

RECUERDOS

BORDERWALL AS ARCHITECTURE

FORM FALLOWS FUNCTION

PREFACE

Teddy Cruz

This essay will introduce the complexity of the border region, particularly as it pertains to trans-national movement and exchange across the wall, and the problematics and opportunities that arise from the political and physical barriers that create a political equator along the southern border of the United States.

Teddy Cruz' work dwells at the border between San Diego, California and Tijuana, Mexico, where he has been developing a practice and pedagogy that emerge out of the particularities of this bicultural territory and the integration of theoretical research and design production. Teddy Cruz has been recognized internationally in collaboration with community-based nonprofit organizations such as Casa Familiar for its work on housing and its relationship to an urban policy more inclusive of social and cultural programs for the city. He obtained a Masters in Design Studies from Harvard University and the Rome Prize in Architecture from the American Academy in Rome. He has recently received the 2004-05 James Stirling Memorial Lecture On The City Prize and is currently a Professor in public culture and urbanism in the Visual Arts Department at UCSD in San Diego.

INTRODUCTION

Ronald Rael

This book is a protest. A protest against barriers—specifically the wall that is currently being constructed between the U.S. and Mexico. It is a protest in the form of a series of designs. Designs that accept the challenge of the wall as a form of architecture inserted a-contextually in a landscape rich with context. The design proposals are also hyperboles of actual scenarios that take place as a consequence of the wall. These propositions accept the ridiculous nature of an 800+ mile long steel barrier, and suggests that within this enormously expensive and extremely lo-tech piece of security infrastructure lie opportunities, particularly opportunities that bring to light the ability for residents of this landscape to intellectually, physically and culturally transcend the wall through creativity and resilience. The work is meant to be poetic, satirical, serious and illuminating all at the same time, while exposing the ridiculousness of the wall that divides the U.S. from our neighbors to the south. At the same time it is a celebration of a culture formed by a population and landscape that is defined by borders and one's ability

My own orientation to the border begins in 1847, when my family, early settlers to northern New Mexico and Southern Colorado, were living for many generations in the northern most region of what was then Mexico. The border existed just north of El Valle de San Luis, a large alpine valley where my family has lived for several generations, maintaining the language, culture and traditions of their Spanish ancestors who arrived to what is now the U.S. some 400 years ago.

In 1848, with the signing of the Treaty of Guadalupe Hidalgo, the border crossed my family, placing us firmly in the center of the United States. However, that shift didn't immediately affect the culture and traditions. Rather, we became members of a Third Nation, as defined by Michael Dear, or as I describe it—a Divided States of North America, a conceptual territory between the United States of America and Los Estados Unidos Mexicanos (The United States of Mexico), the official name of our southern neighbor.

Racism, tourism, . Mexican-only bathrooms and sections of restaurants were not uncommon in Southern Colorado, and advertisements to see "actual Mexicans living in the U.S." were tourist opportunities for people to visit remote villages like the home village of my grandfather, Chimayo, New Mexico. It wasn't until the 1950's when English language education was broadly adopted in this region, and a slow cultural evolution—a mixture of Spanish/Mexican/Native American and Anglo customs, traditions, words, cuisine, began to solidify the northern Divides States of North America.

The proposals in this book have been inturprted many ways. Are they neoliberal proposals for the wall. Poetic inspirations? Sarcasm? Logical propositions for alternative proposals? The truth is that they are musings, all of which intend to demonstrate the ridiculous nature of a wall that is incredibly ineffective, dangerous, offensive and ... Theodore Roosevelt wrote of the wall, ...

My own orientation to the wall is that my own ancestry was transcended by the boundary between the U.S. and Mexico. It is not to say that I desire to be on one side of the wall or another, only that I understand what it means to be defined by barriers, whether they be physical or other (conceptual, political, cultural).

The work comes from two creative positions. The first is a series of poetic, perhaps sarcastic, stabs at the fence utilizing actual events and hyperbolizing these events as design generators that demonstrate the ridiculous nature of the wall. The other position is a set of serious alternative design proposals that question the budgets used to construct the fence. In many cases these two positions overlap, calling into question the
Thus, the work is intended to be both serious and humorous—and with that combination intentionally offensive. However, I encourage the readers and viewers of the work to not be offended by the propositions, but by the wall itself. Feel free to write me to express your anger regarding the proposals, but I also encourage you to write your local representatives to express your anger about the wall itself.

BORDERWALL AS ARCHITECTURE

Ronald Rael

"But when one draws a boundary it may be for various kinds of reasons. If I surround an area with a fence or a line or otherwise, the purpose may be to prevent someone from getting in or out; but may also be part of a game and the players be supposed, say, to jump over the boundary; or it may show where the property of one man ends and that of another begins; and so on. So if I draw a boundary line that is not yet to say what I am drawing it for."

—Wittgenstein

The US Secure Fence Act of 2006 funded the single largest domestic building project of the twenty-first century. It financed approximately 800 miles of fortification dividing the US from Mexico at a cost of up to \$16 million dollars per mile. Known as the Mexico-United States Barrier, the Great Wall of Mexico, Border Fence, and Border Wall, the construction of this wall has transformed large cities, small towns, and a multitude of cultural and ecological biomes along its path. The wall is envisioned for a tabula rasa defined by Department of Homeland Security Secretary Michael Chertoff. Chertoff was given the unprecedented power by President George W. Bush to waive any and all laws to expedite the wall's construction. Ultimately, 30 laws were waived or suspended for the construction of the wall, including important environmental, wildlife, and Native American heritage protections. Ignoring the diverse contexts found along the border raises critical questions of ecology, politics, economics, archaeology, urbanism, and eminent domain, and radically redefines the territories of the frontera.

The wall is fabricated from steel, wire mesh, concrete, even re-purposed Vietnam-era Air Force landing strips (fig. 1). It makes use of high-tech surveillance systems—aerostat blimps, subterranean probes, and heat sensors. The concept of "national security" governs and militates construction and design of the wall as the success of the wall has been measured in the numbers of intercepted illegal crossings. I suggest that the wall, at such prices, should be thought of not only as security, but also as productive infrastructure—as the very backbone of a borderland ecosystem. Indeed, coupling the wall with viable infrastructure, focusing on water, renewable energy, and urban social infrastructure, is a pathway to security and safety in border communities and the nations beyond them. This proposition is for a wide array of retrofits and new schemes for the US-Mexico border wall that build on existing conditions and seek to ameliorate problems created by the physical divider.

Over 700 miles of barrier have been constructed since 2006 at a cost of \$3.4 billion. Additionally, the new wall has already been breached over 3,000 times, incurring \$4.4 million in repairs. The construction and maintenance costs are estimated to exceed \$49 billion over the next 25 years and there are several hundred more miles of wall construction recently proposed. While recent statistics show a 50 percent drop over the past two years in the number of people caught illegally entering the United States from Mexico, human rights groups put the number of deaths during attempted crossings at its highest since 2006—almost 6,000 deaths have occurred since 1994.

For the most part, architects and designers have stayed away from the border security issue. Ricardo Scofidio said about architects involvement in a border fence project, "It's a silly thing to design, a conundrum. You might as well leave it to security and engineers." Rem Koolhaas, who studied the Berlin Wall, described the peculiarities of the issue: I had hardly imagined how West Berlin was actually imprisoned by the Wall. I had never really thought about that condition, and the paradox that even though it was surrounded by a wall, West Berlin was called "free," and that the much larger area beyond the Wall was not considered free . . . [and that] . . . the Wall was not really a single object but a system that consisted partly of things that were destroyed on the site of the Wall, sections of buildings that were still standing and absorbed or incorporated into the Wall, and additional walls some really massive and modern, others more ephemeral all together contributing to an enormous zone. That was one of the most exciting things: it was one wall that always assumed a different condition.

The US-Mexico wall has created a similar territory of paradox, horror, transformation, and flux, but at a much larger scale. It divides rivers, farms, homes, public lands, cultural sites, wildlife reserves, and migration routes, and is planned to cut through a university. While the wall is always constructed on US soil, in many places it is constructed as far as two miles away from the actual territorial border. Removed from the market economy, this land in between the political boundary of the United States and the security barrier loses its productive value. By my own estimates, there are approximately 40,000 acres of US land that will lie on the Mexican side of the border wall—an area equal to twice the size of Manhattan. To counter this economically neutralized land, the security infrastructure must be put to work through contextual engagement and investment. I propose a productive border through site specific and modular solutions focused on water infrastructure, renewable energy, and social infrastructure. This proposal will also highlight some of the potential benefits these productive improvements can engender.

PILGRIMS AT THE WALL **Marcello di Cintio**

Fascinated with the walls we build, I spent much of the last few years travelling along some of the world's most fortified borders. I walked along the barricades that stand between India and Bangladesh, Israel and Palestine, and northern and southern Cyprus. I've toured the misnamed 'peacelines' of Belfast and the refugee camps on the wrong side of Morocco's sand wall in the Western Sahara. Each walled place possesses its own brand of injustice and absurdity, but nowhere did the barricades evoke as much sadness as along America's border with Mexico. And nowhere else did the borderlands feel so sacred. America's southern frontier is a kind of holy land.

I met a Presbyterian minister in Douglas, Arizona who said living on the frontier altered his perception of the Christmas story. Now he saw the birth of Christ as God's migration across the border between the earthly and the divine. Tohono O'odham converts to Catholicism make annual pilgrimages across the border to Magdalena, where they kneel before a statue of Saint Francis Xavier. Until border patrol agents led him away in handcuffs one Sunday morning, Reverend John Fanestil used to celebrate Mass on the beach between Tijuana and San Diego and served Communion through the border fence posts. Activists hang crosses from the border wall to mark those who've perished trying to traverse the frontier.

The border boasts a whole canon of saints, sanctioned and otherwise. Mexican migrants seek help from Saint Toribio Romo, a murdered priest canonized in 2002, who devotees believe appears to border crossers en route and guides them safely through the desert. At Romo's shrine in central Mexico, vendors sell the Migrant's Prayer Book filled with verses for migrants to recite during their northward journeys. Tijuana's apothecaries sell clay statues of Juan Soldado, another patron of the migrants. Potential crossers visit his tomb near the border to pray for safe passage over la línea. Border activists in Tucson carry laminated photos of Josseline Jamileth Hernández Quinteros in their wallets like holy icons. Josseline was a fourteen year-old Salvadoran girl who died crossing the border in 2008 on her way to meet her mother in Los Angeles. And the Arizonans who demand a stronger, harsher, border have their own saint – or a martyr, at least – in rancher Robert Krentz, whose unsolved murder is most often blamed on an unknown 'illegal' who made it over the line.

Even the narcos have a saint. During a walk along the migrant trails in Arizona, my guide Steve Johnston of No More Deaths paused in front of a small crevice in the rock wall that smelled of burned wax. Soot blackened the tiny cave, and a few charred and broken candle holders lay on the ground. "This was the shrine of Jesús Malverde," Johnston said. "The patron saint of the drug runners." Malverde used to steal horses in the early 1900s and was eventually captured and hanged by Mexican authorities. The narcos later adopted Malverde as their saint. They appreciated his criminal success and, as dope dealers, related to his name: the word malverde means "bad green." The shrine used to feature a painting of Malverde, but Border Patrol agents tore it down. They didn't like the idea of a site where narcos could find spiritual comfort.

The walls wound ancient ritual as well as breed new saints. During my border travels in Arizona, I met Ofelia Rivas, an elder with the Tohono O'odham nation. We sat at her home a few hundred metres from the border and she told me how the border wall severed the sacred O'odham pilgrimage routes that lead the faithful to ancient holy sites on the other side of the frontier. Before the increased security along the border, the O'odham passed freely back and forth across. Now the keepers of the O'odham faith need to face those who hold the line. The Department of Homeland Security has ordered two of the ceremonial routes closed, and forces O'odham to make long detours to checkpoints enforced by the Border Patrol. The agents now insist on searching medicine bundles for drugs and contraband. According to O'odham belief, only the celebrants of the O'odham rituals are permitted to handle the sacred items. The border searches pollute the sanctity of the bundles and, according to Ofelia, violate treaty rights of the Tohono O'odham. Ofelia also told me about the elders who died the year the walls went up. "That year we lost eleven elders. One after another, they passed away. It just seemed like they couldn't comprehend what was happening." Seeing their sacred land bifurcated and dishonoured poisoned them somehow. "Almost every month we were having death ceremonies," she told me. "I had longer hair back then, and I kept cutting it to honour the elders who died. By the end of the year, my hair was gone."

As I walked the migrant trails in Arizona, I found the paths strewn with rosaries and votive candles used for mid-voyage prayer. But for the migrants who traverse the harsh holy land of the border, the journey is less a pilgrimage than it is a Passion. Each traveller navigates his or her own Via Dolorosa. The migrants despair and agonize and endure. Some fall and bleed, their knees rasped on rock. They burn in the sun, or freeze in the winter desert's chill. Cactus spines and barbed wire stand in for crowns of thorns.

Crossers, though, endure more than these symbolic pricks of flesh. Doctors at the University of Arizona Medical Center treat about 40 migrants each year for broken bones and spinal injuries suffered from falls off the border walls. There are bullet wounds, too. According to a 2013 investigation by The Arizona Republic newspaper, American border patrol agents have killed 42 people since 2005. Some, like the teenager José Antonio Elena Rodríguez, were killed on the south side of the border by American agents shooting through the wall into Mexico. Female migrants risk an even more intimate violence. Border activists speak about "rape trees" in the borderlands of Arizona and California where human smugglers, many connected with Mexican drug cartels, pause their journey to rape their female charges. When they finish, the rapists hang their victims' bras and panties on the branches as a morbid accounting of their conquests.

Other agonies are by design. Back in 1994, the U.S. Border Patrol acknowledged that the concentration of walls and security forces along the urban stretches of the border would funnel migrants into the dangerous desert. A report stated that "illegal entrants crossing through remote, uninhabited expanses of land" could find themselves in "mortal danger." This risk of death, they reasoned, would deter migrants from crossing in the first place. The government, then, aimed to deter migrants by making their journeys deadly. The government turned illegal migration into a crime punishable by death, and the borderlands are a graveyard for those claimed by this cruelty.

Chicana poet Gloria Anzaldúa wrote, the US-Mexico border is the place "where the Third World grates against the first and bleeds." Travelling along the fortified line reveals the sadness of the borderlands. Travelling across the line, however, is agony. Everyone who braves this ordeal, this geographical self-flagellation, prays for the migrant's brand of redemption at their journey's end: to be delivered from the evil of the border into a land of promise. For this they pray. And for this they are willing to bleed.

RECUERDOS

Ronald Rael

Recuerdos (Souvenirs) is a journey documenting a series of scenarios, real and imagined, along the U.S.-Mexico Border Wall. It is a story that must be told, for it is an account of the largest construction project in 21st century Usonia. Almost exactly the distance of the Grand Tour, the migratory route for upper-class European men that went from London to Rome, this journey stretches along the southern border for 1,931 miles. This Nuevo Grand Tour traces the consequences of a security infrastructure that stands both conceptually and physically perpendicular to human migration. Whereas the artifacts Grand Tourists would return with (art, books, pictures, sculpture) became symbols of wealth and freedom, the border wall is a preventative measure against Grand Tourists from the south.

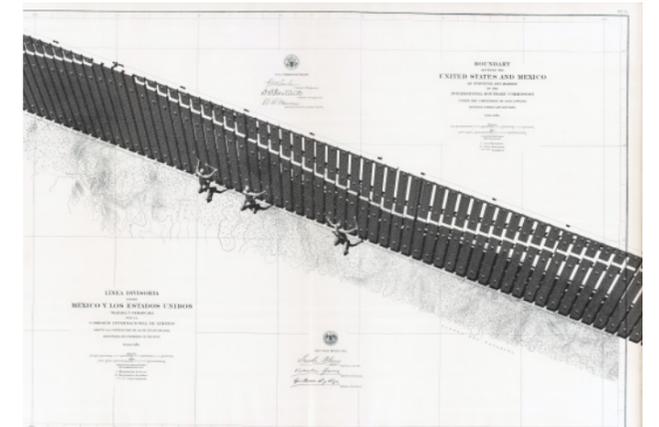
On this journey, beginning in The Las Palomas Wildlife Management Area - Boca Chica Unit, Texas and ending in Border Field State Park, California, the collected experiences are accounted for in the form of stories, drawings, images, postcards, key chains and snow globes: souvenirs, or recuerdos—a Spanish term that defines both the trinkets one might purchase at tourist shops, and memories—in this case declarative memory that is both semantic (independent of context) and episodic (particular to context). The recuerdos gathered are tragic, sublime and absurd, occasionally hyperbolized, but in all cases based on real experiences and events existing in the liminal space that defines the southern boundary of the United States.

XYLOPHOBIA: SASABE, AZ

In an episode of the animated series, “The Simpsons”, the residents of Springfield construct a wall around their town so that residents of the neighboring town do not come in and take jobs away from them. In the episode, Homer Simpson attempts to find commonalities with his daughter by telling her, Lisa, “I share your xylophobia”, to which Lisa replies: “No, Dad, you mean xenophobia. Xylophobia would be the fear of xylophones.” Homer retorts: “I am afraid of xylophones—it’s the music you hear when skeletons are dancing!”

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In fact, what if the wall was instead the world’s largest xylophone, played by thousands of people across the two countries? A Xylophone Wall would allow for multi-person/bi-national informal and formal performances on the border, bringing people from both sides together to create a single, sonic experience that conceptually transforms the space of the existing wall into a performance.



SONIC ANTA

Musician, Glenn Weyant, believes that instrument has already been constructed, and by accepting the challenge of learning to play the wall, he is deconstructing its meaning and transforming it into “an instrument so that people on both sides can have open dialogue and communication.” Instead of being an implement of division, the wall was transformed into an instrument of creation with the power to unite.

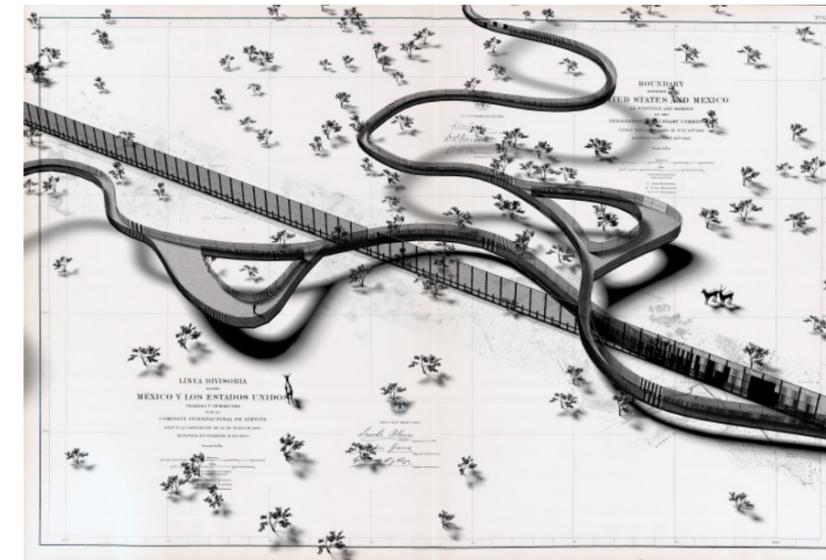
He plays the wall as a percussive instrument using drumsticks, mallets, violin bows and sticks found on the ground—implements of mass percussion, as he describes them, referencing the “weapons of mass destruction”, that were partly responsible for the existence of the wall. He also sees it as a string instrument, rubbing cello bows across the rusty steel to explore a new frontier of sounds as part of his Sonic Anta (sonic pertaining to sound and anta—a Sanskrit word meaning border or end of known territory).

His performances have been monitored and inspected by armed agents of The U.S. Border Patrol, The Department of Homeland Security and The City of Nogales Police Department. Border Patrol agents have also been passive and active participants in his performances—either by being recorded by him when they approach to question his actions, or being invited by Glenn to pound on the fence with him to explore, what he describes as, an ever-changing borderland sound ecology.



WILDLIFE WALL: CABEZA PRIETA NATIONAL WILDLIFE AREA, AZ

The Borderwall, existing and proposed, cuts through countless wildlife and nature reserves. The borderland between the U.S. and Mexico includes grasslands, mountains and desert habitats that support a diverse range of wildlife. The Lower Rio Grande Valley alone hosts 17 endangered or threatened species. Ensuring the free movements of critically endangered species between Mexico and the U.S. will have important impacts on breeding and genetic diversity for those animals. The biggest concern is that the barrier will break small populations of animals into even smaller groups resulting in fewer animals interacting. The wall could ultimately threaten entire species. The key is to have gaps in the fence that are sufficient to allow passage of animals while at the same time meeting security needs. A Wildlife Wall would contain special openings that allow for the passage of wildlife, and would create opportunities for shelter and safe nesting spots. It would also allow for people from each country to experience nature on both sides of the wall.



WILDLIFE: CABEZA PRIETA NATIONAL WILDLIFE AREA, AZ

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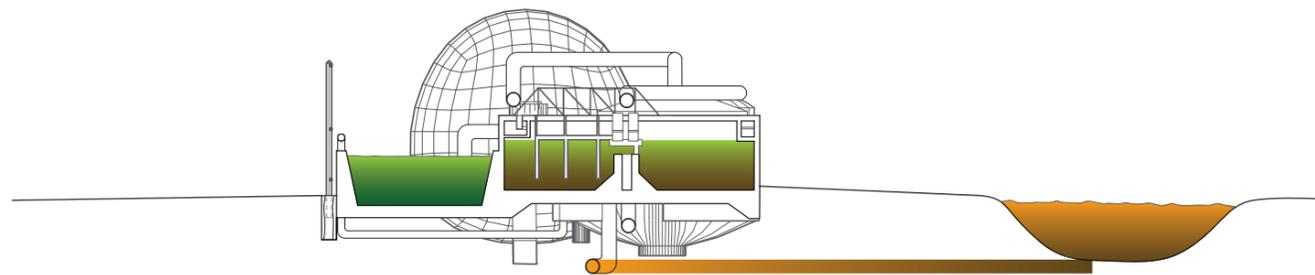
THE NEW RIVER: CALEXICO, CA | MEXICALI, MX

The New River is considered the most polluted river in the United States. It flows north from Mexicali and crosses the border at Calexico. New River toxicity is comprised of chemical runoff; pathogens like tuberculosis, hepatitis, and cholera; and fecal coliform bacteria, which at the border checkpoint far exceeds US-Mexico treaty limits. The New River then flows through the Imperial Valley, which is a major source of winter fruits and vegetables, cotton, and grain. While the Secure Fence Act of 2006 was enacted, according to President Bush, to “help protect the American people” from illegal immigration, drug smuggling, and terrorism, the New River represents a far more dangerous flow north from Mexico in need of containment. A wastewater treatment wall located in the two-mile-long wasteland that buffers Mexicali from the Imperial Valley is a solution to the “illegal entry” of toxins to the US. The pollution problem is expected to worsen as Mexicali’s population, already at 1.3 million, continues to expand without adequate infrastructure. For \$33 million, the same cost as the wall that divides Calexico and Mexicali, it is possible to construct a wastewater treatment facility with the capacity to handle 20 million gallons per day of effluent from the New River (fig. 4). This proposed facility is composed of a linear pond filtration and purification system, creating a secure border infrastructure. The by-product of the wastewater treatment facility would include methane and water, a combination that could power a series of lit, green corridors, creating a healthy, social infrastructure that could join these growing border cities.

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WASTEWATER TREATMENT PLANT: CALEXICO, CA | MEXICALI, MX

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WALLEYBALL: CALEXICO, CA | MEXICALI, MX

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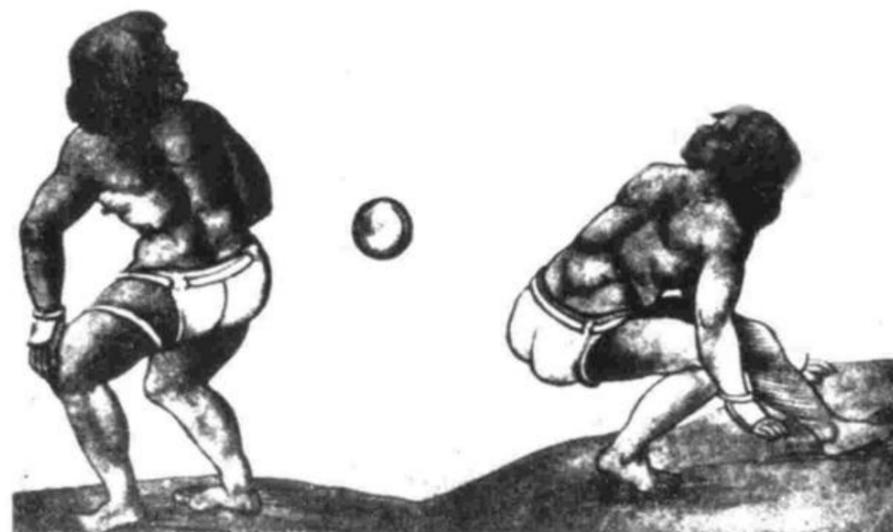
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VOLLEYBALL: CALEXICO, CA | MEXICALI, MX

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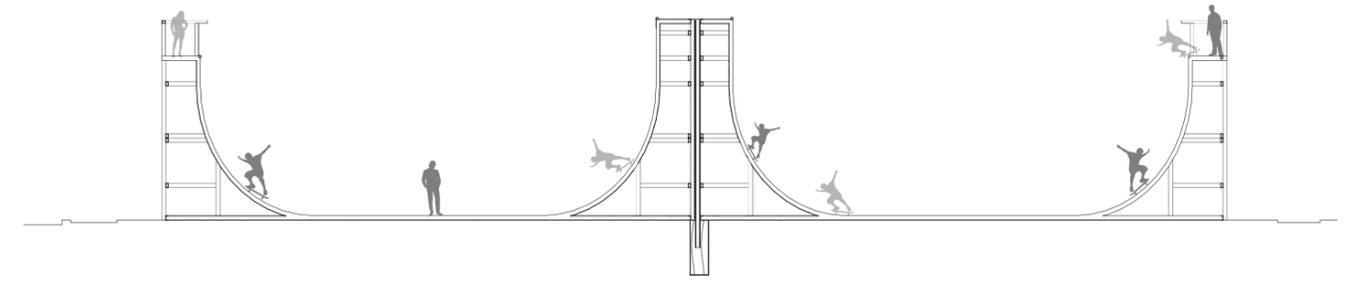


VERT WALL: CALEXICO, CA | MEXICALI, MX

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TUNNELING

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ANT FARM

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TIRE DRAGGING/ZEN GARDEN: SAN LUIS, AZ

Near the town of San Luis, Arizona, much like in many other sites adjacent to the border wall, Border Patrol agents practice what's called "pulling the drag" or "cutting", referencing the traditional methods of hunting by cutting across a trail by weeping back and fourth across the predicted direction in order to pick up tracks a considerable distance ahead.

But in this case, the tactic is performed by chaining several tires together (as many as eight), weighing them down with heavy steel bars, and dragging them with a chain behind an SUV border patrol vehicle, sweeping the ground which creates clouds of dust long rows that define the wall from a distance as an ephemeral fence made of particles that disappear into the landscape.

From a closer view, the strategy is intended to capture another temporal phenomena by erasing the any disturbance in the zone near the fence by pulverizing and smoothing the ground to a highly manacured, which will cause any footprint to be clearly visible to the agents While this is an ongoing practice throughout the day, often the ground is swept at dusk, revealing new tracks in the morning highlighted by the long shadows created by the rising southwestern sun.

Somehow, these manicured landscapes are visually similar to the raked gravel in a traditional Zen garden—petrified landscapes, which seemed suspended in time—until the next intruder interrupts the serenity of the serenity of the newly shaped tabula raza formed by the grooming.

As useful as these Zen gardens are to U.S. Border Patrol agents, desert soils can't easily recover from compaction caused by the heavy traffic along the wall. The damage to the soil and vegetation also causes erosion and drainage problems. The Washington based group Defenders of Wildlife is also concerned about the affects that tire dragging has on the rare Sonoran pronghorn as the practice degrades vegetation and disturbs the animals. Ecologists also note that the practice crushes lizards sunbathing in the wide swaths that create these border patrol super highways.



DEAF POETRY JAM: SAN YSIDRO, CA | TIJUANA, MX

For several years around 2004, border poet and activist Daniel Watman organized cross border poetry readings through the porous wall dividing Tijuana and San Diego. After the expansion of the wall to a triple wall, which separated people on either side by a 150 foot no-mans-land, the readings became even more creative. Giant sound disks have been constructed on either side of the walls, reminiscent of the concrete acoustic mirrors used for detecting incoming enemy aircraft by the sound of their engines in Great Britain before World War II. In this case, however, the sound of language is the weapon used to transform the wall into a forum for the release of creativity. These giant ears, or “whispering dishes” constructed of tape and fabric, allowed for conversations across the great divide. Even more profound than these “whispers” was language communicated through silence across the distance between the two outer walls. The deaf community in Mexico and the United States came together to read poetry and have discussions across the divide, using binoculars and sign language—translating from English to American sign language to Mexican sign language to Spanish and vice versa, conceptually crossing not only a physical barrier, but several language barriers as well. Watman saw that the deaf community in Tijuana lived on the fringes of society, but through his events, he’s surmounted barriers comprised of three walls and four languages on both sides of the wall.



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PROJECTILES: CATAPULTS AND CANNONS AND TREBUCHET AND SLINGSHOTS: SAN YSIDRO, CA | TIJUANA, MX

With the rise of fortified castles and city walls during the Middle Ages, the use of the catapult became essential. The ballistics deployed by these weapons were either intended to damage the fortifications or launch objects over protective walls. The first accounts of biological warfare also involved the use of catapults, where the bodies of diseased humans were launched over walls to infect the populations protected by the walls. The Middle Ages were also a time when the cannon, fired with the use of gunpowder, became standardized. Like the catapult, the cannon has been known to fire humans through the air, and the first human cannonball, was a 14 year old girl named Rossa Matilda Richter, who in 1877 was launched from a cannon, and later toured with the P.T. Barnum Circus. It is unsurprising that the use of catapults and cannons would return as powerful tools to react to the construction of a medieval wall on the U.S. Mexico border.

There have been several methods created to surmount the wall. Mexican authorities discover catapults used by drug traffickers to hurl marijuana and other contraband across the borderwall. Often, these catapults are portable, built upon an automobile axle with a hitch that can be attached to a truck. These types of mechanisms are thought to be more useful for marijuana as the drug is more bulky and more difficult to smuggle than heroin and cocaine. The "Pot-A-Pults" catapult marijuana bundled in bales weighing approximately 4.4lb each and was discovered along the Arizona – Mexico border near Naco. A second catapult was discovered near Agua Prieta. The 9-foot tall catapult was captured on night vision surveillance video showing men loading the device, which was comprised of a metal beam powered by a strong elastic.

MythBusters Season 3, Ep. 22 "Border Slingshot" tested the myth that in addition to drugs, immigrants themselves were becoming human projectiles and being flung two hundred yards across the border into the U.S. landing on a mattress. The show constructed a human sized slingshot to see if it was possible. David Smith Sr. holds the record for being catapulted in the air a distance of 201 feet set in 2002. They were able to propel a dummy 211 feet, however it didn't seem possible to launch a human accurately enough to ensure their safety. In the episode, the tests envision the launch of the dummy over the U.S. / Canadian border and use a chain link fence topped with razor wire to mark the border (a vision inspired by the U.S-Mexico wall), and thereby one could easily presume was that the myth the producers intended to bust was not based on humans attempting to cross the United States' northern border, however the inventor of the first human cannon, which launched young Rossa was the Canadian, William Leonard Hunt, also known as "The Great Farini".

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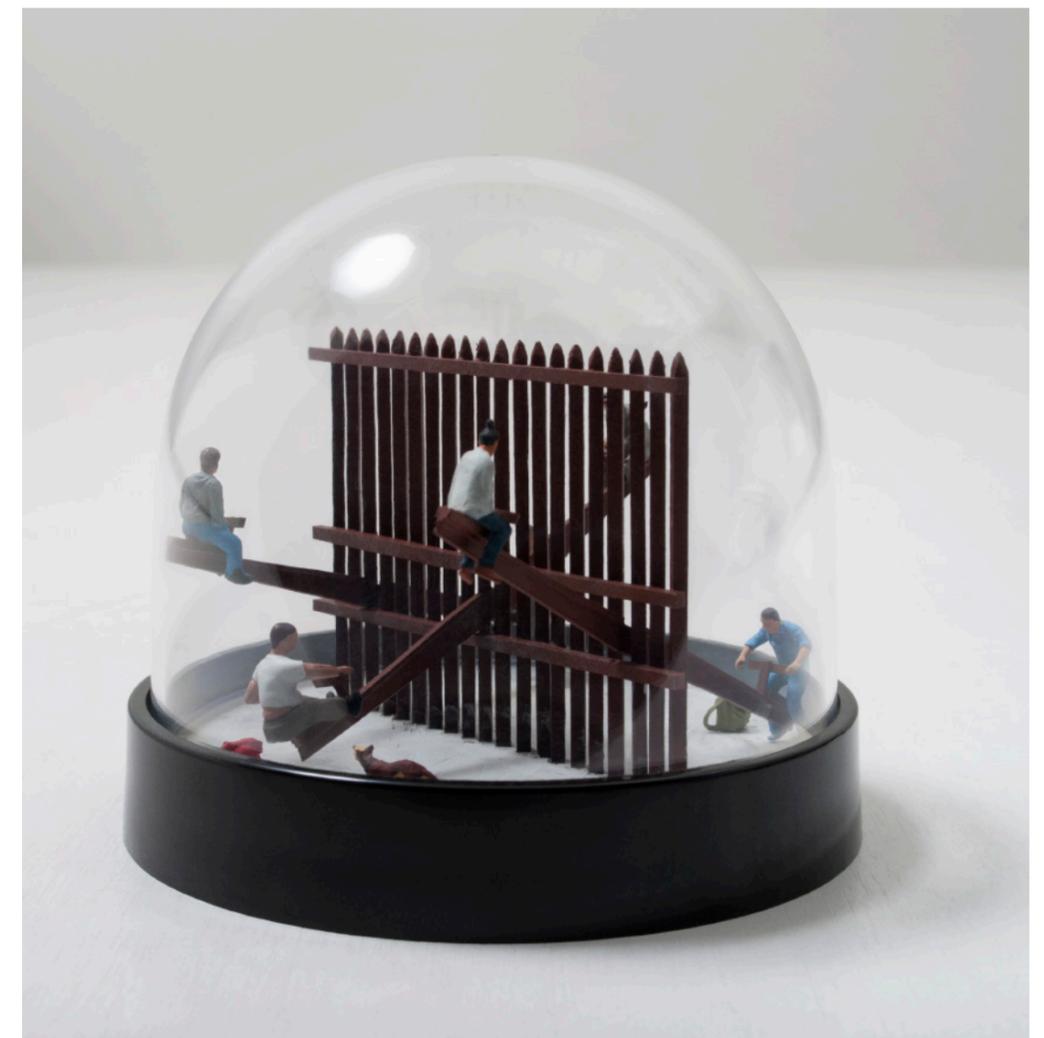
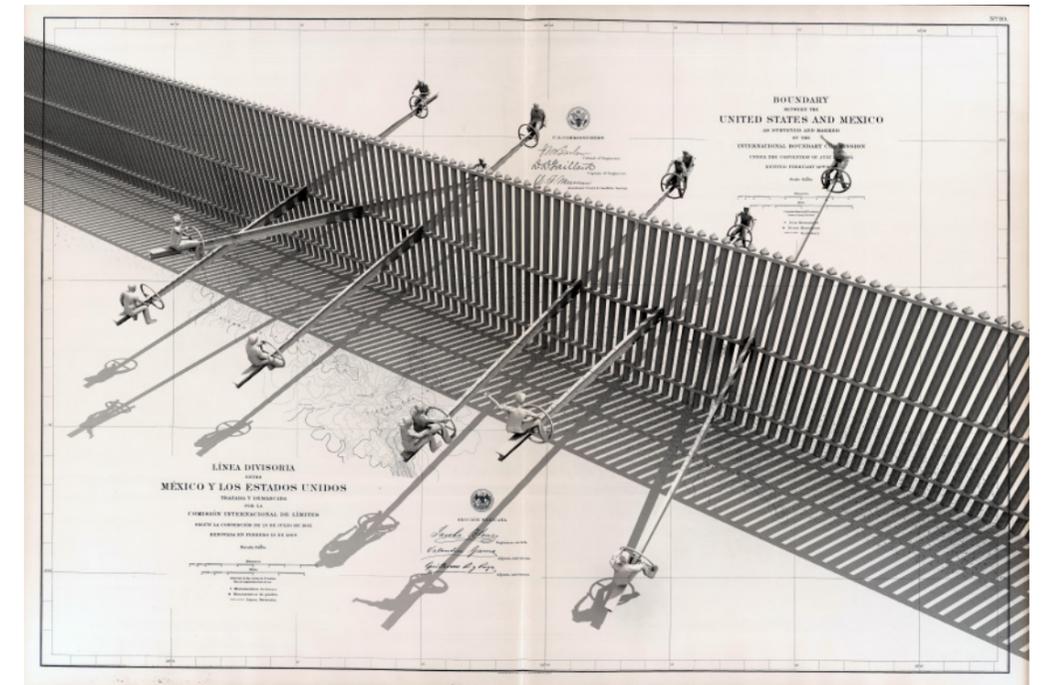
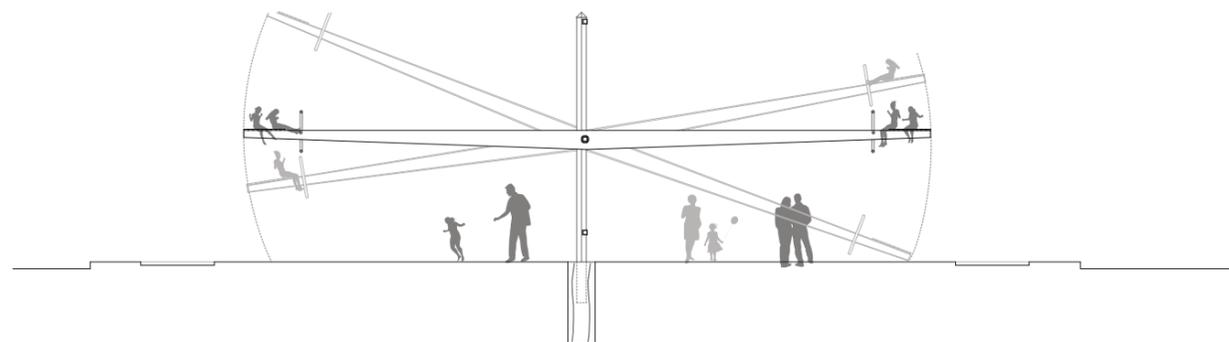
In addition to humans, cannons have also been used to launch packets of marijuana across the border wall into Calexico, California from Mexicali, Mexico. Made from plastic pipe and a makeshift metal tank that contained compressed air produced by an automobile engine. Other cannons have been discovered as well that use compressed carbon-dioxide and fire 30lb canisters of marijuana about 500 feet. 33 such canisters fired out of a cannon, valued at \$42,500, were discovered near Yuma, Arizona.

TEETER TOTTER: SAN YSIDRO, CA | TIJUANA, MX

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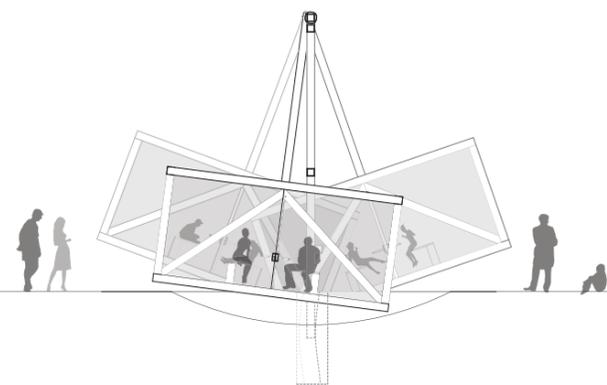
SWINGING: SAN YSIDRO, CA | TIJUANA, MX

Of the children who were apprehended, more than 70 percent were caught crossing the Rio Grande Valley in Texas and 13 percent were caught in Tucson, Ariz.

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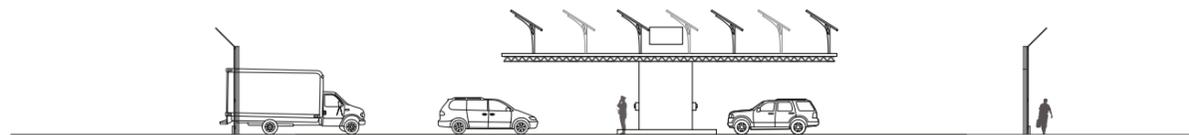


SOLAR: SAN YSIDRO, CA | TIJUANA, MX

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SABAL PALM: SAN YSIDRO, CA | TIJUANA, MX

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PARQUE ECOALBERTO / FAUXYOTES/FAUXADOS: HIDALGO, MX

Approximately 700 miles south of the U.S.-Mexico border, in the State of Hidalgo, is the 3,000 acre Parque EcoAlberto, a large natural ecological preserve comprised of rivers, canyons, wildlife and attractions, managed by the indigenous Hñahñu community. In the past several years, the Hñahñu saw their villages become ghost towns due to the community immigrating to the U.S. en masse. Hidalgo is one of the top three Mexican states in terms of population loss to the U.S. and as of 2012 the Hñahñu lost 80 percent of their population to Arizona and Nevada. In recent times they have seen their numbers dwindle to only a few hundred permanent residents.

Members of the community, mostly youth, who pursued the harrowing journey north to the U.S. and lived to return to tell about their experiences, arrived at an idea which would bring income to the community, but also serve a valuable lesson to those considering making the journey north. In addition to tours, recreational zip lines, kayaking, hiking, and rappelling, to bring tourist dollars to their community, in 2005 the Hñahñu began to organize a nightly event that simulates a border crossing, complete with faux coyotes (fauxyotes), border patrol agents, flashing lights, dogs, gun shots and fencing. Of all the attractions in Parque EcoAlberto, La Caminata Nocturna, or the Night Walk, is the most popular attraction. For 200 Pesos (\$16 U.S.) one can take an 11-mile journey through the park's rough terrain, where they encounter many of the obstacles that immigrants encounter during their journeys north. Visitors have a glimpse of the suffering and risks one might endure—slipping through barbed-wire fences, rocky and steep hills, traversing rivers, and encounters with bandits. “Border Patrol Agents” shout with a perfect Gringo accent, sirens blare and gunshots are fired, when participants are discovered, despite the fact that Border Agents rarely use sirens or deploy firearms. Being captured by agents, wrestled to the ground and “deported back to Mexico” are all part of the experience and the faux-mojados (fauxados), return dirty, tired, and sustain a few bumps and bruises along the way. The experience is also accompanied by a message from the hosts, which is that immigration is bad for local communities and local economies. And while criticism of the park has suggested that Parque EcoAlberto serves as a training ground for illegal aliens, the theme park mostly attracts thrill-seekers, middle class Mexicans, and college-age students—groups who are unlikely to attempt the actual journey north.

FAUX WALL: SAN LUIS RIO COLORADO, SONORA

In 1962 three prisoners held at Alcatraz Island were able to dig through the concrete wall of their cells and build a false wall made of painted cardboard. Similar ingenuity has been observed on the border wall. 4 miles) east of San Luis Rio Colorado, Sonora (south of Yuma, AZ), five meters (about 15 yards) of the metal international border fence were destroyed by unknowns with a blowtorch. In one section the metal posts used as vehicle barriers and replaced them with dummy posts, made from camouflaged cardboard, fooling border patrol agents. The metal tubes were cut with a blowtorch and replaced with sonotubes, cardboard formwork used in concrete construction, which were painted to resemble the originals. These tubes were easily removable allowing them to be moved and vehicles could drive through.

UNIVERSITY WALL: SAN LUIS RIO COLORADO, SONORA

In 2011, students from the University of Arizona in Tucson erected a mock border wall in the middle of the campus. The wall, approximately 1,000 feet long, 6 feet tall and topped with barbed wire, was constructed to raise awareness among the campus community of the issues affecting the border regions in both the United States and the Middle East. The student activists dubbed the project Wall to Wall — Concrete Connections/Conexiones Concretas and installed in the south lawn of the campus mall, blocking of access to several buildings and forcing students to walk around the wall.

50,000 students were affected by the fence, forcing them to experience a “crisis”. The wall was protected as an expression of free speech and literally and physically divided the campus.

In response to the wall, members of the student run college republicans placed a memorial on the wall, which was removed by university officials (according to fox news).

Many sources call the University of Arizona the longest mock wall in the U.S. as this is not the only mock border wall to be constructed on a university campus.

In contrast, also in 2011, students at Washington State University’s Pullman campus, just 181 miles south of the U.S. Canada border, also erected a mock border wall on campus, but this time in protest of illegal immigration and to support the construction of a wall on the southern border.

At Baylor University, photographs of young female students wearing ponchos, sombreros, mustaches and makeup meant to resemble dirt on their faces as they climbed over a makeshift fence prompted an official university inquiry into whether the costumes were racist. The wall was not called into question, however.

UNIVERSITY OF BROWNSVILLE: BROWNSVILLE, TX

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ORGAN PIPE: BROWNSVILLE, TX

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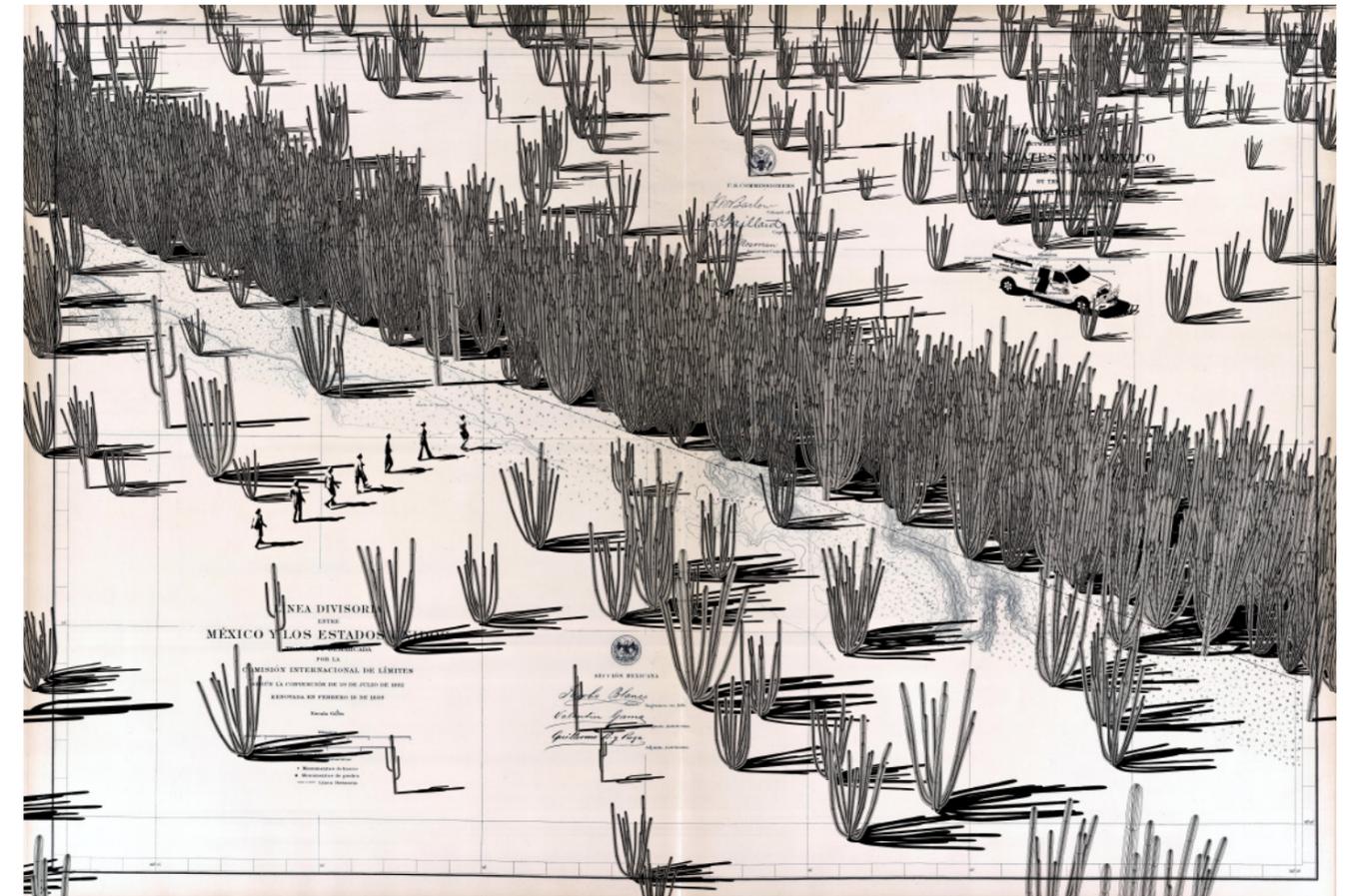
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MONUMENTS: BROWNSVILLE, TX

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LIFE SAFETY BEACONS: SOMEWHERE, TX

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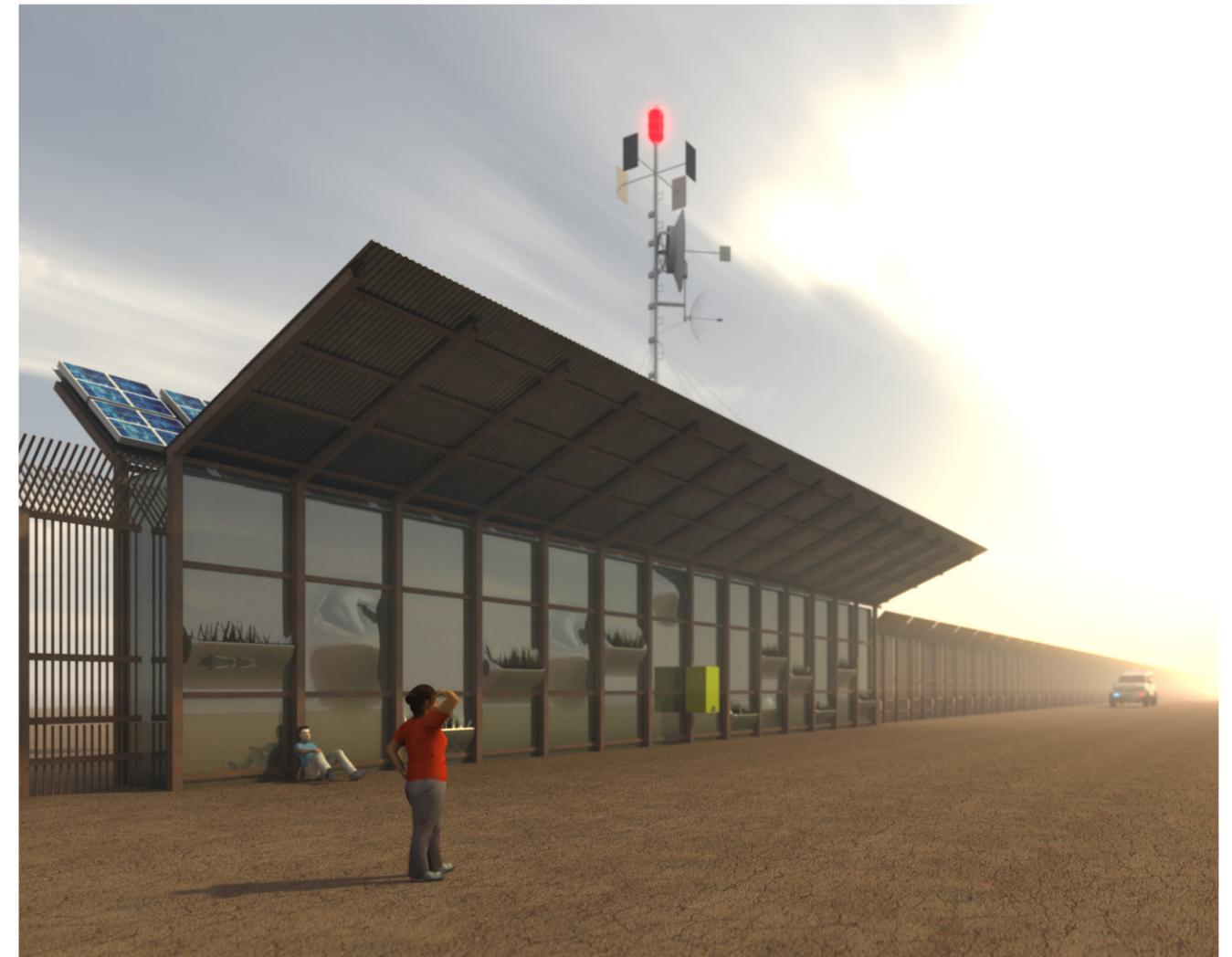
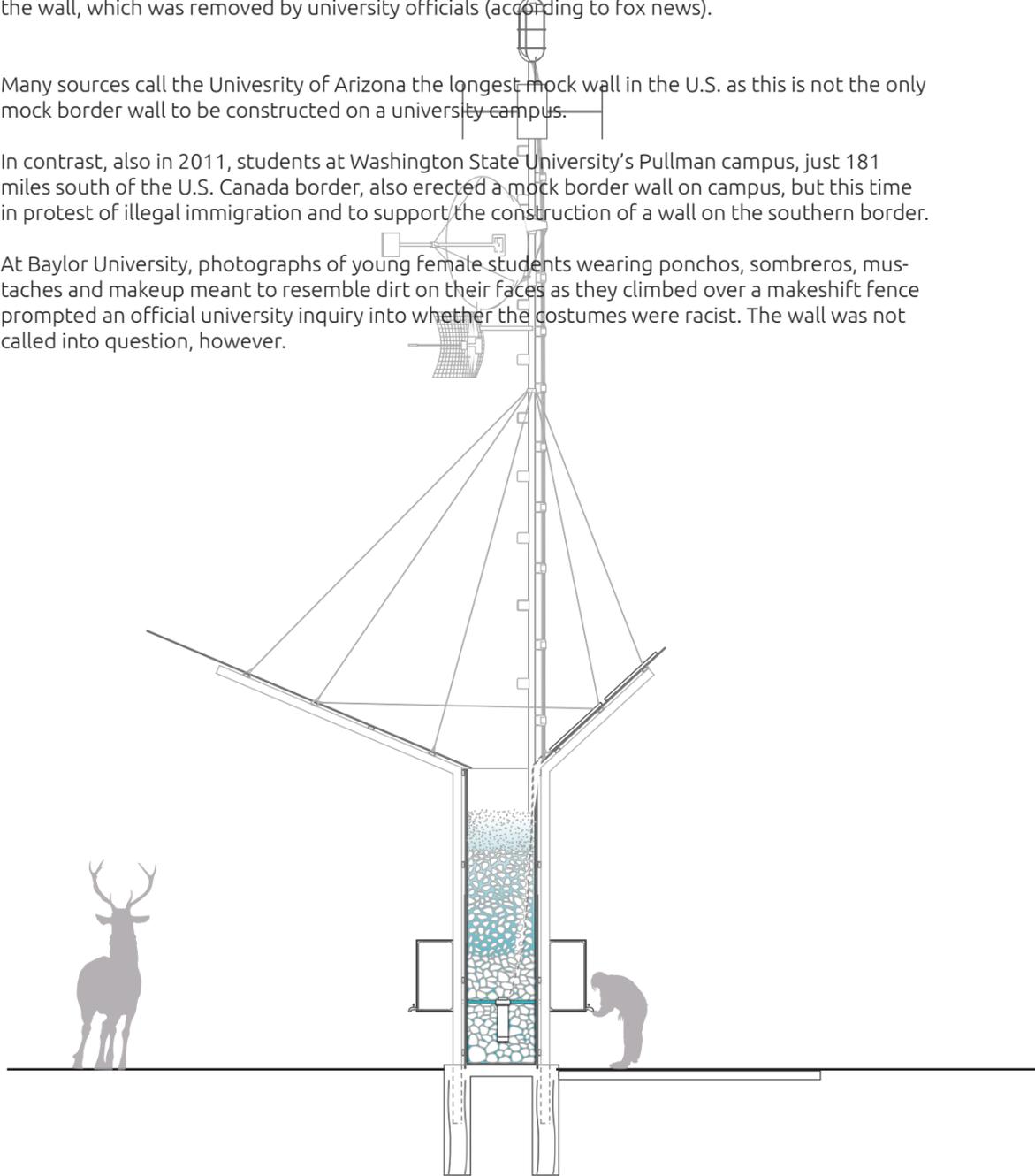
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LIBRARY: BROWNSVILLE, TX

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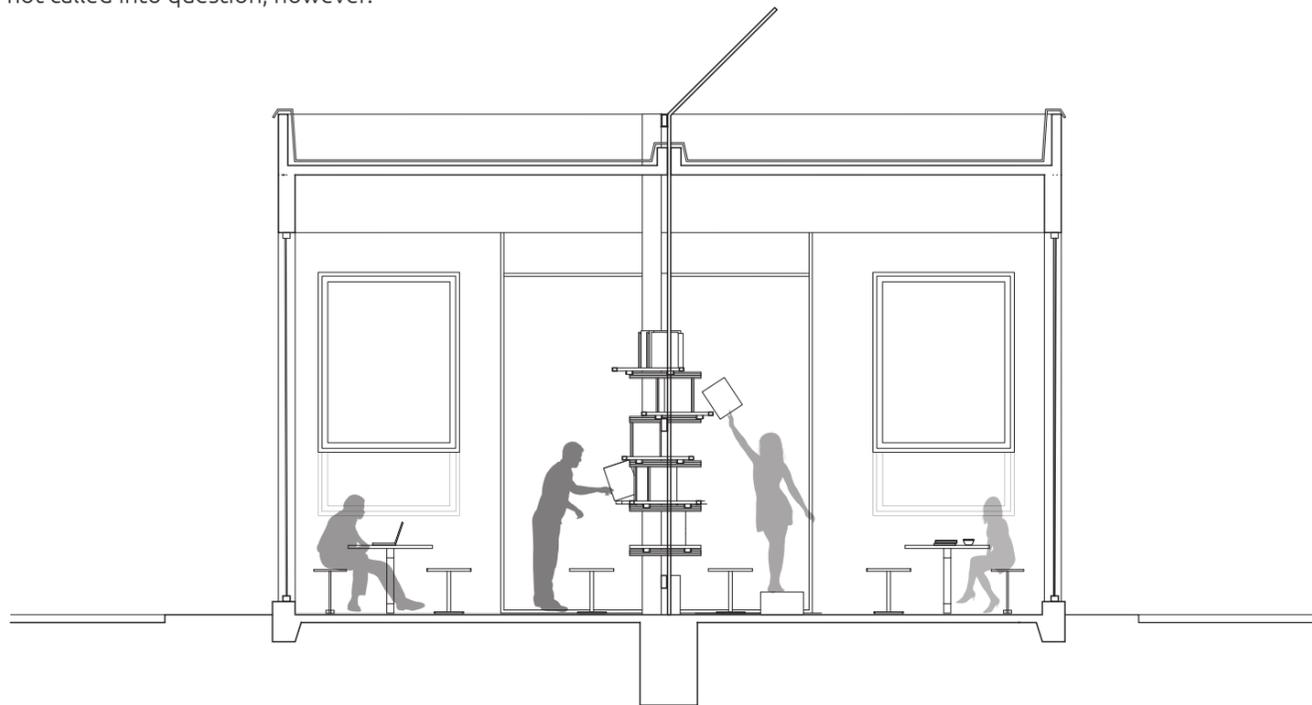
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In response to the wall, members of the student run college republicans placed a memorial on the wall, which was removed by university officials (according to fox news).

Many sources call the University of Arizona the longest mock wall in the U.S. as this is not the only mock border wall to be constructed on a university campus.

In contrast, also in 2011, students at Washington State University’s Pullman campus, just 181 miles south of the U.S. Canada border, also erected a mock border wall on campus, but this time in protest of illegal immigration and to support the construction of a wall on the southern border.

At Baylor University, photographs of young female students wearing ponchos, sombreros, mustaches and makeup meant to resemble dirt on their faces as they climbed over a makeshift fence prompted an official university inquiry into whether the costumes were racist. The wall was not called into question, however.



LABYRINTH: BROWNSVILLE, TX

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HUMAN WALL: BROWNSVILLE, TX

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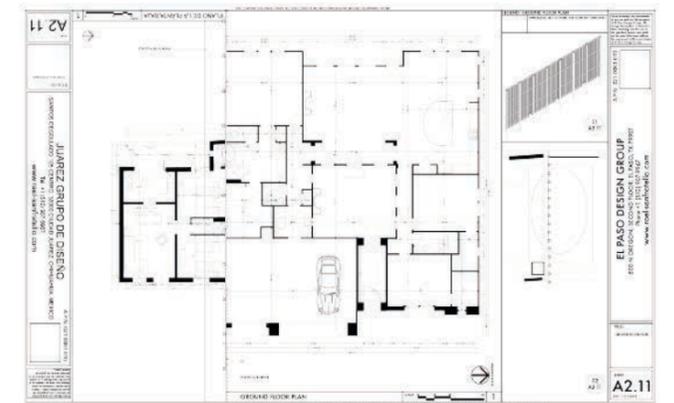
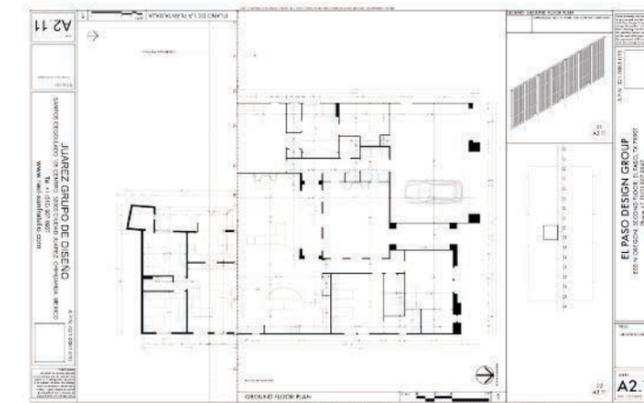
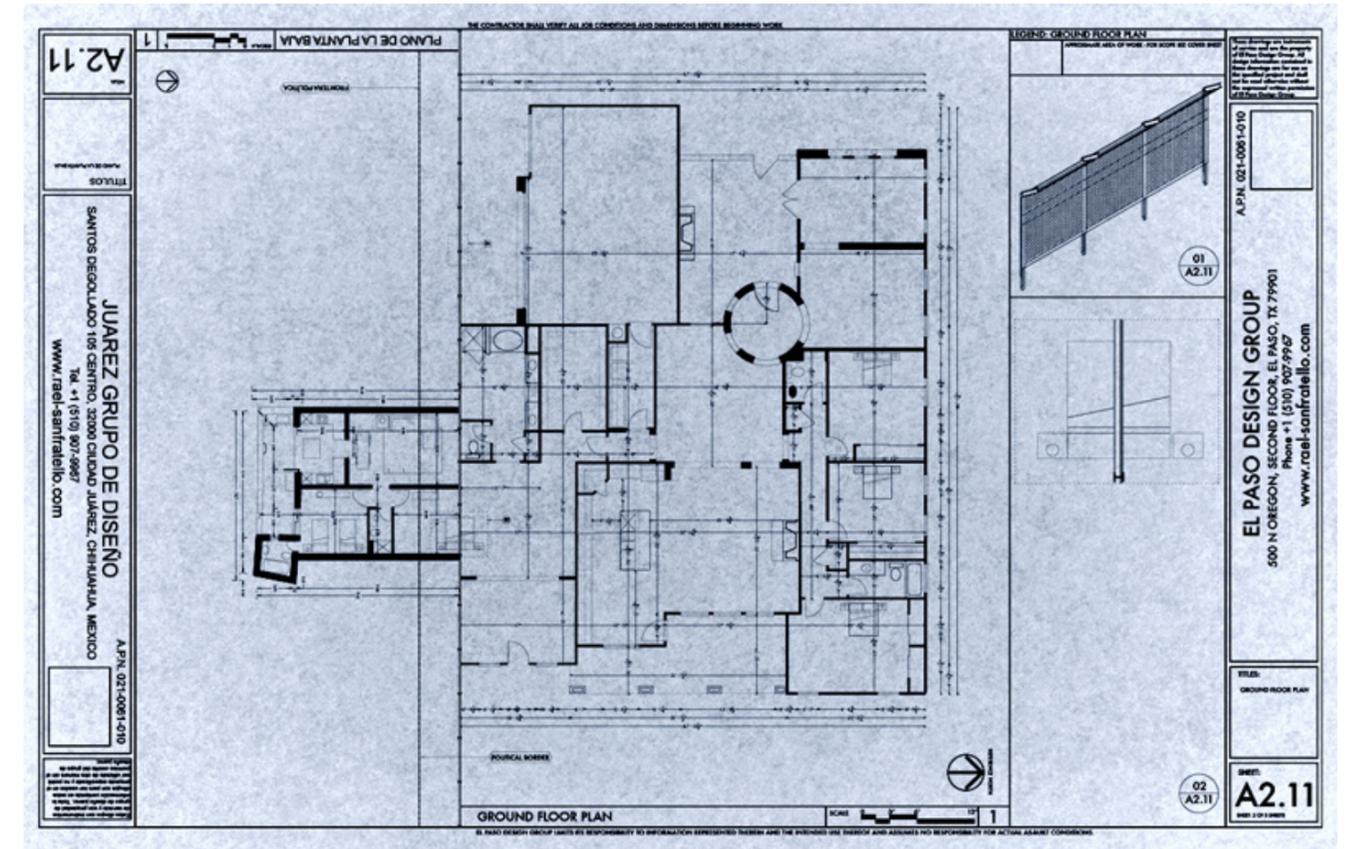
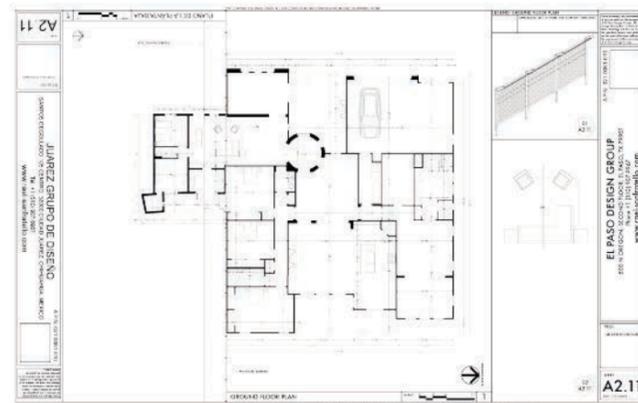
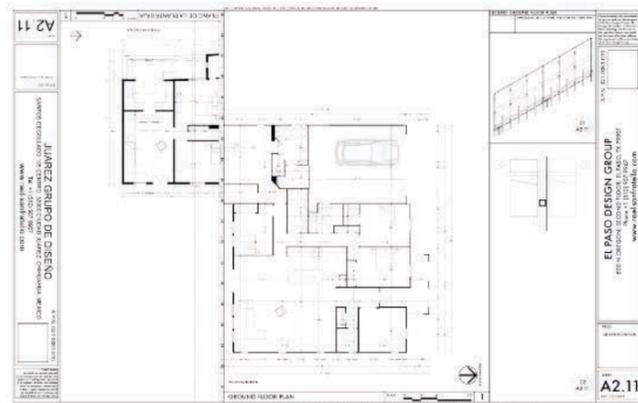
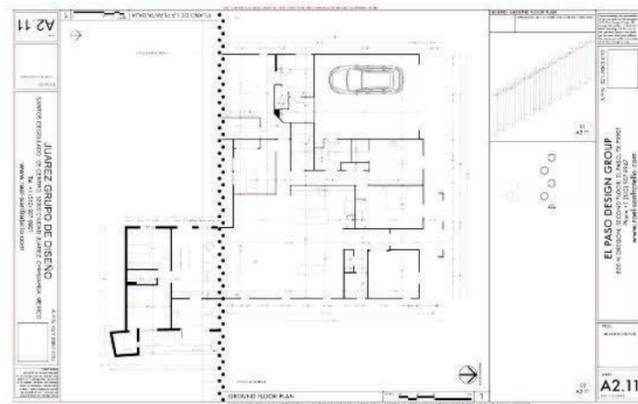
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HOUSE DIVIDED: BROWNSVILLE, TX

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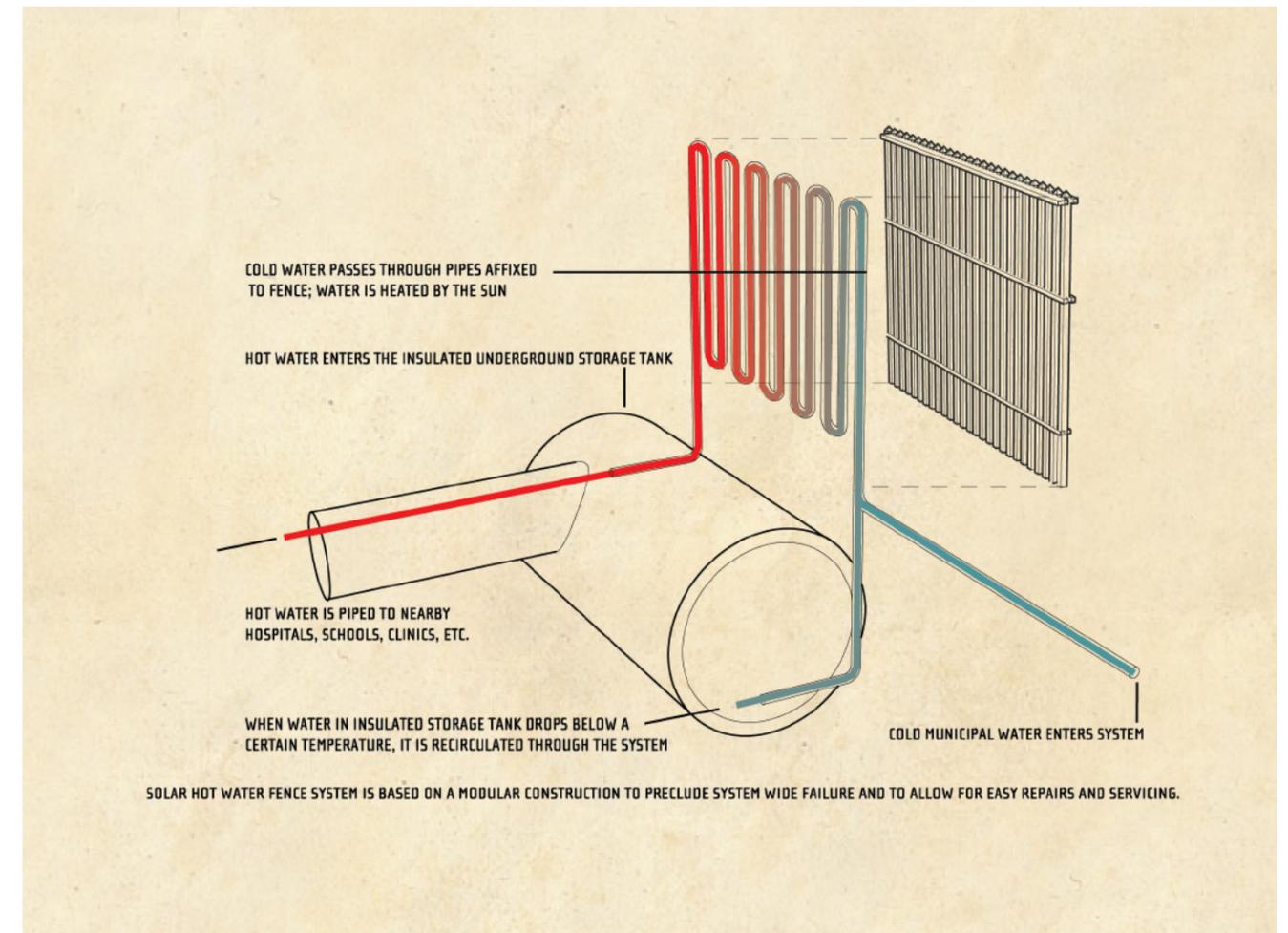
HOT WATER: BROWNSVILLE, TX

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HORSE RACING: BROWNSVILLE, TX

On March 17, 1957 a horse from Agua Prieta, Mexico named Relampago, Lightning in English, but also known as El Zaino, for his chestnut color, was the winner of a very important race against a horse named El Moro, from the town of Cumpas, to become the champion of Sonora. El Moro was a famous horse in the region—he had won many races, but moreover, El Moro was seen as the horse of the people, representing the rural and poor. Relampago, however, was perceived as the horse of the rich city folk. His owner, Rafael Romero, was the proprietor of the Copacabana nightclub in Agua Prieta and Relampago was born in California—“the other side”.

The dichotomies between rich and poor and the U.S. and Mexico gave this race much more importance. So much so, that the race inspired one of the most well known corridos of all time, El Moro de Cumpas by Leonardo Yañez, but made famous by Vicente Fernandez. Later, in 1977, a film, also titled El Moro de Cumpas (directed by Mario Hernández), was made about the race between El Moro and Relampago and starred the famous musician Antonio Aguilar.

Having won the race, Relampago became very well known and many challenges to his speed were issued on both sides of the border. One challenger, a fiery horse named Chiltepin, named after a wild chile that grows in the region (the ancestor of the domesticated chile pequín), was set to race Relampago. Chiltepin was a very seasoned horse and had run the Kentucky Derby. But Chiltepin was from Pirtleville, Arizona, just outside of Douglas. While the two owners wanted to race, a hoof-and-mouth epidemic made it impossible for either horse to cross into the other’s country to race. Therefore, an ingenious solution was reached: A bi-national race that would take place parallel to the border with each horse running along side the boundary! On September 14, 1958, marking the 200th anniversary of the city of Douglas, Arizona, the race was set. Hundereds of people lined up on both sides of the border, cheering and betting. Relampago came off the starting line late—Chiltepin in the lead. Within meters, Relampago soon caught Chiltepin—the winner after the quarter mile race? Relampago!

This elevated Relampago’s status from the horse that represented the rich, beating the horse that represented the poor (El Moro) to the Mexican horse that defeated the horse from the U.S. Like the wall itself, the perceptual divide between the two countries had become more solidified by the race and Relampago became a beloved horse in Agua Prieta, yet his legacy remains in the shadow of El Moro. Today, a statue of El Moro de Cumpas can be found in the city of Sonora and while El Moro is well known throughout Mexico, outside the region little is known about Relampago.

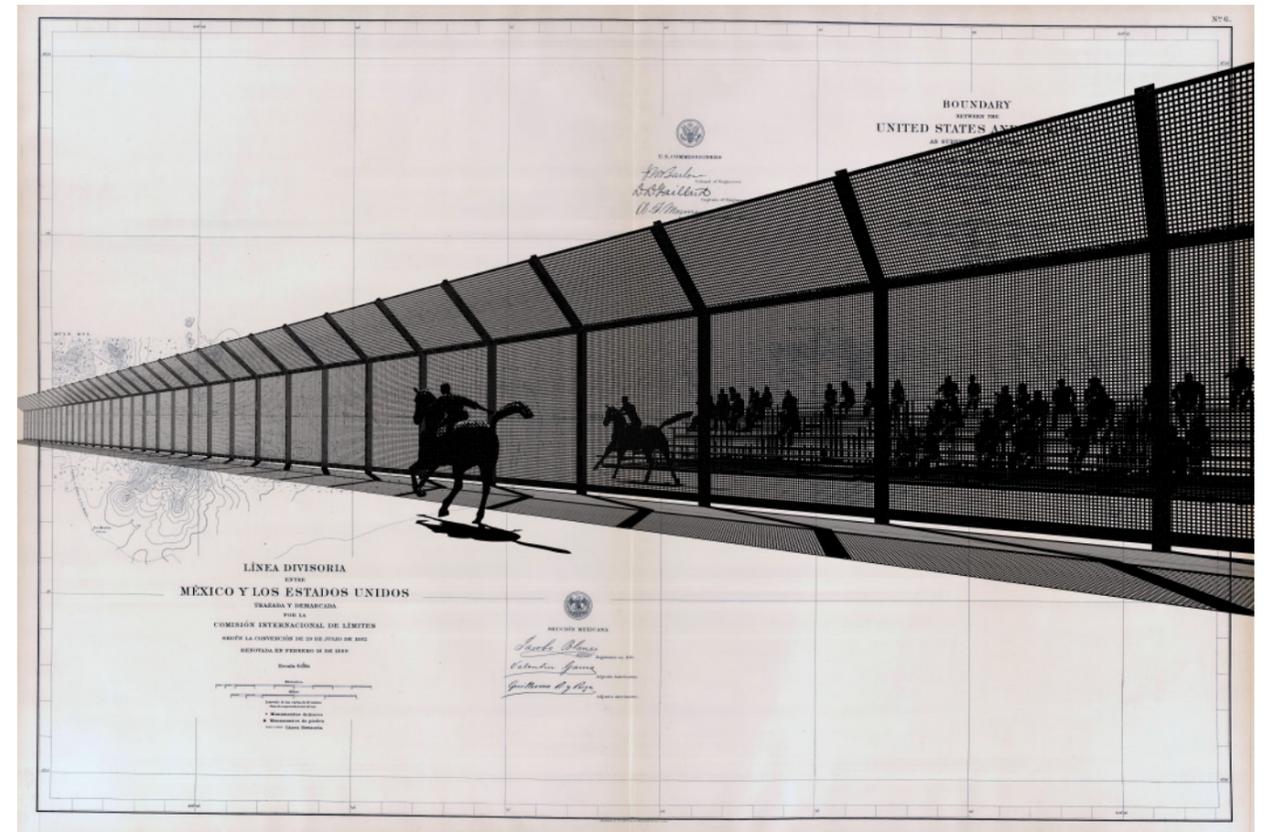
However, 43 years after this infamous race between

Relampago and Chiltepin, the event has been revived to celebrate the love of equestrian sports, but also to commemorate an event that brought people together across the divide, as well as an event that recognized the transfronterizo nature of people (and horses) in the borderlands.

On May 5th, 2001, two miles of barbed wire dividing the U.S. from Mexico were taken down and replaced by thin, white plastic pipes. The 500 meters of pipes marked the division between the U.S. and Mexico, but also the centerline for another horserace—the Cinco de Mayo International Border Horse Race—perhaps the only horserace in the world to take place simultaneously in two countries (Agua Prieta, Mexico and Douglas, Arizona). Grandstands were set up on both sides of the border for spectators and nearly 20,000 people lined the track shouting to the competition across the border with jeers, cheers and bets on who would win. The horses reached speeds of 50mph in races that lasted between 13 to 20 seconds. These races have continued to take place despite the increased security along the border. No longer can the fence be taken down, but the horses still run beside the X-foot-tall barbed wire topped borderwall.

And what became of Relampago and El Moro? In XXXX, Relampago’s owner offered a re-match to El Moro’s owner. The 30-some-year-old horses were far along in age and El Moro’s owner declined to race El Moro, but offered another horse instead to race Relampago. Relampago’s owner accepted the offer, despite the challenger being a spry 3 years old. Old Relampago was slow off the starting line again this time, but perhaps due to age. He was behind much of the race, but slowly caught up to the challenger and at the finish line, RELAMPAGO!

This solidified Relampago’s respect in the region. In 1975 Relampago was diagnosed with cancer, and was given lethal injection and given a hero’s burial. In some strange way, Relampago’s life was very much a reflection of the wall. His birth in the U.S. and migration to Mexico, and the perception of the socio-economic status tied to the perception of the horse by race fans. Also, his rise to a hero, after racing along the fence and claiming a title of a horse of the people, after winning from the original horse of the people, El Moro. Strangely, his relationship with the wall as an architectural element that divides continues today. As a “gift to the Mexican people”, his owner, Rafael Romero had Relampago’s head removed from his body and mounted where he graces the living room wall of the grandson of the original owner. (fact check)



HOLE IN THE WALL SALOON: BROWNSVILLE, TX

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GREEN HOUSE: NACO, AZ

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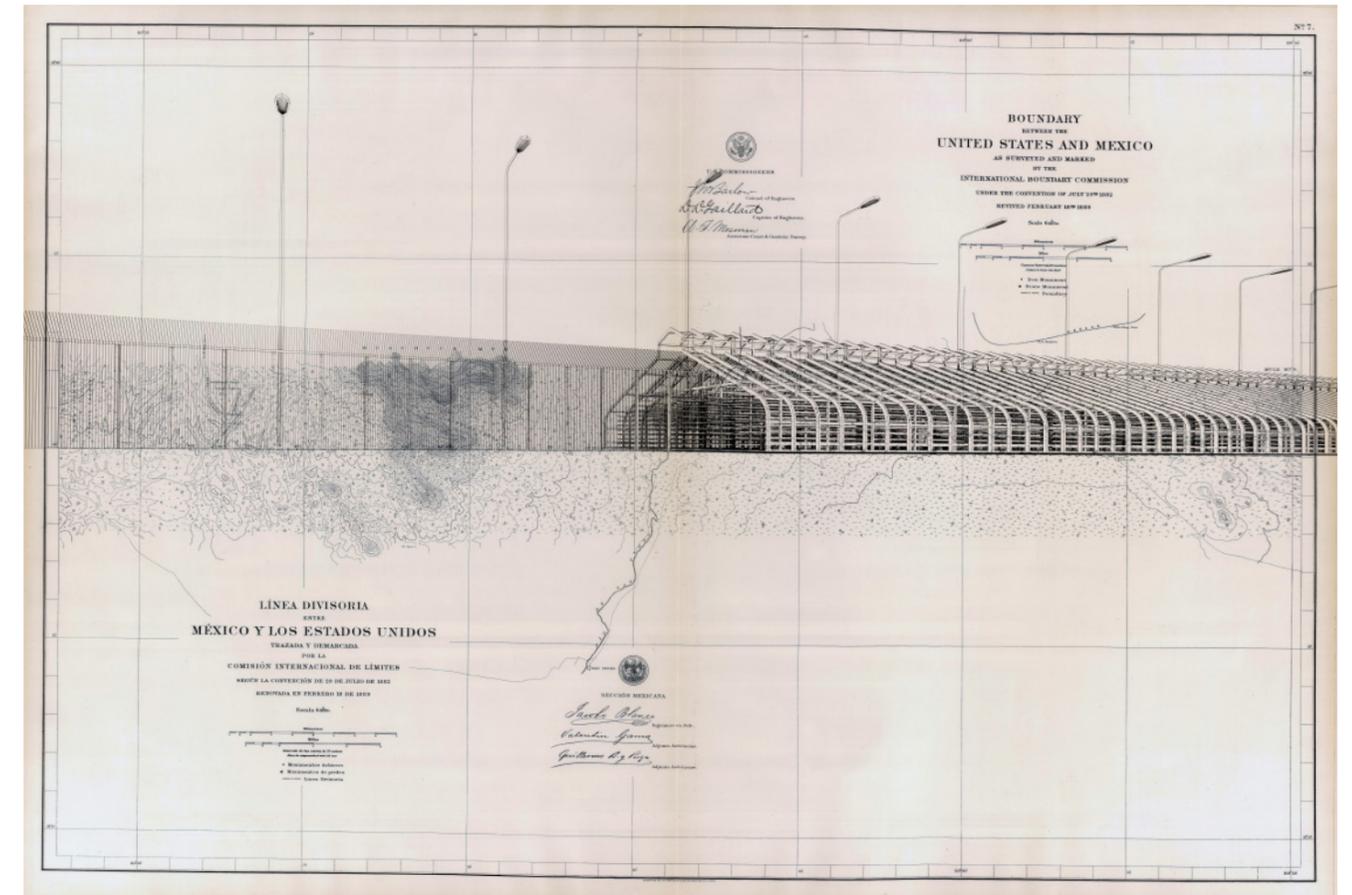
<http://sglconcept.com/en/news/sgl-systems.html>

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CHAMIZAL NATIONAL : EL PASO, TX

Much of the border, approximately XXX miles, are defined by a geologic feature in flux. How can the permanence and stasis reflected by a physical fence that defines a boundary be utilized to determine a context in flux? According to the National Park Service, Chamizal National Memorial is a "Peace Park" that memorializes the settlement of a 100-year border dispute between the U.S. and Mexico where "not one shot was fired; not one war was waged". So what was the 100-year argument about?

The official end to the Mexican-American war was settled by the Treaty of Guadalupe Hidalgo of 1848, which specified a new boundary between the two countries. Much of the boundary for the new border was defined and specified as the middle of the Rio Grande river. It included mention that the border be defined as the center of the river regardless of any alteration to the river channel or banks and that any such transformations must result from gradual natural causes. If the river changes course, as rivers do, because of deposit of clay, silt, sand and gravel, the political border changes with the change in the course of the river. However, if the river changes course due to avulsion, the previous course of the river continues to define the border.

Just two years after the signing of the Treaty of Guadalupe Hidalgo, the Rio Grande River that separated the cities of El Paso and Juarez, began to shift south, especially in 1884 as the consequence of a flood. By 1873, approximately 600 acres that were previously south of the 1848 Rio Grande, were now north of the river, effectively becoming property of the United States and was settled and incorporated as part of El Paso. In 1895 a suit was filed in the Juárez Primary Court of Claims for the punitive owner of the land, Pedro I. García, who held title to the land since 1827.

As a consequence of this claim, the Mexico and the United States agreed to the dispute settled by the International Boundary Commission, which had been created in 1889, to determine if the change in the river's course had been gradual, whether the boundaries set by the treaties were fixed, and whether the 1884 treaty applied. The claims by Mexico was that the boundary never changed (only the river) and therefore the land was Mexican territory. The U.S. claimed that the boundary was a result of gradual erosion, therefore the 1884 treaty applied, thus making it U.S. soil.

The Commission's recommendation was that a portion of land between the 1852 riverbed and the 1864 river would become U.S. territory and the remainder of the land would become Mexican territory. The U.S. rejected this proposal and during a period of that lasted several years without any decision, a parcel of land located in the middle of the river, called Isla de Córdoba, or Cordova Island, which could be seen as an island belonging to Mexico but inside U.S. territory, became a sort of free-zone that was not policed by authorities from either side. Cordova Island thus became a haven for criminal activity and illegal border crossings.

Between 1910 and 1963 many more initiatives were attempted to resolve the debate, but it was finally agreed upon on January 14, 1963 under President John F. Kennedy's administration, which awarded 366 acres of the Chamizal area to Mexico as well as 71 acres east of Cordova Island. The U.S. was awarded 193 acres of Cordova Island from Mexico and the U.S. was also paid for 382 structures, thus 382 American works of architecture and building now became absorbed by Mexico. The make the separation clear, both nations agreed to re-channel the Rio Grande/Rio Bravo and share the costs. The American-Mexican Chamizal Convention Act of 1964 formally settled the dispute and in October of 1967, Presidents Lynden B. Johnson and Gustavo Díaz Ordaz met and shook hands across the divide.



AVULSIONS : BROWNSVILLE, TX

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FLOATING WALL: BROWNSVILLE, TX

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AEROSTAT BLIMPS: BROWNSVILLE, TX

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FLOATING WALL II (BLIMP WALL): BROWNSVILLE, TX

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FENCE LAB: BROWNSVILLE, TX

There are several ways that one might evaluate the success of designs proposed for the border, however in February of 2007 a joint effort called "Fence Lab" was created to test commercial off-the-shelf and government designed fencing solutions. Funded by the U.S. Customs and Border Protection, Fence Lab was carried out at the Texas Transportation Institute (TTI) test lab facility at Texas A&M University System in College Station, Texas in partnership with Sandia Laboratories, The Boeing Company and the U.S. Border Patrol. The underlying irony of the design testing process was how the United States could create a barrier strong enough to thwart one of the largest migrations in history from a friendly nation. Design requirements mandated by the U.S. government suggested that "the fence must be formidable but not lethal; visually imposing but not ugly; durable but environmentally friendly; and economically built but not flimsy." The federal government does not want new fencing to look like a wall and according to Peter Andreas, a political science professor at Brown University who studies border security issues, the U.S Government wants "to make it seem like you could shake hands through the fence."

The eight-week, \$17,500/day project involved testing eight different fence designs, including pedestrian fences and vehicular fences. Some fences were tested in a hand to wall combat fashion, where a team of U.S. Border Patrol agents, themselves physically attacked the barriers with axes, battery powered saws, grinders, blowtorches, crowbars and ladders. (one could image the theater of these actions not unlike an inverted scenario of the faux border crossing expedition one can take in central Mexico). Surprising the engineers, the team of agents quickly dismantled the fences, which led to new fence designs that specify that hollow steel tubing, easily cut by blow torch is now filled with concrete, making it slower for immigrants to get through it. Also, rectangular posts, which were found easy to climb, have been replaced with rounded ones—again, which do not stop, but slow climbers. Taller fences were also a proposed as an outcome of these tests.

It was understood that Fence Lab provided cost-effective fence designs that could be rapidly replicated to meet the Border Patrol's requirement to slow and deter vehicles as well as pedestrians from crossing the border between the ports of entry. One criterion is that the fence must disable a 10,000-pound vehicle traveling at 40 miles per hour, which Fence Lab tested using remote control vehicles, which they loaded to this weight and slammed into the fence!

FAMOUS ARCHITECTS: NEW YORK TIMES

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EARTHWORKS, TIJUANA RIVER VALLEY, CA

CONFESSIOAL: BROWNSVILLE, TX

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PRIEST CLIMBS WALL: BROWNSVILLE, TX

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CLIMBING: BROWNSVILLE, TX

What do the shoes and the border fence have to do with each other?

Immigrants can walk hundreds of miles in hot, arid, rocky and harsh conditions before arriving to the wall. During the journey, their shoes can wear out, causing blisters, twisted ankles, and other foot injuries. A common remedy to give added longevity to worn out shoes is to stuff them with leaves from the Yucca plant to protect the foot. Ironically, Native Americans in the border region historically fashioned shoes made of yucca fiber, but the Argentine artist Judi Werthein arrived at another solution.

The year before the Secure Fence Act of 2006 was passed, Werthein had designed shoes exclusively for border crossing migrants intending to take a journey to the desert and jump the wall. These cross-trainers are called Brinco, a term used by immigrants to describe their "jump" across the fence to the other side. A compass and flashlight, as most immigrants attempt to cross at night, are attached to the shoelaces. They also have a small pocket for hiding money from coyotes but come with Tylenol pain relievers, to alleviate the pain from injuries sustained on the journey. On the removable insole is a map of the border showing the most popular routes from Tijuana to San Diego. The sneakers are high-tops to protect the ankles from twisting on rocks or from descending the tall border wall. Additional protection is from Saint Toribio Romo Gonzalez, the patron saint of Mexican immigrants, who's image adorns the back ankle (there is a belief among some Mexicans that the ghost of Santo Toribio, who was killed in 1928 and canonized by Pope John Paul II, in 2000, has appeared to some undocumented immigrants crossing the border to assist them in distress). On the heel is an abstraction of the

Mexican eagle (golden eagle) and the pattern on the toe is an abstraction of the eagle found on the quarters (bald eagle) describing where one is coming from and where one is heading. Embroidered on the shoes is the statement "This product was manufactured in China under a minimum wage of \$42 a month working 12-hour days", to underscore the message of global trade and inequity the shoes, as an art piece, were designed to convey. The 1,000 shoes that were produced were commissioned by inSite San Diego where Werthein exhibited the shoes, but they were also placed for sale in a San Diego hip boutique for \$215. On the other side of the wall, Werthein also distributed shoes at a migrant shelter in Tijuana for free.

In the small town of Sasabe, Sonora, another shoe design has emerged to aid in border crossing. For about \$4 a shoe, customers can have the soles of their shoes covered with shag carpet so that footprints would not be left in the ground making it more difficult to detect by border patrol agents. Smugglers also often employ this tactic of wrapping their shoes in carpet to avoid detection—a useful tool in the heavily trampled Zen Gardens of dust created by border patrol agents dragging tires to smooth the landscape to increase footprint detection.



CEMETERY: BROWNSVILLE, TX

The Tohono O’odham Native Americans have for thousands of years inhabited an area extending South to Sonora, Mexico to Central Arizona, west to the Gulf of California and east to the San Pedro River in an area known as the Papagueria. Today, the Tohono O’odham, whose population number around 20,000 living on reservation lands are confined to the third largest reservation in the United States (approximately 4,450 square miles). The Tohono O’odham are one of only a few American Indian tribes that have never been relocated from their ancestral lands. Unlike native groups along the U.S.-Canada border, the Tohono O’odham were not given dual citizenship after the Gadsen Purchase. Many of the customs of the Tohono O’odham consist of ceremonies requiring back and fourth movements across the border—something they did freely for decades. Many of the Tohono O’odham are also Mexican born.

In 2007 the U.S. Border Patrol begin construction on a 75 mile vehicular border wall through the Tohono O’odham lands, effectively dividing the multi-national sovereign nation in half. During construction the remains of direct ancestors of five families living on the reservation were unearthed. Homeland Security destroyed 69 graves. In direct violation of the Native American Graves Protection and Repatriation Act of 1990, three hired archaeologists who boxed, bagged and removed the remains from the burial site and their cultural director failed to report the finding to the tribal government until two days had passed. The graves were among 11 archeological sites identified before the construction of the wall. Tohono O’odham Chairman Ned Norris, Jr. evoked the vision of the horror of this event at a Congressional field hearing, stating, “Imagine a bulldozer in your family graveyard.”

MEMORIAL TO THE DEAD WALL: BROWNSVILLE, TX

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JUAN Y JUANA DOE: BROWNSVILLE, TX

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TORTILLA WALL: BROWNSVILLE, TX

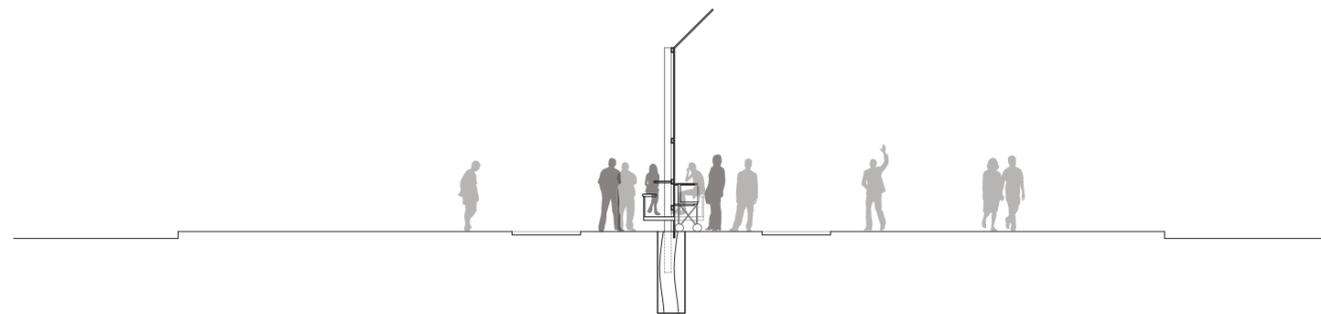
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BURRITO WALL: BROWNSVILLE, TX

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BRIDGING: BROWNSVILLE, TX

Developing technologies to surmount walls has been a historic militaristic endeavor. Many creative attempts have been invented to surmount the borderwall. Tunneling and going under is common practice, but going over the wall is more daring. Perhaps one of the most ingenious methods by which people attempt to cross the wall is the creation of portable bridges using steel ramps to create paths for automobiles to drive over the fence. There are several types of bridges: Some are attached to vehicles, making them highly portable. Others must be carried by hand and put in place by several people. These bridges are used on the several different types of walls that exist along the border, from the vehicular walls, specifically designed to stop automobile crossings, to the taller pedestrian and hybrid walls.

Many of the borderwall bridges are discovered because the crossings were unsuccessful. For example, in 2009 on the Tohono O'odham Reservation near the San Miguel Gate, a pickup truck carrying 314 pounds of marijuana fell off a steel bridge that was placed over a vehicular barrier made railroad ties. The front wheels then became wedged between the rails of the metal ramp.

In 2011, near the southern most end of Foothills Boulevard and the international boundary near Yuma, Arizona, Border Patrol agents discovered a 2001 Jeep Cherokee suspiciously driving at high speeds. When agents attempted to stop the vehicle, it changed directions and headed south towards Mexico and when the vehicle's occupants encountered the fence, they escaped on foot, going around the fence and fleeing into Mexico. Inside the vehicle the agents discovered 1,000 lbs. of marijuana. The agents later discovered that the vehicle had entered the U.S. by driving over a large ramp that was placed over the 12 foot tall borderwall. The ramp was permanently attached to a truck that had the capability of creating a mobile bridge. One half of the ramp folded over itself, and when parked next to the borderwall, it was folded over the other side touching ground in the U.S. so that the Jeep could drive up the back of the

truck, over the wall, and down into the U.S. side. This ingenious portable bridge was similar, but a low-tech version, of the armored vehicle-launched bridges that are designed to assist in rapidly deploying tanks and other armored fighting vehicles across rivers. Several other examples of these types of deployable vehicle-launched borderwall ramps have been discovered.

Jeep Cherokees seem to be a preferred vehicle for driving over borderwall bridges and the Yuma Sector seems like the place they like to cross. In the Imperial County Sand Dunes in California near Yuma, AZ, Border Patrol agents discovered a silver Jeep Cherokee high-centered and immobilized at the top of the infamous 14 foot tall floating fence (refer to floating fence). A set of makeshift ramps had been placed on both sides of the wall allowing the Jeep to drive to the top of the wall. However, despite the Jeep's capabilities as an off-road vehicle, it was found teetering (refer to teetering) between the two countries at the top of the wall. While it is unclear what the vehicle was carrying, as it was found empty, it is suspected that it was attempting to smuggle marijuana and was emptied and abandoned when it became lodged atop the wall.

Supervisory Border Patrol Agent James Jaques of San Diego, CA summed up the condition of ramps across the border, stating, "It's like the old show 'The Dukes of Hazard,' cars flying through the air."



BOARDER GAME: BROWNSVILLE, TX

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BORDER CALCULUS: BROWNSVILLE, TX

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GRAND TOUR: BROWNSVILLE, TX

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Many of the borderwall bridges are discovered because the crossings were unsuccessful. For example, in 2009 on the Tohono O'odham Reservation near the San Miguel Gate, a pickup truck carrying 314 pounds of marijuana fell off a steel bridge that was placed over a vehicular barrier made railroad ties. The front wheels then became wedged between the rails of the metal ramp.

In 2011, near the southern most end of Foothills Boulevard and the international boundary near Yuma, Arizona, Border

PEDESTRIAN WALL: BROWNSVILLE, TX

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ROCK THROWING: BROWNSVILLE, TX

Throwing rocks, bottles or other debris, like chunks of asphalt or concrete, across the borderwall is the most common form of assault against border patrol agents. These "rockings", as they are known among agents, have caused injury to border patrol agents and their equipment. In some instances, rock throwing is a random act of violence against U.S. Border Patrol agents, and in others, throwing rocks is a tactic to distract border agents, allowing for people to cross in a different location or a response to an apprehension on the U.S. side by those on the Mexican side.

There have been devastating consequences to this phenomena, both as a direct cause of rock throwing from the Mexican side, and the reaction from the U.S. side. Injury to U.S. Border Patrol agents is perhaps the most direct outcome of rockings. Between 2011 and 2013 there were 524 rock attacks against agents on the border. Rock throwing also has resulted in damage to equipment, particularly Border Patrol vehicles.

Perhaps the most profound damage to equipment was the downing of the helicopter, 74 Fox, when it was struck by a rock struck the chopper's tail rotor when it was flying at low altitude surveying the area near the Tijuana River in 1979. The chopper crashed on it's side, but fortunately both passengers survived. This was not the only incident of a rock bringing down a helicopter. In 2005, an A-Star helicopter flying near the U.S. Port of Entry at Andrade, California, was struck by a rock, damaging the rotor and causing it to make an emergency landing.

One response to rock throwing by U.S. Border Patrol agents has been firing weapons at the rock throwers. Between 2010 and 2012 U.S. agents killed 8 people as a reaction to being pelted with rocks, 6 of whom were on the other side of the wall and on Mexican soil. In the 524 rock attacks between 2011 and 2013, agents responded by firing a gun 55 times at attackers. While some contend that the use of firearms as a disproportionate use of lethal force, other see the use of a rock as a deadly weapon, although no agent has died in a rock attack. In 2012 the The Department of Homeland Security began examining its policy on deadly force along the U.S.-Mexico border. However, despite a recommendation by The Police Executive Research Forum, a nonprofit group that advises law enforcement agencies, to end the practice of using deadly force against rock throwers, Customs and Border Protection in 2013 advised their agents to use deadly force if they have a reasonable belief that their lives or the lives of others are in danger.

Another response to rock throwing has been the erection of baseball backstops to prevent rocks from damaging vehicles or injuring border patrol agents. For example, in Nogales Arizona, border patrol agents erected an old baseball backstop near the border wall to protect themselves and their vehicles from rocks and other objects being thrown over the fence from Mexico. In other places, the backstops have become much more a part of the design of the system of barriers, often placed between a double wall where patrol vehicles drive back and fourth.

Rock throwing is often a result of the frustrations caused by the inequality created by the wall. In one scenario, agents along the border near the Mexican town of Anapra, outside of Juarez, would give dollars and candy to children across the border through the wall. When agents stopped this (illegal) practice, the children became frustrated and taunted the agents. Agents retaliated verbally and the children, in turn, began to hurl rocks at the agents and their vehicles.



BASEBALL: FIELD OF DREAMS: BROWNSVILLE, TX

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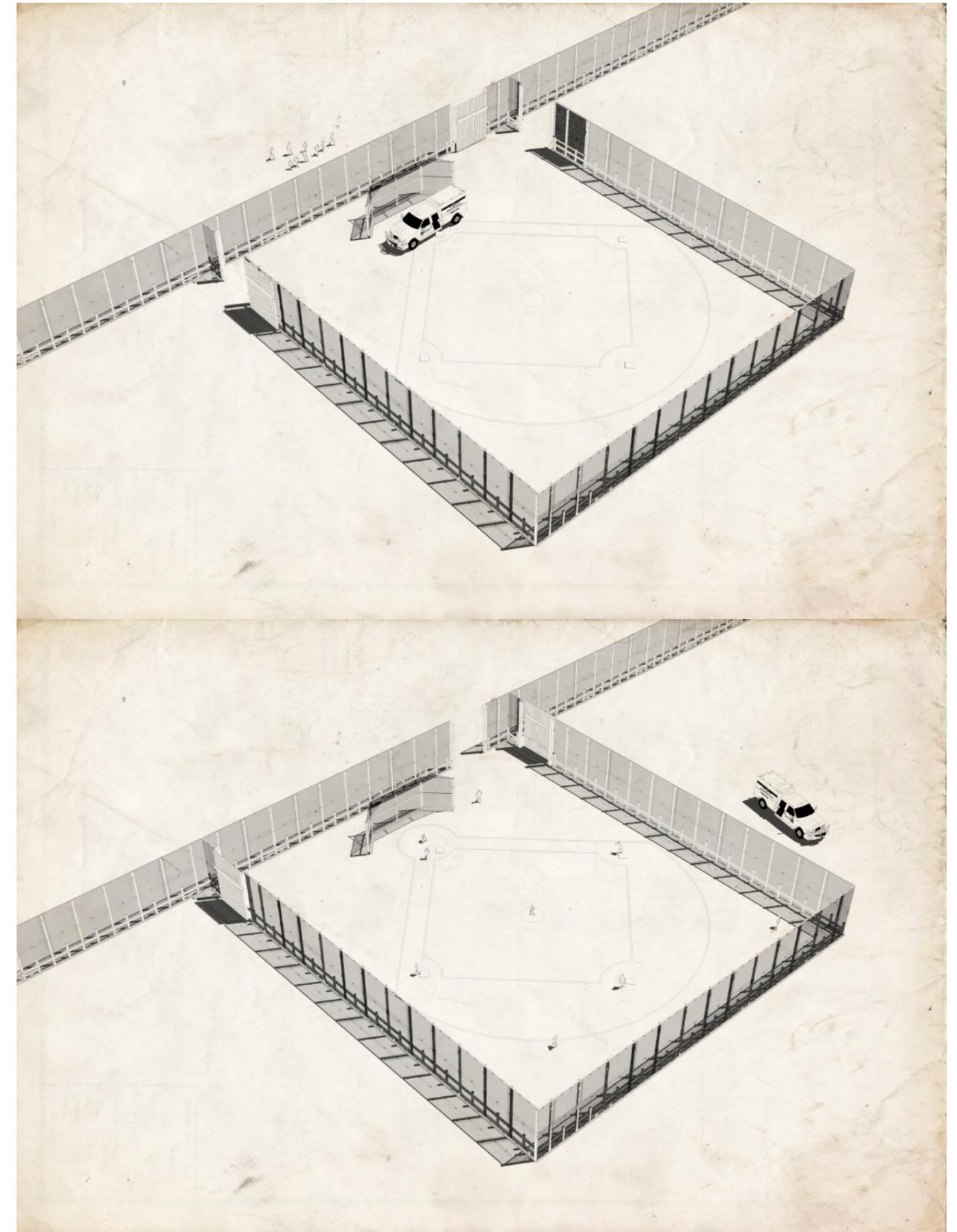
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What if instead of this type of childish one-sidedness, a different kind of play was promoted at the border that promoted equality and dismantled the single-sidedness of the border? For example, walls could be designed to accommodate backstops, which could be accessible to children in the small border towns to play baseball, which is the most popular sport in Mexico in the border regions of Sonora and Baja California.

At certain times, agents could open gates that allow players to enter onto the baseball field, patrolling the outer perimeter of the wall. At other times, when the field was not in use, agents would open the gates to the field and patrol near the backstop.

What would this mean for players of the game, who hit a homerun? Perhaps, if agents were nearby, they would simply hurl the baseball back across to the other side.



VIRTUAL WALL

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FROM THE OTHER SIDE

Norma Iglesias

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WHY WALLS DON'T WORK

Michael Dear

A WALL WAS BUILT BETWEEN MEXICO AND THE UNITED STATES OF AMERICA after 9/11 because immigration control and national security became national obsessions. Neither of these problems originated in the borderlands. However, the US decided that the border was the place where they would be confronted, using the oldest and crudest tools in its geopolitical arsenal: partition and fortification.

Far-distant politicians in Washington DC and Mexico City rarely focus on the needs of border people, and pay even less heed to their long history of cross-border coexistence. By electing to fight its security battles at the border, the US is, in effect, relying upon the sacrifices of a small minority of citizens, whose communities have no choice but to bear the brunt of their nation's fears with little or no capacity for self-determination in such matters. Left to their own devices, border communities suffer the wall's daily disruptions and indignities, intrusive practices of security forces, ubiquitous infrastructures of control, and a pervasive miasma of mistrust and danger. The assistance offered by federal and local authorities rarely extends beyond military occupation, enhanced surveillance, and pervasive policing.

In the close-on three decades years since the 1986 Immigration Reform and Control Act was passed, over \$187 billion has been spent on immigration control and border security. Recent proposals for immigration reform include a provision for \$40 billion more to be spent on another 700 miles of walls, plus a doubling of the number of US Border Patrol agents from 20,000 to 40,000. These are irrational proposals because, simply stated, walls won't work.

WALLS WON'T WORK BECAUSE THE BORDER HAS LONG BEEN A PLACE OF CONNECTIVITY AND COLLABORATION. The border zone is a permeable membrane connecting two countries, where communities on both sides have strong senses of mutual dependence and attachment to territory. The inhabitants of this 'in-between' place – which I call a 'third nation' – thrive on cross-border support and cooperation which have flourished (in diverse forms) over many centuries. For most of human history, there was no United States of America or Estados Unidos Mexicanos. Both nation-states arrived relatively late on the global scene, and the international boundary separating them is little over a century-and-a-half old. Before the 1848 Treaty of Guadalupe Hidalgo ended the US-Mexican War, the borderlands were an open frontier where our prehistoric ancestors roamed widely over the land in search of sustenance, eventually evolving complex civilizations on a sub-continental scale, with extended kinship, settlement, and trade networks.

After 1848, the frontier became a formal geopolitical boundary between two nation-states. Even though the dividing line had been shifted as a consequence of Mexico's defeat, borderland peoples for the most part remained in place. (Even today, it's common to hear people say: "The border moved, not us.") For decades after the war they continued shuffling their affiliations and allegiances, all the while absorbing newcomers and re-forging connections through intermarriage, trade and defense. Economic ties between Mexico and the US intensified during the twentieth century, culminating in explosive economic and population growth along the line which, together with enormous cultural and political changes, created the modern, integrated, transborder society. From the long perspective of borderland history, the 21st-century Wall is an unprecedented aberration.

WALLS WON'T WORK BECAUSE THE SPACES BETWEEN MEXICO AND THE US FORM A 'THIRD NATION,' ESSENTIAL TO THE PROSPERITY OF BOTH COUNTRIES. The third nation is not a formal, sovereign nation-state with established international borders, but it shares many characteristics that justify its designation as a 'nation,' including shared identities, common history, joint traditions, and ties of language. It is a place where binational lives are being created – organically, readily, and without artifice. Border dwellers readily assert that they have more in common with each other than with their host nations, frequently describing themselves as 'transborder citizens.' In response to current tensions, most border dwellers have made what adjustments they can, demonstrating yet again the remarkable durability and adaptability that has characterized centuries of co-existence.

The present-day 'twin cities' straddling the US-Mexico boundary (such as San Diego/Tijuana, and El Paso/Ciudad Juárez) are the most prominent current manifestations of economic and social interdependence that extends back to prehistoric times, through centuries of Spanish colonial occupation, and on to the post-1848 town-building era. Today, ambitious infrastructure plans aim to upgrade twin-city connections, boost international tourism, promote investment and economic development, and construct new and expanded ports of entry at record pace to speed crossing-times for vehicles and pedestrians. Many of these transnational cities are among the fastest-growing places in both countries; neither Mexico nor the US can afford to take long-term actions that jeopardize their prosperity.

WALLS WON'T WORK, AS THEIR CREATORS NOW CONCEDE. During the peak fence-building frenzy, I met a Border Patrol agent and project engineer at Smuggler's Gulch, a deep canyon west of Tijuana, where 1.6 million cubic yards of landfill had been dumped to prevent access to the US along the canyon. A tunnel had been incorporated into the landfill to permit passage of the canyon stream that still flowed north across the border. Gazing doubtfully at the passageway that the tunnel had opened up, the agent estimated that it would be no more than a week before migrants started using the tunnel to cross over; and the engineer turned his back on the massive earthworks, sighing: "Ninety-five percent of this is politics."

As long as migrants aspire to the 'American Dream' and Mexican labor is needed in the US, people will cross the border with or without papers. Walls don't work simply because people are too inventive in finding ways over, under, through and around them. Confronted by burgeoning evidence of the Wall's failings, the US Department of Homeland Security now asserts that the Wall was never meant to stop migrants, merely to slow them down so that they could be apprehended more easily. DHS attention is now more focused on interior enforcement away from the border line, for instance, replacing workplace raids and migrant arrests with an employer-focused verification programs, or catching up with people who overstay their visas (a large proportion of the undocumented).

I revisited El Paso-Ciudad Juárez in 2011 after most of the fortifications along the land boundary had been completed. Accustomed by now to the militarized gloom in the Wall's shadow, I was surprised to find no fortifications in the vicinity of Monument #1, where the land boundary meets the Rio Grande/Río Bravo. Instead, the border is marked there only by a shallow earthen berm with a sign atop it heralding the international boundary line. The ambience on the day of my visit was relaxed, and I chatted amiably with people on the other side, exchanging courtesies in Spanish and English. Nothing impeded communication across the line. Walls were neither present nor needed. Things were as they should be.

THE THIRD NATION ENDURES; IT HAS STRONG CONNECTING TISSUE THAT NO BARRIERS CAN SUNDER. The third nation is the place of being and becoming between two nations, inviting us to think and act differently about our joint future. Instead of wasting billions more dollars on walls, why not invest the money in growing the ties between our two countries? The prosperity and well-being of the third nation may yet prove to be the most effective guarantor of our national security and lynchpin of a humane immigration policy.

Acknowledgement: This essay is adapted from my book, *Why Walls Won't Work: Repairing the US-Mexico Divide* (Oxford University Press, 2013).

AFTERWORD
Ronald Rael

Despite the international objection to the Berlin Wall, today, after its fall preservationists are fighting to keep sections of it intact and in the scar that was created by the wall, a new landscape has emerged filled with cultural buildings, transportation infrastructure and a green belt. The Korean DMZ is now a flourishing wildlife preserve. A post wall world along the border will be something that architects, urbanists, ecologists and the intellectual energy of two countries will have to confront some day. This essay will contemplate the issues that will arise in a world where the wall is removed. The late architect, Lebbeus Woods said, "the scar is a deeper level of reconstruction that fuses the new and the old, reconciling and coalescing them, without compromising either one in the name of some contextual form of unity. The scar is a mark of pride and of honor, both for what has been lost and what has been gained. It cannot be elevated beyond what it is, a mutant tissue, the precursor of unpredictable regenerations. To accept the scar is to accept existence. Healing is not an illusory, cosmetic process, but something that—by articulating differences—both deeply divides and joins together." What scars emerge from the wound left behind by the wall will be left to the optimistic creativity of those who inhabit it.