Las Norteñas: A Prescription for Healing

The Battle at Santa Cruz and Siege of Taos Pueblo

La Querencia: Women in Agriculture

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By Justin Kibbe, Vice President of Fix My Roof, Inc.
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For many homeowners, flat roofs are the source of much stress and anxiety. Ponding water, cracking parapets, and leaky canopies are just a few of the issues that homeowners call me about on a regular basis. One solution is to eliminate the flat roof. Aside from being entirely impractical, it’s also unnecessary. Businesses throughout the United States have been successfully maintaining their flat roofs for decades using Liquid-Applied, Silicone Membranes. This “new” technology has been protecting roofs for 40+ years. In my opinion, it’s time that residential homeowners had the same protection over their heads!

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By the time most people are 30 years old, they’ve figured out that taking proper care of their car saves money. Oil changes, tire rotations, washing and waxing. Checkups every three months or three thousand miles to inspect for wear and tear of daily driving. Every preventive maintenance measure extends the life of the vehicle! But how many people at age 40, 50, even 60 haven’t taken the steps to extend the life of their roof?

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Green Fire Times • May 2014
By Easter Sunday of 1847, Sterling Price, a Confederate general for the American/Mexican War, had captured, its 300-year run, and the Santa Fe Trail had not yet begun. And because life is that way, it was a time of great sorrow. mutually raising the foods of our survival and tenacity. It was a time when the Camino Real was nearing the end of etc., that still exist and make up greater Española. Our alliance goes back to a time, not so long ago, when we were Española has an alliance with Taos Pueblo. By “Española,” I mean The Valley, as we refer to it. The Valley includes the Tewa villages, as well as the 18th-century villages of Santa Cruz, Guachupangue, La Mesilla, La Puebla, etc., that still exist and make up greater Española. Our alliance goes back to a time, not so long ago, when we were mutually raising the foods of our survival and tenacity. It was a time when the Camino Real was nearing the end of its 300-year run, and the Santa Fe Trail had not yet begun. And because life is that way, it was a time of great sorrow. By Easter Sunday of 1847, Sterling Price, a Confederate general for the American/Mexican War, had captured, killed and begun the executions of hundreds of villagers from Río Arriba. In less than three months, Price offensively derailed the Valley, Mora, Embudo, Taos and Taos Pueblo. The issue was not our loyalty to México; it was the land grab instigated by the likes of Bent, Beaubien and Armijo, who had anticipated the demise of México and the plunder that would ensue. I reflect on those who kept it together during that impossibly difficult time. The women, our great-great-grandmothers, fed the living and buried the dead, as they still do. And I wonder, why isn’t this story widely known? It’s an important story that is ready to be discussed, shared and put into perspective. —Camilla Trujillo, guest associate editor

**COVER:** Drying washed wheat berries in front of an horno at Ohkay Owingeh (formerly San Juan Pueblo). Photo by Edward S. Curtis Early 20th century. Palace of the Governors photo archive

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THE BATTLE AT SANTA CRUZ DE LA CAÑADA AND THE SIEGE AT TAOS PUEBLO

CAMILLA TRUJILLO

The following is a true story. It really happened. I think it is important to retell it now, so that we can understand the source of a wounding that occurred in the Española Valley in the 1800s.

PART 1

In 1879, when Washington was our country’s first president, the Valley, which would not become “Española” for another 100 years and was still known as the Parish of Santa Cruz, was approaching its 200th year of European colonization. By then, the “European” had given way to “New Mexican,” and the Valley was experiencing what archaeologist Herbert Dick deduced was a century of peaceful development and co-existence. At that time, we were relatively isolated; Spain still occupied México, seeking gold and silver. Santa Cruz de la Cañada had neither of these. We were, however, rich in other resources.

The Tewas were Valley dwellers before the entrance of the Spanish in 1598 and were excellent hunters. Their knowledge of the mountains surrounding Santa Cruz was vital to the survival of the Españioles, who had traveled the 1,600 miles of the Camino Real to arrive at the northernmost reaches of New Spain. The Spanish, either exiled from Spain or perhaps taking advantage of Spain’s recruitment of those willing to stake a claim in the valley that would become Santa Cruz de la Cañada Parish, brought survival skills as well. Fruit trees, sheep and cattle, wheat and the knowledge to bring it full circle to yeasted loaves baked in an adobe hornos and above all, the hydrogeologic knowledge to move a seemingly small amount of irrigation water, flowing down the Río Santa Cruz, over 5,000 acres of farmland, much of which is still in use today. The ability to improve water usage was a standard for the Spanish Arabs who ruled in Spain for 700 years.

A wounding occurred in the Española Valley in the 1800s.

In 1803, Manifest Destiny was popularized by Thomas Jefferson, third president of the United States. Even though we know that the Spanish Franciscans of the time had schools throughout the various missions of Santa Cruz de la Cañada, the current events of the day were, no doubt, slow in arriving to the Valley, which was still a part of Spain, and existed, as it still does, on the far reaches of the “carretera” known as the Camino Real. By 1820, several events had been put in motion by the American government. The 1804 expedition of Lewis and Clark provided a map of the Pacific shore and the location of California Spanish missions. In 1805, Zebulon Pike, working for the U.S. Army, traversed New Mexico in the company of a Spanish military guard. He was guided to Chihuahua, where he spent several weeks in the company of a cartographer, until he was escorted safely back to the Louisiana border. Pike’s route followed that of the Santa Fe Trail, which would open in 1820, the same year as the Mexican independence from Spain and the destabilization of Spanish currency, mostly silver and gold.

I think about my ancestors in Santa Cruz at the time. Industriously focused on food production and the seasonal observances of the parish, they had little money. Everyday items like cloth or metal blades were acquired from the Camino Real caravans arriving from the south or manufactured locally. Independent and resourceful, they did not pay taxes. When Santana, the new president of Mexico, sent Albino Pérez as New Mexico’s governor in 1836, the Santa Cruz parishioners, including those from San Idelfonso Pueblo, rejected him, as if they had a choice, and elected their own governor, a Taos “cibolero” by the name of José Angel Gonzales. Pérez was killed in Santa Fe while attempting to escape New Mexico. His death instantly polarized the nortenos from Río Arriba and the Río Abajo profiteers, many of whom were Americans who had illegally taken up residence in New Mexico, and who traded goods along the Santa Fe Trail. It is not clear who murdered Pérez.

PART 2

Querencia: 1. A place in which we know exactly who we are; 2. The place from which we speak our deepest beliefs; 3. In Spain, the place in the bull ring where the bull regroups before making his final lunge.

The historic record indicates that, from 1836-1847, Río Arriba was essentially ignored by the Mexican government. Their appointed governor, Manuel Armijo, cunningly learned the identities of the village leaders of the 1836 Rebellion. Those he could catch were executed on the spot. With American businessmen supporting him, Armijo focused his resources on the Santa Fe Trail, which was used for commercial travel between Missouri, Bent’s Fort, Santa Fe and Parral Mexico. In his capacity as governor, Armijo was signing off on huge parcels of land that were Spanish/Mexican ejidos. These communal land grants, used for firewood gathering, cattle grazing and sheep herding, were held by the citizens of Río Arriba, and spread as far north as what is now southern Colorado. These lands were designated for public, not private, use.

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Green Fire Times • May 2014
Although we don’t hear much about Santa Cruz during the decade 1837–1847, we assume that everyone was usually busy with food production. After Armijo killed the Rio Arriba governor, José Angel Gonzales, in the Santa Cruz Plaza in 1836, not much more is heard from his country and their homes.”

Montoya, who was 19 when he supported Santa Cruz against Armijo, escaped to Taos. With fresh horses and additional Mountain Man militia provided by St. Vrain, Price traveled to Mora, where he addressed St. Vrain’s complaints of “belligerent locals.” St. Vrain and Bent had maintained another business enterprise: providing beef, wheat and fresh horses—all produced in the Mora Valley—to the American military. Price, descending upon Mora, leveled homes and destroyed the Catholic church, where local records were stored. Returning to Taos, Price dropped into Embudo Canyon, where he routed the resistors, chasing them north to Taos. On Feb. 3, Price attacked Taos Pueblo, where the resistors had hidden inside the adobe church. Incredibly, Price positioned the cannons and blasted open the church. The young trapper, Garrard, who was captured near Picuris, reported hearing the cannon blasts.

As people escaped the church, they were shot. Pablo Montoya, 31, a husband and father, was captured on Feb. 5 and immediately hanged in the Taos Plaza. Tomás Romero, a leader from Taos Pueblo, was captured and shot dead in his jail cell on Feb. 8, by John Fitzgerald. A court made up of Bent’s friends and allies found the remaining rebel leaders guilty of treason and murder. Beginning on April 9, the first six men found guilty were hanged in the Taos Plaza. The remaining hangings took place throughout the months of April and May.

Lewis Garrard remained in the area until May, then left for Fort Mann, KS.

Garrard was followed by St. Vrain and Fitzgerald; he joined a wagon train bound for the States.

Following the signing of the Treaty of Guadalupe Hidalgo in February 1848, and the Gadsden Purchase in 1850, New Mexico became a territory of the United States.

Camilla Trujillo is from the Española Valley. She is a potter, herb-crafter, and author of the book, Españaola. She sells Tonitas Best Balms at Santa Fe Farmers’ Market. She is working on her next book, Before Españaola: The Villages of the Valley.

SUGGESTED READING

Taos – A Topical History, Santistévez and Moore; page 123: “1847: Revolt or Resistance?” by Alberto Vidaurre

The Maxwell Grant, New Mexico Historical Review, 1955, Professor Harold H. Dunham;

1837 Rebellion of Río Arriba and Taos Rebellion, 1847, both by William H Wrench; newmexicohistory.org

The Taos Massacre by John Durand; Puzzlebox Press, 2004
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Sandra Steingraber, Ph.D., is an ecologist, author, cancer survivor and an internationally recognized authority on the environmental links to cancer and human health. Her acclaimed book Living Downstream: An Ecologist’s Personal Investigation of Cancer and the Environment presents her research on, and personal experience with, environmental pollution and cancer. She has also written Having Faith: An Ecologist’s Journey to Motherhood and Raising Elijah: Protecting Our Children in an Age of Environmental Crisis. Heralded as “the new Rachel Carson,” she speaks extensively and is a columnist for Orion Magazine.

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Thoughts about an Imposed Grand Silence from Communal Trauma

Impacts of the Taos Revolt of 1847 are still felt.

Juanita Lavadie

Through generations since the Taos Revolt, it is difficult to comprehend the terror and trauma inflicted by this event on families that had long lived on this land, Hispanic and Native American. A gnawing silence pervades any family stories about this historic time of violence, revenge, brutal seizures and unrestrained executions in the name of patriotic U.S. retribution. I will not recite any historical data but, rather, only present a voice of personal perspective. Over the years, I have listened to and collected family stories that have inspired work and personal expression. But, when recently asked to write a family perspective on the Taos Revolt, I have confronted silence. Perplexed, I try to look at the larger picture.

Perspectives on cultural history raise questions.

The Chicano movement threw a big wrench into the tradition of not making waves. Through the movement, I recognized the broader spectrum of heritage. Horizons opened up perspectives on cultural history, raising questions. Still, it was clear that many Taos Pueblo elders were initially offended by the grito “¡Qué Viva La Raza!” “Chicano” was disdained, equated with ignorance and poverty. There was vergüenza, or imposed shame, to confront. That was where I first noticed the perspectives of “proper” history that created separation. Whether it was created by pride of family traditions or of distinct Norteño identification, there was a scar that marked a clear separation of what could be shared and what could not. Today, the early, ardent passion of the Chicano movement, as well as the search for historical truth, has become modified and more intellectual but remains a major turning point that opened many windows of thought.

Where are the pieces that I would pick up to find some kind of family story about the Taos Revolt? My family, who lived just west of Taos Plaza, with close physical proximity to all that happened, surely felt the impact. Taos was the center of the revolt. But there were never any personal stories talked out. There were questions and stories not appropriate to discuss, and any specifics on the Taos Revolt were not brought to light. Over time, there are varied references about these historical events that clinch my visceral response.

I remember hearing about the men from Taos Pueblo who were executed along with other “Mexicans” on the plaza. But, it was the story of the wives of these Pueblo men who were present at the execution that caught my focus. These poor women were forced to “carry on their backs” the dead weight of their husbands’ bodies back those few miles to the pueblo village for proper burial. I cannot imagine what it was like for these women to be in the hostile environment of the Taos Plaza, to witness the public execution of their husbands conducted by the brutal and alien presence of the U.S. Military, and to then be forced to carry in a morbid procession the physical dead weight of their loved ones all the way back to their community. Why didn’t anyone come forward to help these women? Clearly, this was a message of intimidation sent to locals, men, women and families, by the powers that be. The magnitude of the search and seizures conducted under the command of Col. Sterling Price was horrific. I was shocked to learn of the number of male members of isolated family villages executed by the U.S. Military, as sanctioned by their kangaroo courts set up immediately after the Taos Revolt and subsequent battles.

The breakdown of the fragile integrity of our families and communal way of life was augmented shortly after, as New Mexico became a territory of the United States of America. As a people, I don’t believe we have ever really recovered. Life was never easy for the inhabitants of this region. The English language prevails, so that many of our descendants and families do not speak Spanish comfortably anymore.

Why was there never any story-talk about this within my family when there were many other stories? Modern access to media and communications allows us to be aware of current genocides and violent land and culture takeovers. We can view and speak out to the powers that be without the threat of death, torture, or the execution of loved ones. I believe the shock from the swift violence and the killings of many members of our communities left communities in fear and with a helpless sense of separation away from public civility with the realities of the prevalent brutal scourge. In the aftermath, all that was left was to pick up the pieces and continue on for the safety of the family and the future of the children.

Non-action, which may seem now as insensitive, without compassion, was part of survival that inevitably led to the hard silence and the schisms within our community history that we have not been able to heal. It was not safe to act or speak out and draw attention to oneself. The concept of vergüenza was a motive of survival during violent times. Our ancestors invested into this community and did what they needed to do to survive and also to keep the families in safety. But this withdrawal into a safer shell also covered up many vital testimonies within the family walls, repressing the internal truth of our community at the hands of the intruding U.S. government officials.

Sadly, there are no direct family oral history accounts for me to reflect on. But, with my community, my family and friends, we can ask questions to put official historical data that does exist into some perspective that points to the poison that this bloody appropriation of New Mexico left behind in its wake. In doing that, we can add to the healing process that has been long overdue.

Juanita Jaramillo Lavadie, of Taos, New Mexico, is an artist (weaver, intaglio graphics, and painting), writer, classroom teacher of children (Taos Pueblo, Albuquerque near the South Valley, Taos County private school, charter and public schools). She is a member of the Taos Valley Acquaia Association and the New Mexico Acquaia Association, Aztec Dancante and an avid outdoor enthusiast.
WOMEN START THE HEALING PROCESS IN RESPONSE TO HISTORIC VIOLENCE

DON BUSTOS

The recent news of the U.S. Bureau of Land Management (BLM) kicking ranchers and cattle off federally managed public land in Nevada stirred an emotional chord in me because of New Mexico’s history. The ranchers contend that their water and livestock rights were recognized by the state long before the federal government took over the land’s management. Though I don’t agree with most of the ranchers’ claims, I started to think about why there is such distrust between traditional, land-based people and the U.S. government.

Growing up, I was told that our land and freedom were taken away by several different governments. First, we escaped Spanish rule in the pursuit of religious freedom, settling in northern New Mexico; then, there was the rebellion against the oppressive Mexican government; and, later on, the U.S. government promoted Manifest Destiny, invading New Mexico and killing our ancestors. That was less than four generations ago.

Women were left with the responsibility of farming the land.

I grew up in northern New Mexico, in Santa Cruz de la Cañada, which has a long and rich history. On my father’s side of our family, the Bustoses, our land was settled by a widow with four children, one of the first women given land as part of the Santa Cruz De La Cañada Land Grant. Two of her sons later moved on to the area of Las Vegas, New Mexico. We can only imagine the challenges she faced and how strong she must have been to travel and settle in such an unforgiving environment. Our family survived because of her strength and belief in freedom. I remember my Grandma Genara’s house is just out of sight to the north.

Women were left with the responsibility of farming the land. An acequia flows in front of Santa Cruz church in 1919. Don Bustos’ grandmother Genara’s house is just out of sight to the north.

So, while I’m not endorsing the ranchers in Nevada, I can’t help thinking that there is some commonality between the situation there and the history of New Mexico, in that the U.S. government has historically overstepped its control of our destiny to be free, making decisions that affect our daily lives, and has often turned to violence as a remedy.

I think what happens is that the violence is not the end; it is actually the beginning of generations of resentment that gets carried to the larger population. And, then, when there is no process of healing, in the context of “us against them,” the “them” is never defined, so there is a moving target as to who is responsible for these acts, and it is a challenge to come to peace with all of this.

I recall the story of a poor man who had a cow stolen from him. The man meets the person who stole the cow on the street, a person of influence and authority. The poor man confronts the thief and says, “You stole my cow.” The person of power says, “Yes, I did. Can you forgive me?” The poor man thinks about the Creator and says to himself, “If the Creator forgives, so shall I.” So he forgives the person and then asks, “May I have my cow back?” The person of power says, “No, it’s my cow now.” This is the sort of story that makes me realize how, in relation to our environment and history, we can sometimes start to generalize our view of the dominant culture, rather than focus on a direct and recognized perceived enemy.

Don Bustos, a member of the Santa Cruz De La Cañada Land Grant, owns Santa Cruz Farm, near Española. Bustos is co-director of the American Friends Service Committee-New Mexico.
BEING OF TEWA WOMEN ANCESTRY

Kathy Wanpovi Sanchez

Being of Tewa ancestry in these times bears tremendous testimony to the love of all our relations. Being kind-hearted women, compassionate sisters, supportive aunts, patient (oh so patient) wives, caring mothers, tired but generous and loving grandmothers—all within an Indigenous beingness—bears testimony to Mother Earth's love for us all.

My passion in life is to create new pathways to reach and reenergize the hearts of women running on frustration, women who are sick and tired of seeing our people trying to be tribal in the boogieman's shoes.

What do native lullabies have in common with the boogieman? News travels by word of mouth, as it did thousands upon thousands—and even as recently as hundreds—of years ago. My great-grandmother was born around 1885. Does that seem so long ago? At that time, it was the wild, wild West, thanks to the U.S. government and its cavalry. We faced a government with a mission to acquire ancestral lands by killing the Indians or killing the Indian in us.

So, being in recovery of exponential harm from historical trauma, I thought, how wonderful to return to a loving way of soothing and conveying love to a yet-to-be-born, to a newborn, to the young toddlers, as we call them, “breath of our hearts.” What a surprise for me to remember a lullaby that goes somewhat like, “Go to sleep, my little one. Go to sleep. The boogieman is coming.” What put the fear of a violent man in her life? I do remember my great-great-grandmother telling us children about the coming of the first white people: “They were cruel, they killed our relatives, destroyed their pueblos and communal nations, without sparing women or children.”

Healing generational trauma by living traditional values

So, as young as we were, we were taught fear—to fear the senseless brutality of those who want your lands, your water, your women, and will destroy your offspring and sicken your people. “Go to sleep, my loved ones. Dream of laughter and Mama’s soothing voice. Shhhh…” Many of our new acquaintances do not know, even our younger generational relatives do not know about the bloody killings of innocent children, elders and women. This seems so unthinkable, but it was done and never acknowledged or brought to criminal courts.

What is happening today has the same smell of greed, hatred and racism—all in the name of corporations, businesses and money to be had. What has been happening and is happening now in U.S. politics is the resurfacing of the boogieman. He has made a dirty business of killing us off slowly, with impunity, and taught us well to lust for what money can buy. He has numbed us, so our representation will disappear.

We will not make our children fear us. We will not allow the silencing of women to happen again. We will not allow our children to become subjects/objects to be consumed by boogiemen on the hill. Use of fear, intimidation and shaming will no longer be allowed. Healing generational trauma by living the traditional values of loving, caring and nurturing for better lifeways and true sustainability of all relations will flourish in our valleys again.

Santa Clara Pueblo dancer at Puyé Cliffs

Kathy Wanpovi Sanchez, of San Ildefonso Pueblo, co-founded Tewa Women United. www.tewawomenunited.org

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People have been farming in northern New Mexico for generations running into centuries, my own family among them. When I first came to Yale in 2007, I did not expect that I would eventually end up studying the very place I came from. But this is the nature of New Mexico—you may leave, but it never leaves you. Now, as a Master’s student at the Yale School of Forestry and Environmental Studies, I have focused my research on small-scale agriculture in northern New Mexico, on the way that it has changed over time, but most importantly on the way that we have so consistently turned to farming to inform our own identities. Most of my research has focused on better understanding what motivates practicing farmers, with the hope that this would illuminate new pathways for bringing more people into agriculture.

In northern New Mexico, agriculture is culture. Farming has been practiced continuously here for so long because it is a self-constitutive process; people derive meaning from agriculture and in turn imbue it with meaning, and are therefore motivated to continue farming. This meaning is best understood through the concept of querencia. Querencia, a Spanish word, means literally “beloved place.” In northern New Mexico, querencia particularly invokes the connection to place and love of the land that is produced through agricultural practice. Querencia informs a situated identity for many people in northern New Mexico, even those whose livelihoods are no longer particularly rural.

Querencia roots us to a particular place, to the physical and cultural landscape of rural northern New Mexico. Northern New Mexicans feel a strong sense of place, a connection to the landscape that is largely rooted in the historical continuity of agricultural practice here. Author Keith Basso describes sense of place as “the idea of home… of entire regions and local landscapes where groups… have invested themselves… and to which they feel they belong.” In northern New Mexico, we have invested ourselves in the landscape through agriculture; we belong to this place that quite literally sustains us—both physically and culturally.

Querencia situates someone in place and in time. It is memory experienced through the landscape. Modern farmers in northern New Mexico are connected not only to the land that they use, but also to the history of land use in the region. They take pride in actively continuing that tradition. Querencia informs not only identity, but also a practical land ethic. This situated love of the land, a product of a long history of continuous land use, creates the basis for appropriate land management.

Querencia can be produced through other land-based activities, but it is most directly manifested in agriculture. There has been a continuous farming practice for hundreds of years in northern New Mexico. Many current farmers are using land that has been in their families for generations. They plow the same fields their great-grandparents did, and irrigate from the same acequias. Their connection to the land is based in a living tradition. In northern New Mexico, our sense of querencia ties us to the past and gives us hope for the future. The fate of small-scale agriculture seems tenuous everywhere, and in particular in New Mexico. The growing season is becoming shorter and drier as the reality of climate change becomes undeniable. We are losing old farmers faster than we can replace them with young ones. Maintaining optimism can be daunting. And yet if you take a moment to sit on the banks of the acequia on a summer evening, to look over your rows of garlic, the chile ripening from green to red, you can feel how deeply rooted agriculture is in the landscape—and how deeply we are rooted because of that. Any farmer will tell you how difficult the work of farming is, and yet they keep doing it. It is a labor of love in the truest sense, born of a love of place, a love of tradition, and an enduring commitment to preserve both.

**MORE YOUNG AND HISPANIC FARMERS IN NM**

A new US Department of Agriculture survey shows a significant increase in the number of young and minority farmers in New Mexico over the past five years, as well as more farms and ranches. The average age of the principal farm operator in the state is 60.5. However, the number of farmers and ranchers under age 34 jumped from 818 to 1,200.

There are more than 24,700 farms and ranches in the state, according to the 2012 agriculture census. That’s an 18 percent increase since 2007, which is contrary to the national trend. The census found that farmland in New Mexico has remained at about 43.2 million acres. The number of minority–operated farms also rose over the past five years, especially in the Hispanic community. Hispanic–operated farms were tallied at 9,300, up from 6,400.

The USDA defines a farm as any place that produced or sold at least $1,000 worth of agricultural products during the census year. Nurseries and greenhouses are also classified as farms. Agricultural products in New Mexico rose to $2.6 billion in 2012, a 17 percent jump. Livestock, poultry and their products accounted for 76 percent of the state total.
WOMEN IN AGRICULTURE IN THE ESPAÑOLA VALLEY
¡Qué Vivan Mujeres!

Sayrah Namaste

Most New Mexicans know the legend of San Isidro the Laborer and Santa María de la Cabeza, peasant farm workers in Spain who were devout Catholics and had the assistance of an angel in the fields. We celebrate the holy couple every May with the blessing of the acequias on the feast day of San Isidro. During times of drought in Spain, Santa María’s skull was carried in processions to pray for rain, so she became known as Santa María de la Cabeza.

Although many people picture a man when we use the word “farmer,” women are the world’s primary food producers.

“Northern New Mexico was its own food hub in the 19th century, producing meat, wheat, corn, chile, beans and alfalfa for our livestock. That was our strength,” says farmer Camilla Trujillo. “But, over time, especially when Los Alamos labs were built, that was taken away from us, and we were offered jobs at the labs. But now we are trying to come back.”

Trujillo farms in the Española Valley, carrying on the centuries-old traditions of her family to grow healthful food and healing herbs. She is also part of La Cosecha del Norte: A Growing Co-op, the farmer co-operative founded in 2013 with nine other family farms in the Española Valley, with support from the American Friends Service Committee (AFSC). La Cosecha del Norte Co-op grows organic vegetables and herbs year round in passive solar coldframes. The co-op sells to local grocers such as the Española Community Market, Los Alamos Co-op, La-Montañita Co-op in Santa Fe, Cid’s in Taos, and the Española Public Schools. The farmers also sell to the local growers’ markets in Española, Pojoaque and Santa Fe.

Santa María y San Isidro, Rancho de las Golandrinas

Although the food hub that Camilla describes was dismantled, small-scale farmers are slowly rebuilding it with support from the community. ¡Sostenga!, the Center for Sustainability Studies at Northern New Mexico College in Española, is a partner to her co-op and a site for aggregation, offering cold storage and a commercial kitchen. Dr. Patricia Trujillo at NNMC helps put on the annual Garlic Festival at ¡Sostenga!, a cultural and community celebration of farming in early July. AFSC has a farmer-training program at the college with ¡Sostenga! so the farmers, farm trainees, and apprentices in the program also support Camilla’s co-op.

This method of community members collaborating to feed the community is part of the long history of the Española Valley and is key to rebuilding the food hub.

Sayrah Namaste is co-director of AFSC-NM

www.afsc.org/office/albuquerque-nm

Green Fire Times • May 2014
Do you know a child wanting to learn more about cooking?

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MEMORY DOORS

PATRICIA TRUJILLO

Each morning, I have the privilege of opening the door in my kitchen to look out onto the juniper-covered hills and mesitas that my mother, grandmother, great-grandmother, and great-great grandmother looked upon in El Guache, New Mexico. I take my cup of coffee to the door and begin every day by monitoring the slight changes. Recently, I’ve seen an apricot tree take bright pink bloom, and then unfortunately, frost, and scatter the not-to-be fruit like burnt popcorn on the ground. In the last couple of weeks, leaves began their green push into life. Birds come and go from this place, and their songs are the soundtrack to the land from which I spring.

The world starts at the kitchen table.– Joy Harjo

During the last three years, I’ve been renovating my Grandma Lola’s house. My family and friends, whom I gratefully acknowledge, have helped me design, demo, and re-create the entire home. It has been a grueling process that is ongoing, like after the death of my father about 10 years ago. What I realized is that part of the process of restoration has been the mental restorations and the healing that has occurred from the memories that have emerged from the kitchen and from the kitchen door. Because of stories shared with me day, looking out my Grandma’s kitchen door, I started this essay the way I start each morning, I have the privilege of opening the door in my kitchen and familia always brought me back. What I realized is that part of this process of restoration has been the mental restorations and the healing that has occurred from the memories that have emerged from the kitchen and from the kitchen door. Because of stories shared with me day, looking out my Grandma’s kitchen door.

After about 10 years of living elsewhere—Nebraska, Texas and Colorado—this kitchen always remained the anchor to my sense of place, my querencia, the place where I feel most like myself. I left to pursue graduate school and a career in the professoriate, and, in those travels, my scholarship and work would always bring me back to New Mexico and our stories. As a student and now as a research scholar, stories and storytelling have become fundamental to my scholarship and work. As I reflect on the fact that one of the privileges I was raised with was family stories, which, for me, has translated into rootedness. Narratives—the persistent stories we use to chronicle our senses of family, culture and history—are the earliest ways that we shape how our young people will live life and make healthy choices. I think of these stories as an early life reality, but that substratum of thought which is group memory.” Caring for our stories, we use to chronicle our senses of family, culture and history—are the earliest ways that we shape how our young people will live life and make healthy choices. I think of these stories as an early life reality, but that substratum of thought which is group memory.” Caring for our stories, we use to chronicle our senses of family, culture and history—are the earliest ways that we shape how our young people will live life and make healthy choices. I think of these stories as an early life reality, but that substratum of thought which is group memory.” Caring for our stories, we use to chronicle our senses of family, culture and history—are the earliest ways that we shape how our young people will live life and make healthy choices. I think of these stories as an early life reality, but that substratum of thought which is group memory.” Caring for our stories, we use to chronicle our senses of family, culture and history—are the earliest ways that we shape how our young people will live life and make healthy choices.

I started this essay the way I start each day, looking out my Grandma’s kitchen door. Because of stories shared with me and from my own experience, I can look out the kitchen door and imagine my gramita and tía hoeing in the kitchen garden, hanging laundry, and laughing through their daily chores. Or I can look out the door and see my dad, a little grumpy with me, cutting another board because I didn’t measure twice, so he had only have to cut once. What I gain from those stories is the knowingness that I come from hard-working, humble, and amazingly intelligent people who worked collectively to get the day-to-day of life done. I understand my connection to the land and my sense of belonging, I know of resilience and persistence. Hopefully, we all have at least one such door in our own lives, and, if not, we find one. I invite you to open it for yourself and let the stories in, like our familia, for whom the door is always open and for whom we always exclaim, “¡Entre, entre!”

P a t r i c i a Trujillo, Ph.D., is assistant professor of English and Chicana/o Studies and director of equity and diversity at Northern New Mexico College in Española. patriciatrujillo@nnmc.edu

www.GreenFireTimes.com

Green Fire Times • May 2014
OREMOS, OREMOS: THE FRUITFUL LIFE OF ISABEL SALAZAR, AN AMAZING COOK

Camilla Trujillo

Oremos, oremos de los cielos, venemos. We pray, we pray. Si no nos den oremos. From the heavens, we come. Puertas y ventanas que baremos! Doors and windows will not stop us!

“H”ere in Lyden, we had Oremos,” says Isabel Salazar. “Daddy would make two luminarias with peach wood. He said they were for bringing the Holy Spirit. When it got dark on Christmas Eve, he would light them, and we kids would go outside and hold hands around the fire. We would jump around while he would pray for the Animas, the dearly departed. And while Dad would go on and on and on, we kids were jumpy because we knew the Oremos were coming.

“After the prayer, we would go inside, and Daddy and Mother would wait for the local men and those from the pueblo, who would come to the house dressed in capes and masks made of cowhide, like the Abuelo from Matachines. As the Oremos chanted, they would use their chicotes (whips) to beat the outer walls and windows of the house, hard and loud! We kids would go hide, until they found us and made us pray.”

Isabel Sánchez Salazar was born and raised in Lyden, New Mexico. She is of a special generation, fortunate to witness the kind of everyday life throughout the Santa Cruz de la Cañada Parish in which spiritual messengers and heavenly saints marked special and urgent occasions.

“For Christmas, Mother would make enchiladas, but not the kind we eat nowadays. Enchiladas, in this case, refers to jerky, also known as carne seca or cesinas, made from strips of fresh pork, not beef, dipped in a chile caribe mixture. The strips of carne adobada are hung to dry, or you can use a dehydrator. Mother would take the special jerky out of the flour sack, where it was kept, and roast it in the oven. We would eat the succulent pieces, along with other special foods, at Christmastime. All foods have their time. We don’t cook these foods every day.

“After the Oremos would leave, we could taste the special hot chocolate called champurrado. To make champurrado, combine one gallon of water with two cinnamon sticks; boil for 10 minutes. Combine one-half cup of sugar with 6 Tbsp of flour and 1 Tbsp of cocoa powder; mix into one can of evaporated milk; add to the boiling water. Simmer for five minutes. For a thicker, richer champurrado, add a little more flour and cocoa powder.

“A very special event was called Velorio de los Santos. The santos from the morada and from as far away as the Santuario in Chimayó would be sent to the sponsoring family, who would place the santos on a special, temporary altar in their home. For two days and nights, there would be continual prayer for special favors. One year, I remember praying for the safe return of one of the neighbors’ sons from the war. People would come by throughout the day to assist in the prayer. At night, the Hermanos would arrive with their faroles—their lanterns—and pray the rosary. To prepare, the family would cook for three days before the Velorio.”

Isabel has retained many of the traditional foods of her village childhood. Her secret chile ingredient: the “hearts” of the red chile pod, which she and her husband Reyes remove, ideally, when the pods are fresh. “Place the fresh chile hearts in a clean zip-lock and freeze.”

A special Velorio food is called gallos (roosters). “Brown one Tbsp of flour in lard. Add a few chile hearts, depending on how hot you like it. Fry for five minutes. Add water and salt to make a broth, and simmer for 10 minutes. Remove the hearts and prepare the atole: Mix 5 Tbsp of blue corn atole flour to one-half cup of water. Add to four cups of simmering water. Stir until cooked down to a thick state. Salt to taste. Serve one ladleful of beans onto the plate. Add a scoop of atole, and top with the gallos.”

Salazar Catering has fed up to 200 people at a time. Isabel has taught herself some valuable shortcuts. One of those is pre-browned flour, used to make sauces and broths: “Lightly brown 10 Tbsp of flour in one-half cup of lard. Cool. Keep in a Ball jar in the refrigerator. Use as needed.”

Isabel was recently asked to cater a funeral that took place during Lent. “I knew they wanted a meat-free meal, so I cooked a fresh pot of beans with chicos. The family had already been through a lot, so we wanted to treat them special. One of the foods enjoyed during Lent is rueñitas (little wheels). Slice the extra squid in summer, one-half-inchwide. Dehydrate and store in glass jars until the following spring. Soak two cups of dried squid in water. Drain and chop. Fry with corn. Add salt and powdered chile to taste.”

Salazar Catering believes in treating its customers to a heartfelt experience, including those who come to Isabel to learn. “I had these two girls, and they wanted to make empanadas with meat, so we made 300. One of their husbands brought the turkey deep-fryer. It took us two days.”

An extra special treat is Isabel’s Red Gourmet Chile with Tomatoes. “Remove the stem from fresh, red, whole chile pods. Boil the pods for 10 minutes. Freeze in packs of 10. Brown 4 Tbsp of flour, or use pre-browned flour, in some fat. Add one quart of chopped tomatoes with juice to the flour. Add a quart of water, one package of the frozen chile, garlic and salt. Eat the chile by hand, and suck out the juicy insides.

“We have our traditions here in Lyden, and I try to teach my kids those traditions, so they can live by them,” Isabel says.

A closing tip from Isabel and Salazar Catering: “Don’t mix your chiles!”
The Santa Fe Film Festival is proud to present...

Shoot Santa Fe Pilot Project: #hashtag

Sunday, May 4th at 3:30pm
Jean Cocteau Cinema
Pilot Pitch | 10 mins. | USA
Director: Hannah Macpherson
Starring Amber Midthunder

Three high school girls are tagged in a horrifying online video in which a teenage girl is shot. Is this a harmless online prank? There is no body, no missing girl... Is it real or fake? As threats and clues buried in various social media sites surface, the teens take over the investigation in order to stop the killer before there's another victim.

#hashtag is a smart, dark thriller about the underbelly of social media and the online world where kids hang out today (they aren't chilling at the mall anymore). This show is about exploitation, manipulation, bullying, friendship and romance. The feeling of being sixteen hasn't changed, even when everything else has.

This show is a realistic look at teens and the online applications that shape their daily human experience. It is an exploration of how the new language of social media has impacted today's youth - and how parents, law enforcement, and teachers can't possibly keep up.

For what will be an original Santa Fe-made series, this pilot is the product of the Shoot Santa Fe Pilot Project winners Angelique Midthunder and Amber Midthunder, a mother-and-daughter team who submitted their trailer to the contest in 2013 during the Santa Fe Film Festival's 1st Annual Film Industry Tune-up. SFFF raised a prize package worth $25,000 in cash and industry resources to reward the winner of the contest. These resources provided them with a professional production, from equipment to crew and much more. The Midthunder creators of hashtag used their prize to create this series pilot, which will air with the other 18 submissions that were turned in.

In Person: Cast & Crew

Shoot Santa Fe is a cooperative organization established by Former Mayor David Coss and Former Councilor Rebecca Wurtzburger in 2011 to promote Santa Fe and northern New Mexico as a filming destination and to encourage economic development through good jobs in the motion picture and television industries.

The partners include Regional Development Corporation (RDC), City of Santa Fe (Economic Development and Convention and Visitors Bureau), Santa Fe County, City of Los Alamos, Town of Taos, Santa Fe Studios, Garson Studios, Santa Fe University of Art & Design (SFUAD), SFCC, Santa Fe Film Festival (SFFF), IATSE Local 480, and local businesses.

Our efforts and programs have had two thrusts: marketing to the broader film community that New Mexico is "Still in the Game" after contradictory statements and uncertainty from other areas in New Mexico, and supporting education & training within the communities to help residents and businesses increase local benefits from filming.

For the past three years Shoot Santa Fe has:
- hosted a party at Sundance Film Festival attended by more than 1500 filmmakers annually
- exhibited at Locations Expo in Los Angeles annually
- attended the SSW film, interactive & music festival in Austin, TX
- attended film festivals and gatherings statewide and regionally
- been a headline sponsor for Film & Media Day at the Roundhouse
- exhibited at community days in Santa Fe and Los Alamos
- exhibited at conferences in Albuquerque and Las Cruces
- produced the "Shot Here Santa Fe" promotional TV show that has been shown numerous times around the country with updates made semi-annually

This year with the SFFF Shoot Santa Fe sponsored the day "Tune-Up"-offering classes and seminars to local residents on all aspects of film. Members are currently working with numerous industry partners to shoot the "Pilot Project" at Santa Fe High School and SFUAD as a spec pilot to be presented to Lionsgate and other national outlets.

Shoot Santa Fe will attend Locations Expo again this year at the end of March, is a sponsor of the Santa Fe Film Festival in May, the Santa Fe Independent Film Festival in October, and will host the "Tune-Up" events again in December.

The lively and well attended meetings held at City Hall are open to all.
Lisa Van Allen - lisa@santafefilm.org

www.GreenFireTimes.com
2014 SANTA FE FILM FESTIVAL  
THURSDAY, MAY 1 - SUNDAY, MAY 4

SPECIAL GUESTS

Bring your family to celebrate with us at our Friday evening event, “Stargazing with the Stars,” at Santa Fe Studios. Enjoy dancing, light shows, snacks, and stargazing with telescopes that will be provided by the Planetarium at Santa Fe Community College.

Don’t miss out on your Santa Fe Film Festival experience at our 2014 Awards Ceremony, hosted by Longmire’s very own Bailey Chase (Branch Connolly) and Cassidy Freeman (Cody Longmire). The ceremony will be held at Jean Cocteau Cinema on Sunday evening at 8 p.m. “For anyone who loves movies, the opening of the annual Santa Fe Film Festival is like Christmas in May. With popcorn. What presents will the SFFF bring us this year? I cannot wait to find out,” says George R. R. Martin, owner of Jean Cocteau Cinema and writer of the hit TV show “Game of Thrones.”

Join us for “Mimosas with Michael” on Sunday morning at La Posada for a brunch and discussion of a retrospective of his work. Three of Fitzgerald’s films will play during the Santa Fe Film Festival: “The Three Burials of Melquiades Estrada,” “The Pledge,” and “Closer to the Moon” (starring Vera Farmiga, Mark Strong & Harry Lloyd). “Three films. Three entirely different ways to celebrate film. And in Santa Fe. How lovely,” says Fitzgerald. Producers Michael Fitzgerald and Richard Romero team up with actor Harry Lloyd to host a Q&A after the 6 p.m. screening of “Closer to the Moon” at the Jean Cocteau. Harry Lloyd also stars as the leading role in “Big Significant Things,” part of SFFFs pre-festival screening on April 30th at the Jean Cocteau Cinema.

HOTEL SANTA FE - THE FESTIVAL’S CENTRAL HUB

In the long-honored tradition of hospitality, Hotel Santa Fe has welcomed this year’s Santa Fe Film Festival as the festival hub, and also welcomes you to Santa Fe’s only Native American owned hotel. Located in Historic Downtown Santa Fe, and in the heart of the new Guadalupe Railyard District, with museums, galleries, shops and restaurants just outside the door, Hotel Santa Fe, The Hacienda and Spa offers a unique cultural experience, from luxurious rooms and suites to the lifting notes of a Native flute to the culinary brilliance of the Amaya Restaurant. This difference truly sets Hotel Santa Fe, The Hacienda and Spa a world apart.

DEAM AWAKE  
Portrait Project  
Gallery Show  
Friday, April 11  
5:30 - 7:30 PM  
@ Better Day Coffee

DEAM AWAKE  
Concert Party  
A benefit for the SFFF  
Friday, April 25  
5:30 - 10:30 PM  
@ Tanti Luce 221

Wednesday, April 30  
7:00PM @ JCC  
Big Significant Things  
82 mins.

International Workers Day &  
2014 SFFF Kickoff  
with Jessie Bridges in concert  
Cowgirl  
8:00PM-closing  
$10 admission includes buffet & live music  
Stargazing with the Stars  
7:00PM - 10:00PM  
@ Santa Fe Studios  
VIP After Party  
9:00PM - Club @ The Palace
**Festival Highlights**

**International Workers Day & 2014 SFFF Kickoff Party**

Jessie Bridges in Concert
8:00PM @ Cowgirl

Concert starts after the screenings of Salt of the Earth and Ben & Corinne, a Love Story. The event will be filmed for a music video creation. $10 admission includes buffet & live music.
319 S. Guadalupe St., Santa Fe NM, 87501

**Friday, May 2, 2014**

- 7:00PM - 10:00PM @ Santa Fe Studios
  - Stargazing with the Stars
  - Hosted by Surprise Special Guests

- 9:00PM @ The Palace
  - V.I.P. After Party

**Saturday, May 3, 2014**

- 3:00PM @ Hotel Santa Fe Filmmakers’ Lounge
  - Casting Panel with David Rapaport, April Webster & Matthew Lessall

- 8:00PM @ San Francisco Street Bar & Grill
  - V.I.P. After Party

**Saturday, May 3, 2014**

- **Jardín de Amapolas**
  - Friday, May 2 @ 10:45AM
  - Jean Cocteau Cinema
  - Narrative Feature | 90 mins. [Columbia]
  - Director: Juan Carlos Melo Guanavara

  - In Colombia, cultivating poppies (Amapolos) is a dangerous, but lucrative business. Farmer EMILIO and his 9-year-old son SINON are exiled by rebels and find refuge in Cousin Wilson’s home.

**Sunday, May 4, 2014**

- 8:00PM - 10:00PM @ Jean Cocteau Cinema
  - 2014 SFFF Awards Ceremony
  - Hosted by lead cast members of Longmire: Cassidy Freeman & Bailee Chase

**Wrenched**

- Sunday, May 4th @ 1:00PM
- Jean Cocteau Cinema
- Feature Documentary | 92 mins. | USA
- Director: ML Lincoln

- The books of Edward Abbey carry on the tradition of activism, with memoirs like Desert Solitaire and the classic comic novel, The Monkey Wrench Gang, taking on the degradation of the American Southwest
Celebrating NM Film

“Movies made an economic impact of more than $6 billion over the past 10 years for New Mexico”
“The film industry is New Mexico’s biggest job creation program since the Manhattan Project.”

ABOUT SANTA FE FILM

The Santa Fe Film Festival celebrates all facets of cinematic arts — here in New Mexico, regionally and globally. Our annual festival honors everyone working both behind the scenes and on screen to bring the best of film creation, production and showings to the public.

As a world renowned location, New Mexico host a vibrant infrastructure for the TV & movie industries, while Santa Fe leads as the ideal location to produce a film. Over the past 10 years, New Mexico has established an infrastructure to support all aspects of the film industry and through incentives like the “Breaking Bad Bill” filmmakers find New Mexico cost effective. Santa Fe Studios, the first sustainable studio building, provides state of the art, green, facilities.

New Mexico holds the largest crew base between the coasts and with short films you just might see a star eating at the Santa Fe Airport Grill or at one of the 250 restaurants in town, enjoying a bite before their flight. With over 300 days of sunshine and the unforgettable and breathtaking landscape, it is no wonder Santa Fe is a world class travel destination and the top location for filmmaking.

The Santa Fe Film Festival will continue to grow as the leading exhibition and educational portal for all things cinematic in New Mexico.

The entire NM film community invites you here; to live, work, play and make films.

BY THE NUMBERS

• More than $6 billion: economic impact over the past decade
• 11 years of active film incentives in New Mexico
• 400+ New Mexico businesses support the film industry
• 11,000: estimated number jobs in New Mexico
• Top 5 locations in the world according to industry publications

2014 Highlights of Production in New Mexico

• Longmire Season 3 (TV Series) - The Wall Street Journal called the series “the best of two worlds: a modern crime drama with dry wit and sometimes heart-wrenching emotion that’s also got a glorious setting…”
• Manhattan (TV Series) - “I’m excited that this series will highlight New Mexico’s celebrated history and our amazing, picturesque landscapes - I can’t wait to watch it,” said Governor Martinez.
• Hieroglyph (TV Series) - “We are extremely pleased to welcome 20th Century Fox Television and HIEROGLYPH to New Mexico, and we look forward to supporting the productions efforts with our excellent crew, facilities and vendors,” said Mankats, Director of NM Film Office.
HEALTHY CHILDREN MAKE HAPPY, HEALTHY COMMUNITIES

Anna Marie García

“At the moment the bow of the large Spanish vessel touched the distant shores of the New World, the passengers were ignorant of the impact their immigration would have on the generations to come. Those passengers included my ancestors, bailing from the shores of Seville. Among their many impacts is my own steadfast dream to travel, to experience living with other cultures and to continue to learn every day.”

—Noah García, my son, expressing the three key things at the heart of our family’s passion for living

Growing up in a small farming community along the Rio Grande under the sacred Black Mesa, I learned from an early age how to love life. We shared in tending an ample vegetable garden and fruit orchard and raised our own meat. My childhood was rich: we ate healthy, good food and played outdoors. My parents shared stories from their childhood, and we were all encouraged to be lifelong learners. It was an idyllic childhood, not unlike those of my neighbors and friends.

I feel fortunate that I was raised in the Española Valley. It is a place with much strength. It is diverse in geography, language, culture and race. Nestled in a valley between two mountain ranges along the beautiful Rio Grande, the Valley contains Indian pueblos, a Sikh community, business entrepreneurs who moved here from other parts of the country, Mexican immigrants, and the Spanish, whose families, like mine, have been here for over 400 years. The Valley is filled with skilled artists, storytellers, writers, poets, vaqueros, musicians, cooks, ranchers and, of course, farmers. The farmers of the Española Valley are well known throughout the state and even the nation. Who hasn’t heard of Chimayó chile? Springtime in the Valley is when the people gather and talk about cleaning the acequias and preparing the soil to plant our gardens. Ours is a culture rich in spirit, generosity and passion, with deep-rooted family traditions and values.

Building on the assets of the people in the Española Valley

Challenges come with this rich diversity. Poverty, achievement gaps, negative politics and bad publicity have all made living in the Valley difficult at times. With high heroin use in the area, the Valley has the notoriety of having the highest per-capita rate of drug fatalities in the country.

I chose to work here as an early-childhood specialist. I have seen the changes that have swept across the landscape of the early-childhood-development field over the past 10 to 15 years. Educational accountability and quality, the increasing complexity and diversity in families, a quick-moving technology field, and the most recent brain research on achievement gaps motivate me to work in my community. I educate families with children from the most vulnerable age group: birth to age three.

Most of the latest research has focused on the first three years of life, starting in utero. We know that babies are born to learn. We also know that what happens to children early in life has long-lasting influence on how they develop and learn. Many studies have confirmed the fact that nurturing, talking to and playing with your baby are the best ways to help her learn and develop. By enriching our children’s environment with positive interactions, which help build positive relationships with loving people, not electronic screens, we are investing in our children. This is an investment with solid returns.

Brain research confirms the negative impact of “toxic stress” on young children. This type of frequent or continual stress on little ones, who lack adequate protection and support from adults, is strongly associated with increased risk of lifelong health and social problems. By working with families and teaching them the importance of supportive primary-caregiving relationships, and by sharing information about growth and development, we help families enjoy enriched our children’s environment ways to help her learn and develop. By

My vision is to weave a history in a turning modern way:...
My mother and friend, Dorotea Montoya, widely known to community members from the Española Valley as “Dottie,” is recognized by many people of northern New Mexico as a woman of great wisdom, strength and resilience.

Dottie was born in 1933 in a small adobe house in the mountain village of Picuris Pueblo near Peñasco. She was born to Demetria and Maximiliano Roybal. Demetria, a remarkable community leader herself, would instill in my mother the deep commitment to community that would be the driving force of her life’s work. One of 13 children, Dottie and my father, José Amado Montoya, would raise their own family of six children, of which I am the youngest.

Over the course of her 80 years, my mother’s life reads like a novel of a beloved matriarch and healer, treasured community organizer and advocate for youth and families, with a sensitive but forceful nature. She spoke only Spanish until high school and never traveled farther than the Española Valley until she was 18 years old. She became a nurse in 1950, and, after her children were raised, returned to school in the 1970s in Denver, Colo., to receive her Nurse Practitioner’s degree. In the late 1970s, she and my father returned to New Mexico, making a home in Velarde. She was soon hired to serve as the school nurse—a role she reinvented—at Española Valley High School, where she developed a courageous model for school-based wellness centers. Her immediate task was to deal with an alarming rate of teen pregnancies, which averaged 75 to 80 per year at the school. Through her wellness center, she provided a safe and nurturing environment for counseling that included abstinence training, sex education and comprehensive family-planning services; treatment for teens with sexually transmitted diseases (STDs); HIV/AIDS education; and a myriad of psychological, social and emotional-health modalities. Dottie did all this in the 1980s, when few were willing to address the unmet health needs of children across America. With common sense, and “an act-now, answer-questions-later” approach, she responded to the students’ immediate needs, creating a lasting legacy in public health for New Mexico and beyond. Today, Española Valley High School has an average of two pregnancies per year and leads our state in comprehensive health services for youth.

Dottie has received countless awards including the prestigious Margaret Sanger Award from the Reagan administration in 1986. She was featured in the Oprah Winfrey magazine in 1998 for her courage as a breast-cancer survivor and was honored as a legendary nurse by the state of New Mexico in 2004.

My own life’s work over the last 25 years, providing arts and cultural educational opportunities for young people, has been inspired by my mother’s approach and her devotion to community. I do my best to follow her example, to move through the world with a sensitive urgency to advocate for a future in the Valley, where young people will understand who they are and what they can become.

Dottie and I have co-created a school-based wellness center as an integral part of La Tierra Montessori School for the Arts and Sciences Charter School that I co-founded in 2012. At 80 years young, Dottie continues to work part-time with Tewa Women United and the Río Arriba County Health Department. She volunteers weekly at La Tierra and provides support and wisdom to her large family and community.

I have been blessed in this life with a model of the sacred mother, the giver of life, who inspires me to dedicate myself to the health of my community, to support and honor the ancient cultures, and to encourage and empower the children of our community.

Roger Montoya is an artist and community organizer living in northern New Mexico.
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I have struggled all my life with the kinds of problems that are all too familiar here in El Norte. But I don’t want to talk about the problems; I want to discuss solutions, although I don’t know “the” solution. All I know is that I do one thing well, and it’s a useful thing. It has helped me heal and changed my life for the better. So I want to share it with my community. That’s why we have created Española’s MainStreet Theatre, as a tool for bringing community together, for sharing stories and developing skills, for finding ways to heal, and most of all, for having fun.

It’s opening night. The actors are backstage. Angie is finishing her makeup. José Elias is pacing. The props are set, and Adam and Elizabeth are pushing sliders on the boards in the light booth, making sure sound and lights are ready. The sets have been built with sweat and love, and the costumes gathered from everywhere and made to fit. The audience is restless, talking and laughing, visiting with each other. Then the house lights go down, the audience hushes, and the magic begins…

I have often said that theater saved my life. I first saw a play in a “real” theater with a group of other kids from the projects in Cleveland; we were being given a glimpse of “culture,” a chance to see how people who lived in real houses behaved. It didn’t matter; when that curtain opened, my life completely changed. Most of the kids I knew then did not live to be adults, but I had theater.

The author of that play is a Native American playwright, a veteran of the Vietnam War. On opening night, after seeing young people who had not even been born during that war rehearse his story for months, sharing his experiences with them, creating that world, the writer/survivor finds his life has changed, too. After the show, the actors, visibly shaken and moved, hug each other and become family. They have experienced both war and healing.

When that curtain opened, my life completely changed.

My love of theater is intertwined with my belief that communication, the need to understand and to be understood, is the central element in human existence, the thing that makes us human. For many years, working in theater-arts programs in barrios, in inner-city areas and in small rural towns, I saw firsthand the power of theater in the lives of young people. The students were the disenfranchised, the left-out, often extremely bright and just as often perceived as illiterate, sometimes in two languages. They told me stories, which I typed and gave back to them. By seeing their words translated into writing, they learned to read. Then, when these stories became plays performed by the students who had written them, their sense of self-esteem blossomed; they experienced the accomplishment of seeing a project through and being recognized by an audience for that work. And I learned from them the power of storytelling as literacy.

Tonight, the setting is a hooch in Vietnam. These young people are not college students in Española; they are young soldiers in another time, wet, hot, stifling. They are alternately macho and frightened, bragging or confessing. They take us with them to that other time and place.

The lights go down again. We are on the stage again, this time as ourselves and our stories. The audience is uncovered the true history of this magical place—and, perhaps, to find some healing within our community.

The lights go down again. We are on the stage again, this time as ourselves and our people, telling our stories. The audience is aware, and we are the audience. 

New Mexico-born Rosalía Triana co-directs Española’s MainStreet Theatre. She has a master’s degree in Teatro Chicana/o Studies and has worked extensively in both stage and film.
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REVIVING THE SEED ARTS: Reclaiming Resilience in Our Local Foodsheds
Laurie Lange

It’s an exciting time to be an eater of carrots and daikon, kohlrabi and escarole. There’s so much more variety in produce now, and many more local places—with a farmer’s face attached—to get it. And more variety in seed catalogs, too. As a long-time gardener, I remember the 1970s doldrums I got when looking through tomato listings: a few old standbys, plus some hybrids with industrial names. That was it. The reintroduction of heirlooms has added so much flavor and color! Pink, red, purple, orange and yellow—a spectrum of tomatoes from around the world and with unique histories.

There is an unstoppable grassroots resurgence of seed-saving.

In the face of plant patents and genetically modified organisms (GMOs), the current food and backyard garden revolution is taking back local foodsheds. Despite what GMO proponents say about their products staving off world hunger, as well as claims of conquest over pests and diseases via genetic modification, when looked at ecologically, open-pollinated and heirloom varieties have other advantages, including resilience that one-shot solutions via chemicals and genetic finagling simply can’t achieve. Plants have diverse means of handling whatever the environment dishes out. Whether it is abnormal deluges, triple-digit heat, or drought beyond belief, plants’ innate genetic responses to challenges exemplify green invention at its best.

Open-Pollinated Defined: The New/Old Seed-Saving Revolution

Open-pollinated (OP) means that the vegetable variety in question has the ability to remain true to type when grown in the open rather than under controlled conditions. It means that the genetic pool within the variety is responding to environmental pressures, rather than being propped up by laboratory-isolated, single genes that address just one thing. An OP variety’s gene pool is freely passed on by whatever the pollination mechanism is for that plant type—wind or insects. Coupled with human tending and selection of seed from preferred plants over time, these natural genetic mutations created our cornucopia of succulent, flavorful vegetables from small, tough plant ancestors.

Seed companies as we know them arose early in the last century, as packeted seed became marketed nationally via catalogs. At first, if a company wanted to offer seeds of a variety listed by a competitor, all the company had to do was obtain that seed and increase it in-house. As hybrids began to be produced in earnest, seed companies realized that, because the parent lines used to create a hybrid contain proprietary information, hybrids offered exclusivity; that is, no one else knew the parents—often highly inbred and specialized for a purpose—of their hybrid variety.

We won’t follow the further development of seed as intellectual property here or discuss patented hybrids, GMOs, etc. Let’s focus on positives: at the same time that seed megacorporations are mounting their current thrust for the control of agriculture these technologies represent, there is also an unstoppable grassroots resurgence of seed-saving. Along with water, seeds are our most basic world commons. For a resilient world, we need resilient seed able to create defenses under increasing environmental challenges. We’ve realized through weather events how seed is the foundation of independent foodsheds, and the call to grow our own food is getting louder every minute. Here are some things you can do to revive seed-saving arts in your own backyard.

Selfing Beans and the Peculiar Pollination of Tomatoes

Beans are among the easiest vegetables to save seed from because they’re self-pollinating. In order to preserve a plant variety effectively, one needs to stay within the variety’s own gene pool and prevent cross-pollination with other varieties. Insects generally don’t get the opportunity to cross-pollinate a bean flower because, before it opens, the male flower part sheds pollen directly onto the female stigma, the pollen-receptive area atop the ovule in which the seeds develop. Thus, more than one bean variety can be planted in your garden without much concern about cross-pollination. Most common bean varieties, Phaseolus vulgaris, function this way.

Not so with a sister species, Phaseolus coccineus, the runner beans. They are immensely attractive to hummingbirds and bumble bees. They get cross-pollinated during visits, and it’s a pretty sure bet that runner bean varieties that aren’t isolated will get crossed. A couple of years ago, another seed saver shared the apricot-colored “Sunset” variety with me. The resulting flowers in my grow-out were every color of the runner bean spectrum: white, apricot, pink and vermilion—a delightful mix of runner-bean glory. I named the mix “Sunset Parade.” But I can’t pass it on because “Sunset,” the seed I received, was already something else.

Tomatoes are also considered self-pollinating, and seed savers often plant varieties next to each other and save seed. But there are exceptions you should know about. Take a look at a tomato flower. At its center is a plump cone that tapers to a slender tip, a fused structure of male stamens bearing pollen. When tomato flowers are moved by a breeze, the pollen gets shaken onto the stigma atop the female style inside the cone, self-pollinating the flower.

However, in some tomato varieties, the style is exerted beyond the anther cone, where it’s exposed to pollen from other tomato plants. Cross-pollination becomes even more likely if, say, a bumblebee visits and “buzzes” the flower. She wraps her abdomen around it, vibrates it incredibly fast, and harvests a little cloud of pollen on her pollen-gathering body hair, thus spreading pollen vigorously. If you see a little tip emerging from the anther cones of a variety you’d like to save, it’s best to isolate that plant.

Squash Pollination: Developing Seed-Saving Skills

Squash are a whole different story—cross-pollinated all the way. No pollinators, no
THE BEE HIVE: BOOM TO BLOOM
Promoting Nutritious Habitat for Local Pollinator Production and Food Security

MELANIE MARGARITA KIRBY

For almost a decade now, there has been an explosion of beekeepers across the nation. In 2006, as news of colony collapse disorder spread, folks became concerned, and many were inspired to learn honeybee husbandry. While the world does indeed need more beekeepers, what it especially needs is more healthy stock to steward. However, this is a very nuanced endeavor.

As weather continues to fluctuate and environments are contaminated, pollinator production around the world is being compromised. Many novices fail to research properly before beginning. First and foremost is the need to establish and sustain habitat to better preserve and promote local populations. Instead, many procure bees before learning whether their specific location is already saturated with honeybees. Oerversaturation leads to increased competition for forage resources among neighboring hives and other native pollinators.

New Mexico hosts 1,100 native bee species.

There are not many producers of local honeybees and native pollinators in New Mexico, thus the boom of mass importation. The sad but true scenario is that many of the regions that supply the stock across the nation are compromised, whether from oversaturation and spread of diseases or viral transmissions and aggressive genetics. Zones where conditions are unhealthy have often been sprayed with tons of fungicides, pesticides, herbicides and other systemic toxins, leaving residues on blossoms where pollinators forage.

This contamination is then laden in the nectar and pollen and stored by the hive to feed their young. Slowly but surely they are being poisoned to death. These poisons infiltrate individual bees and their superorganism as a whole, stressing the hives and creating more health issues as reproductive and cognitive functions of the bees become impaired. Thus, any imported stock poses high risks to local strains and their stewards. So, although folks wanted to help save bees, they are inadvertently speeding their demise.

Research from the 1990s showed that New Mexico had 11 different subspecies of honeybees, much more than any other state. New Mexico hosts 1,100 of the 1,400 native bee species found throughout North America. This is indicative of a rich, diverse landscape. New Mexico has seven of the eight climatic zones, only missing tropical. The variety of microclimates and topographies lends itself to breeding hardy local strains. Yet, the majority of production is coming from states with very few subspecies, thus exacerbating genetic bottlenecks and inciting inbreeding. When compromised stock is imported, our local strains are at severe risk of being impaired and forever lost.

So, what can people and communities do to really help save local pollinators? They can start by promoting diversified habitat. Increasing drought is making it harder to grow food. The scarcity of water resources can spread contamination more readily with devastating results. Drought is adversely affecting wildflowers and minimizing foraging. Flora, fauna and humans are part of the Anthropocene era; we all congregate at the same watering holes. Establishing forage corridors for pollinators is a key step to promoting sustainable resources for all wild and cultivated life forms that in turn help feed us.

The few local producers established in the Land of Enchantment are struggling to stay proactive by integrating broader educational opportunities to better inform our communities and encourage local support. The Rocky Mountain Survivor Queenbee Cooperative is one such regional service organization. The RMSQB Cooperative began in 2011 as an out-of-pocket pilot project between beekeepers in Santa Fe, Rio Arriba, Taos and Mora counties. By 2012, the cooperative had about a dozen beekeepers between Santa Fe and Fort Collins, Colo. That year, the cooperative received an initial Farmer/Producer grant from Western Sustainable Agriculture Research Education and, in 2013, was awarded an Agriculture Advance and Product Promotion grant from the New Mexico Department of Agriculture (NMDA). RMSQB was also recognized by Sustainable Santa Fe with an award for its climate-adaptation work.

RMSQB is a grassroots effort to promote capacity-building through professional development opportunities, rural development, entrepreneurship, honeybee stock-improvement programs, native and alternative pollinator promotion and production, and apitherapy (medicinal use of bee products). Last year, through partial funding by the NMDA, the cooperative was able to present its chemical-free, honeybee-breeding stock program in the Ukraine at the World Beekeeping Conference to more than 10,000 attending beekeepers from around the globe.

Additionally, last autumn, RMSQB played host to visiting beekeepers and researchers from as far away as France and British Columbia during the Western Apicultural Society of North America Conference in Santa Fe.

This spring, the cooperative is bringing top-notch pollinator researchers to New Mexico by launching the 2014 North to South New Mexico Pollinator Benefit Lecture Series. Also upcoming is the Northern New Mexico Rocky Mountain Symposium and Lecture Series.

SYMPOSIUM AND LECTURE SERIES
Northern New Mexico Rocky Mountain Sweet Spring Sting Symposium for Pollinator Stewards: Habitat & Health
May 3, 10 A.M.–1 P.M., St. John’s College, Great Hall, Santa Fe
• Dr. Thomas Seeley, conservation biologist from Cornell University, author of Honeybee Democracy, speaking on Swarm Intelligence—how bees (and humans) collectively make decisions for the whole. Also, a screening of The Art of Mayordomía on ancient acequia waterway traditions. $15

May 4, 1–4 P.M., Southern Methodist University-Taos
• Dr. Seeley will speak on feral bee habitat. Also, a guided nature-trail walk. $15

2014 North to South New Mexico Pollinator Benefit Lecture Series
May 22, 9:30 A.M.–12:30 P.M., NMSU Sustainable Agriculture Research Center, Alcalde
• Dr. Juliana Posada-Rangel, associate professor of Entomology at Texas A&M, president of the American Association of Professional Apiculturists and the American Bee Research Conference, will speak on queen honeybee reproductivity research. Additional presentations: Dr. Shengui Yao, NMSU fruit specialist, and Dr. Steve Guldan, NMSU water researcher. $15

May 23, 1–3 P.M., ABQ BioPark, Albuquerque
• Dr. Juliana Posada-Rangel will speak on queen honeybee reproductivity research. $15

May 24, 2–5 P.M., Zia Queenbee Farm, Truchas
• Rearing Queen Honeybees Field Practicum with Dr. Juliana Posada-Rangel. $45

May 25, 2–4 P.M., Cooperative Extension Office, Alamogordo
• Rearing Queen Honeybees Field Practicum with Dr. Juliana Posada-Rangel. $15

June 6, 1–4 P.M., ABQ BioPark, Albuquerque
• Top-Bar Beekeeping: Wisdom and Pleasure Combined, with Dr. Wyatt Mangum, American Bee Journal Top-Bar Beekeeping columnist and professor of mathematics at the University of Mary Washington in Virginia. $15

June 7, Mora
• Top-Bar Beekeeping: Wisdom and Pleasure Combined, with Dr. Wyatt Mangum. Top-Bar Beekeeping Management, Research and Field Practicum and Lecture: 10 a.m.–12 p.m. at Lapetes de Lana. $15

• Field Practicum 1:30–4:30 p.m. at Mora Valley Apiaries. $45

For more information or to register for these events, email rmsqbcoop@gmail.com or visit www.survivorqueenbees.org

www.GreenFireTimes.com
Fungi have been on Earth for more than 400 million years, with the first evidence of coexistence in Devonian-era land plants. Fungi are present in most soil, and more than 80 percent of plant species have the ability to cooperate with them. Plants may not have been able to make the important terrestrial jump out of water and develop roots if not for this relationship with fungi. The Earth’s atmosphere would have continued to be rich in carbon dioxide versus oxygen, and many species that depend on respiration, including humans, might not exist. 

If you take care of the land, it will take care of you.

Fungi also have the ability to adapt and conditions, and the symbiosis may be very complex and, depending on conditions, fungi can sometimes "defect" to become pathogenic or less cooperative and attempt to obtain the sugar for free at the expense of the plant and its fitness. Ecosystems that have fungi and microbe diversity and thus healthy soil can be imagined as a giant adaptable entity that can take hard punches from the weather yet still remain standing. AM-fungi with plant interaction is a hot topic of study, but what does this have to do with creating a resilient farm, filtering carbon and other nutrients, or assisting plants to continue producing food in the future? Everything.

Understanding the environment that may increase plants and beneficial AM-fungi to participate in a symbiosis is key. Diversity of AM-fungi and plant species, low soil disturbance and minimal added inputs are vital for a healthy ecosystem. On the contrary, if you give a plant all the nutrients it requires, such as soluble phosphorus, it may weaken the plant’s response to a cooperative relationship with AM-fungi. Why would it cooperate if it receives all nutrients artificially from mineralized, added sources of nutrients? The likelihood of both fungi and plants participating with each other can shift because it depends on soil conditions, and the symbiosis may be strengthened or disappear altogether. Fungi also have the ability to adapt and evolve at a higher efficiency than plants can with environmental stresses such as drought because their responses can be much faster. The big concern with food crops is that they cannot adapt fast enough in the changing climate, but, with a partnership of fast-evolving AM-fungi or seed-borne endophytes this may be overcome.

How does one create and maintain resiliency in an ecosystem and be able to produce food and quality seed at the same time? A long-term research project performed in central Europe, the bio-dynamic, bio-organic and conventional (DOC) study, compared variations of conventional and organic-based farm practices for 22 years to understand how these different practices impact the presence and type of fungi in the soil. Organic-based practices that used cover crops or manure-based inputs to enrich the soil yielded the highest diversity of fungi versus mineral fertilizers. Nutrient density studies of the crops in each treatment would be an important next step along with the impact to seed quality in the following generations.

On my own farm some of the practices that were incorporated included planting perennial cover-crop combinations to limit bare soil areas because the soil would otherwise be vulnerable to wind and erosion. Aged compost extracts or teas were used to inoculate the soil with diverse AM-fungi and bacteria. AM-fungi prefer legume-rich areas and bacteria populations are higher in grass-rich areas, so an initial plant inventory can be used to survey the soil microbe populations. A more definitive measure would be a fungi-to-bacteria (F:B) ratio. Cash crops are planted with "understory" legumes, and entire field areas are never cleared or burned so as to not destroy invertebrate habitat. With this protocol in the last few years, the farm ecosystem is healthier and food crops are vibrant, with little added fertilizer. The target crops also require less water because the living mulch can regulate and conserve water in the soil. How does it do this? Once established, AM-fungi have structures called mycelia (or hyphae webs) that are attached to roots but much smaller, and in 1 cubic meter of soil can be 20,000 km in length. The hyphae have the ability to mine water and nutrients from long distances and enhance the infiltration of water through soil. The system also allows plants to communicate with each other to receive warnings such as pathogen attacks, as hyphae can "fuse" when they recognize the same species of fungi.

How can fungi help save the world? Carbon sequestration by healthy soil has the ability to allocate atmospheric carbon dioxide (CO₂) into "long-lived pools" that accumulate and amass it and, most importantly, stop it from being immediately remitted. In real numbers soil has the potential to sequester Carbon generated from fossil fuel emissions by staggering 0.4 to 1.2 gigatons of carbon per year, or 5 to 15 percent of total global fossil-fuel emissions. If green energy
SEED ARTS  continued from page 28

fruit. There are a few genera of native bees whose lives depend on the pollen from cucurbits, i.e., squash-family plants. These big bees often sleep in squash flowers overnight. In the morning, if you look inside open blossoms, you may see them busily gathering pollen in the male blooms. When they then visit a female flower, the incipient fruit at the base of the flower is fertilized. Midnight, the bees take off with a loud buzz, carrying pollen loads back to their nests, where they make it into bee bread for the next generation.

Saving seed, especially of cross-pollinated plants, can get complicated. The simple rule with squash is to grow just one variety of each of the three major species: Cucurbita pepo, maxima, and moschata. If you want to grow both a pumpkin and a summer squash, though, because both are usually C. pepo varieties, you have to learn hand-pollination skills. For corn, a wind-pollinated plant, ears must be bagged to keep the silk from getting further pollinated after applying pollen by hand from the variety of your choice.

Learning the seed arts takes time; there's a lot to know about the growth habits and cultivation preferences of each plant type. Commercial seed producers apply carefully honed knowledge in their professionally tended fields to get what is known as high-germination seed.

So what's the role of a backyard seed-saver without the same resources? A good many of the heirloom varieties we now enjoy are here only because of home gardeners. And valuable varieties bred by public institutions prior to current, private seed-breeding programs got offered for a while, then were dropped from catalogs. They're only still with us because they were saved in backyards. Start your seed-saving education by reading up on recommended practices, get quality OP seed, build your soil with compost, encourage organisms in the soil/food web by refraining from chemical applications. All these things will nurture the seed, enliven your table and increase vibrancy in our local foodsheds.

BEE HIVE  continued from page 29

Sweet Spring Sting Symposium on Pollinator and Human Health (see sidebar). The first lecturer, Dr. Thomas Seeley, world-renowned Conservation Biologist from Cornell University and author of Honeybee Democracy, will discuss the phenomenon of swarm intelligence (SI), the solving of cognitive problems by a group of individuals who pool their knowledge and process it through social interactions. SI has relevance to other animals, including humans. To better understand collective decision-making, we can examine natural systems that have evolved sophisticated mechanisms for achieving SI (www.cornell.edu/video/tom-seeley-honeybee-democracy). Dr. Seeley's main research is determining how honeybee colonies in the wild are able to survive without being treated with pesticides for controlling a deadly ectoparasitic mite, the infamous varroa destructor.

The broader lecture series features Dr. Juliana Posada-Rangel, associate professor at Texas A&M, who is president of the American Association of Professional Apiculturists and the American Bee Research Conference, and Dr. Wyatt Mangum, professor of mathematics and a regular columnist for The American Bee Journal, who will present his new book, Top Bar Hive Beekeeping: Wisdom & Pleasure Combined, and screen some of the films he has produced of his research.

The lecture series and the field practicums are open to the public. An attendance fee—$15 per lecture and $40 per field practicum—is requested to help cover speaker honorariums and support future programming. RMSQB hopes to continue this lecture series annually. RMSQB members are eligible for professional development trainings, regionally and internationally. To support the cooperative's pollinator research and programming, a tax-deductible donation can be sent to RMSQB Cooperative, P.O. Box 317, Truchas, NM 87578.
OP-ED:
DEFENDING OUR COMMUNITY BILL OF RIGHTS ORDINANCE
 WHICH BANS CORPORATE OIL AND GAS DRILLING IN MORA COUNTY

JOHN OLIVAS

This past spring, the people of our county—Mora County, New Mexico—became the first county in the United States to ban all corporate oil and gas drilling as a violation of the people’s civil and environmental rights.

During the past six months, several corporations have sued Mora County in federal court, seeking to overturn our law, known as the Mora County Community Bill of Rights.

The corporations are claiming the following:
• That our ban violates the corporations’ constitutional rights to drill;
• That our protection of the fundamental rights of the people and the natural environment of Mora County violates the corporations’ federal constitutional rights as “persons”;
• That Mora County can’t pass such a law because communities can’t ban what the state already regulates; and
• That New Mexico state legislators, not the people of Mora County or other communities, have exclusive authority to decide whether Mora County is drilled.

These corporations are claiming that they have a constitutional right to frack, and the people of Mora lack a constitutional right to protect their own health, safety and well-being.

Corporations have been granted increasing power to dictate our communities’ future.

In drafting our ordinance, we the people of Mora County asked ourselves what the purpose of law and government is. We agreed that law must serve to protect our people and our community. We then asked ourselves whether we can do so under the existing system of law, which recognizes corporate powers but not community rights. The clear answer to that was no.

We learned that our law-making authority as “we the people” has been largely eliminated as decision-making has been increasingly centralized at the state and federal levels. Simultaneously, private corporations have been granted increasing power to dictate the future of our communities.

Corporations have manufactured a legal system that promotes and protects their private interests over our public interests, including the ever-expanding bestowal of constitutional “rights” onto corporations. Corporations use those “rights” to stop efforts that seek to use local law-making to protect communities from harmful corporate activities.

Thus, in drafting our ordinance, we decided not only to recognize that Mora County residents possess certain civil and environmental rights—to local self-government where they live, to a sustainable energy future, to clean air and water, and to water for agriculture—but that those rights cannot be overridden by corporate “rights” or nullified by state legislatures.

State constitutional provisions may recognize greater constitutional rights than those recognized by the federal bill of rights. Likewise, our local bill of rights recognizes greater rights for the people and environment of Mora County than they possess under either the state or federal Constitution. The prohibitions in the ordinance, including the ban on corporate drilling, become necessary because many activities, if undertaken, would automatically violate the rights secured by the ordinance.

The people of Mora County haven’t set themselves adrift from the state and federal system of law. Instead, our ordinance envisions a transformed system that doesn’t recognize corporations as capable of possessing constitutional rights and that prevents wielding state and federal governments to stop communities from using law to protect themselves.

Cattle and grassland in the Mora Valley

The Mora Bill of Rights asserts, in law, the democracy that many of us thought we already had.

The Mora County Commissioners voted unanimously to defend the Mora County Community Bill of Rights against two lawsuits filed in federal district court. The second lawsuit was by a subsidiary of the Shell Corporation, which holds leases on New Mexico state trust land in eastern Mora County. This area is also known as White Peak, and the corporation leased these state trust lands in 2010 for $2.25 per acre or $160 per section of land.

Rather than the end of the fight, we see these lawsuits as merely a beginning of a waking-up that must occur across our communities and the country, to understand that we are caught within a system that virtually guarantees our destruction. Across the United States, over 150 communities, including the city of Pittsburgh, have begun to walk the path that the people of Mora County are now walking. Along the way, we must not only call out corporate decision-makers for what they do but begin to dismantle what they’ve spent so many years building. We call on you to join the people of Mora County in our resistance to a system of law and governance that bears almost no resemblance to “we the people” and “consent of the governed.” Only then will we begin to build the world and communities that we so desperately need.

John Olivas is chairman of the Mora County Board of Commissioners. This statement was issued by Commissioner Olivas and is not an official statement from the Mora County Board of Commissioners.

Fungi continued from page 30

is also embraced as the IPCC report suggests, we may be able to achieve the 80 percent cut in fossil-fuel (20) use needed to alleviate a future of catastrophes.

Think of AM-fungi as noble old souls that have been our loyal friends for a very long time and may save future generations from the brink of extinction. If we utilize AM-fungi to initiate meaningful changes to ecosystems, even in city rooftops and abandoned fields, who knows what might happen? The dark mysterious earth may feed and sustain us and other inhabitants, instead of metaphorically shaking us off its back like a bunch of fleas with no remorse or negotiation, just natural selection. ✤

L. Acuña Sandoval, a former analytical chemist, is an organic farmer and seed conservationist from Dixon, New Mexico. She is a vendor at the Santa Fe Farmers’ Market, where she sells food products and locally adapted seeds. For more information regarding this article, email redesandoval@yahoo.com or visit h t t p : / / w w w. zulupetalosfarm.com
NEWSBITES
WATERSHED GROUPS CALL FOR COURT OF APPEALS TO THROW OUT COPPER RULE

The New Mexico Environmental Law Center (NMELC) has filed an appeal against the adoption of the Copper Rule—a rule that regulates discharges from copper mines. The brief argues that the New Mexico Water Quality Control Commission (WQCC) violated the state’s Water Quality Act when it adopted the rule and asks the Court of Appeals to set the rule aside.

The Water Quality Act mandates that the WQCC adopt regulations that prevent or abate water pollution, but the Copper Rule expressly allows all copper mines to pollute New Mexico’s groundwater with acid rock drainage, metals and other toxic contaminants.

“Given that 65 percent of our state is currently in severe drought or worse—including Grant County where Freeport McMoran’s massive copper mines are located—our decisionmakers should be developing rules that protect groundwater. The law is clear in New Mexico: water is a public resource, and it must be protected,” says Bruce Frederick, NMELC staff attorney.

Opposing parties have 75 days to respond to the filed brief. The Court of Appeals could take a year to decide the case.

TAOS COUNTY WATER RIGHTS

About 400 Taos County properties have recently had their agricultural status revoked. Over the past year, the county assessor’s office has determined that those properties are no longer being used for farming, sending property taxes skyrocketing. Those landowners may also be at risk of losing their water rights because of New Mexico’s “use-it-or-lose-it” water code. Water rights and the tax discount may be lost if land isn’t irrigated; but if acequias (ditches) aren’t maintained and newcomers aren’t interested in farming, it becomes problematic to irrigate land. Water rights may also be deemed “abandoned,” if they have been unused for a number of years, or if they have not been used to grow some kind of crop or for livestock.

At a time when urban development along the Río Grande is seeking water wherever possible, acequia parciantes see this situation as a potential threat to their age-old tradition in which land and water go together. They say that landowners should not be penalized because of the drought that has prevented some acequia users from irrigating.

There are some statutory protections in place that give acequia commissions the right to approve or deny the transfer of surface-water rights from a ditch-irrigated property. Acequia water-rights holders can also “bank” rights that are not being used, if the owner plans to claim the right in the foreseeable future. Further legislation to prevent long-time residents from being taxed off their lands and to protect the region’s agriculture and rural character is being discussed.

RECOMMENDATIONS: STATEWIDE WATER TOWN HALL

“A Town Hall on Water Planning, Development and Use,” organized by New Mexico First and attended by more than 300 people from 31 counties last month, found that New Mexicans want a balanced water policy that plans for future shortages, expands water storage and reuse, addresses legal issues and protects environmental resources. They want to explore the potential of cleaning up brackish (nonpotable, highly salty) water in our aquifers. Attendees included business leaders, industrial water users, environmental advocates, researchers, municipal water planners, farmers and ranchers, government professionals, elected officials and students.

The following strategies were identified:
• Implement long-term collaborative, comprehensive, watershed-scale restoration projects to foster healthy ecosystem function and resilience, including wildfire-protection plans.
• Improve the state and regional planning process including dedicated funding, consistent data across regions, and the best available science on current and future water supply.
• Develop emergency plans and sharing agreements to address allocation of water during times of shortage.
• Fund and initiate new water supply and storage projects such as aquifer storage and recovery, reclaimed wastewater, surface water storage, stormwater capture and water-delivery enhancement.
• Improve the funding process for water investments, including better coordination among funders and improved leveraging of revolving loan programs, grants, user fees and federal funds.
• Clarify the processes for use of brackish water, as well as use and reuse of nonpotable water used in oil and gas drilling.
• Increase the efficiency and timeliness of the adjudication process, while also strengthening the water market through clear and fair water-right-transfer policies.

The recommendations will be advocated to state and local leaders by an implementation team comprising volunteers from the event led by former State Engineer John D’Antonio. A full report is posted at nmfirst.org
Bankruptcy is still an option for most people under the new law!
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THE GREAT MARCH FOR CLIMATE ACTION COMES TO NEW MEXICO

EARL JAMES

A journey of a thousand miles begins with a single step. – Lao Tzu

And so does a journey of 2,996 miles from Los Angeles, Calif., to Washington, D.C. On March 1, more than 1,000 human beings—just like you and me—made a decision to march out of L.A. with a goal of reaching the nation’s capital on Nov. 1, calling all along the way for U.S. action on the climate crisis. Fall congressional elections can’t duck this Great March.

Approximately 40 people signed up for the entire eight-month march, braving heat, rain and cold, all to bring attention to the desperate need for our nation to take strong, meaningful action to cut carbon emissions—especially fossil fuel—before runaway global warming leaves civilization in the dust, or mud, or ice, or at the mercy of megatypoons and extreme drought and fire—not to mention the Earth’s nonhuman pollinators, composters, scavengers, water purifiers, medicinal healers and touchstones of our spiritual gratitude for the wonder of biodiversity.

One cross-country marcher blogged: We represent 36 states, seven countries, and a multitude of human backgrounds. We are students, grandparents, mothers, fathers, brothers, sisters and friends who have sacrificed more than eight months of our lives in order to march for those who may not be able to, for the most important moral issue of our generation: the Climate Crisis.

The marchers entered New Mexico on April 28 at Zuni Pueblo, and they will depart our state on May 29, averaging 15 miles per day. Along the way, they take part in rallies and house parties and visit schools to talk about the climate emergency and why they are marching.

• On April 28, Zuni Pueblo dancers greeted the marchers, and the pueblo provided a campsite.

• On May 5, marchers will enter Albuquerque: Watch www.climatemarch.org/NewMexico for announcements of gatherings to challenge the coal, gas and nuclear habit.

• On May 17, in Santa Fe, at 10:30 am, join the procession from Aspen Community Magnet School to the Farmers’ Market; mix with the Green Chamber of Commerce Green Festival; and join a rally at 11 am.

• At 4 p.m., at Fort Marcy Park, the Great March will host youth events with Global Warming Express. Following a blessing by Picuris Pueblo Gov. Richard Mermejo, you can help build a “Life Cairn” to memorialize species gone extinct due to human activity, raise alerts about critically endangered species, human cultures and island nations. You can then gather around a digital campfire for an evening with Climate Marchers and Native American storytellers.

• On May 24, a welcoming procession will bring the marchers into Taos. Coincidentally, May 17 is also the Sierra Club’s National Reject and Protect Day of Action against the Keystone XL pipeline.

For more event information: www.climatemarch/NewMexico.org

The Great March for Climate Action is already having an impact on New Mexico, as dozens of New Mexico communities and organizations come together to provide food, a home-stay, fresh water, friendship and funding. Support a marcher at: www.climatemarch.org/donate-1/.

Great March supporters include Laguna Pueblo, Acoma Pueblo, Zuni Pueblo, Cochiti Pueblo, Kewa Pueblo, Picuris Pueblo, Rio Grande Sierra Club, Multicultural Alliance for a Safe Environment, New Energy Economy, Amigos Bravos, Albuquerque, Santa Fe and Taos city officials, Consolidated Solar Technologies, Littleglobe, Santa Fe Community College’s Sustainability Program, New Mexico Committee for the Humanities, Albuquerque’s International Balloon Museum and Park, and many others.

Ahni Rocheleau, New Mexico state coordinator for the Great March says, “The marchers are giving the great gift of walking across the country for those of us who cannot make the commitment. If you join the march in New Mexico, you can shift our sunny state from its current and pending demand for more coal, gas and nuclear toward a path as a world leader in renewable sources of energy.” Want to help make the New Mexico march a historic event? Sign up to march at http://climatemarch.org/march/apply-to-march-1/. To collaborate, contact Ahni at ahni@climatemarch.org

Earl James is an environmental activist, writer, nonprofit fundraiser, and directs The Life Cairn Project: earldjames@gmail.com, www.thelifecairnproject.org

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Santa Fe Convention Center
201 W. Marcy St.

9:30 am Talk on BUDDHA DHARMA IN DAILY LIFE
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Inquiries: santa_fe_sakya@yahoo.com
Tickets, Registration & Info: tschenhamdrrolling.wordpress.com

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DEVELOPMENTal	Gubernatorial Candidates’ Statements

EDITOR’S NOTE: The June 3 primary is approaching. Gary King is New Mexico’s attorney general; Linda Lopez and Howie Morales are state senators; Lawrence Rael has served in many executive roles; Alan Webber is a businessman and former publisher.

GARY KING

Protection of the environment and especially of our ground and surface water resources is one of my top priorities—that is what we need in the Governor’s office today. Where others may talk and make promises, as your attorney general I have fought to protect our environment. I am proud of my record of accomplishment.

A few years ago I challenged the Bush-EPA’s decision to permit construction of the Desert Rock coal power plant in the Four Corners area. EPA had not taken proper consideration of the hazardous air pollutants nor the Endangered Species Act when it issued a permit for the facility. My challenge, working with environmental groups, resulted in EPA withdrawing the permit.

Today I continue to lead the fight to block Gov. Martinez’s destructive Copper Mine Rule that would allow widespread contamination of groundwater beneath copper mines in the state, setting a dangerous precedent to empower other industries to do so. It would undermine decades of protection of groundwater in New Mexico.

More recently I led the fight successfully to block the Valley Meat Company horse slaughter facility in Roswell. The owners wanted to operate without a valid water discharge permit—a permit that ensures our groundwater will not be contaminated.

Job development and protection of our resources is not an either/or proposition. As Governor I will promote common-ground policies that both protect the environment and support economic growth and jobs.

LINDA M. LÓPEZ

The Green Economy of New Mexico must be built to two complementing battlefronts. The first is to recognize that our state is a casualty enduring the damages left by almost 70-year legacy of Cold War activities; the second being that we initiate an economic boom based on a mindset that our state’s future commercial success is based on the growth of industries and businesses that reflect our desire to lead the country as a home for innovative, sustainable and socially equitable development.

The first battlefront must be taken directly to the halls of our United States Congress. National policymakers must be made to understand that an ecological disaster befall our state in its role as a protector of our country’s national security. With this understanding must come the allocation of billions of federal dollars to our state to address the damage. These monies are crucial to cleaning up the radioactive tailings piles affecting our Native American population, stopping the plume of jet fuel threatening the water supply of our largest city, removing the toxic materials contaminating the Jémez area surrounding Los Alamos and moving ever-closer to the Rio Grande, monitoring and inventorying the unknown long-term effects of a hastily capped Sandia Laboratory landfill, and the release of radioactive materials from the Waste Isolation Pilot Project in southeast New Mexico.

The second initiative is to implement policies and an image of a state that will have New Mexicans and others outside our borders desiring to be on the forefront of the Green Economy. New Mexico, with its beauty, culture and quality of life, will become the home for those looking toward a new and better business future.

Some might find this two-pronged approach at odds with itself, but it will bring a huge influx of federal monies in the short-term, and a healthy and prosperous business climate in the long-term.

HOWIE MORALES

More than any Governor in New Mexico history, I will champion the environment. A Morales administration will take action to block hazardous chemicals from being released into the air we breathe, dumped into the water we drink, or improperly disposed of on the land we inhabit.

I support moving our state to a clean energy grid, including electric, automobiles and construction. We can have a positive impact on our environment through the everyday choices we make, and I pledge to lead New Mexico by example.

As Governor, I will bring stakeholders together from across our state to develop a true, comprehensive state water plan based on communication, collaboration and trust—including our municipalities, tribal governments, acequia organizations and our farmers and ranchers. We must have input from all sectors to have a true chance at success in transforming our water use and securing it for future generations.

As Governor, I will invest fully in wildfire preparedness, prevention and mitigation, including education efforts, thinning dense overgrowth in our forests, reducing wild land fuel sources, and funding land rehabilitation to restore fire-damaged landscape, infrastructure reconstruction, and other recovery measures. I will also invest in improving dams, arroyos and channels to prevent threats of flash flooding.

On January 1, 2015, the change from Gov. Susana Martinez’s administration will be immediate. Never again will the Governor’s office or the state government block New Mexico citizens from participating in decisions that affect our land, air and water quality.

LAWRENCE RAEL

As former president of the New Mexico Green Chamber of Commerce, I have already been pushing for renewable energy and “buy local” initiatives. It is what we must do to preserve our environment for future generations and to diversify our economy and create good paying jobs. But the generation of clean renewable energy should only be the start. New Mexico’s goal should be to become the leader in all aspects of renewable energy: manufacturing of components, developing new technologies from our labs, and transmission of this clean energy to the entire U.S.

There are several steps we can take. The first is simple: let’s examine what policies have been working both here and elsewhere and expand on them. For example, the Sustainable Building Tax Credit has been a tremendous success for building energy-efficient homes and for creating jobs. Because of inaction by Gov. Martinez, this program is now oversubscribed when it should have been expanded.

The second step is that we must invest in ourselves if we want to develop a clean energy future for New Mexico. Currently, almost all of our permanent funds are invested in Wall Street. If we brought just a small number of those dollars home to invest in local businesses, we could develop the technologies of tomorrow and create jobs right here at home.

New Mexico has the resources to be at the forefront of this field. We just need the will and the leadership to make it a reality.

ALAN WEBBER

As New Mexicans, we all know how incredible our state is, and how lucky we are to live here. We also recognize our tremendous untapped potential. Nowhere is that more obvious than with renewable energy and our nascent green economy.

We are second in the country in solar energy potential; there is no excuse for us not to lead the nation in solar energy production. As Governor, I will put in place the policies necessary to achieve 20 percent solar energy by 2025 (http://www.alanform.com/solar/). Naturally, we will foster other renewable energy sources as well, but the greatest gap between potential and reality is with solar.

At the same time, we must reduce our energy demands by investing heavily in energy efficiency. Efficiency measures are a win-win-win for everyone: they create badly needed jobs, they save New Mexicans money on their utility bills, and they reduce our carbon pollution.

Although natural resources are a big part of New Mexico’s economy now, that activity is focused around non-renewable resource extraction like oil, gas and mining—not on clean, sustainable resource development. We need to diversify our economy and turn our biggest challenges—energy storage and transmission, water scarcity, etc.—into opportunities to lead the country in environmentally friendly technology development, application and manufacturing.

We also need to do more to boost outdoor recreation and ecological tourism. These are growth industries nationally and globally, and with innovative leadership, we can take full advantage of the opportunities that await us. Please visit http://www.alanform.com/
ALBUQUERQUE

WHAT’S GOING ON!

Events / Announcements

ALBUQUERQUE

MAY 1-3, 8-9
NATL. DANCE INST. PERFORMANCES
HILAND THEATER, 4888 CENTRAL SE
End-of-year performances by over 1,000 local high school students themed around adventure in science. Tickets: $10. 505.340.0219. Info: 505.872.1800, ndi-nm.org/content/end-of-year_events

MAY 3, 10 AM-3 PM
RAICES COMMUNITY EDUCATION OF TRADITIONAL MEDICINE
RAYMOND G. SANCHEZ COMMUNITY CENTER
Learn about medicinal plants and their uses. Presented by the Sandoval Co. Master Gardeners. Free. Registration: 505.867.2582, Sandoval@nmsu.edu

MAY 5, 1-3 PM
NEW MEXICO WATERFALLS OPEN SPACE VISITOR CENTER
6500 COORS NW
Author Doug Scott will present a 45-minute slideshow based on his book. Free but limited seating. Registration: 505.897.8831

MAY 7, 7-8 PM
RENAISSANCE IN NORTHERN NM
MAXWELL MUSEUM OF ANTHROPOLOGY, UNM
Local and contemporary Southwest herbarism will be explored at the 5th annual Food and Life series, featuring herbalist Dr. Tomas Easo, permaculturalist/culinary arts instructor Trish Cervantes and curandera Tonita Gonzales. 505.277.1400, mhermans@unm.edu

MAY 8, 11:45 AM-1 PM
USBGCNM LUNCH & LEARN
lysanderyard.com, DESIGN GROUP, 120 VASSAR SE, STE. 100

MAY 9, 8:45 AM-12 PM
DROUGHT GARDENING STRATEGIES WORKSHOP
SANDOVAL CO. EXTENSION OFFICE
711 S. CAM. DEL PUEBLO, BERNALILLO
Desert gardening techniques, rainwater collection, home soil erosion management presented by the Sandoval Co. Master Gardeners. Free. Registration: 505.867.2582, Sandoval@nmsu.edu

MAY 10-9, 9 AM-3 PM
CERTIFIED BEEKEEPERS PROGRAM OPEN SPACE VISITOR CENTER
Learn about beekeeping in the context of responsible urban farming. Supervised, hands-on lessons using top-bar and Langstroth honeybee hives. Includes handbook. Offered through the NM Beekeepers Assn. in cooperation with the city of Albuquerque. $250. Application: http://www.nmbeekeepers.org. Info: 505.281.9888, clair@nmsu.edu

MAY 11, 1-3 PM
FAMILY SEED SAVING SOLOMON CO. EXTENSION OFFICE
FREE! Strategies workshop. Presented by the Sandoval Co. Master Gardeners. Free. Registration: 505.867.2582, Sandoval@nmsu.edu

MAY 16, 11 AM-1 PM
GARDEN FAIR
RODEO GROUNDS
Presented by the SF Master Gardeners Association.

MAY 18, 8-9 PM
NATL. DANCE INST. TALENT SHOW
HILAND THEATER, 4888 CENTRAL SE
A celebration of the best in cinematic arts. Over 60 films, panels, juried awards, workshops and parties. Producers and filmmakers will be in attendance. Line-up of films and details: santafefilmfestival.com

MAY 19, 1-2 PM
TREE PLANTING WORKSHOP
RAILROAD PARK COMMUNITY ROOM
Free. RSVP: 505.216.3596, mace@railroadpark.org

MAY 3, 10 AM-4 PM
GARDEN FAIR
RODEO GROUNDS
Presented by the SF Master Gardeners Association.

MAY 3-4
CINCO DE MAYO CELEBRATION
EL MUSEO CULTURAL IN THE RAILROAD ARTS
Community & Culture. 5:30-8 pm: Silent Auction; 9 pm-12 am: Dance featuring Lumbre del Sol; 5/4, 1-5 pm: Free event with Mariachi Buenaventura, Danza Azteca, Kid’s Corner, community pothook and more. Free. Tickets: 505.474.5536, esperanzashelter.org

MAY 6
TIBETAN WISDOM
SF CONVENTION CENTER
Renowned teacher Sakya Trizin, leader of the Sakya lineage of Tibetan Buddhism. SF: 9:30 am: Buddha Dharma in Daily Life ($25/$15); 2 pm: The Three Bodhisattvas: Blessing/Empowerment ($35/$25); 7 pm: appreciation dinner/Potala Dance Troupe performance ($40). Tickets: tsechennam.dancing.wordpress.com, The Ark, Project Tibet, Bell and Dodge Gallery and at the door. Santa Fe, sakya@yahoo.com, tsechennamdancing.wordpress.com/

MAY 7, 7 PM
LANNAN: SANDRA STEINGABER
THE LENSIC
Steingabrer, Ph.D., is an ecologist, author, cancer survivor and authority on environ- mental cancer and human health. (See ad, pg. 9) Tickets: $6/$3: 505.988.1234, tickettsantafe.org, www.lannan.org

MAY 9, 5 PM NOMINATION DEADLINE
MAYOR’S ARTS AWARDS
The city Arts Commission is seeking nominations for individuals, organizations and businesses that have made outstanding contributions to the community. Awards dinner on Oct. 23. 505.955.6707, artscommission@ santafecnm.gov, www.SantaFeArtsCommision.org

MAY 9, 6-11 PM
FANTASIE DOM WESTERN PARK
Multimedia interactive light festival featuring 4 geodesic domes, art projections and bands. Second annual public collaborative community event. Presented by Creative Santa Fe, NM Arts and a variety of partners.

MAY 9-11
SEEDING THE DREAM RETREAT
AMPERSDAND SUSTAINABLE LEARNING CENTER, CERRILLOS, NM
Three restorative days of creativity, relaxation and simple living close to the earth on an agri-grid site. Experience ways to be at peace with ourselves and to take action with each other. $250. 505.780.0535, amanda@pampernd project.org, ampernd-project.org

MAY 9-11
PASSPORT TO THE ARTS
CANYON ROAD & VARIOUS VENUES
Explore the world of art, music, food with artists creating artworks which are imme- diately auctioned off; silent auctions at galleries, free evening concert at Patrick Smith Park. 505.982.9404

MAY 10, 9AM-12:30 PM
BUILD A RAIN BARREL
LA TIENDA AT EL INDIAN, 7 CALIENTE RD.
Workshop taught by Doug Pushard. Free. Registration: 512.698.8763, diane@harvest2o.com

MAY 10, 10 AM-10 PM
COMMUNITY DAY
SANTA FE PLAZA
21st annual Dia de la Gente. Family-friendly fun. Live music, arts, culture & community. 5/3, 5:30-8 pm: Arts, culture & community. 5/3, 5:30-8 pm: Silent Auction; 1 pm: The Three Bodhisattvas: Blessing/ Empowerment ($35/$25); 7 pm: appreciation dinner/Potala Dance Troupe performance ($40). Tickets: tsechennam.dancing.wordpress.com, The Ark, Project Tibet, Bell and Dodge Gallery and at the door. Santa Fe, sakya@yahoo.com, tsechennamdancing.wordpress.com/

MAY 10
COMMUNITY MUD DAY
FRIEND’S PARK, 83 ALAMO NE.
Volunteers can help the SF Parks Division restore the adobe walls that form the laby- rinth. Bring work gloves and a picnic lunch or pot luck dish. 505.955.2110

MAY 10
IAIA SPRING POWWOW
IAIA CAMPUS, 83 AVENUE NE. PO. ROAD
10-11 am: Gourd dancing. 11 am: Grand en- try. Dancing contests continue to 7 pm. Evening grand entry. Free. 505.424.2300

MAY 10-11
KINDRED SPIRITS OPEN HOUSE
3749 A HIGHWAY 14
Eldercare sanctuary for dogs, horses and poultry. Free talks and demos on senior wellness. 505.471.5366, kindredspiritsnm@ earthlink.net, www.kindredspiritsnm.org

www.GreenFireTimes.com
Soul Renewal Wildness May 15-18

Way Bound.” Tickets: $10. 505.983.7646, ext. high school students themed around “Broad-end-of-year performances by over 570 area POjOaQuE VallEy high sChOOl gym

Community Conversation on the consideration of leaving a legacy. Free. 505.988.9715, www.santafeconf.org

A LIVABLE, WALKABLE SANTA FE May 14, 6 PM

Curious about conservation, get answers to prepare for a drought-prone future. 7-8 PM. Free. 505.992.3010 (county); 505.424.1850 (Sante Fe solid trash_and_recycling or call 505.955.2200 (city); 505.992.3000 (trash) for curbside recycling assistance. At least 50 percent of curb-side recycling is free.

SANTA FE May 17, 8 AM-4 PM

Santa Fe Green Festival El Museo Cultural
In conjunction with the SF Farmers’ Market, festival goers can experience businesses and organizations exhibiting renewable energy technologies, electric vehicles, organic food, water harvesting, interactive exhibits for kids and much more. 505.428.9123, green@enchantabody.com

Friday's farmers market will feature a range of local products and services. Free. 505.898.9715, www.santafeconf.org

Guided SF Canyon Preserve HIKE May 15, 1-2:30 PM

Natural Grocers, Community Room 3328 Cerrillos Road
“Creating political will for a livable world” santafe@citizenclimatelobby.org

First Saturday of each month, 10 AM-12 PM
The Nature Conservancy's stewardship organization. Free 505.989.6614, mtibbetts@santafenm.gov

First Saturday of each month, 10 AM-12 PM
Santa Fe Farmers’ Market at the Railyard, Second floor. Propos-als will be awarded to the portfolio of selected projects. 5/2, 10 AM: info session at Market Station in the Railyard, Second floor. Propos-als should be 1,000 words max. Email to: richaneye@santafenm.gov

13th Annual Española Basin Technical Advisory Group Workshop
SF Community College, Jesse Rooms Workshop for technical people from government and academic organizations. An overview of the geography, hydrology, geologic, and landuse conditions in the Española Basin. $20. Registration: http://geoinfo.nm.edu/etbag/Workshop/Registr-ation/home.cfm

May 13, 4-6 PM ELDORADO/285 RECYCLES ECIA Conference Room ELDORADO/285 RECYCLES is an area recycling advocacy group monthly meeting. All welcome. 505.466.9797, eldorado285recycles@me.com, eldorado285recycles.org

May 14, 8:30-10:30 AM WHAT IS LEGACY? SF Community Foundation Community Conversation on the consideration of leaving a legacy. Free. 505.988.9715, www.santafeconf.org

May 15, 1-2:30 PM GUIDED SF CANYON PRESERVE HIKE

The Nature Conservancy’s stewardship ecologist, Robert Martin, leads an easy nature hike. Reservations required: 505.946.2029, Robert.martin@nc.org, nature.org/NewMexico

May 13, 4-6 PM IAIA BFA EXHIBITION-CLOSING RECEPTION MUSEUM OF CONTEMPORARY NATIVE ARTS, 108 CATHEDRAL PLACE
Institute of American Indian Arts student exhibition of photos, paintings, sculpture, installations, printmaking and jewelry. Traditional skill and contemporary vision. Free. 505.428.5907, shailey@iaia.edu

May 15-16 NALTL DANCE INST. PERFORMANCES Los Pajarito Valley High School GYM 1428 Dyer NM 505.852.5022
End-of-year performances by over 570 area high school students themed around “Broadway Bound.” Tickets: $10. 505.983.7646, ext. 104, sdw.nm.us/content/end-of-year_events

May 15-18 SOUL RENEWAL WILDERNESS RETREATS SF NATIONAL FOREST LANDS
Time for you! Unplug so you can plug into nature as a teacher and nurturer. Tools and skills for living a more beautiful world into being. Hosted by LeadFeather.org and Larry Glover, permitted with the USFS since 1989. 505.690.5939, www.wildresiliency.com

May 17, 12:30 PM MARY AGAINST MONSANTO SANTA FE
FARMERS’ MARKET AT THE RAILYARD 505.699.0879

May 29TH

Savory Spice Shop, 225 Galisteo St.

DINNER AND A SPEICE APPEARANCE

Survive & Thrive in Drought LA Tienda Performance Space, ELDORADO A panel of experts will discuss what individuals, communities and counties can do to prepare for a drought-prone future.

May 17, 12:30-12:45 PM

May 14, 6 PM A LIVABLE, WALKABLE SANTA FE
SF Convention Center National experts Dan Burden and Robert Ping offer a public talk, presented by Create-A-Street and the Metropolitan Planning Organization. Free 505.989.6614, mtibbetts@santafenm.gov

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May 17, 8 AM-4 PM SANTA FE GREEN FESTIVAL
EL MUSEO CULTURAL
In conjunction with the SF Farmers’ Market, festival goers can experience businesses and organizations exhibiting renewable energy technologies, electric vehicles, organic food, water harvesting, interactive exhibits for kids and much more. 505.428.9123, green@enchantabody.com

May 18, 12-2 PM FILMS/PANEL ON CLIMATE CHANGE CCA, 1050 OLD PECOS TRAIL Discussion with Climate Marchers plus personal message from Bill McKibben. 85. santafe@citizenclimatelobby.org

May 18, 8:30-10:30 AM WHAT IS LEGACY? SF Community Foundation Community Conversation on the consideration of leaving a legacy. Free. 505.988.9715, www.santafeconf.org

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YOUTHBUILD INFO SESSION
MAY 14 AT 5:30 P.M. IN ROOM 515

Get an SFCC certificate in Green Building.
Earn certificates in OSHA and Forklift.
Get your GED.
• Develop effective study, leadership,
  and career-planning skills
• Learn basic green-building
  construction skills
• Join a group of motivated students
  in a supportive learning environment
• Participate in building a home

Enroll now.
505-428-1276 | jeff.hood@sfcc.edu

Unique Film Workshop:
Eco Journalism and
Global Sustainability

May 19-23
Mondays-Fridays
9 a.m.-5:30 p.m.

Study environmental issues, visit people who
are activists for change, watch films that are
changing the face of eco-politics and learn
multi-media technology.

Enroll now.
505-428-1738 | filminfo@sfcc.edu

May CALENDAR OF EVENTS AT SFCC

SFCC is an incubator,
where collaboration happens.

Luke Spangenberg
Founder and CEO, New Solutions Energy, Inc.
SFCC Class of 2010
A.A.S. in Environmental Technologies

REGISTER FOR SUMMER CLASSES

1 THURS Southwestern Sleepers: Making CPAP Work
            5:30 p.m., Room 433            505-438-3101
Student Writing Awards
6 p.m., Collected Works Bookstore            505-988-4226
Backyard Astronomy
8 p.m., Planetarium            505-428-1744

2 FRI AARP Back to Work 50+ Info Session
       10 a.m., Jemez Rooms       855-850-2525

3 TUES Performing Arts Showcase
    7 p.m., El Museo Cultural de Santa Fe
    505-428-1731

4 WED Community Mobile Health Van
    9 a.m. to 3 p.m., Main Entrance
    505-995-9538

5 THURS Astrophotography
      8 p.m., Planetarium
      505-428-1744
Opening Reception:
Annual Arts + Design Juried Student
4:30 p.m., Visual Arts Gallery
505-428-1501

6 FRI Student Fashion Show
    5:30 p.m., The Lodge
    Admission: $7; children, students with ID $5.

7 SAT CommUNITY Day on the Plaza
    10 a.m. to 2 p.m., Downtown Plaza
    505-428-1271
Spring Choral Concert
    2 p.m., Jemez Rooms
    505-428-1731

8 THURS Astronomy with Binoculars
       7 p.m., Planetarium
       505-428-1744

9 FRI Nurses Pinning Ceremony
    1 p.m., Witter Fitness Education Center
    505-428-1323

10 SAT Class of 2014 Commencement Ceremony
    Speaker: Russel N. Contreras, AP Reporter
    2 p.m., SF Indian School Pueblo Pavilion
    505-428-1665

11 TUES SFCC Governing Board Meeting
      5 p.m., Board Room
      Board packet materials and information at
      www.sfcc.edu/about_SFCC/governing_board.

      GED Graduation
      5:30 p.m., Witter Fitness Education Center
      505-428-1356

12 FRI Opening Reception: Jewelry Department
    Certificate Graduates Exhibit
    5 p.m., Red Dot Gallery
    505-820-7338

PLUS...
May 26 — SFCC closed for Memorial Day

EVENTS ARE FREE UNLESS OTHERWISE NOTED.

LEARN MORE.
505-428-1000 www.sfcc.edu

EMPOWER STUDENTS, STRENGTHEN COMMUNITY. • EMPODERAR A LOS ESTUDIANTES, FORTALECER A LA COMUNIDAD.

Green Fire Times • May 2014

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