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ADELFA B. CALLEJO

1923-

by

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Preface

I knew I wanted to choose a Latina as a subject for the Women's Legal History Project because no woman had been researched to date that reflected by own history. I had not realized, however, how recently Latinas¹ had entered the legal profession and found it difficult to find a subject that was deceased, since most pioneer Latina lawyers, I learned, are currently at the pinnacle of their career. Refusing to be dissuaded, I sought to discover who had predated the current wave of successful Latina attorneys. Who were the firsts? After reaching many dead ends, I finally discovered a video produced by the National Hispanic Bar Association entitled *Las Primeras*² (The First Females). This video narrated the stories of some of the first pioneer Latina attorneys in the U.S. Because of the delayed entrance of Latinas into the legal profession, most of the women showcased continue leading successful professional lives. However, a few of the women mentioned were deceased and others had retired from practice. I erroneously included my subject in the latter group. Because of her age, I assumed she was leading a peaceful retired life and would be happy to reminisce about her legal career. I was mistaken. At the age of 76, Adelfa Botello Callejo continues her endless pursuit of equality and justice for the underprivileged.

I chose Adelfa as a subject because her life intrigued me. I wondered where she derived her strength and drive from, and how she actualized a distinguished career, despite a belated start in the legal profession. Hearing her story gave me hope and inspiration for my own delayed entrance into the legal profession at the ripe age of 32. I was also intrigued by her unique economic status. She actively sought to become a

multi-millionaire at a time when most Hispanics were solely concerned with grassroots level organizing and taking an oath of poverty was a badge of honor. I also wondered how she dealt with sexism within the Hispanic culture and how her race and gender intersected and manifested themselves in a predominantly white and male dominated profession. Moreover, since her husband was also an attorney, I was interested in his role in her personal and professional development. Finally, I wondered about her views on women and especially traditional notions of feminism.

Working with a live subject had its rewards and drawbacks. Interviewing a live subject and hearing her story in her own words is an incomparable experience. Nevertheless, my objectivity was undoubtedly compromised. During our conversations, I wondered at times if Adelfa was sharing her true experiences and perspectives or how she wished events occurred. Is she simply recreating a public persona for me that she has constructed and perfected over the years, I wondered? I also questioned to what degree she over-inflated her own role and contributions at the expense of others. It took great effort to not let my awe of her person overshadow my natural skepticism. In addition, in writing this piece, I instinctively hesitated to shed any negative light on her without risking offending a remarkable woman by all accounts. In the end, I chose to simply be honest about my own impressions and allow her own voice to emerge.

Introduction

Adelfa Botello Callejo has never run for office. She has never argued before the Supreme Court. She is not the founder of a law school for women. She is not responsible for any ground breaking legal ruling. She has never been a judge or a professor. Women lawyers had long torn down walls and blazed paths when she graduated from Southern Methodist University Law School in 1961. However, not all battles ended when women entered the legal profession, received the right to vote, and were admitted to juries. Adelfa B. Callejo’s life and accomplishments exemplify the battles that remained.

Over the years, many important legal battles have been fought to uphold the promise of this country embedded in ideals such as “all men [sic] are created equal”, and concepts like “equal protection under the law” and “due process”.³ Ironically, as a profession, the law has failed to serve as a model of opportunity for all.⁴ Despite many advances, representation of women and people of color in the legal profession lags behind the general population figures. Hispanics, in particular, remain on the periphery of centers of power and prestige in the profession such as large law firms, the judiciary and law school faculties.⁵ Moreover, Hispanic communities have battled with a long-standing legacy of historical racism and oppression in this country both in overt and subtle practices.⁶ The backlash evidenced by claims such as “reverse discrimination” clearly demarcates the inroads achieved by a growing critical mass of Hispanics.⁷ Nevertheless, Hispanics, especially Hispanic women, remain at the bottom of the social,

economic, educational and political ladder and continue to fight for access and equality in these realms.

Adelfa B. Callejo became one of the first Latinas in the country to obtain a law degree at a time when women comprised less than 5 percent of lawyers in the U.S. and only 2 percent of lawyers in the U.S. were non-white.⁸ A few came before her but none with the same drive and commitment to bettering the plight of the underprivileged. Despite obtaining her law degree at the ripe age of 37, Adelfa has led a full and rich career, under any standard. She has run a successful law practice for almost forty years and been politically involved at the local, state and national level. She is a well-known civic leader in Dallas, serving on numerous boards and commissions and is considered an icon among Hispanics for her commitment to protecting the rights of Hispanics and the advancement of the community as a whole. She has received endless awards for her achievements from both Hispanic and non-Hispanic groups. Her life is a paragon not only for Hispanics or for women but for all to emulate.

In order to analyze Adelfa's life in the proper context, I divided the paper into three sections. In the first section, I explore the backdrop of Adelfa's life both in terms of the Hispanic Bar and the Hispanic experience in Texas. By underscoring the status of Hispanics in Texas and in the practice of law, it is my hope to cast a rightful light on Adelfa's achievements. Section two highlights important events in Adelfa's life, ranging from being born into poverty and living in a segregated community to achieving her childhood dream of becoming a lawyer. Finally, the third section explores some of

Adelfa's achievements and socio-political ideology including: 1) her mettle as a legal practitioner; 2) her civil and political involvement; 3) her own economic empowerment; and 4) her views on women and feminism.

Section One: The Brown Experience

"By the age of seven, I was keenly aware that I lived in a society that had little room for those who were poor, brown, or female. I was all three."⁹

A. Tejanos

Hispanics in the U.S. are not a monolithic group. They represent a variety of backgrounds, religions, racial groups, and socio-economic levels. They are bilingual and monolingual, Catholic and Protestant, proletariat and professionals, liberal and conservative. recent immigrants and descendents of the colonial era. Yet, for Hispanics in the United States and in particular in Texas, struggles to gain access and parity in legal, educational, social and political institutions have plagued them since 1848. At that time, the Treaty of Guadalupe Hidalgo granted thousands U.S. citizenship and the land which is today known as the Southwest became part of American soil. The rich history of Hispanics dates back to the colonial era when Spanish settlers moved north in the seventeenth century after their conquest of the capital city of Tenochtitlán and the practice of miscegenation created what would be later referred to as a mestizo.¹⁰ Mexico gained independence from Spain in 1821 and shortly after opened her northern provinces to Anglo American colonization.¹¹ Tension soon followed.

There is disagreement as to the inception of racial hostility in Texas.¹² Some attribute it to a conviction of Anglo-American cultural and biological superiority. Others

attribute it to the bloody tension between Mexico and the U.S. over the Texan border. Still others point to the makeup of the Anglo settlers drawn largely from the Deep South who had a strong commitment to slavery and social order predicated on skin color.¹³ Regardless of its origin, "the treatment of Mexican-Americans in Texas, especially when compared to what happened in other parts of the Southwest, stands out as particularly vicious."¹⁴ According to most Anglo Texans, Mexican Texans were "the embodiment of superstition, lethargy, and debauchery".¹⁵ Many of these nineteenth century images evolved into contemporary stereotypes about Hispanics.

Since Spanish and Mexican social structures were both hierarchical and sexist, women and the poor, who comprised the majority of the population, faced social, economic and political barriers long before an Anglo set foot on Texas soil.¹⁶ These socioeconomic conditions distinguished classes both before and after the U.S.-Mexican War.¹⁷ Before the War, a small but notable group of upper and middle class Hispanics was influential in Texan society. This coterie included businessmen, landowners, politicians, clergymen, and lawyers.¹⁸ After the signing of the Treaty of Guadalupe Hidalgo however, Anglo encroachment and adoption of U.S. laws, economic systems, and political institutions served to disenfranchise former influential Texan Mexicans from sources of wealth and power.¹⁹ Patterns of loss of control and an inverted power structure followed. Old landowning families found their titles jeopardized in American courts. Many fled.²⁰ Exclusion from government institutions, the manipulation of voting requirements and language barriers completed the reversal of fortunes.²¹ In short, Texan Mexicans "experienced a cycle of land displacement, dilution of political power,

occupational degradation, and racial subordination.”²² The people of Mexican ancestry, whose ties to the region predated the arrival of Anglo-Americans, who remained. did not face annihilation or become diluted in the melting pot of American culture. Instead, patterns of resistance followed.

The first form of resistance was the inadvertent result of Hispanic’s unique immigration patterns. The U.S. Hispanic population is one which both stretches back over 300 years and at the same time, one that includes the most recent arrivals in the U.S.²³ This continuous trickle of immigration from the “homeland” served as both a blessing and source of affliction for U.S. born Texans. On the one hand, the influx of cheap labor depressed wages and forced Tejanos to migrate to other parts of the U.S. for job opportunities. On the other hand, the proximity of the home country and continual recent arrivals helped sustain language and cultural customs lost by other immigrant groups.²⁴ These cultural ties, in turn, perpetuated stereotypes of being “un-American” and refusal to learn English. Ironically, the stereotypes proved self-perpetuating since feelings of isolation and discrimination often led to a tenacious clinging to Hispanic culture and a resistance to assimilating into mainstream culture.²⁵

The U.S. government immigration policies also express a dichotomous relationship with Hispanic immigrants viewing them both as a source of cheap labor, one which the U.S. economy depends on, and also as a source of grief, since both legal and illegal border-crossing has proven difficult to control. The two-prong policy of the Repatriation Period and the Bracero Program helps illustrate this point. The Repatriation

period occurred after a long-standing period of casual policing of the U.S./Mexico border. Between 1929 and 1939, the U.S. tightened its borders, changed its citizenship policies and deported thousands of citizens and non-citizens of Mexican descent.²⁶ Shortly after this removal, the U.S. established the Bracero Program where thousands of Mexican laborers were induced to work in the U.S. with guaranteed contracts arranged between the two governments.²⁷ This two-prong policy left deep-seated resentment in the minds and hearts of generations of Tejanos. “Much of the feeling of alienation . . . among Mexican-American adults stems from the belief that they are still not wanted except as they serve U.S. economic”²⁸ interests.

Tejanos found other forms of resisting the Anglo majority’s stronghold on virtually every mainstream institution that affected Tejanos following the 1848 Treaty.²⁹ “White society contemptuously thought Mexicans to be undeserving of equality with the white race, and mechanisms to insure Anglo supremacy abounded.”³⁰ Such devices included frequent lynchings, political bossism, segregated facilities, and racist law-enforcement agencies.³¹ One way Tejanos resisted their second-class status was to withdraw and create enclaves.³² These enclaves eventually led to active cultural and political centers, especially around San Antonio and south Texas. Other acts of resistance included the benign “social banditry” of a few brave persons tired of witnessing injustices committed towards Tejanos.³³

Over the years, resistance also led to the formation of social and political groups, established with the “common theme of striving for equality within the economic,

political, and social spheres”.³⁴ One such organization, the League of United Latin American Citizens (LULAC), was formed in 1929 primarily by a small cadre of middle-class professionals who had retained some degree of local control.³⁵ LULAC was dedicated to the cause of Mexican American advancement and encouraged pride in cultural origins. Their agenda, which strove to embrace American democratic ideals, was primarily integrationist and explicitly non-political.³⁶ This agenda did not suit the less moderate sect of Tejanos who returned from World War II with an enhanced acuity towards discrimination and injustice.³⁷ Consequently, World War II veterans established the G.I. Forum in 1948 and embarked on an aggressive civil rights campaign primarily dealing with education, political, and criminal justice issues.³⁸ Both LULAC and the G.I. Forum achieved some degree of success and set the groundwork for the Chicano Civil Rights Movement that followed in the 1960s. The Chicano Movement is distinguished by its effort at political and cultural affirmation and the significant role women played.³⁹ During the movement, moderates, militants, and student and labor groups joined forces with the professional class for a multi-pronged approach to economic, educational, social and political advancement.⁴⁰

Regaining a foothold in political institutions proved a long and arduous task for Tejanos. Poll tax campaigns, segregation, a disillusioned electorate, and persistent discrimination prevented them from acquiring political office or influencing political outcomes.⁴¹ In particular, the 1920s represented the lowest ebb of political activism.⁴² In the post WWII era, Texas Mexicans still faced poll taxes, voting and office-holding restrictions, lack of funds to field candidates and an Anglo sentiment that politics were

their exclusive domain.⁴³ During the 1950s a small ascent of Tejanos into local and state elected offices showed signs of progress followed in 1961, by the election of a moderate Hispanic to the U.S. Congress.⁴⁴ The last twenty years have yielded an improved political standing, yet, increased numbers are deceptive.⁴⁵ Clearly, many problems “linger as part of an entrenched past”⁴⁶ However, victories in school desegregation and jury right cases provided a new forum for facing these entrenched problems. New civic and political organizations have recognized the utility of the legal system as a recourse for redress on behalf of Hispanic interests.⁴⁷ The promise of the legal system remains one source of hope for many.

B. The Hispanic Bar

Many Hispanic lawyers have contributed to American Jurisprudence and held important civic offices since the early 1800s when Jose Antonio Navarro, a lawyer, was a leading figure in the Texas Revolution.⁴⁸ Since Mr. Navarro, other distinguished Hispanics have held important posts in the bar, the judiciary, academia and public service. Many of these prominent figures were native Texans. In 1961, Reynaldo Garza, who received his law degree from The University of Texas at Austin in 1939, became the first Mexican American ever appointed to a federal judgeship in the state of Texas.⁴⁹ Also in 1961, Henry B. Gonzalez, who received a law degree from St. Mary’s University in 1943, became the first Mexican American U.S. Congressman.⁵⁰ In 1952, Carlos Cadena, taught at St. Mary’s Law School and became the first known Chicano to argue before the U.S. Supreme Court.⁵¹ Edna Cisneros, in 1955, became one of the first women to pass the bar exam and was the first woman ever elected District Attorney in Texas.⁵² Elma Salinas made history when she became the first Mexican-American woman

appointed to a district court bench in 1983.⁵³ In 1984, Raul Gonzalez was appointed to the Texas Supreme Court and in 1990, Dan Morales won office as the first Hispanic Attorney General in Texas.⁵⁴ These honorable mentions are but a few of the many members of the Hispanic bar who have made important contributions to the profession over the years.

Nevertheless, the spatter of distinguished members of the Hispanic bar askew the picture. In actuality, the statistics regarding representation of Hispanic members of the legal profession compared to the general population of Hispanics are appalling. Hispanics made up roughly 11 percent of the U.S. population but only 5.5 percent of U.S. law students in the 1997-98 academic year.⁵⁵ Hispanic lawyers made up less than 2 percent of the associates in 1996 and less than 1 percent of the partners at the 250 largest law firms in the U.S.⁵⁶ In a 1992 report by the Equal Employment Opportunity Commission, Hispanics made up only 1.5 percent of legal academia.⁵⁷ According to a 1997 report on the federal judiciary, only 4.7 percent of district judges and 3.6 percent of appellate judges were Hispanic.⁵⁸ Despite being poised to become the largest single minority group in the U.S. after 2000 Census figures are tabulated, no Hispanic has ever been nominated to the highest court of the nation.⁵⁹ The figures in Texas are similarly alarming. In Texas, Hispanics make up 25 percent of the overall population but only 5.5 percent of state bar membership.⁶⁰ Even more startling, practicing Latina attorneys constitute a mere one- percent of total attorneys in the state of Texas.⁶¹

In addition to numerical disparities, qualitative differences persist in both educational and occupational opportunities. For example, the few Hispanics, who earn positions in academia, tend to be “ghetto-ized at the lower echelons of the academic hierarchy”.⁶² In addition, Hispanics still fail to achieve the same levels of power and influence that might be expected of their increasing numbers as compared to their Anglo counterparts.⁶³ Reasons for insufficient progress are attributed to many factors. An initial barrier is lack of access to a legal education and to the legal profession, which is magnified by some Hispanics’ disparate academic background, lack of financial resources and low bar passage rates.⁶⁴ Other barriers include the lack of networks and support systems, which leads to a sense of isolation and attrition problems, especially in large law firms. This problem is compounded by the difficulty in developing business, especially for those Latino lawyers who are first-generation professionals and lack business and family connections.⁶⁵ Establishing a stronger presence in law firms is especially important since firms are sources of political and social power and often serve to propel Latinos into other areas of the law such as academia, legislative office, and the judiciary. Others suggest that the major problem facing Latino lawyers is preconceptions. As one attorney phrased it, “there exist [s] distorted perceptions and misplaced generalities about Latino articulateness, intelligence, [and] work ethics”.⁶⁶ In sum, although many formal barriers to entering the legal profession have been eliminated over the years, problems of racial and gender bias remain. Additional institutional and perceptual changes are necessary to ameliorate the persistent limited opportunities that Hispanic members of the bar face.⁶⁷

When Adelfa entered the profession almost 40 years ago the state of the Hispanic bar was even more dismal and a greater degree of blatant discriminatory practices permeated the profession. According to Antonia Hernandez, president and general counsel of the Mexican American Legal Defense and Educational Fund, 25 years ago when she entered the profession, “you either went into public service or you hung your own little shingle because the law firms weren’t going to hire you.”⁶⁸ Adelfa chose the legal profession because she believed in its promise for equality and justice. The profession has yet to uphold that promise.

Section Two: From Millet to Millions

“Latina voices have too often been muted by cultural stereotypes or the conventions of language and discourse. Researching women, particularly women of color, in the United States is ‘a complex task characterized by the intersection of race, gender, and social class with language, history and culture; [the stories of women of color] enrich our understanding [of these complex] issues. [Moreover], Latinas’ participation in the legal profession needs to be understood within the larger economic and social contexts which shape many of these women’s lives.”⁶⁹

A. Early Life

In many ways, Adelfa is a product of geography. Born in Millet, Texas, a small border town in southern Texas, on June 10, 1923, Adelfa was deeply impacted by what she experienced in her environment. First, she experienced poverty, a state the naturally ambitious Adelfa readily admits despising. Second, she experienced segregation, creating a marked schism in her mind between whites and non-whites. Adelfa does not perceive gender discrimination as an obstacle she overcame because her life was more clearly inscribed by ethnic discrimination. Third, she experienced first hand the limited educational opportunities available to Hispanics. The dismal numbers of Hispanic

educational attrition is what she today calls a “national tragedy”.⁷⁰ Finally, she was impacted by the immigrant experience. She saw those around her living in fear of harassment and deportation from the border patrol compounded with the impotence of being unable to communicate in their native tongue. Growing up in this environment left a lasting impact on Adelfa’s psyche. She was imprinted with the worldview of the battered and the oppressed. This imprint later turned into anger and fueled many of the causes she was to undertake.

Adelfa is also greatly a product of her family. She is the eldest of four children born to Felix Cotello and Guadalupe Guerra. Felix, probably the single greatest influence on Adelfa, was a migrant worker who emigrated from Mexico to the U.S. in 1911, in the midst of the Mexican Revolution, by crossing the border and paying the 5-cent required toll.⁷¹ As a member of the laboring class, over the years he supported his growing family by picking cotton, working in sulfur mines, uprooting trees to clear land and working as far north as Nebraska in agriculture, never failing to send his wife what little money he earned. Despite his limited formal education, Felix was a thinking man and imparted wisdom on Adelfa that she continues to live by today. He also developed a sense of nationalism in Adelfa and her siblings, teaching them that the U.S. was the greatest country in the world because it afforded the most opportunity to those who did not have money to achieve success. From her mother, Adelfa inherited her business sense and her appreciation for femininity. Born in Texas and armed only with a third grade education, Guadalupe married young and helped contribute to the household by working in the fields and taking in others laundry. A smart but passive woman, Adelfa calls her a victim

of the battered mentality. *“We Hispanics don’t dare speak out. We have been victimized too long, first by the Spaniards, then by the Anglo. We are battered. My mother used to tell me why did I bother fighting if **they** always win. **THEY** always win.”*⁷² Adelfa's need for professionalism stems from never seeing her mother uncombed, untidy or without a clean dress.⁷³

Adelfa’s parents engraved in her the importance of an education, despite their own limited formal schooling. Adelfa’s father taught her to read and write in Spanish from a book of patriotic speeches at the age of four. Armed with curiosity and an early fascination for learning, Adelfa followed the older kids to the local school for Mexican children. She recalls this time with mixed feelings. On the one hand, she remembers fondly the only other woman besides her mother who had a great impact on her life, her first grade teacher, Ms. Ruiz. Ms. Ruiz permitted Adelfa to stay in class despite being too young to enroll. Adelfa remembers spending a lot of time with Ms. Ruiz outside of class because in her view, Ms. Ruiz was her fountain of knowledge and education was the “passport to everything wonderful”.⁷⁴ On the other hand, Adelfa remembers the barracks she lived in and the dusty roads she traveled to arrive in the school with the shabbier facilities than the Anglo school down the street. Adelfa especially remembers being thirsty. Mexican children did not have a place where they could get a drink of water so they were reduced to drinking from the same trough as their horses.⁷⁵ Adelfa’s thirst went beyond a desire for clean water to a deep desire for knowledge and a hunger for respect.

Adelfa recalls her father's fear that she would fall in love with the zoot suiter who lived next door to her. Aside from being protective of his daughters, her father was afraid because his daughter was going to be a high school graduate and in Millet, Texas, that meant something. The zoot suiter, like most other Mexican Americans in Texas at the time, was a high school drop out and Mr. Botello believed his daughter deserved better. Soon after Adelfa's high school graduation from Cotulla High School in 1939, Mr. Botello moved the family to Dallas.⁷⁶ The guarantee of a high school education for each of the Botello children was a great sacrifice and unique at the time. In Dallas, Adelfa struggled to find a job but eventually found secretarial work. She knew nothing about financial aid or scholarships, but at the age of 21 began attending night school at Southern Methodist University, paying her own way. Today, she is satisfied to say she does not owe "the establishment" anything.⁷⁷

B. Businesswoman Born

Many changes were taking place on a worldwide scale at the end of World War II, especially for the veterans who returned from abroad transformed and the women who stayed home and discovered a newfound autonomy. Nevertheless, segregation remained alive in the South and opportunities for women and Hispanic women in particular were limited. In addition to the changes occurring on a worldwide scale, World War II also brought with it life changes for Adelfa. Her brother, inspired by nationalism, served in the military and was blinded during combat and sent home. Being the eldest, Adelfa dropped out of school and left her job while he received medical attention in an El Paso hospital.⁷⁸ She later followed him to California where he received attention at a center

for the blind in Menlo Park. Adelfa was upset about her brother's injury, "*I felt we didn't have anything to do in the decision-making process about declaring war. I did not see too many politicians' sons among the blind and among the crippled. I was very angry.*"⁷⁹

Adelfa channeled that anger into a resolve to make money.

Adelfa had learned about business from a small grocery store her father ran when she was a small girl and from her secretarial work for corporations in Dallas.⁸⁰ In California, Adelfa decided to seek a job in an import-export business, the type of business she was familiar with from her experience in Texas. Instead, the man who hired her made her a partner and eventually helped her start her own import-export business.⁸¹ Adelfa took advantage of the shortages the war had created and began exporting a variety of goods all over the world.⁸² She made \$7,000 on her first deal in the midst of a labor strike that threatened her ability to load her shipment of corrugated aluminum and deliver it to China.⁸³ Adelfa used her charm and femininity to close her first deal and many to come by using a term she labels *intellectual seduction*. According to Adelfa, women have at their disposal many tools to convince others, especially men, to help them achieve what women want, be it in business, law, or politics.⁸⁴ These tools go beyond physical seduction and include wit, persuasion, intellect, discourse, and arousing the senses with color, sound, and touch.⁸⁵ Having these tools at her disposal and using them accordingly helped Adelfa lead a rich life in California. She lived independently for the first time, ran a successful business and met people from all over the world but most importantly, here she met her husband.

C. Mrs. Adelfa B. Callejo

William Callejo arrived in Adelfa's office to conclude a deal for rolls of barbed wire with George Sanchez, a man Adelfa hired to conduct her business in Central America.⁸⁶ Bill had served in the Air Force and was now also running a successful import-export business. *"We didn't like each other at first. In fact, we hated each other. I thought he was so obnoxious. A New Yorker, oh my. I could not believe later that he came from such a nice family. He resented me. He said he thought I was arrogant. I said how could you think I was arrogant when I wouldn't speak to you."*⁸⁷ They were an unlikely match, he, a big city fellow of Puerto Rican descent, she, a small town girl of Mexican descent. Despite their cultural differences and the tension between the two stemming from their strong personalities and their business competition, a friendship was forged and love struck soon after. Bill liked the fact that she could hold her own when they argued and Adelfa admired Bill's intelligence, a quality her father taught her was critical when choosing a mate.⁸⁸

They married less than one year later in Dallas and moved to Mexico City where they became partners in business as well as life. In Mexico City, despite success exporting mahogany, they returned to the U.S. at Adelfa's urging to obtain a formal education. *"We were making a lot of money. He could have made a million dollars in a few years but I said 'un burro cargado de dinero no deja de ser un burro' (a donkey carrying money on his back does not cease to be a donkey). Besides, Mexico was a chauvinist country and I still wanted to be a lawyer and knew I could never be a lawyer there."*⁸⁹ Adelfa dreamed of being a lawyer since she was a young girl. This dream was sparked

when one of her uncles was deported, and he did not have a hearing. This process taught her about government and civics. She believed at the time that defending individual rights in court must be a very satisfying role.⁹⁰ This dream would be delayed yet again while Bill attended school.

After one year in Mexico City, the Callejos moved to upstate New York, where Bill attended Rensselaer Polytechnic Institute.⁹¹ In the meantime, Adelfa worked three jobs to help sustain them. Bill, a naturally brilliant man who had attended a gifted magnet school as a young boy, quickly breezed through the curriculum and received a degree in architecture and engineering in three years, two years less than the five-year program required.⁹² *“My husband is very bright. I selected him carefully,”*⁹³ Adelfa interjects proudly. Since then, Bill has gone on to receive a real estate license and law degree. Adelfa jokes about her worries that she would never find the right mate. *“I had nightmares I wasn’t going to find anybody. I didn’t have anybody to choose from in Dallas.”*⁹⁴ Her wait paid off. Not only do Bill and Adelfa share a love for each other evident to all who interact with them, even after more than fifty years of marriage, they also share a commitment to mutual social, political and economic causes.

D. Roots

The Callejos could have chosen to live anywhere they wanted after Bill completed his studies but instead chose to return to Dallas. Despite its conservative bent and the entrenched dominance of white male establishment, Adelfa had roots in Dallas. She had been away from her family for years and was ready to return. Bill, only one of three

Hispanic college graduates in the city at the time,⁹⁵ faced blatant discrimination by the Dallas establishment who were not about to allow a Spic and New Yorker enter their business realm.⁹⁶ He overcame these obstacles with the help of a Jewish friend who had encountered similar prejudice upon his arrival in Dallas and went on to great financial success. Consistent with both of their personalities, instead of allowing obstacles to defeat them, Adelfa and Bill decided to stay in Dallas and affect change.

While Bill established himself professionally, Adelfa worked as a secretary during the day and attended Southern Methodist University at night in order to obtain her Bachelor of Arts and law degrees. She laments having no role models since she never met a lawyer growing up and was one of only three women in her class and the only Hispanic. Nevertheless, her dream of becoming a lawyer was enough to propel her to finish. Ten years later, Adelfa finally achieved her dream and graduated from law school in 1961.

Adelfa knew that lawyers helped people but only later realized the power of the law.⁹⁷ Adelfa's law degree provided her with the credibility to effect the change she aspired to. Immediately after receiving her law degree, she began fighting individual legal battles, helping one person at a time, like she dreamed of as a child. Soon after, she also began her long trajectory of civic service and political involvement. Being a lawyer provided Adelfa with a platform to be more vocal about legal issues, education issues and issues affecting women and minorities. Finally, even her drive to make millions was fueled, in part, by her desire to position herself in a place of power to effect justice. It was the law, which served as a backbone for the many battles to come.

Section Three: Callejo vs. The Establishment, et al.

“Your law practice is directly related to your political skills, your marketing skills, your social skills. It is all inter-connected and impossible to separate.”⁹⁸

A. The Poor Person’s Lawyer

Growing up in Texas Adelfa learned to never expect anything from anybody and getting a job after law school was no exception. In her last year of law school she went to work for a law firm as a paralegal to learn how to run a law office because she knew no big law firm was going to give her a job as a lawyer. She confesses with a bit of disdain that the only person who can say they denied her a job is the District Attorney in Dallas. “I asked for a job because I wanted to get trial experience.” Adelfa knew she would eventually become a defense attorney to serve the poor and was eager to obtain experience. She even offered her services part-time free of charge but was still denied. After being rejected by the District Attorney’s Office with her pride bruised but her determination intact, she opened her own law office and started taking in clients. After her husband obtained his law degree, Callejo and Callejo was formed in 1966.

“I wanted to be a poor people’s lawyer. There is a lot of satisfaction in doing that. You could do many things for many people. Since I am grassroots, since I picked cotton, the poor relate to me.”¹⁰⁰ Always the businesswoman, Adelfa knew her market and her competition. She filled a void in meeting the legal needs of poor persons, in particular Hispanics. Since she was one of only a handful of Hispanic lawyers in Dallas and bilingual, she quickly obtained a large share of the market and instantaneous success. Most of her early clients were indigent criminal defendants. When asked how she felt about representing convicted felons, she is quick to assert, *“I am interested in due*

process. I do not condone the crime but I want to make sure that my client gets a fair chance. I want to make sure that there is a fair representative jury. I want to make sure that the judge is not going to be biased. I want to make sure that the person gets what they deserve under our judicial system.”¹⁰¹ Adelfa credits her success to discipline, hard work, and professionalism. “I was eager to learn and I did. I treated my clients and colleagues with respect and they reciprocated. Judges treated me royally.”¹⁰² She claims if people resented her or disrespected her she did not notice because she was too busy being successful to give them importance. The same intellectual seduction that garnered her success in business also served her in the legal realm. “There’s still an attraction between males and females. [Women] ought to be able to seduce and I do not mean physically. Most judges are men. Most of my colleagues are men. We have all kinds of tools that we could use to seduce them.”¹⁰³

Adelfa’s current practice involves criminal, family, personal injury, worker’s compensation, and immigration law. According to Adelfa, money makes you a better attorney because you can finance a case and not be intimidated by the large law firms. You also need a good business sense as an attorney because you need to go where the clients are and market yourself. When asked to select her most important case she resists, “I have always felt ‘that every case is the most important one because it’s the most important one to my clients.’”¹⁰⁴ Adelfa works with clients who are experiencing pain and disruption in their lives and she seeks to do everything in her power to bring stability back in their lives and educate them about their legal rights. She considers much of her work as an attorney that of an advocate and educator. She has always tried to approach

her legal practice holistically, but is currently able to take advantage of her position of power and address not only the legal needs of her clients but also their personal and economic needs.

B. The Civic Leader

Adelfa does not separate her legal success from her political, business, or personal success. Adelfa the lawyer is no different from Adelfa the civic leader. Both strategize, both speak out to defend the rights of the unrepresented, both rely on building relationships with others, both prepare, both execute their vision, both work tirelessly. Although not the focus of this paper, her work as a civic leader is completely interconnected to her work as an attorney because her labor in either role is derived from the same mission to achieve educational, economic, social and political equality for the underprivileged. Adelfa has served on boards and commissions as early as 1967. She first learned about civic involvement when her mother formed the PTA for Mexican mothers in her segregated school in Millet where she was responsible for taking the minutes. For over thirty years, Adelfa has held various positions in a variety of organizations addressing issues ranging from health, crime, business, and transportation, to education, housing, and youth. *“I work constantly at changing the system. ... The only frustration that I feel is that things move so slowly. That it takes so long for people to stand up and really be counted when there’s injustice and discrimination,”*¹⁰⁵

In addition to civic organizations, Adelfa has worked and supported both Democratic and non-partisan campaigns as early as 1962. According to Adelfa, her husband taught

her about politics. a skill he learned growing up in New York. “He gave me the courage to take part in the political process,” she asserts. ¹⁰⁶ She believes in helping people by giving them the opportunity, but she does not believe in handouts. *“I think [handouts] cripple people. I think that we should help everybody. But I think that they have to do their part.”*¹⁰⁷ Although Adelfa’s ideologies pertaining to money, ardent individualism and impatience with victimology seem to comport with Republican values, she firmly aligns herself with the Democratic Party. She explains, *“I am not a Republican because they do not have civil rights on their platform. They do not believe in human rights. I am very conservative, fiscally conservative, but I do believe in human rights and helping people. The Republican Party supports English only, they do not support affirmative action, and they discriminate. Why would I belong to such a party?”*¹⁰⁸

Adelfa’s views on leadership, specifically Latino leadership, are insightful. She believes effective Latino leadership is lacking. According to Adelfa, it is not enough to get on boards and commissions or to be elected. Leaders must be prepared. They must give time and be committed. Leaders must have a clear platform and know what they intend to accomplish. A leader must also know how to form coalitions. They must have both leadership and political skills and it helps if they have a good education and money. She laments not having a national Hispanic leader:

“We need a national leader. We don’t have a national Hispanic leader. ... We don’t have a Jessie Jackson with his fire and his passion, his commitment and we need one. We have a lot of leaders [at the local level]. But Jessie Jackson symbolizes for me the kind of leader that I am referring to. Jessie Jackson knows how to get money. He knows how to meet with the CEOs. He can go to the President of the United States, whether they are Republican or Democrat. He will march. He will boycott. He will do the Black outs. He will support the lawsuits. He will use the media. Whatever it takes. That’s an effective leader that can use all of those arsenal of weapons.”¹⁰⁹

Her own civic leadership has been recognized by countless organizations as reflected by the impressive list of awards she has received over the years. In her public role Adelfa is quick to criticize “the establishment”, young people, church leaders, African-Americans, and other Hispanics.¹¹⁰ Her commentary although somewhat abrasive rings true and is spoken less out of ill will and more out of frustration for the lack of progress. To continue working towards progress, Adelfa sets a new agenda for herself each year. Increasing voting among Hispanics, procuring a national syndicated columnist and addressing the high school drop out rate are but a few of her more recent projects. “*A lot of things to do yet. I won’t have enough time to do them all but I’d like to do as many as I can,*”¹¹¹ she remarks with a sigh.

C. The Green Party

“*I was never into Chicano Power, or Brown Power or Black Power. I’m into Green Power.*”¹¹² Adelfa is cognizant that wealth is commensurate with power and status. She realized long ago that to achieve economic equity, to attain equality in education, to fight discrimination and cure the injustices perpetuated against her community, to accomplish all of these things community and legal activism were insufficient and money was imperative.¹¹³ She is fond of sharing a lesson her father taught her, “*that in an Anglo world the only way to effect change is through money, ‘porque el dinero no habla el dinero grita’*” (money does not talk, it screams).¹¹⁴ Adelfa learned her lesson well and throughout the 1970’s and 1980’s, along with her husband, accumulated wealth both through their legal practice and through lucrative real estate investments. She jokes that she earned the nickels and dimes and her husband converted them into millions.

As in other subjects, Adelfa has clear opinions about money. According to Adelfa, becoming wealthy is an art like anything else and anybody can and should become a millionaire, as long as they have the desire and are willing to save, work hard, and sacrifice. She warns that having money alone does not give you power and status, what is crucial, in her mind, is how wealth is utilized to affect change. Adelfa does not deplete her money on luxuries. She does not live ostentatiously but lives well. Instead, she and her husband are willing to finance lawsuits, post bail if protestors are jailed, make campaigns contributions and fund scholarships. Money is a tool along with many others that she uses to bring about change. Today, she says it is not necessary for her to file a lawsuit or organize a march because “the establishment” knows what she is capable of. That is the power money has given her. It is part of her weapons of intellectual seduction. *“It's an attraction. Everybody respects money.”*¹¹⁵ She understands the power of wealth and capitalizes on it accordingly.

For years few people knew how much wealth, the Callejos possessed. Once a few articles had been written about multi-million dollar settlements Adelfa was responsible for, she “came out” about their wealth to encourage women and minorities to become millionaires too.¹¹⁶ According to Adelfa, there are many ways to become a millionaire. Both of her sisters are millionaires. One made her millions in real estate development and the other in the stock market with the help of Bill. Adelfa urges female attorneys interested in making partner to become rainmakers. She urges women and minorities who do not come from privileged backgrounds to go to country clubs and learn about

wine, to become sophisticated and cultured. For Adelfa, however, money is not solely about access and social justice. A shrewd businesswoman, Adelfa classifies herself as a Capitalist with a capital C. She makes a lot of money and apologizes to no one for it.¹¹⁷ Ultimately, money affords her respect. “Money gives me the respect that I deserve from the Anglo world who respects only money.”¹¹⁸ Her wealth also grants her the freedom to engage in philanthropy in favor of her socio-political causes and the power to advance her socio-political agenda.

D. Adelfa the Womanist

*“We women do not understand our potential for power. We control wealth. We outlive men. We birth them and we bury them. But somewhere in between we do not exercise our power.”*¹¹⁹ Adelfa affirms the power of women. At the same time, she does not comport with traditional notions of feminism. If the definition of a feminist is somebody who promotes equal opportunity for women, then yes she is a feminist, but first she is a Hispanic and she wants equal opportunities for all Hispanics, which includes women. She is quick to judge women’s organizations for their lack of creativity, lack of imaginative problem solving, lack of initiative and lack of courage.

According to Adelfa, feminist organizations have focused their attention on public issues such as politics and employment instead of the private realm, the area of women’s natural issues such as child care and quality education of all children.¹²⁰ Her primary example is professional women’s focus on the glass ceiling and limited professional opportunities instead of a demand for affordable quality childcare.¹²¹ She speaks with

exasperation, *“What are they afraid of? Why don’t they make these demands? Do they think they will be fired? Women of my generation did not get-fired, why should they?”*¹²²

She recognizes the wide generation gap between herself and professional women today but notes that, like young people, many women today who have succeeded professionally do not realize the doors that have been opened for them by previous generations of women. *“They have no sense of history. They don’t know how they got to where they are.”*¹²³

She disagrees adamantly with what she perceives as feminists’ rejection of men.¹²⁴ She sees no need for women distancing themselves from men *“for they are our fathers, our brothers and our husbands. Men have been my greatest champions, my allies. If I am going to fight a battle, I want them by my side. I don’t want to exclude them.”*¹²⁵ Not surprisingly, Adelfa says her role models were men. According to her, there were no women. When addressing a room full of professional women she is taken back by the sea of female faces, *“I am truly overwhelmed by all of the women power in this room. You have to be as old as I am to really appreciate what I am saying to you. ... There were so few of us.”*¹²⁶

Conclusion

Adelfa entered the legal profession when there were only a few others like her. Her story emerges from a set of circumstances representative of the rich history of Hispanics in this country. She has spent a lifetime battling for access and equity for Hispanics, women and the underprivileged. She chose the legal profession because it

held promise to triumph in her efforts. Her work suggests that there is still a great deal to do and that complacency is not an option. She reminds the legal profession of its promise.

In my own work, I discovered that Adelfa is more and less than I expected. Although she has led an exemplary life, she is a product of her place and time. While many of her adhered to principles are timeless, she admits that there is a wide generation gap between her experience and professional women's today. She lacks, by her own admittance, patience, a quality her mother tried hopelessly to instill in her, making her a poor choice for political candidacy. Her legal career, while impressive, implicated wide-scale social change only peripherally, since she chose, instead, to fight individual battles. She seems at times harsh, a bit proud, and judgmental. Yet, she is a gifted strategist. She is outspoken, dignified, hard working, intelligent and insightful. Her energy is boundless and commitment endless. She proved to be a complex and fascinating subject.

Future Leads

I hoped with this paper to place Adelfa's life in the proper socio-historical context. This is, however, only the first step. I hope that a more detailed study of various aspects of her life will follow. One possibility is an in depth analysis of her early criminal cases. Another is her participation in the voting rights cases which seemed to be particularly complex and representative of the racial tension in the city of Dallas. There is also more to be learned about her law school experience and the beginning of her career as an attorney. Still another focus might be her civil and political involvement.

Finally, a careful look at her relationship with her father and husband, who each seem to have rich stories of their own, would shed additional light on Adelfa's trajectory.

In addition to further research on Adelfa's life, I hope the lives of other Latina lawyers will be the focus of future study and that additional voices and experiences will emerge. To this end, the video *Las Primeras* is a valuable resource. Contemporary woman continue to break ground in law firms, law school faculties, the judiciary, and public service. Adelfa would be satisfied to know that these women acknowledge those who came before them.

Timeline

ADELFA BOTELLO CALLEJO

1923 -

1923	Born June 10. Eldest of five. Grew up in segregated community of Millett, TX.
	At some point early in life she developed 3 life goals: 1. Be a lawyer 2. Become a millionaire 3. Be an advocate for the disadvantaged
1937	Adelfa's family moves to Dallas. Mary Estela Cota-Robles becomes the first Latina to graduate from law school and become a licensed attorney (in Arizona).
1939 - 1945	Adelfa graduates from Cotulla High School. She supported her family while she attended night school at SMU. Her studies were interrupted when she moved to Menlo Park, California to help her brother who returned blinded from combat in WWII. Began own import/export business.
1946	Marries William "Bill" F. Callejo in Dallas. They met in San Francisco one year earlier when they were competitors in their respective import/export businesses. Callejo credits the support of her husband and business partner with her success both in and out of courtroom. Her husband is an architect, engineer, lawyer and real estate broker. They have no children.
1947	Anita Lewis becomes second Latina in the U.S. to practice law.
1951	After living in Mexico City and New York, Adelfa and her husband move back to Dallas and she begins night school at SMU.
1961	At age 37 Adelfa obtains law degree, after attending Southern Methodist University for over 10 years. She received her Bachelors Degree concurrently. At the time, there were only two Hispanic attorneys in the city. Admitted to Practice in State Bar of Texas, Supreme Court of Texas and United States Northern District Court of Texas. She has difficulty finding a job and works briefly in corporate law. She begins Personal Injury, Criminal and Family Law Private practice.
1962	Begins a long time involvement in Campaigns for City Council & DISD School Board
1965	<u>Venable v. The State of Texas</u> , loses case before Court of Criminal Appeals of Texas. Defendant was convicted of drunk driving on public street.

1966	<p>Bill earns Law degree from SMU and they form a law partnership, Callejo and Callejo. Admitted to practice in Supreme Court of the United States</p> <p><u>Brooks v. The State of Texas.</u> loses case before Court of Criminal Appeals of Texas Defendant was convicted for assault with intent to rape. She appeals.</p> <p><u>Brooks v. The State of Texas et al.</u>, lost before U.S. District Court N.D. Texas, Dallas Division. Judge based holding on jurisdiction issues, paying great deference to state court's decision. She appeals.</p>
1967	<p>Dallas County Mental Health and Retardation Board Member, 1967-68.</p> <p><u>Brooks v. State of Texas, et al.</u>, won appeal before US Court of Appeals, 5th Cir. Court held the defendant was denied the effective assistance of counsel.</p>
1972	<p>Marched through the streets of Dallas protesting the shooting of a twelve year old boy by the Dallas Police Department.</p> <p>Dallas County Criminal Bar Association, President, 1972-73; Delegate, 16th Senatorial District Conventions, 1972-92</p>
1974	<p>Member & Founder Mexican American Democrats of Texas (MAD) & 16th Senatorial District Chapter, 1974-1992. This organization was precursor to Tejano Democrats.</p> <p>Named "Top Ten Women Shapers" by Dallas Times Herald</p> <p><u>Ex parte John Junior Marez.</u> Won appeal before Court of Criminal Appeals of Texas. Conviction for rape after plea of guilty in 1965 set aside because of ineffective representation by counsel.</p>
1976	<p>State Bar of Texas, Committee on Selection, Compensation and Tenure of State Judges</p>
1977	<p><u>Lipscomb, et al. v. Wise et al. v. Adelfa B. Calleio et al.</u> U.S. Court of Appeals, 5th Circuit, upheld district court's holding that at-large elections of city council members violated Voting Rights Act. Adelfa was intervenor in this case.</p>
1978	<p>Member, Commission on Hispanic Affairs, U.S. Department of Justice; Delegate, Texas State Conventions, 1978-92</p> <p><u>Wise et al. v. Lipscomb et al.</u>, Supreme Court of the U.S., Motion for leave to participate in oral argument denied. The case was decided & remanded back to Court of Appeals who remanded back to District Court. An 8/3 plan was ordered.</p>
1980	<p>Presidential Commission on White House Fellowships; Delegate to Democratic National Convention, National Democratic Party, Carter.</p> <p>Awarded Texas Peace Officers Association: <i>1980 Humanitarian Award</i> - "For dedication to the field of law enforcement and for the continuous support for the equality under the law for all mankind."</p>

1982	<p>Began long time participation in campaigns & electioneering in support of all Democratic candidates in the National, State, and Dallas County races which required active support e.g.-1982, 1988 Loyd Bentsen Campaign Steering Committee.</p> <p>Dallas Morning News - <i>High Profile</i> - published.</p>
1984	<p><u>William and Adelfa B. Callejo v. Bancomer, S.A.</u>, U.S. Court of Appeals, 5th Cir. Brings breach of contract claim against Mexican bank. Court held for defendant. Note: several articles have been written about this case addressing international law issues.</p>
1985	<p>INSIGHT - The Washington Times "Hispanic America"</p>
1986	<p>Hispanic Business - 100 Influentials Fall 1986, Southern Methodist University, Alumni of Record</p>
1988	<p>DART, Dallas Area Rapid Transit Board Member Dallas County Juvenile Needs and Activities Committee Member Delegate to Democratic National Convention, National Democratic Party, Dukakis; Participated in Michael Dukakis Campaign</p>
1989	<p>Regional President, Hispanic National Bar Association 1989-1993 LULAC Hispanic Entrepreneurship Award "For your business contributions to the community. Your achievements and success set an outstanding example to Hispanic Americans - that the American Dream, if you strive can come true."</p>
1990	<p>Participates in Ann Richards and Dan Morales' Texas campaigns.</p> <p>Williams and Ledbetter Neighborhood Association v. City of Dallas, U.S. District Court, N.D. Texas, Dallas Division. Dallas City Council and Voting Rights violation issue resurfaces. Court held: 8/3 system violates section 2 of the Voting Rights Act because it dilutes the votes of politically cohesive blacks and Hispanics in Dallas.</p>
1991	<p>Settles 1.6 million dollar claim on behalf of worker who lost leg because his employer did not follow safety regulations. She was able to settle the case only after investing several thousand dollars in a detailed investigation.</p> <p>Mexican American Legal Defense and Education Fund (MALDEF) - Board Member, Leadership Skill Steering Committee, 1st Vice President 1991-92</p>
1992	<p>Settles \$3 million dollar claim on behalf of Hispanic family against subcontractor and general contractor after a construction accident left a worker dead.</p> <p>Adelfa and her husband are photographed along side then governor Clinton in support of his candidacy. Delegate to Democratic National Convention, National Democratic Party, Clinton; Democratic National Committee - Member, 1992-96; Actively participated in Supreme Court of Texas Justices' Campaigns</p> <p>Recipient of Hispanic National Bar Association - Juarez-Lincoln Award "for lifelong dedication and commitment to advancing the law and the Latino Legal Community."</p>

1993	Dallas/Fort Worth International Airport Board Member, 1993-95, 1995-97; Instrumental in awarding 72% of \$75 million for concessions at the airport to women and ethnic minority-owned businesses.
1994	Recipient Martin Luther King Jr. - Justice Award. Selected by and from the Dallas Bar Association and the ethnic minority bar associations-first Hispanic to ever receive it.
1995	Recipient - Lifetime Achievement Award - Mexican American Bar Association - MABA of Texas
1996	Recipient "Distinguished Alumni Award" SMU Law School
1997	Recipient of prestigious Justinian Award from Dallas Lawyers Auxiliary; <u>Hopwood</u> decision - TX equivalent to 209: Adelfa rebukes UT Law Professor's comments attacking Hispanic culture and affirmative action in higher education.
1998	Controversy in Dallas Public School District. Superintendent which Callejo had supported was imprisoned for embezzlement charges; racial unrest spurred. Callejo very outspoken on matter, especially tension between African-American & Hispanics. A drop out prevention program is finally implemented in DISD. Adelfa had lobbied with 6 superintendents until the current one finally implemented the program. She has also urged President Clinton to support a national initiative on dropout prevention and intervention. American Bar Association - Commission on Opportunities for Minorities in the Legal Profession - "1998 Spirit of Excellence Award" - Spurred by the 5 th Circuit's Hopwood decision, the Dallas Hispanic Bar Foundation is formed by local Hispanic lawyers including Adelfa because "post-Hopwood times demand a more active role from minority lawyers in helping to lessen the impact of that decision on the ranks of the minority bar."
1999	Woman of the Year - Today's Dallas Woman She remains active in several legal, civic and political organizations. "it's been a good life" Callejo says of her distinguished career, which shows no signs of slowing down.

Endnotes

¹ Throughout the paper references to the same racial/ethnic group will vary according to the appropriate historical context. These references will include Hispanic, Latino/a, Mexican-American, Tejano, and mestizo among others.

² Videotape: *Las Primeras*. HNBA Productions (1994) (on file with the National Hispanic Bar Association).

³ See Harry Pachon, *Special Report: What Color is the Constitution? Crossing the Border of Discrimination: Has the Civil Rights Movement Ignored Generations of Hispanics?*, 15 Fall Hum. Rts. 32, 34-35 (1988).

⁴ See Linda E. Davila, Note, *The Underrepresentation of Hispanic Attorneys in Corporate Law Firms*, Stanford 39 Stan. L. Rev. 1403 (1987).

⁵ See Laura L. Castro, *The Future is Now*, 85 - JUL A.B.A. J. 72 (1999).

⁶ See Michael A. Olivas, *The Education of Latino Lawyers. An Essay On Crop Cultivation*, 14 Chicano-Latino L. Rev. 117, 118 (1994).

⁷ *Id.*

⁸ Valerie Fontaine, *Progress Report., Women and People of Color in Legal Education and the Legal Profession*, 6 Hastings Women's L.J. 27, 32-34 (1995).

⁹ See Margaret E. Montoya, *Mascaras, Trenzas y Greñas: Un/Masking The Self While Un/Braiding Latina Stories and Legal Discourse*, 15 Chicano-Latino L. Rev. 1, 6 (1994).

¹⁰ See e.g. Samuel P. Nesmith et al., *THE MEXICAN TEXANS* 1 (1981). In fact; most of the settlers of the region represented a motley array of mixed races. Indigenous history preceding Spanish arrival to this territory falls outside the scope of this paper.

¹¹ See Robert J. Rosenbaum, *THE HISTORY OF MEXICAN-AMERICANS IN TEXAS* 6 (1980). See also Arnoldo De León, *MEXICAN AMERICANS IN TEXAS* 27 (1993).

¹² See generally Arnoldo De León, *THE MEXICAN IMAGE IN NINETEENTH CENTURY TEXAS* (1982) (arguing that the stereotypes attributed to Texan Mexicans were not unique to Texas encounters).

¹³ Rosenbaum, *supra* note 11, at 7.

¹⁴ *Id.*

¹⁵ De León, *supra* note 12, at 31.

¹⁶ De León, *supra* note 11 at 26.

¹⁷ *Id.*

¹⁸ Nesmith, *supra* note 10, at 12-14. Three figures frequently alluded to include, José Antonio Navarro, José Francisco Ruiz, and Lorenzo de Zavala, all Texan Mexicans who signed the original Texas' Declaration of Independence in 1836. Mr. Navarro also served on the committee who drafted the Texas Constitution and attended the Texas Convention in 1845 where he voted for annexation to the U.S. Mr. Ruiz served as a senator to the Texas Congress. Mr. De Zavala was named ad interim vice-president of the Republic of Texas and enjoyed an illustrious political career. All three represent the early political voice that Tejanos lost after the Treaty of Guadalupe Hidalgo changed the social and political structures of Texas.

¹⁹ De León, *supra* note 12, at 21; De León, *supra* note 11, at 32-33.

²⁰ This period, characterized as Manifest Destiny applied to Mexicans, is analogous to the period following desegregation when most upper and middle class blacks left traditionally black areas, leaving inner cities ghetto-ized without the benefit of an educated class. It is also analogous to the fleeing of the Cuban elite to the U.S. during the Castro Revolution leaving behind primarily the most desolate.

²¹ Rosenbaum, *supra* note 11, at 8.

²² De León, *supra* note 11, at 35.

²³ Pachon, *supra* note 3 at 33; De León, *supra* note 11 at 65-70. The waves of immigration that followed in Texas were replicated nationally. After a long period of little immigration from Mexico to Texas, the turmoil caused by the Mexican Revolution of 1910 led to an influx of immigrants. Later, when World Wars I and II caused labor shortages in the U.S. and lack of opportunities abounded in Mexico, a second wave of immigrants flooded U.S. soil. Immigration from Cuba, Puerto Rico, and other Caribbean islands followed in the 1940s and 1950s. Political tension in Central America led to yet another influx of immigrants in the 1980s and 1990s. Most recently, the depressed Latin American economy continues to push its most desolate class to better opportunities north of the border today.

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- ²⁴ De León, *supra* note 11, at 43-44, 61-62. De León coins the term syncretic culture to indicate the unique mix of blended customs.
- ²⁵ De León, *supra* note 12, at 36.
- ²⁶ Rosenbaum, *supra* note 11, at 21; De León, *supra* note 11, at 95. During this period some 250,000 persons were repatriated across the Texas border.
- ²⁷ De León, note 11, at 117- at 118.
- ²⁸ Rosenbaum, *supra* note 11. at 21-22.
- ²⁹ De León, note 11, at 63.
- ³⁰ *Id.* at 37.
- ³¹ *Id.* at 37-41.
- ³² *Id.* at 48-49; Rosenbaum, note 11, at 13,
- ³³ Rosenbaum *supra* note 11, at 13; De León, *supra* note 11, at 62-63; Nesmith, *supra* note 10, at 22, 27. Two such legends include Juan Cortina and Gregorio Cortez
- ³⁴ Pachon, *supra* note 3, at 33. Over the years these organizations have addressed issues such as school desegregation, police brutality and as late as 1958 segregated housing restaurants, and movie theatres.
- ³⁵ See Robert A. Cuellar, A SOCIAL AND POLITICAL HISTORY OF THE MEXICAN-AMERICAN POPULATION OF TEXAS, 1929-1963, 6 (1974).
- ³⁶ *Id.* at 11.
- ³⁷ Rosenbaum, *supra* note 11, at 23; Cuellar, *supra* note 35, at 16.
- ³⁸ Cuellar, *supra* note 35, at 18-22.
- ³⁹ Rosenbaum, *supra* note 11, at 33; De León, *supra* note 11, at 13 1-132.
- ⁴⁰ De León, *supra* note 11, at 122-133.
- ⁴¹ *Id.* at 90-91.
- ⁴² *Id.*
- ⁴³ *Id.* at 112-113.
- ⁴⁴ Cuellar, *supra* note 35, at 35-38.
- ⁴⁵ De León, *supra* note 11, at 138-139. Tejanos constitute 20 percent of Texas' population but hold only 5-6 percent of elected offices
- ⁴⁶ *Id.* at 123.
- ⁴⁷ *Id.* at 115-116, 126. For example, MALDEF, Mexican American Legal Defense and Education Fund, which was founded in 1968, has successfully used the legal system as a forum for protecting the educational, immigration and due process rights of the Hispanic community.
- ⁴⁸ See Robert L. Dabney, Jr., *We Were There*, 37-DEC Hous. Law. 42 (1999).
- ⁴⁹ Nesmith, *supra* note 10, at 30. He was appointed by President Kennedy, possibly in return for the Viva Kennedy campaign.
- ⁵⁰ *Id.* at 31.
- ⁵¹ Olivas, *supra* note 6, at 128.
- ⁵² Dabney, *supra* note 48 at 43 (quoting Minority Attorneys Reference Files, The Governor Bill and Vara Daniel Center for Legal History, State Bar of Texas).
- ⁵³ *Id.* at 44.
- ⁵⁴ De León, *supra* note 11, at 138.
- ⁵⁵ Castro, *supra* note 5, at 72.
- ⁵⁶ *Id.*
- ⁵⁷ Olivas, *supra* note 5, at 128-129.
- ⁵⁸ Castro, *supra* note 5, at 72.
- ⁵⁹ See David G. Savage, *Short List for the High Court*, 85-JUL A.B.A.J. 32 (1999).
- ⁶⁰ See Rodolfo O. de la Garza et al., *Latinos in Texas, A Socio-Demographic Profile*, The Tomas Rivera Center, A National Institute for Policy Studies 37 (1995). See also Castro, *supra* note 5, at 72.
- ⁶¹ See Maureen Ebben & Norma Guerra Gaier, *Telling Stories, Telling Self; Using Narrative to Uncover Latinas Voices and Agency in the Legal Profession*, 19 Chicano-Latino L. Rev. 243 (1998).
- ⁶² Fontaine, *supra* note 8, at 27.
- ⁶³ *Id.* at 28.
- ⁶⁴ See generally Dannye Holley & Thomas Kleven, *Minorities and the Legal Profession: Current Platitudes, Current Barriers*, 12 T. Marshall L. Rev. 299 (1987). See also Davila, *supra* note 4, at 1408-1409. These barriers, of course do not apply to all Hispanics and exceptions abound.

⁶⁵ Castro, *supra* note 5, at 73; Fontaine, *supra* note 8, at 33; Davila, *supra* note 4, at 1416-1418.

⁶⁶ Davila, *supra* note 4, at 1420-21.

⁶⁷ Fontaine, *supra* note 8, at 27.

⁶⁸ Castro, *supra* note 5, at 73.

⁶⁹ Ebben & Guerra Gaier, *supra* note 61, at 244-45 (quoting in part Gwendolyn Etter-Lewes, BLACK WOMEN'S LIFE STORIES: RECLAIMING SELF IN NARRATIVE TEXTS, IN WOMEN'S WORDS: THE FEMINIST PRACTICE OF ORAL HISTORY, 43 (1991)).

⁷⁰ Adelfa B. Callejo, Keynote Address at the Latinas on the Move Annual Conference (Dec. 10, 1999) [hereinafter Keynote Speech]. See also Garza, *supra* note 60, at 19.

⁷¹ Nikki Finke Greenberg, *Adelfa Callejo: High Profile*, The Dallas Morning News, May 23, 1982, at E1.

⁷² Interview with Adelfa B. Callejo, in San Francisco, Cal. (Dec. 10, 1999) [hereinafter Callejo Interview].

⁷³ Greenberg, *supra* note 71.

⁷⁴ Callejo Interview, *supra* note 72.

⁷⁵ Greenberg, *supra* note 71.

⁷⁶ Callejo Interview, *supra* note 72. He told his daughter, "I am a poor man. I will make sure that each of my children complete high school but I cannot afford to send you to college because that means I will deprive your siblings. Instead, I will take you to a big city where you could work and go to night school and I will help you however I can. But it will be up to you. This country affords you all kinds of opportunities."

⁷⁷ *Id.*

⁷⁸ Greenberg, *supra* note 71.

⁷⁹ *Id.*

⁸⁰ *Id.*

⁸¹ Callejo Interview, *supra* note 72. Adelfa also notes that he was a married man who had fallen in love with her thus explaining some of the motivation behind his assistance. He hired her as an assistant first then made her a partner in the business. Eventually, she detached herself to start her own business with his help. According to Adelfa, she did not share his feelings and they never had a relationship other than a business relationship.

⁸² Greenberg, *supra* note 71. She shipped oranges to Manila, garlic to Hong Kong and corrugated aluminum to the Far East. She netted \$50,000 the first year.

⁸³ Callejo Interview, *supra* note 72.

⁸⁴ Keynote Speech, *supra* note 70.

⁸⁵ Callejo Interview, *supra* note 72. She claims woman often limit themselves to the art of physical seduction rather than practicing *intellectual seduction*.

⁸⁶ *Id.*

⁸⁷ *Id.*

⁸⁸ Greenberg, *supra* note 71.

⁸⁹ Callejo Interview, *supra* note 72.

⁹⁰ Greenberg, *supra* note 71.

⁹¹ Patricia Ann LaSalle, *Alumni of Record, Adelfa Callejo: An Impassioned Voice for Human Rights*, SMU Mustangs Fall, 1986.

⁹² Interview with William "Bill" Callejo, in San Francisco, Cal. (Dec. 10, 1999) [hereinafter Interview with Bill].

⁹³ Callejo Interview, *supra* note 72.

⁹⁴ *Id.*

⁹⁵ Greenberg, *supra* note 71.

⁹⁶ Interview with Bill, *supra* note 92.

⁹⁷ Keynote Speech, *supra* note 70.

⁹⁸ Callejo interview, *supra* note 72.

⁹⁹ *Id.*

¹⁰⁰ *Id.*

¹⁰¹ *Id.*

¹⁰² *Id.* She claims that one judge established a Callejo day and scheduled 32 of her cases all on the same day. The only problem with this she said is that the other attorneys realized how much business she had and possibly became resentful.

¹⁰³ *Id.* One such tool of seduction was entertaining. The Callejos frequently entertained judges, lawyers and potential clients, as well as people of all walks of life both richer and poorer than they. Adelfa seduced them with her music, her culture, her food, her dress, and her person.

¹⁰⁴ Callejo Interview, *supra* note 72.

¹⁰⁵ Greenberg, *supra* note 71.

¹⁰⁶ Callejo Interview, *supra* note 72.

¹⁰⁷ *Id.*

¹⁰⁸ *Id.*

¹⁰⁹ *Id.*

¹¹⁰ Callejo Interview, *supra* note 72. Some of her commentary includes:

“I don’t go to church because I am disappointed in religion. I don’t think spiritual leaders have done very much. If they did we’d have better race relations in this country. You wouldn’t have the hatred. You wouldn’t have the horrible things that have happened in this country not just towards Blacks, towards Hispanics, towards Asians. How did it happen? Who was in charge? I don’t see the spiritual leaders getting up in the morning and saying look, you’ve got to do something for the children. There’s no advocacy among the church leaders.”

[Young people] “don’t appreciate the history, they don’t appreciate the legacy, they don’t understand that they don’t have to pay a poll tax to vote. They don’t understand that today we have women on juries. That today if you march, you’re not going to get put in jail, that there’s someone to get you out if you do. You don’t have to march or boycott with the fear that we did. Yet they do less, yet have so much. And then they complain they don’t have enough. It’s complain, complain, complain. I don’t have any patience for complaints. What is the problem? Let’s resolve it and let’s move on.

¹¹¹ *Id.*

¹¹² Keynote Speech, *supra* note 70.

¹¹³ *Id.*

¹¹⁴ Dorothy Gentry, *Woman of the Year: Adelfa B. Callejo*, Today’s Dallas Woman Magazine 4 (March 1999).

¹¹⁵ Callejo Interview, *supra* note 72.

¹¹⁶ See e.g. Enrique Gómez, *3 millones de dolares para viuda de hispano* (3 Million Dollars for Hispanic’s Widow), El Sol de Texas (The Texas Sun), June 25, 1992.

¹¹⁷ Greenberg, *supra* note 71.

¹¹⁸ Callejo Interview, *supra* note 72.

¹¹⁹ LaSalle, *supra* note 91.

¹²⁰ Callejo Interview, *supra* note 72. Adelfa and Bill had no children, despite a stint at visiting doctors. Nevertheless, Adelfa is quick to dismiss any notion that having children might have impacted her professional life. Like everything else, “it’s a question of creativity, solutions,”

¹²¹ Gentry, *supra* note 114.

¹²² Callejo Interview, *supra* note 72.

¹²³ *Id.*

¹²⁴ *Id.* She attributes this rejection of men to a lesbian take over of the feminist agenda. She doesn’t associate herself with “the dumb little things feminists get hung up on ... I support women but I want men to open my doors, light my cigarettes if I smoke, defend me, protect me. I want them to carry my suitcases and get the cab.”

¹²⁵ *Id.* Her father was her first ally. When her mother’s relatives would challenge the notion of “a girl” going to school her father would defend her. His opinion was particularly unique in Hispanic culture, whose internal sexism is partly responsible for Latina’s delayed entrance into the professional and political realm.

¹²⁶ Keynote Speech, *supra* note 70.

Timeline

ADELFA BOTELLO CALLEJO

1923 -

1923	Born June 10. Eldest of five. Grew up in segregated community of Millett, TX.
	At some point early in life she developed 3 life goals: 1. Be a lawyer 2. Become a millionaire 3. Be an advocate for the disadvantaged
1937	Adelfa's family moves to Dallas. Mary Estela Cota-Robles becomes the first Latina to graduate from law school and become a licensed attorney (in Arizona).
1939 - 1945	Adelfa graduates from Cotulla High School. She supported her family while she attended night school at SMU. Her studies were interrupted when she moved to Menlo Park, California to help her brother who returned blinded from combat in WWII. Began own import/export business.
1946	Marries William "Bill" F. Callejo in Dallas. They met in San Francisco one year earlier when they were competitors in their respective import/export businesses. Callejo credits the support of her husband and business partner with her success both in and out of courtroom. Her husband is an architect, engineer, lawyer and real estate broker. They have no children.
1947	Anita Lewis becomes second Latina in the U.S. to practice law.
1951	After living in Mexico City and New York, Adelfa and her husband move back to Dallas and she begins night school at SMU.
1961	At age 37 Adelfa obtains law degree, after attending Southern Methodist University for over 10 years. She received her Bachelors Degree concurrently. At the time, there were only two Hispanic attorneys in the city. Admitted to Practice in State Bar of Texas, Supreme Court of Texas and United States Northern District Court of Texas. She has difficulty finding a job and works briefly in corporate law. She begins Personal Injury, Criminal and Family Law Private practice.
1962	Begins a long time involvement in Campaigns for City Council & DISD School Board
1965	<u>Venable v. The State of Texas</u> , loses case before Court of Criminal Appeals of Texas. Defendant was convicted of drunk driving on public street.

1966	<p>Bill earns Law degree from SMU and they form a law partnership, Callejo and Callejo. Admitted to practice in Supreme Court of the United States</p> <p><u>Brooks v. The State of Texas.</u> loses case before Court of Criminal Appeals of Texas Defendant was convicted for assault with intent to rape. She appeals.</p> <p><u>Brooks v. The State of Texas et al.</u>, lost before U.S. District Court N.D. Texas, Dallas Division. Judge based holding on jurisdiction issues, paying great deference to state court's decision. She appeals.</p>
1967	<p>Dallas County Mental Health and Retardation Board Member, 1967-68.</p> <p><u>Brooks v. State of Texas, et al.</u>, won appeal before US Court of Appeals, 5th Cir. Court held the defendant was denied the effective assistance of counsel.</p>
1972	<p>Marched through the streets of Dallas protesting the shooting of a twelve year old boy by the Dallas Police Department.</p> <p>Dallas County Criminal Bar Association, President, 1972-73; Delegate, 16th Senatorial District Conventions, 1972-92</p>
1974	<p>Member & Founder Mexican American Democrats of Texas (MAD) & 16th Senatorial District Chapter, 1974-1992. This organization was precursor to Tejano Democrats.</p> <p>Named "Top Ten Women Shapers" by Dallas Times Herald</p> <p><u>Ex parte John Junior Marez.</u> Won appeal before Court of Criminal Appeals of Texas. Conviction for rape after plea of guilty in 1965 set aside because of ineffective representation by counsel.</p>
1976	<p>State Bar of Texas, Committee on Selection, Compensation and Tenure of State Judges</p>
1977	<p><u>Lipscomb, et al. v. Wise et al. v. Adelfa B. Calleio et al.</u> U.S. Court of Appeals, 5th Circuit, upheld district court's holding that at-large elections of city council members violated Voting Rights Act. Adelfa was intervenor in this case.</p>
1978	<p>Member, Commission on Hispanic Affairs, U.S. Department of Justice; Delegate, Texas State Conventions, 1978-92</p> <p><u>Wise et al. v. Lipscomb et al.</u>, Supreme Court of the U.S., Motion for leave to participate in oral argument denied. The case was decided & remanded back to Court of Appeals who remanded back to District Court. An 8/3 plan was ordered.</p>
1980	<p>Presidential Commission on White House Fellowships; Delegate to Democratic National Convention, National Democratic Party, Carter.</p> <p>Awarded Texas Peace Officers Association: <i>1980 Humanitarian Award</i> - "For dedication to the field of law enforcement and for the continuous support for the equality under the law for all mankind."</p>

1982	<p>Began long time participation in campaigns & electioneering in support of all Democratic candidates in the National, State, and Dallas County races which required active support e.g.-1982, 1988 Loyd Bentsen Campaign Steering Committee.</p> <p>Dallas Morning News - <i>High Profile</i> - published.</p>
1984	<p><u>William and Adelfa B. Callejo v. Bancomer, S.A.</u>, U.S. Court of Appeals, 5th Cir. Brings breach of contract claim against Mexican bank. Court held for defendant. Note: several articles have been written about this case addressing international law issues.</p>
1985	<p>INSIGHT - The Washington Times "Hispanic America"</p>
1986	<p>Hispanic Business - 100 Influentials Fall 1986, Southern Methodist University, Alumni of Record</p>
1988	<p>DART, Dallas Area Rapid Transit Board Member Dallas County Juvenile Needs and Activities Committee Member Delegate to Democratic National Convention, National Democratic Party, Dukakis; Participated in Michael Dukakis Campaign</p>
1989	<p>Regional President, Hispanic National Bar Association 1989-1993 LULAC Hispanic Entrepreneurship Award "For your business contributions to the community. Your achievements and success set an outstanding example to Hispanic Americans - that the American Dream, if you strive can come true."</p>
1990	<p>Participates in Ann Richards and Dan Morales' Texas campaigns.</p> <p>Williams and Ledbetter Neighborhood Association v. City of Dallas, U.S. District Court, N.D. Texas, Dallas Division. Dallas City Council and Voting Rights violation issue resurfaces. Court held: 8/3 system violates section 2 of the Voting Rights Act because it dilutes the votes of politically cohesive blacks and Hispanics in Dallas.</p>
1991	<p>Settles 1.6 million dollar claim on behalf of worker who lost leg because his employer did not follow safety regulations. She was able to settle the case only after investing several thousand dollars in a detailed investigation.</p> <p>Mexican American Legal Defense and Education Fund (MALDEF) - Board Member, Leadership Skill Steering Committee, 1st Vice President 1991-92</p>
1992	<p>Settles \$3 million dollar claim on behalf of Hispanic family against subcontractor and general contractor after a construction accident left a worker dead.</p> <p>Adelfa and her husband are photographed along side then governor Clinton in support of his candidacy. Delegate to Democratic National Convention, National Democratic Party, Clinton; Democratic National Committee - Member, 1992-96; Actively participated in Supreme Court of Texas Justices' Campaigns</p> <p>Recipient of Hispanic National Bar Association - Juarez-Lincoln Award "for lifelong dedication and commitment to advancing the law and the Latino Legal Community."</p>

1993	Dallas/Fort Worth International Airport Board Member, 1993-95, 1995-97; Instrumental in awarding 72% of \$75 million for concessions at the airport to women and ethnic minority-owned businesses.
1994	Recipient Martin Luther King Jr. - Justice Award. Selected by and from the Dallas Bar Association and the ethnic minority bar associations-first Hispanic to ever receive it.
1995	Recipient - Lifetime Achievement Award - Mexican American Bar Association - MABA of Texas
1996	Recipient "Distinguished Alumni Award" SMU Law School
1997	Recipient of prestigious Justinian Award from Dallas Lawyers Auxiliary; <u>Hopwood</u> decision - TX equivalent to 209: Adelfa rebukes UT Law Professor's comments attacking Hispanic culture and affirmative action in higher education.
1998	Controversy in Dallas Public School District. Superintendent which Callejo had supported was imprisoned for embezzlement charges; racial unrest spurred. Callejo very outspoken on matter, especially tension between African-American & Hispanics. A drop out prevention program is finally implemented in DISD. Adelfa had lobbied with 6 superintendents until the current one finally implemented the program. She has also urged President Clinton to support a national initiative on dropout prevention and intervention. American Bar Association - Commission on Opportunities for Minorities in the Legal Profession - "1998 Spirit of Excellence Award" - Spurred by the 5 ^h Circuit's Hopwood decision, the Dallas Hispanic Bar Foundation is formed by local Hispanic lawyers including Adelfa because "post-Hopwood times demand a more active role from minority lawyers in helping to lessen the impact of that decision on the ranks of the minority bar."
1999	Woman of the Year - Today's Dallas Woman She remains active in several legal, civic and political organizations. "it's been a good life" Callejo says of her distinguished career, which shows no signs of slowing down.