



NM HERstory Symposium: Heritage and Innovation
July 27, 3-5 pm MT, Santa Fe Prep Auditorium and Zoom
Abstracts and Bios in Program Order

“She Who Shaped New Mexico” and the NM Social Studies Curriculum Project

Lisa Nordstrum

Women in the American Southwest have been the centering agents in communities throughout history, demonstrating their spirit of independence and influential forms of civic practice and activism. Recent scholarship is recognizing women's ideas around culture, identity, and social engagement. Multiple visions and perspectives spring from the intersectionality of their voices.

First and foremost, Native American women held the responsibility of creating homescapes and maintaining traditions for their respective communities. The vastness of the Southwest provided migratory choices according to needs, and women sustained the cultural fabric wherever they lived.

As early European exploration and settlement brought new challenges to the region, women faced mutual hardships and opportunities. Cultures intertwined by both force and choice. Later, as the US government promoted occupation of the continent, women migrated to the Southwest seeking new beginnings, independence, and creative endeavors. These women entering the landscape further provided opportunities for women to share their diverse experiences.

With women as significant shapers of history as the focus, I am currently developing a curriculum aligned to the NMPED Content Standards for use by educators, scholars, and the general public.

Considering the primary and secondary resources utilized, the New Mexico Historic Women Marker Initiative: “She Who Shaped New Mexico” website is the focal point for students’ research. The hope is to present the voices and experiences of Southwest women as the creators and maintainers of culture and community, and constant agents of change throughout history and at present.

Lisa Nordstrum, history teacher at Santa Fe Preparatory School; NM K-12 certified teacher with 30 years of experience; former educator for the Museum of Indian Arts and Culture and NM History Museum. Her work with the NM Department of Cultural Affairs will broaden appreciation of the numerous contributions women have made to our state: New Mexico Historic Women's Marker project-- <https://www.nmhistoricwomen.org>.

Santa Fe, NM

Women and Visual Culture on the Camino Real

Robin Farwell Gavin

Since prehistoric times, trails have traversed the broad landscape of New Mexico. Spanish, French and Anglo-American explorers further expanded these Native trails. El Camino Real from Mexico City to Santa Fe officially opened in 1598 when Don Juan de Oñate and 129 soldiers, their families, and Native servants forged their way north from Zacatecas, Mexico, using well-traveled Native trails to establish the first Spanish-speaking settlement in New Mexico. From 1598 to 1821, the Camino Real was the main route of communication between Colonial New Mexico and the viceregal government in Mexico City. Over this route came people and goods from all across Spain's vast empire—from Mexico and South America, Europe, Africa, and Asia. New Mexico's seventeenth-century colonists

As women trekked the 1500 miles from Mexico City to Santa Fe, they brought with them family heirlooms, household goods, clothing, fabrics and more. Once in New Mexico they also incorporated Indigenous materials and objects into their homes. Through material culture and period documents we are provided a window into the lives of these women— uniquely New Mexican lives.

Santa Fe, NM

Many Cultures on the Santa Fe Trail

The Santa Fe Trail has a special allure in Southwestern History. It linked two culturally and historically distinctive regions of North America—the far northern frontier of Mexico with the westward expanding United States. Along its path the Santa Fe Trail crossed traditional lands of many Native American nations. The beginning of the Santa Fe trade is often credited to the 1821 expedition of William Becknell and a small party of traders from Booneslick, Missouri. But it has a longer history based on the interregional trade between Indigenous and Hispanic peoples who exchanged the products of their respective lands and cultures.

Dr. Frances Levine, ethno-historian, Missouri Historical Society President (2014-2022), former Director of New Mexico History Museum. Fran is author and co-editor of several award-winning books, including Our Prayers Are in This Place: Pecos Pueblo Identity over the Centuries; Through the Lens: Creating Santa Fe; Telling New Mexico: A New History; All Trails Lead to Santa Fe; and Doña Teresa Confronts the Spanish Inquisition: A Seventeenth-Century New Mexican Drama. Crossings: Women on the Santa Fe Trail will be published in 2023 by University of Kansas Press.

St. Louis, MO and Santa Fe, NM

Flamenco Women of New Mexico

Nicolasa Chávez

The birth and development of the flamenco and Spanish dance traditions in New Mexico are due to the tremendous work, dedication, and talent of New Mexican women. A popular myth is that flamenco arrived over 400 years ago with the first Spanish colonists. However, flamenco was largely introduced and developed throughout the 20th century. By the latter part of the 20th century, flamenco was firmly rooted within the state's cultural milieu. New Mexican flamencas were instrumental in planting the seeds of a unique New Mexican flamenco tradition from the earliest performances at regional fiestas throughout the state and the *tablao* scene in Northern New Mexico. They created internationally renowned dance companies and educational institutions, and eventually the world's longest running International Flamenco Festival. All the while the tradition has been handed down either at home from grandmother to mother to daughter, at community gatherings and *juergas*, and from master to student, following the original oral and familial traditions. Flamenco later moved into the academic setting when the University New Mexico offered the only degree program in the entire United States. Today New Mexico's flamenco heritage is five generations strong largely because of several pioneering New Mexican women. Today the descendants and students of these original flamencas carry on the tradition throughout the state in community celebrations, school curricula, and public music programs. This work and dedication transformed New Mexico into a flamenco epicenter which attracts local, regional, national, and international participants, changing the lives of many along the way.

Nicolasa Chávez, a fourteenth generation New Mexican, is a historian, curato, and performance artist. Her programs and exhibitions focus on the rich multicultural heritage of New Mexico and the connection between New Mexico and the Spanish- speaking world. She authored The Spirit of Flamenco: From Spain to New Mexico and A Century of Masters: the NEA National Heritage Fellows of New Mexico (NM Book Award winner). She performs and conducts lecture/demonstrations on the history of Flamenco, Spanish Dance, and Argentine Tango. She is the Deputy State Historian for New Mexico.

Santa Fe, NM

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New Mexico's Woman Suffrage Campaign and the Ongoing Work for Equal Rights

Sylvia Ramos Cruz, M.D.

The history of woman suffrage in New Mexico is rich and deep. But, as with other aspects of women's lives, most of their stories—political, economic, social—are not found in history books. We are still uncovering this history in family lore, memoirs, songs, newspapers, and a few scholarly works. Hundreds of women took part in the campaign. Among them, Ada McPherson Morley, Nina Otero Warren, Cora Armstrong Kellam, Aurora Lucero, Maude McFie Bloom, and Isabella Selmes Ferguson. These were women shaped by the world and events around them, pushing against the limits society imposed on them. Most were college educated, many were employed. They kept up with world events, scientific discoveries, and new ideas. They had strongly held beliefs and biases, yet banded together for decades despite religious, political, economic, and social differences to make real the dream they shared.

Sadly, their victory did not end the struggle for women's full citizenship in our democracy. As Alice Paul knew, the Vote would not guarantee women their rights. Only an amendment could. She wrote the Equal Rights Amendment in 1923 and worked for it until her death. In 1972, New Mexico ratified the Equal Rights Amendment, and the people of New Mexico voted to amend the state's constitution to prohibit discrimination based on sex. "Equality of rights under law shall not be denied on account of the sex of any person," was added to our Bill of Rights. Though it has not been used much, this clear

Alice Paul's prescient voice is still with us as we see women's autonomy and worth questioned and assailed daily. It is incumbent on us as citizens to ensure that the ERA, already ratified by the 38 states needed, becomes the law of the land. Now, more than ever, women need to exercise that right they fought so long to win—the Vote.

Albuquerque, NM

NM Listens is a collaborative project of the League of Women Voters of New Mexico and the NM Humanities Council, sponsored by the National Endowment for the Humanities to advance democracy. The League of Women Voters, a nonpartisan organization, protects voting rights and promotes policies in the public interest. Students, 16 years of age and older, and rising leaders can join the League of Women Voters of New Mexico at no cost. <https://lwvnm.org/membership.html>.

<https://www.eventbrite.com/e/new-mexicos-women-heritage-and-innovation-tickets-368504515927>

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