



NEW MEXICO HUMANITIES

Newsletter of the New Mexico Humanities Council

...seeking to understand who we were, who we are and who we hope to be...

A MESSAGE FROM THE EXECUTIVE DIRECTOR

By Dr. Craig L. Newbill

NMHC Sponsors Islamic Book Discussion Programs



A seated young page reading a book of poetry, detail from a painting by Riza-yi'Abbasi in gouache and gilded on paper.

Fall, 2016

NMHC receives funding from the Federal/State Partnership of the National Endowment for the Humanities and the NM Department of Cultural Affairs

nation in 1777 was the Sultanate of Morocco. Over two hundred Muslims fought during the Civil War with one man, Moses Osman, attaining the rank of captain. Historians estimate that in the 19th century, between 15 and 30 percent of all enslaved African men and less than 15 percent of enslaved African women were Muslims.

The Muslim population in the U.S. has increased dramatically in the 20th century, being driven by immigration, a comparatively high birth rate, and conversion to Islam. Immigration reforms in the 20th century have allowed Muslims to become legal residents of the United States in increasing numbers with 96,000 in 2005 and 115,000 in 2009. As of 2010, there were 2,106 mosques in the U.S. So while the increased presence of Muslims dates to Lyndon Johnson-led immigration reforms of the 1960's, Muslims have been a part of the American landscape since the colonial times and even earlier when Estevanico's

The New Mexico Humanities Council is proud to announce its support for reading and discussion programs about Islam in America. According to the project scholar, Dr. Ned O'Malia, "Islam may be the fastest growing religion in the world."

As one of the most racially diverse religious groups in the United States, Muslims have a lasting historical presence in America. It begins in 1528 when a Moroccan slave,

Estevanico, survived a shipwreck near present-day Galveston, Texas. He later traveled with four other survivors across the American Southwest and the Mexican interior before reaching Mexico City. 250 years later, a small number of Muslims fought on the American side of the American Revolutionary War.

Muslims have a long-standing presence in American politics and policy. The first country to recognize the United States as an independent

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Map of the Fortress of Tripoli and the Surrounding Area (detail), folio from manuscript W.658, Piri Reis (Turkish, 1465-1555), late 11th century AH/AD 17th century-early 12th century AH/AD 18th century (Ottoman) at <http://art.thewalters.org/detail/79870/map-of-the-fortress-of-tripoli-and-the-surrounding-area/>, Creative Commons License, Walters Art Museum, Baltimore.

Book Discussion, continued from page 1

travels occurred. “American Muslims’ stories draw attention to ways in which people of varying religious, cultural, ethnic, and racial backgrounds interact to shape both their communities’ identities and our collective past.” (Let’s Talk About It: Muslim Journeys, 2015)

As New Mexicans continue to seek understanding of the Muslim world and implications for the American way of life today, much confusion exists. Misinformation and extremist viewpoints have resulted

in increased Islamophobia. A 2014 poll by the Pew Research Center found that Muslims were the most disliked religious group in the United States. In the same year, a poll conducted by the Public Religion Research Institute stated that 56 percent of Americans believe that the values of Islam are, “at odds with American values and ways of life.” Is this true or not? What can we learn about Islam in America today? How can the humanities help address these perennial challenges and issues that divide us as Americans?

Book Discussion, continued on page 3

Mission

The New Mexico Humanities Council strengthens our connections with one another and facilitates imaginative explorations of who we are, who we have been, and who we aspire to be.

El Consejo de las Humanidades de Nuevo México fortalece vínculos de identidad y facilita la exploración visionaria de nuestro presente, pasado, y futuro, así como nuestras aspiraciones.

COVER STORY

Book Discussion, continued from page 2

The humanities stir the imagination, inform us through history, and guide us through reasoning. They encourage us to reflect on life and to lead the “examined life.” Used wisely, they have the capacity to affect change and improve both personal and the common civic lives we lead. The humanities position us to strive for coherence and understanding in this complex world of the 21st century. While they may disturb the status quo, they have a moral dimension that helps us avoid judgements of “good and evil.” They nurture a healthy skepticism when confronted with selective history, self-justification and rhetoric. The humanities are no guarantee of humane actions. But they can assist us as we continue to respond to a steady influx of new people and cultures from Asia, Europe, Africa, and North and South America as we continue to shape a dynamic future for us all.

In response to the questions raised by an inquiring public, the New Mexico Humanities Council is



Ned O'Malia

collaborating with Oasis Albuquerque to conduct an Islamic Book Discussion Group in the fall of 2016. Beginning in October and continuing through mid-December, participants will read one book about Islam every three to four weeks and meet to dialogue and discuss the material with Dr. Ned O'Malia, a Ph.D. in Asian Studies who has traveled the world studying religions and living in the Middle East. Ned has been a valued Chautauqua scholar with the NMHC for almost 20 years, presenting public programs on comparative religions and the

“spirit of place-sacred” in northern New Mexico. Following the Oasis engagements, Ned and the NMHC will promote this program statewide to contract with four or five interested New Mexico communities. The goal is to facilitate public discussions with New Mexico audiences about Islam in America. This program and lecture series is complimented by a Power Point presentation which will review the Five Pillars of Islam and Mohammed the Prophet.

Communities or nonprofit organizations interested in hosting the Islamic Book Discussion Group are invited to participate in programs beginning in 2017. If you or your organization is interested in learning more about Islam and Muslim world, please call the NMHC offices at 505-633-7376 or email us at info@nmhum.org.

Get The Word Out With Social Media

Please join us in spreading the word! For every like and follow the council receives on social media, the more people become informed of humanities programs and events throughout the state. (We also cover the latest in Humanities news) You can find us on Facebook, Instagram, and Twitter. Come see us!



On Facebook: [www.facebook.com/
NewMexicoHumanitiesCouncil](http://www.facebook.com/NewMexicoHumanitiesCouncil)



Also on Twitter
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National History Day in New Mexico: State and National Contests

The State National History Day contest at the National Hispanic Cultural Center was a huge success, involving 225 students from around the state.

We were able to recruit a great slate of judges for the regional contests, including many enthusiastic new judges. Nearly fifty judges volunteered to help, including three generations of the McClenahan family of Los Alamos.



Three generations of NHD Judges at the State Contest include former NHD participants and national finalists Emily and Kathryn McClenahan, Los Alamos Historic Society Executive Director Heather McClenahan, and veteran educator Dr. June Reed.

NHD Webinars will be offered throughout the year. See page 5 for details



Chuy Martinez and Oti Ruiz

Chautauquans Chuy Martinez and Oti Ruiz performed at the State awards ceremony, and Michael Delello of the New Mexico Department of Cultural Affairs served as the master of ceremonies.

Thanks to many generous sponsors, NMHC was able to give about \$6000 in prizes to students. Current and former board members Algernon D’Ammassa, Rosalie Otero, Larry Rodgers, Doris Fields, Douglas Dinwiddie, LaNelle Witt, and Dwight Pitcaithley all sponsored special awards, as did current and former NMHC staff members. New sponsors included the technology firm Ideum, the Friends of Fort Bayard, and the New Mexico Museum of Natural History Foundation.

NMHC took 47 state finalists to the National contest in College Park, MD, and another ten students traveled independently to compete.

On the trip, students attended specially planned programs at Antietam National Battlefield and the Holocaust Museum designed to start preparing them for next year’s History Day theme, “Taking a Stand in History.” Students also attended a number of area monuments and museums, and brought packets about the NMHC’s History Day program to Congressional Representatives Ben Ray Lujan and Michelle Lujan Grisham.



Junior division NHD contestants, teachers and parents take a break from the National contest to visit with Representative Ben Ray Lujan in his D.C. office and talk about the importance of the National History Day program.

NHD State and National contests continued on page 5

Moriarty High School students Morgan McCall, winner of the WWII history award; Courtney Wiggins, Matthew Smith, Dehaven Hudson, and Salomon Chavez, Best in State winners, and Yukie Armenta, one of the Latin History Award winners.



Students at the state competition in Albuquerque enjoy exploring the exhibit hall; both Senior Group exhibits in this picture advanced to the National contest.

New Mexico produced many National Finalists this year.

Bryan and Allen Hilton from Farmington's Hermosa Middle School made it to the finals for their Junior Group Performance, *Ibn Batutta: How His Records Influenced the History of the 14th Century Islamic World*, and were recognized as Best in State Junior Division. Daniel West from Eldorado High School in Albuquerque made it to finals with his Senior Individual Documentary, *Pytheas of Massalia*. Morgan McCall from Moriarty HS won the World War II history prize for her individual performance of A 'Home Away From Home': *Exploring Soldier Morale and Exchanges of Patriotism Through the USO*.

Both of New Mexico's senior group documentaries made finals with

1966 Court Encounters: Texas Western Explores Integration in Exchange for Excellence (Salomon Chavez, Dehaven Hudson, Courtney Wiggins and Matthew Smith of Moriarty) and *Under the Big Top: The Evolution of the Circus in America* (Rhiannon Jaramillo and Carly Heidenfeld of Silver City). The Moriarty team was recognized for Best in State Senior Division. Finally, Yukie Armenta and Fabiola Melendez from Moriarty High School were awarded the Latin History Prize for their Senior Group Website, *Bracero Exchange: Encountering Labor Shortages and Exploring International Diplomacy*.

In total, about 4328 students and 80 teachers participated statewide in National History Day this year.

872 students attended regional and state competitions. With the help of our regional coordinators and enthusiastic teachers, we will start hosting teacher workshops in August, continuing through the fall. We are hoping to expand the program with active outreach to southeastern New Mexico and are establishing contacts with area educators to start planning teacher training events. If you want to get involved as a teacher, a parent or a volunteer, please contact Ellen Dornan at historyday@nmhum.org.

NHD Training Opportunities

Whether you're just getting started with implementing NHD in your classroom or you're looking to up your game, NMHC is offering numerous free training opportunities this fall and winter.

New teachers should start with our online course, Getting Started with National History Day, on our website at nmhum.org/Learning/NHD_Getting_Started

Webinars will be offered throughout the year, starting at 4:30 pm MT. Recorded webinars will be available on our YouTube channel.

- August 16: Exploring the Theme
- August 30: Planning Your Year
- September 13: Choosing Categories and Topics
- September 27: Developing a Thesis
- October 11: Using New Mexico Archives
- October 25: Ask a Website Expert
- November 8: Ask a Performance Expert
- November 22: Ask a Documentary Expert
- December 6: Using Primary Sources
- January 17: Ask an Exhibit Expert
- February 14: Preparing for the Contest

In person training will include Hands On History Day workshops and library days around the state. For more information, or to schedule a workshop in your community, visit our website at nmhum.org/historyday or contact Ellen Dornan at historyday@nmhum.org.

Chautauqua Events Around the State



Diné (Navajo) Blessingway Stories

Join world renowned Navajo storyteller Sunny Dooley as she tells traditional Origins stories. The Blessingway stories present the worldview of the Diné people and their relationships with their surroundings. They are the social versions of the sacred chants. They are told only from October through about early March (first thunder).

Chautauqua Presenter:
Sunny Dooley

You can see the performance on November 3, 2016 at 2:00pm at Eastern New Mexico University in Portales



O'Keeffe: Close Up And Faraway

“Who am I? What do I have to say? How can I best express it?” The artist Georgia O'Keeffe (1887–1986) took a residence in New Mexico in the 1930's. During the seven decades of her career she challenged herself with “what to say” that was uniquely her own. Her colors might be bright and vivid, or black and white, and her subjects diverse. All were rendered into her own stylized images in a wide variety of media, while she honed an image of herself as private, independent, solitary, and mysterious. This Chautauqua invites the audience to have its own O'Keeffe experience through her photographs, her words, and the language that she preferred and perfected—her art.

Chautauqua Presenter:
Deborah Blanche

You can see the presentation on November 11, 2016 at 7:00pm at the San Juan College Little Theater in Farmington



A Brief History Of Christmas Music

Who wrote the 12 days of Christmas? Why is Rudolph the Red-Nosed Reindeer so popular? Who Sang Rockin' Around the Christmas Tree? What was the first Christmas song to be performed in outer space? Did Frosty the Snowman really come to life? And, Why do we love holiday music so much? From 16th Century West Country English Christmas Carols to Christmas music from the new millennium and everything in between, Andy Mason will present fascinating Christmas History and Trivia through music.

Chautauqua Performer:
Andy Mason

You can see the performance on December 18, 2016 at 3:00pm at the Taylor Ranch Public Library in Albuquerque



Mark your calendar—

for one or more of these great performances around the state.

Chautauqua Spotlight “Sunny Dooley”

By Dr. Jacobo D. Baca

“**E**very child is hungry for a story,” says Diné (Navajo) storyteller Sunny Dooley. “And everyone has stories. If you are 58, then you have at least 48 years of stories to share.” Dooley’s humble and egalitarian belief in storytelling belies her deep knowledge and vast repertoire of traditional Diné (Navajo) stories. This traditional wisdom permeates story that Dooley shares with her audience and seeped into our conversation. For more than a dozen years, she has shared the stories of the Diné people with New Mexico audiences, in part through the Council’s Chautauqua program. Dooley first learned traditional Diné stories as a young girl. Unlike her older siblings, who attended boarding schools where speaking Navajo was discouraged and even forbidden, she spoke only Navajo until the third grade. From then on she was bilingual, easily switching from Navajo to English in conversation. This brought her closer to her maternal great grandmother who imparted, with patience and generosity, the cultural wisdom that pervades her stories, opening the door to a form of knowledge that monolingualism would have left closed.

Since joining the Chautauqua Program in 2003, Sunny has presented in venues across the state, from an old schoolhouse in Hobbs to Wingate High School, where students asked questions for over two hours after her presentation finished. For Dooley, a key part of presenting is reading her audience. “Stories sit on the rims of your ears and tell you which one wants to be told.” Over the years, her Diné audiences have changed from bilingual (English/Navajo) speakers to an increasingly English-dominant young population.

This loss of language is the lasting effects of federal Indian policy that for more than a century was determined to assimilate Native Americans. As a result, fewer and fewer Diné speak Navajo, creating a cultural wall between generations. Through storytelling, and as a folklorist and cultural

consultant, Dooley works to reverse this trend. Dooley states that “If you know where you come from, and you know your stories, you build *ke’e*.” *Ke’e* is a Diné concept that can loosely be translated to mean kinship and emotional well being based on relationships, and Dooley encourages her audiences, both Diné and non-Navajo, to know their own stories to know who they are.

Building cultural awareness among natives and non-natives has been a lifelong vocation for Dooley. She is a former Miss Navajo (1982–1983) and was featured in the 2007 documentary *Miss Navajo*. The contest that is a far from a traditional beauty pageant and contestants must demonstrate traditional skills, including slaughtering and dressing a sheep. “I’m sure that it terrifies a lot of people to butcher a sheep, I mean, it’s quite a traumatic event. It is a part of our culture. Sheep is life to the Navajo people.” Dooley works to bridge this cultural divide. Her Navajo Blessingway stories (*Diné Hozhojii Hané*) program, which is sponsored by the NMHC, presents the worldview of Diné people and their relationship with their



Dooley speaking

surroundings. “Navajo Story involves and puts into play a set of instructions that every human should know,” says Dooley.

The growth of social media and primacy of technological interaction prompts the question, how does a cultural practitioner and traditional storyteller view the digital world? “The internet has watered down a lot of the values that we have as humans,” says Dooley. “When will 140 characters become the norm?” she continues. “When it does, I think that we will be losing our voice again. I don’t want the world to meet its demise without my voice.”

To schedule Sunny Dooley for one of her two programs, Diné Folklore in Cultural Context or Diné (Navajo) Blessingway Stories, visit the Chautauqua/Speakers Catalog at nmhum.org/programs/catalog, search for Sunny Dooley, and follow the directions to contact Ms. Dooley and schedule a date, then fill out the online application.



Beyond Folklore: Childhood Chautauqua Memories Of Los Abuelos

By Theresa Córdova, Ph.D.

Walking into the office building of the New Mexico Humanities Council, I noticed a familiar photo. The picture, from the late 1980s and early 1990s, showed two masks sitting on a table. I knew about those masks. A bit scary in nature, they represented *Los Abuelos*, the theme of a Chautauqua series in which I participated as a child.

One of my first memories of the Chautauqua program is of an RV park in Vado, New Mexico, south of Las Cruces. The commons area, reserved for activities, was full of people and my brother, his wife and two daughters, who lived in Southern New Mexico, attended. My father, Arsenio Córdova, was presenting a lecture on *El Abuelo: The Clown of Spanish Culture*. The *abuelos* (grandparents in Spanish) served as the disciplinarians, making certain that morals, values and ideals remained through language and cultural practices. People considered them as the bogeyman figures (and sometimes entertainers) of the *nuevomexicano* culture.

In order to understand the methodology of the presentation, it is important to know some background information about the personnel involved. Grupo Sangre de Cristo, founded in 1980, organized to perform music and drama and preserve the culture and history of New Mexico. My father founded the organization which

included family members and other culture bearers. A large part of the cultural function included the production of *Los Pastores*, the Christmas morality play written in Spanish and performed by actors and musicians from Albuquerque, Española, Taos and San Luis, Colorado. The annual production of *Los Pastores* continues today, for the 36th season.

According to oral tradition, the *abuelo* figures appear during the winter months to complete their work and offer an obvious presence in the community. The original costume consisted of animal skin for the masks. However, when my dad applied to present the *abuelos*, his process included working with an artist to create papier maché masks. One mask had red yarn hair, red jeweled eyes and no mouth on a flesh skin-toned background. That mask was the only one my father used for a time, and he eventually helped create two more—both purple-faced with green eyes and large teeth.

My dad, the director of our theater company, naturally incorporated acting, music and his research into his presentations, and he included our family as part of his work. My brother, my mom and I sometimes fulfilled the role as *abuelos* during my dad's lectures. A foreign exchange student from Spain who lived with us for one school year also performed as an *abuelo*, much to his delight.



photo courtesy Jaelyn deMaria

Early in the RV park presentation, my dad explained to the audience that the *abuelos* came down from the mountains at certain times of the year, going to houses to check on the people. After he offered this explanation, my mom and I entered the room, acting loud and aggressive, in full costume. Our costumes included a robe, a mask, sandals and a whip. Part of our aggressive act included cracking the whip on several occasions. We interacted with the audience, sometimes asking questions of cultural competence: (in English) "Do you know how to pray? Do you know your language? Do you know your culture?" or (in Spanish) "¿Sabes rezar? ¿Sabes de tú idioma? ¿Sabes de tú cultura?"

Prior to the RV presentation, we spoke with my oldest niece, 5 or 6 at the time, and told her that one of the *abuelos* would take her out from the premises as an example of how the *abuelos* treat those who don't honor their culture. She agreed to participate and cooperate. As we completed this planned action, her younger sister responded in a

Beyond Folklore
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left to right Victor Grant and Arsenio Córdova.
Photo courtesy John Duncan.



Arsenio Córdova.
Photo Courtesy John Duncan.



Victor Grant.
Photo Courtesy John Duncan.

Beyond Folklore

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frightened manner, crying loudly for her sister, even though she had heard us talk about what was to occur. That memory impressed upon me the importance of seeing audience members come to life to learn about something new and different to them. It also occurred to me that even though my niece had advance warning of the activities, the scene remained real and alive to her and frightened her.

While the *abuelos* program is no longer a part of the Council's Chautauqua Program, the *abuelos* continue to live on in *nuevomexicano* culture in several roles. They serve as the directors in the *Matachines* dance. If one looks closely enough, one will see them hanging out by the outdoor fire at Las Posadas. They also live on in photos. My cultural art space in El Prado, Las Pistoleras Instituto Cultural de Arte, proudly exhibits *abuelos* photos by Arsenio Córdova on the walls of the gallery. In this space, I offer children's activities every Saturday. One week, when the topic of storytelling occurred, the photos and the masks stimulated the children's imaginations and they began sharing tales about *abuelos* with one another.

The Smithsonian Institution's 1995 textbook *Cultural Reporter: A Reporter's Handbook* (by Lisa Falk, with contributing writers, National Museum of American History, 1995.) includes Dr. Kathryn Córdova's article "What About 'Odd' Bits of Culture?". In the article, students who studied about the *abuelos* donned costumes at the Mabel Dodge Luhan House and fulfilled the role I performed in Vado. During the course of the study in the Cultural Reporter class at Taos High School, one student commented, "I didn't even know what an *abuelo* was, and then I became one."

Sculptor/Artist Michael ("Mickey") Smith read an article by my mother (Dr. Kathryn Córdova) about the *abuelo* in the local newspaper, and met with my father to discuss the *abuelo*, thinking that it might be a good topic for an art piece. He decided to create a bronze sculpture. Smith later moved to Colorado, but returned for a visit to Taos with a specific activity in mind. The artist said that he felt the *abuelo* belonged in Taos, and he

presented our family with a special gift—the sculpture he so lovingly created. The artwork holds a special place of honor in our home.

As a child of the Chautauqua, I grew up with a hands-on approach toward sharing and learning about culture through various public methods. My participation instilled in me a moral and communal obligation to understand and practice my culture as a way of life. This contemporary view of past Chautauqua involvement remains a key component to my lived experience, one worthy of practice, study and education within our communities. Participation in the series showed me that our cultural practices at the time of the project were (and continue to be) historically significant and necessary.

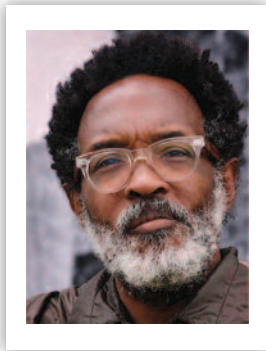


Climate Change Speaker Series PUBLIC FORUM: Interactive Art on the Land

5 16 ARTS presents a public forum with presentations, projections and tactile demos by three artists in the DECADE exhibition: photographer/muralist Chip Thomas, choreographer/dancer *lisa nevada* and new media artist Andrea Polli, who are doing site projects for DECADE at two rural sites in Albuquerque—the Valle de Oro National Wildlife Refuge in the South Valley and the grounds of Farm & Table Restaurant in the North Valley. Moderated by Andrew Connors, Curator of Art at the Albuquerque Museum, the discussion explores how artists develop work about the environment in consideration of the audience, and the various forms that they strive for that engagement to take in outdoor rural settings. The artists will be joined by some of the dancers from Nevada’s project as well as Andrea Polli’s collaborator John Donalds from their project Biocultura.



Dancer, teacher, improv technician and choreographer ***lisa nevada*** creates site-specific modern and contemporary choreography and performance, specializing in dance in nature. She has danced with Bill Evans Dance Company, Keshet Dance Company, Ecotone Physical Theatre, Jewell and Company Dance Theatre and J. Garcia Dance Company, among others. She performs works by renowned choreographers, and her work has been commissioned by New Mexico Ballet Company as well as many local theatre and arts organizations. She was named 2014 Valle de Oro Performance Artist. She holds a BA and MFA in Dance from University of New Mexico in choreography and performance.

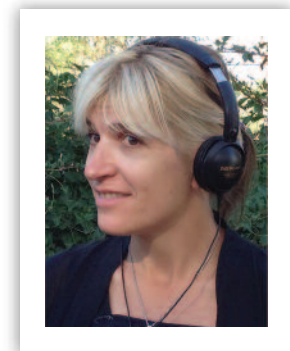


Photographer/public artist **Chip Thomas** (*jetsonorama*) moved to the Navajo Nation in 1987 as an Indian Health Services physician. He coordinates the Painted Desert Project, which presents murals across Navajo Nation painted by artists from around the world, reflecting the love/culture/history of the Diné people. He pastes his large-scale photographs on roadside kiosks, water tanks and buildings throughout Navajo Nation. His photographs have also been featured on the graphics of the Peoples Climate March and on 350.org carbon emissions campaign materials. He is a member of Justseeds Artist Cooperative engaged in social and environmental activism.

Climate Change Speaker Series

Saturday, November 5, 7:30pm
Outpost Performance Space
210 Yale Blvd. SE,
www.outpostspace.org
Free

Made possible in part by the New Mexico Humanities Council and Friends of Valle de Oro. Special thanks to the Outpost Performance Space.



Andrea Polli is an artist and scholar working at the intersection of art, science and technology whose practice includes public media performance and installation, interventions, curating, directing and writing. She is a Professor in Art & Ecology with a joint appointment between Fine Arts and Engineering, holds the Mesa Del Sol Endowed Chair of Digital Media, and is the Director of the Social Media Workgroup at The University of New Mexico. Among other organizations, she has worked with the NASA/Goddard Institute Climate Research Group and the National Center for Atmospheric Research. Polli’s work has been presented widely including the Whitney Museum of American Art Artport and The Field Museum of Natural History, and has been recognized by numerous grants, residencies and awards including NYFA, Fulbright and UNESCO.

The Women on the Mother Road: Route 66 Oral Histories and Screening and Discussion Programs

Katrina Parks

Women in history—particularly women of color—have often been relegated to minor status, particularly in the history of the American West. The Women on the Mother Road: Oral Histories and Screening and Discussion Programs adds new voices to an old story, as it re-examines iconic Route 66 from a female, New Mexican perspective. Participants in this program will encounter women of many cultural and ethnic backgrounds, whose experiences on Route 66 broadened their horizons, transformed their perspectives and even shaped their identities.

When project director Katrina Parks started research for this project, she was astonished by the breadth of women's experiences she uncovered along Route 66 in New Mexico, as well as the cultural diversity of the stories. Katrina said recently, "As you might expect, women often worked in family businesses along Route 66, but they also struck out on their own as artists, anthropologists, architects, waitresses, entrepreneurs, executives and real estate magnates." Themes of growing up, traveling, challenging gender stereotypes, confronting prejudice and pushing boundaries in a man's world run through these newly collected narratives.

A grant from the New Mexico Humanities Council enabled Katrina and other project scholars the opportunity to examine how women shaped and were impacted by Route 66 in New Mexico, while presenting

films of several personal histories, which the scholars will place in a wider historical context. This fall, Rose Diaz, Virginia Salazar Halfmoon, and Sharon Niederman will join Katrina for three public programs that will start with the screening of interviews and slides, followed by a panel presentation and discussion.

Initially, Katrina was surprised by the overlap between the Harvey Girls, the subject of her first documentary, "The Harvey Girls: Opportunity Bound" (an ongoing project), and the Route 66 stories she gathered. "Since Route 66 runs parallel in the Southwest to the ATSF Railroad, as I continued to interview Harvey Girls they began to tell me stories about how their work brought them in contact with Route 66."

Katrina will present one example of this overlap in the context of film and media that examine how road stories—in addition to conveying literal mobility—also convey other kinds of social mobility. When Hilda Velarde Salas (see page 12) and her family arrived in Albuquerque, she began not only to wear pants rather than the skirt or dress required by her father, but also made a point of driving herself.

Historian and humanities advisor Rose Diaz, the director of the Library and Archives at the Indian Pueblo Cultural Center, will place Mary and Virginia's stories (see page 12) within the larger macrocosm of Gallup, which was a very diverse and

Tuesday October 25, 5:30 pm
The New Mexico History Museum
Santa Fe, NM

Wednesday, October 26, 5:30 pm
Indian Pueblo Cultural Center
Albuquerque, NM

Thursday, October 27th, 5:30 pm
El Morro Theatre
in partnership with the
Octavia Fellin Public Library
Gallup, NM

international community during the 1930s-1960s because of mining, the railroad and Route 66.

Virginia Salazar Halfmoon, a cultural interpreter and humanities scholar who recently retired from the National Park Service after 40 years, studies the southwestern tribes and their historic and cultural relationship to Route 66. Virginia will examine two stories of native women within a wider context of Native American women's experiences of the Mother Road, and reflect on how Route 66 opened up opportunities for these women to be more independent while also bringing them into conflict with some of their cultural traditions and values. Keep reading for some of the stories from the Mother Road, and catch the program in Santa Fe, Albuquerque or Gallup.

Sharon Niederman, an award-winning author, journalist and photographer, who has written extensively about Jewish and women's history in the Southwest and New Mexico in particular, will situate Jewish women's experiences (see page 13) in the wider context of Jewish history downtown and Jewish immigration to New Mexico.



Stories from the
Mother Road...

Stories from the Mother Road

Hilda Velarde Salas worked as a Harvey Girl at the Alvarado Hotel in Albuquerque, NM, but it was after moving to California that her life intersected with Route 66. Every August, which was the hottest time of the year, Hilda and her husband piled their five children into their station wagon and they made a marathon journey back to Albuquerque to visit family. It wasn't a comfortable trip, but it made for many memories, much laughter and some more serious moments. Hilda recalls seeing the roadside crosses marking grave sites, which were a reminder that other travelers were not so fortunate. In addition, on one of their journeys, Hilda who was three months pregnant, had a miscarriage that wasn't diagnosed until they arrived in Albuquerque.

Hilda's experience demonstrates how road stories—in addition to conveying literal mobility—also convey other kinds of social mobility. When Hilda and her family arrived in Albuquerque, for example, Hilda eventually stopped changing into the skirt or dress her father had insisted upon and wore pants. She also made a point of driving up to her home herself, something her

very traditional father had forbidden her or his wife to do in the past. Driving was a visible aspect of Hilda's new assertiveness and her change from old to new ways.

Mary Mochimaru Montoya was born in 1916 in El Paso, Texas. Her father, George Mochimaru, was an immigrant from Japan who found work as a chef in El Paso, where he met his future wife Maria Sanchez, who was Mexican. The two settled in Gallup, New Mexico which had a relatively large Japanese community. Growing up, however, Mary and her siblings faced discrimination from both the Japanese community and the wider community because they were half-Japanese, half-Mexican. While this intensified during World War II, Mary found a job at El Navajo, Gallup's Fred Har-



Mary "Toki" Montoya in Gallup, NM. Courtesy of Rose Marie Sandoval.



Still from an interview with Katherine Augustine at the Indian Pueblo Cultural Center. Courtesy of Assertion Films.

vey Restaurant. After the Harvey House closed, Mary went on to work at the Ranch Kitchen in Gallup, which catered to people traveling by automobile along Route 66. She became the restaurant's manager, and built the restaurant up practically from scratch. (Story recounted by Rosemarie Sandoval, Mary's daughter.)

Virginia Tellez Wayne was born in 1919 in a mining town near Gallup called Mentmore. She is the oldest of nine children, and when her father was injured in a mining accident, someone had to support the family. Virginia found a job at El Navajo, where she started off making salads and soon became a full-fledged Harvey Girl serving troop trains and tourists. After El Navajo closed, Virginia worked at El Rancho which was a favorite hangout of movie stars, who were often filming in the red rocks near Gallup. Later, Virginia worked at the Shalimar, a mid-century modern motel and restaurant, which sat on top of a hill on Route 66. She had to leave her house at 4 AM, so that she could walk to work and arrive on time for the breakfast shift. For almost 40 years, Virginia supported her brothers and sisters and then her own children working as a waitress.

Katherine Augustine vividly describes growing up at Laguna

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NMHC Grant Deadlines

For grant guidelines and eligibility go to www.nmhum.org.

Regular Grants (more than \$2000)

Consultation Deadlines
January 10 September 10

Application Deadlines
February 1 October 1

Mini Grants (up to \$2000)

Consultation Deadlines
May 10 October 10

Application Deadlines
June 1 November 1

Artful Life presents The Migration Experience

Free Film & Discussion Series

African American Performing Arts Center
310 San Pedro NE, Albuquerque, NM 87108

Films are free and open to the public, with discussion after each film led by academic and community scholars.
info@artful-life.org • www.artful-life.org

Thurs, Oct. 20, 6:30 pm:

Well-Founded Fear

“Groundbreaking, as well as devastating...if it’s life and death drama you’re looking for, with entire futures hinging on a few words, this is the place to go.”

—Kenneth Turan, LA Times

Thurs, Nov. 3, 6:30 pm:

The Journey

Matthew Cassel’s new documentary traces the remarkable journey of a Syrian refugee from his home in Damascus across half of Europe and finds “a human story about ordinary lives disrupted by extraordinary circumstances.” —Ceasefire

Weds, Nov. 9, 6:30 pm:

The Harvest/La Cosecha

“‘The Harvest’ follows a 16 year old boy and two girls, 12 & 14, through one harvest cycle, depicting their lives as a more or less voluntary indentured servitude and provides a detailed, sometimes heartbreaking portrait of a permanent American underclass.”

—NY Times

Weds, Nov. 16, 6:30 pm:

‘The Wind of Al-Amal’

“The first US/French co-production about one of the world’s largest refugee crises: the invisible plight of Iraqi exiles. Ten years later: is anyone still paying attention?” —Filmedia

Presented by Artful Life and made possible by a grant from the New Mexico Humanities Council and funding from the City of Albuquerque.

Stories, continued from page 11

Pueblo and how Route 66 ran right through the Pueblo. At night, she recalls seeing lights from a steady stream of cars as she lay in bed. At age 12, however, she went to boarding school in Albuquerque. It was a traumatic experience in part because no one explained when she would be allowed to return home. Her grandmother carried her little suitcase to the bus stop in tears, and then Katherine cried all the way to Albuquerque, which in those days was several hours drive along Route 66 from the Pueblo. At the boarding school, students were not allowed to speak any language other than English and the practicing of their customs was also forbidden. In her interview, Katherine said, “I don’t think they succeeded very well with me because I continued to stay with my traditions, my culture, and my language.” In later years, Katherine became a Harvey Girl, received a nursing degree and became the Head Nurse and then a supervisor at Presbyterian Hospital in Albuquerque.

Helen Horwitz and Ann Redak Blaugrund were part of a vibrant Jewish community in downtown Albuquerque, many of whom were merchants along Central Avenue which was designated as Route 66 and was the heart of the city. Ann, who is 99 years old, ran Everitt Jewelers alongside her husband in the 1940s. Helen grew up downtown and her father Leo Horwitz, who got his start at Maisel’s, opened an Indian arts and curio shop. Helen recalls that among the male entrepreneurs, there were also women who had struck out on their own. Helen fondly recalls Jean Marcus who designed her own accessories line “Accessories by Jean” and Mary Trautfelt Cohen who owned and ran “Jordan’s”. Helen was free to wander, and she enjoyed having four movie theaters and what she thought of as her own private palace, the much-loved Alvarado Hotel, at her doorstep.



Leo Horwitz store, Albuquerque, NM.
Courtesy of Helen Horwitz.



100 Years of Inspiration

2016 has been a special year for anniversaries. It has been 400 years since the death of William Shakespeare; 75 years since the attack on Pearl Harbor; and both the National Park Service and the Pulitzer Prizes are marking their centennial years.

The New Mexico Humanities Council wanted to help mark the Pulitzer Prize centennial with a program that would help people across the state understand who we are, who we have been and who we hope to be—by encouraging communities to come together to read and discuss great works of American literature, that stimulate conversations and make connections across time, places and cultures.

In a world full of distractions, where we are pulled to and fro by text messages, e-mails. Twitter and Facebook, where we are swept away by the demands of daily living, what better way to understand ourselves and our society, to learn about the human condition than to delve into works of literature that have stood the test of time?

With the generous support of the Pulitzer Centennial Campfires Initiative, the New Mexico Humanities Council has joined with libraries across the state to engage their communities in reading and discussing five works of American fiction that either won or were finalists for the Pulitzer Prize in Literature.

This spring, libraries in Las Cruces, Clovis, Gallup, Deming, and Columbus began reading and

discussion programs where participants committed to reading five Pulitzer works selected by the Humanities Council and provided to the communities. And in the fall, the South Broadway Branch Library in Albuquerque and the Thomas Donnelly Library in Las Vegas, N.M., will begin five monthly reading discussions.



Lucas Marsh from the Marshall Memorial Library in Deming, pictured centered with participants after a book discussion on *Plague of Doves* by Louise Erdrich.

As part of the overall program, the Humanities Council created a blog to give facilitators and librarians an outlet to share their comments and thoughts on the Pulitzer texts under discussion in their respective communities as well as provide an opportunity for readers to join in on the conversation. Join the online discussion at nmhc5pulitzerbookchallenge.blogspot.com.

As the program got under way at the Octavia Fellin Public Library in Gallup, an apparent setback turned out to have a silver lining. The original facilitator was unable to commit to all of the five monthly reading discussions, but Aaron



Aaron Mingus pictured left, with participants from his discussion on *Lovely, Dark, Deep* by Joyce Carol Oates.

Mingus, librarian at the Children's Branch of the Octavia Fellin Public Library, was able to jump right in. Thanks to Aaron, the discussions in Gallup didn't miss a beat. He started with facilitating Joyce Carol Oates' collection of short stories *Lovely, Dark, Deep Stories* and wrote a nice piece on the blog about the discussion and of the titular tale *Lovely, Dark, Deep*, a not so flattering portrayal of American Poet Robert Frost.

Aaron Mingus shared the following of that particular conversation, "... if Frost was not who we all thought he was then what should we think of his works? There were two sides to this argument. The first side thought that we could look past a flawed man to embrace his works. One person asked, "Does the character of Bukowski or Pound ruin their works?" A fair question. I'm not sure there are any correct answers here. Sometimes great works transcend the people who write them. Sometimes great works are destroyed by them. There was no universal consensus on Frost or Oates, and most everyone had very mixed feelings on the story, but we all walked away with a greater perspective".

You can read his full post on the blog under the tab: Octavia Fellin Public Library, titled "*Gallup Discussion: Lovely, Dark, Deep-Frosty Reception*". You can get a sense of the discussions from visiting the blog, there you will also see other

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A participant at the South Broadway Branch Public Library shares her thoughts on the book *PLAGUE OF DOVES*.



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continued from page 14

great contributions from participating librarians sharing their thoughts and comments as they read each novel along with their own communities.

The Pulitzer Prizes—which have become an American institution—were first awarded 1917, founded by Hungarian-American newspaper mogul Joseph Pulitzer, publisher of the *St. Louis Dispatch* and the *New York World* and considered one of the creators of modern American journalism.

According to the Pulitzer Prize website (<http://www.pulitzer.org/page/history-pulitzer-prizes>), Joseph Pulitzer “was the most skillful of newspaper publishers, a passionate crusader against dishonest government, a fierce, hawk-like competitor who did not shrink from sensationalism in circulation struggles, and a visionary who richly endowed his profession.”

The prizes named for Pulitzer are awarded in 21 categories that include literature, music, history, poetry, photography and journalism. Pulitzer Prizes awarded in Literature are given to “distinguished fiction by an American author, preferably dealing with American life.” The winners are announced each year in April, and the prizes are given out in May.

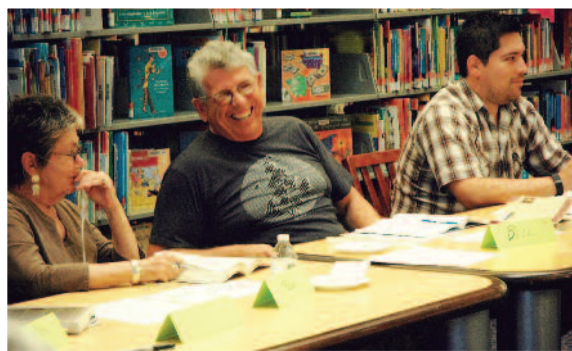
New Mexico has its fair share of Pulitzer Prize winners. To name a few: Oliver La Farge’s *LAUGHING BOY*

won the Pulitzer for fiction in 1930; Paul Horgan won two Pulitzer Prizes, one in 1955 in History for *GREAT RIVER: THE RIO GRANDE IN NORTH AMERICAN HISTORY*; and his second in 1975 for *LAMY OF SANTA FE*. N. Scott Momaday was awarded a Pulitzer Prize for Fiction in 1969 for *HOUSE MADE OF DAWN*; in 2007 Cormac McCarthy won a Pulitzer Prize for Fiction for *THE ROAD*. Ernie Pyle, who was based in Albuquerque, won the Correspondence Pulitzer in 1943 for his war reporting.

There is still time to participate in this program. Read along with us and join the conversation on the blog if you live outside the participating communities. Or, if you do live in or near Albuquerque or Las Vegas, there are upcoming discussions. The Albuquerque Bernalillo County Library-South Broadway Branch in Albuquerque will host the following Pulitzer discussions: *THE BRIEF WONDROUS*

LIFE OF OSCAR WAO by Junot Díaz on September 17th; *THE STORIES OF JOHN CHEEVER* by John Cheever on October 22; *LOVELY, DARK, DEEP STORIES* by Joyce Carol Oates November 19; *BELOVED* by Toni Morrison December 17. For information on how to sign up contact the library at 505-764-1742.

The Thomas C. Donnelly Library at NM Highlands University in Las Vegas, NM will host the following

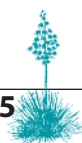


Participants at the discussion at the South Broadway Branch Public Library in Albuquerque.

discussions: *PLAGUE OF DOVES* by Louise Erdrich, September 22; *THE STORIES OF JOHN CHEEVER* by John Cheever, October 13; *LOVELY DARK DEEP STORIES* by Joyce Carol Oates, November 10; *THE BRIEF WONDROUS LIFE OF OSCAR WAO* by Junot Díaz, December 1. For information on how to sign up, contact the library at 505-454-3332.



The Pulitzer Prizes



Dispatch from Driven By History

By Dr. Jon Hunner

Like the humanities, which democratically encourages citizens to appreciate and engage with our cultural heritage, the National Parks also stem from a tradition of preserving important places and encouraging public engagement and appreciation. Both recognize their work as a public good and strive to remain outside of the marketplace. Finally, both national parks and the humanities offer a nuanced view of American history and culture, despite ongoing struggles around federal funding.

This summer, NMHC Board Member Jon Hunner drove almost 7,000 miles through ten states and visited twenty-three National Park Service (NPS) units. He is doing this both to commemorate the centennial of the NPS and to write about U.S. history from places where history actually happened. Dr. Hunner is blogging about his experiences at drivenbyhistory.blogspot.com. This fall, he is continuing his travels and heading east. Here's his report from the road, summarizing the western leg of his travels.



Dr. Hunner



A crowd watching the sunset on the South Rim of the Grand Canyon.

I went to places whose natural beauty took my breath away and to sites of troubled conscience. I drove to parks which leveraged our pasts like fulcrums, and I met people who lived through historic events. I heard stories about local heritage and about our lands, both inside and outside the parks. I had a busy itinerary which I recount at the end of this article for the NMHC newsletter.

I drove a lot but sadly still had to bypass museums, historic sites, even NPS units. At first, I blamed my tight travel schedule, but as I passed some sites, I realized that I just love to drive. Here are some observations and conclusions from the western leg of the Driven by History Road Trip.

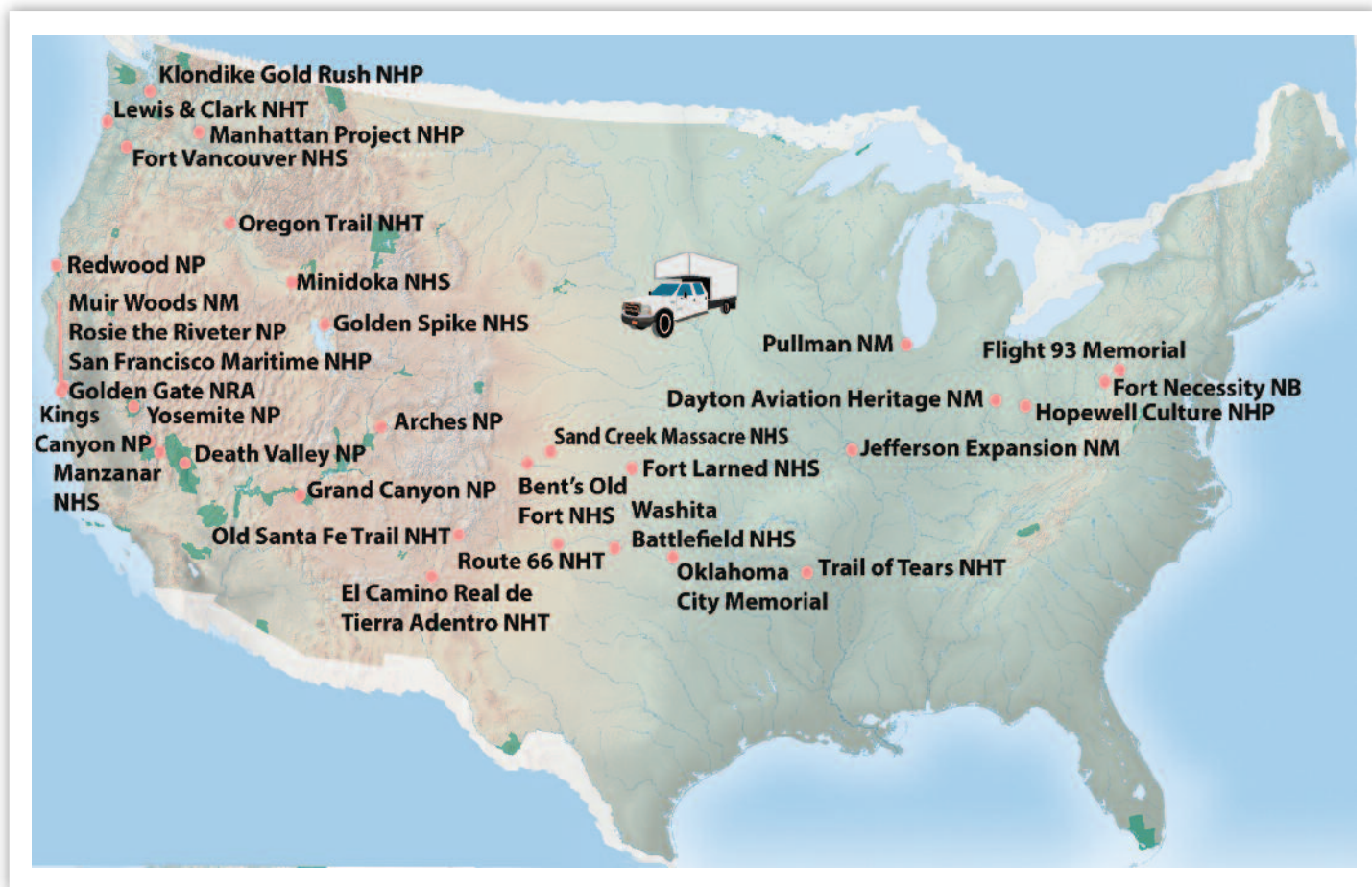
The first observation I made was that the public loves our national parks. I saw thousands of people “find their park” at Arches National Park (NP), Yosemite NP, and the Grand Canyon NP. I saw healthy crowds at lesser-known units like Manzanar National Historic Site (NHS) and Klondike Gold Rush National Historical Park (NHP). And even at the least-known sites like Minidoka NHS in rural Idaho, people had made it a destination visit on Memorial Day weekend.

Every day I met interesting people in the parks. NPS staff provided essential information at visitors' centers and kiosks. Park rangers gave interesting tours and talks, both to groups as well as fielding my many questions. Often, we had thoughtful conversations about history, the public, and the NPS. Traveling alone for days on end, I started many conversations with strangers. At RV parks, gas stations, restaurants, and the parks, I chatted with touring families, with foreign travelers, with waitresses and waiters, in truth with anyone who would listen. Most people were friendly, even engaging, and when I mentioned I was a historian, they often told stories of their own heritage, of their land, and of their beliefs. I met a lot of good people.

The next conclusion I made is that the parks are in danger. Their popularity threatens them since Congress does not adequately fund them. The NPS estimates that they have a \$12,000,000,000 backlog in deferred maintenance at their 412 units. Every year, new parks are added without commensurate increases in the NPS budget. NPS

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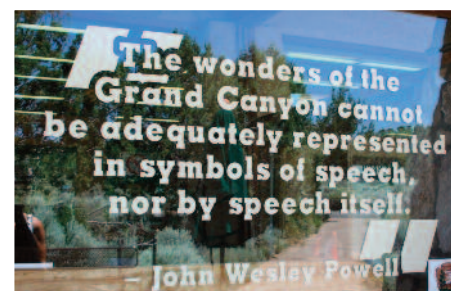




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staff is asked to do more with less, which has sometimes serious consequences. For example, at the end of June, the Grand Canyon declared a Level 2 water emergency. The Transcanyon Pipeline and a pump at Indian Gardens had failed, and water couldn't get up to the South Rim. I heard that if the two week supply of stored water ran out, a Level 3 water emergency would close the park. Imagine, the Grand Canyon closed at the height of the tourist season celebrating the NPS's centennial because of its aging equipment. Fortunately, the pipeline and pump are back working, and the Grand Canyon remains open.

A different threat to the NPS exists. Waterfront parks like Jamestown at Colonial NHP in Virginia, Rosie the Riveter/World War II Homefront NHP in California, and the Statue of Liberty/Ellis Island National Memorial (NM) in New York could go under water as oceans rise. A multi-year drought has killed millions of evergreen trees in the Sierra Nevadas. These trees could catch fire and then engulf the groves of the sequoias at Yosemite and Kings Canyon. In reply to my concerns about forest fires sweeping through parks, a ranger at Kings Canyon NP said that maybe we are the last generation that will see the giant



Quotation on a window at the Grand Canyon

sequoias. Her comment still shocks and haunts me. Could we be the last to see the biggest living things on earth? As environmental historian William Tweed asks: what will happen if there are no Joshua Trees at

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BOARD AND STAFF NEWS

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Joshua Tree NP? What happens when there are no glaciers at Glacier NP?

Finally, I concluded that despite these challenges of climate chaos and chaotic funding, the NPS has many things going well for it. Incredible people work at the parks who are friendly, enthusiastic, knowledgeable, engaged, and dedicated. People like Alisa Lynch at Manzanar NHS who took an hour out of her morning to talk to me and then included other visitors who came by into our discussions. People like Lance Gambrel, who took me on a special tour of the south rim of the Grand Canyon after he got off work so we could watch the sun set at Hermit's Rest. Since he was still wearing the Ranger uniform and hat, he fielded questions from kids who were thirsty for information.

I met many people who volunteered at the parks—people like Tom Wilson at Fort Clatsop and Dennis Torresdal, John Prutsman, and Betty Meeks at Fort Vancouver. Without a dedicated corps of volunteers like these and thousands of others, visitors to the parks would miss the interactions and recreations that enrich their experiences.



Grand Canyon Ranger Lance Gambrel talking to a family on the South Rim.

I experienced two very popular programs run by the parks. The first is the Junior Ranger program, where children and teens race around the exhibits and answer questions about that particular park. For Lance, quizzing the Junior Rangers is a favorite part of his job. I watched two older teenagers doing a hip-hop version of the Banana Slug dance at Redwoods NP. I met the Rich family from Georgia as their two boys tore around the Death Valley visitors' center filling out a question sheet and doing activities. Over the years, the family had visited 200 parks where the boys have earned their Junior Rangers' badges and certificates, posting on their Facebook page, Fall

Back in Love with America. I saw a lot of young people high on history at the parks.

For adults the NPS passport book also proved popular. At each park, and sometimes at multiple places in bigger parks, I filled my blue passport book with stamps which stated the place and date of the visit. I often had to wait in line as others did the same. I heard that some people even stamped their real passports. I saw a lot of people excited about our national parks.

I am a lucky man to be able to do this. Lucky to have the time and resources to take this road trip through the parks, lucky to be able to write about it, lucky to follow this dream of driving through history.

In August, I headed back on the road going east on Route 66 NHT and into the past. I plan on visiting pre-Contact Native American sites, colonial sites, Revolutionary parks, Civil War sites, and sites celebrating our industrial history, as well as a number of civil rights sites. As I drive to these and many other parks in the east and south, let me know via my blog if I am going to your favorite park!

Yosemite with dead trees from the drought on the valley floor.



Changes in the Office

Jacobo Baca has left the Council to pursue other career opportunities. Jacobo began his service with the NMHC in January of 2013 as a Fellow for Public Outreach and Public Programming. At the time he was writing his dissertation for the UNM History Department. He completed his Ph.D. in 2014. Dr. Baca's dissertation was entitled, "History of Hispano and Pueblo Land Tenure, Intercultural Relations, and Government Relations from the Eve of Statehood through the 2004 GAO Treaty of Guadalupe Hidalgo Land Claims Report."

Jacobo was hired as a Program Officer in 2014 and coordinated activities for the Chautauqua Program


until his departure this month. He was named Assistant Director in 2015, coordinating and managing both the Chautauqua Program and National History Day for the Council. Throughout his tenure with the Council, Jacobo continued to increase his knowledge base and facility with NMHC programs. His work ethic, willingness to help both staff and constituents, and being accessible to assist and answer questions and problem-solve were outstanding qualities that we all admired and benefitted from. We wish Jacobo every success in his personal and professional pursuits.

Board Members Needed

The New Mexico Humanities Council (NMHC) is a private, non-profit organization dedicated to bringing the humanities to audiences throughout New Mexico. NMHC has a continual need for interested and qualified board members. NMHC invites your nominations of both humanities scholars and members of the public for its Board of Directors. The full board meets three or four times a year to conduct business. Board members also serve on committees, assist with fundraising, and contribute their expertise and energy to the activities of NMHC. A Board member term is three years.

Each nomination must include the following: a letter of recommendation from the nominating party, a resume or biographical statement providing useful information for evaluating the potential contributions of the nominee, and a letter from the individual nominee indicating his or her willingness to serve and make a commitment to public humanities programming. The nominee's letter should include personal information, past accomplishments and achievements related to the Council's work, and what the nominee brings to the Council in terms of helping it achieve its mission. Board members must live in the State of New Mexico.

Please send all nominations and supporting documents to:
The New Mexico Humanities Council
4115 Silver Ave SE • Albuquerque, New Mexico 87108
(505) 633-7370 • www.nmhum.org • info@nmhum.org



Visit nmhum.org
for programs, grant information,
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