICULARES ningunas

DATOS COMPLEMENTARIOS  
AÑO EN QUE NACIO 1885 ESTADO CIVIL casado  
PROFESION, OFICIO U OCUPACION Zapatero  
IDIOMA NATIVO Castellano  
OTROS IDIOMAS QUE HABLE ningunos  
LUGAR DE NACIMIENTO San Luis Potosi  
NACIONALIDAD ACTUAL Mexicana  
RELIGION Catolica RAZA mestiza  
LUGAR DE RESIDENCIA Monterrey N.L.  
NOMBRE Y DOMICILIO DE SU PARIENTE MAS CERCANO su esposa  
Herminia Sanchez San Antonio, Texas  
OTROS DATOS

FIRMA DEL PORTADOR  
Edmundo Moreno

FIRMA DEL COM. O DELEGADO DE MIGRACION Y SELLO FECHADOR RESPECTIVO.

CONSTANCIA SOBRE LEGAL INTERNACION  
(ART. 27 DE LA LEY)

Fig. 1: Mexican Immigration Card of Edmundo Moreno, Boot-maker

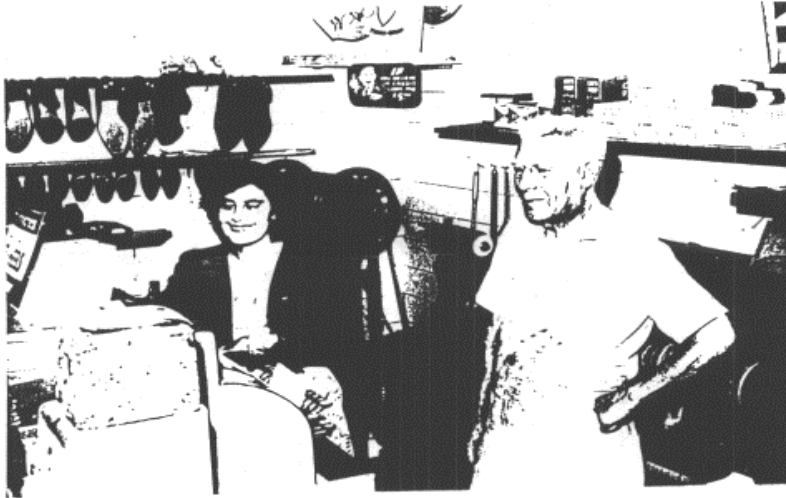
Unit IV, Figure 2



Fig. 2: Lucia & Diego Pino, Boot-makers, at Time of Early Marriage



Fig. 3: Lucia Moreno and Edmundo Moreno  
At their Boot Making Shop in Houston, Texas



Unit IV, Figure 4

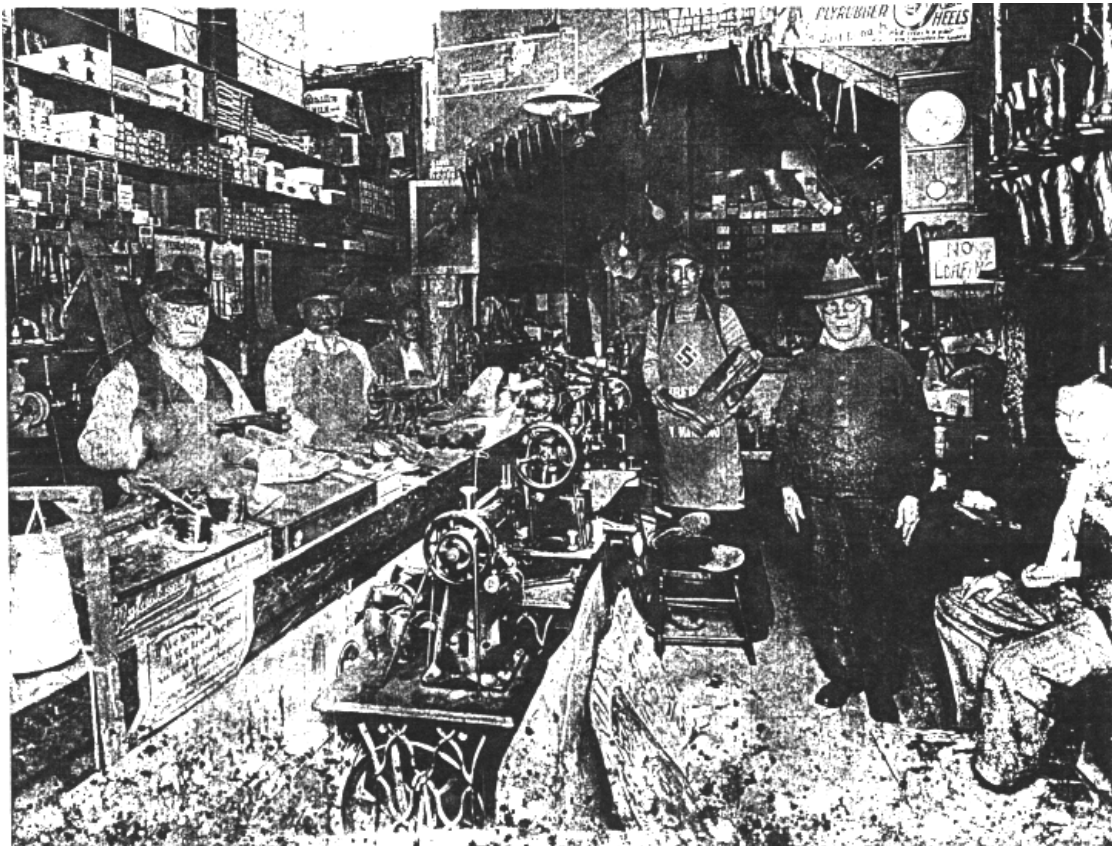


Figure 4: Scardino Boot Making Shop, Houston  
Texas and Edmundo Moreno, Boot-maker, at Center.

## UNIT V

### **Feliciano Torres Medel: How We Bridge His Families Today on Both Sides of the United States-Mexican Border**



The legacy lives that don Chano is imbedded among his descendents living in such states a New Mexico, Illinois, and, of course, Texas. Good things have taken place among many family members. Jesse Manríquez Medel, his son (pictured) began to practice one craft of don Feliciano, namely beermaking. He did so in the same neighborhood of where he was born, El Alacrán, near present-day Guadalupe Church. He later joined the U.S. Army and fought in W.W. II.

The Medel family grew and became rooted in Houston, Texas. For example, Jesse Manriquez Medel fathered nine boys and four girls with his wife Lucy Molina Medel in Houston, Texas. His oldest son, Jesus, was also taught the crafts of don Feliciano, to include beer making and boot making. A third generation in beer making evolved, and Jesus too would receive a National endowment for the Arts award to study boot making.

Many unanswered questions are present in don Chano's family history, on both sides of the border and Europe. Family ties have been broken due to social, economic, and political reasons. Making the repairs are time-consuming but needed to ensure social stability in the family.

#### ***Objective***

As with other families in Houston and elsewhere in the United States who have family in Mexico, how do we begin to bridge the communication gap? How do we bring these relatives together? Fundamentally, the objective for students is to present them with tasks for developing hypothetical strategies that could be bridge this family together based on genealogical research.

#### ***Concepts and Vocabulary***

Family research  
genealogical libraries  
transcriptions  
government family documents  
family historian

self-esteem development  
Internet-based research  
benchmark objectives

oral history  
family web pages  
family reunions  
brainstorming

### ***Materials***

- Map of the United States in transparency
- Large writing tablet that contains key words
- Article on self-esteem (See appendix)
- Computers for electronic genealogy search on Internet
- Examples of family web pages
- Printed support materials on the Hispanic Genealogical Society
- A handbook on organizing family reunions
- Samples of family newsletters

### ***Activities***

Students will engage in three fundamental activities in groups; (1) discussions concerning the issues of family self-esteem as related to family history; (2) discussions that will conceive strategies for developing various plans to address genealogical history lacking in families; and (3) Internet-based searches that will focus on locating resources to help family relocation, to include (a) family web pages, (b) family newsletters, (c) genealogical library resources, and (d) literature on books, magazines, and articles that provide guides to family genealogical search. Groups will convene to share various tasks and outcomes of group assignments.

### ***Resources***

#### World Wide Web

Carraffa, A. & Carraffa, A. (1935). *Diccionario heráldico y genealógico de apellidos españoles y americanos*. Salamanca: Imprenta Comercial Salamantina.

Hispanic Genealogical Society of Houston [[www.hispanics.com](http://www.hispanics.com)]

## **UNIT VI**

### **Empathy, Border Crossings and Human Life**

Respecting other people is an exercise for tolerance, and immigrants are no exception to needing basic respect. In many states bordering Mexico such as California, Texas, and Arizona, vigilante groups have surfaced. In some cases, immigrants are shot as they are accidentally crossing through private homes. The problem is serious. Moreover, there are alleged abuses by United States government officials and Mexican officials as immigrants make their way across the borders.

There are several central questions related to the issue of human life and border crossing and the desire to improve one's family life. What is the common respect that all humans deserve? Do all working-age persons deserve the right to work, despite their national origin? By respecting immigrants rights improve a natural citizen's quality of life? Is there a non-verbal vocabulary, so to speak, that one can practice when speaking to immigrants? How can we learn to become caring persons, and does that begin with ourselves?

### ***Objectives***

The objectives in this unit are three-fold: First, to help students non-verbal language (NVL) as related to human emotions, or provide students the basic vocabulary of NVL; two, encourage empathy awareness for fellow humans vis-à-vis understanding the key concepts of moral-cognitive learning; and, three, help students understand caring connections and human life

### ***Concepts and Vocabulary***

Non-verbal communication	morality	verbal communication
Empathy	reason	excuse
Human rights	vigilante groups	tolerance
Border crossings	coyotes	

### ***Materials***

- Various articles on morality at teacher's choice
- Chicano artwork that depicts immigrants, both legal and illegal
- White drawing paper
- Crayons or colored pencils
- Video titled *The New South*
- Large writing tablet

### ***Procedure***

A. Classroom management---Pre-designated classroom managers will undertake three central duties: (1) lead a classroom discussion that will elicit vocabulary words relating to the Objectives; (2) present VHS audio cassette at prescribed time during session titled *The New South*; and (3) distribute art supplies as directed by teacher. The black board and/or large writing tablet are used to write answers that will be solicited by teacher. Students are given the rules for class management, i.e., a red means the teacher talks only; green is when students are allowed to talk.

Classroom participation--Teacher will begin introducing open-ended questions to students that follow this list: (1) What do think are the basic messages and symbols in the

artwork by Chicano(a)-Latino(a) artists such as Daniel Desiga's *Campesino* (1976) , Rupert Garcia's *Cesen Deportacion/Cease Deportation* (1973), Emanuel Martinez' *Farm Worker's Altar* (1967), and Ester Hernandez' *Sun Mad* (1982)? (See Del Castillo, G.R., McKenna, T., & Yarbrow-Bejarano, Y. (Eds.) 1991) in References section) (2) Where have you seen these kind of subject matters? (3) What emotions do you sense in their artwork? (4)What feelings can you provide that describe the artwork? (5) What problems promote immigrants to leave their home and country? (6) In the *Alleged U. S. Border Patrol Abuses: \*Depositions Given by Detainees (Appendix A)*, how could those incidents been avoided by both parties?

- A. Students will be divided into groups, and they answer these questions. One person is assigned by each group to be the spokesperson, and such person will record the answers on a large sheet of paper given by classroom managers. Lastly, students will be given the pictures, and they are requested to fill-in the spaces based on possible empathy-related words, clauses, or sentences.
- B. Assessment: (1) Number of student's questions generated within each group; (2) number of empathy-related vocabulary presented students in each group; and (3) verbal understanding of moral-cognitive skills as related to artwork presented.

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Del Castillo, G.R., McKenna, T., & Yarbrow-Bejarano, Y. (Eds.) (1991).Chicano art: Resistance and affirmation. Los Angeles:University of California.

American Friends Service Committee. Internet <http://org/ilemp/brdr9805.htm>

## *Appendix – Item 1*

### Alleged U. S. Border Patrol Abuses: \*Depositions Given by Detainees

Name: Unknown women (Case #1)

Date: April 6, 1998

Location: San Ysidro POE

Recorded by: CRLA

Abuses: Deprivation of medical treatment

Complaint: A van arrived at the San Ysidro deportation gate about 10:30 A.M. with 12 migrants, including two women, who were caught in the Tecate area. They had been walking in the mountains since last Thursday night. One of the women looked gray and was shivering uncontrollably—hypothermia symptoms that the driver could not have missed on the trip from Tecate to San Diego. Actually the detainees said the woman involved was noticeably cold throughout the four-plus detention and other agents who saw her paid no attention to her condition, either. She was not given a blanket.

Name: Pedro H. (Case #2)

Date: May 2, 1998

Location: Border Region, “Eagle’s Nest”

Recorded by: CAM

Abuses: Use of excessive physical force/use of rude abusive language

Complaint: Pedro said an official kicked him in the shoulder and dragged him by the jacket. The official counted to five for him to get up and after he finished counting he hit Pedro. The official also called him an “ass” (güey).

Name: Unknown women (Case #3)

Date: April 6, 1998

Location: San Ysidro POE

Recorded by: CRLA

Abuses: Separation of family members

Complaint: On May 4, Georgina crossed into the U.S. with a group through the mountains near Tecate. However the group was detained by the immigration officials. Although the agents discovered family members among the group, they separated the men from the women.

\* Extracted from Internet under this address: <http://www.afsc.org/ilemp/brdr9805.htm>

*Appendix – Item 2*

**Outline of Lessons**

*Urban Migration of Bespoke Boot-makers: A Case Study of Feliciano Torres Medel, boot-maker*

- I. Who Was Feliciano Torres Medel: A Biographical Sketch
  - A. A Boot-maker and Shoe Maker from León, Guanajuato (Mexico)
  - B. Genealogy of Mr. Medel
  - C. Feliciano Torres Medel's Enterprising Family Members in Houston, Texas
  - D. Tracing the Immigration of Feliciano Torres Medel
- II. Boot-maker's Guilds in Spain
  - A. Patronage by Isabel la Católica
  - B. Guilds in Barcelona
- III. Economic Factors to the Spanish Inquisition in Mexico
  - A. Isabel la Católica Makes Plans
  - B. Corporations Enter the Picture
  - C. Economic Entries in the Southwest and meso-America
- IV. Colonial Institutions of Boot Making in New Spain
  - A. Spanish Missions in the Southwest
  - B. Spanish Missions in Texas
  - C. Spanish missions in León, Guanajuato (Mexico)
- V. Boot Making in Houston and San Antonio, Texas: Past & Present
  - A. The Early Trades of Houston
  - B. Early Shoe and Boot-makers of San Antonio, Texas
  - C. Early Shoe and Boot-makers of Houston, Texas

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