

RACE, HISTORY & HEALING PROJECT

Juan de Oñate Statue Community Dialogue

Project Summary December 2020

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RACE, HISTORY & HEALING PROJECT

The City of Albuquerque in support of community

JUNE 2020

COMMUNITY CONFLICT

THE CITY OF ALBUQUERQUE INITIATED A COMMUNITY-LED PROCESS TO SUPPORT MEANINGFUL AND DIFFICULT CONVERSATIONS ABOUT OUR SHARED CULTURAL HERITAGE

"AN OPEN INVITATION TO ALL COMMUNITY VOICES"



Engaged community representatives, organizational leaders, and civic leaders to volunteer to host community sessions.

Engaged facilitators to bring people together for productive dialogue at community sessions

TOGETHER THE FACILITATORS LED THE COMMUNITY THROUGH A SERIES OF COMMUNITY SESSIONS.

COMMUNITY SESSIONS

- 59 COMMUNITY SESSIONS
- 21 CONVENERS
- 241 PARTICIPANTS
- 130 HOURS OF COMMUNITY DIALOGUE

LOOKING INWARD: ACKNOWLEDGING OUR FORMATION & ORIGINS

"THIS IS OUR COMMUNITY TO TALK TO ONE ANOTHER"

WHAT HAVE YOU INHERITED? WHAT DO YOU WANT TO PASS ON?

VALUES

COMMUNITY

JULY 2020 - OCTOBER 2020

ONE ALBUQUERQUE

WHAT IS IT THAT MAKES YOU WHO YOU ARE?
SHARE A STORY ABOUT WHEN YOUR RACE WAS AFFIRMED.

BUILDING RELATIONSHIPS



AUGUST 2020 - OCTOBER 2020

GATHERING INPUT

"HOW DO THE SOLUTIONS YOU'VE TOLD ME ABOUT ALIGN WITH YOUR VALUES?"

INTERVIEWS WITH COMMUNITY MEMBERS



OCTOBER 2020

-1290 SURVEYS CONDUCTED

-117 INTERVIEWS

COMMUNITY SOLUTIONS TABLE

"HARD"

"DIFFERENCE"
"DIFFICULT"
"HURT"

HOW DO WE REFLECT OUR SHARED VALUES IN OUR PUBLIC ART?

FUTURE

"JUSTICE"

COMMUNITY-BUILT SOLUTIONS



WHAT DO WE DO WITH OUR SYMBOLS?"

RECOMMENDATIONS

- The Oñate statue will not be returned to the installation on the land at 19th & Mountain.
- La Jornada will not remain, as is, on the Land at 19th & Mountain.

"WE WANT TO HEAR FROM THE LIVING ARTISTS"

"WE WANT TO CONTINUE THE DIALOGUE."



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Background

The Race, History & Healing Project launched in summer 2020 in response to community concerns about the Oñate statue that forms part of *La Jornada* public art installation on the grounds of the Albuquerque Museum. The project supported community-centered dialogue (community members talking with each other) which led to community-generated recommendations from the community to City leadership. Resources, updates, and background information are publicly available on [the city website](#).

The Project had these core desired outcomes:

- Community dialogue sessions and other engagement activities are open, productive, and respectful.
- Community participation is diverse and broadly representative of the Albuquerque community in terms of age, gender identity, race, and cultural background as well as perspectives/opinions on the statue.
- Community members build clear and actionable recommendations for the statue that respond to needs and concerns expressed by various community groups and individuals.

Community Recommendations

After three months of broad community input and facilitated dialogue, the community process generated two specific recommendations and some additional preferences as the process moves forward. The City Project team had no preconceived ideas about the recommendations for the statue and did not put forth a preferred solution or even a starting point. The following is quoted from the summary letter from the Facilitation team to the Albuquerque Arts Board.

“The Race, History and Healing Project Community Solutions Table recommends the following regarding the Oñate statue and La Jornada:

- The Oñate statue will not be returned to the installation at 19th & Mountain.
- La Jornada will not remain, as is, on the land at 19th & Mountain.

By this we mean that La Jornada may be re-envisioned and/or re-contextualized.

Where the Oñate statue will end up and how La Jornada might be re-envisioned has NOT been determined. Hence, we the facilitation team also make the following recommendations to the Arts Board and the City Council:

- Create more time and space for healing, recognizing needs are different for the represented groups.
- Create additional opportunities for participants to advise what happens with the statue and installation in response to the above recommendations.”

Community Input and Participation

To ensure a community-centered process and outcomes, the Race, History and Healing Project included three ways to participate and provide input: Community Dialogue, Online Survey and Telephone Interviews.

Community Dialogue: The Race, History and Healing project centered community dialogue led by professional facilitators so that participants could work together to share, listen and work together to build a set of recommendations. Community members participated in three sessions that build upon each other. The majority of participants came to the dialogue through one of twenty-two Conveners (volunteers who invited friends, family or colleagues to a session). Other participants signed up for sessions directly through the [Race, Healing and History website](#).

Open, online sessions: The community dialogue sessions were open to the public and widely promoted. These community-centered dialogue sessions are central to the public input process as bringing people together to discuss issues and build toward solutions together through conversation is central to the Race, History and Healing Project. Due to public health orders limiting in-person gatherings, all dialogue sessions were held via Zoom. Community members who committed to the dialogue process (three distinct sessions) spent up to six hours sharing with and listening to other community members. Participants in the dialogue brought broad and diverse opinions about the statue to the conversation.

Professional Facilitators: A group of 10 professional facilitators were contracted by the City of Albuquerque to support the community dialogue. They worked with each other and independently from the City to design, facilitate and implement the community dialogue sessions and the Community Solutions Table. Across the sessions, participants discussed issues related to race, identity, core values, community values, impact of the statue, personal statements about what should happen to the statue, and to La Jornada.

241 people completed Session One between July 27 and October 19
110 people completed Session Two between August 24 and October 19

84 people completed Session Three between September 8 and October 24
51 people participated in the Community Solutions Table on October 27-28

There was a total of 59 small group facilitated sessions,
each session lasting approximately 2 hours

Online Survey

The survey was open to public input from July 14, 2020 through October 21, 2020. The survey received a total of 1,290 responses. Generally, respondents live in the City of Albuquerque and are long-time residents of the state. The majority were between the ages of 25 and 55. When asked about cultural activities, respondents selected many options, indicating the survey drew respondents with a diversity of interests.

1290 people completed surveys as of 10/22/20

Telephone Interviews

RHHP team members conducted 30 minute interviews to give community members who were unable to attend dialogue sessions an opportunity to answer additional, more in-depth questions. Interviewing is the most common format of qualitative data collection in the social sciences. It is often employed to gain a more narrative and full understanding of issues. All survey respondents were invited to participate in a longer interview. Although 340 individuals indicated that they would like to participate in an interview, less than 100 of those participants scheduled a time for an interview when they received an invitation. Interviews were also conducted with organizational leaders in the community and individuals who had a role in the Cuarto Centenario. Both living artists, Nora Naranjo Morse and Sonny Rivera were interviewed along with individuals recommended by City Councilors and through Constituent Services in the Mayor's Office.

A total of 117 one-on-one telephone and Zoom Conference interviews were conducted between October 8th and October 25th. By and large, respondents live in the City of Albuquerque and are long-time residents of the state. Interviewees were asked six open-ended questions about the importance and impact of the statue, shared cultural heritage, values in public spaces, and recommendations about what should happen with the statue.

117 people completed interviews

Community Solutions Table

Community members who participated in the three community dialogues sessions were invited to join the **Community Solutions Table**. Fifty-one community members participated in the Community Solutions Table which met on October 27 and October 28. The participants

used the summary of the project input from the public survey, the 117 in-depth interviews, and the dialogue sessions as a base for their conversation as they worked together to build community-generated recommendations for the Oñate statue.

The Community Solutions Table were able to come to majority consensus on two recommendations:

- That the statue (central figure of Oñate) not be returned to the installation on the land at 19th & Mountain.
- That the land (without the Oñate statue) at 19th & Mountain should be re-envisioned and/or re-contextualized.

The group also expressed a strong desire for continued dialogue with the living artists and continued public input and dialogue if it is decided to re-envision or re-contextualize the artwork.

The community recommendations were presented to the Arts Board for review at a special meeting on **October 31, 2020**. After three hours of presentation, public comment, and Board discussion, the Arts Board voted 7 - 2 to support the community recommendations. The recommendation of the Arts Board was sent to the city administration which submitted the recommendations to the City Council for ultimate consideration, per City Council Resolution R-20-80. The recommendations and supporting materials appeared on the Letter of Introduction during the November 16, 2020 City Council meeting.

Facilitators, Advisors and City Project Team

Three key groups of people supported the community input and dialogue process from June through October 2020. Professional, experienced facilitators led the dialogue sessions. The Project Advisors provided expertise on community engagement and process. The City Project team supported the activities and collection of input.

Facilitators

The Dialogue Sessions and Community Solutions Table were led by a group of professional facilitators contracted by the City of Albuquerque. They worked with each other and independently from the City to design, facilitate and implement the community dialogue sessions and the Community Solutions Table.

Michelle Otero holds a B.A. in History from Harvard University and MFA in Creative Writing from Vermont College. Otero is a writer, community-based artist, professional coach and community facilitator, who utilizes creative expression and storytelling as the basis for organizational development and positive social change. Her process of engaging individuals

and communities through shared story has found a wide range of applications, from helping the City of Albuquerque establish an Office of Immigrant and Refugee Affairs to helping people heal from trauma. She served as a coach/mentor for the inaugural class of W.K. Kellogg Foundation Community Leadership Network Fellows, and now works as a professional coach and skilled facilitator with clients and projects throughout the US.

Carolina "Caro" Acuña-Olvera is an Afro Chicana Queer Woman and has been facilitating a variety of circles for 25+ years. She began peace talks and healing with her own family regarding the trauma that has lived in her family for generations. She has facilitated issues such as undoing white supremacy, decolonization of social justice organizing, white privilege, issues of straight supremacy (opposed to queer issues), nonreligious spiritual circles, race, colorism and political dialogues. She has worked with organizations such as with Breast Cancer Action, The Women of Color Resource Center, The Grassroots Institute for Fundraising for Training (specifically for people of color) and The Buddhist Peace Fellowship. She has lived in Albuquerque for 10 years. Oh and P.S. She is a professional musician.

Casey Douma is an attorney from the Laguna Pueblo and Hopi-Tewa peoples. He has worked extensively with tribal governments and tribal entities in their pursuits to exercise their sovereignty to provide for prosperous Indigenous nations. As a Fellow in the WKKF Community Leadership Network, Casey, along with others in the State of New Mexico, collaboratively worked to promote racial equity and healing for New Mexico that reflects and honors the collective spirit of our histories, cultures, and shared visions of the future.

Ian Esquibel was born and raised in New Mexico. He offers coaching, facilitation and consultation in efforts to create more justice and liberation in the world. Ian's core value is family happiness.

Placida Villanueva Gallegos is the founder of Solfire Consulting Group, a diversity, equity and inclusion consulting firm based here in New Mexico with clients across industries, regions and public/private entities. As a social psychologist, she is a consultant, teacher and facilitator of deep learning and strategic culture change, supporting groups, organizations and leaders in having deeper conversations about race in order to reach the untapped benefits of diversity and inclusion. She has done extensive research on racial inequity and inclusive leadership throughout her academic and practitioner career as well as many relevant publications and presentations on these topics.

Vickie Oldman is a founding and managing partner with Seven Sisters Community Development Group, LLC, a national community development consulting firm. Vickie specializes in culturally relevant approaches to community and organizational development. She has over two decades of expertise in strategic planning, leadership training, team building, asset building, and executive coaching to Native, rural communities, and leaders.

Lucy Moore is a facilitator, mediator, and trainer, specializing in intercultural conflicts. As a White woman she uses her experience living in Navajo Country and over 40 years working with

communities in the Southwest to team with colleagues of color to offer workshops in undoing racism, implicit bias, and building intercultural alliances. Clients include non-profits, tribes, businesses and federal, state and local agencies.

Monique Salhab is a queer first generation American and Post 9-11 veteran, Monique has advocated and worked with vulnerable communities - unhoused men and women, formerly incarcerated women and veterans struggling with PTSD, addiction and moral injury. Additionally, she co-managed a veteran farm and conducted outreach to/with communities, educating/advocating others to grow food as another form of revolution. Monique conducts training on NVDA, Safety and Community Defense, Bystander Intervention and Oppositional Strategy for Organizing. She is a Lifetime Member of Veterans for Peace (VFP) and served on the VFP National Board of Directors from 2015-2018.

Kendra Toth is an independent consultant who engages clients interested in exploring the impact of racial whiteness and how systems of oppression and privilege impact their lives-- both personally and professionally--through a personalized, problem solving approach. She has 18+ years of experience in teaching, school leadership, facilitation, and one-on-one mentoring. Kendra is a certified mediator and holds certification in Mindful Facilitation: Theory and Practice from Stirfry Seminars. Kendra is a cofounder of RACED consulting which specializes in designing and facilitating workshops and one-on-one sessions for people to explore their proximity to institutional power and how to cultivate abolitionist practices.

Kenneth Winfrey is a psychotherapist and yoga instructor, as well as an artist. In 2018, Kenneth founded Umoja Behavioral Health, PC which provides yoga-based culturally resonant care to clients from a wide variety of backgrounds, identities, and statuses. In 2020, Kenneth and Jay founded the Umoja Wellness Foundation to carry out a wider variety of work projects. These include many of UBH's current projects to better help them grow, such as grant writing trainings, business consultancy, and public health education, and include constituents throughout the US, Guam and the Bahamas.

Project Advisors

Project Advisors have significant experience in history, community dialogue, cultural resources, public engagement, public policy, and racial equity work in New Mexico and nationally. They are advisors to the community engagement and dialogue process. They provide input and feedback at key milestones and any inflection points during the process to the Project Team and to the Facilitation team. Advisors are a diverse group of volunteers focused on ensuring the process and dialogue is diverse and inclusive.

Dr. Thomas E. Chávez is a thirteenth generation New Mexican and historian with a Ph.D. from the University of New Mexico. He was director of the Palace of the Governors State History Museum in Santa Fe for twenty-one years and, for three years, the Executive Director

of the National Hispanic Cultural Center in Albuquerque. He has published ten books of history and one historical novel, three of which have been published in translation in Spain. He has three other books waiting for publication. He has received awards from the City of Santa Fe and organizations such as the New Mexico Endowment for the Humanities, The Daughters of the American Revolution, Jundación Xavier de Salas in Spain, the University of New Mexico Alumni Association, and King Felipe VI of Spain. He was recently voted in as a Corresponding Member of Spain's Royal Academy of History. He currently serves on the Boards of El Rancho de las Golondrinas, the New Mexico Humanities Council, and the Instituto Cervantes of Albuquerque.

Dr. Finnie Coleman is the President of the Faculty Senate at the University of New Mexico where he teaches courses in American Literature, African American Literature, and African American Cultural History. He has taught a wide range of courses ranging from graduate seminars on Mark Twain and to undergraduate and graduate courses on Hip Hop Culture, Afrofuturism, and Black Lives Matter. All of his courses introduce students to the manifold functions of culture and shifting definitions of race at critical moments in American history. Committed to higher education and development of our youth, Dr. Coleman Chairs the Governing Council for Albuquerque's newly opened Aces Tech Charter School, he has served on the Governing Board at Amy Biehl High School, and coaches and referees little league soccer. Dr. Coleman is also the founder of the Dellsly Group, an incubator for non-profit organizations such as Conexiones Indigenas that works to reunite Native American tribes and Pueblos in the United States with Pueblos and Tribes in Mexico and Conexiones Africanas that works to foster improved healthcare outcomes, develop educational infrastructure, and promote cultural awareness in underserved communities of African descent in Mexico and across the African diaspora. support for underserved communities of African descent in Mexico. Prior to his career in academia, Dr. Coleman served in the Persian Gulf and Germany as an Army intelligence officer. He is a graduate of the Virginia Military Institute and earned his M.A. and Ph.D. degrees in English from the University of Virginia. He is married to Dr. Doris Careaga, also a professor at UNM. They have two teen-aged children Anelé and Finnie and reside in Albuquerque, New Mexico.

Robert Martinez is the New Mexico State Historian and a native New Mexican born and raised in Albuquerque. A graduate of the University of New Mexico with a B.B.A. in International Business Management, Rob then went on to pursue his interest in New Mexican culture and history at U.N.M., earning an M.A. in Latin American history, with an emphasis on church, cultural, and social practices of the Spanish Colonial period in New Mexico. Rob worked for 14 years as a research historian for the Sephardic Legacy Project, scouring civil and church archives analyzing documents for a research and publishing project about the Crypto-Jewish phenomenon in New Mexico and the Caribbean. Rob has performed musically in all parts of New Mexico, and on multiple occasions has presented music and New Mexican culture at the Smithsonian Folk Life Festival in Washington, D.C., the NEA's National Heritage Fellowship Awards, and also at the Kennedy Center for the Performing Arts.

Dr. Manuel Montoya is Associate Professor of Global Structures and International Management, Anderson School of Management, UNM. Manuel's work focuses on how we make Planet Earth a meaningful social, cultural and political space outside of nationality. His recent efforts incorporate literature and the humanities to address economic and geopolitical problems. He is currently UNM's Presidential Teaching Fellow and serves as an Associate Dean for University College. A believer in community engaged research, he produced a podcast in collaboration with local artists and community leaders called "Vessels and Voids" and has served as a special advisor to international organizations focused on ethnic conflict and global markets. He has also written and published shorts stories and poetry. Manuel was born, raised, and educated in Mora, New Mexico.

Linh C. Nguyen is a nationally recognized leader in organizational strategy, talent development, and change management with over 30 years of experience in management consulting and organizational leadership across the mission-driven sector. Most recently Linh served as Chief Operating Officer at the W.K. Kellogg Foundation in Battle Creek, Michigan. Prior to Kellogg, Linh was a managing director at Accenture (formerly Andersen Consulting), guiding the firm's public-sector organizational and talent development practice, and a consulting associate with Cambridge Associates, specializing in financial planning and endowment management.

Regis Pecos is a member of Pueblo of Cochiti Pueblo where was born and raised. He served as both Lt. Governor and Governor multiple terms and served on the Traditional Council for 34 years. Regis served as the Chief of Staff to the late Representative Ben Lujan for 12 years. He also served as the Chief of Staff to the House Majority Floor Leader Rick Miera the longest serving Chairman of the House Education Committee. He currently serves as a Senior Policy Advisor in the Office of the Majority Floor Leader Representative Sheryl Stapleton. For 16years Pecos served as the Executive Director of the State Office of Indian Affairs under four Chief Executives of the State. Pecos is a graduate of Princeton University where he later became the first Native American to ever serve as a member of the Board of Trustees of any Ivy League College or University. Regis did his graduate work at UC Berkeley and received his Senior Executive education at the John F. Kennedy School of Government.. He serves as the Chairman of the Board of Governors of Harvard University's Honoring Nations Program. Pecos is the co-founder of the Leadership Institute, an Indigenous Think Tank now in its 24th year and the Summer Policy Academy, a junior policy institute for high school students in partnership with Princeton University's School of Public Policy. He is also a member of the New Mexico Center for Law and Poverty.

Dr. Estevan Rael-Galvez is an anthropologist, historian and cultural consultant Rael-Gálvez is the former Senior Vice President of Historic Sites at the National Trust for Historic Preservation. He also served as the executive director of the National Hispanic Cultural Center and as the state historian of New Mexico. He is currently the CEO and founding principal of *Creative Strategies 360°*, a consulting firm that supports transformative work

within communities, governments, universities and cultural based organizations. He is also currently completing his book, *Bound -The Shadows of Native American Slavery and Its Legacy*. A native son of New Mexico, with ancestral and living ties to both Native American and *Nuevomexicano* communities, Estevan was raised on a farm and ranch stewarded by his family for multiple generations.

Antionette Tellez-Humble provides executive coaching, leadership development and strategic consulting to individuals, for profits and non-profits. Her client list includes the Native American Community Academy Inspired Schools Network (NISN), Castro and Associates, and the James Irvine Foundation. She works to support leaders driven to create and lead teams that are committed to elevating their communities' gifts and strengths. In addition to non-profits, her client list includes individuals and organizations in philanthropy, the private sector and government. Before returning to her consulting business, Antionette worked as a program officer with the WK Kellogg Foundation. While at the foundation, she had the privilege to learn and work with local, county, tribal, state and national leaders focused on improving the lives of children. Her work has included early childhood education and intervention, policy work, issue and political campaigns each as a method to support and raise community health and well-being.

Dr. Katharine Winograd is President Emeritus of Central New Mexico Community College. She was the fifth president, first female president, and the longest serving president at CNM. She retired after serving thirteen years in January 2020. Dr. Winograd started working at CNM in 1996 and previously served CNM as vice president for planning and budget. She held previous positions at the University of New Mexico, the University of Louisville and the Kentucky Council on Higher Education. Dr. Winograd earned her doctoral degree in Educational Leadership from the University of New Mexico, her master's degree in Higher Education Administration from the University of Louisville and her bachelor's degrees in Psychology and Therapeutic Recreation from Georgetown (KY) College. She served on a number of boards including Presbyterian Healthcare Services, the Federal Reserve Bank of Kansas City's Denver Branch, the United Way Board, and the UNM Alumni Board. She is also an Ascend Fellow with the Aspen Institute. Dr. Winograd currently serves as a consultant and executive coach.

City Project Team

City of Albuquerque staff have supported this community-centered process by promoting the opportunities to participate, scheduling sessions, managing RSVPS, communicating with participants, managing Zoom during sessions, note-taking for facilitators, generating and sharing community updates, collecting and analyzing data, and supporting internal communications with the Arts Board and City Council.

City Project Team: Veronica Archuleta, Hakim Bellamy, Huitzil Sol Bennett-Perez (intern), Diana Delgado, Marisa Leger, Tanya Lenti, Dr. Josie Lopez, Diego Lucero, Alicia Manzano, Michelle Melendez, Jonathon Sanchez, Dr. Shelle Sanchez, and Terry Sloan.

Summary of Findings

Overall, a majority participants in the Community Dialogue sessions (70%), individuals who signed up for one-to-one interviews (63%) and individuals who completed the online survey (53%) either want the statue out of view or want the statue of Juan de Onate moved to a different location where context and more complete information about the history could accompany it. It is notable that there is the strongest agreement among the 81 individuals who completed the three Dialogue Sessions with 70% expressing that the statue should not return or be relocated. These individuals spent approximately six hours sharing their own concerns, values, and ideas as they listened to the concerns, values, and ideas of others who participated. There is broad representation from the community in terms of gender, race, ethnicity, age, and location across the Community Dialogue sessions, survey, and interviews.

Values

During telephone interviews, interviewees were asked to reflect on how the decision about what happens to the statue is important to shared cultural heritage. Interviewees were also asked to share their core values and how those values should be reflected in public spaces.

Responses to these questions provided insight into the intent behind interviewees' recommendations. While respondents often had different solutions or variations of those solutions, many of the same goals and priorities emerged. The most common theme was the necessity to learn from history. This sentiment was expressed either through the desire to preserve what history is currently being shared or to ensure additional context and untold narratives are also part of that history. The second most common theme was respect, both by respecting all groups and cultures as well as acknowledging the harm done to particular groups that have been historically victimized or marginalized.

Beyond respect, a few core values were particularly salient. Open-mindedness, inclusion, and kindness topped the list. Responses emphasized the importance of listening and learning from each other as well as taking pride in our cultural diversity. Pertinent to the fate of the statue, many spoke of the virtues of truth and equity. The narratives surrounding our shared culture should be founded in truth and all who share this space should have equitable representation.

The takeaway from these responses is to balance two sets of needs. First are the needs to learn from history and to respect and honor all cultures. The second are the needs to stand in solidarity with groups that have been harmed and not glorify harmful actions. Many also saw this as an opportunity to make sure all voices are heard and to take a step toward greater cultural reconciliation as well as expressed that these decisions will reflect the real values of our city. A more detailed breakdown of these responses can be found in the Data Summary section of this report.

Juan de Oñate Statue

Overall, a majority participants in the Community Dialogue sessions, the interviews and the survey either want the statue out of view or want the statue moved to a different location where context and more complete information about the history could accompany it.

It is notable that there is strong agreement among the 81 individuals who completed the three Dialogue Sessions that the statue should not return or be relocated. These individuals spent approximately six hours sharing their own concerns, values, and ideas as they listened to the concerns, values, and ideas of others who participated.

Table 1: Outcome of Juan de Oñate Statue

What should happen to the statue?	Community Dialogue Sessions	One-to-one Interviews	Public Online Survey
Do not return (either relocate or remain out of view entirely)	70% (57 participants)	63% (74 participants)	53% (684 respondents)
Return to original location	6% (4 participants)	21% (24 participants)	36% (464 respondents)
Other idea or did not state an opinion	24% (20 participants)	16% (19 participants)	11% (142 respondents)

La Jornada

The public survey did not include a question about La Jornada, however, XXX respondents addressed La Jornada through their comments. During the interviews, 19 interviewees specifically discussed La Jornada, and during Session Three of the Dialogue, 31 participants specifically addressed what should happen with La Jornada.

Table 2: Outcome of La Jornada Installation*

What should happen with La Jornada?	Community Dialogue Sessions	One-to-one Interviews
Reconsider, add context, (without Oñate)	74% (23 participants)	42% (8 participants)

Remove or relocate completely	13% (4 participants)	26% (5 Participants)
Remain intact (with Oñate returned)	13% (4 participants)	32% (6 participants)

**Survey Inquiry Protocol included direct questioning about the Oñate statue and not the future of the remaining La Jornada installation.*

Demographics

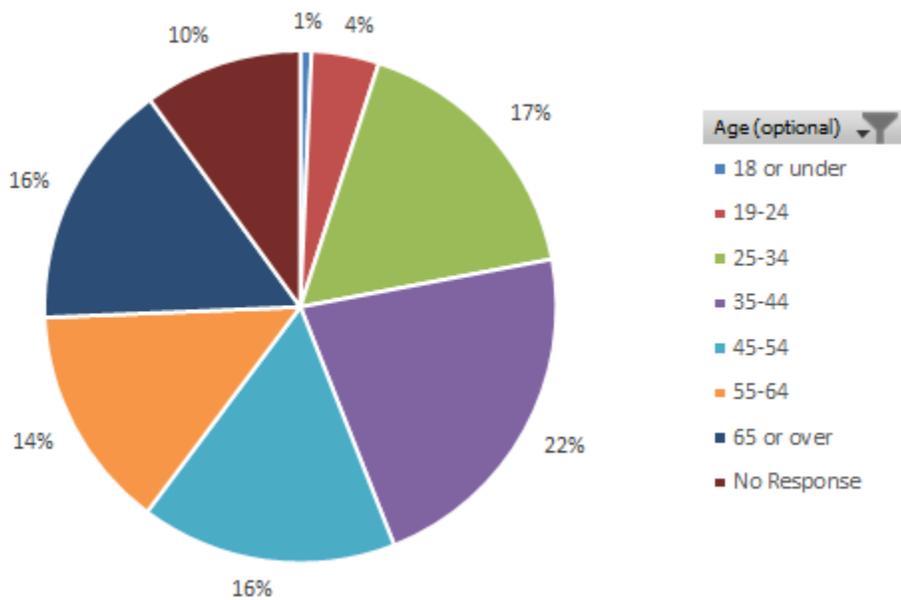
Survey

A total of 1,290 respondents participated in the survey. Participants were given the option to disclose their age, gender, race/ethnicity, tribal or pueblo affiliation, how long they've lived in New Mexico, their zip code, and the cultural activities in which they participate. The response rate differed for each demographic question, ranging from 35% to 90%. Overall, the respondents are a representative sample compared to 2019 United States Census Bureau data for Albuquerque.

Age & Gender

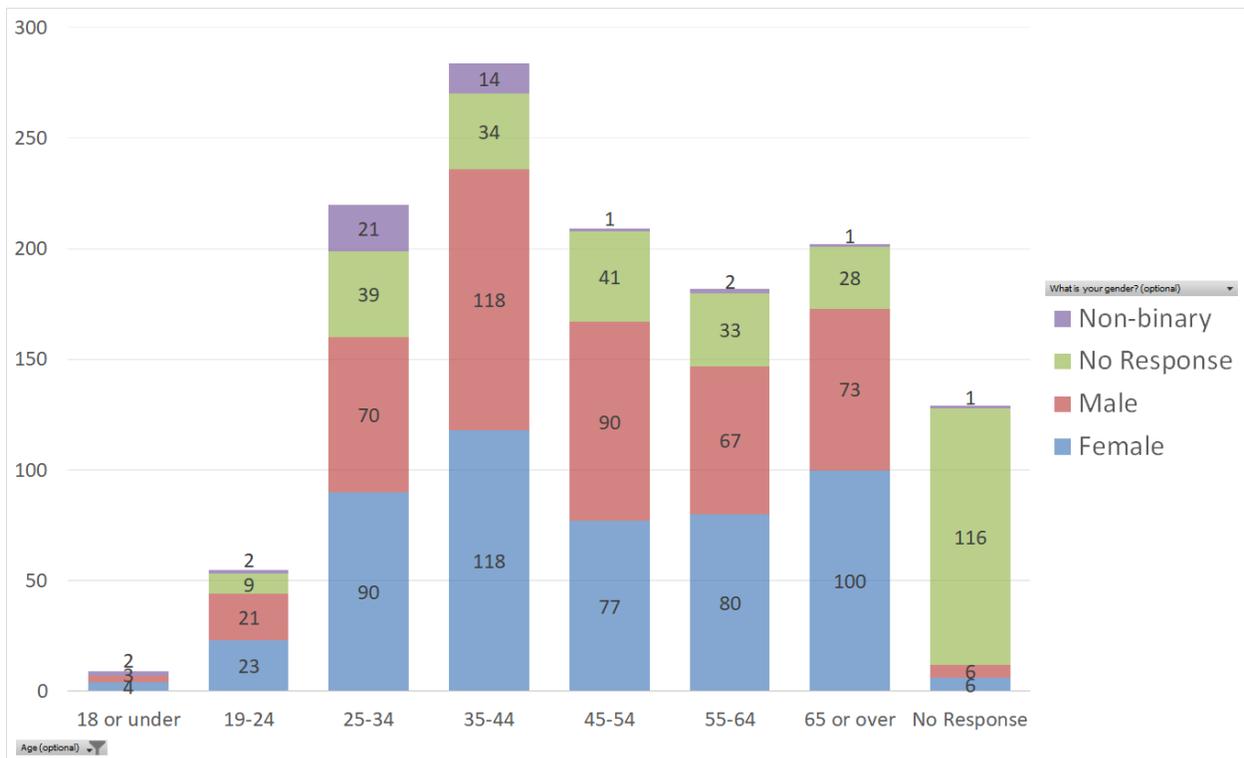
The plurality of participants were 35 to 44 (22%), with a large representation of participants in the 25 to 34 (17%), 45 to 54 (16%), and 65 and over (16%) ranges.

Figure 1: Survey Respondents by Age Group



Of the respondents that answered the gender question, 50% identified as female, 45% as male, and 4% as non-binary. The following figure shows the age and gender breakdown of respondents.

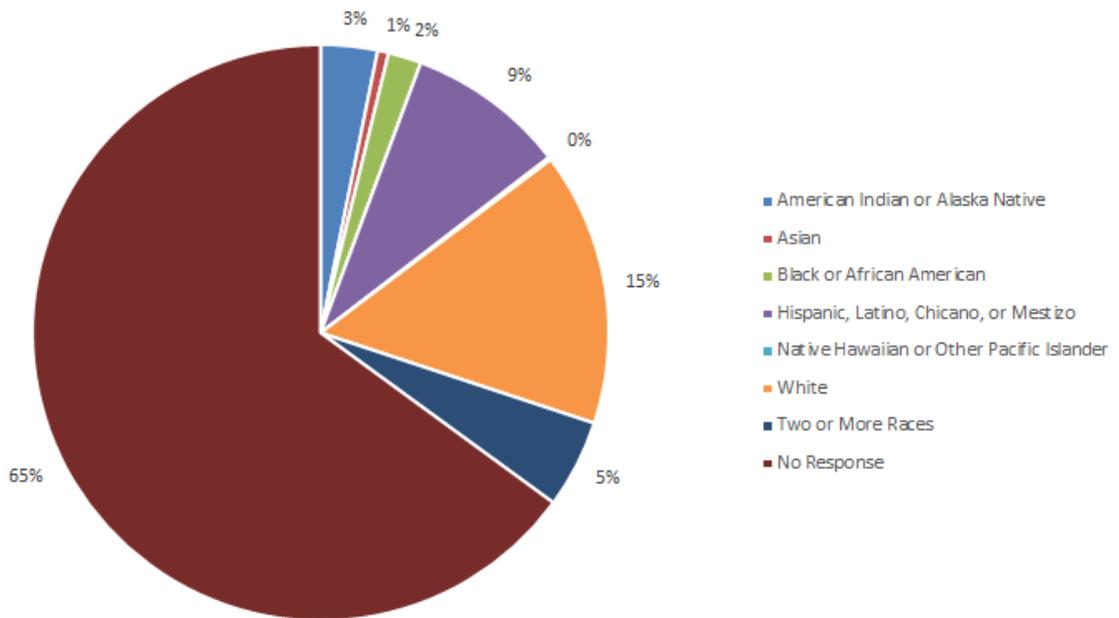
Figure 2: Survey Respondents by Age & Gender



Race/Ethnicity

Participants were given the option to disclose their race/ethnicity. Participants were asked to select all that apply. Only 35% of respondents chose to answer this question. The plurality identified as White (15%) followed by Hispanic, Latino, Chicano, or Mestizo (9%); Two or More Races (5%), and American Indian or Alaska Native (3%).

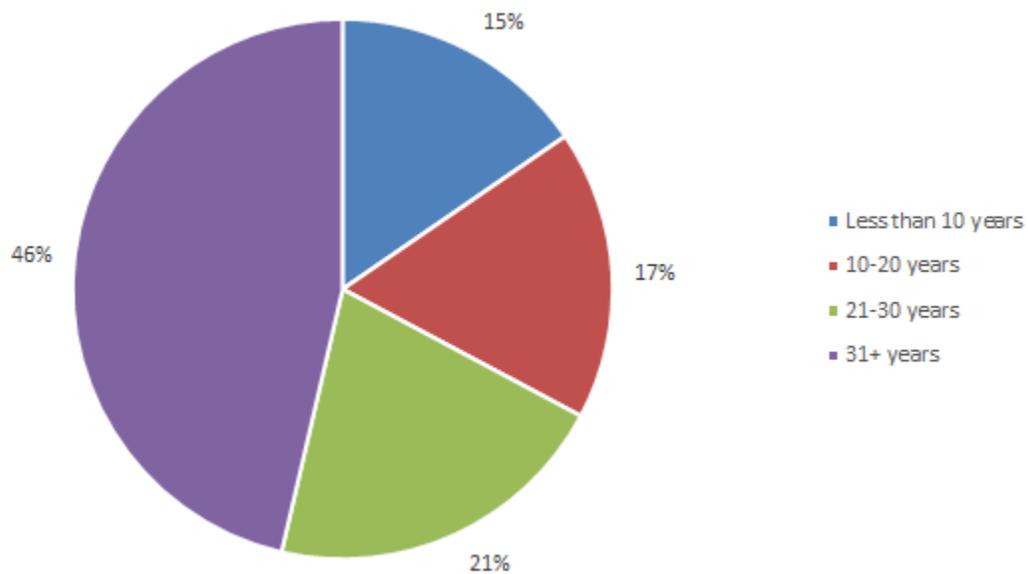
Figure 3: Survey Respondents by Race/Ethnicity



Length of Time in New Mexico

Participants were asked how long they have lived in New Mexico, the majority of participants reported that they have lived in New Mexico for 31+ years. The figure below shows the breakdown of participant's responses.

Figure 4: Survey Respondents by Length of Time Living in New Mexico



Participants were also asked if they had a tribal or pueblo affiliation, 100 participants (approximately 8%) responded that they did have a tribal or pueblo affiliation. Over 120 different tribal or pueblo affiliations were listed by participants. The most frequently listed was Navajo (31 respondents).

Location

Participants were asked to enter their zip codes. Nearly all respondents answered this question[1]. The breakdown of counties by zip code is listed in the table below. The majority are from New Mexico and a total of 86% were identified as Albuquerque zip codes.

Table 3: Survey Respondents by County

County	Respondents	County	Respondents
Bernalillo	1121	Cibola	2
Sandoval	43	Eddy	2
Outside NM	25	Los Alamos	2
Santa Fe	20	McKinley	2
Valencia	17	San Miguel	2
Dona Ana	9	Catron	1
Torrence	6	Curry	1
Rio Arriba	5	Roosevelt	1
Taos	4	San Juan	1
Chaves	3	Sierra	1
Grant	3		

The table below breaks down the zip codes of respondents from Bernalillo County.

Table 4: Survey Respondents by Zip Code within Bernalillo County

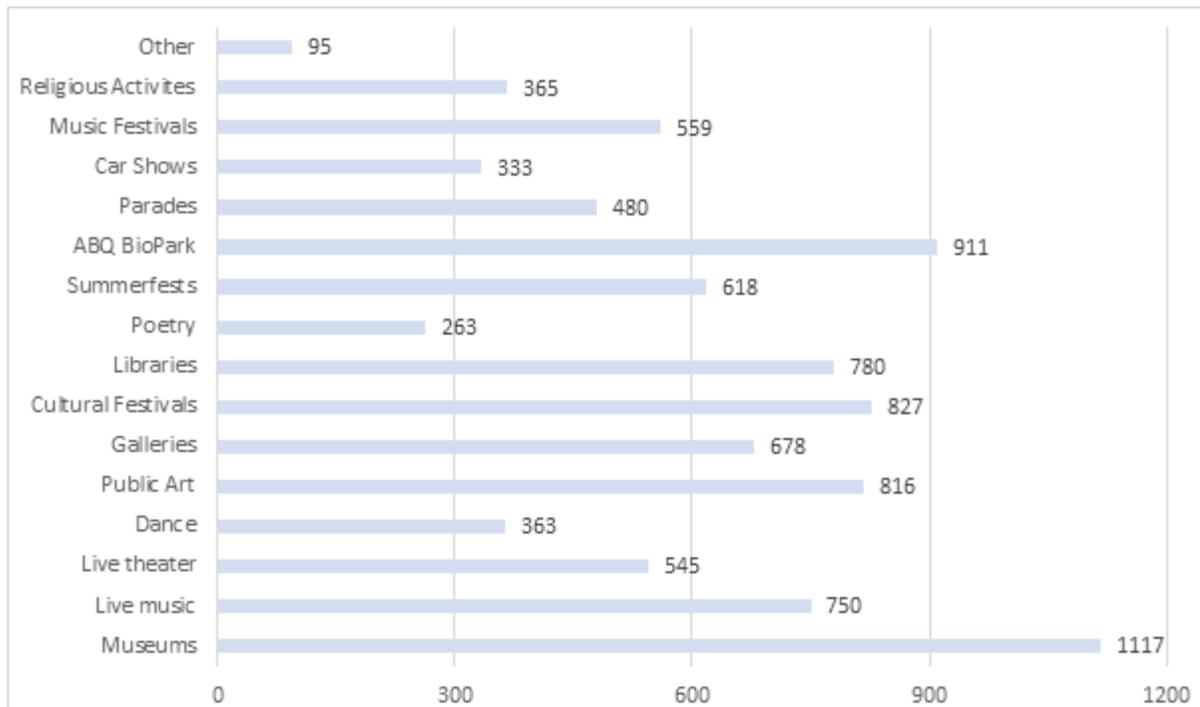
Zip Code	Respondents	Zip Code	Respondents
87008	1	87112	60
87022	2	87113	11

87047	4	87114	89
87059	5	87116	2
87101	3	87120	108
87102	95	87121	46
87103	3	87122	24
87104	59	87123	67
87105	59	87125	2
87106	118	87131	4
87107	60	87181	1
87108	66	87184	1
87109	58	87191	2
87110	81	87193	1
87111	88	87197	1

Cultural Activity Involvement

Respondents were asked what other cultural activities, events, or places in Albuquerque that they visit or participate in often. While 87% of respondents indicated they visit museums, respondents also selected many other activities and events, indicating the survey drew respondents with a diversity of interests. The following figure summarizes the responses.

Figure 5: Survey Respondents’ Cultural Activities, Events, or Places They Visit or Participate in Often



Respondents also listed the following other cultural activities, events, or places they visit:

- Neighborhood Events
- Bernalillo County Events
- Zoo
- Storytelling
- Academic Lectures
- Live Podcast Events
- Volunteer Work
- CiQlovia
- Slow Roll
- Biking, Hiking, & Nature Trails
- Sports
- Protest
- Rallies
- Community Events
- Annual Family Reunions
- Farms & Community Gardens
- Ancestral Sites
- SWOP Events
- UNM CCS Events
- Ceremonia de Los Comanches de Atrisco
- Open Spaces
- Farmers Markets

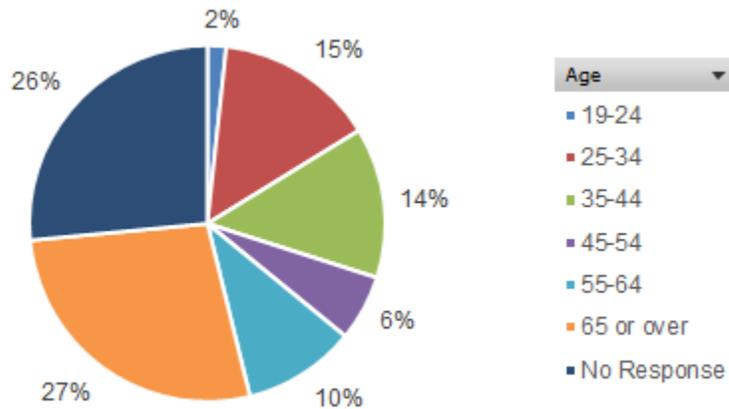
Interviews

A total of 117 people were interviewed. Interviewees were given the option to disclose their age, gender, race/ethnicity, tribal or pueblo affiliation, how long they’ve lived in New Mexico, and their zip code. The response rate differed for each demographic question, ranging from 41% to 79%.

Age & Gender

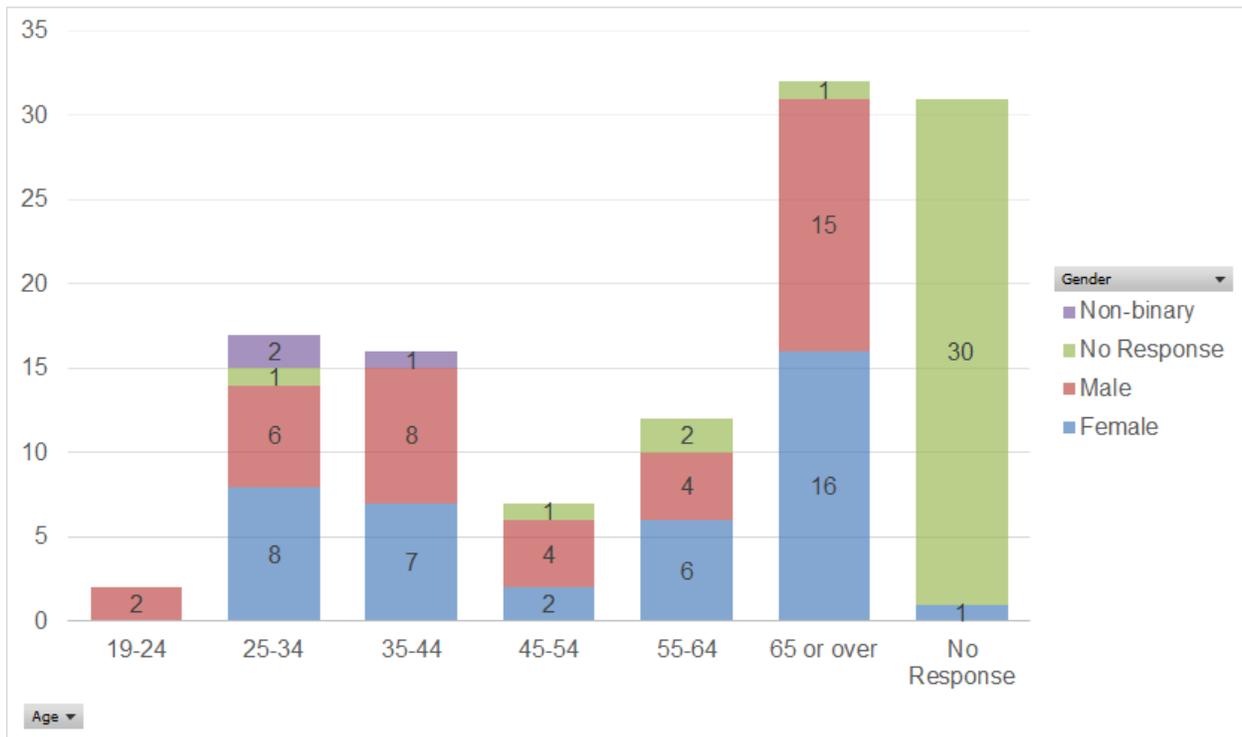
A plurality of interviewees were 65 or over (27%), while a significant portion were 25-34 (15%) and 35-44 (14%). The figure below has a further breakdown of responses.

Figure 6: Interviewees by Age Group



70% of interviewees chose to disclose their gender. Of those interviewees, 49% identified as female, 48% as male, and 4% as non-binary.

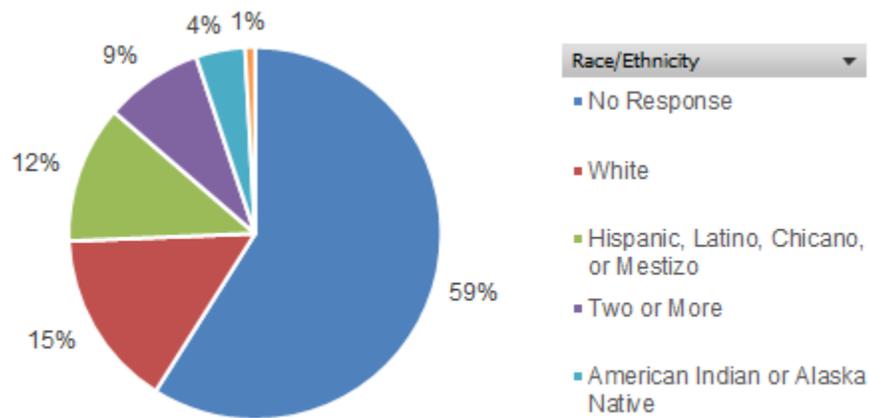
Figure 7: Interviewees by Age & Gender



Race/Ethnicity

Interviewees could select multiple options for race/ethnicity. Only 41% chose to disclose their race/ethnicity. The plurality identified as White (15%) with Hispanic, Latino, Chicano, or Mestizo being second most common (12%). However, it is important to note that those who selected Two or More were often some combination of American Indian or Alaska Native; Hispanic, Latino, Chicano, or Mestizo; and White.

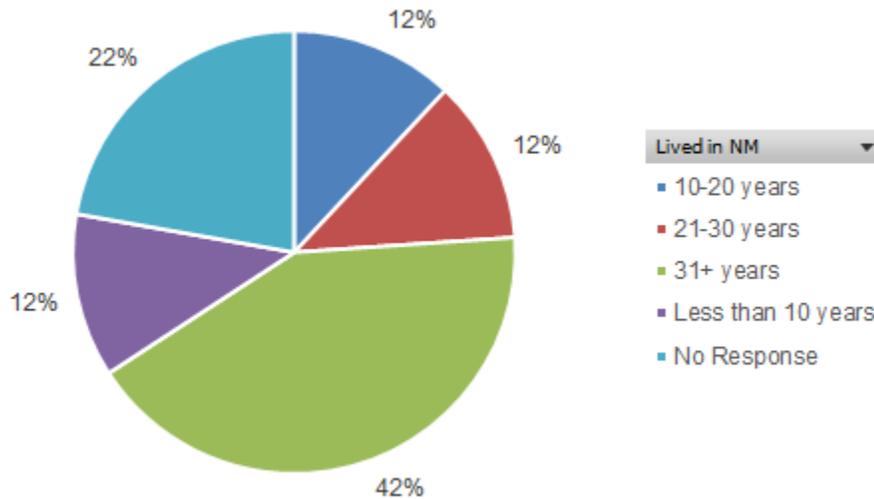
Figure 8: Interviewees by Race/Ethnicity



Length of Time Lived in New Mexico

Interviewees were asked how long they have lived in New Mexico. The plurality (42%) reported having lived in New Mexico for 31+ years. The figure below has a further breakdown of responses.

Figure 9: Length of Time Lived in New Mexico



Location

The vast majority of interviewees live in Albuquerque or Bernalillo County. The figure below breaks down the counties of those respondents that chose to disclose where they lived.

Table 5: Interviewees by County

County	Respondents
Bernalillo	85
Sandoval	3
Cibola	1
Dona Ana	1
McKinley	1
Valencia	1
No Response	25

The figure below breaks down the zip codes of respondents from Bernalillo County.

Table 6: Interviewees by Zip Code within Bernalillo County

Zip Code	Respondents	Zip Code	Respondents
87008	1	87110	6
87102	7	87111	11
87104	3	87112	4
87105	2	87114	7
87106	6	87120	11
87107	11	87121	4
87108	2	87122	1
87109	7	87123	2
Total		85	

Data Summary

Community Dialogue Sessions

During Session Three participants were asked, what do you believe should be done with the Oñate statue? The following is a summary of the responses. Participants provided important details about their reasoning and often provided nuanced and specific suggestions about their solution. Although participants were not given parameters or categories for what should happen to the statue, the suggestions fell into consistent groupings.

Statue should not return: 70% of participants in Session Three said that the statue should not return to its location, 20% of these participants explicitly stating it should remain out of view entirely, the other 50% stating that it should be relocated

Statue should return to original location: 6% of participants in Session Three said that the statue should return to original location, and 25% of these participants said it should return with additional context

Other ideas: 4% of participants in Session Three offered ideas about the statue that do not clearly fit with the above groupings

Did not state an opinion: 20% of participants in Session Three did not share a specific opinion about what should happen with the statue

Interviews

Interviewees were asked six open-ended questions about the importance and impact of the statue, shared cultural heritage, values in public spaces, and recommendations about what should happen with the statue. Responses were grouped by topic and analyzed. The analysis of each topic is broken down below.

Importance of the statue to shared cultural heritage

The first question asked, “How is what happens to the statue important to our community’s shared cultural heritage?”

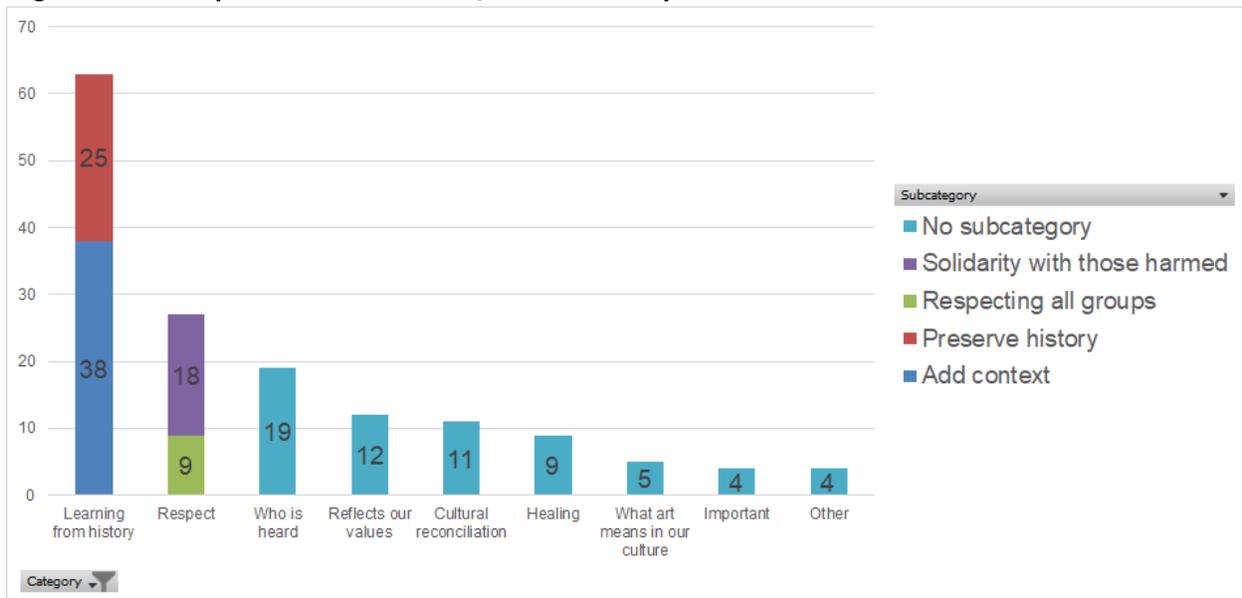
Responses to this question provided insight into the intent behind interviewees’ recommendations. While there were no categories to choose from, many of the same goals and priorities emerged. The most common theme was the necessity to learn from history. This sentiment was expressed either through the desire to preserve what history is currently being shared or to ensure additional context and untold narratives are also part of that

history. The second most common theme was respect, both by respecting all groups and cultures as well as acknowledging the harm done to particular groups that have been historically victimized.

Many stated these decisions would show whose voices are heard and would reflect the values of the city at large. It was also expressed that this is an opportunity to take a step toward greater cultural reconciliation.

The figure below breaks down the frequency of the categories and subcategories of responses given.

Figure 10: Telephone Interviews Question 1 Response Breakdown



Values in Public Spaces

Interviewees were asked to reflect on their core values and how those values should be reflected in public spaces. While responses varied, they consistently fell into similar categories. By far, the most common value was *respect*. 48% of interviewees mentioned respect either of others (mutual respect), other cultures, art, or general respect. 23% mentioned *open-mindedness, listening, or learning* and 21% mentioned *diversity, inclusion, or acceptance*. The figures below offer a full breakdown of the number of mentions of a value and the percentage of responses mentioning a value.

Figure 11: Interviewee Values - Number of Mentions

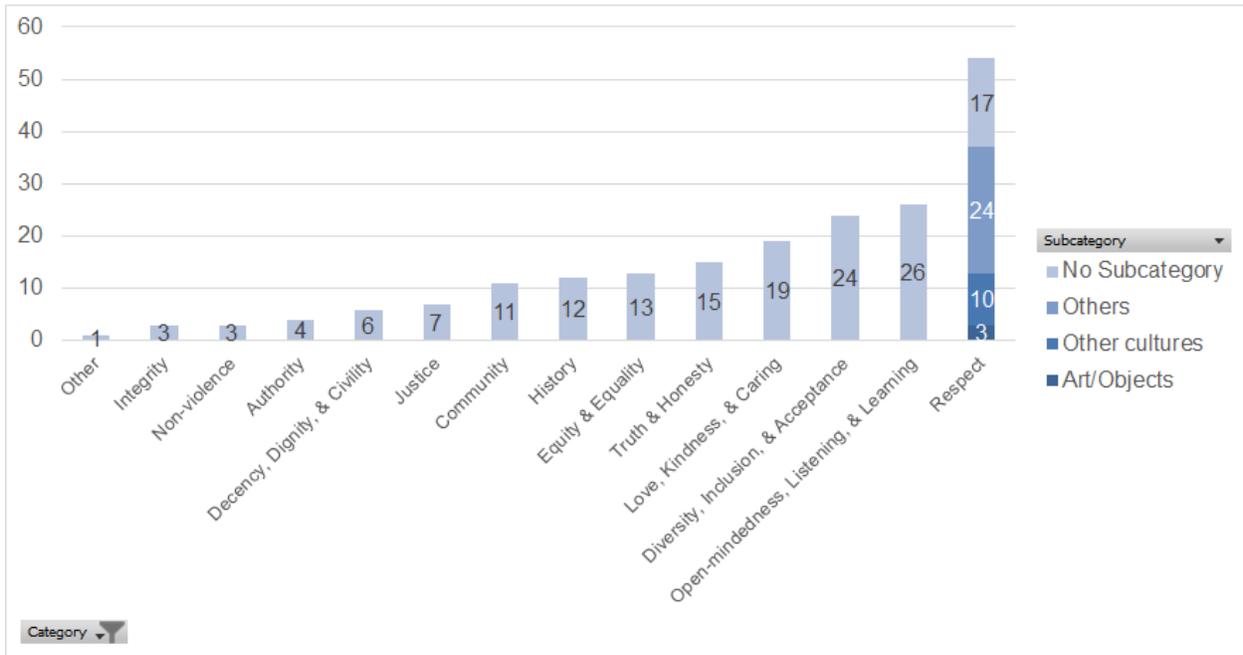


Table 7: Interviewee Values - Percentage of Responses Mentioning Value

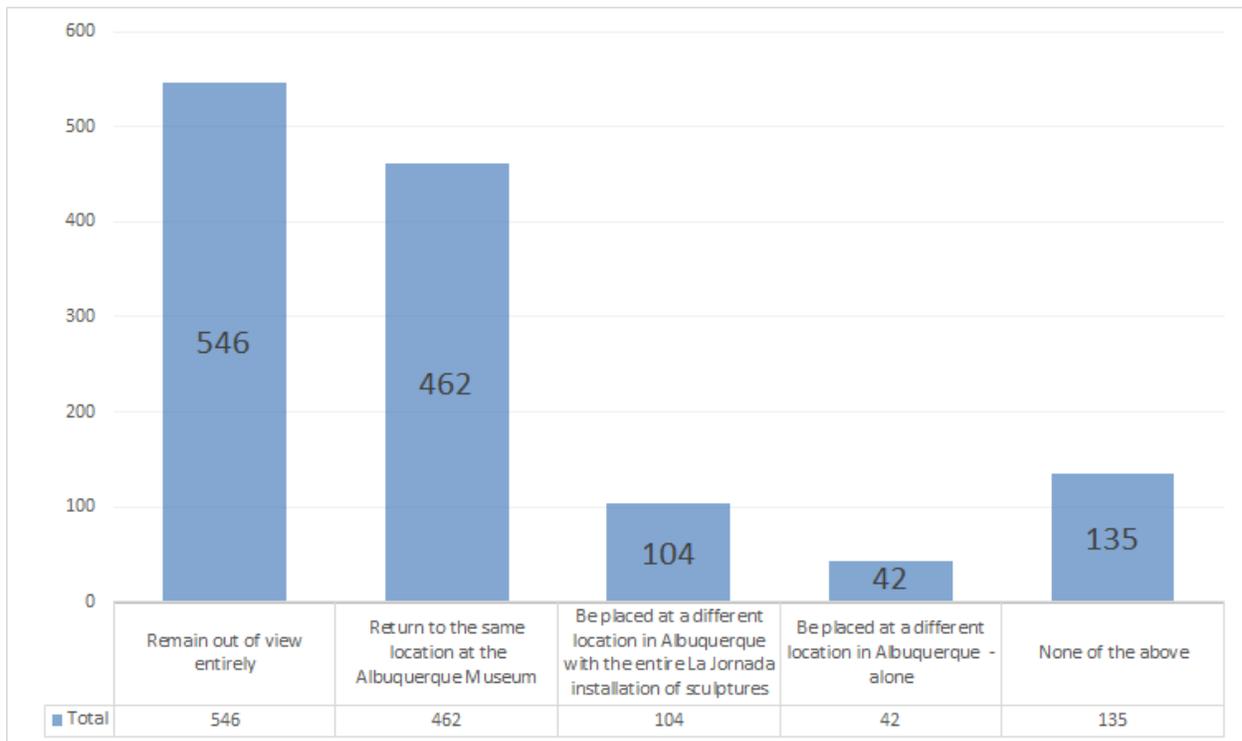
Value	% of Mentions
Respect	48%
Open-mindedness, Listening & Learning	23%
Diversity, Inclusion & Acceptance	21%
Love, Kindness & caring	17%
Truth & Honesty	13%
Equity & Equality	12%

History	11%
Community	10%
Justice	6%
Decency, Dignity & Civility	5%
Authority	4%
Non-violence	3%
Integrity	3%
Other	1%

Survey

Respondents were asked to indicate what they would prefer to have happen to the Onate statue. Then they were provided an opportunity to explain their selection. A total of 42% of respondents stated that they would prefer that the statue remain out of view entirely while 47% were amenable to the statue returning either to the same location or a different location. Of the respondents that were amenable to the statue's return, 76% would like for it to return to the same location and 24% would like for it to be placed at a different location. The following figure captures the responses to the question: What is your current opinion regarding the Oñate statue?

Figure 12: Survey Respondents’ Opinions Regarding Placement of Oñate Statue



Generally, three groupings of respondents emerged from the survey responses. Summaries of the general group and the more detailed explanations they offered follows.

Statue Should Remain Out of View

When given the opportunity to explain their selection, respondents that prefer the statue to remain out of view entirely expressed that the statue held no significant value, it glorifies violence, and is offensive.

Statue Should Return to Current Location

Overwhelmingly, respondents that want the statue to return to the same location explained that the statue represents an important piece of New Mexico history and there is educational and cultural value in its public presence. Several respondents indicated they would like to see additions that enhance the historic nature of the installation, such as a plaque or accompanying statues.

Statue Should be Moved to an Alternate Location

Respondents that were amenable to the statue/installation returning to a different location generally wanted the entire installation to be moved inside a museum in order to preserve the historical value while removing the memorial feeling. Locating the installation inside a

facility would allow for additional context to be added and for both sides of the story to be told while preserving and protecting the pieces. The Albuquerque Museum and the Hispanic Cultural Center were the most common suggested locations.

It should be noted that the majority of respondents that selected none of the above were suggesting alternative locations, the modification or expansion of the statue, or a way to provide historical context to the statue in its current state.

Additional Issues/Concerns to be Addressed

Respondents were provided an opportunity to identify other issues or concerns that they believed the RHHP should address through community dialogue. Of the options presented, addressing how individuals are selected to serve on boards and commissions received the most attention. However, there appears to be a significant interest in all options presented. It should be noted that some participants seemed confused by the questions presented and selected the options that they believed should not be addressed and made note of this in their comments.

Table 8: Additional Issues and Concerns to be Addressed

Are there additional issues or concerns in the City of Albuquerque that you believe the RHHP Project should address through community dialogue?	
Naming / renaming streets	597
Naming / renaming parks	609
Replacing or moving a public art work or a monument	509
Commissioning or creating a public art, memorial or monument	568
How individuals are selected to serve on boards and commissions	619

In evaluating the additional comments regarding issues or concerns that should be addressed, several themes emerged. A majority of the comments suggested that no changes should occur and there was a strong preference for the renaming of streets and parks to not to be addressed. Part of the concern was due to the costs of renaming streets that would not only be placed on the City, but the costs to the business and homes that reside on a renamed street.

Another theme that emerged from the comments was the need for diverse representation in all the issues or concerns available for selection. In particular, the diverse representation of individuals on boards and commissions was a point of concern for many respondents. Other concerns of respondents include that all future changes or concerns that will be addressed by the RHHP should be opened to public input or a public vote and that new public art commissions should represent all cultures and races. The following table summarizes the themes that emerged from the comments.

Table 9: Themes from Survey Participants Additional Issues and Concerns Comments

Themes	
Public input / public vote	34
Diverse representation	75
New art representing all cultures and races	38
Accurate reflection of history in public art commissions	22
Focus on positive contributions	20
Input from Indigenous People to be considered first	13
Address Native land loss	5
No changes	134

Several respondents brought to light schools, buildings, parks, public art and streets that they believed should be considered for renaming, as well as suggested naming conventions.

- Parks
 - Don Juan De Oñate Park
 - Columbus Park
 - Parks named after Native Americans and Indigenous Tribes
 - Parks named after Victims of Police Brutality
 - Coronado State Monument to Kuaua Historical Park, Kit Carson Park
- Schools
 - Oñate Elementary School
 - Ernie Pyle Middle School
 - Kit Carson Elementary
- Streets
 - Namaste Street
 - Coors and Louisiana
 - Carlisle and Indian School
 - Switch to all numerical street system

Respondents also suggested the following concerns that they believe should be addressed by the RHHP:

- PowWow of Recovery Event
- Training on Injustices, Anti-Racism, Historical Trauma and Healing
- Public Art Sculpture Garden
- Hispanic and Native Culture represented side by side
- Preserve Native Names and Artworks
- Transitional Justice Process
- Replace monuments with statues made by BIPOC artists
- More cultural centers

Respondents also suggested the following actions be taken:

- Remove all names and images of oppressors and colonizers from public spaces
- Artistic representation should focus on those that have suffered injustice
- More transparency in boards/commissions
- Don't tear down, build up/build more
- Remove Duke City Conquistador Symbol