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Environmental Justice and Public Lands Ranching in Northern New Mexico

by Ernest Atencio

Note: *In response to a zero-grazing agenda by some members of the national Sierra Club, The Quivira Coalition and the Santa Fe Group of the Sierra Club, with support from the McCune Foundation, commissioned anthropologist and writer Ernie Atencio to prepare a report on the social, cultural, and economic consequences of ending public lands ranching in northern New Mexico. The following is a summary of that report, which has already influenced national Sierra Club policy decisions. Contact The Quivira Coalition for a copy of the full report, which will be published later this year. All opinions and conclusions are the author's, unless otherwise indicated.*[1]

*"History will judge greens by whether they stand with the world's poor."***—Tom Athanasiou,** social ecologist[2]

Background

In the mountains and mesas of northern New Mexico and southern Colorado, a land-based Indo-Hispano village culture persists against all odds. For over four centuries, these isolated ranching and farming communities survived the rigors of frontier life in the farthest corner of the Spanish kingdom, generations of raiding by nomadic tribes, rebellions, wars and conquest, the vagaries of weather, dispossession of community lands, and desperate poverty. But they have done more than simply survive. A distinctive culture developed in the region that remains a dynamic and defining presence today. And after centuries of continuity and adaptation, rural villagers have acquired a powerful sense of belonging, a rooted knowledge and reverence for their homeland, that has become rare in the modern world. "Their families have lived here for centuries; their roots are in the land; their hearts and souls are there. The tie is really mystical," explained Father Benedict

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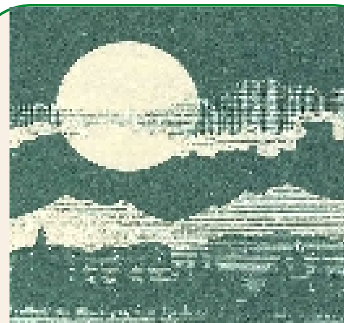

Editor's Note

In this issue on Community and the New Ranch[SM], we consider that ranching is not just a way to make a living, but is an integral part of some cultures in New Mexico. Assaults on ranching, in the name of ecological protection, can have the unintended consequence of destroying the underpinnings of some communities. We believe that the techniques of the New Ranch[SM], as well as other collaborative efforts, can accomplish both ecological protection and the preservation of culture and tradition.

Señorito Creek Project Update

On June 29, 2000, the Quivira Coalition started the second season of reclamation on the mine site on Mr. Gurulé's property, funded by the Bureau of Land Management. Terry Wheeler spent June 30 and July 1 helping Mr. Gurulé round up 60 cows, which Mr. Gurulé lent us for the project, and tagging them. They were trained in a paddock on Mr. Gurulé's property for a few days and then work began on the untreated slope areas which are eroding into Señorito Creek.

(Top) Cattle on second bench. (Bottom) Terry showing where work will be done. (Photos courtesy of Courtney White)

Remedial earthwork was done on the benches and roads to eliminate erosion problems. Further earthwork will be done when the project is complete.

We had some problems with bears coming down for food and spooking the cattle. After one incident when the cattle went through the electric fence, we put them back on the land and added some more. We had as many as 88, but averaged 75 for most of the

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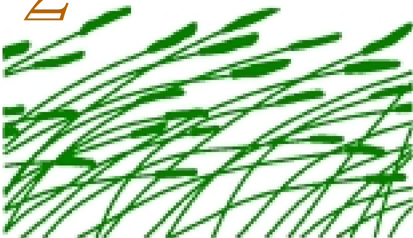

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From the Founders

Jim Winder
Courtney White
Barbara Johnson

It is an indication of how busy, and in demand, we are that we have not been able to produce the requisite Annual Report. We keep *trying to*, but between the workshops, newsletters, conferences, phone calls, meetings, and so on, just haven't quite found the time.

Next year, we promise ourselves, we will.

In the meantime, in lieu of an actual Report, we would like to publicly recognize, and thank, some of the institutions and individuals who have supported us over the past three years. Their support has enabled us to grow from a strictly volunteer organization with a budget of pennies (it seemed) to our current status: one full-time Executive Director, one part-time Communications Director, and one part-time Administrative Coordinator.

Our budget has grown substantially, to aproximately $140,000 a year for administration and another $100,000-150,000 for projects.

We have accomplished this growth with the help of the following:

The Thaw Charitable Trust: for workshops, Outdoor Classrooms, Demonstration Projects, newsletters, the New Ranch[SM] manual*, and more.

The McCune Charitable Foundation: for newsletters and operating expenses.

The Santa Fe Community Foundation: for a monitoring project, the herding clinic, a drought workshop, a portion of the Grassbank Conference, and operating expenses.

The Turner Foundation: for operating expenses.

The National Fish & Wildlife Foundation: for the New Ranch manual.

The EPA: for the first year of the "poop-and-stomp" at the Nacimiento Mine.

The BLM: for the second year of the "poop-and-stomp" at the Nacimiento Mine.

The U.S. Forest Service: for a portion of the Grassbank Conference.

Teva Sandal Co.: for the second year of the "poop-and-stomp" at the Nacimiento Mine.

The Conservation Fund and the EPA: for a series of educational programs and conferences.

Resources for Community Collaboration (RCC): for work in Catron County.

Institute for Regional Education: for operating expenses.

And more for a total of $574,500 over three years.

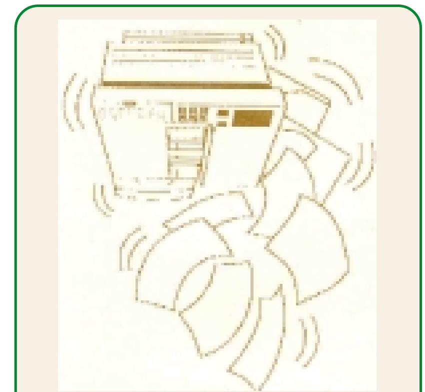
We raise approximately $10-12,000 annually through memberships and donations by individuals.

We have also received substantial in-kind donations from key individuals, including: Kirk Gadzia, Terry Wheeler, Bill deBuys, Bill Zeedyk, Ernie Atencio, our intern Dana Vacker, our Board members, . . . and many, many others.

Last, but not least, we would like to thank the fine folks at the Surface Water Quality Bureau of the State Environment Department for their generous time and expertise.

Who knows, maybe by the time we produce a real Annual Report, we will have a real office!

*** Please note that the "New Ranch" is a service mark of the Quivira Coalition.**



We have a **new fax number** (and one that will be easier for people to use):

(505) 955-8922

Community and Cultural Diversity: Ranching, Farming, and the Natural Environment

by Dr. David Henkel, Director, Community & Regional Planning Program, UNM

For more information on the Community and Regional Planning Program at UNM, contact Dr. Henkel at (505) 277-1276 or cymro@unm.edu

The Challenge

Pressures on rural lands of the Southwest have been increasing since the early 1970s. Productive farm and ranch lands have been converted to residential uses as the region's population has swollen from migration, land prices have risen through inflation, and the increasingly industrial economy and falling real commodity prices have forced the owners of small and medium-sized farms and ranches into non-agricultural employment. In New Mexico these pressures have been strongest on the fringes of our cities, but they have also been felt in rural areas and small villages, such as along the lower Río de Chama, north of Española, and in La Cienega, south of Santa Fé. The results have been a fragmentation of traditional landscapes, a loss of social and economic cohesion in agrarian settlements, a diminution of available water, loss of local control over land use decisions, and a decline in the health of the land. These effects have led to a reassessment of how land use decisions are currently made.

Local governments, public land agencies, environmental advocacy organizations, and those whose livelihoods depend upon natural resources are all looking for new ways to protect and manage the diminishing store of productive lands. In some cases the concern is primarily with access to land; in others it is with its management. Despite their different management objectives, the stakeholders are better served by a common understanding of the vitality of the land, the resilience of the biotic communities under pressure, and the viability of production systems operating in the rural landscape. Stability of the landscape and survival of rural ways of life depend upon a collaborative approach to land use decisions. True collaboration requires the active participation by all stakeholders throughout the entire process, from the definition of the problem itself, through the data gathering, analysis, and setting of priorities for action.

The Community

The watchword of a number of people resisting these changes is the need to preserve the custom and culture of an area. Sometimes this appears to be a position taken to confront the erosion of local control over private and public lands. However, land use patterns of Native Americans and the descendants of Spanish-speaking colonists also embody ancient cultural adaptations that represent their identity with the land.

Indeed, the richness of this land includes the variety of cultural traditions and ways of learning how to live in this landscape, as well as its economic products. (*Eastman and Gray* 1987; Swadesh 1974; *Dunmire & Tierney* 1995; *de Buys* 1985.) Sustainable land use requires all of the learning that has taken place here, both the modern and the traditional.

One means to that end is community-based planning, which allows a community to develop and implement a vision for

(con't on page 5)

its future according to its own values. Such a "bottom-up" approach allows collaboration between communities and cooperation with other levels of government (such as federal and state land agencies) in a spirit of independence and equality. It is a process by which all participants have influence over the definition of the issues as well as their resolution.

Public participation is key to this kind of planning, and extends far beyond the quick surveys or a tacit report back to the stakeholders at the end of the process. It is time-consuming and sometimes tedious, but an outcome that is based upon consensus is far more effective than one decreed by executive action. Strong public participation requires that the different ways of knowing how things work in the real world enjoy equal respect.

One aspect of cultural diversity is in the distinction between formal and informal knowledge. Formal knowledge in contemporary U.S. society is based upon a scientific model (often represented as originating in Western Europe) that includes observation of events over time, a determination of cause-and-effect, and an ability to reproduce the outcome of experimentation. It is a kind of knowledge that relies upon fairly strict conventions of experimental design, precision and accuracy in measurement and reportage, and is defined by an educated elite.

However, traditional people have developed knowledge systems based upon a similar series of steps. Agrarian people worldwide have developed successful production techniques based upon careful observation over time, an understanding of cause-and-effect based upon trial and error, and an ability to recreate the results of successful trials. The design, measurement, and reportage are somewhat different; but the development of knowledge about the physical and social environment is essentially similar and this vernacular knowledge is the possession of the entire community.

The management goals of governmental agencies require scientifically exact reporting so that effective policy can be fashioned for regional implementation. The more restricted management goals of the local community (the provision of sufficient water from one season to the next, cultivation of economically sensible crop varieties under changing climatic conditions, the maintenance of a healthy land base for agriculture, etc.) can often be met with less complicated monitoring techniques. The governmental agencies often lack sufficient personnel to monitor the condition all of the lands under their jurisdiction frequently enough to protect its integrity. Agrarian communities have a direct interest in the health of the land, are constantly aware of changes at a very local level, but need outside resources to maintain land in good condition.

Over the last several years, techniques have been developed to allow local people to bring their understanding to bear on land use decision-making processes. Two

(con't on page 13)

Community and Cultural Diversity

(con't from page 4)

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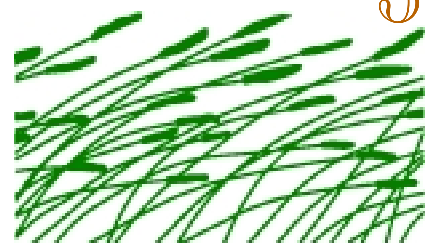

Profile of Good Stewardship:

Sam Montoya, Pueblo of Sandia

By any stretch of the imagination, Sam Montoya is not your conventional rancher.

He grazes a single herd of 220 head of cattle on 92 acres of irrigated land divided into 30 pastures by electric fences; he moves his herd from one pasture to the next **every day** during the growing season; he works alone; his cattle numbers have gone up over the years; and he paid off the $500,000 loan he used to start the cattle operation in two years.

Sam Montoya. (Photo courtesy of Courtney White)

And during the summer, he has bright green grass growing **everywhere**.

Of course, from Sam's perspective, his work is quite traditional. "I grew up on a farm," he says. "My dad farmed for 50 years on the reservation. It's in my blood." After college and a stint in the business world, Sam embarked on a 30-year career with the BIA. Upon retirement in 1996, he felt the memories of his childhood beckoning and decided to return to agriculture. "It's a way of staying connected to the land," he says, " and maintaining tradition."

Using untraditional methods.

Ironies

The irony isn't lost on Sam. "What's unconventional today will be conventional tomorrow," he says matter-of-factly.

Ironies abound on Sam's 92 acres. Wedged between Intel-dominated Rio Rancho, a restless Interstate, and the smoggy horizon we call Albuquerque, Sam's little operation stands out like a green mirage. Even on the Sandia reservation, where land is owned communally, his place looks like an oasis.

It wasn't always this way. In the beginning, says Sam, the land he wanted to work was notable only for its uniform shade of brown. He saw a great deal of hard work in his future.

He looked around for help. He enrolled in a holistic management class taught by Kirk Gadzia, a neighbor, he began reading the *Stockman Grass Farmer* newsletter, and he studied what a new breed of ranchers were doing on their land.

Changing minds at home, however, was the most difficult part. "When I went to the tribal council to ask permission to do this," says Sam, "they thought I was a little bit crazy. But they said go ahead and try. So I did."

What Sam did was transform the depleted soil of a failed sod farm into an intensely productive slice of agricultural heaven. He started by digging ditches and laser-leveling the land in advance of irrigating it. Then he built electric fences, seeded orchard grass, fescue, clover and other native plants, turned the cattle out, and stood back to see what would happen.

(con't on page 7)

Good Stewardship:
Sam Montoya
(con't from page 6)

Two years later, he's up to his knees in grass. "And I don't have to work too hard any more," he says with a laugh.

Control

The key, of course, is control. By moving his herd every day, Sam easily avoids overgrazing the grass, which, in turn, adds to the vigor of the land. Ironically, Sam uses the fencing as if he lived in a world before fencing existed. In other words, he controls his cattle in a way that mimics the free-roaming ways of the bison (in a less sanguine irony, a few miles away, 17 bison have visibly overgrazed 1000 acres of tribal land).

The irrigation helps too, Sam admits, but without the daily movement of the cattle, the land would quickly turn into a muddy mess. In fact, the cattle, the fencing, the irrigation, and the rotation are all part of a carefully planned program whose goal is a harmonious co-existence with the natural world—an ancient goal for the Pueblo people and one that Sam is proud to help perpetuate.

It doesn't hurt that Sam is also producing healthy, grass-fed food for people to eat.

Almost as important to Sam is his lack of dependence on inputs, such as chemicals, gasoline-powered machines, and other man-made technologies, to increase productivity. Sam's operation is essentially an organic one, and he likes that a lot, not just because it's easier on his pocketbook, but because it s healthier for the land and the animals too. And he has done it all, essentially, by letting nature be the leader.

Which leads to another irony—by going back in time, Sam has found a way to move forward.

Still, Sam is troubled by what he sees around him. "There's too much idle land," he says, nodding his head at the horizon. "It could be producing more food." His words are not meant as a criticism of the tribal government, however, or his neighbors. Instead, he's trying to lead, quietly, by example, primarily by producing results. "There are a lot of people watching," he says, though no one has directly followed his example yet.

He is also troubled by the unwillingness of some people to work hard on the land today, especially the younger generation. He is concerned that people will lose the bond with their heritage that comes with an intimate relationship with nature through work. To change this, Sam has decided to speak up a little bit more, stir the waters, so to speak, and try to change minds.

Sam petting one of his cows. (Photo courtesy of Courtney White)

New Goals

In the meantime, Sam has work to do. He is not entirely satisfied with his own progress so far. He has set new goals for himself, including reducing the

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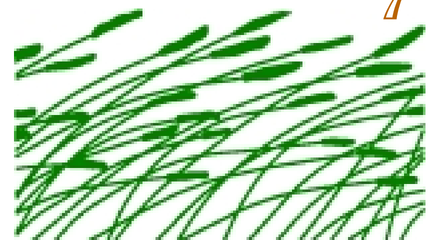

Restoring Hope in El Valle

"This is something that had to be done."

This is the way Gilbert Ortiz explains his efforts, and the efforts of his neighbors located along the Pecos River near Ribera, east of Santa Fé. Their goal is to confront the changes happening in El Valle and assert some measure of control over their destiny before their destiny is sold out from under them.

Overlook from the uplands featuring river valley farming and the rural village of Sena. (Photo courtesy of Crystal)

Gilbert's family, as well as the Senas, the Vigils, the Gonzaleses, and others, can trace their heritage back over 200 years in the Pecos River valley that is their home. Gilbert's ancestor, José Antonio Ortiz, settled there in 1779 to begin a life of farming and ranching—a way of life that continues to this day.

But for how much longer is not clear.

The pressures confronting the families of El Valle, located an easy hour's drive from fast-growing Santa Fé, are the typical ones—rising real estate prices, the threat of subdivision, a proliferation of mobile homes along the river (on what were agricultural fields), a loss of tradition, and a declining sense of community. It is a story that has echoed throughout the valleys and villages of northern New Mexico for years, as one culture inevitably yields to another.

Or maybe not so inevitably.

Rather than sit idly by, Gilbert and his neighbors have decided to fight back. They are "unionizing" against an opponent that is much stronger, much more numerous, and with much deeper pockets. And like a union fight, their main weapon is **ACTION**.

"Survival depends on change," says Gilbert matter-of-factly. "We have to try new things if we are going to keep our families together." And giving their children an alternative to leaving El Valle lies at the heart of their activism.

Which explains the brand-new tree chipper in the front yard

A Santo at La Gruta protecting the valley below, part of the Hispanic tradition long held and still honored. (Photo courtesy of Crystal)

(con't on page 9)

Restoring Hope in El Valle

(con't from page 8)

of Marcia Diane, one of Gilbert's neighbors. Generously provided by the U.S. Fish and Wildlife Service, the chipper will be used to thin the juniper jungle that is engulfing their rangelands on the mesa above the river and the mulch created will be used to jump-start ecological processes.

It's a small, but symbolic, beginning.

The families, which meet monthly to plan their union campaign, are contemplating other ideas as well. Recognizing that his land was hurting, 80-year-old Joe Sena removed his cattle entirely from his land last year. He intends to bring them back, but not before some new ideas are discussed, including a different type of cattle management.

For example, they are considering a switch to herding, which will be tricky with so many small sections of private land involved. The Quivira Coalition has brought Virgil Trujillo and Kirk Gadzia to El Valle for a series of informal discussions. In the future, we plan to assist the residents in any way we can.

Another idea being contemplated by the residents is to go organic, which includes setting up a local slaughter house for their beef.

They have even started a "neighbor watch" program to alert each other when a property in the valley is put up for sale.

To further their cause,

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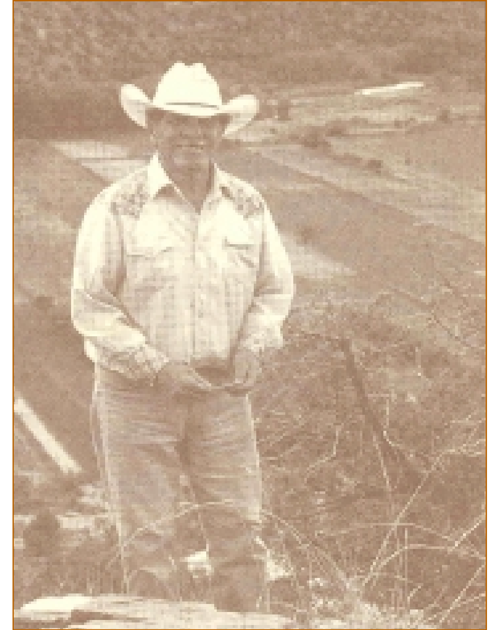

(Above) Joe Sena, farmer and rancher, a combination of traditional trades that supports his family and community. (Photo courtesy of Crystal)

(Top Left) Folks begin on the thinning project with chipper and training provided by U.S. Fish & Wildlife Service. (Bottom Left) Constructed wetland at Marcia's provides a model of habitat restoration new to the mesa. (Photos courtesy of Courtney White).

The Far Horizon

by Courtney White

*“Man’s curiosity, his relentlessness, his inventiveness, his ingenuity have led him into deep trouble. We can only hope that these same traits will enable him to claw his way out.”**—E.B. White**,* author

The great irony of the environmental movement is that it is not about water, wilderness, or wildlife at all; it is, first and last, about **people**.

Specifically, it is about our behavior, good and bad, and how we got ourselves into this mess we call the “state of the planet.” The various crises confronting us, the Biodiversity Crisis, the Population Crisis, the Desertification Crisis, the Global Warming Crisis, to name only a few, are not fundamentally about the environment. They’re about **people**. They were created by destructive behavior, maintained by poor judgment, greed, ignorance and other follies, and will only be resolved by fundamental changes in the way we do business and live our lives.

Over the decades, the reaction of the “environmental” community to these crises has been largely a defensive one—stop that dam, end those clearcuts, sue the bastards—and appropriately so. Lately, however, some activists have begun to demand that we separate the “environmental” from the “cultural,” and only do what is “best” for nature. The irony, of course, is that their demands are often cultural proscriptions, such as “zero-cut” and the call to end public lands ranching.

The general drift toward environmental isolationism is a mistake. The plight of the endangered silvery minnow, or the unhealthy condition of our forests, is directly, and unalterably, linked to our culture, our norms, values, and beliefs. Separating nature from culture is like separating the minnow from the Río Grande; both, ultimately, will perish.

Instead, we should focus on those aspects of human behavior that restore nature, heal it, enhance it, and make it whole. We should seek out restorative behavior, encourage it, share it, and spread the news.

Nature and Culture

We should begin our quest for answers to the various dilemmas confronting us by looking for examples of good stewardship—role models, essentially, for the rest of us. And a good place to start this search is with the complex and intimate relationship between biological and cultural diversity.

That’s because, according to naturalist and ethnobotanist Gary Nabhan, good stewardship of the land often goes hand-in-hand with healthy biodiversity. In his book ***Cultures of Habitat*** (Counterpoint Press, 1997), Nabhan examines “the relationships among cultural diversity, community stability, and the conservation of biological diversity in natural habitats.” His discovery? “Where human populations had stayed in place for the greatest duration,” he writes, “fewer plants and animals had become endangered species.”

Looking around the world, Nabhan is struck by the way biological diversity is “nested” with cultural persistence. He cites as an example the case of Ecuador, which “is home to some 1,100 kinds of butterflies and nearly 300 species of birds, mammals, reptiles, and amphibians. It harbors more plants in its 110,000 square miles than you can find in the entire United States.”

And most of Ecuador’s biological diversity, he says, is located in areas where indigenous peoples are still practicing traditional agriculture and husbandry. This cannot be an accident, he insists.

Digging deeper, he observes that of the “nine countries in which sixty percent of the world’s remaining 6,500 languages are spoken, six of them are also centers of megadiversity for flora and fauna: Mexico, Brazil, Indonesia, Zaire, and Australia.”

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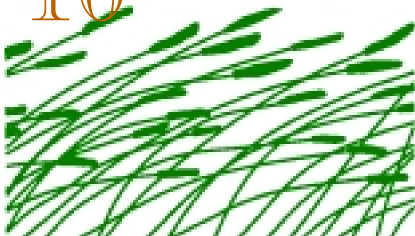

Nabhan is not suggesting that all indigenous cultures are good stewards all the time; nor is he saying that the presence of humans is a requirement for biological diversity. He does refute, however, the doctrine that human behavior is inherently destructive to the environment by asking conservationists to contemplate the question "why are naturally diverse regions also culturally diverse?"

He also wants us to understand the link between the destruction of native cultures and the extirpation of native species around the globe. "Why do such similar forces seem to undercut both biological and cultural diversity," he writes, "and what can we do to control these forces?"

Before it is too late.

An Ark?

Nabhan's observations are provocative because they stab at a central paradox within the conservation movement: which is the better path to restoring damaged ecosystems—better stewardship or more "wildness?"

The lesson of Nabhan's work, that natural and cultural diversity are linked significantly to each other, appears to contradict the goals of the resurgent wilderness movement, whose aims include protecting our remaining "wild lands" through federal designation as wilderness, a call to "rewild" our open spaces by restoring keystone predators, and the establishment of large "natural areas" as corridors and buffers for wildlife.

These are laudable goals, and I support them in principle; but I wonder—is it right to separate "wildness" from "good stewardship," as many wilderness proponents do? Is it right to think of our wilderness areas as "arks" without wondering whose hand rests on the steering wheel? And what about the human inhabitants of these "wild lands?" If, as Nabhan says, biodiversity is often linked to the good stewardship of indigenous peoples and cultural persistence, shouldn't wilderness advocates be working **with** reasonable rural people, instead of against them, as is so often the case?

Nabhan himself is critical of constructing an "ark" for biodiversity. Most conservationists, he writes, "have been willing to usher along every kind of plant and animal as long as no other PEOPLES are given a place aboard the ark, forgetting that until the very moment of crisis, a diversity of cultures served to safeguard that biodiversity."

He goes on: "It is ironic how many conservationists have presumed that biodiversity can survive where indigenous cultures have been displaced or at least disrupted from practicing their traditional land-management strategies. Ironic because most biodiversity remaining on earth today occurs where cultural diversity persists."

Also, the ark mentality does not fundamentally challenge the forces that are creating the biological holocaust in the first place. How does drawing a line on a map, declaring it "protected" and then "rewilding" it with animals alter the **culture** that nearly obliterated wild lands in the first place? What does designating more wilderness really achieve if we continue, as Wendell Berry called it, a "bad way of living?"

After all, shouldn't "rewilding" a landscape mean, fundamentally, "rewilding" **us**?

Restoration

The key to the future, however, does not simply lie with rural people, or wilderness, or biological and cultural diversity. The key to

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The Far Horizon

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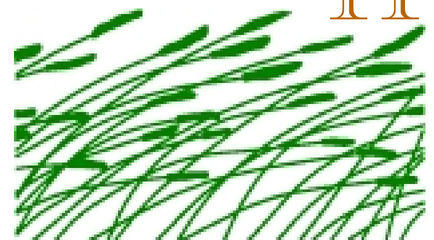
"It is ironic how many conservationists have presumed that biodiversity can survive where indigenous cultures have been displaced or at least disrupted from practicing their traditional land-management strategies. Ironic because most biodiversity remaining on earth today occurs where cultural diversity persists."



The Far Horizon

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"Ever since John Muir implored us, nearly a century ago, to 'go into the mountains and get their good tidings,' conservationists have struggled valiantly to protect and preserve our natural heritage. But as time goes on, and the crises continue to mount, the overriding lesson of so much hard work is becoming clear: we cannot ensure long-term environmental health without fundamental changes in human behavior."

survival lies in our ability to alter our behavior in important ways—before our behavior gets changed for us by crisis, calamity, or apocalypse.

This doesn't mean we have to live in the dark, eating organic celery, as the cartoon Doonesbury once joked. It does mean trying new approaches and new ideas. And in a wonderful irony, many of these "new" ideas turn out to be old ones.

One example of new/old thinking can be found in a book entitled ***Restoring The Earth: visionary solutions from the Bioneers*** by conservationist and futurist Kenny Ausubel (HJ Kramer, 1997). "Bioneers" is a term coined by Ausubel to describe the wide variety of scientists, entrepreneurs, and other biological pioneers who are "using nature to heal nature." Their business is the restoration of the natural world—by people.

"Restoring the earth," writes Ausubel, "is destined to be the central enterprise of the years ahead." Restoration is well on its way to becoming a major industry, he observes, and "the bioneers are acting as the pilot fish guiding the dynamic transition to a future environment of hope."

His book is a catalog of success stories, from biologist and "alchemist" John Todd's invention of a "living machine" to convert human waste to drinking water using natural bacteria instead of industrial chemicals; to Donald Hammer's "constructed wetlands" which purify wastewater using plants and animals instead of industrial chemicals; to Vandana Shiva's work to overturn the Green Revolution in her native India by preserving native agricultural seed stock and traditional farming practices.

Bioneers such as Shiva reject the "ark" argument for biological preservation. "The empty-land ethic," she says, "leads to violence against species and to genocide. The notion of limitlessness that comes with the colonizing mind assumes there are no limits of nature to be respected, no ecological or ethical limits, no limits to the level of greed or accumulation, to inequality of the violence unleashed on other species and people.

"Ecologically," she continues "we know that limits form the first law. There are limits to the nutrient cycle, and the water cycle, limits set by the basic rights of diverse species to exist, limits on our actions if you respect other beings. There are ethical limits if we are to be human beings. Sustainability is built on limits."

Restoration, in other words, like "rewilding" means restoring **us**.

Future

Ever since John Muir implored us, nearly a century ago, to "go into the mountains and get their good tidings," conservationists have struggled valiantly to protect and preserve our natural heritage. But as time goes on, and the crises continue to mount, the overriding lesson of so much hard work is becoming clear: we cannot ensure long-term environmental health without fundamental changes in human behavior.

And we will not achieve those fundamental changes with absolutism, arks, or lawsuits.

Success will require a combination of cooperation, education (both ways), dialogue, restoration, innovation, role models, and leadership—many of which challenge the dominant paradigms within the public lands wing of the conservation movement. Clearly, persuasion, not confrontation, is the key to the future.

Persuasion doesn't mean compromise, however. The vision of

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examples at the county level in New Mexico illustrate how community and government needs can lead to successful collaboration.

Acequia Communities of Río Arriba County

In 1998, the Río de Chama Acequias Association asked the Community and Regional Planning Program at the University of New Mexico to help identify alternative approaches to land use that would help to maintain the agricultural land base in the lower Río de Chama. Río Arriba County planners had been grappling with the pressures on agricultural land due to rapid population growth. The need for affordable residential land north of the City of Española and the acquisition of large agricultural properties south of Abiquiu Dam were resulting in inflated property values which, combined with a dwindling farm labor force, were causing highly productive farmlands to be sold off for housing sites.

The County had an interim land use ordinance in effect, but had not completed the research and analysis necessary to develop a long-term land use plan that was responsive to local needs. The University undertook a research and design project in cooperation with local acequia association members to identify how land use pressures had been affecting the traditional farming and ranching resources, and to suggest strategies to stabilize the situation.

Chamita, Medanales and Abiquiu were chosen as points of reference, because they represented the most continuous traditional land uses (Abiquiu) and those most directly affected by urban growth (Chamita.) The agricultural land uses at the time of their original settlement were considered, which showed that each had been established with small village core, irrigated fields extending below the acequias down to the river, and sites for grazing, fuel, lumber and other foraging in the uplands. With the exception of Abiquiu, the upland resource areas had all been lost to local people after the Treaty of Guadalupe Hidalgo was signed in 1848.

Land health was analyzed in each community using rapid appraisal techniques, which revealed relative differences between the condition of soil and vegetation in the uplands, cropland, and bosque. Working with local farmers, ranchers and irrigators, the project team was able to identify how management of the upland areas might be reconnected through collaborative agreements with public land agencies, and how in the meantime the County might be able to reestablish the historic practice of restricting housing sites to locations above the acequias, so as not to jeopardize fertile farmlands downslope. The final report, *Maintaining Agricultural Traditions in the Lower Río de Chama Valley*, included a number of options for land use decision-making processes, including agricultural zoning, transfer/purchase/exchange of development rights, and stewardship contracting in the uplands. The final report and a series of large maps were provided

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Community and Cultural Diversity

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"Public participation is key to this kind of planning, and extends far beyond the quick surveys or a tacit report back to the stakeholders at the end of the process. It is time-consuming and sometimes tedious, but an outcome that is based upon consensus is far more effective than one decreed by executive action."

to the Río de Chama Acequia Association following a lengthy meeting at which 18 of the member associations and the County were represented and during which the recommendations were discussed at length. The County has subsequently moved forward with a responsive land use ordinance in cooperation with local farmers, ranchers, and irrigators.

An Historic Agricultural Village in Santa Fé County

In 1999, the County of Santa Fé and La Cienega Valley Association asked the Community and Regional Planning Program to assist with land use mapping and land evaluation strategies to stabilize development patterns in and around the Village of La Cienega. The village sits just below the convergence of the Arroyo Chamiso and the Arroyo Hondo that feed water into a number of springs which have supported farming of the prime agricultural soils since before the area was occupied by Spanish colonial settlers in the early 17th century. For more than 20 years the village had been severely affected by the expansion of the city of Santa Fé, eight miles to the north, both through inflated market prices for residential land and through a sharp decline in the water table because of the number of private wells sunk by the residential construction up the watershed.

In response to the urban encroachment and the declining groundwater resources, the La Cienega Valley Association (LCVA) had applied to the County for designation as a Traditional Community Zoning District, which would allow the village to be formally represented in the decision-making process governing land use changes. County ordinance required a local land use plan and a land use map as prerequisites.

In addition to assisting with the preparation of the land use map, the UNM team worked with a local committee of the LCVA to develop a Land Evaluation and Site Assessment (LESA), a tool with which local residents could compare the relative importance of parcels of land within the village limits.

The LESA is an analytical technique first developed by the Soil Conservation Service in 1980. It consists of two elements: a land evaluation based on land capability for growing crops in combination with soil productivity factors, and a site assessment which includes non-soil based limits on agricultural productivity (such as stewardship, access to irrigation water), development pressures (nearby non-agricultural uses), and other public values (such as open space, cultural importance, and ecological significance.) While the LESA originally was devised to preserve agriculturally valuable land based upon the crop values, it allows the local community to assign greater importance to other factors. The LESA process in La Cienega relied heavily upon the committee of local residents and included a pilot assessment applied to lands in the community, teaching techniques for rapid par-

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ticipatory appraisal to community members.

The result was a template for local use in considering proposals brought before the County Planning and Zoning Commission. It allows local residents to assess the impact of these proposals, based upon empirical information. This year, the County Commission approved the land use plan that will lead to designation of La Cienega as a Traditional Community Zoning District.

Conclusion

Both of these cases were responses to planning objectives that were articulated by the local community and which involved representatives of various community interests throughout the process. Both involved local residents in the assessment process. In both cases the collaboration between the local land users, field project team and government agencies included a combination of knowledge based in the community's history and experience and that required by the regulatory framework of local government.

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Sam Montoya

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amount of bare soil visible on his 92 acres; improving the non-irrigated portion of the operation (which is also included in the regular rotation); exploring the possibility of niche-marketing his cattle to health-food stores; and, believe it or not, expanding the size of his herd.

"They haven't reached their potential yet," he says with a smile.

The Far Horizon

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the Bioneers does not include compromise; the same goes for organic farmers, or progressive ranchers. "Using nature to heal nature" is not a "middle ground" position, or a sacrifice of any sort. Instead, it is an example of a powerful, persuasive argument for restoration and sustainability.

We can have "wildness" and good stewardship at the same time. Not in the abstract either—they are already cooperating.

And have been for a very long time.

New Ranch Conference

See page 24 for information on ***The New Ranch Conference***, with its ***new*** date (***March 10, 2001***). We swear that this is the real date!

Community and Cultural Diversity

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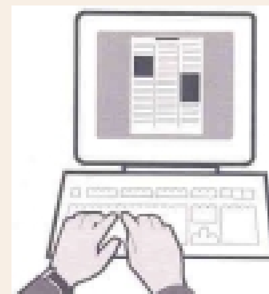

Quivira Coalition Website

Please visit our updated website to learn more about our projects and for upcoming events.

www.quiviracoalition.org

Environmental Justice and Ranching

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Virgil Trujillo. (Photo courtesy of Courtney White)

Cuesta in the 1970s.[3]

Though rich in culture and history, local Hispanics have not shared in national economic prosperity throughout most of the twentieth century. Even today, while the United States enjoys the strongest economic boom in its history, New Mexico remains the poorest state with the highest rate of "food insecurity" in the nation. And the north-central counties of Mora, Río Arriba, and Taos are among the poorest in the state.[4]

Impoverished rural families have come to depend on the meager economic buffer provided by grazing a few cattle or sheep on what are now U.S. Forest Service and Bureau of Land Management lands. Perhaps the most important dimension of the story, and one that makes the northern New Mexico situation unique, is the fact that many of these "public" lands were once community land grants that have been dismantled and lost over the last 150 years through the machinations of the U.S. legal system.

It is clear from all the research, and ominously obvious to local ranchers, that ending public lands ranching here would have a devastating impact on an already strained local economy, on the social fabric of rural communities, and on the continuity of a centuries-old cultural tradition. Though not an issue that is normally considered within the realm of environmental justice, a zero-grazing policy would have an impact on a largely poor, Hispanic population as negative as any discriminatory environmental policy that threatens the health and welfare of disenfranchised populations of people of color in any other context.

Law professor Eileen Gauna frames environmental justice as "a challenge that all should be concerned about in a society that is committed to the ethical precept of basic fairness."[5] Providing support and economic and social safety nets for those less privileged has long been part of our national culture. In this context, access to public lands for grazing is the safety net that keeps some families from destitute poverty or displacement to some poor inner-city barrio.

This report is not intended as an apology or excuse for those who abuse public lands or pad their profits at the public's expense. There is no argument that irresponsible livestock grazing can have a negative impact, especially in this arid region, on important ecological processes, on erosion, on natural vegetational succession, on watershed health and productivity. There is no argument that some ranchers have not demonstrated much success with sustainable management in the past. Serious problems exist and they have to be dealt with. On the other hand, it's important to recognize the fact that ranchers clearly have a vested interest in conservation and sustainability, and many take their stewardship very seriously.

I will sidestep those issues, not because they are irrelevant or unimportant, but because they are being very successfully addressed through many other avenues. But I will say that there is strong and growing evidence that conscientious grazing practices and new approaches to holistic range management, in the right places, at the right times, can be genuinely sustainable and even enhance natural habitat and biodiversity (contact The Quivira Coalition for more information).[6]

Environmental Justice

During the last decade of the twentieth century, the environmental movement was forced to recognize

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the fact that people of color and the poor have been left out of the dialogue about environmental issues and often fall through the cracks of environmental regulations.[7] While we were busy worrying about the pressing problems of dwindling wildlands, dammed, over-appropriated and polluted rivers, and biodiversity, poor people got poorer and continued to bear the brunt of toxic industry. Certain environmental groups, including the Sierra Club, responded commendably by broadening their approach to at least consider environmental justice issues. But some people and some issues continue to fall through the cracks.

Public health impacts from environmental conditions or hazardous waste, or discrimination in the implementation and enforcement of environmental policies, are unquestionably critical problems, but environmental justice is about more than that. It is also about widening the discourse on environmental issues to include the perspectives, values, and concerns of the traditionally ignored populations of people of color and the poor.

In 1992, then Sierra Club Executive Director Michael Fischer called for "a friendly takeover of the Sierra Club by people of color," and optimistically declared that "the struggle for environmental justice in this country and around the globe must be a primary goal of the Sierra Club during its second century."[8]

An anthropologist at a recent conference I attended suggested that there will soon be no nature to protect unless we address social justice issues to share the world's resources more equitably.[9] Protecting natural ecosystems will become a moot point, in other words, if the poor of the world continue to be left farther and farther behind, struggling for their slice of a shrinking pie of natural resources. As one person put it, "In the metaphor of a rapidly sinking ship, we are all in the same boat, and the people of color are closest to the hole."[10]

Environmental justice is not whole, then, unless it recognizes the inescapable global forces of political economy that perpetuate cycles of poverty and environmental abuses, and unless it addresses social and economic justice as integral components.

Despite many ongoing efforts in northern New Mexico, bridging those persistent gaps between environmental, social, and economic concerns is still a challenge. It straddles and obscures comfortable categories and tests the limits of the more strident and dogmatic on both sides of the proverbial fence. For lack of a handy category, this perplexing hybrid activism is even occasionally, and inaccurately, lumped together with the anti-environmental "wise use" movement.

Rancher and professional range manager Virgil Trujillo says it well. "The environmental movement has been excellent in the sense that it makes us aware of our environment. But we've got to stop the nonsense of wasting all those resources, attacking each other, yelling at each other. Turn the situation around and let's start yelling for each other, for each other's health, so to speak."[11]

Findings

While the abject poverty and economic crisis that spawned the New Deal era of the 1930s may be ancient history to most Americans, northern New Mexico still carries that legacy. Any way you spin the statistics, New Mexico ranks as the poorest state, the three northern counties of Mora, Río Arriba, and Taos are even poorer, and the local Hispanic population is

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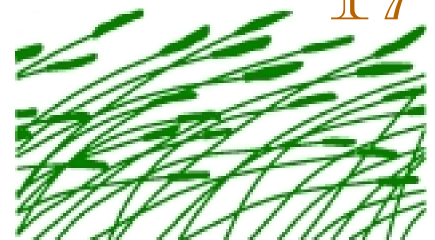
"Public health impacts from environmental conditions or hazardous waste, or discrimination in the implementation and enforcement of environmental policies, are unquestionably critical problems, but environmental justice is about more than that. It is also about widening the discourse on environmental issues to include the perspectives, values, and concerns of the traditionally ignored populations of people of color and the poor."



Environmental Justice and Ranching

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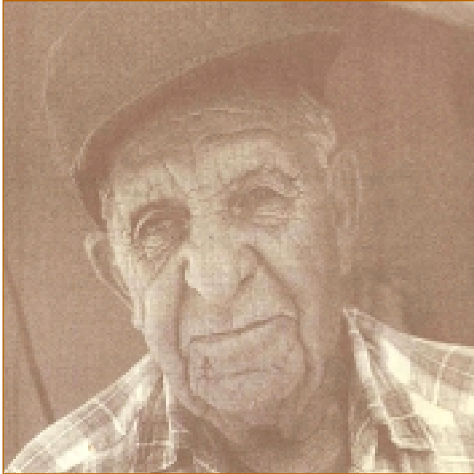

Aparcio Gurulé. (Photo courtesy of Ernie Atencio)

among the poorest of the poor. All socioeconomic indicators paint a consistent picture of chronic poverty and limited access to education and other opportunities. In this context, most local ranchers are just scraping by, supplementing meager incomes from other jobs with the little economic buffer provided by grazing a few cattle on public land.

Northern New Mexico cattle ranching is a small-scale enterprise. The average size of a grazing permit on the Santa Fé National Forest, for instance, is 41 cattle. Only eight percent of all permits on the forest are for herds anywhere near a commercial scale of 100 or more.[12] With the characteristic small operations in this struggling economy, profit margins from ranching are slim to none. Instead, local Hispanic ranchers often view their livestock as "banks-on-the-hoof" that can be tapped in hard times, used as a backup for emergencies, used to cover unpredictable periods of unemployment, or to pay college tuition for their kids. Basic subsistence by way of meat and milk are an important part of that bank account for most families.[13]

"That's kaput," says Aparcio Gurulé about the impact to his family ranching operation of ending public lands grazing.[14] A 1994 study found that if public lands ranching were shut down, 56 percent of those surveyed in New Mexico would continue to operate, but on a smaller scale, and 44 percent would not.[15] In a strapped economy, realistic alternatives are few and far between.

Cattle ranching in northern New Mexico may in fact not be economically viable in a purist economic analysis. But the danger of straight and narrow economic thinking is that it fails to take into account the less quantifiable, though no less important, issues of social well-being and cultural vitality. A conventional economic view also usually fails to take into account other tangible but indirect consequences of straight economic decisions. Local, small-scale ranching may not seem a worthy pursuit in our modern, technology-based, runaway economy, but exchanging a rural economic struggle for an urban one, or pushing rural villagers closer to poverty and welfare, clearly makes no sense economically or socially.

Responsibility and respect toward the environment is expressed in numerous and well-documented traditional land-use practices, cultural values and customs, sayings or *dichos*, and oral history comprising parables of the ethics and morality of caring for the land.[16] No culture on the planet can claim a history of perfect, sustainable natural resource stewardship. Nonetheless, an ethos of restraint is and has been the general guiding principle of resource use, or "cultural ecology," in northern New Mexico for centuries.

A history of astonishing injustice surrounding the loss of communal land grants is a prevalent theme among local villagers, and particularly relevant to questions about public lands. In a nutshell, "The establishment of national forests in New Mexico also resulted in the abrogation of Spanish-American property rights. Much of the land now included in the National Forest System in northern New Mexico was once part of the many Spanish and Mexican land grants in the region. The inhabitants of the numerous Spanish-American mountain villages located their settlements in valleys and along streams wherever valley floors were large enough for village sites and irrigated farm plots. The forested mountains, usually part of the village

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communal lands or *ejidos*, were used for grazing, hunting, fishing, and obtaining firewood. . . . When the Forest Service acquired these lands, these use rights were not acknowledged. The loss of grazing lands and the resources of the mountain forests brought poverty to a large number of Spanish-American village people."[17]

Beyond the extensive literature about the long history and the social, cultural, and economic importance of ranching in this area, it's also important to hear directly from the people who still do it and who would be most directly affected by shutting down public lands ranching. Along with the other research, I interviewed six northern New Mexico ranchers who rely on federal public lands grazing for some portion of their livelihood, and their voices are found throughout the report. They include Ricardo Fresquez of Mora; Aparcio Gurulé, a full-time ranchero from Cuba; George Maestas and Andie Sanchez of the Santa Barbara Grazing Association; rancher and economist Joe Torres of the Valle Vidal Grazing Association; and Virgil Trujillo, ranch manager at Ghost Ranch and board member of The Quivira Coalition.

These are not people with a narrow anti-environmental, pro-industry agenda. The world is not that black and white in northern New Mexico. They are just reasonable men who care about the land, their communities, and their culture, who are simply trying to make a living like everyone else. Here is some of what they have to say:

In a common lament, George Maestas says that there is a "presumption that traditional users have ruined or will ruin these public lands. In general, our riparian areas and forests are relatively healthy." Policy and management decisions that affect ecological health are out of local ranchers' hands, he says. "To the extent that our forests' health has deteriorated, it can largely be attributed to management policies that have been mandated and imposed on us. Policies like indiscriminate fire suppression, and prohibitions on timber and firewood removal have left our forests overgrown with little forage for our cattle or wildlife and susceptible to catastrophic fire."[18]

Another common lament, and something that mystifies local villagers, is the way the national environmental agenda often lumps together local, small-scale, potentially sustainable resource use with multinational, profit-driven, industrial-scale exploitation. As Aparcio Gurulé says, "Don't compare them with Ted Turner and those big kids, you know?"

George Maestas speaking to a group in Peñasco. (Photo courtesy of Courtney White)

About policy issues that deal with biodiversity, Virgil Trujillo says, "Well, I think the endangered species protection is critical, but while we get narrow-minded and focused down on an individual species, again—and keep forgetting about how the whole picture sticks together—that then causes a big concern for me. If we're losing our watersheds also to this tree encroachment, and so on and so forth. If it's affecting the way our rivers run and so on and so forth, it concerns me when we focus and narrow-mind ourselves down to one little issue and spend millions of dollars on it, instead of standing back and looking at

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the big picture. . . . It's a complicated issue. I share my environment with all the creatures. All have equal right."

Conclusion

With threats to the natural resource-based rural economy, dark visions of wholesale resort development or subdivisions are not far-fetched in this area fast being discovered, and gentrified, by well-heeled immigrants from the cities. But this is more than a "cows versus condos" argument. And it is more than an argument of cows versus the loss of mere lifestyle or profession choice. It is an argument of cows versus the loss of a unique culture and society that have endured in this region for 400 years.

Without access to public lands, it's clear that an age-old tradition, and an essential local economic pursuit, would probably be over. Losing legal title to community land grants is one thing, but losing all access to centuries-old traditional grazing lands would be the final blow. Not only would the rich fabric of social, cultural, and economic continuity begin to fray, but local ranchers who are barely staying afloat as it is in a floundering local economy would find themselves in worse condition, struggling to provide even the basic comforts, food, and education for their families. It would be yet another in the long legacy of injustices to impoverished Hispanic villagers.

Footnotes

[1]Ernest Atencio is a northern New Mexico native and has worked throughout the Southwest as an environmental activist, journalist, environmental educator, wilderness instructor, and park ranger. He recently spent three years as Projects Director for a New Mexico-based environmental advocacy organization called Amigos Bravos. His publications include a variety of environmental journalism, anthropology, natural history, reviews, essays, and creative writing. Previous professional anthropology experience includes ethnographic research and published work on western cowboy culture, Havasupai Tribe ethnohistory, and sustainable development in Ladakh, India. He also initiated and managed an oral history project for Amigos Bravos to collect and disseminate traditional local wisdom about rivers and sustainable water use in northern New Mexico. He has an M.A. in applied sociocultural anthropology from Northern Arizona University.

[2]Athanasiou 1998, p.304. The more complete quote in context reads: "Given the key role they are fated to play in the politics of an ever-shrinking world, it is past time for environmentalists to face their own history, in which they have too often stood not for justice and freedom, or even for realism, but merely for the comforts and aesthetics of affluent nature lovers. They have no choice. History will judge greens by whether they stand with the world's poor."

[3]Quoted in Carlson 1990, p. 109.

[4]Nord, Jemison, and Bickel 1999; Census 1993; Census 2000.

[5]E. Guana 2000.

[6]See Dagget and Dusard 1998; Quivira Coalition n.d.

[7]The now legendary letter from economic and social justice activists to the "Group of Ten" national environmental organizations in 1990 is what brought national attention to the environmental justice movement. See Sierra Club 1993; SWOP 1990.

[8]Sierra Club 1993, p. 51.

[9]Pramod Parajuli, speaking on "Endangered Peoples" at the 1999 meeting of the Society for Applied Anthropology, "Constructing Common Ground: Human and Environmental Imperatives."

[10]Deeohn Ferris, September 1991, quoted in J. Guana 2000, p. 6.

[11]From an interview at Ghost Ranch on August 8, 2000.

[12]Raw numbers for cattle permits, with cattle per permittee, from Sylvia Valdez of the Santa Fé National Forest, August 2, 2000.

[13]Eastman and Gray 1987; Eastman, Raish, and McSweeney 2000.

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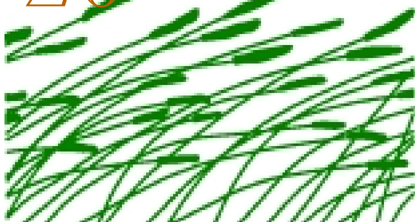

[14]From an interview in Cuba on August 9, 2000.

[15]Fowler, J.M. et al, 1994, *Economic Characteristics of the Western Livestock Industry*, cited in Eastman, Raish, and McSweeney 2000, p. 542.

[16]Arellano 1997; Atencio 1987; Nostrand 1992; Peña 1998; Peña and Martinez 1998, van Dresser 1972; Van Ness 1987.

[17]Knowlton 1970, pp. 1070-1071.

[18]From a letter to the author dated August 26, 2000.

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Sierra Club. *A Place at the Table: A Sierra Club Roundtable on*

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Environmental Justice and Ranching

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Would you like to join the Quivira Coalition? We rely on donations. If you would like to help us continue our educational mission, please send your contribution with this form to our Santa Fe address.

Yes! I would like to join the Quivira Coalition. I can contribute:

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Contributions entitle you to receive this newsletter, notices of upcoming events and publications, and preference in enrollment for our Outdoor Classrooms, Conferences, and Workshops.

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Senorito Creek Project Update

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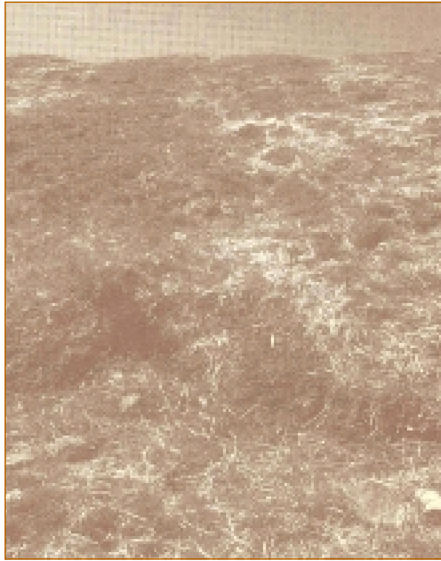


(Above) Gully revegetated. (Top right) Cows at work. (Bottom right) Revegetated slope. (Photos courtesy of Courtney White)

work.

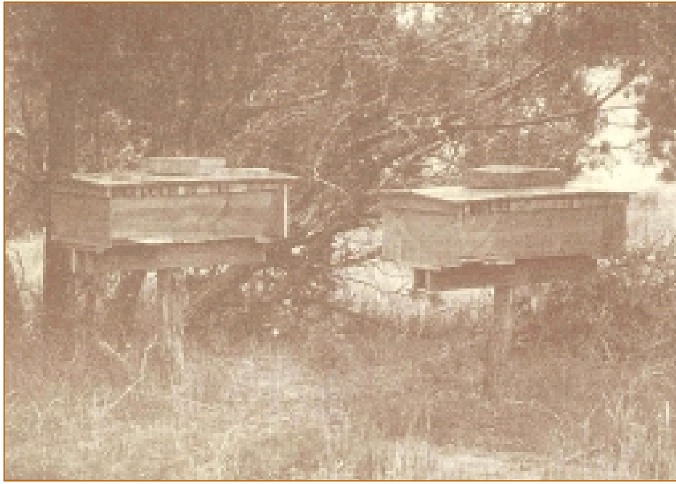
Most of the work this season was on the eroding slopes and we moved the cattle through the paddocks faster than we did last year. We made the paddocks larger this year as well, in order to fit the topography and to create different effects on the slopes, i.e., terracing in order to hold water better. Much of the second bench was reclaimed by the 16th of September, when the Gurulés sold the cows we were using.

Will Barnes did the second year of monitoring in September, following the protocol set in the baseline monitoring report. (See story in Nov. 1999 Quivira Coalition newsletter, Vol. 3, No. 1.)

Terry has held a couple of meetings with area ranchers, and will give a class in range management in December.

On September 9, we held another Open House at the mine site and 15 members of the public attended. Most had read the story on the project in the September 8 *Albuquerque Journal*.

In August, when it appeared that we would run out of money to finish the project, Teva Sandals graciously offered funding through the EcoResults program. Terry is working with the NRCS to find money for more workshops and educational opportunities for area ranchers.



Reintroduction of wild bees aides pollination of habitat plants on the mesa. (Photo courtesy of Crystal)

Restoring Hope in El Valle

(con't from page 9)

Marcia—in many ways the "union steward" in the valley—formed a land trust this year to assist the families with the business of conservation easements and other nonprofit activities. Called the *Partners Land Trust*, its role, according to Marcia, is to "fill the gap left by the existing local and national land trusts, who are not interested in small, isolated rural agricultural or wildlife habitat land parcels."

The Partners Land Trust will be a valuable tool for local families to wield in their efforts to protect their land from subdivision, though everyone knows the fight to save El Valle will be a long and difficult one.

Already their efforts are beginning to pay off. There is now a sense of hope in the valley—a hope welded out of desperation and action. The keystone to this newfound optimism is **persistence**, something the families of El Valle have in abundance. As historian Bill deBuys has often remarked, the cultures of northern New Mexico persist not because of the odds stacked against them, but **in spite** of them.

Or, as Gilbert puts it, "We've survived everything, the weather, environmentalists, now climate change I guess. We'll see."

For more information on ***The Partners Land Trust*** *and work in El Valle, contact Marcia Diane, Founding Director, Partners Land Trust, (505) 421-2998*
partners_land@plateautel.net

Environmental Justice and Ranching

(con't from page 21)

Race, Justice, and the Environment. ***Sierra*** May/June, 1993, pp. 51-58, 90-91.

SouthWest Organizing Project (SWOP). *Letter to the "Group of Ten" national environmental organizations calling for an open dialogue to integrate concerns of people of color into the national environmental agenda.* From Richard Moore and Jeanne Gauna, Co-Directors of the SouthWest Organizing Project in Albuquerque, and 103 other signatories, March 16, 1990.

van Dresser, Peter. ***A Landscape for Humans: A Case Study of the Potentials for Ecologically Guided Development in an Uplands Region.*** Albuquerque: Biotechnic Press, 1972.

Van Ness, John R. *Hispanic Land Grants: Ecology and Subsistence in the Uplands of Northern New Mexico and Southern Colorado.* In ***Land, Water, and Culture: New Perspectives on Hispanic Land Grants.*** Charles L. Briggs and John R. Van Ness, eds. Pp. 141-214. Albuquerque: University of New Mexico Press, 1987.

UPCOMING EVENTS

Monitoring Workshop
Feb 5-9, 2001, in Las Cruces, NM

This is a week-long, intensive workshop focussing on training participants in the use of the new monitoring protocol developed principally by the USDA's Jornada Experimental Range. Instructors include Jeff Herrick and Kris Havstad of the JER. Co-sponsors include *the Quivira Coalition, the BLM, and the National Park Service*. For more information, contact Jeff Herrick, jherrick@nmsu.edu.

Tour of Jim Winder's Ranch
Saturday, Feb. 10, 2001

Jim will lead a free four-hour tour of his ranch. Learn about cattle rotation, range ecology, biodiversity, economics, and other cool stuff. Enjoy the open spaces and blue skies of southern New Mexico. We will assemble at 10 a.m. at Jim's house, located two miles north of Nutt, New Mexico. Take I-25 to Hatch, then drive 19 miles west on Highway 26 to Nutt (or 29 miles east from Deming). Bring a lunch, water, a hat, and sunscreen. For more information, call Courtney White at 505-820-2544.

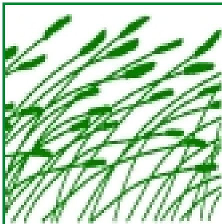
Conference on Riparian Success Stories
March 2-3, 2001
Prairie Star Restaurant, Bernalillo, NM
Hosted by the New Mexico Riparian Council

Success stories in riparian, wetland and watershed habitats will be highlighted. Various restoration and protection techniques, collaborative efforts, agency work, volunteer efforts, and funding ideas will be discussed. Field trips to various projects sites including the Santa Ana Pueblo Restoration Project, David Canyon Watershed Restoration Project, and Las Huertas Creek Restoration Project will be offered on Saturday, March 3. Come and share your stories or listen to others! For more information, contact the New Mexico Riparian Council, Ondrea Hummel at ondreanterry@dellnet.com or Richard Becker at 505-255-7156.

This conference is being sponsored by: *the Quivira Coalition, New Mexico Watershed Coalition, Soil and Water Conservation Districts, Santa Ana Pueblo, U.S. Forest Service, University of New Mexico Community* and *Regional Planning Program, New Mexico Riparian Council.*

The New Ranch Conference
March 10, 2001
Las Cruces, NM

Presentations on New Ranch methods and ecology, economics, development, recreation, herding, grassbanks, fire. Updates on Quivira projects and the introduction of ***The New Ranch: An Owner's Manual***. Speakers will include ranchers, environmentalists, scientists, public land managers, and the public. We hope to publish the proceedings. For more information, see our website or call Courtney at 505-820-2544.



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