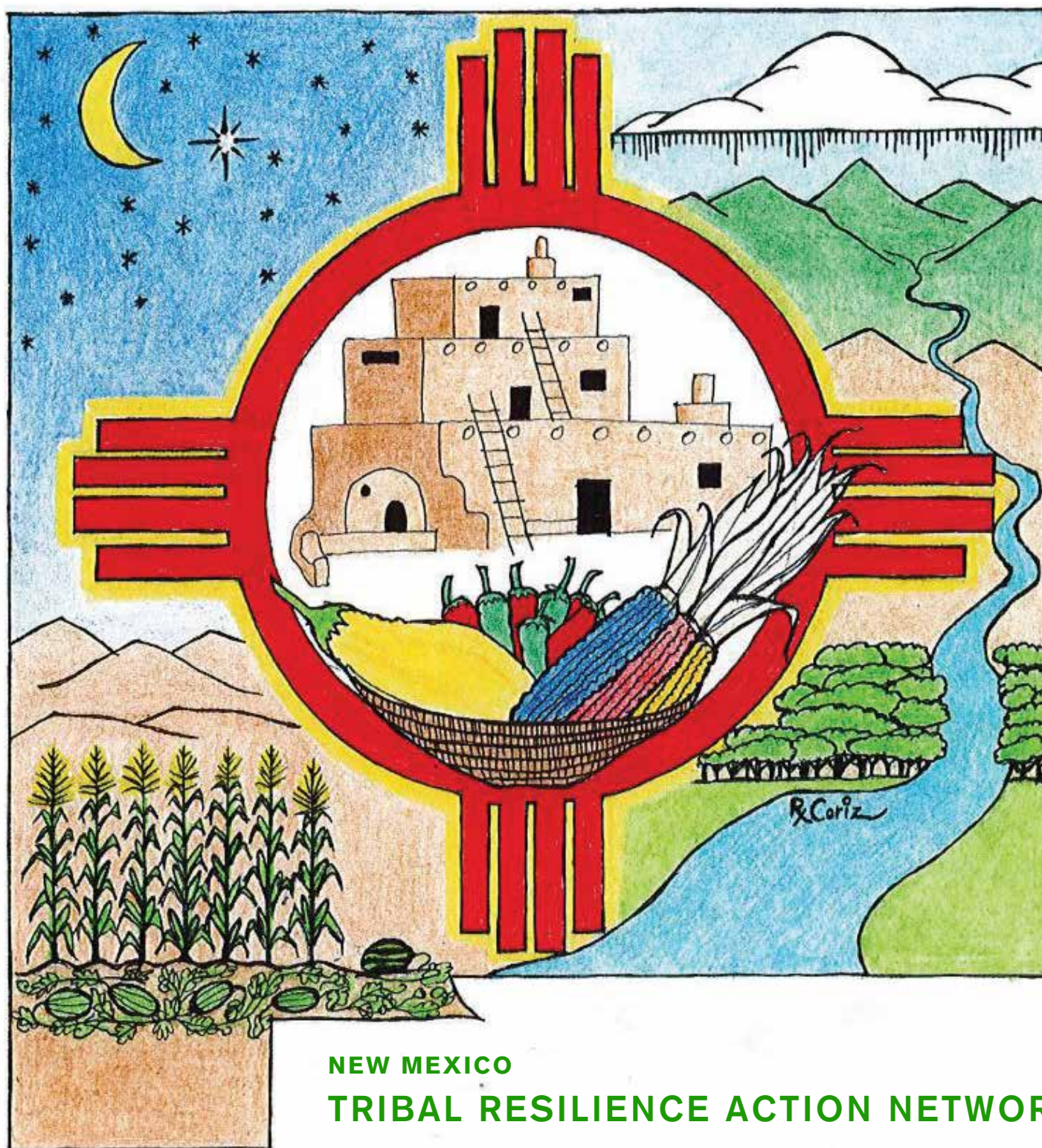
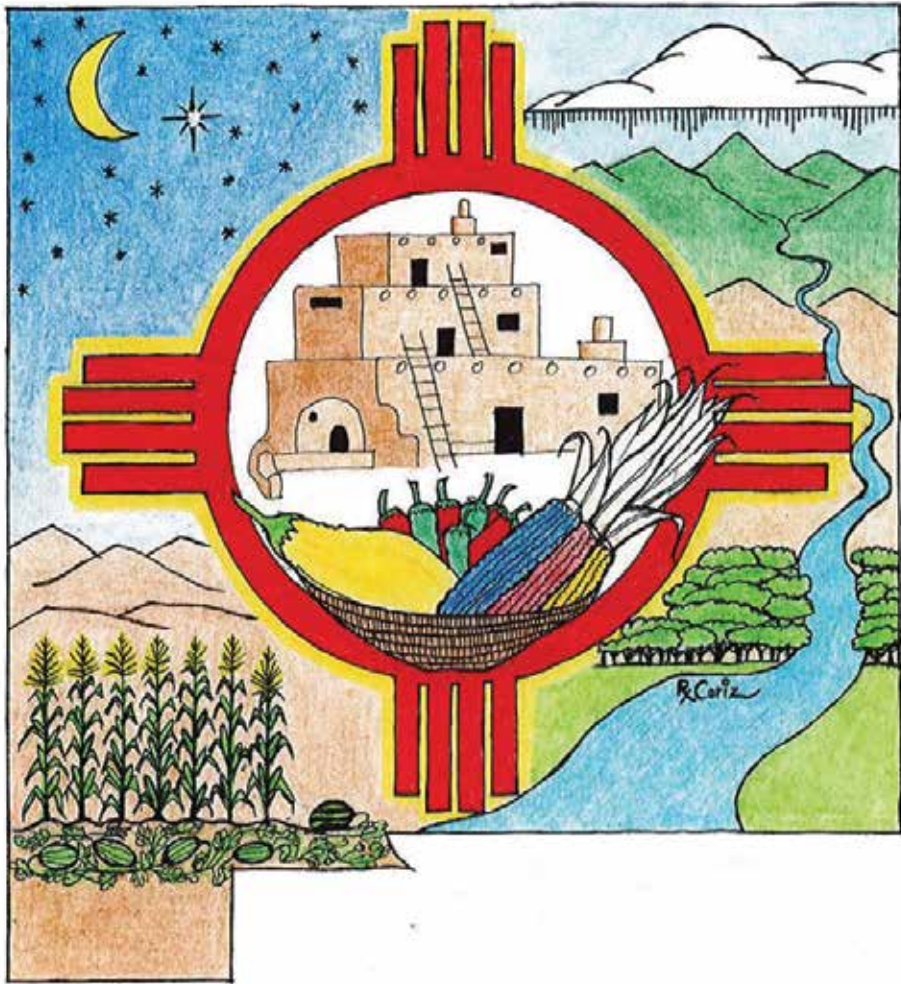


GREEN FIRE TIMES

News & Views from the Sustainable Southwest



**NEW MEXICO
TRIBAL RESILIENCE ACTION NETWORK**



**NEW MEXICO TRIBAL RESILIENCE ACTION NETWORK
LOGO BY REX CORIZ**

REX CORIZ, A PUEBLO OF SANTO DOMINGO TRIBAL MEMBER, IS THE NATURAL RESOURCES MANAGER FOR THE PUEBLO'S NATURAL RESOURCES DEPARTMENT. HE OVERSEES AGRICULTURE AND FORESTRY PROGRAMS AND IS ALSO A GEOGRAPHIC INFORMATION SYSTEMS (GIS) SPECIALIST. HE HAS WORKED FOR THE PUEBLO FOR 14 YEARS.

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INTRODUCTION

I have the great pleasure of introducing you to the 10th annual Indigenous Solutions issue of *Green Fire Times*. This year’s issue focuses on our pueblo and tribal environmental and natural resources professionals and the work they are doing in their communities around climate change, environmental justice and more. From the Pueblo of Santo Domingo to Laguna to Taos and those in between, these people are working hard to foster environmental awareness through education, partnerships and outreach efforts.

As programs that are federal- and state-funded, tribal environmental and natural resources programs are doing what they can to increase environmental protection and safeguard our natural resources. In today’s changing climate, pueblos and tribes are building their own resilience and planning adaptive measures to implement when our communities experience drought, wildfire and flooding. They are shedding light on how poor air and water quality and contaminated land impact our livelihoods and traditional practices.

As peoples indigenous to the Southwest, we are no stranger to the effects of climate change. Our world has always experienced some form of weather pattern shifts. Severe storms have changed the dynamic of our cultural practices, landscapes and homelands. Today, however, what we are experiencing is not just what’s occurring naturally; today’s weather events are exacerbated anthropogenically. From the Industrial Revolution to oil and gas development we are seeing in and around our tribal lands, it’s imperative that we, as tribal environmental and natural resources professionals, work in concerted effort to ensure we are learning more about the complex issues, policies and laws that have been put in place to undermine our authority within this country. We are now addressing many issues and environmental injustices. We are holding the United States government accountable for its Trust responsibility to the 573 federally recognized tribes.



I am thankful for the great work that my colleagues are doing for their pueblos and tribes. Together, we are working to accomplish great things and ultimately ensure that our voices are heard when it comes to protection of our lands, people and way of life. For this, I am grateful for the work we do, knowing that every day is a great day to be **Indigenous**.

CYNTHIA NAHA *Guest Associate Editor*



Healthy Soil Initiatives on Pueblo Lands (See page 28)
L-R: Reyanne Toledo, Joseph “Brophy” Toledo, Roger B. Fragua and Cambrie Gachupin in Flower Hill Institute’s cornfield at Jemez Pueblo, July 2019. Photo © Kailey S. Fragua

Please Support Green Fire Times

BY **SETH ROFFMAN** *Editor-in-Chief*

With this, our 10th annual “Indigenous Solutions” issue of Green Fire Times, we are resuming publication after having taken a break in May to launch a fundraising campaign and new website. We were only partially successful with our fundraising. If you recognize the unique role GFT plays in providing a platform for regional, community-based voices, please consider a generous tax-deductible donation or advertise in this publication. Financial support is really needed as we continue our transition to operating as an LLC owned by Southwest Learning Centers, Inc., a nonprofit organization (est. 1972, swlearningcenters.org) focused on providing resources for multicultural education and community development. This will include formalizing our mentorship program for writers, aspiring journalists and documentarians.

Storytelling is at the heart of community health. GFT provides local writers with a forum to share stories of hope and is also an archive for community action. In each issue, a small, dedicated staff and multitude of contributors provide informative, valuable and entertaining information. GFT’s articles document successful projects supporting sustainability—culture and language, traditional economy and ecological traditions respectful of Mother Earth. Benefits include the continuance of a pool of knowledge for living in our unique, high-desert environment.

We are looking for an entrepreneurial business developer who is willing to partner with GFT. As we institute a new business model and develop GFT’s online potential, despite prohibitive costs we hope to maintain the print issues, which have a loyal readership, particularly in rural areas, including the pueblos of New Mexico.

Our next issue, in October, will feature a special section on Regional Food & Agriculture. Meanwhile, we will continue to update our website. GFT now offers advertisers opportunities in both media. Your message will reach thousands of readers, newcomers and visitors to our communities. For a rate sheet, please visit GreenFireTimes.com.

Donations may be sent to Southwest Learning Centers, Inc. (with a notation, GFT), P.O. Box 8627, Santa Fe, NM 87504-8627 or via Fundly: <https://fundly.com/sustain-green-fire-times#>.

Thank you for your support.

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An inspiring publication blending cutting-edge innovations and time-honored traditions

“Green Fire Times is so vital to give voice and capture important aspects not part of the larger public discourse.” — Regis Pecos (Cochiti Pueblo), co-director, Leadership Institute, Santa Fe Indian School

“Thank you for helping create and share the positive stories in our communities! Thank you for giving local writers a forum.” — Patricia Trujillo, Ph.D., director of the Office of Equity & Diversity and associate professor of English and Chicana/o Studies, Northern New Mexico College

“We really appreciate that GFT is a grassroots local media source, centering the voices of local people, their lived experiences and their knowledge sources around sustainability. In the face of the Murdoch and Koch media industrial complexes, this is actually what we need more of closer to home.” — Renee Villarreal, program director, NewMexicoWomen.org

Green Fire Times has published 121 (free) monthly issues highlighting the interrelationship of community, culture, environment and regional economy. A partial list of the wide-ranging topics: New Mexico’s Micro-Economies; Valle de Atrisco: The South Valley of Albuquerque; New Mexico Acequias: Global Heritage; Keeping Cultural Authenticity; Sustainable Tourism; Architecture, Culture and Place in New Mexico; Healthy Kids, Healthy Economy; Community Resilience; Reclaiming Española; Las Norteñas: A Prescription for Healing; La Querencia: Women in Agriculture; Profiles in Innovation: A Community of Creatives in Action; Growing a Regional Food System; Journey to El Norte: The Hidden Faces of Northern New Mexico; The New Mexico Community Foundation: 30 Years; Sustaining Our Local Economies; Planning for a Secure Water Future; Indigenous Solutions: The Pueblo Convocation on Education; Visions for the Future of New Mexico; New Mexico’s Renewable Energy Transition; Green Gifts.

Our writers have included Ph.D.s who are experts in their fields—as well as beginning writers, community leaders and ordinary people who have something important to say. Some examples: Miguel Angel Acosta, Juan Estévan Arellano, Don Bustos, Bill deBuys, Gregory Cajete, Ph.D., Paula García, Dr. Ted Jojola, Enrique Lamadrid, Ph.D., Hayes Lewis, Jack Loeffler, Alejandro López, Andrew Lovato, Douglas Meiklejohn, N. Scott Momaday, Roger Montoya, Marian Naranjo, Regis Pecos, Beata Tsosie Peña, Vanessa Roanhorse, Anita Rodríguez. Dr. Sylvia Rodríguez, Hilario E. Romero, Pamela Roy, Dr. Corrine Sanchez, Kathy Wanpovi Sanchez, Miguel Santistevan, Camilla Trujillo, Patricia Trujillo, Ph.D., Kayleigh Warren, Mark Winne, Chili Yazzie



Top: Corn and other traditional foods at Taos Pueblo; Blue corn makes great cornbread; Heirloom corn grown by a member of the Traditional Native American Farmers Association Photos
© Seth Roffman

The Power of Corn

BY JOSEPH “BROPHY” TOLEDO

Corn, our true heirloom corn cultivated over generations, has always been a bond through which we maintain ceremony. For Earth-people, without corn, our traditions and way of life will end.

Corn is an ancient vegetable used by indigenous cultures all over the world. With corn, our necessary human contribution and connection to life on Earth is renewed and relived.

Corn pollen makes possible the potency of nutrients and healthy growth. Cornmeal opens all energy levels of prayer, creates a road of protection and deletes all negativity. Growing corn builds routes to succeed and is spiritually rewarding.

Without necessities that feed our spiritual life as well as our bodies, we won't be alive. Necessities include ceremony, medicine, dance, song, migration stories, Earth-people bond, naming, weddings, regalia, agriculture and, especially, sacred trade with corn.

With corn, our necessary human contribution and connection to life on Earth is renewed and relived.

Natives from indigenous communities who knew the properties of corn used pollen and

cornmeal to create sacred routes. Yellow pollen and white cornmeal markings around the world were later noticed by those who built roads.

Interpretations of corn knowledge and wisdom are held by all Earth-peoples. This information is equally divided. Corn is the reason we still exist. Corn is forever and holds the answers. Ancient corn and today's corn that has not been genetically engineered hold the same information, which never fades and maintains its legacy for the next generation.

The colors of corn—yellow, white, red and black—are related to Earth-people. Talking through corn, as Native people do in prayer, brings closer a connection to understanding human existence, purpose and unification.

Ceremonies still in use are taught throughout our communities. Cultural practices are maintained today because tomorrow is too late. We hold corn ceremonies and feast days to honor corn through song and dance. These are days when we open our doors to all Earth-people to join in blessings through our activities and through consuming corn and other homegrown foods. We make foods representing health and wellness for agriculture and for Earth-people. Corn is used to teach responsibility and care. At the end of the dance, fulfillment is brought into your respected home, demonstrating reward routes to success. The Corn Dance honors and gives all who attend a power breath of holistic energy.

Harmonizing the four elements—Air, Land, Water, Fire—creates a balancing rhythm that leads to no harm. For Earth-people's survival, it is necessary to understand that balance. When you respect the four elements so they can do their proper job, and pray with cornmeal, you bring the resources needed for healthy soil, vegetation and environment. The four-legged, the pollinators, the finned and winged bring back the memory and keep it alive.

Corn is the all-around connector. Corn has power only Earth-people understand. However, taught by animals who discovered corn and introduced it to Earth-people, Earth-people said, “If we eat that animal, we eat what that animal eats, wear what it wears and live where it lives.” Amazingly, today we grow corn to feed animals to honor them. We have animal honor dances to

praise and thank. We go beyond respect to give back what we've taken. It shows them we care.

So, the corn we still have holds the same memory. It is fortunate that magical Earth-people have connective magnetism, which bonds comfort and understanding. We do not stand alone. We stand with the whole world. ■

Joseph “Brophy” Toledo, former lieutenant governor of the Pueblo of Jemez, is a traditional healer, farmer, herbalist and youth leadership specialist. He teaches through art, traditional games, survival skills and agriculture. Toledo is co-founder and cultural advisor for the nonprofit Flower Hill Institute, which has sponsored youth cultural exchanges and science camps using STEM protocol. <https://flowerhill.institute>



Brophy Toledo at the Climate Resilience: The Power of Corn conference, May 2019. Toledo explained why corn is a metaphor for resilience. Photos credit: © Seth Roffman

WHAT IS THE NEW MEXICO TRIBAL RESILIENCE ACTION NETWORK?

BY ALBERTA VIGIL

The New Mexico Tribal Resilience Action Network (NM TRAN) is a working group created by a collaboration of an ad-hoc tribal staff and leaders, former warchiefs, tribal councilmen and others interested in improving adaptation and resilience to the effects of climate change on their communities and surrounding landscapes. The group has been active for three years.

As we look at the four elements: Earth, Water, Wind and Fire, we see global warming affecting our traditional environments.

NM TRAN discusses all aspects of potential climate disruption threats, from specific impacts on wildlife such as fish, deer, elk and migratory birds, to the effects on residents and ecological processes. For instance, certain species of plants are no longer growing in our communities, and certain herbs are not available for traditional healers. Other issues include threats from drought, implications of wildfire and the impacts of smoke on regional air quality, which can cause or worsen health conditions like asthma and respiratory diseases.

NMTRAN started after a Climate 101 training in October 2016, which was held in the Pueblo of Jemez. The participants decided to have a working group where they could talk about climate change and collaborate on a more regular basis. First

organized as the “Water and Climate Change Working Group,” they divided in 2017 into NM TRAN and the “Water Quality Working Group” (under Pueblo of Sandia Biological Technician Timothy Smith’s leadership) so each group could have more focus on specific issues.

NM TRAN MEETINGS

The NM TRAN working group started meeting regularly in 2017. They meet with tribal natural resources departments from Kewa (Santo Domingo Pueblo), the pueblos of Santa Ana, Jemez and Laguna, as well as the environmental consulting firm High Water Mark, Eight Northern Indian Pueblos Council and Flower Hill Institute. Flower Hill is a Jemez Pueblo-based, Native-owned, community-directed nonprofit organization led by Roger Fragua and Joseph “Brophy” Toledo. The institute’s objectives include preserving and enhancing cultural resources, preparing youth to inherit leadership, improving economic self-sufficiency, organizing inter-tribal movements, and improving climate change resiliency. NM TRAN also works with CAVU (Climate Advocates Voces Unidas), a nonprofit that educates on climate-related issues.

PROTECTING OUR ELDERS’ LEGACY

Our elders look back to a time when tribes had all the plant resources they needed. Now it is foreseen that we may have shorter growing seasons, drought, reduced rain and snow to irrigation fields, inability to grow crops such as wheat, and other symptoms of change. Corn may not grow to its full height, which is especially significant because of the essential place corn, cornmeal and corn pollen hold in our daily lives and in traditional prayers.

As we look at the four elements: Earth, Water, Wind and Fire, we see global warming affecting our traditional environments. The Elders’ traditional knowledge, dances, customs of dress, traditional songs and activities all have meaningful connections to our tribe’s cultural history. We must ask ourselves what we are doing to keep up with our customs, traditions and prayers. Keeping our songs “strong” translates into sustaining life. We must keep up our traditions and teach the younger generations to carry on for the future of our communities.

Tribal members are welcome to attend the quarterly NM TRAN meetings to learn about efforts that are happening in our communities in response to changes of climate. ■

Alberta Vigil writes for Red Rocks Reporter, a publication of the Pueblo of Jemez.

Climate Scenarios

- Two months of 100°-plus heat
- 75% of food grown & raised by Tribe
- Tribe creates elder provided education program on culture & food
- Tribe has 50 cases of West Nile Virus
- Tribe discovers uranium pollution in water source
- Over grazing creates summer long dust bowl
- Major wildfires in area for five months
- Río Grande floods 100 homes
- Warmer winters allows for longer/additional growing season
- Power outage for one month due to fire
- Loss of internet for one month due to national attack
- Tribe enters 6th year of drought
- 6-year drought creates 60% drop in tourism
- Stock market crashes, new depression starts
- Tribal energy collective provides 25% energy to Albuquerque & Santa Fe
- Prior & Paramount irrigation water rights for Pueblos are overturned
- Invasive species kills culturally important plants/trees
- Wildlife corridors depleted by 65%

As part of the Climate Resilience: The Power of Corn workshop, participants created climate scenarios they have seen or are experiencing in their communities, and some possible scenarios. They then discussed ways to develop resilience or adaptation for these scenarios.

Climate Resilience

THE POWER OF CORN



The Climate Resilience: The Power of Corn conference organized by NM TRAN took place at UNM in Albuquerque and Santa Ana Pueblo. Forty participants used discussions and activities to explore ways of thinking and talking about climate change and resilience in their communities. Photos © Seth Roffman

NM TRAN: The NM Tribal Resilience Action Network

BY CYNTHIA NAHA

BACKGROUND

In the face of a changing climate and with the country needing to develop adaptation plans, many pueblos and tribes in New Mexico have started to plan for their resilience as the state continues to feel and see impacts from drought, wildfire and warmer temperatures. Climate change is a monumental issue being felt globally, and many efforts are taking place to ensure that communities can withstand the extremes of the seasons. Tribal governments working in environmental and natural resources protection have been learning about tools and resources that can be implemented from an Indigenous perspective.

Building a resource toolkit for pueblo and tribal communities

In New Mexico to gauge their interest in adaptation planning. In collaboration with the Flower Hill Institute and the Pueblo of Jemez, the SC CASC hosted a Climate 101 workshop, which provided a basic introduction to climate projections, vulnerabilities and what tribes need to know.

The workshop started with a ceremony of prayer and song recognizing the sacredness of water and its importance to all of Creator's life. Participants brought water from rivers, streams or springs to be blessed. A conversation began on why it is imperative that we protect this precious resource. The participants then reviewed research on climate scenarios and how scientific data relates to work tribes have begun. They then discussed the need to establish working groups to further conversations on water protection and climate change adaptation.

Initially formed as the New Mexico Water and Climate Change working group, in 2017 the New Mexico Tribal Resilience Action Network and the New Mexico Tribal Water Quality Working Group became separate entities in order to have more productive conversations.

EARLY PARTNERSHIPS

Flower Hill Institute, a non-profit based at the Pueblo of Jemez, helped organize the early meetings. As Brophy Toledo, Flower Hill's cultural advisor, often says, "We need to be do-ers," and in fact, the network has become a growing coalition of do-ers, hosting events, giving presentations, sharing resources and making its message known to a wider audience. The network is collaboratively led, with meetings rotating from community to community. Traditional knowledge is incorporated into events by cultural leaders or by centering conversations around key cultural teachings, as in the *Climate Resilience: The Power of Corn* workshop.

The SC CASC has become a frequent collaborator, providing scientific data, funding, logistical support and training on specific topics. The science and data produced by the SC CASC has provided a window into what the future climate of New Mexico might look like.

CLIMATE IMPACTS WORKSHOP

Santo Domingo Pueblo was getting its Bureau of Indian Affairs (BIA) Climate Resilience grant funding off the ground. One of its goals was to create a working group with neighboring pueblos to work together on phases of the grant.

In October 2017, the network's working group met. Staff from Santa Ana, Sandia, Santo Domingo, Jemez and the SC CASC, along with Flower Hill Institute attended the meeting, which was hosted by Santo Domingo's Natural Resources Department. The agenda included an update on vulnerability assessments and creation of a template for pueblos on how to work with programs such as those of tribal planning

A growing coalition of 'do-ers,' hosting events, giving presentations, sharing resources and making its message known to a wider audience.

departments and how to work with emergency plans. The group discussed types of climate change trainings that they could offer and what pueblo and tribal staff should know as they continue to develop their environmental and natural resources capacity. Funding opportunities were reviewed to ensure that everyone knew what was available for climate adaptation and resilience work.

NM TRAN began to meet regularly. Through efforts of SC CASC, Flower Hill Institute and NM TRAN, we hosted our first climate change workshop, *Climate Impacts to Pueblos and Tribes*, in March 2018. It was held in the rotunda of the Utton Transboundary Center at the University of New Mexico.

CLIMATE "REZILIENCE": THE POWER OF CORN

The success of the first workshop enabled the committee to plan a second. In partnership with EFCWest, we received a grant through the U.S. Climate Action Network (USCAN) to coordinate a training to begin building a resource toolkit for pueblo and tribal communities.

The *Climate Resilience: The Power of Corn* workshop took place May 29–31, 2019, again hosted by the Utton Center in UNM's Science and Technology Building. It featured more hands-on activities as we continued discussions about climate adaptation and resilience. The title, *The Power of Corn*, came about during a planning session in which the committee discussed the importance and sacredness of corn, how tribes continue to plant corn, and how some heirloom seeds date back generations upon generations. Corn planted today in many tribal communities truly demonstrates what resilience looks like in the face of changing climates and ecosystems. Corn is life for pueblo and tribal communities.

The workshop was attended by people from the pueblos of Zia, Jemez, Laguna, Acoma, Santo Domingo and Cochiti, as well as representatives from the Navajo Nation and the Eight Northern Indian Pueblos Council Inc.'s Office of Environmental Technical Assistance. Also in attendance were representatives of the BIA's Resilience Program and the New Mexico Department of Indian Affairs.

Instead of a lecture-type workshop, we wanted the participants to do the work themselves, so we had interactive group sessions. Activities included climate change buzzword bingo, digital storytelling, rotating table storytelling in the form of a "passport to resilience," a poster session, wind-tunneling (what do we want the future to look like?), action planning, backcasting (how do we get there?) and a field trip to Santa Ana Pueblo's native plant nursery. Participants also spent an evening eating and networking at the Indian Pueblo Cultural Center's Pueblo Café in Albuquerque.

NM TRAN'S NEXT STEPS

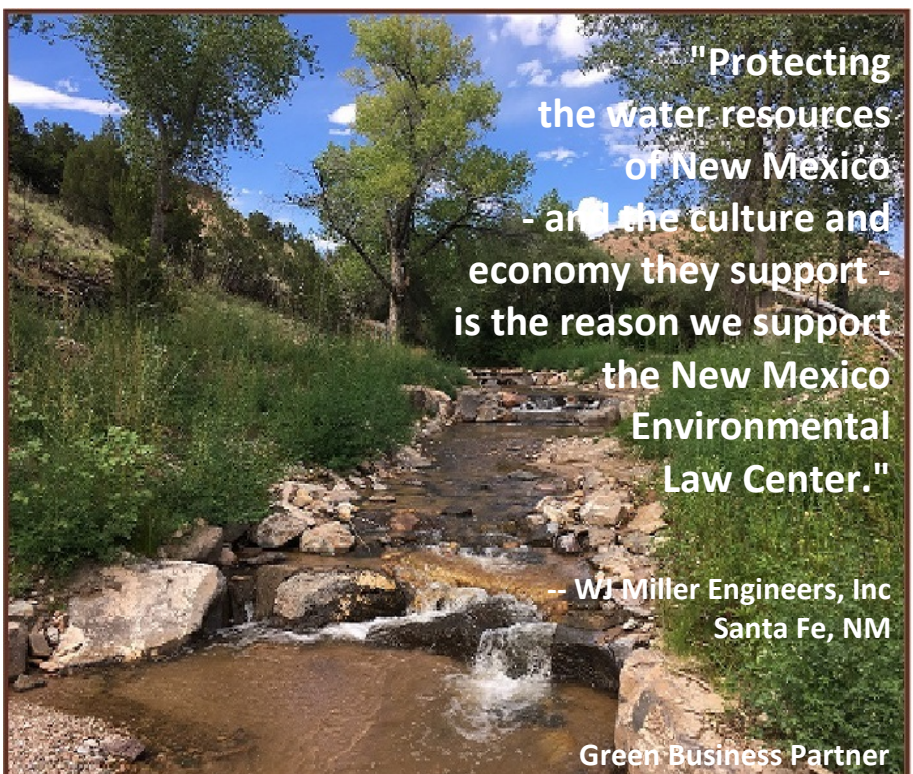
On July 11, the NM TRAN Ad Hoc committee met to debrief and discuss how the workshop went, review participant evaluations and consider our next steps. We recognized the need to continue our advocacy and working relationships with pueblos and tribes and to continue providing workshops. The committee is looking into train-the-trainer-type activities and is seeking additional partnerships to help carry out our vision for climate "resilience" and putting words into action. ■

For more information on NM TRAN, call 505.465.0055 or email cnaha@keva-nsn.us

Cynthia Naha, an enrolled member of the Hopi Tribe, is also Tewa and Ibanktownan Dakota Oyate (Yankton Sioux). She is director of Natural Resources Department for the Pueblo of Santo Domingo. Naha has a BS degree in American Indian Studies from Arizona State University.



Participants at NM TRAN's Climate Resilience conference. Photos © Seth Roffman



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SENATORS REQUEST FEEDBACK ON CLIMATE CHANGE IMPACTS AND RECOMMENDATIONS FROM NATIVE AMERICANS

On July 10, U.S. Senators Tom Udall (D-N.M), vice chair of the Senate Indian Affairs Committee, and Brian Schatz (D-Hawaii), chair of the Special Committee on the Climate Crisis, along with 11 other senators, issued a call for input from American Indian, Alaska Native and Native Hawaiian Community leaders on the effects of climate change on their communities. The senators want to foster "a dialogue on potential solutions and responses to this urgent threat."

Thoughts and comments should be emailed by Sept. 13 to:
Community_Leaders_Feedback@indian.senate.gov

The senators' letter listed the following questions to prompt ideas:

1. What policies, regulations, and programs have proven particularly useful in assisting your communities in mitigating and responding to climate change impacts?
2. Are there policies or strategies that your communities are using to address climate change that could be scaled for implementation at the federal level, including traditional knowledge?
3. What actions or policies could federal agencies take within existing authorities to improve climate change mitigation and resilience in your communities?
4. What new policies would you recommend Congress consider to improve climate change resilience in your communities, reduce emissions of heat-trapping pollution, increase the development and availability of renewable resources, or capture or offset emissions of heat-trapping pollution?

EMERGING PUBLIC HEALTH THREATS OF THE CLIMATE CRISIS

The World Health Organization has called climate change "the greatest health challenge of the 21st century." In June, the American Medical Association, American Academy of Pediatrics and American Heart Association were among 70 medical and public health groups asking the U.S. government, businesses and leaders to recognize climate disruption as a health emergency. "The health risks are dire without urgent action," the coalition's statement said.

Plants are flowering earlier in the spring, and, after hot summers, trees are releasing more pollen. Ragweed—which aggravates allergies—is extending longer into the fall. A study published by the American Society for Microbiology says that "global warming may have played a pivotal role" in the recent rise of a multidrug-resistant fungal superbug.

According to a new report by the Union of Concerned Scientists, of cities with a population of 50,000 or more in New Mexico, by the end of the century, Albuquerque, Las Cruces and Los Lunas may experience the most days with a heat index above 100 degrees Fahrenheit. The report shows how actions taken or not taken within the next few years to reduce carbon emissions will help determine the frequency of potentially lethal heat.

"Low-income communities and other vulnerable populations may be particularly at risk," said Juan Delect-Barreto, climate scientist at UCS. "They often have more limited access to transportation, cooling centers and health care." A report released in June by the United Nations Human Rights Council says that global warming will have far-reaching effects on food and water security, health, housing, migration and more. It concludes that "human rights might not survive the coming upheaval," and that "we risk a 'climate apartheid' scenario where the wealthy pay to escape overheating, hunger and conflict while the rest of the world is left to suffer."

U.S. Climate Action Network

BY SARAH DIEFENDORF

The U.S. Climate Action Network (USCAN) is comprised of over 175 nonprofits dedicated to fighting climate change in a just and equitable way. Part of a worldwide movement, Climate Action Network International (CANI), USCAN has been in the fray since 1989. USCAN is committed “to building trust and alignments among our members. This requires that all members are

Community-based and grassroots nonprofits work where climate impacts are most deeply felt.

valued, heard, respected and empowered so that our collective action is informed by a broad range of perspectives.”

My organization, Environmental Finance Center West (EFCWest), joined USCAN in 2018 and discovered a compassionate pool of diverse men and women working toward a resilient future. Members run the gamut from Katrina and Sandy survivors, to environmental lobbyists at the highest levels of international governance. Our work is diverse yet focused on leveraging grassroots power to help disadvantaged communities. We work on issues including:

- Promoting legislation to reform FEMA so that disaster funding can also be directed at pre-disaster planning and adaptation
- Developing an equitable vision for change that integrates the most vulnerable people into the decision-making process; and
- Advocating for climate finance for threatened communities in the U.S. and around the world, including at annual climate conferences (COPs).

While USCAN comprises some of the largest environmental and social equity organizations in the United States (such as NAACP, Sierra Club and Oxfam), they reserve annual grant funding for some of their smallest organizations. Recognizing that community-based and grassroots nonprofits work where climate impacts are most deeply felt, USCAN reserves \$600,000 annually to fund small-member projects. EFCWest was the recipient of one such grant in the 2018-2019 cycle.

EFCWEST / USCAN / NMTRAN CLIMATE WORKSHOP AND TOOLKIT

The American Southwest is the hottest and driest region in the nation. According to the National Climate Assessment, the Southwest can expect increased heat, decreased snowpack, drought and more severe storms, resulting in the loss of traditional foods, medicines and water supplies for the area’s Native American tribes. With more than one-quarter living in poverty, as climate change impacts worsen, tribes will likely be limited in their ability to respond to increasing hardships, making them especially vulnerable. In response, EFCWest, with the USCAN grant, supported NMTRAN efforts to better understand potential impacts of and vulnerabilities to climate change, develop climate adaptation plans, and empower tribal members to tell their own climate stories through digital productions.

For over 15 years EFCWest has been supporting efforts to foster greater sovereignty by building tribes’ capacity to manage their waste and water, develop sustainable businesses and build resiliency. Additionally, EFCWest has developed vulnerability assessments and adaptation plans for several southern California tribes and is currently working with Kewa (Santo Domingo) Pueblo in New Mexico to help prepare their Tribal Resiliency Plan. Throughout these efforts, EFCWest has adapted and developed numerous tools to access local knowledge and apply simplified systemic approaches to what are inherently complex issues. In order to leverage our work through USCAN funding, in May 2019 EFCWest worked with NMTRAN to host the *Climate Resilience: The Power of Corn* workshop and is currently building a Climate Toolkit for tribes.

While other Climate Toolkits exist, most are not applicable to Native American tribes and their unique structure under a Trust relationship with the federal government. The toolkit will include a systemic step-by-step approach, from vulnerability to adaptation, offering a simplified process to developing resiliency. This is especially critical given that the current administration has defunded most federal grants for climate-related projects that have traditionally funded tribal adaptation plans. Ultimately, this USCAN-funded project hopes to support indigenous grassroots power by placing the adaptation process into the tribes’ own hands and by promoting the Native American voice in the climate movement.

BECOMING A USCAN MEMBER

EFCWest is grateful to USCAN for their support, and we urge other organizations to consider joining us. Membership is open to like-minded organizations, including tribes and communities. Annual dues are minimal, depending on your annual budget. There is a vetting process to ensure that greenwashing and climate-denying organizations and corporations are not admitted. Most importantly, by joining USCAN,

organizations gain access to an inspirational organization that is fighting for the most important issue of our lifetime. ■



Sarah Diefendorf is director of EFCWest, a project of Earth Island Institute. www.efcwest.net

THE INSTITUTE FOR TRIBAL ENVIRONMENTAL PROFESSIONALS TRIBAL CLIMATE CHANGE PROGRAM

BY LEANNA BEGAY, NIKKI COOLEY AND KAREN COZZETTO

The Institute for Tribal Environmental Professionals (ITEP) established its Tribal Climate Change Program (TCCP) in 2009 to provide support and be responsive to the needs of tribes that are preparing for and currently contending with climate change impacts. To date, ITEP TCCP has collaborated with 300-plus tribes.

The TCCP provides information and resources tailored to helping Native people gain a better understanding of climate change and its impacts on their communities and resources. At our website (www.nau.edu/tribalclimatechange) you'll find basic climate-change information; profiles of tribes in diverse regions of the U.S. that are coping with climate change impacts; audio files of Native people discussing the issue from traditional perspectives, and resources you can use to develop adaptation strategies. We also offer in-person and web-based trainings and technical assistance to build climate change adaptation planning capacity among tribes.

ITEP's TCCP also conducts outreach with tribes, federal agencies and other entities and is developing collaborations to provide further training opportunities and assistance to tribes on these issues. Our most popular programs include:

- Climate change adaptation planning trainings (<http://www7.nau.edu/itep/main/tcc/Training/Trainings>)
- Webinars (http://www7.nau.edu/itep/main/tcc/Training/Webinars_Schedule)

Top Right: Field trip to Chihuahuan Desert Nature Park, Las Cruces, N.M. © ITEP
Below: Climate Change Adaptation Planning training participants, Las Cruces, N.M. © ITEP



- Monthly newsletters (http://www7.nau.edu/itep/main/About/itep_Newsletters#cc)
- Climate change resources mind map (<http://www7.nau.edu/itep/main/tcc/Mindmap/Index>)
- The tribal climate change adaptation planning toolkit (<http://www7.nau.edu/itep/main/tcc/Resources/adaptation>).

The development of the program has been guided by a steering committee that includes tribal environmental and natural resource professionals who are actively working on climate change issues. For more information or to contact us, visit www.nau.edu/tribalclimatechange ■



Leanna Begay is Climate Change Program coordinator for the ITEP tribes and Climate Change Program (TCCP). Nikki Cooley and Karen Cozzetto are program managers for ITEP-TCCP.



RESILIENCE AND THE FUTURE OF CLIMATE EDUCATION

Increasingly, resilience is working its way into conversations about solutions to the climate crisis. And that's a very good thing. As the work of organizations like the New Mexico Tribal Resilience Action Network (NM TRAN) demonstrates, centering conversation on resilience has a way of bridging professional, sociopolitical and ideological divides. Most everyone would agree that protecting the things we love and the human and natural systems that support our lifestyles is a good thing, whether that's preventing homes from flooding or forests from burning. But in addition to acting as a balm for division, in the experience of our organization, CAVU (Climate Advocates/Voces Unidas), discussions of climate resilience and adaptation can also help ease the discomfort and disengagement that many young people experience as they learn about climate change at school or at home.

Let's face it, being a kid today is tough. On top of the ordinary melodrama of adolescence, Gen Z is coming of age amidst the greatest environmental crisis humanity has ever encountered, and every bit of available evidence indicates that the "adults in the room" are punting on this particular problem.

Many parents nowadays insist that their children learn about climate change (over 80 percent of American households, according to NPR), but the way teachers and civic leaders talk about it has a tendency to make kids feel hopeless. Most talk of climate change solutions exclusively consists of mitigation, or measures to reduce greenhouse gases, which ignores the powerful impact that talking about climate resilience can have on kids' well-being.

The way I first learned about climate change as a kid was deeply distressing. The lesson followed what is now a familiar arc in many classrooms. We learned about what the climate is, the tools that scientists use to model and understand it, how we know that the climate is warming, and how we know that people are driving it. We talked about the catastrophe that climate change will likely wreak upon the planet, and I remember distinctly the section where the teacher described how human behaviors and lifestyle choices were driving these disruptions. There was a final, pitiful resolution where we learned of a few lifestyle changes like composting and buying a fuel-efficient car that could reduce our contributions to the problem.

Climate education has improved and changed since then, but in discussion of solutions, the focus often remains on the reduction and sequestering of greenhouse gases. To be clear, these tactics are really important, but the enormity of the problem seems to invariably overwhelm whatever small-scale, carbon footprint-reducing solutions are offered as a balm. What's more, kids' carbon footprints are just a shadow of their parents', meaning that among the few solutions educators usually offer most kids

have no agency to enact. Shortly after that first lecture, I refused to leave the family car until my parents promised to get a hybrid. They didn't. I tried to avoid reading or thinking about climate change for about a decade afterwards, only diving back in once I learned enough about resilience to start feeling vaguely hopeful.

In the climate science world, carbon footprint-reducing options are referred to as "mitigation," and for most people and curricula, mitigation encompasses the whole of people's understanding of how we can combat climate change. But mitigation is just half of the equation. The other half is building resilience and adapting, where we use what we know about how climate change will impact us or the stuff we care about to plan and prepare for those changes.

Discussions of resilience and adaptation can help ease the discomfort many young people experience as they learn about climate change.

Resilience has a lot going for it, including a deep history here in New Mexico (namely the millennia-long tenure of Native peoples in this

region, despite drought, colonization, flooding, etc.). Resilience is easy to understand and, most importantly, kids can participate in it. People make resilience-building choices all the time. Planting drought-tolerant species in the backyard is building resilience, as is talking with your neighbors about a community plan for wildfires or floods.

Resilience-building and adaptation planning turn climate change from something big, abstract and scary into something that people can assess and address at any level, whether that's the home, the school, the state, etc. Resilience can be as small as planting gardens for pollinators or as large as relocating an entire community to cope with sea level rise, but nearly every climate impact has a tangible response that any individual of any age can engage in to make themselves and the stuff they care about more resilient.



Mitigation is an essential part of climate education, but only talking about mitigation is leaving a generation depressed, anxious, resentful and disengaged. Want to get more kids to care about climate change? When we approach climate change from a perspective of resilience, we can give them something they can do. ■

Atherton Phleger is a program director at Climate Advocates/Voces Unidas (CAVU).

PUEBLO DE SAN ILDEFONSO COMMUNITY VISION

BY RAYMOND MARTINEZ, MICHAEL CHACON, TIM MARTINEZ,
KAYLENE RITTER, HEATHER HOSTERMAN AND LORINE GIANGOLA

The Pueblo de San Ildefonso faces unique challenges in climate resiliency planning due to its proximity to Los Alamos National Lab (LANL) and the lab's legacy of environmental contamination. Extreme events and harmful environmental trends such as drought, wildfires and flooding are not only changing the local landscape as we know it; they may also increase chemical contaminant transport from LANL and associated exposure on the environment and the pueblo's residents.

The pueblo is studying the potential health impacts of climate-change and environmental contamination.

San Ildefonso is addressing these concerns across multiple fronts. The Department of Environmental and Cultural Preservation (DECP) recently held an initial series of climate planning workshops with community members, including youth, elders, resource managers and the tribal council. Participants defined their vision for the community and identified natural resources and places they consider key to sustaining that vision. Based on this information, the DECP is now conducting a vulnerability assessment.

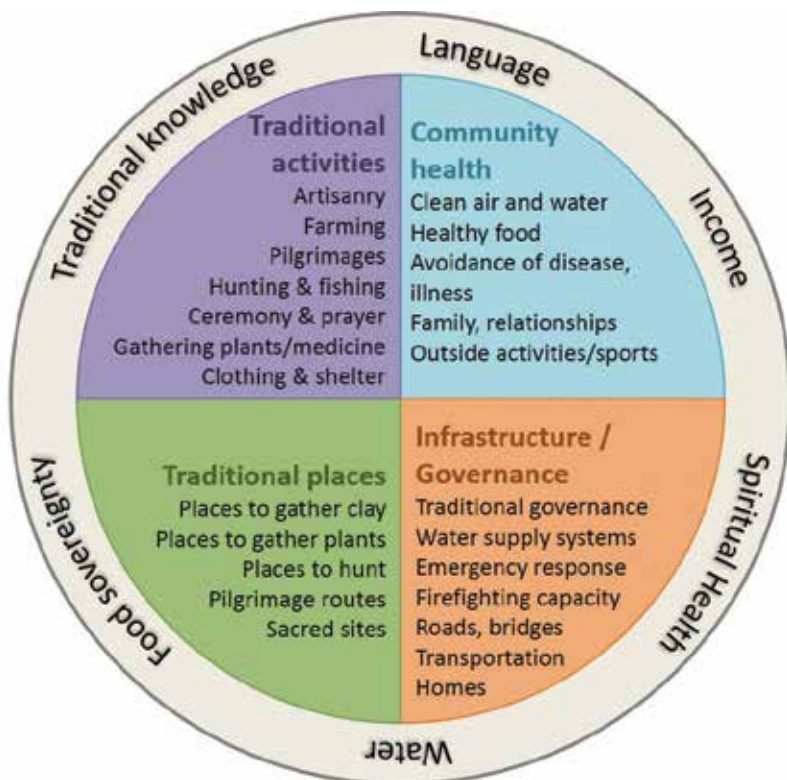
On a parallel track, the pueblo has begun to tackle challenging questions of the potential health impacts of climate-change stressors and environmental contamination. Many climate-related extreme events are likely to have negative impacts [1]. Human health risks may be exacerbated by the combined effects of multiple environmental stressors, both non-contaminant (heat, air quality, etc.) and contaminant. In other words, individuals who are already suffering from the effects of extreme heat or reduced air quality may be more susceptible to contaminant exposure.

To fully understand the potential magnitude of the problem in order to tackle these challenging issues, the pueblo is conducting an in-depth review of current scientific research. Ultimately, we plan to develop a robust climate resiliency adaptation plan that is guided by the community's vision and provides a path forward to sustain the pueblo's lands, resources and the health of the community. ■

REFERENCE

[1] USGCCR. 2018, *Fourth National Climate Assessment*.

Raymond Martinez is Department of Environmental and Cultural Preservation (DECP) director and Tribal Risk Assessment program manager for the Pueblo de San Ildefonso. Michael Chacon, Tim Martinez and Kaylene Ritter are also with the DECP. Heather Hosterman and Lorine Giangola are with Abt Associates.



San Ildefonso logo; Youth program participants learning to farm; a group listens to an elder explain history under a giant tree in the pueblo's plaza. Left: Conceptual teaching tool
Photos © Seth Roffman



Tribal Youth Environmental Summer Camp

BY MARGARET CHAVEZ

The Eight Northern Indian Pueblos Council, Inc. (ENIPC), in cooperation with the 22 tribes and pueblos that comprise the Intertribal Resource Advisory Committee, holds an annual Tribal Environmental Summer Camp (TYESC). The camp is a two-week experience where high school students learn some of the methods and the cultural practices used for protection of their Pueblo/tribal lands and communities. The camp is hosted at different locations on tribal lands. The second week takes place at an institution of higher learning such as the Institute of American Indian Arts (IAIA), Southwestern Indian Polytechnic Institute (SIPI) or New Mexico Highlands University (NMHU).

The goals of the summer camp are to:

- Expose students to natural resources and agricultural sciences through hands-on management activities
- Increase student interaction with Pueblo/tribal environmental and natural resources professionals
- Provide practical field environmental sampling experience
- Relate the relevance of environmental protection and natural resource management to the students' cultures



Top: Students learning about the history of Rio Mora National Wildlife Refuge along the Mora River; students analyze small organisms collected in a stream.

Photos © Eight Northern Indian Pueblos Council



- Expose students to sustainable agriculture and farming through the perspective of cultural preservation
- Increase students' awareness of plants, animals, invasive species, climate change and other environmental issues
- Promote student achievement in the areas of science, technology, engineering and mathematics
- Emphasize higher education and expose the students to college environments
- Create awareness of career opportunities within the students' own tribal community and beyond, to business enterprises and government agencies.

The ENIPC Office of Environmental Technical Assistance (OETA) invites tribal environmental professionals from New Mexico tribes and pueblos to instruct classes at TYESC each year. These are young, successful individuals who have chosen to work for their own or another tribe to give back to the community. It is our hope that the students can relate to these individuals and pursue similar careers.

ENIPC-OETA offers assistance to Native American high school students (and to all students) with science projects, judging science fairs, classroom presentations, letters of recommendation for college entrance, internship positions, summer jobs, etc. Our website www.enipc-oeta.org has information on the summer camp programs and staff contacts. We look forward to the 2020 TYESC! ■



Margaret Chavez is Senior Environmental Specialist–Brownfields with Eight Northern Indian Pueblos Council's Office of Environmental Technical Assistance.

Top: Elisha Mustache captures descending drone during water day; hiking on Pueblo land back to camp site

ENVIRONMENTAL JUSTICE ROUNDTABLE AND NEW MEXICO TRIBES

Environmental Justice (EJ) has become a platform from which low-income, minority (including Indigenous) communities are taking stands against corporations, state and federal agencies when it comes to environmental issues that unjustly impact their communities.

Santo Domingo Pueblo's Natural Resources Department was approached by Stephanie Malin, of Colorado State University (CSU). Stephanie and her colleagues are establishing an Environmental Justice Center there. As Stephanie and I talked about how to develop collaborative spaces for discussion of EJ issues as they relate to tribes in New Mexico, we considered issues and concerns we had heard at various tribal meetings and decided to convene an EJ roundtable.

The work we do for our communities often has environmental injustices associated with it.

Information about the EJ roundtable was presented during an Inter-Tribal Resource Advisory Committee (IRAC) meeting hosted by Santa Ana Pueblo in May 2019. As I invited environmental and natural resources professionals from the 20 pueblos and two tribes, I reminded them that the work we do for our communities often has environmental injustices associated with it, although we may not always recognize

that connection. During this meeting, the IRAC tribes talked about implications of U.S. EPA deregulation of laws and policies and how redefining definitions doesn't always reflect true and meaningful "government-to-government" consultation. Tribes are not just boxes to check; there has to be full accountability and, most importantly, upholding of the federal Trust responsibility.

Stephanie and I began to plan the EJ roundtable. We discussed how to tie EJ into existing collaborative spaces and, more importantly, how to facilitate hearing from the tribes about the issues they are facing and the connection to environmental injustices. With a small amount of funding Stephanie graciously provided, we confirmed a meeting space and hired a local Santo Domingo woman to cater the event.

A flyer was disseminated to publicize the roundtable across New Mexico. Information sent to potential participants included a primer on procedural and distributive justice, the two main areas that need to be considered in EJ work. We also shared profiles of work that New Mexico tribes are doing to develop solutions to issues impacting our communities.

The EJ roundtable took place on June 21 at the Kewa Pueblo Safety Complex in Santo Domingo Pueblo. Twenty-five participants from 11 pueblos, an inter-tribal consortia, a state representative and a Native woman-owned environmental consulting and remediation firm (High Water Mark) attended to learn more about EJ and how tribes can advocate to be included in high-level decision-making conversations.

During the roundtable, the participants talked about challenges and problems our communities face and what we can do to engage in talks with federal, state and local governments when it comes to issues such as oil and gas development, Los Alamos National Laboratory and their pollutant leaks, desecration of sacred sites, legacies of uranium mining, and more. Breakout groups addressed specific questions and reported back to the larger group. The participants and facilitators discussed what steps should be taken next. They included picking projects that are inclusive of all tribes that we can collaborate on such as:

- Sandoval County oil and gas leases
- Chaco Canyon and energy development around sacred sites
- Tribal lands contaminated by uranium mining
- LANL contamination
- Many other possible areas of focus were mentioned
- Being more inclusive, with groups such as Tewa Women United, Pueblo Action Alliance, and other grassroots organizations working to address EJ
- Include participants from community health sectors
- Include EJ discussions in other collaborative meetings such as IRAC, NM TRAN, All Pueblo Council of Governors (APCG), etc.

As we continue to learn about EJ and about implementing procedural and distributive justice, we will have a greater base of knowledge from which to advocate for our communities against unfair treatment. Decisions on EJ issues should be made irrespective of people's income, place of origin, or race in connection to the advancement, adoption and observance of environmental regulations, laws and policies. ■



Environmental Justice Roundtable discussion at the Pueblo of Santo Domingo, June, 2019. Photos © Seth Roffman

NOTES FROM THE NM TRIBAL ENVIRONMENTAL JUSTICE ROUNDTABLE

BY **STEPHANIE A. MALIN, PH.D.**

On June 21, 2019, we convened the New Mexico Tribal Environmental Justice Roundtable. The Pueblo of Santo Domingo hosted the event. Cynthia Naha (director of the Natural Resources Department of Santo Domingo), Sharon Hausam (planning program manager for the Pueblo of Laguna and a research associate at the University of New Mexico) and I were the main organizers.

This first roundtable was attended by about 30 Pueblo/tribal environmental professionals, who represented 10 pueblos across New Mexico. Our goal was to create a space for discussions on tribal environmental justice issues and to support collaborative efforts tribal members have already created to address issues related to water, energy development, legacy contamination and climate change.

After a brief overview of environmental justice concepts, we asked the participants to reflect on the ways environmental injustices touch their lives, how they impact the communities they serve, and we strategized on ways that tribal voices can have more meaningful opportunities and more seats at the table when decisions are being made about environmental policies.

Discussions also focused on the ways environmental (in)justice impacts tribal members' daily lives and environments. Examples quickly emerged, and we heard about the complicated legacies and contemporary challenges of many overlapping issues. These included water contamination around Los Alamos National Lab, oil and gas production throughout the state and near sacred lands such as Chaco Canyon, and the ongoing impacts of open-pit uranium mining around the now-defunct Jackpile-Paguate Mine on Laguna Pueblo.

We listened to stories and histories people shared and the key lessons they had learned. It is clear that health impacts and pollution can haunt communities for decades. People's health has been affected in most of these cases of environmental injustice, and this is a deeply held concern across Pueblo communities.

We learned that youth and women from tribal communities play important roles in addressing environmental and climate injustices—and that they need more seats at the table within Pueblo and tribal communities. Finally, we learned that people's concerns over water quality and water scarcity intersect with almost every other aspect of environmental injustice we have experienced.

Two of the most useful concepts discussed were distributive justice and procedural justice, two decision-making processes of the larger concept of environmental justice. Once you understand these concepts, you can see their outcomes all around you. Distributive justice is a snapshot of where societies put their environmental “goods” (such as bike paths, public transit and public lands) and “bads” (such as toxic waste storage or extractive activities). Sociologists like myself analyze what groups of people are inequitably exposed to larger shares of environmental “bads” as opposed to “goods” at any given time. Hundreds of studies show that poor communities and/or communities of color are exposed to an inequitable share of “bads” such as contamination, toxic pollution and polluting facilities. We discussed this in relation to all the examples of toxic, nuclear and other legacy contamination issues affecting various pueblos and tribal communities.

Collaborative efforts addressing issues related to water, energy development, legacy contamination and climate change

Procedural justice refers to the processes and decision-making processes behind decisions made about environmental “bads” and “goods.” Procedural justice refers to who has a seat at the table when decisions are made about how humans interact with the earth and other living beings and how we “use” land, water and air. Procedural equity also requires public access to information about a given issue—information that is useful, reliable and translated for those who may not have professional expertise. Groups that are politically and economically marginalized are often excluded and do not really get to participate in making decisions that affect them and their communities.

The roundtable's next steps center on how to make these concepts and approaches useful for Pueblo and tribal communities, a puzzle I'm looking forward to solving with this group. ■

Stephanie Malin is associate professor in the Department of Sociology at Colorado State University. She is co-founder of CSU's Environmental Justice Working Group, which is opening the Center for Environmental Justice in the fall of 2019. The center will provide space for collaborative, community-based interdisciplinary research, policy and engagement around issues of environmental justice and health.

Photos: Deep discussions at the roundtable. June, 2019



Current Issues

Impacting Tribes in the Southwest

BY ROGER B. FRAGUA

THE GREATER CHACO CANYON REGION

Chaco Culture National Historic Park and the cultural resources that span the greater Chacoan landscapes continue to be under immense pressure from oil and gas development interests.

Since the beginning of time, the Pueblo peoples have held a close affinity for that area, which contains thousands of cultural properties. The All Pueblo Council of Governors' (APCG) Natural Resource Committee has taken the lead in voicing cultural concerns about potential impacts of additional drilling in the area. The committee has worked diligently, with much input from the governors and professional staff, to communicate with federal, state and industry sectors about the necessity to create a 10-mile buffer from the major cultural resources.

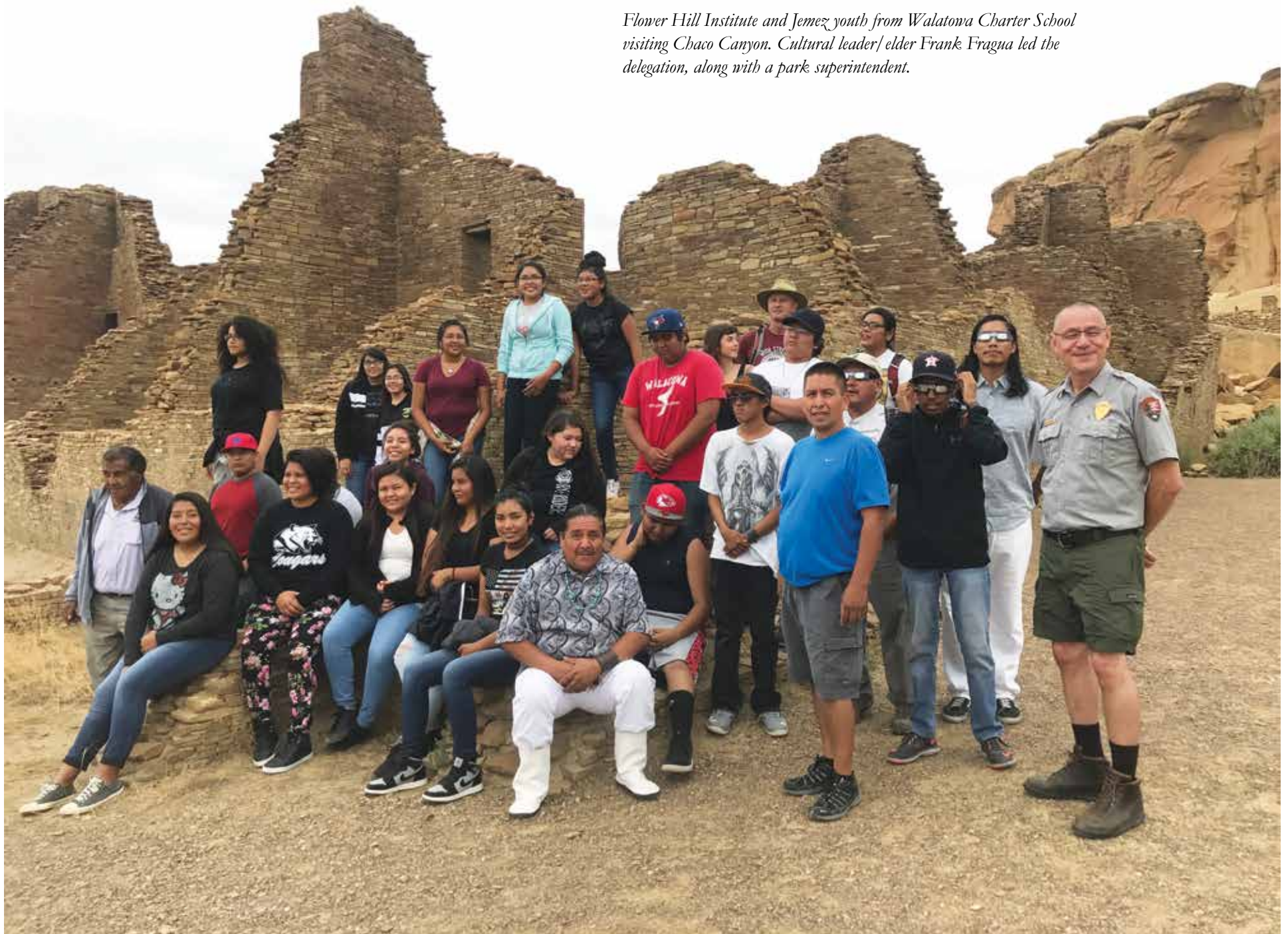
This effort led a U.S. House Resources Committee to pass a resolution supporting the buffer, and it is anticipated that there will be additional federal actions in support. Mark Mitchell of the Pueblo of Tesuque and Phoebe Suina of the Pueblo of Cochiti met with representatives of the Four Corners energy community and, using hard arguments and soft words, were able to convey the important reasons why the 10-mile buffer is critical. This style of communication seems to have been effective, but more work and communication are necessary.

POSSIBLE MINING NORTH OF PECOS, NM

Under the 1872 Mining Act, the Comexico company, a partnership between Australian and Colorado companies, wants to conduct exploratory drilling within more than 80,000 acres north of Pecos in the Santa Fe National Forest, seeking zinc, copper and gold. This project has the potential to impact water, land and cultural resources. Tribes, organizations and individuals have expressed concerns. Some of those organizations have expressed willingness to stand with and behind the impacted First Peoples and tribes.

It is anticipated there will be a few opportunities for public comments and for tribes to express concerns as part of the federal-Indian relationship. The proposed development process will require both federal and state oversight and compliance. More information about this is to be released in the near future.

Flower Hill Institute and Jemez youth from Walatowa Charter School visiting Chaco Canyon. Cultural leader/elder Frank Fragua led the delegation, along with a park superintendent.



BALANCING CULTURAL PRESERVATION, ENVIRONMENTAL PROTECTION AND ECONOMIC DEVELOPMENT

Standing Rock, Bears Ears, Chaco Canyon, the Tererro Mine and “next” are just a few of the places where tribes have become important players in contentious national, regional and local conversations and debates. As tribal populations continue to grow at 4 percent per year, nearly doubling every 20 years, tribal leaders and communities are increasingly having to balance cultural preservation, environmental protection and economic development. Often at this intersection, there are many moving parts in play, all moving very fast, simultaneously.

Balance has become increasingly important to decision-makers. One might consider the “easy” decision of prioritizing cultural preservation above all else, or valuing the four-legged, winged, finned or other fauna and flora over economic development. But internal demand for jobs, revenues and income streams to cover community development costs is a reality. And with ever-changing federal-Indian relationships based on treaties and Trust responsibilities, the government is not keeping up with the needs and demands of tribal communities.

For contemporary tribal leadership, there is no “easy,” and difficult decisions force the prioritization of one area at the expense of the others. They get it right most of the time. So how do tribal leaders strike a balance? The short answer lies in the fact that the tribes are as diverse as the ways they arrive at decisions. Tribal diversity is reflected not only in language, food, song, traditions and ceremony, but also in governance.

Whether a tribal position is “for” or “against,” it is costly culturally, environmentally, economically, socially, legally and in other ways. Concepts like “most sacred” or “compromise” are almost profane concepts for tribal leaders, but in modern times, part of the reality. Jurisdictions of federal, state and tribal entities are always in competition. In many instances, tribal cultural resources are now located outside of tribal lands in the hands of state and federal jurisdictions. Controlling access, management and information on those cultural resources is often complicated. In many instances, decisions are influenced by outside, non-tribal entities at the same time the orientation and trajectory of the decisions are based on community values.

Non-Indian and non-tribal entities’ perspectives and resources to “support” tribal positions might seem to be worth including as part of this process. However, accepting outside resources often comes at a cost. Strong non-tribal influences and values are usually part of what is offered. Non-Indian not-for-profits, organizations and academia with good intentions sometimes have preconceived ideas or concepts about what is “right” or “wrong,” without the benefit of knowing what impacts their advice may actually have on a tribal community member or community.

In a perfect world, tribes would rely on fact-based truths and that should be enough. However, today, the facts are spun to fit a particular perspective or agenda. My limited experiences indicate that tribal leadership has a significant challenge and burden in making monumental decisions with potential generational effects. In working to achieve a balance, they take these decisions on with utmost seriousness. ■



Roger B. Fragua (Jemez Pueblo), co-founder of Flower Hill Institute, has dedicated his career to the advancement and development of American Indian communities. Fragua is president of Cota Holdings and is an expert on Indian energy development. <https://flowerhill.institute>

CANCER CENTER OPENS ON NAVAJO RESERVATION

Few Native Americans have the option of being treated for cancer on their reservation, despite having high rates of some types of cancer. Many have to travel great distances, such as those living on the 27,000-square-mile Navajo Nation, who go back and forth to Gallup or Albuquerque. Others are deterred from making such a trip. In July, the Tuba City Regional Health Care Corp. in Arizona began changing that by establishing a treatment center that provides chemotherapy and screenings that respect cultural beliefs. The hospital, which faces financial challenges, is run under a contract with the Indian Health Service (IHS). It has served Navajo, Hopi and San Juan Southern Paiute tribal members.

Navajos are seven times more likely to die from gallbladder cancer, four times more likely to die from stomach cancer and about twice as likely to die from kidney and liver cancer than non-Hispanic whites, according to the Navajo Epidemiology Center. However, they have lower rates of prostate, lung and breast cancer. Federal legislation is needed to enable the IHS to cover the costs of specialized cancer treatment.

UNM RESEARCHERS WIN \$3.5 MILLION GRANT TO STUDY KIDNEY DISEASE IN SOUTHWESTERN TRIBES

Seventeen percent of Native Americans in the Southwest are affected by chronic kidney disease (CKD). While the number of Native Americans developing kidney disease and requiring dialysis has decreased in the past few years, the rate is still higher than in other races.

The National Institutes of Health (NIH) recently announced a five-year, \$3.5-million grant to fund a consortium in hopes of improving the understanding of potential risk factors for CKD and cardiovascular disease progression, as well as the impact of the disease among Native Americans.

Vallabh “Raj” Shah, Ph.D., Distinguished and Regents’ Professor in The University of New Mexico’s Departments of Biochemistry & Molecular Biology and Internal Medicine, and Mark Unruh, M.D., chair of Internal Medicine, will study risk factors for chronic kidney disease among Native Americans in the southwestern U.S. to determine whether progress is being made. Shah and Unruh formed a consortium of investigators with extensive experience in studying chronic diseases, including diabetes, cardiovascular and kidney disease.

They are partnering with tribal leaders at Zuni Pueblo, First Nations Community Healthsource in Albuquerque, Dialysis Clinics Inc., and the National Institute of Diabetes and Digestive and Kidney Diseases (NIDDK) and its Phoenix Epidemiology and Clinical Research Branch on the project.

“Both Raj and I are interested in this issue because of what we see in the communities,” Unruh said. “There has been some improvement in the outcomes, as it relates to development of end-stage renal disease, and that’s been shown at the national level. What we feel on the ground is a little different. We’ll be at a dialysis unit in Acoma, Grants or Taos, and you’ll have multiple generations of tribal members on dialysis at this same unit. It is really hard on these communities that have limited resources to have to support a large number of people with one or more expensive medical therapies that we have available. There is a huge burden of chronic kidney disease in Native American communities,” Unruh said.

The study will look into whether there a different rate of progression for the disease among Native Americans and whether they have a different burden of heart disease. There have not been many studies on CDK in Native Americans. Shah and Unruh have support from local and national stakeholders and from the communities in which the study will take place. Unruh said, “It’s a big study, and we have big expectations.”

LAB SAYS IT HAS REDUCED TAINTED GROUNDWATER PLUME'S FOOTPRINT

Los Alamos National Laboratory dumped radioactive and toxic liquids and other waste from the Manhattan Project and Cold War-era work into surrounding canyons for years. Groups such as Communities for Clean Water (www.ccwnewmexico.org), which won a 2017 state court of appeals judgment for a public hearing, allege that contamination continues to threaten the Río Grande and parts of northern New Mexico.

Recently, LANL officials said that a project to contain a plume of hexavalent chromium contamination in two canyons near the boundary with San Ildefonso Pueblo is yielding results. Sampling from a monitoring well showed a drop in concentrations of the chemical to just above state standards. For the past year, tainted groundwater has been extracted, treated and then re-injected into the ground. Lab officials say that drinking wells in the area have not been affected, although there were reports of hexavalent chromium in the regional aquifer in 2014, and at a 2018 meeting, officials from the U.S. Dept. of Energy's Los Alamos Field Office told county officials, "We don't know exactly where it [the chromium plume boundary] is."

AMIGOS BRAVOS ISSUES NOTICE OF INTENT TO SUE E.P.A. In June, the environmental group Amigos Bravos (amigos-bravos.org) and the Western Environmental Law Center sent the Environmental Protection Agency a notice of intent to sue the E.P.A. for failing to determine whether stormwater from Los Alamos County should be regulated by a pollution permit under the Clean Water Act. Amigos Bravos says that pollutants from LANL, including mercury, copper, cyanide, gross alpha radiation and PCBs, have been detected at levels 14,000 times greater than state standards. "This toxic pollution flows down into the Río Grande above the drinking water diversions for Santa Fe and Albuquerque," said Rachel Conn, projects director. "It is long past due for the E.P.A. to take action to protect New Mexican's public health and environment by requiring that these toxic discharges be controlled and monitored."

In May, the Town of Taos passed a resolution regarding "Health, Safety and Regional Contamination Issues at LANL." Other government bodies are considering similar resolutions.

NEW ARIZONA COPPER MINE RECEIVES PERMIT

In March, an open-pit copper mine in southern Arizona received a construction permit from the U.S. Army Corps of Engineers. The Rosemont Mine in the Santa Rita Mountains is planned by Hudbay Minerals, Inc. of Toronto, Canada. The company says it will employ more than 400 people. The \$2-billion mine, which has the backing of the Tucson and state chambers of commerce, will be a half-mile deep and a mile wide, crossing federal, state and private lands.

The mine is opposed by the Tohono O'odam, Pasqua Yaqui and Hopi tribes over concerns it will damage sacred ancestral homelands with archaeological sites, negatively affect air and water quality, dry up wells and destroy endangered species habitat. The tribes, represented by the law firm Earth-Justice, have jointly filed a complaint in U.S. District Court challenging the project's water permit. The Environmental Protection Agency (EPA) has dropped further review of the project, which had been delayed by the need for an EPA Clean Water Act permit to allow dredging and filling.

THE 19 PUEBLOS PREPARING TO PRESENT PLATFORM TO TRANSFORM EDUCATION FOR NATIVE AMERICAN STUDENTS

The All Pueblo Council of Governors have been preparing to present their recommendations on the necessary steps to transform public education for New Mexico's Native American students. The platform represents the backbone of the APCG's education initiatives for the 2020 legislative session and is in response to the landmark Yazzie/Martínez decision, which found the state was violating the rights of New Mexico's students.

The APCG's platform—a blueprint for educational sovereignty, excellence and equity for Native Americans in New Mexico—will include specific budget, program and policy recommendations on early childhood education, K-12 education, higher education, tribal libraries and internet access, children with disabilities, Native American language programs, governance and accountability of schools.

The recommendations follow deep discussions and deliberation on Native American issues. In July, Pueblo leaders held a three-day Education Institute with representation from all the Pueblos, the Public Education Department and education experts. A preceding summit, the Pueblo Convocation on Education, took place in July 2018.

Both the Education Summit and the Pueblo Convocation were organized by the Leadership Institute at the Santa Fe Indian School and the Native American Budget and Policy Institute. The Leadership Institute has been a catalyst for discourse on a wide range of public policy and tribal community issues impacting the 22 Tribal Nations of New Mexico. The Native American Budget and Policy Institute works to empower Native American children, families and communities to create systemic change to improve their health, education and economic well-being.

E.P.A. REGIONAL TRIBAL OPERATIONS COMMITTEE MEETING

*July 16–17, 2019, Buffalo Thunder Resort, Pojoaque, NM
U.S. E.P.A. Meets with 66 Federally Recognized Tribes and Pueblos*

BY CYNTHIA NAHA

In accordance with the 1984 Indian Policy Act, each administrator appointed by the President of the United States must uphold the federal trust responsibility that the U.S. government has with federally recognized Indian tribes. The Act mandates a forum for enhancing tribal environmental protection through applicable environmental laws, regulations, policies and guidance. For the past two decades, tribes and pueblos have built the capacity to manage government-funded environmental protection programs on their lands.

During face-to-face Environmental Protection Agency (E.P.A.) Regional Tribal Operations Committee (R.T.O.C.) meetings that take place every April in Texas, July in New Mexico and November in Oklahoma, tribal and pueblo leaders and staff from

Tribes face many challenges in regard to federal funding, deregulation and inadequate comment periods.

their environmental and natural resources programs and departments discuss with the E.P.A. officials important issues related to environmental protection

in Indian Country. These meetings are crucial to tribal environmental program capacity building. It is important for the tribes to maintain a working relationship with federal funders, even during challenging times.



In July 2019, pueblos and tribes under jurisdiction of the R.T.O.C.'s Regional 6 Office Of Tribal Affairs, participated in a meeting, which was held at the Pueblo of Pojoaque's Buffalo Thunder Resort north of Santa Fe. The tribal attendees were from Louisiana, New Mexico, Oklahoma and Texas. New Mexico tribes were represented by the Pueblos of Isleta, Jemez, Laguna, Nambe, Ohkay Owingeh, Picuris, Pojoaque, Santa Clara, San Felipe, Santo Domingo, Taos, Tesuque and Zia. There were also representatives from the Caddo Nation, Chickasaw Nation, Citizen Potawatami Nation, Muscogee Creek Nation, Wyandotte Nation, Fort Sill Apache, Kialegee Tribal Town, Kiowa Tribe and Tonkawa Tribe. There were also representatives of two intertribal consortia: the Eight Northern Indian Pueblos Council, Inc., and the Inter-Tribal Environmental Council.



The RTOC meeting was held over two-and-a-half days. The first afternoon was reserved for tribal caucus discussions so that pertinent issues could be identified. The following full day, those issues were presented to the E.P.A. officials and a representative from the American Indian Environmental Office (AIEO).

As the E.P.A. Region 6 Office of Tribal Affairs and the tribes address issues and challenges that affect communities and environments, they work together to seek solutions. Although tribes in Region 6 face many challenges in regard to federal funding, deregulation and inadequate comment periods, there have been many successes.

THE R.T.O.C.'S MISSION INCLUDES:

- Emphasizing the importance of protecting public health

*Top (l-r): Cynthia Naha, Gov. Aguilar, Jennifer Pruett, Pinu'u Stout, Michael T. Sandoval and David Gray open the July 2019 RTOC;
Below: A crowded room of tribal environmental and natural resources professionals listen.*

and the environment in Indian Country

- Developing regional environmental strategies on issues of importance to the tribes
- Identifying processes for assessing environmental problems and needs of the tribes
- Maintaining open dialogue among National Tribal Operations Committee (NTC) members, RTOC members and all tribes on relevant regional environmental issues

SOME OF THE GOALS OF THE R.T.O.C. ARE TO:

- Promote and strengthen government-to-government relationships between the E.P.A. and all tribes
- Build tribal environmental capacity and infrastructure to support implementation of tribal priorities
- Establish ongoing environmental presence and programs for all tribes ■



Fort Sill Apache Chairwomen address their concerns to EPA Region 6 officials
Photos © Seth Roffman

Everett Chavez Environmental Excellence Award

Regional Tribal Operations Committee Meeting

July 17, 2019, Pojoaque Pueblo

On July 17, the late Everett Chavez was honored with an Environmental Excellence Award during the U.S. Environmental Protection Agency's (E.P.A.) Region 6 Regional Tribal Operations Committee meeting.

Chavez, who always championed tribal sovereignty, had a long history of not just environmental protection advocacy, but also advocacy for Indian education, Indian voter rights and getting out the vote in New Mexico's tribal communities. He was a two-time governor of Santo Domingo Pueblo and superintendent of Santa Fe Indian School. Chavez played a key role in the establishment of the Pueblo Office of Environmental Protection (POEP) and worked to protect tribal waters, for improvement of solid waste infrastructure, irrigation pipelines for more efficient farming, and more.

It was appropriate also to publicly recognize Chavez's family during this important meeting and to express gratitude, not only for his legacy, but also the inspiration he continues to provide.

Top: The late Everett Chavez; Bottom: L-R: Margaret Chavez, Gov. Joe M. Agular, April Chavez, Carrie Washburn-Chavez, Abtza Chavez, Lt. Gov. Sammy Garcia and tribal official Malcolm Nieto.
Photos © Seth Roffman



THE PUEBLO TRILOGY

Thoughts on U. S. v Lucero (1 NM 422, 1869)

BY STEPHEN WALL

For Native communities in the United States, cultural identity is the basis for community, governance and sovereignty. The importance of the tribal or community cultural identity cannot be underestimated. Globally, cultural identity is what makes a nation and is the foundation of that nation's interaction with others and internally.

The importance of culture in the definition of a people is at the heart of what I call the *Pueblo Trilogy*, three cases: U.S. v. Lucero, U.S. v. Joseph, and U.S. v. Sandoval. These are cases that wrestled with the issue of whether Pueblo people are Indian in the context of federal recognition. None of these court decisions were based in law; they were based on cultural perceptions.

U. S. v Lucero (1 NM 422, 1869) along with *U.S. v Joseph* (94 U.S. 614, 1876) and *U.S. v Sandoval* (231 U.S. 28, 1913) constitute the trilogy of cases that address whether Pueblo Indians are really Indians in the context of the authority of the Constitution and Federal Indian law. The Lucero case was decided and reported in the first collection of New Mexico Supreme Court cases in 1869. The decision was unusually long and terribly redundant. While theoretically a case based in legal reasoning, it was filled with political perspectives and statements designed to reinforce chauvinist attitudes towards Natives and Hispanics.

The procedural position of the case was one in which the United States filed an action against Lucero on behalf of tribe (Cochiti) alleging trespass on the tribe's land due to Lucero having bought land within the tribe's land grant. The respondent demurred, which is a legal way of saying "so what." The demurrer was based on the idea that Pueblo Indians were not Indians in the context of federal laws relating to federal control over tribal land and affairs. Therefore, Lucero was not subject to regulations relating to restrictions relating to alienation of tribal lands. This meant that as long as the Pueblo was not considered to be Indian, there were no federal protections for the lands of the community. On the other hand, if the Pueblos were Indian, federal protections would apply and Lucero would be found to be trespassing.

The legal reasoning of the case, while peppered with chauvinistic statements towards Pueblo natives, was based on a reading of federal law, the Treaty of Guadalupe-Hidalgo and Mexican law. After cutting through the political statements and redundancy, it seems the decision was partly based on the idea that since the Pueblos did not choose to go to México as the Treaty of Guadalupe-Hidalgo provided, they became American citizens. As American citizens, their lands were not under the control of the federal government. Ironically, the Pueblos were considered to be citizens for the purpose of alienation of their land, but were not citizens for the purpose of voting until the 1950s, and for purposes of equal access to state services, the battle rages on, even into the 21st century.

The Pueblos were not citizens for the purpose of voting until the 1950s.

The decision references the Trade and Intercourse Acts, the last of which was passed in 1834, which

defined federal responsibility in "Indian Country." But the Trade and Intercourse Acts did not apply in this case because in 1834, New Mexico was not a part of the U.S. but was a province of México. In 1851 Congress passed a law that allowed the extension of provisions of the Trade and Intercourse Acts to New Mexico and Utah. Theoretically, this would include the Pueblos; however, the New Mexico Supreme Court rejected the application of the 1851 law to Pueblos and their land. This resulted in the Court affirming the demurrer and the case was dismissed. I think the reason that the writer of the Lucero decision spent so much time and repetition with federal law and the Treaty of Guadalupe Hidalgo was that he did not want to admit this case was purely based on cultural perspectives and not the law.

The first two of these cases (Lucero/1869, Joseph/1876) were decided prior to 1880, and both determined that the Pueblos were not Indians. Both of these cases were decided on cultural foundations rather than law. Both drew a strong distinction between Plains Indians (who are seen in the light of stereotypical Indian culture) and Pueblo Indians. This distinction was based in Pueblo village life, agricultural culture, which included hard work, and the lack of criminality in the surrounding communities. In addition, the policy goals of the U.S. towards non-Pueblo Indians was to remove their "Indianness" by forcing them to live a sedentary life based on agriculture. Thus, culturally the Pueblos were not seen as Indians because their way of life was not in conflict with the American way of life of the day. Of course, these judges had no idea of how Pueblo life was organized, nor did they understand Pueblo religion and values.

While Spanish land grants recognized communal ownership of land, the Santa Fe Ring tried to take over as much land as possible.

Another factor related to the Lucero and Joseph cases was the underlying economic and political issue of the American takeover of New Mexico. When the Americans came into New Mexico in 1848, they had values very dif-

ferent from both the Pueblos and Hispanics. There were cultural struggles in many aspects of New Mexico society, including the Catholic Church. Concepts of land tenure were especially pointed. While Spanish land grants recognized communal ownership of land, Tom Catron and the Santa Fe Ring, as individuals, were trying to take over as much land as possible. Going after Spanish

land grants, the Santa Fe Ring used fraud, murder, intimidation and other means to access control over that once-communal land. These decisions restricting the definition of Indian to non-Pueblo Indians in New Mexico were decisions based on American as opposed to Spanish property law and made it a lot easier for anybody to trespass and gradually assume control over Pueblo lands. Thus, these first two cases *had* to be decided the way they were to make it easier for Pueblo land to be taken.

The reason it is important that the first two cases were decided before 1880 is that after 1880 the U.S. was full-bore into the assimilation policies towards the Native peoples. Boarding schools and other projects were designed to turn all Indians into white people. This included the Pueblos. In addition, Congress has passed the Major Crimes Act in which the federal government took jurisdiction over certain crimes committed in "Indian Country." By



Stephen Wall at LALA graduation, May 2019



*These court decisions
were based on cultural
perceptions.*

*A procession at Taos Pueblo in 2018
Photo credits: © Seth Roffman*

federal definition, the Pueblos were part of “Indian Country”. Lastly, *U.S. v Kagama*, 118 U.S. 375 (1886), challenged the constitutionality of the Major Crimes Act and the U.S. Supreme Court rejected that challenge and stated that Congress has plenary (total) power over Indians.

The environment in which the third case, *U.S. v Sandoval* (1913), a distribution of liquor case, arose was very different from the environment in the 1860s and 70s. New Mexico had become a state and had given up authority over Indian land, including the Pueblos, in the Enabling Act, which brought New Mexico into the American confederation. A vast array of federal Indian legislation and policies were being applied to Pueblo Indians. So, when the Sandoval case made its way to the U.S. Supreme Court in 1913, there was little question that the Pueblos would be identified as Indian. But again, under a patina of law and legal precedent, the decision was actually based on cultural perceptions. A very large portion of the decision was quotations from B.I.A. agency superintendents indicating how the Pueblos were so culturally different that they needed more assimilative programs and protection for their lands. So, with the Sandoval decision, Pueblo people actually came to be recognized as Indian, not as a matter of law, but, again, as a matter of culture.

The Lucero case, in my mind, was a reflection of the tenor and times of 1870s New Mexico. The language used to describe Indians in general, the redundancy in the references to México law and the Treaty of Guadalupe-Hidalgo, and the ultimate decision were all orchestrated to allow the taking of Pueblo lands. The same could be said about the Joseph decision. Things had not changed much between 1869 and 1876.

The Pueblo Trilogy as a whole presents a dangerous scenario. Basically, because the rationale in all of the trilogy cases is based on cultural perceptions, we see that a people’s identity and perceptions of their culture were controlled by outside forces. Powerful interests were determined to control as much of New Mexico as possible, and chauvinistic attitudes were used in place of law to justify policies relating to Pueblo and Hispanic land. The first two cases used culture to show how Pueblos were more like Americans than other Indians and therefore undeserving of any federal protections. The third case, also based on cultural perceptions, looked to cultural practices and values that justified continued intervention and control by the federal government.

What does this mean for the future? Regis Pecos (Cochiti Pueblo) has made the argument that if Pueblos don’t maintain their core cultural values, the difference between Pueblo and American societies will blur. The issues and forces of the 1870s still exist in New Mexico today. Probably more sophisticated and subtle, but still here. Thus, how will the cultural differences between Pueblo and American society be interpreted? If they blur too much, could the culturally based rationales of *Pueblo Trilogy* be reincarnated? What would be the effect of such a blurring on the ability of the Pueblos to maintain their language and culture and exercise their self-determination? ■

Stephen Wall, an enrolled member of the White Earth Nation, is professor emeritus at the Institute of American Indian Arts in Santa Fe.

SEN. JOHN PINTO'S GRANDDAUGHTER TO SUCCEED HIM

Gov. Michelle Lujan Grisham has announced the selection of Shannon Pinto to succeed her grandfather, the late John Pinto, in the New Mexico Senate. John Pinto was one of the longest-serving Native American legislators in history. Shannon Pinto (Navajo) has an associate degree in business management and a bachelor's in financial management and has been a middle and high school math teacher in Tohatchi. She will finish her grandfather's term, which goes through 2020, and intends to seek election to the District 3 seat after that. The district stretches from the Gallup area to Shiprock. John Pinto represented the area from 1977 until his death in May. Shannon Pinto said, "I spent countless days with my grandfather as he conducted his constituents' business and was able to learn from him firsthand."

JOY HARJO IS THE FIRST NATIVE AMERICAN U.S. POET LAUREATE

Joy Harjo, a native of Oklahoma, was recently named the 23rd poet laureate of the United States, the first Native American (Muscogee Creek) to hold that honor. The former Institute of American Indian Arts student was introduced to Native poets and became a teacher at the University of New Mexico. Harjo has written eight books of poetry, and as a saxophonist, recorded award-winning CDs. A new book of her poems, *An American Sunrise*, is being released this month.

In announcing her appointment, Librarian of Congress Carla Hayden summed up Harjo's work: "To her, poems are 'carriers of dreams, knowledge and wisdom,' and through that she tells an American story of tradition and loss, reckoning and myth-making. Her work powerfully connects us to the earth and the spiritual world with direct, inventive lyricism that helps us reimagine who we are."

REP. DEBRA HAALAND TAKES AN ACTIVE ROLE

U.S. Rep. Debra Haaland (Laguna Pueblo), D-N.M., one of the first Native women elected to Congress (alongside Sharice Davids of Kansas), is a Native rights and environmental advocate. In March as part of Women's History Month, the two legislators introduced a resolution to recognize the heritage, culture and contributions of Native American, Alaska Native and Hawaiian women. The resolution highlighted challenges and issues Native women face, including wage inequality and violence. Rep. Tom Cole, R-Okla., was a co-sponsor.

Also in March, Haaland became the first Native American woman to preside over the House of Representatives. "When a young woman of color sees me in the Speaker's Chair, I want her to think, 'I can do that. I want to help those who have not been represented before to identify with Congress. It's their Congress too—it belongs to all of us.'" Haaland presided over a debate about "For the People Act," legislation she co-sponsored that would make Election Day a holiday, allow same-day voter registration, and address campaign finance issues. Senate Majority Leader Mitch McConnell, R-Ky, vowed not to allow the legislation to come up for a vote.

In May, Haaland was one of the lead sponsors of "Savanna's Act," a bill calling for the Justice Department to review how law enforcement agencies respond to cases of missing and murdered Native Americans. Native women have been disproportionately victimized for decades. The Act calls for expanding tribes' access to federal databases, establishing protocols for handling such cases, and requiring annual reports. Sen. Lisa Murkowski (R-Alaska) reintroduced the legislation in the Senate. Seventy tribal leaders endorsed the measure.

Haaland has said that the nation needs to take climate change seriously. "We have little more than a decade to make the changes we need," she said at an event in Albuquerque in June. "Just because the Permian Basin and the San Juan Basin are producing lots of fossil fuel, that doesn't absolve us of our responsibility for the

state to be a leader in renewable energy." Haaland and Rep. Ben Ray Lujan have also expressed concerns about methane emissions by the oil and gas industry. Lujan said that methane is creating less healthy environments in communities such as in the Four Corners region.

Rep. Haaland also co-sponsored legislation that would rescind Medals of Honor awarded to those who fought at the Battle of Wounded Knee in 1890, when Native Americans were massacred. She said that the bill is a "marker" that shows "our country is finally on its way to acknowledging the atrocities committed against our Native communities."

On July 22, Haaland had an opinion piece in *The New York Times* in which she said that the president and his followers lack authority to tell anyone to leave the United States because they are not indigenous to this land. Also in July, she was one of several lawmakers requesting that the E.P.A. develop a national recycling strategy.



U.S. Rep. Debra Haaland and a young supporter
Photo © Seth Roffman



Brophy Toledo at Jemez Pueblo, New Mexico
© Vladimir Chaloupka, courtesy CAVU

WILDLIFE CORRIDORS: WILDLIFE WITHOUT BORDERS

The following photos and quotes from Joseph “Brophy” Toledo and Robert Mirabal are excerpted from a video series about the importance of wildlife—and the corridors they move through—to New Mexico’s lands and people.

ROBERT MIRABAL: My name is Robert Mirabal. I was born and raised here on Taos Pueblo. I was raised by my grandparents on my mama’s side to be a farmer, a traditional man, but those things weren’t their goal; it was just the way we all lived.

When you’re young, you feel like all of this will be forever. You never think that anything will be threatened. You never think this water would dry up. But in the last 10 years, I’ve seen this acequia dry up. It only takes two seasons of drought to destroy the cottonwood trees and the willows, to destroy the medicine plants. Don’t take long to destroy something; it takes a lot longer to preserve and take care of it.

BROPHY TOLEDO:

Greetings to all Earth-people. My name is Joseph “Brophy” Toledo. I come from the Pueblo of Jemez.

Our pueblo has existed since 900 AD. The main reason we’re in this place is for agriculture, [but] a lot of

it has to do with animals because the corridors hold those animals. In today’s world, the values of our four-legged animals are a necessity. My pueblo relies on the animals. The elders always told us that they were our first teachers when we moved into the area here.

“We have to speak for the animals because the value that they hold is what our existence is all about.”

— Brophy Toledo

“They [the animals] were our first teachers when we moved into the area here.”
— Brophy Toledo

ROBERT MIRABAL:

To me, the deer, the timber buck are the most precious... This is what we’re made for as Taos men, to farm and hunt, to provide for community. When

you farm and hunt you are connecting to the wellness of all of us. When an alcoholic finds farming or hunting, that’s all he begins to think about. He becomes well, finds a vitality that he needs. And when he gets well, we all get well.

So this is not just the hunt; it’s a way of literally preserving a whole culture. If this creature dies, we die too. You want to find wellness, just go to the earth. To educate yourself on many levels, you have to stay strong. That’s ultimately what the land asks you to do. Sitting in an office fighting for the land is one thing. But to go out there and actually live it and do it, that’s way another thing. Your body gets sore, the sun cooks you, your animals get sick, you get sick, your body feels it year after year after year, but this is your life. This is a life. Take care of this stuff you inherit, from land to horses to saddles, simple things.

BROPHY TOLEDO: Animals are big teachers to us. We’re watching to see how they do, how they act, where they go, how they survive. A lot of times when we do our pilgrimages, we have groups that rely on wildlife corridors. A lot of power point areas are emergence points. Once we

“Don’t take long to destroy something; it takes a lot longer to preserve and take care of it.”
— Robert Mirabal

In today’s world, every species is going into peril. We have to speak for the animals because the value that they hold is what our existence is all about. If our corridors die, so will my ceremony.

ROBERT MIRABAL: I think to be a steward means to be a steward of the land, a steward of song, of dance, of ceremony, a steward of tradition. When you come from a traditional place like this you have to really become a steward to your family and to language. Ultimately, it’s about food. How are you going to take care of your family, yourself, and then community? As long as we take care of the land and the water, we will be golden. Don’t sell the land or the water. It’s beautiful and it’s not just for you; it’s for your children’s children’s children. I think that’s ultimately what the whole story is, about being a steward of this land.

plant life into the emergence point, the growth of that leads to the next generation of people that are coming through.

When we were looking at corridors that [animals’] trails went through, a lot had water. Water is a necessity, and animals led us to water. Even the winged animals, the birds, the bees, the pollinators. And especially the beavers because they’re the ones that held onto all the water.

BROPHY TOLEDO: Earth-people were created so we could take care of Mother Earth. That’s our job. And part of Mother Earth is the animals. So, we have to add them onto our caring lists. They don’t have mouths to speak, but we see them and we have to respect them.

“The whole story is about being a steward of this land.”
— Robert Mirabal

As Earth-people, I’m sure that we can come up with the answers that we much need. So, let’s join the force. We can work together as a team. There’s not one person that can solve all the problems because nobody was made like Creator. Nobody can, by the snap of a finger, change the world. Earth-people need to work together in order to make the change. Those are the reasons why today we are speaking on behalf of the animal corridors. I hope you join us soon, because we’re all in this together. Thank you. ■

*If you are interested in learning about wildlife corridors and how to protect them, you can attend the premiere screening of *Wildlife Without Borders* at the Lensic Theater in Santa Fe, Aug. 28 at 7 pm. The video was produced by CAVU (Climate Advocates Voces Unidas). www.cavu.org*





*New corn plants emerging, Jemez Pueblo
Photo © Kailey S. Fragua*

Healthy Soil Initiatives on Pueblo Lands

BY ROGER B. FRAGUA

Since the beginning of time, Puebloan farmers have worked with soil, seed and water in hot summer seasons to bring sustenance to their communities. This traditional practice is more than growing food; it also represents an essential piece of cultural preservation.

Joseph “Brophy” Toledo and I co-founded Flower Hill Institute, and continue that practice. The institute is working to demonstrate techniques of water conservation and soil restoration by utilizing no-till farming, cover crops, natural and organic fertilizers, and underground irrigation systems.

A wise man once said, “I either succeed or I learn, but I do not fail.” Flower Hill Institute has learned much. The nearly four acres that comprise the outdoor laboratory on the Pueblo of Jemez agricultural areas host a major installation where

we have experimented with tons of dry horse manure, humates, wood chips, sawdust, spoiled hay and other natural fertilizers. Additionally, we have planted cool- and warm-season blends of legume-based cover crops for three consecutive years and planted with fish parts from tribes in Minnesota. These are only a few of the non-scientific experiments that have been conducted, with a heavy dose of learning.

One of the things we have learned is that pueblos need more farmers growing more food in more diverse ways. It is important to encourage young farmers to go outside and work hard to grow food for their families. Some are surprised to learn that this can be highly rewarding. New Mexico lays claim to the title of the “oldest farmers” in the United States. It’s truly hard to believe that just a generation or two ago, Puebloan communities were thriving, thanks to wheat,



*Artist/activist Jaque Fragua on a tractor at Jemez Pueblo; Right: Pueblo farmer; biological assessments at Jemez youth camp
Photos © Kailey S. Fragua*

orchards and herds of cattle and sheep. Today, that way of life is challenged by wage-earning jobs, modern influences and technology. Flower Hill Institute has begun melding science and indigenous knowledge through a series of youth camps.

Flower Hill Institute is working with federal, state and private foundations on strategies to launch a New Mexico Native and Tribal Farm & Ranch Association to support tribal and Native farmers and ranchers. The goal of the association is to build capacity and awareness through networking. Identifying champions is critical to building early success and models that can be replicated. Identifying technical, human and financial resources at federal, state and private foundations is important to the association's sustainability.

A series of Healthy Soil Workshops is being planned for the winter of 2019. For more information, visit <https://flowerhill.institute>

EARTHSHIP VETERINARY CLINIC LANDS IN ZUNI PUEBLO

ARTICLE AND PHOTOS BY **TAMMY PARKER**

The Pueblo of Zuni has lots of animals; from sheep, cattle and horses, to many free-roaming dogs and cats. A twice-a-year clinic put on by Native American Veterinary Services and Americans for Native Americans brings vets and vet-techs to our community for three days to spay and neuter several hundred animals, do immunizations and provide basic healthcare. They even work on livestock.

Zuni is grateful for those services, but they aren't enough to address the need. And so, the Zuni Environmental Protection Program secured funding from the New Mexico Environment Department's Solid Waste Bureau to bring a team of Earthship builders from Taos, NM to train tribal members on how to build livable spaces (in this case a veterinary clinic) using tires, bottles and cans. The \$40,000 Recycling and Illegal Dumping Grant (NM RAID) made it possible for the international team, along with many local participants, to spend three weeks building the basic structure out of 850 tires. Working in the

July heat, which was over 100 degrees for several days, they pounded soil into the tires, stacked them and created a giant soil berm along three sides to hold the tires in place and create a heat-regulating buffer around the walls. A metal rainwater-harvesting roof was also installed.

Thanks to continued fundraising, the pueblo was able to finish the front of the building, install windows and doors, and seal up the building for winter. A grant from Cornerstones Foundation will make possible a rooftop solar system. As further funds are raised, super-efficient plumbing will be installed to allow rainwater collected in 3,000-gallon cisterns to be used four times before leaving the building.

Because of its south-facing orientation, the building will not need heating



A team of builders from Taos trained tribal members on how to build livable spaces using tires, bottles, cans and earth.

or cooling systems. Thermal mass in the passive-solar design will keep it warm in the winter and cool in the summer. The entire front of the building is a greenhouse that will help regulate its temperature, provide food and help process greywater.

Local schoolchildren tour the site and have contributed to the building by taping together glass bottles to form bricks and by mixing and applying mud and cans to interior walls, which will be plastered over. A high school class is using the project as a yearlong STEM project. While assisting with the construction, they have learned to calculate mass, use surveying equipment and other technical skills. Ongoing workshops will provide locals with experience in Earthship building techniques, which, whenever possible, utilize locally available materials that would otherwise be trash.

The tribe will hire a vet-tech to work at the clinic, which will offer free and low-cost care to local animals. The building will provide a safe, environmentally and economically sustainable home for these services. Fifty-thousand dollars is still needed to finish the project. If you would like to help, a tax-deductible donation may be made through this website: <http://www.biotopeplanetearth.com/campaigns/zuniphase2/>. ■

Tammy Parker is the Environmental Specialist for the Pueblo of Zuni Environmental Protection Program. She wrote her Landscape Architecture master's thesis on Resilient Community Agriculture. She may be reached at 505.876.0533 or tammy.parker@ashivi.org.



BAN ON EXPORT OF SACRED ITEMS PROPOSED

In July, a group of lawmakers, including New Mexico Democrats Ben Ray Luján and Debra Haaland, introduced legislation in the U.S. House that would ban collectors and vendors from exporting Native American ceremonial items to foreign markets and increase penalties for trafficking items that tribes hold sacred. It is already illegal to sell such items in the U.S. The bill would also establish a framework for collectors to return protected items to tribes. Sen. Martin Heinrich (D-N.M) and U.S. Rep. Tom Cole of Oklahoma, a Republican, were among the sponsors of a Senate version of the legislation.

ACOMA PUEBLO SHIELD TO BE REPATRIATED

In 2016, dealers in France halted the sale of an ancient Acoma Pueblo ceremonial shield after objections from Acoma tribal leaders. The shield, painted with a face described by a tribal preservation officer as a kachina or ancestral spirit, had allegedly been stolen from a tribal member's home in the 1970s. In July 2019, a settlement agreement in U.S. District Court in New Mexico ordered a French auction house to release the shield to the U.S. Embassy so it can be repatriated. The pueblo is preparing to welcome the shield home.

MIMBRES POTTERY EXHIBIT IN CHICAGO DELAYED

The opening of Worlds Within: Mimbres Pottery of the Ancient Southwest, that was to be shown at the Art Institute of Chicago in May, was delayed by Native American scholars, who cited concerns that the 70-piece collection had come from ancestral gravesites. The pottery, which had been pledged to the institute by one collector, was created around A.D. 1100 in what is now southwestern New Mexico. The scholars encouraged the museum to seek feedback from Native nations that hold a connection to the Mimbres people, including Pueblo leadership.

FRONTIER AND NATIVE AMERICAN COMMUNITIES INITIATIVE

New Mexico MainStreet (www.nmmainstreet.org), a program of the New Mexico Economic Development Department, is accepting applications for the Frontier & Native American Communities Initiative. The initiative provides support to rural and Native American communities under 7,500 in population. Proposed projects must demonstrate job creation, business development, leveraging private sector investment or enhancement of a community's economic environment.

The application can be found on EDD's website, www.gonm.biz. They will be accepted until 5 p.m. on Sept. 13. Selected projects announced in October will receive professional services and technical assistance to complete and implement their projects within 12-18 months. MainStreet professionals work with the community to identify appropriate funding. Direct funding is not included with services and resources provided for the project.

"We've seen wonderful success with this program since its inception," said Interim Director for New Mexico MainStreet, Daniel Gutierrez. "This program assists communities with building capacity for local economic revitalization, enhancing the entrepreneurial and creative economy, and creating thriving places."

The initiative was created by the Legislature in 2013. Thirty projects have been completed in more than 28 rural communities. For more information, contact Gutierrez at 505.827.0151 or daniel.gutierrez2@state.nm.us

PUEBLO OF LAGUNA RECEIVES INFRASTRUCTURE FUNDING

The Pueblo of Laguna has been awarded \$3,242,000 from the U.S. Department of Agriculture Rural Development for projects in three villages to modernize wastewater infrastructure. The funding will eliminate individual and community septic systems in some areas. Residents will be connected to sewer lines, allowing surrounding lands to be repurposed for residential use.

TRIBAL INTERNET SERVICES EXPANDED

Sacred Wind Communications, the only private telecommunications firm in the country dedicated to providing services solely on tribal lands, is working with Microsoft to get wireless broadband to rural areas of New Mexico. New microwave technology is being deployed in Grants, Milan, San Rafael, Yatahey and Church Rock. Depending on its success, service will be expanded to more Navajo communities.

A \$2.1-million grant from the Federal Communications Commission (FCC) will allow SW DinehNet, an affiliate of Sacred Wind, to build infrastructure to bring emergency phone and high-speed internet services to 600 square miles of primarily Navajo land. Communities such as Coyote Canyon, Pinedale, White Horse Lake and Chichitah are included. Construction is to begin this year.

Santa Fe provider NMSurf, which has served 50 percent of the Pueblo of San Ildefonso, recently installed a 40-foot-tall wireless facility that will expand internet services to the pueblo's administrative offices, residences, senior center, library, learning center and anything in sight of the facility's pole. Cell phone service may be added later.

INDIGENOUS PEOPLES DAY IN NEW MEXICO OCTOBER 14

In 2019, New Mexico became the fourth state to replace Columbus Day with Indigenous Peoples' Day. Supporters said changing the name would better reflect New Mexico culture. "I see this as a reconciliation process, not only as New Mexicans but as Americans," said Sen. Benny Shendo, D-Jemez Pueblo, who presented the bill on the floor of the New Mexico Senate in March. "It is time that Americans recognize the history of indigenous people."

According to 2017 U.S. Census data, Native Americans constitute 12 percent of New Mexico's population.



City, county, state and tribal dignitaries, including leaders from the Pueblos and the Navajo Nation, gathered on the plaza in Santa Fe for Indigenous Peoples Day in 2018. This year's event is on October 14. © Seth Roffman

WINGS OF AMERICA PRESENTS: THE GREAT TURTLE TALKS

INDIGENOUS PERSPECTIVES ON A WORLD
THAT DEMANDS VALUE CHANGE FOR SURVIVAL

SUNDAY, AUGUST 18TH, 2019

Hotel Santa Fe, Hacienda & Spa, 5:00pm
1501 Paseo De Peralta, Santa Fe, NM 87501

FEATURING THE VOICES OF:

OREN LYONS

Faithkeeper of the Turtle Clan of the Onondaga
Nation of the Iroquois Confederacy

ROXANNE SWENTZELL

Sculptor and permaculturalist (Santa Clara Pueblo)

JOY HARJO

United States Poet Laureate (Muscogee Nation)

DUSTIN MARTIN

Wings Executive Director (Diné)

\$70/person

\$125/pair

*To benefit Wings' running
programs for American
Indian youth.

To reserve
seats call:

(505) 982-6761

or visit:

wingsofamerica.org/gtt



NDN MARKET 5K

Sunday, August 18, 2019

Wheelwright Museum
704 Camino Lejo, Santa Fe, NM



A FREE event celebrating the miracle of bi-pedal locomotion.

On-site Registration, 8:30am

Run/Walk, 9:30am *First 50 registrants receive free t-shirt

**This is a "cupless" event

Brought to you by:



Wheelwright Museum
OF THE AMERICAN INDIAN



IROOTS
A DESIGN + MARKETING GROUP



WINGS OF AMERICA

CONTACT: (505) 982-6761

OUR EARTH, OUR LAND

The creation stories tell that five-fingered humankind is of the Earth. We were formed of the substance of earth, we come from the earth, we came out of the earth.

In the three echelons of our reality, we are a composite of three aspects: our soul, our spirit is of the Creator, our bodies are of the earth. The harvest of combining the earth and the spirit is the individual. The Creator is of and unto himself. He manifests his essence as he wills; he is singular and all-encompassing. The Creator is the core substance of all there is. He inhabits the vast expanse of his creation; his spirit embodies all and thus permeates through the Earth. The earth is of the physical and the spirit, while we, the children, are of three constituents.

The Earth was created of purity with a perfect equilibrium balancing the ecosystems of all life; the life of water, plants, winged life, our relatives of the waters, the ground-connected life of animals, reptiles, insects, microbial life and human life. All the living depend on our earth for sustenance, which enables our livelihood and empowers our lives. We are pitiful, as we remain perpetually at the mercy of our Earth Mother and our Creator.

As our bodies are originated of her, we properly regard her as our Earth Mother. Her life is our life. We are born of her, we belong to her and she belongs to us as a mother and child belong to each other. We cannot own her. In the foundational Indigenous understanding there is no concept of ownership of land, water or air. It is as ludicrous as saying one can own fire. Only the Creator can own his creation.

The Earth, the land, was purposed for sustaining earthly life in all respects, so long as there is a mutual sustaining. All life of Earth, except for humankind, has maintained the sustaining, which decrees an honoring, a respecting, a loving expression to the Earth. All non-human life in their spheres of full reality maintain a reciprocal caring for each other in a process of innate natural awareness.

The great fallacy of the perspective of purpose as proclaimed by Western thought has discounted and disrespected natural awareness. This has largely disturbed the natural order that held the equilibrium and the healthy continuance of ecosystems of Earth. The children of Earth of good hearts understand the mass disruption of the equilibrium; we feel the struggle of our Earth Mother. We mourn the desecration and decimation of the life of all our relations of the ecosystems.

The unbalancing of the equilibrium is measured by melting glaciers, rising oceans, wildfire devastation, increasing winds of tornados and hurricanes, earthquakes, tsunamis, deadly droughts, polluted air, declining water and food supplies. The seeming inevitable demise of the life of Earth is calculated with the eradication of the wondrous, beautiful life of species and ecosystems. This course of continued decimation of the systems of life will inevitably engulf humankind.

The cause of destruction of the life of Earth is greed. The destroyers are the energy industries with their insatiable appetites, the disrespecting arrogant multinational corporations and their complicit partner governments of the world. Ultimately, they will answer for their greed and their destruction of the Creator's magnificent creation of life of our Earth Mother. As children of Earth, it is our urgent responsibility to defend the Earth if we are to rescue ourselves and all life. ■

Duane "Chili" Yazzie (Navajo) is president of the Shiprock Chapter.

WHAT'S GOING ON

ALBUQUERQUE

AUG. 7-11

EXTRAORDINARY TECHNOLOGY CONFERENCE

Crowne Plaza Albuquerque

Tesla technology, Magnetic motors, zero-point energy, H2G LLC Water Fuel Process and much more. 520.463.1994, www.teslatech.info

AUG. 9, 10 AM-1 PM

STUDENT HEALTH & WELLNESS BACK TO SCHOOL CELEBRATION

625 Truman St. NE (First Nations Truman Clinic)

School supplies, health resources. Native American Children & Families Collaborative Network. 505.515.3919.

AUG. 9-10

7TH ANNUAL NM FILM & MEDIA CONFERENCE

Hyatt Regency, 330 Tijeras Ave. NE

Learn about all aspects of the film industry. <http://nmfilm.com/nmfo-events/#Conference>

AUG. 10, 9 AM-6 PM

RED & GREEN VEGFEST

JCC, 5520 Wyoming Blvd. NE

\$15/\$5 senior or student, <https://redandgreenvegfestabq.wordpress.com/about/>

AUG. 10, NOON-8 PM

HEMP FIESTA

Balloon Fiesta Park

Learn about a fast-growing industry in NM. Live music, food, activities. Free. Parking \$5. Nmhempiesta.com

AUG. 11, 10 AM-1 PM

PERMACULTURE WORKSHOP

Open Space Visitor Center, 6500 Coors NW

Workshop will explore the soil food web. Registration: 505.897.8831, cabq.gov/parksandrecreation

AUG. 16-19

ALBUQUERQUE ART SHOWCASE

Albuquerque Convention Center

Proceeds from more than 125 artists' work and ticket sales support Children's Cancer Fund of NM. 505.842.1400, ABQartistsshowcase.org

AUG. 17

BOSQUE CHILE FESTIVAL

National Hispanic Cultural Center, 1701 4th St. SW

Food trucks, chef demos, agricultural workshops, kids' activities.
Bernco.gov/bosquechilefestival

AUG. 24, 7 PM, AUG. 25, 2 PM

SACRED JOURNEYS II

ABQ Journal Theatre, National Hispanic Cultural Center

Classical and contemporary dance of Jock Soto and Festival Ballet ABQ combine with spoken word and the eclectic music of Taos Pueblo musician Robert Mirabal. \$14–\$48. 505.724.4471, www.nhccnm.org

AUG. 24–NOV. 2

RUNNING MEDICINE FUN AND FITNESS

Downtown ABQ, Westside, Río Rancho

Native health initiative. \$15/season. <https://runningmedicine.org>

SEPT. 9, 8 AM–5 PM; SEPT. 10, 8 AM–12 NOON

QUIVIRA CONFERENCE ON THE LINK BETWEEN ANIMAL ABUSE AND HUMAN VIOLENCE

National Hispanic Cultural Center, TheLinkNM.com

SEPT. 21, 6–9 PM

10TH ANNUAL INDIAN PUEBLO CULTURAL CENTER GALA

IPCC, 2401 12th St. NW

Educate, Enlighten, Inspire. Benefits Indigenous Wisdom: Centuries of Pueblo Impact in NM. K-12 curriculum project. Silent and live auctions of Pueblo artists' works. <https://www.facebook.com/events/375018266420135/>

OCT. 4–5

ADVANCING TRIBAL HEALTHCARE CONFERENCE

DoubleTree by Hilton Albuquerque

OwlSprings@gmail.com, <https://owlsprings.org>

THROUGH OCT. 20

“OURS: THE ZIA SUN SYMBOL”

Indian Pueblo Cultural Center, 2401 12th St., NW

Exhibit includes short film, contributions from Zia Pueblo and NM communities. www.indianpueblo.org

NOV. 19–22

REGENERATE: HEALTH FROM THE SOIL UP

Hotel Albuquerque Old Town

Conference brings together broad community of farmers, ranchers, conservationists and government agencies. Presented by Holistic Management Intl., Quivira Coalition, American Grassfed Assn. \$250/\$150. Some scholarships. 505.820.2544, <https://quiviracoalition.org/regenerate/>

FIRST SUNDAYS

NM MUSEUM OF NATURAL HISTORY AND SCIENCE

1801 Mountain Road

Museum admission free to NM residents on the first Sunday of each month. 505.841.2800

SATURDAYS, 1 PM

WEEKLY DOCENT-LED TOURS

National Hispanic Cultural Center, 1701 4th St. SW

Tours of exhibits and themes in the Art Museum. \$2–\$3, free with museum admission. 505.246.2261, nhccnm.org

ABQ 2030 DISTRICT

Voluntary collaboration of commercial property tenants, building managers, property owners and developers; real estate, energy and building sector professionals, lenders, utility companies and public stakeholders such as government agencies, nonprofits, community groups and grassroots organizers. Property partners share anonymous utility data and best practices. Professionals provide expertise and services. albuquerque@2030districts.org

SANTA FE

AUG. 3, 1–4 PM

FIXIT CLINIC

Make Santa Fe, 2879 All Trades Rd.

Bring carry-in broken items with all parts. Learn how to fix things. Free. Registration: 505.992.9832, kagarcia@santafecountynm.gov

AUG. 3, 10 AM–4 PM

KINDRED SPIRITS ANNUAL ART SHOW FUNDRAISER

3749-A Highway 14, Santa Fe

Local artists' work donated to support sanctuary for senior dogs, horses and poultry. 505.471.5366, www.kindredspiritsnm.org

AUG. 5, 6 PM

JOHN WESLEY POWELL 1869 GRAND CANYON EXPEDITION

Hotel Santa Fe, 1501 Paseo de Peralta

SW Seminars lecture by Ray Sumner, M.A. \$15. <https://southwestseminars.org>

AUG. 7, 6:30 PM

NORTHERN NM YOUNG FARMERS ALLIANCE

SF Farmers Market Conference Room

Chapter meeting

AUG. 9, 4 PM

RICARDO CATÉ ARTIST RECEPTION

Collected Works Bookstore

Cartoonist from Santo Domingo Pueblo.

AUG. 10, 6 PM

MATTHEW ANDRE

Santa Fe Plaza

Santa Fe Bandstand finale by exceptional local singer-songwriter. Free.

AUG. 12, 6 PM

OUR HISTORY IS THE FUTURE

Collected Works Bookstore

Nick Estes' book traces traditions of Indigenous resistance.

AUG. 13, TIME TBD

NM WATER QUALITY CONTROL COMMISSION PUBLIC HEARING

State Capitol, Room 307

The commission will review NMED's decision to issue a discharge permit for the proposed Copper Flat Mine in Sierra County. 505.827.2855

AUG. 14, 6 PM

MEDICINE WOMEN: THE STORY OF THE FIRST NATIVE AMERICAN NURSING SCHOOL

Collected Works Bookstore

Jim Kristofic's book tells the story of the Ganado Mission on the Navajo Reservation.

AUG. 14, 6-8 PM

THREE CENTURIES OF PUEBLO RESISTANCE

Jean Cocteau Cinema, 418 Montezuma Ave.

Panel discussion on colonialism impacting Pueblo people today.

Organized by Red Nation. <https://therednation.org>

AUG. 15-16

WE ARE THE SEEDS

Railyard Park, So. Guadalupe St. & Paseo de Peralta

Celebration of Indigenous Arts & Cultures. Contemporary/traditional art market and festival. Literary and culinary arts, performances, fashion. \$10.

Ticketleap.com, Wearetheseeds.org

AUG. 15-16

WHEELWRIGHT MUSEUM BENEFIT AUCTION

Supporting educational programs and exhibits. Wheelwright.org

AUG. 16, 10 AM

ENVIRONMENTAL COLLAPSE

Museum of Indian Arts & Culture, 710 Cam. Lejo

Native Perspectives on land, protection and stewardship. Angelo Baca (Dené/Hopi), Dallas Goldtooth (Mdewakanton Dakota and Diné), Princes Daazhrai (Lucaj) Johnson (Neets'all Gwich'in). Moderator: Lulani Arquette (Native Hawaiian) RSVP: bit.ly/nacf-nativeland

AUG. 16, 2:30-4 PM

NATIVE WOMEN ON ARTS, CULTURE AND RESILIENCE

Site Santa Fe

Panel discussion. Photographer Cara Romero (Chimehuevi), curator Jaclyn Roessel (Navajo), weaver Melissa Cody (Navajo) and multi-disciplinary artist Rose B. Simpson (Santa Clara). Moderated by Francene Blythe of the Native Arts and Cultures Foundation. Free.

AUG. 16, 5-7 PM

RECONCILIATION EXHIBITION RECEPTION

LILA Museum of Contemporary Native Arts, 108 Cathedral Pl.

Recognizing the power of art to open dialogue, the exhibition is a response to last year's ending of La Entrada as part of SF Fiesta. Through Jan. 19, 2020.

<https://iaia.edu/mocna/>

AUG. 17, 2-4 PM

'RECLAIMING SACRED SPACE' MARCH

Starts at SF Convention Center, 201 W. Marcy St.

(site of old Tewa village)

To acknowledge sacred and historically significant sites that have been forgotten or appropriated. Organized by Red Nation.

<https://therednation.org>

AUG. 17-18

SANTA FE INDIAN MARKET

The Plaza and surrounding streets

The world's largest American Indian art market. This year's theme: "Ride and Remember: Honoring the Resilience of Native Women."

505.983-5220, swaia.org

AUG. 18, 10 AM-4 PM

SYMPOSIUM HONORING INDIGENOUS TATTOO TRADITIONS

Santa Fe Art Institute

Free. Kualiicm3@gmail.com, <https://sfai.org/ancestral-ink/>

AUG. 18, 1-3 PM

JOY HARJO, FIRST NATIVE AMERICAN U.S. POET LAUREATE

LILA Museum of Contemporary Native Arts

Harjo will read from a selection of her works.

AUG. 18, 5 PM

THE GREAT TURTLE TALKS

Hotel SF Hacienda & Spa

Indigenous perspectives on a world that demands value change for survival. Oren Lyons, Joy Harjo and Roxanne Swentzell. \$70/\$150 pair. Benefits Wings running programs for American Indian youth. 505.982.6761, wingsofamerica.org/gtt

AUG. 18, 7:30 PM

ELIZA GILKYSON

Meow Wolf

Exceptional singer/songwriter. \$28 adv./\$33 day of show.

Amconcerts.org

AUG. 23, 7:30 PM

THIRD ANNUAL PLATINUM MUSIC AWARDS

The Lensic, 211 W. San Francisco St.

Recognition for lifetime achievement in performance, education and support: Jim Bonnell, Bert Dalton, Noberta Fresquez, Robert Mirabal, Cipriano Vigil, The Candyman. \$23-\$96. Benefits NM Music in Schools. 505.988.1234,

ticketssantafe.org

AUG. 23-25

SANTA FE TRADITIONAL MUSIC FESTIVAL

Camp Stoney, 7855 Old SF Trail

Outdoor stages and workshop tent. Lone Piñon, Lara Manzanares, Cedric Watson, Virginia Creepers. \$10-\$50. Santafetradfest.org/tickets

AUG. 25, 12–3 PM

COMMUNITY PICNIC

SF Farmers' Market Pavilion

Locally sourced meal by local chefs. Farmers, games, petting zoo, NM School for the Arts performers. \$15/5 kids 12 & under. <https://farmersmarketinstitute.org>

AUG. 28, 7 PM

WILDLIFE WITHOUT BORDERS

The Lensic

Premiere screening. How wildlife corridors protect wildlife. Panel discussion. \$10. Reserved. 505.988.1234, lensic.org, www.cavu.org

SEPT. 1–9

FIESTA DE SANTA FE

The Plaza and various locations

Annual celebration commemorates the return of the Spanish in 1692. 505.471.8763, santafefiesta.org

SEPT. 14, 5:30–10 PM

WISH UPON A STAR GALA

SF Children's Museum, 1050 Old Pecos Tr.

Dinner, dancing, live & silent auctions, exhibits. \$150. Benefits the museum. 505.989.8359, ext. 100, gala2019@santafechildrensmuseum.org

SEPT. 25, 6 PM

¡PRESENTE! STORIES OF BELONGING AND DISPLACEMENT IN SANTA FE

Capital High School

Film Screening, community dialogue, dinner. Presented by Littlelobe in collaboration with Estévan Rael-Gálvez. info@littlelobe.org

OCT. 10, 7:30 PM

BUFFY SAINTE-MARIE

The Lensic

\$25-\$45. Benefits Tewa Women United, Indigenous Solutions, Friendship Club. 505.988.1234, ticketssantafe.org

OCT. 3–4

NM WATER LAW CONFERENCE

Eldorado Hotel, 309 W. San Francisco St.

Water Rights & Water Quality. \$895/\$795. 800.873.7130, <http://www.cvent.com/d/p6qp97?RefID=NMAA>

SUNDAYS, 11 AM

JOURNEY SANTA FE CONVERSATIONS

Collected Works Bookstore, 202 Galisteo St.

8/4: Jamie Bernstein on growing up with her famous father Leonard; 8/11: Lauren Camp on her book *Turquoise Door*, about Mabel Dodge Luhan, landscape and culture of NM; 8/18: Dr. Corrine Sanchez, Exec. Dir. of Tewa Women United; 8/25: Denys Cope, RN, on *Dying a Natural Passage*. Free. www.journeysantafe.com

SUNDAYS, 10 AM–4 PM

RAILYARD ARTISAN MARKET

SF Farmers' Market, 1607 Paseo de Peralta

Art & gift galeria by local artists and crafters. 505.983.4098, <https://santafefarmersmarket.com/railyard-artisan-market/>

MON.–SAT.

POEH CULTURAL CENTER & MUSEUM

78 Cities of Gold Rd., Pueblo of Pojoaque

In T'owa Vi Sae'we: The People's Pottery. Tewa Pottery from the Smithsonian National Museum of the American Indian. Nah Poeh Meng: 1,600-sq.-ft. core installation highlighting Pueblo artists and history. Poehcenter.org

MON.–SAT., 8 AM–4 PM

RANDALL DAVEY AUDUBON CENTER

1800 Upper Canyon Rd.

Trails lead through several habitats and plant zones ranging from meadows to Ponderosa Pine forests. No dogs allowed. 505.983.4609

TUES., SAT., 7 AM–1 PM

SANTA FE FARMERS' MARKET

1607 Paseo de Peralta

Northern NM farmers & ranchers offer fresh tomatoes, greens, root veggies, cheese, teas, herbs, spices, honey, baked goods, body-care products and much more. santafefarmersmarket.com

TUES.–SAT.

EL MUSEO CULTURAL DE SANTA FE

555 Cam. de la Familia

Rotating exhibits, community programs and performances designed to preserve Hispanic culture. Elmuseocultural.org

WEDS.–SUN.

SANTA FE CHILDREN'S MUSEUM

1050 Old Pecos Tr.

Interactive exhibits and activities. 505.989.8359, Santafechildrensmuseum.org

FRIDAYS, 2 PM

INDIAN ARTS RESEARCH CENTER DOCENT-LED TOURS

School for Advanced Research, 660 García St.

Collection of nearly 12,000 pieces of Native American art. \$15/free to members. 505.954.7272, www.sarweb.org

ONGOING, 10 AM–5 PM

TELLING NM: STORIES FROM THEN AND NOW

New Mexico History Museum, 113 Lincoln Ave.

500 years of stories—from early Native inhabitants to today's residents—told through artifacts, films, photographs, computer interactives, oral histories and more. 505.982.6466, www.museumfoundation.org/exhibitions

TAOS

AUG. 16–18

TAOS VORTEX

Kit Carson Park

Live music and interactive art presented by Meow Wolf. More than 30 performers. \$79-\$229. Taosvortex.com

AUG. 22-25

TAOS COUNTY FAIR

Juan I Gonzales Agricultural Center

Livestock exhibits, live music. 575.758.3982, taoscountyfair.com

AUG. 24, 12-4 PM

TAOS ELECTRIC VEHICLE EXPO

TCA, 145 Paseo del Pueblo Norte

See new cars, hear experts, talk to owners & dealers. Held in cooperation with the Taos Classic Car Show. RenewableTaos.org

SEPT. 5-7

MICHAEL HEARNE'S BIG BARN DANCE MUSIC FESTIVAL

Kit Carson Park

Americana music. Bigbardance.com

SEPT. 13-14

PASEO FESTIVAL

Performance, projection and installation artists bring their works to downtown streets. Paseoproject.org

THROUGH SEPTEMBER

ANCESTRAL, FOLK, INDIGENOUS MEDICINE

Weekly classes plus in-depth work-study. Field trips and medicine plant walks. Teachers incorporate many cultures and healing modalities. Limited work-trades available. Sliding-scale registration. Open by donation to any tribally affiliated people of NM. 914.400.7558, www.nativerootshealing.com

THIRD TUES. MONTHLY, 5:30 PM

TAOS ENTREPRENEURIAL NETWORK

KTAOS, 9 State Rd. 150

Networking, presentations, discussion and professional services. Free or by donation. 505.776.7903, www.taosten.org

OPEN DAILY

LA HACIENDA DE LOS MARTÍNEZ

708 Hacienda Way

Northern NM-style Spanish colonial "great house" built in 1804 by Severino Martínez. 575.758.1000, Taohistoricmuseum.org

HERE & THERE

AUG. 2-11

GALLUP INTERTRIBAL CEREMONIAL

Gallup, NM

Juried art exhibit, Inter-tribal Queen Pageant, rodeo, concerts and ceremonial dances. \$10. 505.863.3896, Gallupceremonial.com

AUG. 3, 9 AM-4 PM

PLACES WITH A PAST HISTORIC HOMES AND BUILDINGS TOUR

Las Vegas, NM

Self-guided tour of historic and renovated homes and buildings. \$25. Lvchp.org

AUG. 9, SEPT. 13

CROWNPOINT NAVAJO RUG AUCTION

Crownpoint Elementary School, Crownpoint, NM

Hundreds of handmade rugs. 505.362.8502

AUG. 11, 7 AM-5 PM

PUEBLO INDEPENDENCE DAY

Jemez Pueblo / Jemez Historic Site

Pilgrimage run, traditional dances, food, arts & crafts. Free. 575.829.3530

AUG. 11, 12-3 PM

MER-GIRLS FARM TOUR

Mer-Girls Farm, La Villita, north of Española, NM

Tour this sustainable, biodynamic farm with a focus on open-pollinated varieties. \$10.

Eventbrite.com/e/mer-girls-farm-tour-tickets-57045045266#tickets

AUG. 16-18

MIDNIGHT MEADOWS RESTORATION WEEKEND

Carson National Forest near Questa, NM

Volunteers help Amigos Bravos and ABQ Wildlife Federation with wetland restoration. RSVP: 505.758.3874, efernandez@amigosbravos.org

AUG. 17, 9 AM-4 PM

RÍO CHAMA EQUINE EXPO

Río Arriba County Event Center, 122A State Hwy. 554

Presentations and demonstrations. Activities for all ages. Youth evening 8/16, 4-8 pm. RV Park on fairgrounds. 505.685.4523, donmart@nmsu.edu

AUG. 17, 7:30 PM

NUEVO MÉXICO PROFUNDO

San Rafael Church, La Cueva, Mora, NM

An evening of New Mexican traditions with Lone Piñon. Intro on San Rafael history, traditional music, Mora musicians. \$25 benefits church restoration. www.nuevo-mexico-profundo.com

AUG. 17-18, 10 AM-5 PM

QUESTA STUDIO ARTS TOUR

Questa, NM

Works by more than 30 artists and craftspeople. Beautiful scenery, hike in the Carson National Forest, visit local restaurants.

Questaartstour.com

AUG. 25, NOON

DIXON FIESTA PARADE

Dixon, NM

DixonSantaRosaFiesta@gmail.com

**AUG. 30 AWARD NOMINATION DEADLINE
CONSTRUCTION IN INDIAN COUNTRY NATIONAL CONFERENCE**

Maricopa, Ariz.

Nov. 7, 480.727.3105, <https://ciic.construction.asu.edu/awards>

**AUG. 31–SEPT. 1, 10 AM
HATCH CHILE FESTIVAL**

Hatch Municipal Airport, Hatch, NM

Vendors, artists, musicians, carnival, chile roaster garden. \$20 carload. Hatchchilefest.com

**SEPT. 13
ELEPHANT BUTTE BALLOON REGATTA**

Elephant Butte, NM

Balloon/boat race ends at dusk with balloon glow. Free. State park entrance fee. Ebbr.org

**SEPT. 13, 5 PM APPLICATION DEADLINE
LUCE INDIGENOUS KNOWLEDGE FELLOWSHIP**

12-month, self-directed enrichment program supports development and networks of Indigenous knowledge holders and knowledge makers. 303.774.7836, www.firstnations.org/rfps/likf-1/

**SEPT. 13–15
UPLIFT CONFERENCE: YOUTH-LED CLIMATE JUSTICE**

Red Rock Park, Church Rock, NM

“Reclaiming Our Narrative through Community, Justice and Action.” Workshops to support grassroots movements across the SW. Registration: \$20–\$150. Uplift@grandcanyontrust.org, upliftclimate.org/conference

**SEPT. 19–22, 10 AM–4 PM
15TH ANNUAL GILA RIVER FESTIVAL**

Gila National Forest, Silver City, NM

Free. Gilariverfestival.org

**SEPT. 27
GLOBAL EARTH STRIKE TO SAVE THE PLANET**

<https://www.earth-strike.com>

**SEPT. 27–28, 10 AM–4 PM
CORRALES HARVEST FESTIVAL**

La Entrada Park, Corrales, NM

Art, music, food and more. Corralesharvestfestival.com

**OCT. 14
INDIGENOUS PEOPLES' DAY**

New Mexico and other states

**FIRST MONDAYS EACH MONTH, 3–5 PM
SUSTAINABLE GALLUP BOARD**

Octavia Fellin Library, Gallup, NM

Community members concerned about conservation, energy, water, recycling and environmental issues welcome. 505.722.0039.

**MON., WED., FRI., SAT., 10 AM–4 PM
PAJARITO ENVIRONMENTAL EDUCATION CENTER**

2600 Canyon Rd., Los Alamos, NM

Nature center and outdoor education programs. Exhibits of flora and fauna of the Pajarito Plateau; herbarium, live amphibians, butterfly and xeric gardens. 505.662.0460, www.losalamosnature.org

**WED, SAT., 9:30 AM
MESA PRIETA PETROGLYPH PROJECT**

North of Española, NM

Docent-led two-hour tours of the Wells Petroglyph Preserve. \$35. Pre-registration required. tours@mesaprietapetroglyphs.org, www.mesaprietapetroglyphs.org/

**WEDS., 6–8 PM
SOLAR COMMUNITY MEETINGS**

113 E. Logan Ave., Gallup, NM

Free presentations & classes on all things solar for DIYers & tribal members living off the grid. 505.728.9246, www.gallupsolar.org

**2ND SAT. MONTHLY, THROUGH SEPT., 10 AM–5 PM
ABIQUIÚ ARTISANS MERCADO**

Abiquiú Inn, 21120 U.S. Hwy. 84, Abiquiú, NM

Artists and craftspeople from rural NM communities. Pottery, photography, ironworks, jewelry, drums, quilts, fiber arts and more. www.siabiquiu.org

BASIC LITERACY TUTOR TRAINING

Española area

After training by the NM Coalition for Literacy, volunteer tutors are matched with an adult student. 505.747.6162, read@raalp.org, www.raalp.org/become-a-tutor.html

COMMUNITIES IN SCHOOLS IN NEW MEXICO

Volunteers needed to help with food distribution. Also, math and literacy support during and after school; especially individuals with training in TESOL (Teaching English to Speakers of Other Languages) and Spanish speakers. volunteer@cisnm.org, cisnm.org/volunteer

NEW MEXICO LANDLINK

For people seeking agricultural and local food resources, such as land for agricultural use, agricultural work or learning opportunities, or agricultural apprentices, interns or employees. www.landlinknm.org

SPIRIT OF THE BUTTERFLY

923 E. Fairview Lane, Española, NM

Women's support group organized by Tewa Women United. Info/RSVP: Beverly, 505.795.8117

WILDLIFE WEST NATURE PARK

87 N. Frontage Rd., Edgewood, NM

122-acre park just east of ABQ. Interactive trail focuses on rescued, non-releasable, native New Mexican wildlife and native plants. <http://wildlifewest.org/wwblog/>

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