

JULY / AUGUST 2023

INDIGENOUS SOLUTIONS

GREEN FIRE TIMES

News & Views from the Sustainable Southwest



THE TRIBAL EDUCATION ALLIANCE

VOLUME 15 NUMBER 4

GREENFIRETIMES.COM

PUBLISHER GREEN EARTH PUBLISHING, LLC

EDITOR-IN-CHIEF SETH ROFFMAN
EDITOR@GREENFIRETIMES.COM

ADMINISTRATIVE ASSISTANT / EXECUTIVE CONSULTANT
THÉRÈSE WILLIAMS

DESIGN WITCREATIVE

COPY EDITOR STEPHEN KLINGER

CONTRIBUTING WRITERS MALIN ALEGRIA, LYLE BALENQUAH,
EMIGDIO BALLON, DOREEN BIRD, CLAYTON BRASCOUPE, CARNELL
CHOSA, KEEGAN KING, MELANIE MARGARITA KIRBY, SARAH NOSS, REGIS
PECOS, ALISON PENN, SETH ROFFMAN, LEVI SHIJE, COUGAR VIGIL

CONTRIBUTING PHOTOGRAPHERS LYLE BALENQUAH, DOREEN
BIRD, RAYMOND CHEE, KALIKA DAVIS, SETH ROFFMAN, JONNIE STORM

ADVERTISING SALES ADVERTISE@GREENFIRETIMES.COM

**PRINTED LOCALLY WITH 100% SOY INK ON
100% RECYCLED, CHLORINE-FREE PAPER**

GREEN FIRE TIMES ©2023 GREEN EARTH PUBLISHING, LLC
C/O SOUTHWEST LEARNING CENTERS, INC.
A NON-PROFIT EDUCATIONAL ORGANIZATION (EST. 1973)
505-989-8898, P.O. BOX 8627, SANTA FE, NM 87504-8627
GREENFIRETIMES.COM

COVER: NAVI TOWA (MY PEOPLE), BIG TEWA POT REVEAL AT THE POEH CULTURAL
CENTER, POJOAQUE, N.M., MARCH 2023. THE COLLABORATIVE PROJECT INCLUDES SIX
TRADITIONAL BIRD DESIGNS. THE ARTISTS PAINTED IN THE STYLES OF THEIR RESPECTIVE
PUEBLOS. L-R: WESLEY VIGIL (TESUQUE), GLENN GOMEZ (POJOAQUE), RANDOLF SILVA
(SANTA CLARA), PEARL TALACHY (POJOAQUE), CLARENCE CRUZ (OHKAY OWINGEH). NOT
PICTURED: SHAWN TAFOYA (SANTA CLARA) AND ERIK FENDER (SAN ILLDEFONSO).
(SEE PG. 33) PHOTO © SETH ROFFMAN

GREEN FIRE TIMES REALLY NEEDS YOUR SUPPORT

Green Fire Times is a platform for regional, community-based voices—useful information for residents, businesspeople, students and visitors—anyone interested in the history and spirit of New Mexico and the Southwest. GFT's small, dedicated staff and multitude of contributors generate articles documenting the interrelationship of community, culture, the environment and the regional economy. The sustainability of our region affects all of us, and requires people from all backgrounds working together to create solutions. One of the unique aspects of GFT is that it provides multicultural perspectives that link green, cutting-edge innovations with time-honored traditions.

Storytelling is at the heart of community health. We have an opportunity to change the story going forward, which can lead to positive transformational change. GFT shares inspiring stories of hope and community action. By helping our communities discover who they once were and what they can become, a more positive future can be created.

Of course, it is an extremely challenging time to continue to produce a free, quality, independent publication. Production costs have greatly increased. Many local and regional publications have folded or have been bought up by corporate entities. Fortunately, a growing number of publications are receiving boosts from nonprofits that are devoted to protecting journalism. GFT is owned by Southwest Learning Centers, Inc. (est. 1973), a nonprofit educational organization. SWLC provides a mentorship program for some of GFT's writers, aspiring journalists and documentarians.

Green Fire Times is struggling to survive. We also need funding to upgrade our online archive and make 14 years of articles more accessible to community members, students and researchers. Don't assume that someone else will help. Please consider making a tax-deductible donation through our website, or send a check made out to Southwest Learning Centers (with a notation 'for GFT') to P.O. Box 8627, Santa Fe, N.M. 87504-8627. Also, please advertise! The print edition—currently published every other month, while our website is updated more frequently—is widely distributed from Albuquerque to Taos and beyond. For a rate sheet, visit GREENFIRETIMES.COM.

ON-CAMPUS & ONLINE, small class sizes, career pathways & personalized student support.

FIND YOUR FUTURE @ NORTHERN New Mexico College

**APPLY
TODAY!**

Now Enrolling for Fall 2023

Call 505.747.2111 OR VISIT US AT NNMC.EDU

You may qualify for FREE TUITION with the New Mexico Opportunity Scholarship!

Offering 50+ Certificates to Bachelor's in Art & Media, Human Sciences, STEM, Nursing and Trades programs.
Plus FULLY ONLINE programs in Business, Teacher Education & RN to BSN curriculum.

*Based on NM Higher Education Department residency requirements

CONTENTS

LEADERSHIP INSTITUTE AT THE SANTA FE INDIAN SCHOOL – REGIS PECOS AND CARNELL CHOSA, PH.D. / 4

THE TRIBAL EDUCATION ALLIANCE’S TRIBAL REMEDY FRAMEWORK BILLS 2023 / 5

THE FUTURE IS INDIGENOUS WOMEN INVESTORS – SETH ROFFMAN / 7

“THE CULTURE IS: INDIGENOUS WOMEN” / 9

PUEBLO OF POJOAQUE GOVERNOR JENELLE ROYBAL / 9

CHANGE LABS: FOR NATIVE ENTREPRENEURS BY NATIVE ENTREPRENEURS / 11

RECONNECTING TO ANCESTRAL MIGRATION ROUTES – DOREEN BIRD, PH.D. / 13

NATIVE LANDS, NATIONAL TRAILS / 15

BOOK PROFILE: THE REDISCOVERY OF AMERICA: NATIVE PEOPLES AND THE UNMAKING OF U.S. HISTORY BY NED BLACKHAWK / 16

NEWSBITES: / 16, 19, 31, 32

HOPI ANCESTORS LIVED IN THESE CANYONS – LYLE BALENQUAH / 17

HISTORIC 20-YEAR WITHDRAWAL OF PUBLIC LANDS FROM MINERAL DEVELOPMENT IN THE GREATER CHACO REGION / 19

INTRODUCING THE NATIVE LAND INSTITUTE – KEEGAN KING / 20

A VISION FOR THE FUTURE – LEVI SHIJE / 21

BOOK PROFILES: NIHIKÉYAH – EDITED BY LLOYD L. LEE; WILDLIFE STEWARDSHIP ON TRIBAL LANDS – EDITED BY SERRA J. HOAGLAND AND STEVEN ALBERT / 22

CHALLENGES FACING TRIBES – AN INTERVIEW WITH PAT GONZALES-ROGERS / 23

SANTA FE CONSERVATION TRUST CELEBRATES 30 YEARS – SARAH NOSS / 24

POEH POVI ~ THE FLOWER PATH – MELANIE MARGARITA KIRBY / 26

SEEDS, THE PANDEMIC AND THE TRADITIONAL NATIVE AMERICAN FARMERS ASSOCIATION – MALIN ALEGRIA AND CLAYTON BRASCOUPE / 28

SAN FELIPE FARMER AND PARTNER FARMS FEED PUEBLOS – ALISON PENN / 30

THE POEH CULTURAL CENTER MARKS 35 YEARS – COUGAR VIGIL / 33

IN MEMORIUM: JOE A. GARCIA, ERNEST MIRABAL SR., GAILEY MORGAN / 35, 36

WHAT’S GOING ON / 37

What would Santa Fe be Without History?

While virtually everyone acknowledges Santa Fe is a historic place, the stories and spaces that communicate our history to residents and visitors need constant upkeep and reinforcement.

The Old Santa Fe Association works to preserve Santa Fe’s cultural and architectural heritage.

Through history education, community service, and historic preservation advocacy, we promote and maintain Santa Fe’s unique charm and distinction that combines culture, tradition, and environment—the priceless assets of our region.

Help us keep Santa Fe the “City Different.”
Learn more at oldsantafe.org



OLD SANTA FE ASSOCIATION

Since 1926



**Because Healthy = Delicious Organic Food
You will want to get your groceries here.**

314 Paseo del Pueblo Norte

Taos, New Mexico

575-758-3841

Everyone is welcome to shop here.

taosfood
coop

the small store with the big heart

LEADERSHIP INSTITUTE AT THE SANTA FE INDIAN SCHOOL

BY REGIS PECOS AND CARNELL CHOSA, PH.D.

The Leadership Institute, founded as an Indigenous think tank, is now in its 26th year. Its Community Institutes serve as a convener of Indigenous people across generations to respond to immediate challenges in tribal communities. Through multiple programs, the institute utilizes a paradigm or framework rooted in core values designed to examine the past to understand and appreciate that the challenges faced today are deeply rooted in the long history of policies and laws intentionally developed to dismantle Indigenous systems and institutions as part of an assimilation process.

Empowering young people by giving them a voice to make a difference

New Mexico tribal communities. Founded 18 years ago, SPA is an effort to extend opportunities to learn and understand the underpinnings of how the process of assimilation continues through education. The course of study in year one is taught locally by Indigenous experts whose careers and lives are dedicated to reversing generations of injustice and inequities that threaten the very cultural survival of Indigenous communities, their lands, their languages, their way of life, their laws, governance systems and institutions.

In the second year, SPA II Fellows are provided an opportunity to deepen their understanding about the impacts of policies and laws. This experience is based at Princeton University's School of Public and International Affairs, through a partnership we established 17 years ago.

The intentionality of this program is two-fold: One, it provides young leaders an opportunity to study in spaces where they are highly marginalized but employ a strong foundation and grounding in Indigenous core values from which to examine issues of immediate relevance in their communities. Two, it is an effort to realize how education in this process is about developing skills and tools with which to contribute to the vibrancy of their communities all generations before have sacrificed to sustain. These Fellows are guided and mentored by a faculty of Native American scholars that are part of the larger Leadership Institute network.

Reversing generations of injustice and inequities that threaten cultural survival

tions to members of Congress, to national tribal advocates like the National Congress of American Indians, the White House Domestic Policy Council on Indian Affairs, and to appropriate federal agencies. They are also enabled to have an audience with key policy-makers within the Department of Interior who have major impact on their communities and

One such program is the Summer Policy Academy (SPA) for high school students from

sovereign nations. It is a process that empowers young people by giving them a voice to make a difference.

Building a critical nucleus of the next generation of leaders

In the 15 years of the SPA, the program has provided this opportunity to study public policy to over 300 high

school students who come from Bureau of Indian Education (BIE) schools, tribally controlled schools, charter schools, public and parochial schools. The vision of the Leadership Institute is to reach the goal of 500 in 25 years to build a critical nucleus of the next generation of leaders. The percentage of students going on to college is nearly 90 percent. Many are now graduating from college and graduate programs and taking their places to support tribal leaders. They are contributing to their communities from many places, internally and externally.

Each summer, four teams focus their research on four critical areas and take their Youth Policy Positions to Washington, D.C. This summer's topic included policy and program recommendations to address issues in transforming education, restorative justice as part of healthy communities, protecting cultural landscapes and rebuilding healthy communities after COVID. They were presented to all members of the New Mexico congressional delegation, the U. S. Senate Committee on Indian Affairs, Sec. Haaland and Department of Interior policy-makers, the White House Council on American Indian Domestic Policy, and the National Congress of American Indians. The Fellows were guided by SPA faculty that included: Casey Douma, an attorney from Laguna Pueblo; Preston Sanchez, attorney with the ACLU-Indigenous Justice Division and co-counsel on the Yazzie/Martinez legal challenge to the educational system in New Mexico; Aaron Sims, attorney from Acoma Pueblo; Dr. Kristyn Yepa, health policy expert from Jemez Pueblo; project coordinator Patrice Chavez and Regis Pecos. ■

Regis Pecos of Cochiti Pueblo, former governor and co-founder and co-director of the Leadership Institute, received a joint appointment from the Indigenous Governance and Development Center, a newly endowed program, and the Hauser Leadership Fellowship from the Center for Public Leadership, Kennedy School at Harvard University. Dr. Carnell Chosa of Jemez Pueblo, co-founder and co-director of the Leadership Institute, recently received Harvard University Graduate School of Education's Alumni Award for significant contributions in transforming education.



In June, the Princeton Summer Policy Academy engaged with U.S. Interior Secretary Deb Haaland, offering program and policy recommendations on issues of immediate relevance to their communities.



THE TRIBAL EDUCATION ALLIANCE'S TRIBAL REMEDY FRAMEWORK BILLS 2023

“The All Pueblo Council of Governors calls on the Executive and Legislature of the State of New Mexico to establish and invest in a Tribal Education Trust Fund that secures consistent and sustainable education funding for New Mexico’s Nations, Tribes and Pueblos.” (Resolution No. APCG 2022-18)

The Tribal Education Alliance supports New Mexico’s tribal leaders in advancing the Tribal Remedy Framework (TRF), a comprehensive plan for meeting the educational needs of Native students and upholding their constitutional rights. The TRF was created collectively by tribal communities in response to the Yazzie/Martínez court ruling and has been endorsed by all Native nations, tribes and pueblos in New Mexico. <https://tribaleducationalliance.org/>

Bills sponsored by Rep. Derrick Lente:

HB 140 // Tribal Education Trust Fund

This bill establishes a Tribal Education Trust Fund to secure stable and consistent funding for tribes to support Native students. This investment will grow over time and create value for the state and fund beneficiaries. Every year, the Trust Fund will make a small distribution to each tribe to develop their education capacity, complement school-based education with community-based learning, and provide culturally and linguistically relevant programs and services for Native students. HB 140 proposes to:

- Provide an annual distribution to tribes to build tribal education capacity and programs.
- Use a statutory formula to share funds equitably among tribes, with base support to build capacity in all tribes and a per-student amount to support larger tribes.
- Ensure tribal reporting to safeguard transparency and accountability, consistent with current law.
- Task the State Investment Office with investing the money, and the Public Education Department (PED) with administering the fund.

Appropriation: \$50 million from the Public Education Reform Fund, with an annual 5 percent distribution starting in FY25. (\$2.5 million per year initially, resulting in an average of \$105 per tribe).

Endorsements: Legislative Education Study Committee; All Pueblo Council of Governors

HB 149 // PED Native American Funding

This bill provides a regular, dedicated funding stream for the Tribal Education Trust Fund to ensure its long-term sustainability. It is guided by the recognition that state lands, which generate revenue for New Mexico’s education system, are ancestral tribal lands. Native students must be able to benefit fully from income derived from lands that once belonged to their communities. HB 149 proposes to:

- Establish a regular, dedicated funding stream for a future Tribal Education Trust Fund.
- Require PED to calculate and include in their budget, an



Top to bottom: Casey Douma with team members and Congresswoman Teresa Leger Fernández; SPA Fellow Christiana Crespín near the Capitol; SPA II Fellows Noelani Montoya (San Felipe), William Gauna (Zuni), Analicia Trancosa (San Felipe), lead faculty on health policy, Dr. Kristyn Yepa (Jemez); and Margaret Quintana (Cochiti) after their presentation to the U. S. Senate Committee on Indian Affairs; Two San Felipe Pueblo Fellows; Sen. Heinrich with lead faculty Aaron Sims and SPA II Fellow; Faculty Preston Sanchez with SPAII Fellows Dominika Calabaza and Christiana Crespín



amount equivalent to the additional land grant fund distribution for K-12 education, proportional to the share of Native students.

- Allow the Legislature to appropriate and distribute this amount to the Tribal Education Trust Fund.

Estimated funding amount: upwards of \$12 million annually, starting in FY25.

HB 147 // Changing the Indian Education Fund Distributions

This bill amends the Indian Education Act (IEA) to match the funding strategy with the purposes of the act. The Indian Education Fund currently awards short-term, restricted grants that revert if not spent within a limited period. This scattershot approach conflicts with the IEA's purpose of creating sustainable educational systems for Native students that are equitable, effective and coordinated.

HB 147 will:

- Distribute at least 50 percent of IEA funding to tribes to build capacity for collaborating with schools. In 2022, tribes only received 13 percent of total IEA funding as general grants.
- Use an equitable statutory formula to fund tribes rather than a grant application process.
- Allow tribes to carry over funds, just like school districts do with their state formula funding.

HB 148 // Early Childhood Department Tribal Agreements

This bill authorizes the Early Childhood Education and Care Department (ECECD) to enter into an intergovernmental agreement if requested by a tribe. The purpose is to ensure that a tribe can use state funds to develop and deliver early childhood education and care programs on the tribe's own terms, using Indigenous education standards. This exercise of education sovereignty would help disrupt over 130 years of forced assimilation of Native children. The bill proposes to:

This exercise of education sovereignty would help disrupt over 130 years of forced assimilation of Native children.

- Require ECECD to enter into intergovernmental agreements with tribes or tribal organizations, if requested by a tribe, similar to federal self-determination contracts.
- Allow tribes to use their own culturally and linguistically

relevant standards, assessments and evaluations to run state-funded early childhood education programs such as Native language immersion.

HB 280 // American Indian Education Technical Assistance Centers

This bill is being introduced on behalf of the Higher Education Department. It establishes two Technical Assistance Centers for Indian Education to provide expertise, guidance and hands-on support to schools, districts and tribes to better serve Native students. The Yazzie-Martínez court found that PED has not been able to offer such assistance. The Technical Assistance Centers will serve as the support infrastructure for implementing the Indian Education Act.

Appropriation: \$2.25 million, included in the Higher Education Department's FY24 budget.

Other TRF-Related Bills and Budget Requests

HB 198 // Career Tech Funds for Indian Education Schools (Reps. Lente, Herrera, Allison, Szczepanski and Johnson)

HJM 3 // "Year of Bilingual Multicultural Education" (Reps. Lente, Gurrola, Herrera, Sariñana, Ch. Trujillo)

PED Budget Requests for Inclusion in HB 2:

- \$13.31 million for tribal and rural community-based learning opportunities
- \$25.24 million for the Indian Education Fund
- \$3.25 million for salary parity for 520 certificate holders (Native language teachers)
- \$20 million for tribal libraries and education centers construction and renovation ■



Top to bottom: Mark Mitchell (Tesuque), Chairman of the All Pueblo Council of Governors; Regis Pecos (Cochiti), and Rep. Derrick Lente (Sandia) spoke about the Tribal Remedy Framework bills at a press conference. Photos © Seth Roffman

Start and end your day with us!

KSFR fm
santa fe public radio 101.1

Award winning news, public affairs & talk radio

Eclectic music

streaming live @ ksfr.org

Listener supported public radio

The Future Is Indigenous Women Investors

Rematriating Economies Apprenticeship

BY **SETH ROFFMAN**

Native Women Lead (NWL) is a New Mexico-based Indigenous entrepreneur support organization. NWL partnered with two other organizations founded and led by Native women, Roanhorse Consulting LLC and New Mexico Community Capital (NMCC), to form The Future Is Indigenous Women. In late 2021 they won a \$10 million grant from the Equality Can't Wait Challenge to accelerate empowerment of Native American women in New Mexico and across the U.S. The challenge was run by Melinda French Gates and MacKenzie Scott.

A waterway of funding for Indigenous women entrepreneurs

involvement in culture, community and politics in the state, it's not surprising that such a coalition formed here," Roanhorse told *Albuquerque Business First*. "New Mexico is a grounding place in which things like NMCC can be born, an organization like NWL could get footing so quickly, and a small company like mine was able to create a niche for the work I did."

In March, The Future Is Indigenous Women opened a call for Native women to apply for its Rematriating Economies Apprenticeship (REA), a first-of-its-kind program. Ten Indigenous women were chosen for a five-month paid apprenticeship to learn the skills and tools needed to become mid-level managers of investment firms. The inaugural cohort has begun to build a waterway (not "pipeline") for entrepreneurs that includes technical investment training, coaching and possi-

"Given New Mexico's long history of Indigenous folks'



*Native Women Business Retreat 2022
Photo by Jonnie Storm, NMCC*

ble full-time job placement with existing investment fund firms.

"As someone who does not have a traditional background in finance and yet works in that field, the desire to create REA—to provide opportunities for more women like me to be in rooms where big decisions on capital are being made—has been a dream. This is how we change the narrative," said Vanessa Roanhorse, CEO of Roanhorse Consulting and co-founder of NWL.

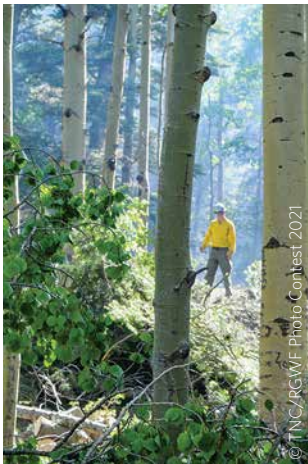
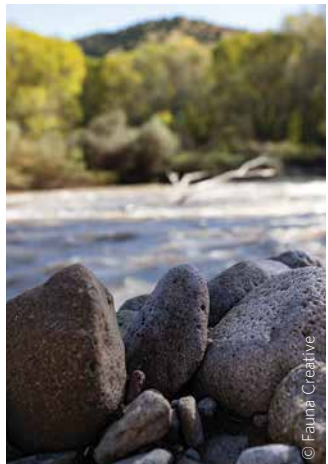
In 2021, Native American women working full-time were paid approximately \$0.57 for every dollar earned by White, non-Hispanic men, the National Women's Law Center reports. That equals about \$28,797 of lost wages per year, which could pay for nearly a year of child care, 10 months of food and six months of rent for a working Native American woman.

Indigenous people have always been incredibly entrepreneurial.

"Indigenous women experience significant racial and gender discrimination and bias when trying to access capital. This creates challenges and barriers to starting or growing their business," said Jaime

Gloshay, NWL's co-CEO. "Indigenous people have always been incredibly entrepreneurial, solving complex problems based on their own ancestral wisdom and relationship with the world. The REA is an effort to increase diversity, equity and inclusion so that the original peoples of this place are part of increasing access and opportunity for all."

NATIVE WOMEN LEAD



The World We Depend On, Now More Than Ever, Depends On Us

The Nature Conservancy in New Mexico works to conserve our rivers, lands and forests. Guided by science, we create innovative, on-the-ground solutions to our state's toughest challenges so that nature and people can thrive together.

Learn more about the power of nature at [nature.org/newmexico](https://www.nature.org/newmexico)





NWL was founded in 2017 by eight Native American women entrepreneurs: Jamie Glosbay, Kalika Davis, Lisa Foreman, Kim Gleason, Vanessa Roanhorse, Alicia Ortega, Stephanie Poston and Jaclyn Roessel. The organization's inaugural summit in 2018 in Albuquerque brought together hundreds of Native women from around the country. Deb Haaland, who is from Laguna Pueblo, attended. Haaland became the first Native American cabinet secretary in 2021. Glosbay told *Albuquerque Business First* that Haaland's appointment "further affirmed the need to continue this work. We need to see more Indigenous women in Congress and in different leadership roles. Indigenous women holding positions of power and leadership will be able to define and determine their life path."

“Rematriation”

The Future is Indigenous Women is centered around the concept of *rematriation*, “re-building one’s relationship with the Earth,” said Roanhorse. In traditional Indigenous communities, matriarchs are the protectors, nurturers, roots of their communities and stewards of Mother Earth. They carry the vision for the wellbeing of future generations. They are life-givers, not only to their children but also to what they put into practice to restore balance. “We look forward to building these resources and continuing to uplift matriarchal systems via entrepreneurial models that support the health and wealth of our families, tribal communities and Mother Earth,” said Liz Gamboa, executive director of NMCC.



Jamie Glosbay (Diné/White Mountain Apache/Kiowa)
Liz Gamboa (Indigenous of Mexican/Apache descent)
Vanessa Roanhorse (Diné)

Technical investment training, coaching and job placement with investing firms

her organization, NMCC, offers entrepreneurs hardware tools like computers and digital wallets. “It was intentional to not duplicate people’s gifts and assets.” Roanhorse said. “The structure is meant to be a wrap-around for the apprentices,” said Elyse Dempsey, capital strategies associate at Roanhorse Consulting, who helped build the program. “We’re also having coaches join the team to work with these women one-on-one over the course of the apprenticeship.”

Other Active Programs

But that’s just one recent effort. NWL’s 2022 Impact Report shows it served about 600 Indigenous women last year. And NMCC’s Native Entrepreneur in Residence program has created over 250 jobs in New Mexico, according to its website.

A \$650,000 donation from Comcast to NWL’s Matriarch Revolutionary Fund to support Native women-owned businesses was the first major donation received. By March

The coalition uses its partner organizations’ resources like technical assistance and training through NMCC, and storytelling and event programming through NWL. Gamboa said



IndigiMixer New Mexico Community Capital Networking event
Photo: Kalika Davis, NMCC

Matriarchs are life-givers, not only to their children but also to what they put into practice to restore balance.

of this year, NWL had lent about \$550,000 to 65 Indigenous women. NWL’s goal is to empower Native women business owners across a variety of industries. The organization plans to aid 200 Native women-owned businesses with loans ranging from \$50,000 to \$250,000. Glosbay told the *Albuquerque Journal*, “We want to see that these dollars are catalytic, and ensure economic safety, mobility, advancement and empowerment of Indigenous women.”

The fund is structured in a way that keeps interest rates low—from 3 to 5 percent—and includes lenient repayment terms “to meet entrepreneurs where they’re at.” That’s because 70 percent of Indigenous women are “essentially bootstrapping, while being critically underpaid,” Glosbay told the Journal. She added that less than 1 percent of philanthropic dollars go to Indigenous women.

These efforts have now combined through The Future Is Indigenous Women. “We aren’t people of the past,” Glosbay said. “We’re actually innovative folks and people of the future.” ■

For more information, visit <https://thefutureisindigenouswomen.com>, www.rematriatingeconomies.com, www.nativewomenlead.org, <https://nmccap.org> and <https://roanhorseconsulting.com>.

“THE CULTURE IS: INDIGENOUS WOMEN”

National Broadcast on MSNBC

When given a forum, Native women are speaking out. In June, Alyssa London (Tlingit) hosted “*The Culture Is: Indigenous Women*,” broadcast on MSNBC and streaming on Peacock. London engaged seven trailblazing Indigenous women in a thought-provoking discussion about Native identity, stereotypes, generational trauma within Indigenous communities and other topics that don’t often reach a mainstream audience. The program included a conversation with Alaska Congresswoman Mary Peltola. Interior Secretary Deb Haaland also made an appearance.

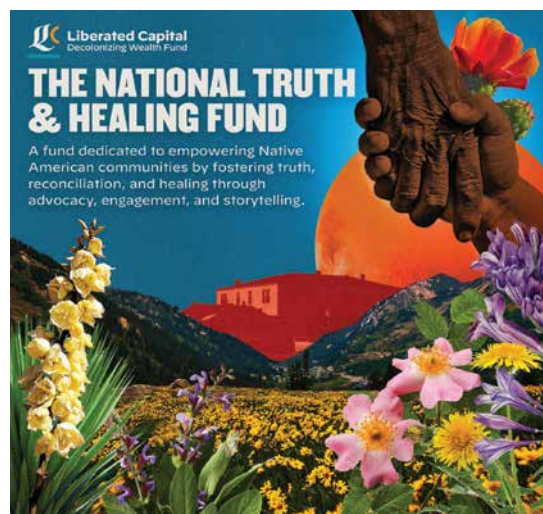
Depending on where you live in the United States, some people are not certain whether Native Americans still exist. The MSNBC broadcast alerted Americans that not only are Native Americans still here, but they are doing extraordinary things and contributing to all sectors of the society—not just for Native people, but for all Americans.

One of the participating women, Crystal Echohawk, CEO of IllumiNa-



*Alyssa London (center) at the roundtable with trailblazing Native women
Photos: MSNBC*

ive and host of the podcast series, *American Genocide: The Crimes of Native American Boarding Schools*, said that a poll in 2017 found that 78 percent of Americans knew little to nothing about Native peoples, and 72 percent rarely or never encountered any information about Native peoples. She said that Native peoples’ representation in entertainment media is less than 0.4 percent, and 90 percent of schools in the country don’t teach about Native Americans past 1900. “That is cultural erasure,” she said.



In an interview with Echohawk prior to the broadcast, MSNBC host Ali Velshi agreed that “from what they’ve been taught, people can probably give you some factoids on Native Americans about what happened in the 19th century or 20th century, but everything that’s happened in the last 100 years is probably lost



Janee Kassanavoid (Comanche), 2024 Olympic hopeful; Amber Midthunder (Fort Peck Assiniboine/Sioux), the first Indigenous actress to lead an action-film franchise; Jhane Myers, Emmy-award winning TV and film producer; Crystal Echo-Hawk (Pawnee), executive director of IllumiNative; MSNBC contributor Alyssa London (Tlingit); Kimberly Teehee, the Cherokee Nation’s first delegate to Congress. London also interviewed Rep. Mary Peltola (Yup’ik), the first Alaska Native elected to Congress.

on a whole lot of people.” “That’s why there are so many conversations right now and the debate about what can and can’t be taught in schools is so important,” Echohawk responded.

“That’s one of the reasons why we decided to do the podcast on the Native American boarding schools in the United States,” she said. “The majority of Americans never learn about it in school. It is a really violent, horrific chapter of American history that started in the 1800s, all the way through the 1960s, in which the federal government, in partnership with religious institutions, took more than 100,000 children away from their families and placed them into these institutions. They cut their hair, they were subjected to physical, sexual abuse, psychological abuse, and really, cultural genocide, because children were forbidden to speak their languages or practice their cultural life-ways.”

“And the multigenerational trauma that resulted is still impacting Native Americans today,” Echohawk said. “Yet the majority of Americans don’t know that this was a political, military policy by the federal government in order to dispossess Native Americans of their land. So, when you walk anywhere in the United States, you are walking on Indigenous lands, and that likely came as a result, in part, due to these boarding schools and our children being taken.” ■

If you missed the episode on MSNBC or do not have access to Peacock TV, you can watch the special on your internet browser: [HTTPS://LNKD.IN/GKEZSYZE](https://lnkd.in/g/kezyze).

PUEBLO OF POJOAQUE GOVERNOR JENELLE ROYBAL

Being the only female governor presents unique challenges. “You have to stand even stronger and taller because you’re a female,” Pueblo of Pojoaque Gov. Jenelle Roybal said. When a tribal official told her women should be in the kitchen and raising kids, she replied, “You know what? I’m a cook, I raise my kids, I have two degrees and I’m a tribal official. So, you really underestimate us.”

Roybal served as the pueblo’s director of Human Resources and as assistant director for the Education Department. She was elected lieutenant governor in 2015 and served six years in that role. When Gov. Joseph Talachy stepped down, she decided to run for governor.

Roybal wonders if officials from tribes that do not allow women to run for office will listen to her point of view. Her election has inspired other Puebloan women to come to her with their own stories. “I’d love to see more pueblos open this up to females, but these women all go on to become successful somewhere else,” Roybal said.

As governor, in addition to paying off large amounts of debt (one of her goals is to leave the pueblo debt-free), Roybal’s focus is on ensuring that tribal members have the basic

necessities. She is building the first new housing in almost 20 years (25 homes) and renovating public buildings with new roofs and ventilation systems. Tribal members can now apply for medical assistance if their bills exceed their insurance coverage, and the pueblo has increased support to its senior citizens. The pueblo's Path to Wellness program assists those struggling with substance abuse, not just for Pojoaque, but for all tribes and nontribal spouses. The program supports recovery for those who have been living on the street by providing housing.

Roybal continued a program that Gov. Talachy initiated in conjunction with New Mexico Gov. Michelle Lujan Grisham, operating a COVID facility that housed Native Americans from throughout the U.S. who had contracted the disease, helping to prevent the spread. Roybal is proud that to this day there have been no COVID-related deaths on the pueblo, despite many multigenerational households. She credits that to the pueblo's safety measures.

A major accomplishment during her first term was Pojoaque becoming the first tribe in New Mexico to open a cannabis dispensary, Wō Pová Cannabis. All profits go toward education.

Roybal and other tribal officials do considerable outreach to ensure that tribal members know what programs are available. They talk with high school students about their next steps and the benefits their tribe offers. The pueblo already paid for tuition, fees and books for college students, but they can now apply for a \$2,000 stipend each semester to cover housing and food. "I didn't want our tribal members struggling with a place to live, because I knew how hard it was to work and go to school. If we could help them with rent, they could focus on schooling."

Gov. Jenelle Roybal is now in her second term.

Roybal worked her way through earning associate and bachelor's degrees in business administration/

management from Northern New Mexico College, accelerating her class load so she could earn her degrees simultaneously. She was 25 years old, with a two-year-old child and seven months pregnant, when she enrolled during a summer session. Despite advisers urging her to enroll after her child was born, she was determined to start. As that semester ended, she had her second child on a Friday, left the hospital on Sunday, and began finals on Monday. "It was hard, but I didn't want to put it off," Roybal said.

In her final year she often had to take her youngest to class and would inevitably find herself taking a test while bottle-feeding her daughter. Roybal appreciates the way her instructors accommodated her parental needs and praises Northern's advisers and faculty for always being available when she needed help.

"I want to stress that you don't stop until you're happy with what you have, because you're not going to go back. If you want a master's, then you need to just go until you're done," Roybal said. "I finally got my bachelor's and my associate's and thought I needed a break. But I only needed 30 credits

to finish my master's. It's been 10 years. Obviously, I never went back." Roybal encourages those who have a family to take the plunge and believes high school students should take advantage of dual-credit programs to graduate with both a diploma and an associate degree. "I know that it's very important, even if you go to college just for general studies. Employers see that commitment. You stuck it out, you earned your degree. You'll be an asset to their business just because you have that drive," she said.



STEP INTO THE FIRST YEAR OF THE NEW CENTURY



SANTA FE INDIAN MARKET
SOUTHWESTERN ASSOCIATION *for* INDIAN ARTS

Sponsored by



SWAIA.org | 505.983.5220

CHANGE LABS: FOR NATIVE ENTREPRENEURS BY NATIVE ENTREPRENEURS

Entrepreneurship Hub Opens its Doors in Tuba City, Arizona

In June, Change Labs, a nonprofit incubator for Native businesses, and the To’Nanees’dizi local government, hosted a Tuba City, Ariz. event, which featured the grand opening of Change Labs’ new entrepreneurship hub. The 1,400-square-foot coworking space will provide training and support for business owners, creatives and self-employed individuals on the Navajo and Hopi nations. It is a home for business workshops, coaching sessions and incubation services, and provides a drop-in office for existing and aspiring entrepreneurs. Anyone living on, or running or interested in starting a business on the reservation, can access the facility. There are free work desks, internet, a copy and scan center, an event space and a room that can be booked for team, client and vendor meetings.

The hub took five years to come to fruition. “The opening of our first entrepreneurship hub fills a deep and urgent need,” said Change Labs co-founder and executive director, Heather Fleming. “Finally, entrepreneurs, creatives and makers have a space to gather, work, learn, meet their peers and find support in making their ideas and visions a reality.”

“By cutting the ribbon on this space, Change Labs is saying that we are here as a Native resource led by Native people for Native people,” said co-founder, Jessica Stago.

The new hub was made possible by the Flora Family Foundation, Kauffman Foundation, Common Future, the Reis Foundation and Grand Canyon Trust. An award from the National Endowment for the Arts (NEA) Our Town category supported development of the architectural design as well as expansion of Change Labs’ entrepreneurial hub in Shiprock, New Mexico.

Meeting a Community Need

Change Labs has hosted workshops and events on the Navajo Nation since 2014. “The most common question was about how to navigate the business setup and regulatory process. The second most common question was about where business owners could find a desk to work, access a printer, or pick up a form they needed,” said Fleming. “It was clear that what was needed was a one-stop shop where people could work and ask for advice.”



Indigenous entrepreneurs face a myriad of challenges, particularly with land permitting and leasing. “The issue of land and space is one of the most persistent obstacles for our communities’ prosperity,” Stago said. “It’s often difficult and time-consuming to figure out what’s required and to navigate bureaucracy.... We have such admiration for those who try, much less succeed.”

“We’ve seen estimates that peg unemployment on the reservation at around 50 percent. We think a big portion of that number may be sole proprietors—food vendors, artisans and jewelers, who don’t think of themselves as entrepreneurs,” said Fleming. “These are model Native entrepreneurs because they do it for the love of the craft or to feed their families, not because they’re looking for an exit strategy or to amass a fortune.”

“We know that entrepreneurship is built into the resiliency of our community,” added Stago. “We also know that given the right resources, Indigenous entrepreneurs will lead us into a more positive future. In that way, the new hub represents our past, our present and our future.”

The organization hopes community members will feel empowered to design businesses and organizations that embody Indigenous values and promote economic resilience and growth by solving problems and building the tribal economy by providing services and products for the Navajo and Hopi nations.

Change Labs’ business incubator program carries participants through six months of development, training and refinement. Cohort members receive one-on-one training in business registration, tax preparation and financial reporting, virtual classes on networking and model planning, plus \$2,000 in “cash services” such as brand development and legal support. Upon graduation, they are eligible for a \$10,000 loan.

In March, the nonprofit announced its new cohort of 12 Navajo and Hopi entrepreneurs. Members include Albert Haskie, Sasha Begay, Ira Vandever, Marco Aviso, Delphina Begay, Nathaniel Brown, Daedra Dallas, Roddell Denetso, Sahar Khadjenoury, Mackenzi Navenma, Shaina Roanhorse and Leander Thomas.

Haskie is the founder of Lukachukai, Ariz.-based Nyzhon Studios, where he is building a Navajo education program delivered through a smartphone application.



Businesses and organizations can embody Indigenous values and promote economic resilience and growth by serving Hopi and Navajo communities.

He started the business a year ago with two of his high school classmates. He's targeting a younger generation with his app. "I've always seen the need for next generation technology and new ways to lead our people into teaching our own language and culture through technology," he said.

"Entrepreneurship is new to a lot of people on the Navajo Nation," said artist Crystal Dugi, founder of Crystal L Dághaa'ii. "When I started, I had no idea I was even running

a business. But it grew, and then I joined the incubator. That provided me with my entrepreneur superhero cape. The new building is a place for all of us superheroes to come together to make change on the reservation."

"I am super excited to see the new Change Labs headquarters in Tuba City because it will be a space for entrepreneurs to gather, network and see that we are not alone," said Kelsey Lee, founder of Happy Accidents! Media Production in Cameron, Ariz. "There are times we need physical spaces for production meetings and art shows and we end up going to Flagstaff, the closest border town, because there are no community spaces. Having access to Change Labs' facilities, we can host those meetings and shows in our own communities." ■

For more information, visit <https://linktr.ee/changelabs>.



REGENERATE
MICROBES • MARKETS • CLIMATE

A conference exploring regenerative ag at every scale

Nov. 1-3 in Santa Fe, NM
In-person and hybrid
Scholarships available

regenerateconference.com

Quivira Coalition | Holistic Management International | American Grassfed Association

Navajo and Hopi Entrepreneurs Break Away to Follow Their Own Path

*Above Change Labs 2023 Cohort: Ira Vandever, Sasha Begay, Albert Haskie, Shania Roanhorse, Delphina Begay, Leander Thomas, Deedra Dallas, Sabar Khadjenoury
Photos by Raymond Chee*

Reconnecting to Ancestral Migration Routes

BY DOREEN BIRD, PH.D.

Our travels are modern migrations.

Growing up on the rez, I remember living a simple life, surrounded by family, especially my grandparents. Reconnecting to our past through visual memories, fond (or not so fond) odors, written notes, songs and oral herstories—all are valid and true. Moving forward through life, we continue to reconnect to our ancestors

with our moccasins in the dirt along the same paths they walked. We often revisit paths our people have walked.

As I read up on Pueblo migration routes, I understand clearly the connection with my life's journey as I practice intergenerational transmission of Indigenous knowledge with my children. We are sustaining our culture as it is written in petroglyphs. It has been discovered that there are different layers of markings from different time frames, which leads researchers to believe that Pueblo people returned to certain areas over and over again. We continue to do that to this day, just as the stars, the seasons, our social and scientific calendars, such as planting and dancing seasons, return.

When you read about your past, it doesn't quite hit like when you actually go and see these places. Our



ancestors were scientists. We are scientists. I ain't Dr. Bird for nothing! (Lol.) Although I continue to follow the common nomenclature of saying "Pueblo people," meaning people from the pueblos in New Mexico, what I have come to realize is that although that terminology is prevalent, it is still colonial. We choose to engage in dialogue through the English language, but it is not our Native tongue. We have adapted Spanish terminology and naming practices as modern Pueblo people, but we are still here and are still thriving.

Above, top to bottom: Doreen Bird; petroglyphs; window; dough bowl with contemporary and traditional designs by Helen D. Bird of Santo Domingo Pueblo; Right: turquoise; sign in Cerrillos, N.M.; kids on the turquoise trail; a pottery shard. Photos (except author photo and Women of Bears Ears) by Doreen Bird

Connecting his- and herstories, all while doing what comes naturally to us, being one with the land.



Turquoise Trails

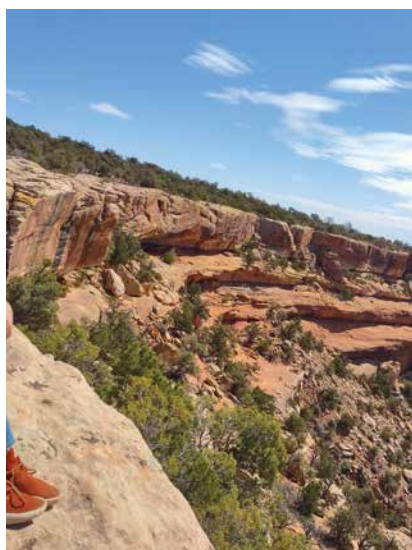
We gathered "Cerrillos turquoise" during an October 2019 family outing to the ancestral turquoise mines. I like to call it "Kewa turquoise" because our people already had a relationship with turquoise and these lands before Spanish and American colonization. Many don't know that the famous jewelry company in New

The land, water, air, plants, animals—all life is sacred.

York, Tiffany & Co. (with their turquoise-blue box), had stakes in these mines in the 1800s. I've read handwritten letters from their employees

saying the Indians were coming to steal turquoise at night and they needed guns to protect themselves.

The history runs deep. We reconnect through prayer. Respectful mini-migrations, family outings, connecting his- and herstories, all while doing what comes naturally to us, being one with the land. Picnics and pretty blue rocks help. Even more so was finding an old Pueblo pottery shard as we scavenged for turquoise. That shard was the answer to my kid's question, "Wait, are we supposed to be here?" because of the no trespassing signs. I looked down and pointed to the old shard with recognizable designs and said, "Yes, look, our ancestors were here, and we're supposed to be here too." "Okay."



For the Love of Dirt

Growing up on the rez was like growing up in the dirt. Literally. I say, "I come from the dirt." Dirt has a beautiful and deep meaning for me. I do not equate it with being "dirty." I equate dirt with life and love. I love dirt, I smell it, taste it, kiss the ground

and cherish the dirt we come from. Seeing the dirt change color as it begins to rain, the wonderful smell when it rains... these and so much more are what we continually strive to protect.

Dirt in my moccasins takes on new meaning as I travel, visiting sacred places. Keeping dirt from Kewa in my moccasins is important because I take my ancestors with me wherever I go. Everything that is important begins with prayer. Our travels are modern migrations. We visited with relatives in Hawaii as we prayed for each other's sacred places. There is a connection among Indigenous peoples around the world. We have similar issues with protecting what is sacred to us. The land, water, air, plants, animals—all life is sacred. We have a commonality of love for Mother Earth, and that helps us come together and stand for each other's struggles with colonization, extraction, sustaining our communities along with humankind.

What might be just a construction site to someone takes a deeper meaning when you reconnect to ancestral places. Our ancestors roamed and migrated through vast areas. We ended up in our current locations, but that doesn't mean we are stagnant. Our people revisited places and checked up on the lands to make sure everything was okay. Now we are kept out of ancestral homelands with no trespassing signs. The encroachment upon our ancestral lands cannot keep getting swept under the rug. As younger generations start questioning the realities of the history of this country, we realize there is a fight for what's most sacred—our Mother Earth and survival of life and humanity.

Left: Moccasins on Bears Ears overlook; moccasin prints in the dirt; Right: Women of Bears Ears (womenofbears ears.org); Bears Ears National Monument, Blanding, Utah; Bears Ears potatoes and potato plant flowers



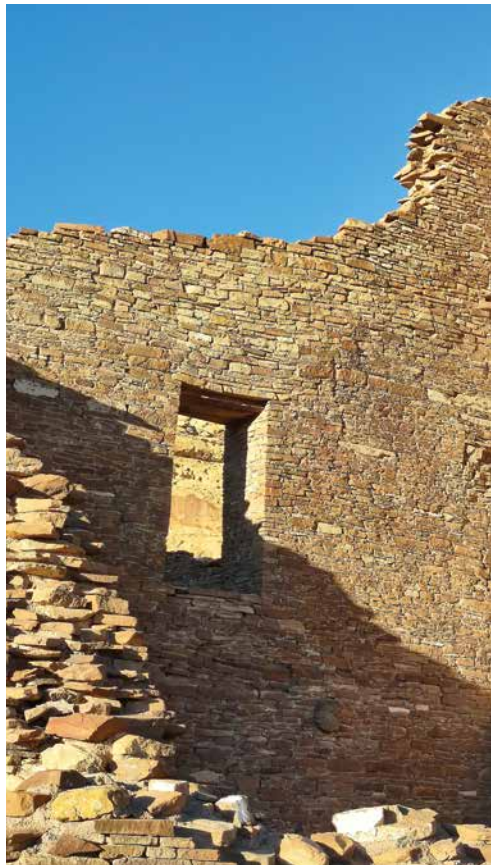
Ancestral Puebloan Homelands of the Past, Bear's Ears National Monument of Today

As we reconnected with the land, we were reintroduced to our ancestral Puebloan homelands, now called Bear's Ears Monument. This beautiful, serene landscape in southeast Utah remains a hot topic regarding tribal input and co-management of public lands. The land speaks through its children, and I had the honor of joining a group of Native women called the Women of Bears Ears ([HTTPS://WWW.WOMENOFBEARSEARS.ORG](https://www.womenofbears ears.org)). We are a group of matriarchs who come together in an effort to rematriate the lands we love. Through sharing herstories, cultural knowledge and current issues faced in our communities and homelands, our coming together is an act of rematriation.



The current landscape of extractive industries, capitalism and politics often muddles the voices of the women and children, along with the land and waters. There are ongoing studies and collections archived from the Bears Ears region. They look at archaeological evidence, and I read and hear about stories that connect Pueblo people to these lands. But there is nothing like genetic memory as evidence to things such as tasting the Bears Ears potato. Tiny potatoes were found perfectly preserved in 10,000-plus-year-old pottery. The offspring was cultivated and has taught us about physically reconnecting with our ancestors by tasting the same foods they ate. We now grow these potatoes, which were gifted to us by fellow Ute water protectors at Weaselskin Farms. The gifting of the little potatoes was also

about reinvigorating the trade routes. It was about reciprocity when an ear of Pueblo white corn was gifted in exchange.



Chaco Canyon

Chaco Revisited

As we re-visit our migration routes, we discover more places that our ancestors have roamed, such as the infamous Chaco Canyon.

As the recent summer solstice was celebrated, the famous petroglyph spiral highlighting the sun dagger directly in the center was shared on social media—a reminder of the amazing connections made by our people. We continue to revisit connections. There is both beauty and pain when it comes to checking up on Chaco. Now it is a national sacrifice zone. The land has been allotted, leased and sold to oil, drilling, fracking, extraction, desecration.

Yet beauty exists in the evidence left behind. The wonder of a trade hub,

an astrological wonder, co-existence of humanity on Mother Earth in the cosmos. These ancestral legacies help guide our natural order of existence. Prayers, songs, life, love. Not digging, mining, extraction, destruction.

The last small percent of what is left—what and how did that happen to our ancestral homelands? Why do we return to the requirement of a visitor pass? These are the lands we come from. These are the lands we are connected to and will continue to be connected to. Colonization has not been a kind inquisition. We struggle to make sense of the desecration and forced removals and the fast pace and foreign language in which policy is made. We continue to revisit in prayer and in love. We push through our struggles to continue cultural survival. Speak your languages and we will speak ours. There is no need to know everything. There are some things meant to be shared among close communities only. There are things only meant to be shared orally. As a Pueblo woman, I do my best to stay educated in all realms of my life. There is also this genetic memory that keeps me deeply connected to my ancestors, which helps guide our family moving forward. ■

Doreen Bird, Ph.D., is from Kewa Pueblo. She is a mother and grandmother. She received her Master of Public Health degree from the University of New Mexico and works as a CBPR Training & Development consultant at UNM College of Population Health. Dr. Bird also teaches online graduate courses in Indigenous Research Methodologies and Indigenous Knowledge in Education at Arizona State University School of Social Transformation, where she received her doctorate in Justice Studies.

NATIVE LANDS, NATIONAL TRAILS

Trails have been an integral part of Indigenous life, facilitating migration, trade, everyday travel and connection with neighboring communities. Today, many ancient footpaths are part of the National Trails System (NTS), which crosses many thousands of miles of ancestral lands in the U.S. Yet, trail names often honor European settlers, explorers and historical events following their arrival; and most trail maps don't include information about Indigenous territories.

A diverse group of people and organizations are working to develop a more inclusive perspective. Secretary of the Interior, Deb Haaland (Laguna Pueblo), has implemented the policy for the federal agencies within DOI to collaborate and engage with Indigenous communities.

An Indigenous mapping and research project, Native Lands, National Trails (<https://pnts.org/new/native-lands-national-trails/>), launched in May by the nonprofit Partnership for the National Trails System (<https://pnts.org/new/>), is collaborating with the Bureau of Land Management (BLM), which is funding the project. Other collaborators include Native Land Digital (<https://native-land.ca>), an Indigenous-led nonprofit that specializes in mapping Indigenous territories; and Ancestral Lands Conservation Corps (<https://ancestralands.org>), a Conservation Legacy program (<https://conservationlegacy.org>), which partners in tribal communities and engages Indigenous youth to cultivate a new generation of land stewards.

Carin L. Farley, the BLM's National Scenic and Historic Trails lead, initiated the project. Farley recruited Kiana Etsate-Gashytewa (Zuni-Hopi), a graduate of Northern Arizona University's Applied Indigenous Studies and Political Science programs, to lead the project.

In the interest of "connecting history, culture and landscapes," the collaborators recently launched a resource guide and an interactive map (experience.arcgis.com), which counsels readers to "Listen to Indigenous professionals, elders and organizations." It is hoped that the project will increase communication among people and organizations on projects to take better care of ecosystems, as well as to help dismantle colonial worldviews and narratives.



*Left: Logo designed by Astry Lomahongva (Hopi-Diné)
Below: The Continental Divide National Scenic Trail in New Mexico, along a section that passes through ancestral lands of the Pueblo, Chiricahua Apache and Ute peoples. Photo courtesy of the Bureau of Land Management*



BOOK PROFILE

THE REDISCOVERY OF AMERICA: NATIVE PEOPLES AND THE UNMAKING OF U.S. HISTORY

BY NED BLACKHAWK

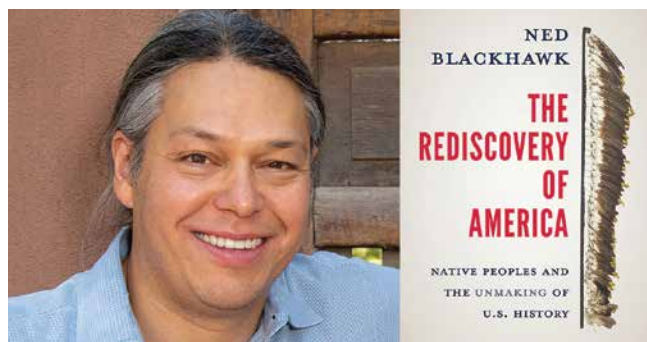
YALE UNIVERSITY PRESS, APRIL 2023

The most enduring feature of U.S. history is the presence of Native Americans, yet most histories focus on Europeans and their descendants. This long practice of ignoring Indigenous history is changing, however, with a new generation of scholars insisting that any full American history address the struggle, survival and resurgence of American Indian nations. Indigenous history is essential to understanding the evolution of modern America.

In *The Rediscovery of America*, Ned Blackhawk (Western Shoshone) interweaves five centuries of Native and non-Native histories, from Spanish colonial exploration to the rise of Native American self-determination in the late 20th century. In this transformative synthesis he shows that

- European colonization in the 1600s was never a predetermined success.
- Native nations helped shape England's crisis of empire.
- The first shots of the American Revolution were prompted by Indian affairs in the interior.
- California Indians targeted by federally funded militias were among the first casualties of the Civil War.
- The Union victory forever recalibrated Native communities across the West.
- Twentieth-century reservation activists refashioned American law and policy.

Blackhawk's retelling of U.S. history acknowledges the enduring power, agency and survival of Indigenous peoples, yielding a truer account of the United States and revealing anew the varied meanings of America. Blackhawk is a professor of History and American Studies at Yale University, where he is the faculty director for the Indigenous Performing Arts Program, the Native American Language Project, and the Yale Group for the Study of Native America. He is the author of *Violence over the Land: Indians and Empires in the Early American West* (Harvard, 2006).



Keegan King

VATICAN REJECTS DOCTRINE OF DISCOVERY

On March 30, the Vatican formally repudiated the "Doctrine of Discovery," the theories backed by 15th-century "papal bulls" that legitimized the colonial-era seizure of Native lands and form the basis of some property laws today. A statement from the Vatican's development and education offices said the decrees "did not adequately reflect the equal dignity and rights of Indigenous peoples and have never been considered expressions of the Catholic faith." The statement marked a historic recognition of the Vatican's complicity in colonial-era abuses.

Indigenous leaders welcomed the statement, even though it didn't acknowledge actual Vatican culpability. The Vatican's statement said the papal documents had been "manipulated" for political purposes by colonial powers "to justify immoral acts against Indigenous peoples that were carried out, at times, without opposition from ecclesial authorities." It said it was right to "recognize these errors," acknowledge the

The "Doctrine of Discovery" has come to be understood as meaning that ownership and sovereignty over land passed to Europeans because they "discovered" it.

terrible effects of colonial-era assimilation policies on Indigenous peoples and ask for their forgiveness.

The statement was a response to decades of Indigenous demands for the Vatican to formally rescind the papal bulls that provided the Portuguese and Spanish kingdoms the religious backing to expand their territories in Africa and the Americas in order to spread Christianity. Those decrees underpin the Doctrine of Discovery, a legal concept coined in an 1823 U.S. Supreme Court decision that has come to be understood as meaning that ownership and sovereignty over land passed to

Europeans because they "discovered" it. It was cited as recently as a 2005 U.S. Supreme Court decision involving the Oneida Indian Nation.

Pope Francis apologized to Native peoples in Bolivia in 2015 for the crimes of the colonial-era conquest of the Americas. During the Argentine pope's 2022 visit to Canada, where he apologized to Indigenous peoples for the residential school system that forcibly removed Native children from their homes, he was met with demands for a formal repudiation of the papal bulls. Two Indigenous women unfurled a banner at the altar of the National Shrine of Sainte-Anne-de-Beaupré that read: "Rescind the Doctrine" in bright red and black letters.

In the statement, the Vatican said: "In no uncertain terms, the church's magisterium upholds the respect due to every human being. The Catholic Church therefore repudiates those concepts that fail to recognize the inherent human rights of Indigenous peoples, including what has become known as the legal and political 'doctrine of discovery.'"

The Vatican offered no evidence that the three papal bulls (in 1452, 1455 and 1493) had themselves been formally abrogated, rescinded or rejected. But it cited a subsequent bull (in 1537) that reaffirmed that Indigenous peoples shouldn't be deprived of their liberty or the possession of their property and were not to be enslaved. Cardinal Michael Czerny, the Canadian Jesuit whose office co-authored the statement, stressed that the original bulls had long ago been abrogated and that the use of the legal term "doctrine" had led to centuries of confusion about the church's role. He stressed that the statement wasn't just about setting the historical record straight, but "to discover, identify, analyze and try to overcome what we can only call the enduring effects of colonialism today."

Phil Fontaine, a former national chief of the Assembly of First Nations in Canada who was part of a delegation that met with Francis at the Vatican before the trip and then accompanied him throughout, hailed the statement as "wonderful." He said it was now up to government authorities in the U.S. and Canada to revise property laws that cite the doctrine. Michelle Shenandoah of the Oneida Nation, a professor of Indigenous law at Syracuse University's College of Law, called the statement "another step in the right direction. But I do think it has to go further. It's not just about lands; it's about people and culture and taking accountability for genocide that has been committed against Indigenous peoples in the Americas."

Though the "Doctrine of Discovery" was written hundreds of years ago, it has remained an important legal concept, as noted by the Canadian Museum for Human Rights:

"Both French and English colonial powers in what would later be known as Canada used the doctrine to claim Indigenous lands and force their cultural and religious beliefs on Indigenous peoples," says a museum document. "It denies the validity of longstanding systems of Indigenous governance and sovereignty. The racist assumption of superiority and dominance underpins many aspects of Canada's colonial history," said the museum, citing as an example the system of boarding schools that led to widespread abuses.

HOPI ANCESTORS LIVED IN THESE CANYONS

BY LYLE BALENQUAH

"Hopisimny Wu'ya'mat Hisat Yang Tupqa'va Yeesimngwu"

From a Hopi perspective, the Glen Canyon region is recognized as a vast landscape that safeguards monuments of Hopi culture and history. This is land of the ancestors, known as *Moti'sinom*, "The First People," and following them, the *Hisat'sinom*, "The People of Long Ago." These two concepts not only describe the cultural evolution of Hopi ancestry, but also acknowledge the longevity of their presence, spanning millennia back into the time period designated as "Paleo" and "Archaic." Hopi ancestors were among the very first to experience this landscape and call it Home.

Who were these people? And where did they go?

Hopi oral traditions recall that many ancestral clans comprised these groups. They include, among others, the Flute, Deer, Fire, Bearstrap, Water, Butterfly and Rattlesnake clans. For generations they occupied this area, raising their families and establishing their presence upon the landscape. We see traces of their lives within the archaeological record as artifacts, which includes ancestral villages, ceramics, stone tools, textiles and burials of departed ones. Hopi people believe these are



Tsu'ovi: ancestral Hopi village located within the Glen Canyon landscape. Photos courtesy Lyle Balenquah; Top right: Pictograph (Museum of Northern Arizona)

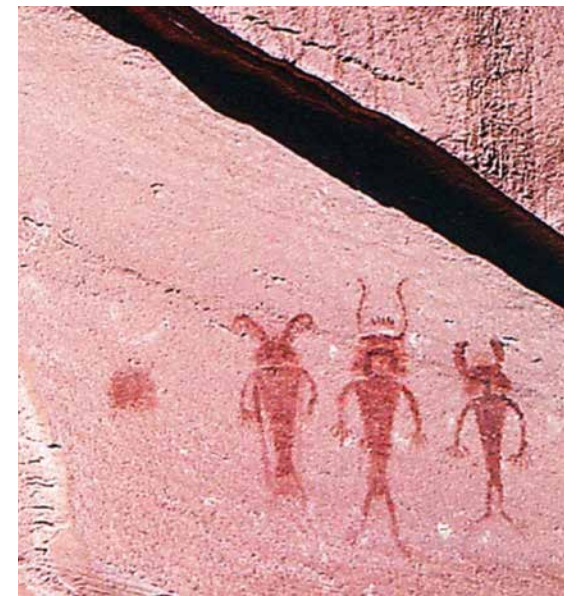
metaphorical "footprints of the ancestors," left behind as testimony of their time in the sculpted sandstone canyons and mesas.

Eventually the clans moved on, embarking on a series of migrations in search of their final destination. During these movements, knowledge was accumulated: medicine, technology, architecture, language, arts, celestial understandings to track the seasons, and ultimately, the development of agriculture. We believe this farming tradition,

dedicated to the cultivation of corn and other crops, heralds a cultural shift that led us on the path to "Becoming Hopi." Finally, after thousands of generations, the migrations were completed with the great gathering of the clans at *Tuunwanaasavi*, "The Center of the Universe"—the Hopi mesas of today.

This history underscores the cultural continuity between modern-day Hopi and our ancestors. How this connection manifests, often daily, is in the traditional know-how a Hopi person maintains: the crops we grow, the art we create, the ceremonies we perform and the language we speak. Our ancestral history, the invisible strands of genetic code and the visible evidence of material culture are continued in the modern expressions of Hopi people.

These connections are also maintained within Hopi songs and prayers that commemorate landforms found in and around Glen Canyon, such as, *Toko'navi*—



Yiya Vi Kagingdi Doula Project

NOW ACCEPTING DOULA CLIENTS!

In Tewa, "Yiya Vi Kagingdi" means "Mother's Helpers." Our doulas provide services for the whole family, across generations, to encourage everyone to gather around the new parents. We value a culture of consent and seek to reclaim teachings and practices that honor the Sacredness of birth.

Tewa Women United's Full Spectrum Community Doulas provide:

- Prenatal Visits
- Labor and Birthing Support (including for miscarriage, abortion, or infant loss)
- Postpartum Visits

to Indigenous and low-income rural families in the Española, Los Alamos, Santa Fe, and Taos areas

Contact us to learn more + sign up for a doula!
505-210-8144 • doulas@tewawomenunited.org





Canyon restored to its former natural beauty: hallowed ground that is imbued with the spirits of ancestors who remain as stewards over a Hopi cultural landscape. ■

This article was originally published in the Museum of Northern Arizona's *Plateau Magazine*.

Lyle Balenquah (Hopi) is a member of the Greasewood Clan from the village of Bacavi. He is a cultural resources consultant who has worked as a river guide and an archaeologist documenting ancestral Hopi settlements and lifeways.



Left: Mural at Desert View Watchtower depicting the journey of Tiyo; "Glen Canyon Spirits"; Above: Lyle Balenquah and friend



Navajo Mountain, *Namiqw-wunuu*—Rainbow Bridge, *Pisis'vayu*—the Colorado River and *Yotse'vayu*—the San Juan River. An ancient oral history from the Rattlesnake clan details the adventures of Tiyo, a young Hopi boy who journeyed down the San Juan and Colorado rivers in a cottonwood raft, centuries before John Wesley Powell claimed to be the first to do so.

In modern times, Hopi people continue to visit the Glen Canyon area. We come as any visitor wanting to see and explore these lands. Yet we also come to pay respects to our forebears. We know that below the waters of Lake Powell there is a landscape that contains memories of Hopi history. We would like to see Glen

Repair Regenerate Re-use

Sustainable
non-surgical
spine and joint
regeneration

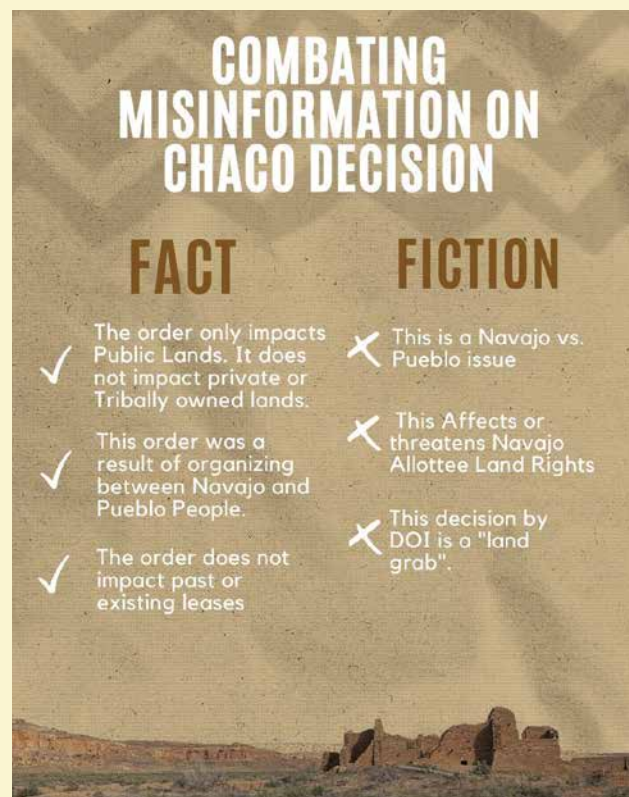
NMPM

New Mexico
Pain Management
www.NMPM.com
800-702-NMPM

HISTORIC 20-YEAR WITHDRAWAL OF PUBLIC LANDS FROM MINERAL DEVELOPMENT IN THE GREATER CHACO REGION

On June 2, as a first step toward protecting cultural sites and the region from pollution and climate change, the U.S. Department of the Interior (DOI) announced that it will end new oil and gas leases within a 10-mile buffer zone surrounding Chaco Canyon National Historical Park for the next 20 years. The order only impacts public lands. It does not impact private or tribally owned lands, past or existing leases. The decision was made possible by decades of advocacy and direct involvement by Navajo and Pueblo people and tribal leaders. New Mexico halted leasing of minerals on state lands around Chaco in 2019.

The World Heritage site and its surrounding desert contain rich archaeological resources and irreplaceable cultural sites where Pueblo and Tribal nations continue to honor ancestral traditions. There are more than 4,700 known archaeological sites located outside the park. Structures in the Chaco landscape date back over a thousand years (approximately 850 to 1250) to when the area flourished as a social and religious center for the Chacoan peoples.



The All Pueblo Council of Governors (APCG) released a statement expressing “utmost gratitude” and said that the decision “... sets a precedent in the federal government’s management of sacred landscapes.” It also noted that it was joint discussions with the Navajos that began several years ago that prompted the withdrawal efforts.

However, Navajo Nation President Buu Nygren released a letter opposing the move, which said the

order threatens tribal sovereignty and infringes on Navajo people’s land rights. On June 11, a planned DOI event with Interior Sec. Deb Haaland at Chaco to celebrate the decision was relocated when Diné families who own mineral rights adjacent to the withdrawn lands blocked a road into the park. News reports showed a heated confrontation with Diné activists who support the moratorium. Families who blockaded the road said the moratorium will landlock their interests, hindering development of sites they could lease for rents and royalties from oil and gas companies. A DOI study published last fall says that much of the area of interest by the industry is already under lease or falls outside of the boundary of the land being withdrawn.

LAND COMMISSIONER BANS NEW OIL AND GAS LEASES NEAR SCHOOLS

A new report by Boston University and University of North Carolina researchers says air pollution from oil and natural gas production is responsible for thousands of early deaths and cases of childhood asthma each year across the U.S.

New Mexico State Land Commissioner Stephanie García Richard recently signed an executive order banning new oil and gas leases on state trust land within one mile of a school or other educational institution, a move she said would help protect children’s health. The state’s Land Office says that up to 119 schools, such as Lybrook Elementary near Counselor and Jefferson Elementary near Hobbs (in the heart of the Permian Basin), are within a mile of oil and gas activity. The moratorium won’t apply to current leases on federal, tribal or private lands.

García also directed her office to review existing leases near schools to assess their compliance with environmental regulations, and called on state legislators to take broader action to ban oil and gas production around schools. New Mexico currently does not have setback requirements. The state has adopted rules intended to reduce methane emissions and other industrial pollution.

In June, the Center for Biological Diversity filed a lawsuit seeking to halt new oil and gas drilling in New Mexico until the state meets its constitutional obligation to prevent pollution in the northwestern and southeastern parts of the state. About 144,000 people live or attend a school or daycare within half a mile of oil and gas production, according to the suit.

In response, a spokeswoman for Gov. Michelle Lujan Grisham defended the administration’s work to regulate the oil and gas industry. New Mexico is the nation’s second-highest oil producing state, behind Texas, and production levels have hit record highs in 2023. Income from the industry accounts for about 40 percent of the state’s budget.

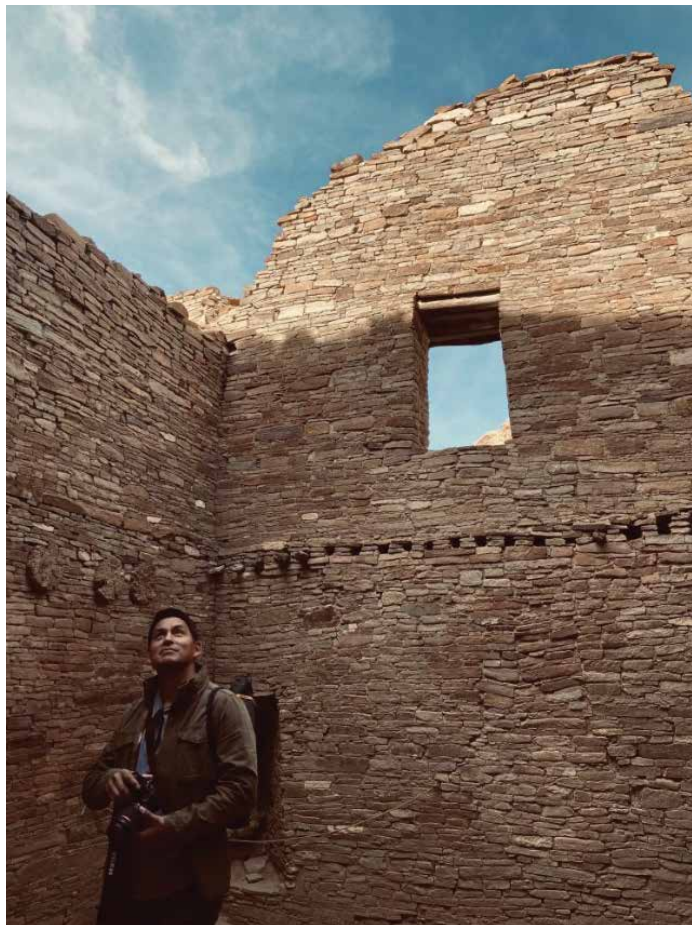
Introducing the Native Land Institute

BY **KEEGAN KING**

I am thrilled to introduce you to the Native Land Institute (NLI), a new non profit organization dedicated to promoting economic, environmental and social justice for Indigenous communities, while preserving the sacred landscapes that are integral to our cultural and spiritual heritage. Our mission is to safeguard the natural resources and cultural traditions that will continue to sustain Indigenous people for generations to come.

As we embark on this journey, we recognize the magnitude of the challenges we face. At NLI, we are grounded in the recognition of the systemic injustices that have historically and continue to impact Indigenous communities. But our unwavering commitment to confronting these injustices drives us to strive for an equitable and just future for all people. By working alongside and learning from the wisdom and experience of our Indigenous communities, we can create transformative change.

In 2023, NLI is focusing on protecting sacred sites such as Chaco Canyon and the Caja del Río, while supporting the co-management of state and federal lands with Indigenous nations. By building effective coalitions and creating better public policy, we aim to foster prosperous Indigenous communities now and in the future. Additionally, NLI will invest



Keegan King

in the next generation of Indigenous leaders and organizations through capacity building and training with other tribal-serving nonprofit organizations.

Friends, we invite you to join us on this journey towards creating a better future for all our communities and preserving these sacred landscapes for generations to come. Together, let us work toward a more just and equitable future for all people. Thank you for considering supporting our cause.

EDITOR'S NOTE:

The current plan is for the Native Land Institute to become an independent organization within the next 12 to 24 months, separate from its current fiscal sponsorship with New Mexico Wild. This initiative was made possible by support from the Kellogg Family Foundation, Conservation Lands Foundation, Western Conservation Foundation and The Wilderness Society. ■

Keegan King, a tribal member of the Pueblo of Acoma, is a public policy professional with nearly 20 years of experience specializing in governmental affairs and advocacy. He has held leadership positions in several national and statewide organizations and is the current founder and CEO of the Native Land Institute.

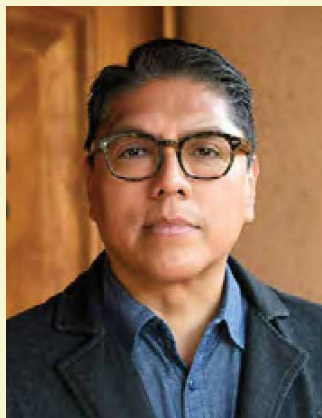
WWW.NATIVE-LANDS.ORG

NLI BOARD OF DIRECTORS

Brian Vallo is a member of the Pueblo of Acoma, where he recently completed three terms as governor. He has dedicated more than 30 years working on sacred sites protection, repatriation of ancestors and cultural patrimony, historic preservation, Native language revitalization, cultural tourism and the arts.

Julia Bernal (Pueblo of Sandia/Yuchi) is executive director of the Pueblo Action Alliance. She is pursuing dual master's degrees in Water Resources and Community and Regional Planning at the University of New Mexico.

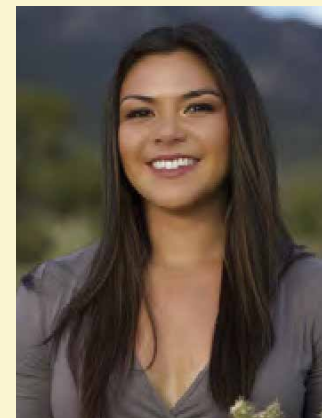
Mayanne Chavez Barudin (Pueblo of Kewa) advocates for inclusive renewable-energy policy development and implementation. She hopes to help enable economic prosperity and environmental justice for her community and Indigenous peoples.



Brian Vallo



Julia Bernal



Mayanne Chavez Barudin



Sarah Silva



Romir Lahiri

Sarah Silva, over the past 19 years, has worked with communities in San Francisco, Calif. and in southern New Mexico, where she was born and raised. She works on issues such as affordable housing, immigration reform and conservation.

Romir Lahiri is the New Mexico associate program director for Conservation Lands Foundation, which is based in Tiwa lands. He has advocated for community-based conservation efforts in Arizona and New Mexico.

A VISION FOR THE FUTURE

BY LEVI SHIJE

Kuwa-tsina Say Hopa. My name is Levi Shije. I am a tribal councilman and youth leader from the Pueblo of Zia. I am passionate about ecological preservation and honoring traditional cultural practices through land-based stewardship. I work on projects pertaining to Indigenous youth as well as ecology, sustainability and land management.

Historical and Cultural Context

As Indigenous peoples, we have long recognized the immense value of our tribal lands as areas for natural resources and sustainability. Preserving these lands for the wellbeing of future generations has been ingrained in our cultural heritage and ancestral wisdom; it has been our traditional lifeway since time immemorial. In a world grappling with environmental degradation and resource depletion, tribal communities have emerged as beacons of sustainability, exemplifying the paramount importance of living in harmony with nature.

In Indigenous cultures, land and nature are revered as sacred entities, along with a deep understanding that human wellbeing is inseparable from the health of the environment. This holistic worldview acknowledges that humans are an integral part of the natural world and our actions must align with the ecosystem and its cycles.

Since time immemorial, the Pueblo of Zia, as well as many other tribal communities, have been living a land-based religion. Per archaeological records, we have been in the Southwest for over 25,000 years, and per our oral histories, since ancient times. We've adapted to the ever-changing ecosystems, having developed methodologies for dryland farming, which continues to be practiced by tribes that occupy this land. To this day, our lands nourish both our livestock and our community through our seasonal and ceremonial farming practices. We have a deep sense of responsibility and stewardship toward the natural world, strengthened by our ancestral knowledge and cultural practices.

Indigenous Wisdom and Sustainable Resource Management

Over tens of thousands of years, our communities have developed sophisticated systems of resource management that prioritize sustainability over short-term gains. Our practices emphasize the intergenerational transfer of knowledge, ensuring that future generations inherit a rich and diverse environment. These approaches include:

Traditional Ecological Knowledge: TEK embodies the gathered wisdom of past generations. It incorporates observations, oral histories and cultural practices. TEK provides insight and guidance for sustainable land use, resource conservation and mitigation of ecological disruptions.



Shije observes soil infiltration rate as chile and corn grow at the Pueblo of Zia.

Land Stewardship:

Indigenous communities are caretakers of the land, employing conservation techniques such as rotational grazing, selective harvesting and limited controlled burns. We also manage our cattle herds to limit grazing on our lands. Overgrazing can be detrimental. Time

Levi Shije on his horse Gunner for summer roundup and branding



By respecting natural cycles and using traditional techniques, we maintain ecological balance and encourage regeneration of resources.

and labor put into curing the land could have been used for the next rotation of grazing cattle. By respecting natural cycles and using traditional techniques, we maintain ecological balance and encourage regeneration of resources.

Cultural Harvesting Practices: Our main crops are corn, chile, winter squash and multitudes of other vegetables and fruits. Indigenous communities prioritize sustainable harvesting. We gather medicinal plants, fruit and other resources in ways that allow for regeneration, ensuring their availability.

Conservation and Biodiversity Preservation

Tribal lands often harbor diverse ecosystems with expansive populations of flora and fauna. Indigenous communities have taken proactive steps to protect and preserve biodiversity. Through the establishment of protected areas, implementation of sustainable hunting and fishing practices, and TEK, tribes have protected vital habitats and prevented the loss of endangered species. By maintaining the delicate balance of our ecosystems, Indigenous communities contribute significantly to global biodiversity conservation efforts.

Sustainable Development and Economic Empowerment

Sustainability on tribal land is also about achieving economic self-sufficiency and empowerment. Each tribe is in dire need of economic self-sufficiency to be able to foster their communities' full potential. In my tribe, Zia Pueblo, we have yet to develop our own sources of economic

self-sufficiency. Many Indigenous communities have successfully integrated sustainable development practices that align with their cultural values. Such practices may include:

Human wellbeing is inseparable from the health of the environment.

Renewable Energy Initiatives.

Tribal lands are often rich in renewable resources such as solar and wind energy. By harnessing these resources, Indigenous

communities can meet their energy needs while reducing dependence on fossil fuels. Renewable energy projects on tribal land also contribute to job creation and economic development.

Sustainable Agriculture and Food Sovereignty

Tribal communities are increasingly turning to sustainable agriculture practices, including organic farming, permaculture and agroforestry. These methods not only ensure food security but also promote biodiversity, soil health and resilience to climate change. Furthermore, they help reclaim traditional food systems, move toward food sovereignty and strengthen cultural identity. Pueblo foods hold significant value for cultural events. Corn is an important element in our everyday lives. It is used for prayer, planting, sustenance and for cultural events.

Climate Change Resilience:

Indigenous communities are disproportionately affected by climate change. They face the loss of traditional territories, disruption of livelihoods and threats to cultural heritage. To combat these challenges, tribes are developing adaptation strategies that combine ancestral knowledge with scientific advancements. This integration facilitates the creation of early warning systems, the preservation of traditional food systems and the incorporation of Indigenous practices into climate policy frameworks.

Collaborative Approaches and Indigenous Rights

Preserving sustainability and natural resources on tribal land requires collaborative efforts and respect for Indigenous rights. Governments, policymakers and non-governmental organizations should work in partnership with tribal communities, acknowledging their inherent sovereignty and incorporating their perspectives into decision-making. Such collaboration can lead to:

- Co-management and conservation partnerships that enhance resource management and protect biodiversity. Co-management models that recognize Indigenous rights and local knowledge enable sustainable practices while promoting community wellbeing.
- Policy Reforms and Legal Recognition: Governments must prioritize legal recognition and protection of Indigenous land rights. This includes securing occupied land, resolving land disputes and developing policies that respect Indigenous self-governance and land-management practices.

Conclusion

Indigenous communities play a pivotal role in sustainable development and the conservation of natural resources on tribal lands. By drawing upon their traditional knowledge, tribes have demonstrated their ability to be effective stewards of the environment, preserving biodiversity and embracing renewable energy. Collaborative partnerships based on mutual respect and recognition of Indigenous rights are essential for supporting Indigenous-led sustainability initiatives. As we move forward toward a more sustainable future, it is crucial to celebrate and learn from the wisdom and practices of Indigenous people, ensuring that their voices and expertise are heard and respected in shaping our collective efforts to protect the planet. ■

BOOK PROFILES

NIHIKÉYAH

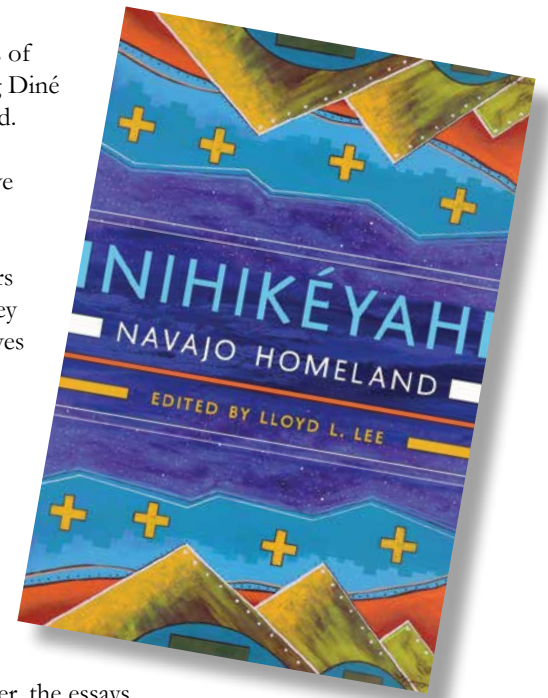
EDITED BY LLOYD L. LEE

WWW.UAPRESS.ARIZONA.EDU, OCT. 2023

This anthology of essays offers perspectives of the Navajo homeland, *nihikéyah*, highlighting Diné examinations and understandings of the land.

While various books have investigated Native American reservations and homelands, this book is from Diné individuals' experiences, observations and examinations. Poets, writers and scholars frame their thoughts on four key questions: What are the thoughts/perspectives on nihikéyah/Navajo homeland? What challenges should all peoples know about nihikéyah? And how can nihikéyah build a strong and positive Navajo Nation for the rest of this century and beyond?

The authors come from a variety of backgrounds and use multiple approaches to discuss Diné history in the U.S. Southwest, as well as forward-looking examinations of the Navajo Nation. Together, the essays shed new light on the Diné homeland and the challenges to the Navajo homeland and its peoples.



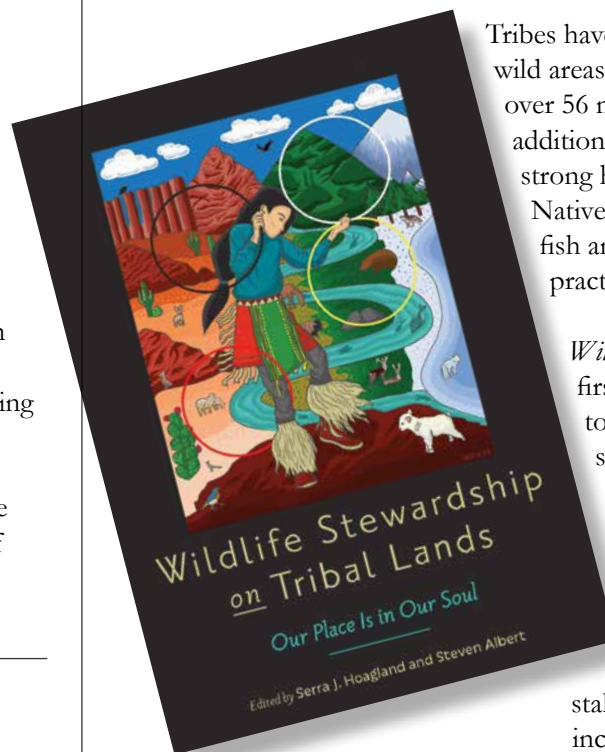
Lloyd Lee (Navajo) is a professor of Native American Studies at the University of New Mexico. He is the editor of the *Wicazo Sa Review* journal, the former book editor for *American Indian Quarterly*, the editor of *Navajo Sovereignty*, and the author of *Diné Identity in a Twenty-First-Century World* (2020, University of Arizona Press).

WILDLIFE STEWARDSHIP ON TRIBAL LANDS

EDITED BY SERRA J. HOAGLAND AND STEVEN ALBERT

JOHNS HOPKINS UNIVERSITY PRESS, MAY 2023

This groundbreaking book brings together Native American and Indigenous scholars, wildlife managers, legal experts and conservationists from dozens of tribes to share wildlife stewardship philosophies, histories, principles and practices.



Tribes have jurisdiction over some of the healthiest wild areas in North America, collectively managing over 56 million acres. This is no accident: in addition to a deep reverence for the land and a strong history of environmental stewardship, Native peoples implement some of the best fish and wildlife preservation and management practices on the continent.

Wildlife Stewardship on Tribal Lands is the first comprehensive resource dedicated to the voices and expertise of Native scholars and wildlife professionals. Nearly 100 Native and non-native wildlife conservationists, managers and their collaborators share lessons to guide wildlife professionals in how best to incorporate Native methods and how to work effectively with tribal stakeholders. The authors cover topics that include:

- Guidelines for conducting research on tribal lands
- Traditional ecological knowledge-based management models
- The cultural and ecological importance of key species
- Legal battles for treaty rights, management authority, and funding
- First foods and food sovereignty
- Fisheries and migratory bird management
- Tribal perspectives on the Endangered Species Act
- A history of modern fish and wildlife management on tribal lands

The book includes oral histories and spiritual knowledge through interviews with tribal leaders. Ultimately, the contributors demonstrate how tribal practices are pivotal guideposts for those seeking to protect and harness natural resources in ways that can help reverse grievous biodiversity losses and ensure the health of our environment for future generations.

Proceeds from the book sales for the first three years will be donated to the Native American Fish and Wildlife Society.

Serra J. Hoagland, Ph.D., (Pueblo of Laguna) is the liaison officer for the USDA Forest Service Rocky Mountain Research Station at the Missoula Fire Sciences Laboratory. She is a member of the Native American Fish and Wildlife Society, the American Indian Science and Engineering Society, The Wildlife Society and the Intertribal Timber Council.

Steven Albert (Ramah, N.M.) is assistant director at the Institute for Bird Populations, a conservation science nonprofit, where he works on avian ecology initiatives in North America and Latin America. He was the Fish and Wildlife Department director and chief conservation officer at the Pueblo of Zuni, where he helped develop the nation's first tribal eagle aviary.

Challenges Facing Tribes

An Interview with Pat Gonzales-Rogers Yale School of the Environment News (Dec. 2022)

In the U.S. there are about 600 million acres of public lands and more than 100 million acres of Indigenous lands. How to balance co-management, shared stewardship and tribal sovereignty to protect and sustain these areas is a fundamental question in conservation. These questions have been the focus of Pat Gonzales-Rogers' life's work.

The issue of land conservation and management received worldwide attention as leaders of 191 nations approved a U.N. agreement in 2021 to protect 30 percent of the Earth's land and oceans by 2030. President Biden authorized a similar measure under an executive order to preserve 30 percent of U.S. waters and public lands by 2030.

Traditional and Native knowledge have many of the answers we are looking for that we can marry in tandem with science.

a tribal resources and sovereignty clinic hosted by the Yale Center for Environmental Justice (YCEJ), which was open to students from Yale School of the Environment (YSE), Yale Law School, Yale School of Management and Yale Divinity School. As part of his work at Yale, he is bringing together tribal leaders, policy makers and conservation NGOs in partnership with The Forest Dialogue to develop a white paper on best practices for co-management of lands.

Gonzales-Rogers, who previously served as senior policy adviser and regional chief of congressional and legislative affairs for the Department of the Interior and assistant general counsel for the U.S. Senate Indian Affairs Committee, was named to the America the Beautiful steering committee, which is overseeing \$91 million in grants to support landscape-scale conservation projects. At least 14 tribal nations have received grants thus far. In a conversation with YSE News, Gonzales-Rogers discussed the historic challenges tribal nations have faced in managing lands and how they can be overcome, as well as offering advice to students planning careers in conservation.

What are the biggest challenges facing tribal nations in managing lands?

The history of tribes in the U.S. is far more complicated than we view at the surface. The foundations of how we developed Indian law and

We don't give tribes enough credit for how they have managed lands.

A former director and current consultant for the Bears Ears Coalition, Gonzales-Rogers has brought his deep experience on these issues to the Yale School of the Environment (YSE). In spring of 2023 he taught

policy is derived from a Catholic doctrine called the Doctrine of Discovery, which instructs



that tribes are subordinated and do not have a right to own land. It allows the ruling sovereign to basically be a fiduciary to Native communities. (The doctrine is public international law giving property and sovereignty rights to European nations for lands discovered by their explorers that were not populated by Christians.) It was established by the Church in the late 1400s and is still law that is cited by our Supreme Court. The worth of the lands that tribes occupy but don't own is probably over a trillion dollars, and there are mineral and extraction rights that, if countries pivot from them, would create financial fissures. All of this is what creates challenges and limitations. I tell my students that if you want to have a career working exclusively within Indian country, or you are considering working within the scope of public lands, you need to be knowledgeable about this historical context.

What are some approaches that can help overcome these challenges?

Tribes have been the original stewards and conservators of lands, and I don't think we give tribes enough credit for how they have managed lands. They have a proven track record, which in some instances is 20 times as long as the largest conservation groups, but they get a sliver of the assets, and they lack the opportunity to be in the room to articulate their own solutions. Too often the models for large conservation efforts have been very parochial and provincial. Tribes need to be the primary decision makers and not be in subordinated roles.

What advice do you have for students working on land management and conservation?

I am part Samoan, and my background is what I

CONTINUED ON PAGE 37

SANTA FE CONSERVATION TRUST CELEBRATES 30 YEARS

How Conservation Builds Resilience to Climate Change

BY **SARAH NOSS**

EXECUTIVE DIRECTOR, SANTA FE CONSERVATION TRUST

The Year 2023 is the 30th anniversary of the Santa Fe Conservation Trust (SFCT). From our first conservation easement on Atalaya Mountain to today, SFCT now protects 100 properties totaling more than 47,000 acres throughout Santa Fe, Río Arriba and San Miguel counties.

A conservation easement is a voluntary legal agreement between a landowner and a land trust that permanently limits uses of the land in order to protect its conservation values. Landowners retain many of their rights, including the right to own and use the land, sell it and pass it on to their heirs. Once the easement is in place, the land trust must monitor it forever. So, SFCT is here for the long haul to preserve land and cultural sites that tell the story of place, keep our air and water clean, protect wildlife habitat, defend scenic views and provide open space.

Thirty years ago, climate change wasn't on the radar. But today, it's hard to ignore. The 30 x 30 campaign is underway to protect 30 percent of our nation's land and water resources by 2030. In New Mexico, only 6 percent of land and waters have some form of protection, so there is much to do to move our public lands into higher levels of protection. Private landowners must be a part of the solution, and that's where SFCT can make a difference. SFCT is implementing our 10-year Strategic Conservation Plan with the overall goal of creating larger, more connected conservation corridors to make our community and surrounding areas more resilient to the impacts of climate change.

Why We Should All Care About Connectivity

Connectivity gives plants and animals room to roam to areas suited to their survival, but this is often challenging because of development, roads and fences. Habitat fragmentation is thought to be the biggest threat to biodiversity, which is the foundation for ecological and human health. Humans cannot exist without a global environment capable of supporting a diversity of life. Little by little, as small populations of wildlife or plants become isolated from other populations of the same species, they risk inbreeding and local extinction. Protecting genetic diversity by creating larger, connected wildlife corridors will shore up the biodiversity that sustains us.

The Western Wildway Network

Over the past 30 years, SFCT has made major gains in the Galisteo Basin, and that area illustrates the importance of connectivity and how working locally can have an impact on the climate crisis. The Galisteo watershed is one of the larger stretches of privately owned lands in the Western Wildway Network, a proposed 6,000-mile corridor that will stretch from Alaska, down the Rockies through Canada and the United States, to México. The network is being made possible through the collaboration of 22 Western conservation organizations—all with a focus on protecting and restoring regional wildlife habitat corridors. SFCT collaborates with New Mexico Wildway, one of the organizations.

Within the Western Wildway Network, there are large, publicly owned areas that help connect the continental pathway, including huge national parks like

Photos courtesy Santa Fe Conservation Trust



Yellowstone, Canyonlands and the Grand Canyon. Closer to home is the Río Grande del Norte National Monument. Down south are the Gila Wilderness and the Blue Range Primitive Area.

Protecting Pathways—from the Ortiz Mountains to the Sangre de Cristos

SFCT currently holds 39 conservation easements and owns two properties that protect almost 17,000 acres in the Galisteo Basin Watershed, right where the New Mexico highlands and the Southern Rockies planning boundaries of the Western Wildway Network meet. Here, most of the land is privately owned, so this 750-square-mile area south of Santa Fe is where SFCT can make a significant contribution to the formation of the Western Wildway.

The Galisteo Creek and its tributaries form a functional wildlife corridor network that links the New Mexico highlands and the Southern Rockies ecoregions. Wildlife need safe pathways between habitats to travel to new territories, find mates, or move in response to drought or fire. It is essential for most species, especially large animals, which cannot maintain viable populations in small, isolated areas.

In 2008, the New Mexico Department of Game and Fish financed a project to evaluate important habitat linkages using cougar as an umbrella species. Large terrestrial mammals, especially carnivores, are often used as “umbrella species” for conservation planning because they are wide-ranging and require large blocks of connected habitats, which also serve to meet the needs of many other wildlife species. The map shows three major cougar pathways from the Ortiz Mountains to the Sangre de Cristo Mountains across the Galisteo Basin that largely follow the San Marcos Arroyo, Cañada de los Alamos and the Galisteo Creek.

Additionally, the surface drainage, riparian and wetland areas of the Galisteo watershed are essential for waterfowl and other migratory birds that follow the alternative eastern fly routes parallel to the Río Grande. Black bear, cougar, bobcat, coyote, foxes (gray, red, and kit), weasels and badger comprise most of the mammalian predators, while herbivores include mule deer, pronghorn, elk and many rodent species. Native game birds including waterfowl and mourning doves are regularly present.

Because connected conservation areas keep our ecosystem healthier, people in the area benefit, too. From conserving land throughout northern New Mexico, to getting people outside in nature and creating and maintaining trails, SFCT has a history of making our region happier and healthier. For a deeper look at all our programs, go to [SFCT.ORG](https://www.sfct.org) . ■



30

SANTA FE
CONSERVATION
TRUST

CELEBRATING 30 YEARS OF CONSERVATION IN NORTHERN NEW MEXICO

Since 1993, the Santa Fe Conservation Trust has been improving your quality of life by **protecting the land, trails and skies** of Santa Fe, Rio Arriba and San Miguel counties. We preserve natural habitat and open space, create and maintain local trails, provide equitable access to the outdoors, and protect your dark, starry skies. Since 1993, SFCT has worked to ensure that **future generations can also enjoy the iconic landscapes and outdoor opportunities** that add so much to your quality of life. Thank you for supporting our mission and helping us make a difference.

Here's to another 30 years of conservation!

www.sfct.org | 505-989-7019 | PO Box 23985, Santa Fe, NM 87502

POEH POVI ~ THE FLOWER PATH

A Collective of Indigenous Matriarchs

BY MELANIE MARGARITA KIRBY

Over space and time, over landscapes and seasons, from ancestors to descendants, the elements sculpt our enchanted lands in the four directions and throughout the phases of life.

AIR – High and dry winds whipped across our region last spring, spreading

FIRE – burning forest and understory seed and soil layers.

WATER – finally came with our monsoon rains, which quenched flames that had burned for over 80 days, scorching 350,000 acres of our beloved

EARTH – Dismembered trees were turned to ash.

Elemental Beings are at times our saviors, and at other times, our nemeses. They bring life, growth, metamorphosis, adaptation, pressure, struggle, death, decay and transition. As one who has been learning from bees for three decades and admiring their relationship to all of us and to our Mother Earth, I have been humbled season after season, as I bear witness and strive to steward positively. Last year's devastating fires left deep memories

*We are launching the
Land of Enchantment
Pollinator Preserve.*

of feeling both connected to severed from stewardship. While locals, who continue to remember and learn, recognized the dangers, the governing agencies overseeing our forests failed to acknowledge what many know: that we cannot overrule Mother Nature—nor



should we assume to be above her.

There is a difference between domination and dominion. *Dominion* (a noun) is power, responsibility for stewardship, whereas to *dominate* (a verb), is to govern, rule or control by superior authority or power. Though these words are related, they mean very different things.

Our dominion or responsibility for stewarding our enchanted lands doesn't signify our superiority, for the truth rests in reciprocity. We care for our lands as they also care for us. We have a symbiotic relationship that we can either choose to nurture or choose to dismiss and seize authority. However, this authority is misplaced, as we are, indeed, the youngest species on this planet. How is it that we know more or better than Nature? We do not. We are students of Nature. We can learn from our landscapes, from our plant and pollinator relatives, from our elders and from each other.

This is tradition for many of us whose ancestral ties to these lands have endured through generations. My heritage is a mosaic of cellular and blood memories passed to me from Indigenous ancestors—Tiwa and Mescalero Apache; Hispanic and Caribbean, as well. Teachings have taken many forms, but they have reiterated how interconnected we all are. And how blessed life is, especially when we can nurture and express our gratitude with reverence.

That expression can be demonstrated through reciprocal acts of mindful and intentional stewardship.

The Launch of Poeh Povi: The Flower Path

One such call to action of mindful stewardship is the launch of the POEH POVI: The Flower Path, which includes a collective of Indigenous matriarchs from Taos, Santa Clara, Cochiti and Tortugas pueblos. The collective is a decades-long vision that has manifested in calls to action to advocate for pollinator habitat, community wellness and the promotion of biodiversity. The participating matriarchs include Beata Tsosie-Peña, Roxanne Swentzell, Teresa Kaulaity Quintana, Addelina Lucero and myself, Melanie Kirby. Each of us shares our time around northern New Mexico and beyond in support of environmental awareness, food sovereignty, Indigenous education, health and wellness.

A Little about the Collective's Founders

Teresa Kaulaity Quintana (Kiowa) lives in Cochiti Pueblo with her family. She is a wife, mother, auntie, descendant of warriors, a multi-faceted artist and agriculturist. Teresa feels growing and decolonizing Indigenous plants can empower communities and future generations.



L-R: Roxanne Swentzell, Melanie Margarita Kirby, Teresa Quintana, Beata Tsosie-Peña

A call to action to advocate for pollinator habitat, community wellness and the promotion of biodiversity

The simple beauty in nature inspires her. She believes art has the power to educate, inspire, raise awareness of injustice and be the consciousness of a society. Teresa is a part of the gardening team, operations, instruction and outreach for the campus gardens, greenhouse, apiary and restoration projects at the Institute of American Indian Arts in Santa Fe. She fosters an environment where Native students can reach their full educational potential. She sees them as modern-day warriors who contend for their home communities, cultural beliefs and resurgence of pre-colonial practices. Teresa received her B.F.A., with a focus on Studio Arts, from IAIA in 2013. She currently serves as the Land-Grant Program associate, Staff Council chair, and Associated Student Government adviser at IAIA.

Reverence can be demonstrated through reciprocal acts of mindful and intentional stewardship.

Roxanne Swentzell (Santa Clara Pueblo) runs the nonprofit Flowering Tree Permaculture Institute. She is an acclaimed artist and owns the Tower Gallery in Pojoaque. Roxanne designs sustainable systems that help nurture and preserve her native community. Her 30-year exploration into permaculture farming techniques gave rise to the Pueblo Food Experience, a program that promotes a pre-Columbian diet of simple ingredients with no sugar and limited fats. Adherents use chemical-free meat, fowl, fish, whole grains, nuts, seeds, fruits and vegetables to reset their physical and mental wellbeing. Roxanne co-wrote *The Pueblo Food Experience Cookbook: Whole Food of Our Ancestors* (Museum of New Mexico Press).

Beata Tsosie-Peña is from Santa Clara Pueblo and El Rito. She is the organizational director of Breath of My Heart Birthplace and is a certified infant massage instructor, a developmental specialist and a full-spectrum doula. She is also certified in Indigenous Sustainable Design (permaculture). She managed the creation of the Española Healing Foods Oasis and Seed Library during her time with Tewa Women United, and continues to be an avid gardener, poet and aspiring herbalist. Living next to a nuclear weapons complex called her into environmental health and reproductive justice advocacy for over a decade. She does this work in honor of her roles as a Tewa mother, partner, auntie, seed keeper and farmer.

Addelina Lucero (Taos Pueblo/Yaqui/Chicana) is a mother, grandmother, traditional Pueblo farmer, a seed keeper and a community food systems advocate. She has a B.A. from the University of New Mexico in Native American Studies and a minor in Political Science. Addelina has been working with Indigenous community food systems and food sovereignty for over 10 years on the local and national levels. She has written curricula and created education programs for regenerative farming/agriculture, greenhouse technologies and social studies programs from an Indigenous perspective. Addelina is the owner of Dancing Butterfly Naturals. She creates natural and organic products and medicines that reflect her Pueblo roots, utilizing ingredients from her home and from other Indigenous sources. Addelina is passionate about sustainability, her connection to plant relatives, her family, her community, and she is committed to being the change she wants to see in this world.

And there's me, Melanie Margarita Kirby, a tribal member of the state-recognized Tortugas Pueblo. I carry forward Tiwa, Mescalero Apache, Caribbean and Hispanic ancestry in my interdisciplinary work as an agroecologist, writer, mother and artist. I weave cultural and scientific approaches to land stewardship, ecology, food systems, biodiversity conservation and outreach. The bees found me 27 years ago when I was stationed in Paraguay as a U.S. Peace Corps Volunteer working with Indigenous Guarani communities. Since then, the bees have taken me around the globe to collaborate with farmers and land stewards. In 2005, on the high road to Taos, I co-founded Zia Queenbees Farm & Field Institute, which breeds regionally adaptive honey bees. I am also the founder of The Adaptive Bee Breeders Alliance, a coast-to-coast network of first-generation bee breeders focused on climate-adaptive approaches. I got my B.A. and B.S. from St. John's College in Santa Fe and an MSc. in Entomology from Washington State University. I am also a Fulbright Fellow and National Geographic Explorer.

Together, thanks to a seed grant from the New Mexico Coalition to Enhance Working Lands (Convening for Community Collaborations Fellowship), our collective will focus on nurturing pollinator habitat. We are developing outreach materials and planning community events to expand wildflower seed collection and casting efforts. With an additional grant from the Altman Family Foundation, POEH POVI will include interns to collaborate with additional Indigenous communities, and launch the Land of Enchantment Pollinator Preserve initiative to support biodiverse plants, animals and pollinators.

With more than 1,000 different bee species, over 300 butterfly species, 25 bat species and 550 bird species in New Mexico alone, our hope is to include all peoples, from youth to elders to local municipalities and state agencies across the state to help revitalize our wildfire ravaged landscapes and support efforts that encourage healthy pollinator habitat and conservation—from homes to gardens to medians to open spaces. ■

Melanie Kirby is the extension educator at the Institute of American Indian Arts. You can catch her on Episode 3 (about bees) on AppleTV's new kids' series, "Jane." Email: MELANIE.KIRBY@FULBRIGHTMAIL.ORG



ECC Solar
ENERGY CONCEPTS CORP

OFF-GRID | GRID-TIED | BATTERY BACKUP | SPECIALTY SERVICES
Serving New Mexico since 1991 (505) 454-0614 www.eccsolar.com



BPUBLICPREFAB.com
prefab for green homes • netzero • passive house

Seeds, the Pandemic and TNAFA

BY MALIN ALEGRIA AND CLAYTON BRASCOUPE

More than three decades ago (July 1991), in Gallup, New Mexico, a first-of-its-kind meeting of Native farmers and elders was held to discuss the future of farming and food. They came together at this intertribal meeting to discuss their concerns—specifically, genetic seed loss, a decline in farming, health concerns and a lack of “food security” (where their food was going to come from). This was before that term became a commonly used phrase.

Many farmers and elders spoke at length about these concerns. They were also alarmed at a lack of interest from the youth in continuing their agricultural heritage and way of life. They saw fewer and fewer people interested in farming, especially in traditional agriculture. They voiced a very real concern about the threat of ancient seed loss. Seeds that have sustained people and culture for millennia are the foundation of healthy communities. Just as the seed was disappearing, so were traditions that provide communities with food and health.

During the two-day meeting, the elders devised a plan that would address these critical issues. Soon after the meeting, the Traditional Native American Farmers Association (TNAFA) was formed. TNAFA began designing and developing educational programs. We held workshops and other educational events to provide opportunities that would engage Indigenous youth and others in experiencing traditional farming, gardening and traditional foods.

In these workshops, traditional methods are taught; for example, intercropping, which is planting different crops together. Beans are planted between corn stalks because corn depletes nitrogen from the soil, and beans restore it. These ancient methods have allowed people to farm sustainably for centuries. TNAFA sees restorative, sustainable agriculture as a viable way to build a solid rural economy, strengthen Indigenous cultures and improve personal health.

These workshops also teach seed collection and the drive to “rematriate” ancient heirloom seeds, bringing them back home from where they may have been displaced.

Farming programs have often focused on agri-business models, overlooking and invalidating farmers in the community.

Diversity of seeds is particularly important, especially in the U.S. Southwest. In northern New Mexico, for example, the growing season is short, and often there is little water. In their wisdom, over millennia, the ancestors developed climate-adapted seeds. Unfortunately, many of those seeds had been dying out because only by planting and harvesting seed can it be maintained. This is difficult in a world of for-profit food companies whose aim is to control the available food and limit the true variety of cultivars of food staples.

“Seed sovereignty” (growing, saving and having control of maintaining seeds that have been handed down through generations) is a driving issue for TNAFA. The organization operates on the understanding that seeds should be free and open to the public, not trademarked and restricted, as many large agricultural corporations are trying to do. Another daunting task is to attempt to keep traditional, diverse heirloom seed varieties from being contaminated by genetically modified and hybrid strains created by for-profit companies.

The *Manifesto on the Future of Seeds* (2006) from the International Commission on the Future of Food and Agriculture (ICFFA), states: “Control and access to good, healthy, ecologically and culturally appropriate seeds are critical to the foundation for our people, community and nations. These seeds are the first step in any food and fiber production system. Seeds are the first link in the food chain and embody biological and cultural diversity. The cultural and religious significance of the plant, its gastronomic values, drought, disease, pest resistance properties and other values shape the knowledge that the community accords to the seed and the plant it produces.”

In addition to traditional farming methods, traditional meals are shared in TNAFA's programs so that people can experience the quality, taste and health benefits of ancestral varieties and traditionally grown crops. The loss of traditional diets

A viable way to build a solid rural economy, strengthen Indigenous cultures and improve personal health

and access to cultural foods has brought a health crisis to Indigenous nations. ICFFA's seed statement also says “The ineffectiveness of the current model of food production is evident from the fact that while more than one billion people are hungry and suffer from malnutrition due to being underfed, another two billion suffer from malnutrition due to being overfed with unhealthy food.” We see this in communities where obesity, heart disease and diabetes are epidemic. Addressing this begins with growing from traditional seed and using traditional processing, cooking and consumption.

The most important action that this movement has taken was addressing the declining interest in agriculture, especially among the young. Farming education programs have often focused on agri-business models, overlooking and invalidating farmers already in the community and not developing the interest in our youth. Agriculture has always been the basis of our communities' economies. TNAFA sees family-oriented-scale farming as the best approach to developing a sound agricultural future. TNAFA's members focus on the importance of talking to their young people about the importance of seed diversity, and what young people can do.

TNAFA's original service area was the desert Southwest but that has expanded. Indigenous people and people from other states and countries, including Canada, México, Central America and Brazil, have attended TNAFA's workshops. We continue to build relationships and share knowledge with Native relatives throughout the world. Their work in the 1990s laid the foundation for expanded roles in the global Slow Food movement. The elders' wisdom and the energy of the Native seed preservation community have had incredibly positive impacts.

Fast forward to the spring of 2020. Most of the world, including Native American reservations, were jolted by the COVID-19 pandemic. Some communities were hit much harder than others, but it impacted all places. At the start of the pandemic, supply chains were shut down and necessities, from toilet paper to eggs, were suddenly impossible to find at commercial outlets. “Food security” was suddenly an immediate, urgent concern, as the fragility and precariousness of the industrial food complex was suddenly exposed. Industrialized food was being plowed under, and meat and milk were being discarded. Conventional seed companies were not able to fill the huge demand.

Farm workers were forced to work as essential workers, and despite the threat of being exposed to COVID-19, they were getting sick, and bringing the illness home to their children and vulnerable older family members.

Meanwhile, TNAFA and our colleagues had already been growing our food security. We had provided educational programs and were protecting the rich

“Revitalizing traditional agriculture for spiritual and human need.”

diversity of traditional, heirloom and open-pollinated seed. In the

spring of 2020, TNAFA and other Native organizations had seeds for sharing and distribution to those who wanted a secure food supply. The hundreds of pounds and thousands of seed packets we provided were a direct result of the elders’ warnings. Decades of work made it possible to provide seed and traditional food to Indigenous communities throughout the Americas.

Traditional seed is not just a convenient substitute used during a pandemic. It is a superior product. It has better flavor and provides more nutrition. It is better for the body than genetically modified/hybrid industrial foods. To make people aware of this, we have held workshops on healthy diet, nutrition and diabetes prevention.

TNAFA has helped revitalize communities. In the past few years, there has been increased recognition that agriculture can regenerate culture, health and local economies. This provides hope that we can expand sustainable agriculture, including growing for seed, seed saving, and seed conservation. TNAFA is committed to the long-term goal of procuring land and developing outdoor labs and classrooms where the benefits of this approach to agriculture can be seen on a larger scale.

In the early winter of 2023, TNAFA visited our Mayan relatives in Belize. They expressed similar experiences and concerns about protecting ancestral seeds and food security. We talked about providing educational programs for their community. Over and over, we heard, “Hybrid seed is a big problem.” Belize and other areas of Central America are centers of diversity. These centers must be protected from the threat of industrially created hybrids and genetically modified seeds to preserve our diverse traditional agricultural heritage. And so, TNAFA has begun holding workshops and training programs in collaboration with Indigenous peoples of Central America to address these concerns.

TNAFA continues its work by providing education and demonstrating in all its facets, tradition, community, economic growth, youth development, education, physical health and culinary development. Some of the programs we offer: Indigenous Sustainable Communities Design Course, Pueblo-to-Pueblo Initiative, seed-saving workshops, free seed distribution, COVID-19 Relief Program, an annual seed exchange, and Strategies for Success in Time of Climate Change. We will soon publish the “What is a Seed?” coloring book.

TNAFA now represents 72 farming families from 17 Native communities in Arizona and New Mexico. The organization’s mission is “to revitalize traditional agriculture for spiritual and human need.” Since its formation, the organization has been active in preserving and conserving traditional heirloom seeds. In some cases, we have been able to stabilize seed loss. ■

Malin Alegria is an author, educator and urban food producer who lives in California. She has worked with TNAFA since 2006. You can visit her at [HTTPS://MALINALEGRIA.COM/](https://malinalegria.com/) and follow her on Instagram @MALINALEGRIA

Clayton Brascoupe (Mohawk/ Anisnabeg), program director of TNAFA, lives with his family and farms at the Pueblo of Tesuque in northern New Mexico. [HTTP://WWW.TNAFA.ORG](http://www.tnafa.org)



Photos (top to bottom): TNAFA seed cleaning workshop; corn varieties, Big Falls village, Belize; local corn, Belize; seed saving workshop; Clayton Brascoupe visiting a Mayan seed bank in Santa Cruz village, Belize. It was put into operation soon after TNAFA hosted a Corn Summit in the area in 2020; varieties displayed at a seed exchange; TNAFA seed saving workshop, Maya Center village, Belize. Photos courtesy of TNAFA

SAN FELIPE FARMER AND PARTNER FARMS FEED PUEBLOS

BY ALISON PENN

A quiet and thoughtful leader, Bryce Townsend, a San Felipe Pueblo farmer, cultivates hope and action to address food-access challenges by participating in the New Mexico Farmers' Marketing Association's (NMFMA) FreshRx Program. The produce prescription program connects farmers to health clinics and patients, increasing their access to healthy, locally grown food.

Several Pueblo communities are using FreshRx as a new tool in their efforts to address food insecurity and diet-related illnesses. "The community is struggling with a lot of issues that are related to nutrition," Bryce said. "We have high obesity rates, diabetes, and the list goes on. I think diet is the root of that problem, stretching back decades."

FreshRx has had meaningful and far-reaching impacts.

From July to October of 2022, Bryce's Black Mesa Farm was one of a group of farms that provided fresh produce to 150 families through the FreshRx program. The group included Rancho de Santa Fe, Velarde Orchards, Rodríguez S&J Farm, Solar Punk Farm, Casa Fresco Farm, Ashokra Farm, Tesuque Pueblo Farm and Ironwood Farm.

This collaboration provided food for families along a 75-mile stretch, from the South Valley in Albuquerque to Velarde in northern New Mexico. Bryce considers that region his "homeland" and has been excited to know his food goes directly to pueblo communities. Their produce went to the pueblos of Kewa, San Felipe, Cochiti, Nambe, Pojoaque, Ohkay Owingeh, Santa Clara and San Ildefonso. For the 2023 growing season, Bryce is continuing to supply those communities, and in addition, he is providing bags of produce to patients at First Nations Health Source in Albuquerque.



Bryce has been farming full-time for seven years and has also sold produce at farmers' markets and to local food hubs. Noticing that Pueblo farmers tend to focus on traditional crops, such as white corn, chile, melon and beans, he saw an opportunity to fill in gaps with nutritious crops such as greens, kale and root vegetables. Those

vegetables, along with fruit like apples and apricots, are among the wide variety of produce Bryce and his fellow farmers have grown and distributed.

"This program has definitely put it [healthier food] on their table, literally," he said. "And so now, hopefully, it generates momentum where people see some



benefits and have more interest in eating healthy, local, fresh produce."

"The beauty of the FreshRx program from the NMFMA's perspective was that we were able to really support a local farmer in his mission to feed his own community," said Kirsten Hansen, FreshRx program manager. "Bryce and his partners had a good season financially, and 150 families were able to enjoy the fruits of their labor."

The program has received federal funding since 2021 and also \$166,000 in state funding in fiscal year 2023. Partners have included: Bryce's Black Mesa Farm (San Felipe), Desert Spoon food hub (Las Cruces), De Colores Farm (Las Cruces area), Red Willow Center (Taos Pueblo) and MoGro food hub (Albuquerque). They supplied and distributed local food bags to children and families from Las Cruces to Taos. Funding for fiscal year 2024 was approved by the 2023 state Legislature. For more information,

visit WWW.NEWMEXICOFMA.ORG/FRESHRX.PHP. ■

Alison Penn is communications administrator for the New Mexico Farmers' Marketing Association. She is based in Las Cruces. This article appeared in the NMFMA newsletter. FARMERSMARKETSNM.ORG



SUPREME COURT DECISIONS IMPACT NATIVE PEOPLE

Child Welfare Act

Important decisions for Native people were made by the U.S. Supreme Court in June. The conservative court, in a 7-2 decision, upheld the 1978 Indian Child Welfare Act, meaning that it will still be a requirement to give preference to placing adoptable Native children with Native families—a major victory for tribal sovereignty, children and cultural heritage.

Navajo Water Access

In another case, *Arizona et al. v. Navajo Nation*, in a 5-4 vote, the court ignored an argument that a U.S. treaty in 1868 promised to provide adequate resources, including water, and reversed a decision from the 9th Circuit U.S. Court of Appeals. The Navajos wanted the court to force the U.S. to determine the Nation's water needs and develop a plan to meet those needs.

It's estimated that almost a third of the Navajo Reservation's 170,000 residents lack access to clean, reliable drinking water. Congress has allocated billions to help tribes secure water rights and build infrastructure to reliably deliver clean drinking water.

The court's decision did not touch any of the Navajo Nation's water rights to the Colorado River, and it also upheld *Winters v. United States*, the bedrock of federal Indian water law. The court's decision also asserted that Congress and the President have the authority to enact laws to assist Navajos with their water needs. The Nation could still intervene in ongoing interstate Colorado River water rights litigation. The Nation has already reached settlements for water from the San Juan River in New Mexico and Utah. The Navajos have also committed to digging wells, diverting water from ground sources and building distribution networks to bring water to homes across 27,000 square miles. That will take decades.

SJGS WATER INFRASTRUCTURE TO SUPPORT NAVAJO COMMUNITIES

Water infrastructure that supplied the coal-fired San Juan Generating Station (SJGS) has been transferred to provide water to Navajo communities that have been contending with extreme water scarcity. Groundwater levels in Gallup and nearby communities have dropped about 200 feet in the past decade. More than 40 percent of Navajo Nation residents haul water to their homes.

Public Service Company of New Mexico (PNM) has been working with the Navajo Nation, the city of Gallup and the federal Bureau of Reclamation (BOR) on the project. The SJGS closed in 2022. PNM's stated goal is to reduce water use at all of its plants 80 percent by 2035 and 90 percent by 2040.

The SJGS infrastructure being transferred includes intake facilities, a diversion channel and a pumping station on the San Juan River. Last month, PNM President/COO Don Tarry handed over to the U.S. Bureau of Reclamation (BOR) "virtual keys" to the newly named Frank Chee Willetto Reservoir (honoring a late code talker and Navajo Nation vice president who helped establish the Navajo water rights settlement). The BOR had purchased the reservoir and associated infrastructure for \$8 million with funding from the Infrastructure Investment and Jobs Act.

The reservoir will be used as part of the Navajo-Gallup Water Supply Project to help supply water to about 250,000 people who live in the eastern section of the Navajo Nation, the southwestern portion of the Jicarilla Apache Nation and the city of Gallup. That multibillion dollar project will convey a reliable municipal and industrial water supply to 40 Navajo Nation Chapters. It includes about 300 miles of pipeline, 19 pumping stations and two water treatment plants and is expected to be completed by 2028 or 2029.

WATER USE IN ARIZONA

According to Dr. Andrew Curley (Diné), assistant professor at the School of Geography, Development and Environment at the University of Arizona, Tucson, the main user of water in Arizona is "Big Agriculture." In an interview on *Native America Calling* in June, Curley said, "This is by design; the whole system is based on the logic of extraction and expropriation, and it's for monoculture agriculture. It's for an idea of development that is contrary to how Indigenous people have been living here for centuries, and it's one that is unsustainable, based on the industries it's designed to support."

"Initially it was for mining," Curley said. "Our prior appropriation water code and water law comes from an idea about making claims on the land for industrializing purposes. That goes to the heart of how we make claims to water. Even as tribal people today, we have to make those same kinds of claims, like we're using it for [industrial] agriculture, we're using it for irrigation, we're using it for mining. So, even when we get water, it's not necessarily supporting household needs or for people having drinking water. That is the heart of the contradiction of water use here in the Southwest and especially in the state of Arizona," Curley said.

"Part of the reason that we're having such a challenge getting water is that we're the last people at the table to have our water considered. The Colorado River Compact was signed in 1922 among the seven basin states, including Arizona. That also included New Mexico, California, Utah, Nevada, Wyoming and Colorado. Those states divided the entirety of the river among themselves, excluding tribes. So, the whole system set up the adversarial relationship between states and tribes now," Curley said. In May, Arizona, California and Nevada agreed to reduce water intake by 10 percent over the next three years.

ZIA PUEBLO TAKES GOLD IN NATIONAL WATER TASTE TEST

Zia Pueblo, after winning a Best Tasting Drinking Water in New Mexico contest, competed against water systems from 44 other states in the annual Great American Water Taste Test. The event took place at the 24th Rural Water Rally in Washington, D.C. in May. Anthony Toribio, Patrick Shije and Marlen Pino traveled to D.C. to accept the award on behalf of the pueblo. The design-engineering firm, Bohannon Huston, Inc., sponsored their trip.

Zia Pueblo is about 45 minutes northwest of Albuquerque. According to a press release, a community water system for the pueblo was founded in 1970, and prior to that, hand pumps and windmills were used to draw water.

ARIZONA HALTS DEVELOPMENT NEAR PHOENIX

The Phoenix metropolitan area is one of the fastest-growing regions in the country. Maricopa County, which includes Phoenix and its suburbs, gets more than half of its water from groundwater. Arizona officials say there is not enough groundwater for housing construction already approved in the Phoenix area and are stopping developers from building new subdivisions unless they find alternative sources. Possibilities include buying water from Native American tribes, many of which are facing their own shortages.

Eighty-thousand unbuilt homes that already have water supply certificates will be able to proceed, and homeowners who already have water will not be affected. Commercial buildings, factories and other kinds of development will continue. Low housing costs in the area have been attracting people from across the country; however, the move is likely to make homes and water in the area more expensive and slow sprawl development.

A study released in May warns that a heat wave with a multi-day power failure would send nearly 800,000 Phoenix residents to emergency medical care for heat stroke and other illnesses. Ian Leahy, vice president of Urban Forestry at American Forests, said that if enough trees are planted to shade half their streets, heat-related deaths would drop by 14 percent in Atlanta, 19 percent in Detroit and 27 percent in Phoenix.

INFLATION REDUCTION ACT FUNDING OPPORTUNITIES FOR TRIBES

Programs offered under the Inflation Reduction Act (IRA) offer opportunities for tribes to defend against climate impacts by investing in infrastructure informed by science, knowledge and culture. “Indigenous communities are on the front lines of the intensifying and unique aspects of the climate crisis,” said Secretary of the Interior Deb Haaland in April, as the White House released the first edition of a new resource: *Guidebook to the Inflation Reduction Act’s Clean Energy and Climate Investments in Indian Country* (www.whitehouse.gov/cleanenergy/tribes/). Updates are being published at www.CleanEnergy.gov.

“It is critical that tribes have access to the transformational investments from the IRA for the benefit of their people,” Haaland said. “As the administration continues to implement this historic law, we will ensure that tribes have the opportunity to provide meaningful and pre-decisional feedback to ensure they can leverage all of the opportunities presented by this once-in-a-generation opportunity.”

The IRA is the largest investment in infrastructure since the building of the American highway system. It is the largest U.S. investment in addressing the climate crisis. It has shifted the economic viability of building clean energy equipment in the U.S. “The United States is now the most attractive destination for global capital in clean energy and cleantech,” said Aaron Brickman, a senior member of the clean energy team at RMI (formerly known as the Rocky Mountain Institute).

The IRA provides more than \$720 million for programs dedicated to tribal lands and Indigenous communities. The funds will be available in late 2023. The IRA allows tribes to receive direct payments in lieu of tax credits, so they can get money back on clean energy investments. Below are some of the funding programs and tax incentives for which tribes are eligible.

Tribal Electrification Program

The Tribal Electrification Program helps transition tribal homes to zero emissions electricity. It is for homes that lack electricity or use fossil fuel appliances. It includes related upgrades,

PUEBLOS SEEK REPRESENTATION ON RIO GRANDE COMPACT COMMISSION

In 1938, the states of Colorado, New Mexico and Texas agreed how they would divide the waters of the Río Grande among themselves. They left out the pueblos. At last year’s Río Grande Compact Commission meeting, for the first time, the commissioners from those three states invited the six mid-Río Grande pueblos (Cochiti, Isleta, Sandia, San Felipe, Santa Ana, Santo Domingo) to provide a report at the 2023 meeting. In April, the pueblos did so.

The commission unanimously adopted a recommendation that could make it possible for the six tribal communities that depend on the river to have more input. They directed their attorneys and engineering advisers to investigate the proper protocol for formal discussion with the pueblos. This was a historic step toward engaging with the river’s most senior water users.

Pueblo leaders have been seeking a seat at the table for years. They say that, despite an agreement made almost a century ago with the U.S. Interior Department to provide for irrigation and flood control, their water rights have never been quantified. In addition to household uses and agriculture, water is used for traditional cultural purposes, and the river is considered sacred.

Over the past year, a federal team has been assessing the feasibility of settling the pueblos’ claims. Adjudicated basins are governed by a court decree and stakeholders are legally bound to the water rights defined in that order. The Middle Río Grande Basin has not been adjudicated. Each December, water that the pueblos didn’t use is sent downstream to Elephant Butte Reservoir to help New Mexico comply with the Río Grande Compact’s obligations.

retrofits and home repairs related to electrification. The benefits of electrification include low energy costs, more reliable energy and health benefits from improved air quality.

Clean Energy Investment and Production Tax Credits

Investment Tax Credits and Production Tax Credits reduce the cost of investing in and operating clean power sources like wind, solar, energy storage and other zero-emissions technology. The Production Tax Credit gives credit based on the amount of energy produced. The Investment Tax Credit covers up to 30 percent of the total project cost. Additional credits can be earned by investing in workers and energy communities. Tax-exempt entities like tribal governments and nonprofits can use Direct Pay to get the up-front value of the tax credits.

Environmental and Climate Justice Block Grants

These grants allow communities to design and implement their own emissions-reduction and climate-resiliency projects. Three billion dollars are available until 2026 for nonprofit organizations and nonprofits that partner with tribal and local governments or higher education institutions.

The grants are intended to support projects in low-income and disadvantaged communities. Projects can be used to reduce pollution, mitigate climate health risks, expand climate resilience and adaptation, invest in workforce development, reduce indoor toxics and improve engagement with government processes that involve impacted communities. There are application opportunities over the next two years. A total of \$150 million will be available until 2031.

The Poeh Cultural Center Marks 35 Years

The Tewa Pueblo People's Efforts to Revitalize Their Culture

BY **COUGAR VIGIL**

This year marks the 35th anniversary of the Poeh Cultural Center. Like the creation of a traditional Pueblo pot, the Poeh's first activities began with a prayer. The center was established to benefit the Tewa-speaking pueblos of Pojoaque, San Ildefonso, Ohkay Owingeh, Santa Clara, Tesuque and Nambe. Most importantly, the Poeh is a monument dedicated to the resilience of the Tewa Pueblo people. The facility, with its adjacent art studios and outdoor gatherings,

The Poeh Center has proven to be a tribally owned regional force.

resembles a traditional Pueblo village.

Like all Tewa

pueblos of northern New Mexico, the Pueblo of Pojoaque or *Po'su wae geh* (water gathering place) was systematically stripped of its culture and traditions by European contact, beginning in the 16th century. In the early 1900s, an outbreak of smallpox reduced the pueblo's population to just a few families. To various degrees, Tewa identity and communal traditions were eroded in the region as cultural values were compromised. Pueblo youth had little tangible connection to their history or understanding of their ancestors. Many cultural ways, including arts, language and oral traditions were on the verge of being lost.

In the 1930s, Pojoaque people began to repopulate their homeland. They asserted their rights to exist as tribal peoples and were federally recognized under the Indian Reorganization Act. Many Tewa families still live in semi-rural, underserved tribal communities. They work hard to maintain their cultural identity amid the rapid change around them.

Critics have said that total cultural revitalization is impossible. However, the Pojoaque people had the vision to honor their ancestors and had help from neighboring pueblos. The six Tewa-speaking pueblos as a collective body shared ideas for preserving Tewa Pueblo culture. A cultural center was one of the solutions.

"Poeh" is a Tewa word meaning "traditional path." The Poeh Cultural Center's mission is to be "a gathering place for the respectful sustaining of Tewa traditions through being, doing and sharing." Cultural centers educate and inspire appreciation of cultural heritage. In addition to educating the public about history, culture, art and science, the Poeh is a welcoming space for all community members. And as a museum, it is a steward of the objects and artifacts in its collections. It is also guided by Indigenous values in creating, displaying and selling Indigenous art. It was envisioned as a cultural destination to support economic initiatives of Pojoaque Pueblo and Poeh art students. The facilities were designed to avoid duplicating other Santa Fe institutions.

The Poeh has a co-steward relationship with the Smithsonian's National Museum of the American Indian.

An arts council with a representative from each pueblo was established in 1987 by the Eight Northern Pueblos. Its purpose was to provide wisdom for cultural projects, and it continues to guide the Poeh's priorities. In 1988, by a tribal council resolution, the Poeh Cultural Center was officially established, along with land-use allocation in the business area of the reservation.

The Poeh was initially subsidized by the tribe, along with public and private grants. Eventually, it received support from operational revenue and gaming.

In 1990, a substantial grant from the Chamisa Foundation "permitted the Pueblo to continue not only [traditional] dance lessons, but the learning of religious chants and the making of ceremonial costumes." (Ortiz. *Then and Now: A Historical Photo Source of Pojoaque Pueblo*. 1991.)

Poeh Arts as a Solution

As more artists and traditional people sought employment off reservations, many youth no longer spent extended periods with their elders. For Pueblo youth, this contributed to a gap in traditional knowledge because the Tewa language had mostly been taught at home.

Confronting historic trauma head-on was a priority. "For centuries Indigenous communities have used their cultural values to heal and sustain themselves through difficult times. These values are taught and shared through traditional artistry such as pottery, weaving and other material culture," said Karl Duncan (San Carlos Apache/Mandan, Hidatsa and Arikara Nation), the Poeh Center's executive director. "We've been actively promoting ways we can assist Indigenous artists



*Unveiling of the big Tewa pot, March 2023; Pearl Talachy (Pueblo of Pojoaque) and the birds she painted. Photos © Seth Roffman
Bottom photo courtesy of the Poeh Cultural Center*

Confronting historic trauma head-on was a priority.

and entrepreneurs since the beginning of our traditional arts program.”

The Poeh Arts Program provides education to Native Americans, especially Pueblo tribal members. The program comprises both traditional and vocational arts. Traditional art classes are offered seasonally, including basketry, embroidery, hide tanning, moccasin making and other media.

There are also jewelry, pottery, weaving, sewing and architecture classes.

The Poeh's first location, in 1991, was within Pojoaque's tourist information center. The initial phase of the new facility included the Tower Gallery and the arts studio, constructed using traditional adobe methods. Inspiration came from the ancient Pueblo ruins of Chaco Canyon, Mesa Verde and ancestral sites. Roxanne Swentzell's Tower Gallery was influenced by the watchtowers at Hovenweep National Monument. In the spring of 1996, Poeh Arts moved into a three-acre site, which featured a 7,560-square-foot classroom/studio space and a four-story sun tower. The Poeh currently occupies a 5.5-acre campus.

The Poeh Cultural Center's Collection

In the 1990s, the Poeh's permanent collection began when historic jars were found on private land miles from the pueblo. In order to ensure the pottery's wellbeing, the Poeh accepted the jars into its collection. Since then, the collection has prioritized the ethical return of Tewa works that exist in other parts of the country, as well as buying from living artists.

The Poeh's permanent collections now contain more than 1,200 objects, including paintings, jewelry, basketry, pottery, textiles, Native dresses and sculpture. They date from before European contact to the present day. Some are in storage or on display at the Buffalo Thunder Resort and Casino, the Cities of Gold Resort and Casino, and Homewood Suites, all owned by the Pueblo of Pojoaque. Objects of cultural and ceremonial significance are sometimes used by select Pojoaque Pueblo members during ceremonial activities.

The Poeh has a co-steward relationship with the Smithsonian's National Museum of the American Indian (NMAI). NMAI's collection of 100 historic Tewa pottery works is now on display in Poeh's main gallery. The exhibition of these cultural treasures, titled *Di Wae Powa* (They Came Back), consumes the largest of three open gallery spaces. This represents the most prominent long-term loan of objects that NMAI has made to a tribal community. The Poeh is considered a model for other tribal cultural centers to emulate in similar potential relationships with NMAI. An essential responsibility is for select objects from *Di Wae Powa* to be made

accessible to Tewa people and to researchers for analysis, dialog and learning through direct handling in a dedicated space.

NMAI's other collection at the Poeh, *Nab Poeh Meng* (translated from Tewa, "The Continuous Path"), portrays Pueblo history from the Pueblo worldview. The six-room display offers both Native and non-Native visitors a chance to experience Pueblo stories. These exhibits combine contemporary art, historical reproductions and traditional and contemporary stories. Unlike traditional museum exhibits, no cases or glass separate the viewer from the dioramic displays. And visitors will not find labels within the exhibit, putting emphasis on the works by numerous artists, including figurative sculptures by Roxanne Swentzell (Santa Clara Pueblo) and murals by Marcellus Medina (Zia Pueblo).

Responses to the Pandemic and the Pathways Indigenous Arts Festival

For 15 months, in response to the pandemic, the Pueblo of Pojoaque contributed resources to help communities around New Mexico by providing housing for emergency responders and medical teams, quarantining tribal members, hosting food distribution programs, vaccination and testing clinics.

The Poeh also provided pandemic support services. "We did everything from meals on wheels to handing out thousands of dollars in direct financial aid to artists and people in need," said Duncan. As artists' incomes dwindled, the Poeh also organized the Pathways Indigenous Arts Festival. The festival was, and is, rooted in values of community responsibility, sustaining culture, sharing and resilience. Artists' booths have been added yearly, and programming now includes the Sundance Institute. It is a venue worth exploring during Santa Fe Indian Market weekend (Aug. 18–20).

The Poeh has proven to be a tribally owned regional force. Its legacy can be found in the beautification of the area and how it has stimulated economic growth and provided cultural enrichment for Tewa Pueblo tribal members and the public. The center now offers online professional artist training, summer youth programs, weekly arts and farmers markets, public forums and other events. "We're going to serve the community more with increased space for collections, research, archives and exhibits," said Duncan. ■

Congar Vigil (Jicarilla Apache) is outreach coordinator for the Poeh Cultural Center.
[HTTP://POEHCENTER.ORG](http://POEHCENTER.ORG)



Traditional Native American Farmers Association [TNAFA]

Mission; "to restore traditional agricultural for spiritual and human need"

TNAFA Programs for Indigenous People, "putting the words, knowledge and wisdom of our ancestors into actions".

27th Annual, Indigenous Sustainable Communities Design Course

(ISDC) is a 13 day intensive training in ecological design, natural farming, seed saving, traditional foods & nutrition, alternative energy , earth building, earth restoration, natural healing, indigenous women in agriculture, midwifery, restoring community. This design course, through a variety of methods demonstrates how disciplines must be integrated into a whole system , using nature's model of sustainability and diversity.

Pueblo to Pueblo Initiative (PPI), TNAFA's PPI program creates opportunities for indigenous peoples to restore, rebuild and recreate the ancient relationship with our Sisters and Brothers in Central America.

Seed Sovereignty, Seed Saving Programs, providing educational programs to save grow and protect ancient seeds of our People, providing "free" seed to indigenous people and organizations

COVID-19 relief Program, Provides seed, healthy traditional foods to Elders and single parent families, Foods produced by local native farmers

Virtual Series ; Restoring Health for a Healthy Future

Virtual Series ; Strategies for Success in Time of Climate Change

Traditional Native American Farmers Association

PO Box 31267

Santa Fe, New Mexico 87595

Email; tnafa_org@yahoo.com ____ www.tnafa.org

An Affiliate program of the Seventh Generation Fund for Indigenous Peoples, Inc. 501(c)3



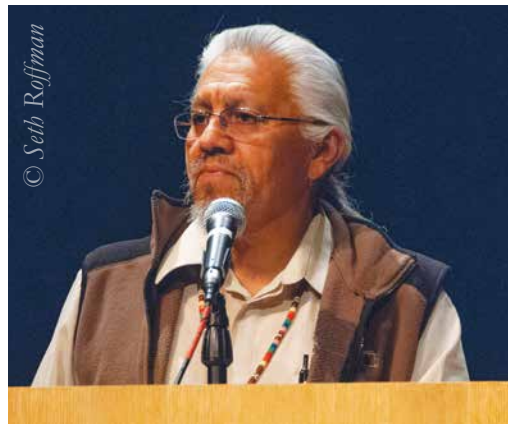
IN MEMORIAM

JOE A. GARCIA, SÔEKHUWA ÓWÎN TAꞤ —MARK OF THE MISTY LAKE (1953-2023)

BY MATTHEW J. MARTINEZ

"It's our culture, our language and our ways that give us strength... Being diverse is important...It's a profound strength."

"You have powerful gifts: your mind and spirit. You can choose what you will do with these gifts." — Joe A. Garcia



Joe A. Garcia

Last month, the Creator called the honorable Joe A. Garcia to join the next world with the rest of the ancestors. His Tewa name, *Sôekhuwa Ówîn TaꞤ* (Mark of the Misty Lake), is indicative of the mark Joe left not only for Indian Country but as an American who proudly served his country in the United States Air Force and in numerous other leadership roles throughout his lifetime.

After leaving the service with veterans' benefits, which allowed

him to pursue studies at Haskell Indian Nations University, where he met his wife, Oneva (Eastern Band of Cherokee), he earned a Bachelor of Science in electrical engineering at the University of New Mexico. In 2008, he was awarded the UNM Alumni Association Zia Award for his distinguished career in public service.

Joe had a dedicated 25-year career as an engineer at the nearby Los Alamos National Laboratory. He took his roles with the utmost focus, both within his formal work career and in his traditional activities at the village.

At Ohkay Owingeh, I grew up knowing Joe mainly by just hanging out with children at the village and at school activities. As a kid, I recall Joe being somewhat of a serious guy with me until he cracked one of his common (and often corny) Dad jokes. Among many community members, Joe was well known for his guitar playing at graduation and wedding receptions with his band JED, which he formed with his cousin, Eddie Martinez, and Dan Namingha in the early 1980s. The name comes from the first initials of each of the members. Their energetic classic rock and country style always had friends and families out on the dance floor. He embodied what it meant to bring the community together and honor a good time.

Joe was a well-respected cultural leader who provided mentorship, not only at Ohkay Owingeh; he was often sought after for advice and consultation in other tribes. He came from a long history of traditional leaders and was heavily influenced by his father, Peter Garcia Sr. (*Kwa-Phade*, Passing Rain), who led the *Sawipingeh*, a role of elders charged with orchestrating Tewa songs and dance. His father recorded Tewa songs on several record labels that continue to be heard today on Native radio stations. Joe's older brother, Peter Garcia Jr. (*KqꞤP'in*), also served as governor.

Joe's long list of leadership roles included serving as lieutenant governor, three times as governor of Ohkay Owingeh (1995, 1997, 2005), as well as chairman of the All Indian Pueblo Council (2007-2010). As a change agent, he led initiatives to transfer control of a Bureau of Indian Education school to

a tribally controlled school, which later became Ohkay Owingeh Community School. In addition, he helped establish the Pueblo Housing Authority and promoted expansion of tribal business development.

In 2005, Joe paved the way for Ohkay Owingeh to formally change its name from San Juan Pueblo, the Spanish name given in 1598 to honor a Catholic Saint, which does not accurately reflect the traditional place name of *Ohkay Owingeh* (Place of the Strong People). That has always been the Tewa name and, according to Gov. Garcia, reflects a value system that honors the traditions of all who came before. This seemingly simple name change presented an opportunity to reflect on the critical use of Tewa names and a language that uniquely defines a people and a sovereign nation.

Perhaps most recognized is Joe's service in leadership of the National Congress of American Indians: Southwest vice president, first vice president, and in 2005, as NCAI's president. It was the highest elected position in Indian country. He won with 60 percent of the vote in a three-way race. Joe advocated for increased participation of American Indian representation at all levels of government and was often heard testifying before congressional committees on policies affecting tribal nations. Joe was a staunch defender of Indian self-determination, and his results-oriented philosophy at the national level was constant.

In a public event celebrating the statue of Popay at Ohkay Owingeh in 2005, Joe recognized that the legacy of Popay is about honor, leadership and the well being of the Pueblo people because "If it had not been for this great leader, I would not have been speaking Tewa, the drum singers would not be singing and the prayers would not be done."

Upon the passing of my grandmother, Esther Martinez, in 2006, Joe approached our family and the community for permission to advocate and facilitate the critical authorization of the Esther Martinez Native American Languages Preservation Act, sponsored by Congresswoman Heather Wilson. This act authorized funding for new programs for tribes to prevent the loss of heritage and culture. Joe recognized the timing of the legislation and quickly pulled stakeholders together to support language preservation. Tribes across the country continue to benefit from federal funding for language preservation initiatives.

Gov. Bill Richardson proclaimed Feb. 7, 2006 as "Governor Joe Garcia Day," honoring him in a ceremony at the state capitol. The following year, on Jan. 1, 2007, Joe administered the oath of office to Gov. Richardson at his second inauguration. It was the first time that the governor of a pueblo had sworn in a governor of New Mexico. In 2018, Joe received the Lifetime Achievement Award from the National Indian Education Association and the American Indian Science and Engineering Society Ely S. Parker Lifetime Achievement Award. Those are just a few of the notable awards given to Joe for his accomplished career.

Most recently, Joe was vice president of the Board of Trustees of the Santa Fe Indian School, which serves about 700 Native American middle- and high-school students. At the core of his life's work was always a strong commitment to his children and community. Joe was most passionate about his family. He exuded a sense of pride and awe when talking about his family and remarkable grandchildren. He is survived by his wife, Oneva, daughters Melissa and MorningStar, six grandchildren and two great-grandchildren, among other family members. His son, Nathan, passed away in 2020.

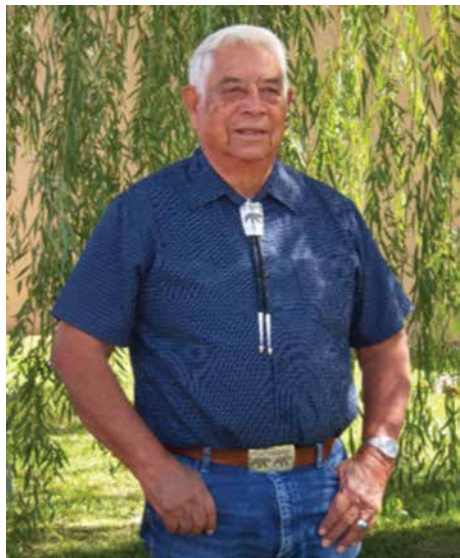
KúꞤdaawóꞤháa MäꞤmäꞤ Sôekhuwa Ówîn TaꞤ—may your legacy and spirit continue to endure. ■

Matthew J. Martinez, Ph.D., is currently serving as executive director of the Mesa Prieta Petroglyph Project. He is a former first lieutenant governor at Ohkay Owingeh.

ERNEST MIRABAL SR.

Ernestino “Ernie” Mirabal Sr. recently celebrated his 95th birthday. He served in the U.S. Navy during the Korean War. After his service, he was lieutenant governor of Nambe Pueblo for three years and governor for nine years. He was very active in his community’s cultural traditions.

Ernie was the first Native American to serve on the Pojoaque Valley District School Board. He was very involved with water issues and was the pueblo’s main representative for Aamodt Water Rights Settlement. He loved hunting, fishing and boating.



He also traveled around the world attending spiritual gatherings. He chaired the Spiritual Unity of Tribes Gathering in 1991, when it took place at Nambe Pueblo. He wrote: “This gathering is by the efforts of elders and youth of many tribes across the continent who agree it is time for all tribal peoples to unite with the common goal of renewing the spiritual values and principles of our Indian Tribes. All Indian peoples are connected by Mother Earth, so we all have to live in unity. The world is desperately in trouble. Humans have upset the balance of the natural world. Many people now look to our Native wisdom for inspiration. There needs to be understanding, respect, concern, compassion

and love among all living things. This gathering is one way the Indian can give of himself, to have it come from the heart to share with all people.”

Ernest was a great leader. He was a very humble man who was well respected and loved by many, and will be greatly missed. He is survived by his children, grandchildren and great-grandchildren. Among those who preceded him in death were his second wife, Connie Mirabal, and son, Ernest “Bo” Mirabal (Cloud Eagle). ■

Ernest Mirabal spoke at the announcement of the 2010 passage of the Aamodt Litigation Settlement Act, as (then Congressman) Tom Udall and Sen. Jeff Bingaman listened. © Seth Roffman



GAILEY MORGAN

BY EMIGDIO BALLÓN

I applied for a job as agricultural resource director for the Pueblo of Tesuque in 2005. I got the job and embarked on a new journey. Gailey Morgan was part of the interview panel and that is where we started our partnership. We worked together for the next 18 years. We were able to help the pueblo become a more self-sustaining community. This was possible thanks to the support from our tribal leaders. Some of our more notable accomplishments were:

- Tesuque Pueblo Seedbank—This subterranean structure was constructed from materials such as used tires, hay and adobe in

order to preserve the genetic materials. The seedbank includes a water harvester, solar shower, solar dehydrator, solar-powered refrigerator and an area for seed processing.

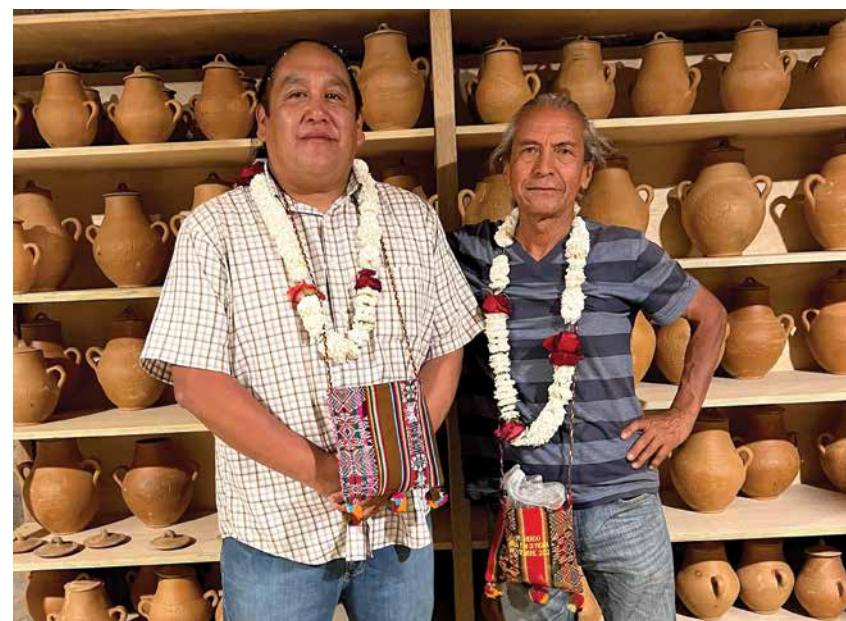
- Water Irrigation Systems—Both macro sprinkler systems and drip irrigation are great for water conservation. As a backup, we have a traditional irrigation system.
- Six Hoop Houses—Three of these use a Biotherm® system.
- Fruit Trees—Peach, apricot, plums, pears, cherry, grape, six varieties of apples, blackberries, raspberries and strawberries.

Gailey was very dedicated to serving his community. He had a major role in all of these projects. He was very involved in soil preparation and with the watering systems. He was helping develop similar projects in Indigenous communities in North, Central and South America. He participated in the inauguration of the Bella Flor de Pucara Seedbank in Bolivia. He served as a panelist in the Culture and Seed Conservation Seminary in Peru. In Guadalajara, México, he helped start a program of food and medicinal plant production. This has aided almost 750 malnourished children.

His departure leaves a great void in the Pueblo of Tesuque’s Agriculture Department. His presence was always positive and uplifting. He wasn’t just a coworker or friend; he was like a brother. In fact, we called each other brother from the first day we met until the last text we sent each other. May the Creator have him in his glory and grant us all that are mourning his loss, some comfort and fortitude. We shall forever continue the work he left behind and honor his legacy. Until next time, brother. Ž

Emigdio Ballón

EBALLON@PUEBLOOFTESUQUE.ORG ■



Gailey Morgan and Emigdio Ballón in a seed vault, Bella Flor de Pucara, Bolivia, Nov. 2022

Challenges Facing Tribes

call a Polynesian precept, which is a tie to the land. “*Aloha Aina*” means love of land, that you and the land are one and you should operate from a management style of love, not fear. I really encourage my students to create a relationship of trust through collaboration and partnerships with communities, so they have a parity of relationships and an exchange of ideas. The approach should be: how can we help each other because your ideas are just as valuable as mine and, in some instances, you know more than I do, so I stand ready to assist you.

How can Indigenous communities contribute to the 30x30 land and water conservation agreements by world leaders seeking to mitigate climate change and protect biodiversity?

While Native communities are only 6 percent of the global population, their land contains 85 percent of global biodiversity. Additionally, their cultures are spiritually and inextricably linked to biodiversity and the landscape. By protecting these large landscapes, we not only ensure protection of biodiversity, but also sacred sites and places of worship. And, as we push to a greener future with renewable energy, we need to resist the urge to do it on the backs of Indigenous communities. It is estimated that almost 60 percent of the areas that contain precious metals needed to advance the transition to clean energy is within Indigenous communities. We need to ensure as we move forward that these areas are observed and protected.

What are the goals of your conference in D.C. focusing on the effective tribal co-management of lands and conservation?

We are going to bring together students and thought leaders from Capitol Hill, the White House, Native communities and NGOs to identify the attributes and levers to successful co-management. It will be a working meeting to produce a very tangible document, a white paper. Tribes have been part of U.S. history from the very beginning. Their creation stories are actually scientific observations. Traditional and Native knowledge have many of the answers we are looking for that we can marry in tandem with science.

As we push to a greener future with renewable energy, we need to resist the urge to do it on the backs of Indigenous communities.

PAT GONZALES-ROGERS ON FEDERAL AGENCIES INTEGRATING TRIBAL PERSPECTIVES

“In 2021, a joint secretarial order instructed federal agencies to integrate tribal perspectives when making significant policy decisions about public land, water and wildlife, giving rise to what we now know as co-management, co-stewardship and collaborative management. These resource-management configurations acknowledge tribes as the original stewards of successful and sustainable land management practices, build a bridge between traditional knowledge and current science, and represent a real-time environmental justice dynamic that corrects many of the mistakes and oversights of the modern conservation movement. This coalition’s policy agenda ensures that these management configurations are considered and provides the strength for their implementation.”

WHAT'S GOING ON ALBUQUERQUE / ONLINE

JULY 8, Arenal Acequia
AUG. 12, Los Padillas Acequia
ACEQUIA WALK AND TALK

Mornings for sharing stories and issues related to the acequias and the Atrisco community. Presented by the Center for Social and Sustainable Systems.
INFO@CESOSS.ORG

JULY 10-12
HEALTHY KIDS! HEALTHY FUTURES! CONFERENCE

Sandia Resort & Casino
“Inside Out: Mind, Body, Individual, Community.” Discover resources and connections to further strategies and knowledge to increase the effectiveness of work supporting Native youth health. [HTTPS://WWW.CLASSY.ORG/EVENT/HEALTHY-KIDS-HEALTHY-FUTURES-CONFERENCE/E471172](https://www.classy.org/event/healthy-kids-healthy-futures-conference/e471172)

JULY 11, AUGUST 8, 6-8 PM
VOCES DE LATINIDAD

National Hispanic Cultural Center Salon Ortega, 1701 4th St. SW
Documentary film project on “Who or what is Latinidad?” People of Hispanic, Latina/o/e/x Chicana/o/e/x, Indigenous and New Mexican heritage from Barelás, Atrisco, the greater South Valley and surrounding neighborhoods are invited to share how you identify culturally. 505-246-2261, NHCCNM.ORG

JULY 12-15
MARIACHI SPECTACULAR CONCERT AND CONFERENCE

Sandia Casino Amphitheater
A musical and educational experience.
505-836-0306, mariachispectacular.com, [WWW.FACEBOOK.COM/MARIACHISPECTACULAR](https://www.facebook.com/mariachispectacular)

JULY 14, 4-7 PM FREE COMMUNITY EVENT
THROUGH SEPT. 10, 10 AM-4 PM
EXHIBITION: NEXO ENTRE RAICES / NEXUS BETWEEN ROOTS
NHCC, 1701 4th St. SW

Prints by artists living and working both in México and the U.S. traverses themes of culture, tradition, identity and place, connecting those with Mexican roots across borders. 505-246-2261, WWW.NHCCNM.ORG/EVENT/EXHIBITION-NEXO-ENTRE-RAICES-NEXUS-BETWEEN-ROOTS/

THROUGH JULY 23
INDIGENOUS ART, CULTURE AND COMMUNITY

Albuquerque Museum, 2000 Mountain Rd. NW
Ceramics, beadwork, prints, paintings and other artwork by award-winning Native American (mostly Santa Fe Indian Market) artists, from a collection recently donated to the museum. \$3-\$6 admission. 505-243-7255, HOLDMYTICKET.COM, ALBUQUERQUEMUSEUM.ORG

THROUGH AUG. 27
JOURNEY WEST: DANNY LYON

Albuquerque Museum, 2000 Mountain Rd. NW
Photographer’s lifelong exploration of people, places, land and history of the West, particularly his community of Bernalillo. 505-243-7255, ALBUQUERQUEMUSEUM.ORG

THROUGH SEPT. 2
12 NM ARTISTS TO KNOW
516 Arts, 516 Central Ave. SW

Juried works of emerging and established artists across the state. Free. 505-242-1455

SEPT. 7-8
NEW MEXICO TECH SUMMIT

Albuquerque Convention Center
Formerly known as experienceIT. 30 breakout sessions, two keynote speakers, 600+ attendees. [HTTPS://NMTECHCOUNCIL.ORG/NEW-MEXICO-TECH-SUMMIT/](https://nmtechcouncil.org/new-mexico-tech-summit/)

THROUGH SEPT. 30
TRADITION AND TRANSFORMATION

UNM Art Museum, 203 Cornell Dr. NE
“Colonial New Spain and Contemporary Hispanic America.” Exhibit explores the impact of santero art—past and present. 505-277-4001, Free at ARTMUSEUM.UNM.EDU

THROUGH OCT. 16
COLORS THAT SPEAK WORDS

Indian Pueblo Cultural Center, 2401 12th St. NW
Artists Circle Gallery Exhibition. A collaboration among four artists. Visual art and poetry. 505-843-7270, INDIANPUEBLO.ORG

OCT. 18–21

NATIONAL INDIAN EDUCATION ASSOCIATION CONVENTION & TRADESHOW

Albuquerque Convention Center

Education Sovereignty: It Begins with Us. WORKSHOPS@NIEA.ORG, [HTTPS://WWW.NIEA.ORG/2023-CALL-FOR-PRESENTERS](https://www.niea.org/2023-call-for-presenters)

THROUGH OCT. 19

COMMUNITY SUPPORTED AGRICULTURE

2023 season. Receive a weekly bag of different farm-fresh local fruits and vegetables. Full-share/Half-share. Pickup on Thursdays, 6:30–7:30 pm. Locations vary. La Cosecha/ Native Health Institute. AGRI-CULTURA.ORG/OUR-CSA

THROUGH JAN. 10, 2024

CONVERSING WITH THE LAND: NATIVE NORTH AMERICAN BASKETS

Maxwell Museum of Anthropology, UNM Campus, 500 University Blvd. NE
Baskets from the museum's collection. Free. WWW.MAXWELLMUSEUM.UNM.EDU

APRIL 17–21, 2024

**77TH ANNUAL INTERNATIONAL CONFERENCE
SOCIETY OF ARCHITECTURAL HISTORIANS**

Albuquerque Convention Center

Architectural and art historians, architects, museum professionals, preservationists and those in allied fields will share research on the history of the built environment. Paper sessions, keynote talks, social reception, tours. WWW.SAH.ORG

TUESDAY–SUNDAY, 9 AM–4 PM

INDIAN PUEBLO CULTURAL CENTER

2401 12th St. NW

“Gateway to the 19 Pueblos of N.M.” Museum galleries, exhibits and restaurant. Cultural dance program Sat., Sun. 11 am, 2 pm. Tickets \$10/\$8/\$7. 505-843-7270, WWW.INDIANPUEBLO.ORG

NM MUSEUM OF NATURAL HISTORY

1801 Mountain Rd. NW

Young explorers summer science program: 7/10-28. 505-841-2800. WWW.NMNATURALHISTORY.ORG

SANTA FE / ONLINE

JULY 5–7, 9:30 AM–12 PM

WOMEN OF THE LOST TERRITORY

School for Advanced Research, 660 Garcia St.

Flannery Burke, Ph.D., and Vanessa Fonseca-Chávez illuminate legacies of women, past and present, from sacred lands of Southern Colorado and northern New Mexico. Optional afternoon field trips. Tuition. MADIGAN@SARSF.ORG, [HTTPS://SARWEB.ORG](https://sarweb.org)

JULY 6–9

INTERNATIONAL FOLK ART MARKET SANTA FE

Santa Fe Railyard Park, S. Guadalupe St. & Paseo de Peralta

168 artists from 52 countries. 7/5, 7 pm: Community Celebration/procession. 505-992-7600, FOLKARTMARKET.ORG/TICKETS

JULY 9, 10 AM–2 PM

NATIVE WOMEN'S BRUNCH

SF Indigenous Center

Guest speakers, prizes. Topics: Mental health for Native women, policy updates, community resources. RSVP required. [HTTPS://TINYURL.COM/435UFM7U](https://tinyurl.com/435UFM7U)

JULY 9–14

WESTERN ASSOCIATION OF FISH AND WILDLIFE AGENCIES

Eldorado Hotel & Spa

Summer meeting. [HTTPS://WAFWA.ORG](https://wafwa.org)

JULY 16 OPENING

HORIZONS: WEAVING BETWEEN THE LINES

Museum of Indian Arts & Culture, 710 Cam. Lejo

Diné textiles highlighting connections between land and weaving through the themes of storytelling, identity, kinship and community. Through 7/16/24.

JULY 18, 25

BEYOND ADOBE WALLS TOUR

Ticket proceeds benefit Santa Fe Garden Club community education and conservation projects. 505-660-2393, [HTTPS://SANTAFEGARDENCLUB.ORG/HOME-AND-GARDEN-TOURS/](https://santafegardenclub.org/home-and-garden-tours/)

JULY 29–30, 8 AM–5 PM

CONTEMPORARY SPANISH MARKET

Downtown streets

505-331-5162, CONTEMPORARYHISPANICMARKET.ORG

JULY 29–30, 8 AM–5 PM

TRADITIONAL SPANISH MARKET

Santa Fe Plaza

Handmade traditional art from hundreds of regional Hispanic artists, as well as live music, demonstrations and regional foods.

WWW.ATRISCOHERITAGEFOUNDATION.ORG/THE-SPANISH-MARKET/

THROUGH JULY 31

GOING WITH THE FLOW:

ART, ACTIONS AND WESTERN WATERS

SITE Santa Fe, Railyard Park and locations across SF

Group exhibition, talks, performances explore the role of water in the arid Southwest during the current droughts. SITESANATAFE.ORG

AUG. 18, 5–9 PM

INDIGENOUS WAYS FESTIVAL

Santa Fe Railyard Park

Poet Joy Harjo, guitarist Larry Mitchell, singer-songwriter Charly Lowry. Food trucks and activities. INDIGENOUSWAYS.ORG

AUG. 18–20

PATHWAYS INDIGENOUS ARTS FESTIVAL

Buffalo Thunder Resort/ Casino, Pojoaque

15 minutes north of SF you will find 350 booths of Indigenous fine art, goods and more. Free.

AUG. 19–20, 8 AM–5 PM

SANTA FE INDIAN MARKET

SF Plaza and surrounding streets

Free, except for ticketed marquee events such as the gala, auction, fashion show. SWAIA.ORG

AUG. 25–27

SANTA FE TRADFEST

Camp Stoney

Beausoleil, Lone Piñon, Kathy Kallick Band, Bruce Molsky, Bill Evans, Oscar Butler and others. [HTTPS://WWW.SANTAFETRADFEST.ORG/](https://www.santafetradfest.org/)

THROUGH SEPT. 4

WITH THE GRAIN

NM Museum of Art, 107 W. Palace Ave.

Exhibition tracing the relationship between Hispanic, northern NM wood carvers and their use of incorporating natural wood in their carvings. 505-476-5072, NMARTMUSEUM.ORG

SEPT. 13–15

EARTH USA 2024

International conference on architecture and construction with earthen materials. WWW.ADOBEINACTION.ORG

OCT. 12

R. CARLOS NAKAI TRIO

The Lensic

Premier Native American flautist with harp-guitarist William Eaton and worldbeat percussionist Will Clipman. \$29–\$45. 505-988-1234, LENSIC.ORG

OCT. 23–25

2023 NM OUTDOOR ECONOMICS CONFERENCE & EXPO

SF Community Convention Center

Statewide conference. Jeff Steinborn, Exec. Dir., Outdoor N.M.: 575-635-5615

NOV. 1–3

REGENERATE CONFERENCE

Santa Fe Community Convention Center

Microbes, markets, climate. Regenerative agriculture can address complex issues of climate change, loss of wildlife habitat and biodiversity, food security and social equity. Agricultural producers, land owners, conservationists, scientists, students and concerned citizens will attend. Hosted by Quivira Coalition, American Grassfed Assoc. and Holistic Management Intl. [HTTPS://REGENERATECONFERENCE.COM](https://regenerateconference.com)

MON.–FRI.

POEH CULTURAL CENTER AND MUSEUM

78 *Cities of Gold Rd., Pueblo of Pojoaque*

Di Wae Powá: They Came Back: Historical Pueblo pottery. The Why, group show of Native artists. Nah Poeh Meng: core installation highlighting Pueblo artists and history. 505-455-5041

MON.–SAT., 8 AM–4 PM

RANDALL DAVEY AUDUBON CENTER & SANCTUARY

1800 Upper Canyon Rd.

Free walks to see birds, Sat., 8:30 am. RSVP for Randall Davey House tours.

RANDALLDAVEY.AUDUBON.ORG

TUES., SAT., 8 AM–1 PM

SANTA FE FARMERS' MARKET

Market Pavilion, 1607 Paseo de Peralta

SF Farmers' Del Sur Market

4801 Beckner Rd., just off Cerrillos

Tues., 3–6 pm through Sept. 26. 505-983-4098,

SANTAFEFARMERSMARKET.COM

WEDS–FRI. THROUGH AUGUST

MUSEUM OF SPANISH COLONIAL ART

710 Camino Lejo

Trails, Rails and Highways: How trade transformed the Art of Spanish

New Mexico. MUSEUM@SPANISHCOLONIAL.ORG

WEDS–SAT., 10 AM–6 PM; FRI.–SAT., 10 AM–6:30 PM

Santa Fe Children's Museum

Interactive exhibits, play areas, weekly programs. Masks required for ages 2 and older. \$10/\$8/\$7/\$3/one & under free. 505-989-8359,

SANTAFECHILDRENSMUSEUM.ORG

WEDS., SAT. IN AUGUST

RIVER TALKS 2023

City of Santa Fe, SANTAFENM.GOV

WEDS.–SUN.

EL RANCHO DE LAS GOLONDRINAS

334 Los Pinos Rd., La Ciénega

Living History Museum dedicated to the heritage and culture of 18th- and 19th-century New Mexico. 505-471-2261, GOLONDRINAS.ORG

IAIA MUSEUM OF CONTEMPORARY NATIVE ARTS

108 Cathedral Place

888-922-4242, IAIA.EDU/MOCNA. Closed Tuesdays.

NM FOOD AND WATERSHED RESTORATION INSTITUTE

Summer Jobs in the outdoors for grads and undergrads. Join NMFWRP's Ecological Monitoring team. Get paid to camp and learn about fire impacts on the landscape. CARMEN@NMHU.EDU, [HTTPS://NMFWRI.ORG/PROJECTS/SUMMER-STUDENT-INTERNSHIPS/](https://nmfwri.org/projects/summer-student-internships/)

SANTA FE HABITAT FOR HUMANITY

Seeking land, donated or for sale, to build affordable housing. Low-income homeowners help build homes and make mortgage payments to the nonprofit HFH. Property owners can qualify for 50 percent Affordable Housing tax credit through the NM Mortgage Finance Authority. 505-986-5880, ext. 109

STATE MUSEUMS

Museum of International Folk Art (10 am–4 pm), Museum of Indian Arts and Culture (10 am–4 pm), N.M. History Museum (10 am–4:30 pm), N.M. Museum of Art (Tues.–Sun., 10 am–4 pm). NEWMEXICOCULTURE.ORG/VISIT

WHEELWRIGHT MUSEUM OF THE AMERICAN INDIAN

704 Cam. Lejo, Museum Hill

505-982-4636, WHEELWRIGHT.ORG. Closed Sundays and Mondays.

YOUTHBUILD / YOUTHWORKS!

Paid training for Youth 16–24. Construction, Culinary, GED.

505-989-1855, WWW.SANTAFEYOUTHWORKS.ORG/SANTA-FE-YOUTHBUILD/

TAOS / ONLINE

JULY 7–9 (REGISTRATION CLOSES JULY 6)

TAOS WRITERS CONFERENCE

In-person/Online

Hosted by the Society of the Muse of the Southwest (MUSE). Designed for

writers of fiction, nonfiction, memoirs and poetry. One-day intensives, workshops, roundtables, readings and signings. Keynote by Ramona Emerson (Diné). 505-469-5273, INFO@NMWRITERS.ORG, NMWRITERS.ORG

AUG. 12–13, 10 AM–5 PM

QUESTA ART TOUR

Explore studios of inspired artists and craftspeople. Painting. Printmaking, wood carving, quilting, ceramics, jewelry, metalwork, stained glass, fiber art and more. For a downloadable map of hubs, artists description and venues, visit QUESTACREATIVE.ORG.

AUG. 25–27

EARTHSHIP BIOTECHTURE SEMINAR

Led by founder Michael Reynolds. \$500. [HTTPS://WWW.EARTHSHIPGLOBAL.COM/SEMINAR](https://www.earthshipglobal.com/seminar)

WEDS–SUN., 11 AM–5 PM THROUGH JAN. 2024

HARWOOD MUSEUM OF ART CENTENNIAL

238 Ledoux St.

Journey through the museum's (and the town's) rich history. 575-758-9826,

[HTTPS://HARWOODMUSEUM.ORG/CENTENNIAL/EXHIBITION-DETAILS/](https://harwoodmuseum.org/centennial/exhibition-details/)

LA HACIENDA DE LOS MARTÍNEZ

708 Hacienda Way

Northern N.M.-style Spanish colonial “great house” built in 1804 by Severino Martínez. Open daily. TAOSHISTORICMUSEUM.ORG

MILLICENT ROGERS MUSEUM

1504 Millicent Rogers Rd.

Tuah-Tah/Taos Pueblo: Home, highlighting the pueblo's culture and artistic achievements. Pop Chalee! Yippee Ki Yay! paintings. Open daily. MILLIF4N65OY45E.ORG

HERE & THERE / ONLINE

JULY 6, 6:30–7:30 PM

HOW BIG AG FUELS NM'S WATER CRISIS

Online via Zoom

New research about how industrial agriculture is draining NM of water resources. Food & Water Watch. ACT@FWWATCH.ORG

JULY 20–23

SNEB INTERNATIONAL CONFERENCE

Washington, D.C.

Society for Nutrition and Behavior Conference theme is “Empowering Food Citizens: Together for Nutrition and Food Systems Transformation. Re-connect, Re-nourish, Re-inspire.”

WWW.SNEB.ORG

JULY 21–22

SEED SAVERS EXCHANGE CONFERENCE

Online

“Seed the Future: Grow Something Good.” Keynote speakers include Vandana Shiva.

563-382-5990, [HTTPS://WWW.SEEDSAVERS.ORG](https://www.seedsavers.org)

JULY 25–27

NATIONAL INDIGENOUS AND NATIVE AMERICAN WIC COALITION CONFERENCE

Oklahoma City, Okla.

The theme: “We are Resilient: Celebrating Traditions and Reimagining the Future.” NINAWC is a coalition representing 45 Native American and Indigenous communities and their nonprofit organizations that serve women, children and infants. [HTTPS://NINAWC.ORG](https://ninawc.org)

AUG. 8–9

INDIAN RESERVED WATER RIGHTS CLAIMS SYMPOSIUM

Online

Biennial symposium to discuss the settlement of Indian reserved water rights claims.

Sponsored by the Native American Rights Fund and the Western States Water Council.

Questions: JGROAT@WSWC.UTAH.GOV, [HTTPS://NARF.ORG/CASES/WATER-RIGHTS-SYMPOSIUM/](https://narf.org/cases/water-rights-symposium/)

AUG. 21–NOV. 10

FOREST STEWARDS YOUTH CORP PROGRAM

Employment and job training for youth in rural communities around N.M. Summer and fall programs based at Jemez Pueblo, Mountainair and Española Forest Service Ranger Districts.

WWW.FORESTSTEWARDSGUILD.ORG/FSYC

THROUGH SUMMER 2024

ARCHAEOLOGISTS IN GLEN CANYON (EXHIBIT)

Museum of Northern Arizona, Flagstaff

[HTTPS://MUSNAZ.ORG](https://musnaz.org)

pathways

INDIGENOUS ARTS FESTIVAL

BUFFALO THUNDER RESORT & CASINO | SANTA FE, NM



AUGUST 18, 19 & 20, 2023

**ARTS MARKET • CREATIVE ENTREPRENEURS
FILM • PUEBLO FASHION • FOOD TRUCKS**



BuffaloThunderResort.com

BuffaloThunder
RESORT & CASINO


Hilton

POEH
CULTURAL
CENTER

PoehCenter.org

PATHWAYS is organized by the Poeh Cultural Center, a tribally led entity of the Pueblo of Pojoaque.