

# RACE, HISTORY & HEALING PROJECT

June - October 2020 | Supporting Documentation

## RHHP Facilitation Team's Letter to Arts Board

October 30, 2020

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 decided. 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.

The goal of the Race, History and Healing Project was not to change minds. Rather, we found brave citizens who came to share their deeply held views. In the process, some opinions were transformed through the sharing of stories and the impact the installation has had upon them. Many participants found they could respect and acknowledge the story and experience of the other, as well as the broader context of which their story was a part. We hope this serves participants in other interactions. More importantly, we hope this serves the City of Albuquerque in how it engages the public in decision-making.

In our experience, when there are strong, conflicting beliefs about how a community represents its history, it is unproductive and often harmful to begin the conversation with the surface-level question, in this case: What do we do with the statue? What do we do with the installation? Therefore, we committed to creating and facilitating a process that would mitigate as much as possible the pitting of people against each other and that would not result in winners and losers, but that enabled people to see one another as human beings, to stand in their power, and to speak their truth and navigate the truths of others.

*In spite of the covid restrictions*, doing this work via Zoom worked remarkably well, thanks to participants' willingness to be honest and vulnerable with each other and their ability to form a community, even virtually, showing the power of the human connection—and the need for it, especially in these trying times. Thank you.

Best,

The Race, History and Healing Project Facilitation Team

Caro Acuña Olvera	Michelle Otero
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Ian Esquibel	Kenneth Winfrey
Placida Gallegos	
Lucy Moore	
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## **Public Input on the Oñate statue and *La Jornada* (online survey intro and questions)**

The Race, History & Healing Project was launched by the City of Albuquerque in response to community concerns about the Oñate statue and *La Jornada* public art installation on the grounds of the Albuquerque Museum.

The Oñate statue, one figure in *La Jornada* installation memorializing the late 1500s and early 1600s in New Mexico, was temporarily removed from view in June with the consent of the artist and in the interest of public safety. The Race, History & Healing Project invites public participation and input that result in community-led recommendations for the future of the Oñate statue and *La Jornada* public art installation.

Your input is extremely important for ensuring the City of Albuquerque's public art reflects the diversity and values of our city. Your input will inform the final recommendations for the Oñate statue and *La Jornada* public art installation on the grounds of the Albuquerque Museum. Please share your thoughts below and share this link with others so they can do the same.

We are committed to reviewing all written comments received, but the City is under no obligation to pursue any ideas, proposals, or recommendations submitted here. Please note that your submission may be published online, and/or subject to public disclosure by the City. This form will remain open at least through October 18.

Please reach out via email to [cultureabq@cabq.gov](mailto:cultureabq@cabq.gov) with any questions or concerns.

**What is your current opinion regarding the Oñate statue? It should: \***

- Remain out of view entirely
- Return to the same location at the Albuquerque Museum
- Be placed at a different location in Albuquerque - alone
- Be placed at a different location in Albuquerque with the entire *La Jornada* installation of sculptures
- None of the above

**Please explain (optional):**

**Are there additional issues or concerns in the City of Albuquerque that you believe the Race, History & Healing Project should address through community dialogue? (check all that apply - optional)**

- Naming/renaming streets
- Naming/renaming parks
- Replacing or moving a public art work or a monument
- Commissioning or creating a public art, memorial, or monument
- How individuals are selected to serve on boards and commissions

**Please explain or add your concern (optional):**

**What are the cultural activities, events, or places in Albuquerque you visit or participate in often? (check all that apply) \***

- Museums
- Live music
- Live theater
- Dance
- Public art

- Galleries
- Cultural festivals
- Movie theaters
- Libraries
- Poetry
- Summerfests
- ABQ BioPark
- Parades
- Car shows
- Music festivals
- Religious activities
- Other

**Name (optional)**

First

Last

**Email (optional)**

**Age (optional)**

- 18 or under
- 19-24
- 25-34
- 35-44
- 45-54
- 55-64
- 65 or over

**What is your gender? (optional)**

- Male
- Female
- Non-binary

**What is your race/ethnicity? (optional) Check all that apply.**

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or Other Pacific Islander
- White
- Hispanic, Latino, Chicano, or Mestizo

What is your tribal/pueblo affiliation?

**What is your ZIP code? \***

**How long have you lived in New Mexico? \***

- Less than 10 years
- 21-30 years
- 31+ years

**Would you be willing to share your perspective in a longer interview? \***

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Yes

No

If you would like to receive updates on the Race, History & Healing Project via email, please enter your email address below.

**\*required**

### One-on-one Phone Interview Questions

1. How is what happens to the statue important to our community's shared cultural heritage?
2. What core values guide how you interact with people in our community?
3. Which of these values are important to see reflected in public spaces?
4. Given that the community is divided on what the statue represents and what should happen with it, what solutions or recommendations can you offer that would strengthen our community?
5. How do the solutions or recommendations you have offered align with the core values you stated earlier?
6. How do you believe the solutions or recommendations you have offered will strengthen our community?

Additional Remarks

## **Race, History & Healing Community Sessions Participant Guide**

The Race, History & Healing Project is a community-centered process for meaningful and courageous conversations. We invite all community voices so that we can build solutions together.

Thank you for joining the community sessions as we discuss the future of the Oñate statue as part of the *La Jornada* installation at the Albuquerque Museum. This is the first of a series of three small-group conversations. Participants are strongly encouraged to attend all three sessions. The following information outlines details for the first session.

### **Zoom Information**

Community sessions will be held via Zoom, a free video conferencing application. For the most impactful experience, we are encouraging all participants to join with a camera-enabled device. For those who have never used Zoom, please download it prior to the session and familiarize yourself with the functionality.

### **Contact Information**

If you have any questions, please contact Veronica Archuleta, City representative on the project, by phone at 505-768-3531 or by email at [varchuleta@cabq.gov](mailto:varchuleta@cabq.gov).

### **Expectations**

We are working to recreate as much as possible the feel of an in-person circle and so request the following:

- Please plan to arrive a few minutes early to ensure that your technology works and so that we may begin on time. Please plan to attend the entire session. As with in-person sessions of this nature, it can be disruptive to have people moving in and out of the room. If you are not able to attend the entire session, please plan to join a future session.
- All cameras **on**: Just as with an in-person conversation, it is important that we are able to see each other's faces and to know that each participant is engaged in the process and free from distraction.
- All microphones **on**: As with an in-person conversation, it is important to hear one another, to know how our words resonate with those in dialogue with us. Please be in a quiet space where you won't be distracted and where background noise is at a minimum.

### **Guideposts**

To ensure that each participant is able to engage in the session in an authentic and meaningful way, we ask that we adhere to the attached Guideposts (see page 3). These were developed by Kevin John Fong, Founder and Director of Elemental Partners. Please read the Guideposts prior to our session and ensure you have access to them during the discussion, as we'll review them at the beginning of our conversation and refer to them throughout the session.

The Project and the community process is designed to inform a long-term decision for the statue as well as short, medium and long term responses for community healing. This process will not be rapid, but it will remain urgent.

These sessions will inform the final recommendations to City Council for the Oñate statue and the La Jornada public art installation on the grounds of the Albuquerque Museum.

Please fill out the survey that will be provided by the facilitator at the end of the session.

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# Guideposts\*

1. **Be present and welcoming.** Be 100% present. Set aside your cell phones and other technology, along with the usual distractions of things undone from yesterday, things to do tomorrow. Bring all of yourself to the circle. Be mindful of your body language. 80% of communication is non-verbal. We all learn most effectively in spaces that welcome us. Welcome others to this place and this work, and presume that you are welcomed.
2. **Listen deeply to learn.** Listen intently to what is said; listen to the feelings beneath the words. Listen to yourself also. Strive to achieve a balance between listening and reflecting, speaking and acting. You will be invited to share in pairs, small groups, and in the large group. The invitation is exactly that. *You* will determine the extent of your participation in the circle.
3. **No fixing.** Each of us is here to discover our own truths, to listen to our own inner teacher, to take our own inner journey. We are *not* here to help right another's wrong, to "fix" or "correct" what we perceive as broken or incorrect in another member of the group. If someone cries, please avoid rushing to comfort them. Often, those actions, well-meaning as they may be, serve to quiet the person and shift the attention away from the person's story to the person doing the comforting.
4. **Suspend judgment and assumptions and seek understanding.** Set aside your judgments. By creating a space between judgments and reactions, we can listen to the other, and to ourselves, more fully, & thus our perspectives, decisions and actions are more informed. Our assumptions are usually invisible to us, yet they under-gird our worldview and thus our decisions and our actions. By identifying our assumptions, we can then set them aside and open our viewpoints to greater possibilities.
5. **Speak your truth and respect the truth of others.** Say what is in your heart, trusting that your voice will be heard and your contribution respected. Your truth may be different from, even the opposite of, what another in the circle has said. Speaking your truth is not debating with, or correcting, or interpreting what another has said. *Own* your truth by speaking for yourself, using "I" statements.
6. **Maintain confidentiality.** Create a safe space by respecting the confidential nature & content of discussions held in the circle. What is said in the circle stays here; what is learned in the circle leaves here. Everyone gets to tell their own story for themselves. If you want to provide feedback on a person's story, ask permission first.
7. **When things get difficult, turn to wonder.** If you find yourself disagreeing with another, becoming judgmental, shutting down in defense, try turning to wonder: "I wonder what messages they were receiving as a child that led them to think and feel this way?" "I wonder what my reaction teaches me?" "I wonder how I can open my heart and mind to build a bridge to common ground?"
8. **Your body does not lie.** As you are speaking and listening, pay attention to your breath and your gut. If you feel tension in our body, notice it, see what it has to tell you, and breathe into it. Conscious breathing will always serve you and the situation.
9. **Trust the circle.** In the circle, all voices are valued equally. All gifts are welcomed and respected. Within each circle is the genesis of renewal and community well-being. The circle can be the instrument for creating a new community narrative for the sake of future generations.

\*Guideposts were developed by Kevin John Fong, Elemental Partners.

Thanks to Estrus Tucker, Sally Hare, Puanani Burgess, and the Winter Institute | Welcome Table for their wisdom in the development of these guideposts.

## **Frequently Asked Questions**

What if I do not have a camera enabled device?

Please consider signing up for a future audio only session. We ask that all participants have their camera on.

How do I cancel?

Please contact Veronica Archuleta, City representative on the project, by phone at 505-768-3531 or by email at [varchuleta@cabq.gov](mailto:varchuleta@cabq.gov).

Why do I have to attend three sessions?

Often where there are strong, conflicting beliefs about how a community represents its history, it is unproductive and often harmful to begin the conversation with the surface-level question, in this case: What do we do with the artwork? Therefore, we are committed to facilitating a process that will not pit people against each other and that will not result in winners and losers. Rather, we are committed to a process that enables people to see one another as human beings, to stand in their power, and to speak their truth without causing harm to themselves or others. We want people to engage in a process that enables them to be in right relationship with one another, even if they disagree. We want people to walk away from this process having been affirmed, seen, and heard. We also want people to feel that the end result, the answer to the question of what to do with artwork, is one they can live with, even if it's not the result they want. We don't believe this can happen in one 2-hour meeting.

What happens after the sessions?

The input from the community sessions will be collected and sent to the Community Advisory Board.

Can I bring someone with me?

No, one person per screen.

Are there any in person sessions?

No, we are practicing Covid-19 safe practices.

Where can I get more information?

Website: <http://www.cabq.gov/rhhp>

## **Requests**

When our facilitators gather in a circle, we often pass an object or talking stick around the circle to signify that the person holding the object is the one who speaks at that time, and to whom everyone else in the circle listens. **Please come to our session with an object that is meaningful to you and that fits in your hand.** When it is your time to speak, please hold your object up to the camera so we may turn our attention to you.

### Comment Summary about “the Statue” from the One-on-One Interviews

**Notes:** There are additional general comments about “La Jornada” and “Oñate” that were coded separately. However, the instances of those occurrences were 38 & 74 respectively. “Statue” occurred 304 times over 117 interviews. These results show that when coding for the word “statue” 46% of interview respondents support DO NOT RETURN/RELOCATE. 20% support RETURN. 11% gave no clear opinion. 23% gave no opinion at all.\*

	<b>NONE/OTHER/ UNCLEAR</b>	<b>NOT RETURN/ RELOCATE</b>	<b>RETURN</b>
	Move or remove entire La Jornada	Change/Modify/ Reimagine/ Add context to La Jornada (without Oñate)	Leave La Jornada as it was - with statue (without or new context)
	13	54	24
“I would have a hard time saying to my daughter let’s hold this person up in esteem. Are we putting up a statue of Al Capone saying he was a good mobster? We are celebrating him as a Governor as though he was a good person. I don’t see us building a statue to them. It’s not a way of erasing history, it is an accurate retelling of history. We really need to unpack what happened there. And the indigenous view is more accurate than what is happening in the history books.”		1	

<p>“I would favor the statue be removed from that location and put in a place where there can be real discussion and history taught about what that figure represents. I am not sure it should be in a public place or a passer by can have the message of venerating him is reinforced. Removing the statue would honor intent to want to be fair and balanced about what kind of history we want to elevate. If it is to remain in a place inside our off public display in our community. I in no way think that removing that statue erases history.”</p>		1	
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<p>“It was missed opportunity for him (Mayor) to lead morally, not just politically, if he made a statement on Onate Statue and Tigeux Park/ Centennial Park. Certain decisions require moral courage and he still hasn’t, to my knowledge. That’s why I am not running for Mayor. I am skeptical as to whether this process will lead to long term change. Many people want to be reminded of their humanity and will do so if there is courageous leadership asking them to do so.”</p>		<p>1</p>	
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<p>“Let’s step back and consider that there are human beings impacted here. Real lives, not statues and philosophical arguments. This many months later, how do we not go back to that place, the former place. I feel like this is a masculine argument, and how do we move past winners and losers, to a place of building, re-building, re-making, creating. There is something about male power at play here, especially with Hispanic men, regarding Onate. I am trying to figure out how to frame this in a subtle way, but saying “he wasn’t that bad” is such a colonizer, winner take all, masculine mentality. Conquest.”</p>		1	
<p>“Made a terrible mistake by not defending the statue.”</p>			1

<p>“We have a shared story, they (indigenous) were here, Mexican people were here. The Spanish came here and dominated us. Even the Mexicans were not spared. That massacre encompasses what they’ve done. I commend the Mayor on removing the statue before it became more violent. We’ve all always been here. We should celebrate that. I don’t want to put a murderer on a pedestal.”</p>		1	
<p>“If there is ever a time when the City is interested with moving forward with “next steps” I want to offer my service in any way that folks think is appropriate. This is so important, this is not just about a statue, it about our future together.”</p>	1		
<p>“I’m not sure. I am of the opinion that if there are alternate viewpoints that need to be on display, then we need to pay attention to that. If there is a segment of the community that is concerned with what the statue represents, then we need to make accommodations for those people.”</p>		1	

<p>“middle ground-take it down from an outdoor location. put up in museum or other public building. info about the history of onate and the statue itself, and why it was put up in the first place, and then taken down. compromise has to do with education. historical experts who are unbiased and are not politically driven/ culturally inclined”</p>		1	
<p>“The statues are important and instructive. museums hold a lot of things and that includes history, and they need to find a place where the community feels as though their history is respected, and put the statues there. if along the way, we confront mythology and own the fact of how New Mexico was settled, we can be a model for the rest of the country that is struggling with this.”</p>		1	
<p>“We learn from those mistakes. The Oñate statue should stay in place as is. There should be some plaque that explains who Oñate was and the things that he did.”</p>			1

<p>“Taking the statues and placing into museum and telling a story. Public space is something that represents healing. Talk about history and how do we heal. Healthy to disagree but when something is represented in religion should not be in public place.”</p>		1	
<p>“It is a piece of art that also happens to depict history as it has been written by white people and conquerors. The statue shouldn’t be destroyed as a work of art. Should be displayed in a public arena, either in a special or different location. Markers need to depict the actual history of the event or individual. To rely on our accurate history, look through a variety of lenses. Not only Spanish, Mexican or Native American but also white settlers. Good bad or indifferent, entire history.”</p>		1	
<p>“Public stuff should not offend people because of answer 3. Museums are for history statues so that people can learn about it.”</p>		1	

<p>“Statues and makers don’t celebrate people who are alive and they celebrate movements that are no longer important. Time and money are not the best use of government. revitalize parks and undeserved communities.”</p>	<p>1</p>		
<p>“Historically, there was a group of people that never wanted the statue (referring to the original public art process for commissioning the piece), and were ignored. Community organizers were ignored. Now it's been removed. It feels like justice. FINALLY.”</p>		<p>1</p>	
<p>“Feel like when you take a statue down, there should be more discussion first. If you can get both sides together with mutual respect. One side shouldn’t just tear something down. He (Oñate) wasn’t a good man, necessarily, but we need to listen to everyone. Don’t agree with tearing it down without a discussion.”</p>			<p>1</p>

<p>“Be careful to not sterilize the past. For future generations to remember these people. He was not punished it was appropriate for him to be banished. The statue needs to be put back where it was. It is not a glorification of this. Need to control the area and not have a mob rule and rip it down.”</p>			1
<p>“By learning from our mistakes of erecting the first Oñate statue, we will hopefully not repeat ourselves. I’ve lived in a few states, and for even for something as terrible as slavery, people do not want to apologize for that. It is nobody’s fault, according to them. It doesn’t matter. We’re big on the One Albuquerque theme. I think that’s great. That means humanity. I am a member of humanity enough to the point where I can apologize for things such as slavery. I don’t know how to categorize this change in any other way other than as a shift.”</p>		1	

<p>“I think taking it down unilaterally was insulting and premature. Oñate was part of La Jornada. La Jornada is incomplete without him. It’s not the Onate statue: It’s La Jornada. I do not agree that you just tear apart public art paid for by the tax payers.”</p>			1
<p>“Retaining the statues and artifacts we are respecting all values, backgrounds, but we may have to do it in a way that isn’t so “in their face”. Many beautiful art objects are seen as offensive but they are still art.”</p>		1	
<p>“Can’t just hide the statue. Place the statue elsewhere, where it can be viewed and discussed. It does not need to be on Mountain Rd. It is in people’s faces. Finding a place to put the statue but not at that location.”</p>		1	

<p>“That statue is part of New Mexico’s history. It has no place sitting in a warehouse. It was admired by lot of people, good and bad. It must be left where it was originally placed. I do not see it remaining in a warehouse as a solution to the pain in this community.”</p>			1
<p>“When it comes to the community, when everyone comes together for the greater good, it’s one. Everybody has to be involved with what happens to things like a taxpayer funded statue. Yes, our state has a violent past. That’s part of our history. When only a few people speak above everyone else, and those few people have the final say in large decisions that affect the whole community, that sense of oneness is lost.”</p>	1		

<p>“for everyone that hates this statue, there are those who love it; and we should not make those who love it feel any guilt for loving it. If you are so inclined, know that there are petitions, peaceful protests, and City Councilors. These are the means by which to be heard.”</p>			1
<p>“We have a large population of Native folks here- the Spanish rule was not the greatest part of our history- they came, conquered and stole from Native people-It is a disservice to Native population to display this statue.”</p>		1	

<p>“it is hard to imagine an appropriate place for that statue. It is difficult to come up with something that would please everyone. A few ideas: donate to pueblo cultural center-have them come up with a way to put it in context. Tearing the statue down is not the most bureaucratic way, and is not the cleanest or most civil. I would not mind the destroying of things, but I understand that there is a community that would not appreciate that. Don’t put it in a place of glory, put it into context in a cultural center or museum.”</p>		1	
<p>“Give context to the statue- showing him on foot- not triumphant like Alcalde.”</p>		1	
<p>“Moving it to a less visible place would try to respect those who are injured from seeing the statue on the road when they drive by. We are not trying to delete history. It can be avoided by those who are insulted.”</p>		1	

<p>“Move controversial statues to the culturally relevant museums/area. Onate to the Hispanic Cultural Center or Po’Pay to the pueblo Cultural Center. That way that culture is responsible for that statue.”</p>		1	
<p>“Stays true to our history, you still have to reflect actions that took place in history. We need to respect the wishes of our community in Albuquerque and respect to what people are saying on both ends. Removal is not the way to go about educating the public.”</p>		1	
<p>“People who plan the statue should give their view as a listening session. People who have encountered the entrada should be able to give their points of view. There should be a vote taken by the general public on whether it should stay or not.”</p>	1		
<p>“The City is ignoring the hurt and demands of people. Taking peoples voices and demands seriously. What every causes the lease amount of harm which may mean making real programs and taking down statue.”</p>		1	

<p>“wasting our time worrying about statues and we should use our time to help the indigenous.”</p>	<p>1</p>		
<p>“Place the statue with information and a corresponding statue that represent positive values. For example, display a Hispanic statue alongside a Native American statue.”</p>	<p>1</p>		
<p>“Put the statue back in place. These divisions were not enflamed until this wave of Cultural Marxism came to NM. It is a national trend.”</p>			<p>1</p>

<p>“It suffices to say that people have been fighting these harmful monuments since the day they’ve gone up. For these voices at the forefront of correction of historical wrongs, it is important in orienting the community. This is not external, but internal. There is also a sentiment that this action has been a result of strictly Native American activism, but it is also a result of Chicano activism. There are Chicano people who have also fought for this change because we know it is harmful, painful, and wrong. I am happy that the City of Albuquerque has put together this initiative to address the issue of the statue and its portrayal. I’d hope these resources would be extended to other municipalities with less means and time to address them in the way that Albuquerque has. I would hope for a knowledge share. I’d love to see an encouragement to build on the work that Albuquerque has put forth. I hope that if the statue is returned, that there is a contingency plan on the part of the</p>		<p>1</p>	
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<p>“As far as this piece of art is concerned, it should be removed from where it’s at and placed in a museum where there can be some narrative about it and its original purpose. Maybe there can also be an explanation of what pieces of truth were left out, and how different cultures feel about it. It opens people’s minds more to the purpose of the work and how it has affected different people. Just by having it where it is and how it is without a complete truth, it leaves people in pain.”</p>		1	
<p>“Taking the statues down puts a division within the community. However, just leaving it up is dividing the community as well. In my mind, we can’t hide history. We can tell it like it is, let it be no more and no less than the sum of its facts. Not enough people are putting themselves in another culture’s shoes either. Taking it down is the easy way out. It frees people from having to think critically about the other side.”</p>			1

<p>“Remove it and give it a permanent home along with other memorials in a space where it can be told the background of why it was created and the reason that it was removed.”</p>		1	
<p>“Statue can go back as is, however with a clear story line that concludes Onate’s transgressions with Native Americans and both sides of the story have to be put up clear. Once you get both sides of story you can get buy in.”</p>			1
<p>“Why were these put up and what was the intent. I think there was a misunderstanding in meaning. It was put up to celebrate a great accomplishment. don’t destroy something, build something new.”</p>			1
<p>“The artists should take it back. And assume responsibility for their work put into world. If he is not around to deal with it, then find something else.”</p>		1	

<p>“For the statue, statues like that belong in museums maybe, and not on public display outside. If you want to look at the history in a museum, that is part of it, good or bad. But by putting those statues outside in public spaces we are condoning those actions.”</p>		1	
<p>“The sculpture glorifies the conquest of another group of human beings. If it stands, there needs to be more context attached to it. Maybe even explore the history of how the statues get made. Taking it down would not be a travesty or moving it. There are many facets of the history of NM that need to be acknowledged.”</p>		1	
<p>“Placing it in a base where more dialogue can be presented and a better historical representation can be given. Onate monuments draw from only certain communities sides and certain sides cannot be neglected. Move this statue to a place more friendly for dialogue. Where more can be give to the fact of both sides over just showing one side of the story.”</p>		1	

<p>“The statue should be put in a museum- it is offensive to NA culture. We should not forget this person has a place in history- we not forget the Holocaust either. We need diversity teaching- fear is caused by lack of understanding...we need to understand where cultures are coming from. We need this teaching in the educational system as well to start breaking divides.”</p>		1	
<p>“I view things as all containing negative and positive aspects. That exists in everything. Let’s emphasize the positive for a change. Oñate had to be an explorer and bring in the Catholic missions. He killed people, too. But if the monument has to go, those who are Catholic have to ask if their religion has to go, too; since he brought it with him. If people do not like things, we should try to raise their level of awareness and thinking before we allow them to tear it all down.”</p>			1

<p>“Anything that was put up in one time will not necessarily be representative of people in the future. Just because we put up a piece of work does not mean we cannot ever move or change it, regardless of the message. Our spaces should be dynamic. They should be for new artists to explore new ideas and ways of thinking. If public space was an evolving concept, and if people did not see it as a permanent expression for the City of Albuquerque, that would progress our communities forward.”</p>		1	
<p>“Getting this right is a huge opportunity as something that can inspire, reconcile, and heal people on both sides of this. Commemorating colonialism is tough in the case that we make the decision to make something that represents that time period. Doing it in a way that does not divide or potentially damage another segment of the population is the balance I mentioned earlier.”</p>	1		

<p>“I feel like there is really not any place for the statue --- that is my perspective. Perhaps an option where people could be fully educated on the whole history of Oñate- as a museum piece. The main issue is that Oñate is being glorified by the statue at the ABQ Museum...without any history of his crimes against the original people....made him out to be a hero. A full sharing of the whole story is a must- if the statue stays around.”</p>		1	
<p>“The statue should be taken away and gone forever- if not it needs context - in a museum with information with everything he did- how many he murdered—with contextual history about the foot being taken- a balance of the historical context.”</p>		1	
<p>“Conversations are needed that are not hateful or make me better than you. Lack of tolerance shuts down conversation- this is a way to conquer others by tearing down the statues”</p>			1

<p>“We need to put it back. You put a kiosk there that explains who this person was- why there was a portion of the community who resent it- it is our history. None of our histories are perfect. When you go to the Holocaust Museum - to see those atrocities- you do not want to forget and what that was and what happened. No one has a perfect history. Native tribes also had atrocities.”</p>			1
<p>“We should not put up statues that honor enemies. We could do a lot better to put things in context. Not so public- a more private space with more context.”</p>		1	
<p>“Real history needs to be written, do not agree with having the statue up under any circumstances. We don’t need a statue of hitler to know what hitler did.”</p>		1	

<p>“When we start to take things down, I worry when it will ever stop. Will it be okay someday to tear down Martin Luther King because he was against LGBT people? I don’t know. On a side note, I would also like to thank the Mayor and the City for taking the time to collect public input in this way.”</p>			1
<p>“Basically, I would say let the people decide. You are giving the voice back to the people when you let them vote, rather than allowing for a small group of people to make decisions by force for the rest of us. Many candles were put out there in honor of Oñate after he was removed, and that was never a big story in the media. Clearly, there was a strong feeling among people that it should have remained there. I’ll accept it if it is put to vote, and the majority votes for its removal. The minute you erase art and history, a country is in trouble. You cannot deny those things. That was a beautiful artistic display.”</p>			1

<p>“We don’t need anyone giving us fake histories in order to strengthen the fortress that is white supremacy. There needs to be a broader survey to see where the community’s opinions are. Again, I work in Census data, so I find that the more surveys you have, the better you are representing your population.”</p>	1		
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<p>“As far as the Oñate statue itself is concerned, I think it has drawn enough attention and criticism that perhaps the display ought to be adjusted to incorporate the conquistador element in a less honorific way, rather than in a glorified light. Maybe that current monument may not be the best place to include that element. It goes back to what the original intention of that display was when it originally went up. If its intention was to represent the entire history of New Mexico, then yes, there should be an aspect of Spanish colonialism there because that was essential to the shaping of our state was indeed present. The Oñate statue itself is controversial enough at this point to where it should not be restored to its original location.”</p>		1	
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<p>“Of the opinion that it should be removed and placed somewhere else contextualized with education, including the whole story. As an outsider looking in it is obviously inequitable and we should avoid erasure and teach the well-rounded whole history.”</p>		1	
<p>“Maybe the whole installation can be taken down, even without him the concept is still represented. Taking away the idea of colonization completely maybe replacing with a call to art for something else, but maybe more of a monument to ideas. Underrepresented voices. It’s a really important space that can have something better on it.”</p>		1	
<p>“I was across the street at Tiguex where we were having a healing ceremony the day the statue was taken down. We had hecklers the whole time who harassed us for what we believed in. We have had so much forced upon us as it is, so for someone to judge us because we did not believe if the same God as they do was disrespectful.”</p>	1		

<p>“Does a statue define you? If it does, something’s wrong. You can identify with it, but to have it define who you are is different. Everything we’re talking about here is happening all over the country. We are coming to terms with ourselves on a deeper level. My own personal feeling of the La Jornada installation is that it should be taken down, reconsidered, and given a new context.”</p>		1	
<p>“In my point of view, for statues and any liberal art for the city or by the city, it is imperative to keep them erect. If we start ripping them down, we will lose our sense of culture. However you think of it, or whatever it represents, is entirely on you and yourself. Taking that away and being only driven by emotions also remove the freedom to feel and emotionally reflect on what has made us who we are as a culture. Having it there also instills reminders of the negative things, which is important, too.”</p>			1

<p>“A city-sponsored removal of the entire installation. Would like to mention that doesn’t notice any difference without the central figure in the installation, and it still represents that mythologized story. If they want to place it inside or somewhere else that would be fine. We need public discourse about monuments.”</p>		1	
<p>“I don’t think continuing to have that piece of artwork is acting in integrity or love as a whole. We have to think about the most marginal people in our community. If not, we’re not acting in love.”</p>		1	
<p>“A small step (removing the statue) in showing care for what happened to indigenous people when colonial settlers came here.”</p>		1	
<p>“Public spaces should not show images, statues, or things that strongly offend people in any of those groups. There are respectful ways to honor one’s heritage, while recognizing the good and the bad that led to who we are today.”</p>		1	

<p>“If the statue is put back, it benefits the community because it’s part of our history. History is not all roses and cotton candy. It’s got its ugly parts, too.”</p>			1
<p>“I feel we should bring the statue into a space that is more educational and welcoming of the initiating of community conversation. Rather than having it on display where it fosters division and complexities among us, being able to give it better context and to talk about and express the different histories that people have that are related to the statue’s story will create a positive environment for people.”</p>		1	
<p>“I think having a set place in the museum for Oñate would be acceptable. I don’t think having a statue of him for the whole community to see in a glorified light is appropriate.”</p>		1	
<p>“It is crucial that we let our kids know their history, and the history of others. The city can put up a placard; they can contextualize the whole story. That’s important. I feel the statue should stay.”</p>			1

<p>“By respecting our culture and standing by our statues, instead of supporting groups who want to destroy them, we are a more solid community. Whether or not you agree with what happened in the past, it is still our history.”</p>			1
<p>“More thought provoking pieces so that memorial itself can allow and be interoperated in different ways. Memorials work better in places of contemplations. Where there is a piece of statue it is a place for thoughtfulness. It incorporated the viewer. When I see Onate represented, I have a reaction either positive or negative. It doesn’t draw me in, so have something different that suggests Onate’s journey that suggests, the immigrants what they brought, what he found and what the people thought. Then it becomes more expansive dialogue.”</p>		1	

<p>“Removing La Jornada with Onate Is just a euphemism or a too put that art work away forever. That scares me. La Jornada should remain up in a public place and we should not let ideology scare us into putting the statues away.”</p>			1
<p>“One, the entire installation should be put into context. Reunite Oñate with the rest of La Jornada. Safely having it for display in the courtyard at Albuquerque Museum is my suggestion.”</p>		1	
<p>“Art is our story, whether it’s good or bad. It will outlive us all. We also have to make sure the context of that art does not continue to be offensive, and that it is not presented in an offensive manner. It’s a matter of where and how we place it.”</p>	1		

<p>“Start a foundation or committee for the statue that can honor the statue and display it someplace appropriate but disassociate with the rest of the people’s history of that region. Give them a place for it (the statue). Let them have ownership of that history. Acknowledge them but also the people who were negatively affected by it. Have a sign next to it (the statue) acknowledging both the good and the bad. If we are going to move forward we have to acknowledge people’s differences.”</p>		1	
<p>“We strive for the ideals of American culture. Say to ppl who like the statue to ask themselves to really listen to the people its (the statue) hurting. Out of 400 years of history there must be something else they can celebrate. Make the people who feel harmed feel welcome. If they are hurt that is enough to not have it (the statue) up.”</p>		1	

<p>“I saw in Europe, in Austria, there was a giant eagle statue that was a Nazi statue. What they did instead of ripping it down after WWII was they the wrapped a metal white rose around it. It was a good way to remember the history but remember that there were people who were trying to fight against it. Maybe we can find a way to alter the statue. Maybe put Onate in handcuffs.”</p>	<p>1</p>		
<p>“What I think should happen with statues that reflect Hispanic heritage is that they should be offered to the Hispanic Cultural Center. If a city wants to buy a piece of art to put in a public spaces, many different views need to be brought in before its contracted for and before its installed.”</p>		<p>1</p>	

<p>“People can put statues of what ever they want in their house but tax payers should not have to pay for it. We need to refocus on a better reflection of who we are. Not glamorize Onate, he is not the best example of who we should be proud of. But people still want to celebrate him and see no wrong with what he did during one of the most destructive part of NM history. Its not ok to glamorize conquest when there are all these other things like the art, flamenco, our traditions, the food. At the end of the day it was the natives who helped the Spanish survive here. Community is one of the most important things here in New Mexico.”</p>		1	
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<p>“Let the pueblos create something that represents what Onate represents to indigenous people across the world. Let’s create a Holocaust museum. There are no facts around it (the statue) and white people come in from out of town and take photos with it without any context. The same disgusting men who were on the Hotel Chaco commission are dealing with these issues. Create a council that is truly indigenous from here. Not the nomadic tribes that raided from the tribes that lived here. We like to think we’re are doing good by picking Dene people when it has to do with pueblo people specifically. Not Apache or Spanish Americans.”</p>	<p>1</p>		
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<p>“Not to destroy the statue but put it inside the museum and put it with a detail history and details that explain all sides of the story. Not just the fact that he came, traveled, and was a colonizer, but that he was so brutal and mutilated people and took children away from the families. Because that’s part of our history and our past as well. Also maybe have a bigger display about the Acoma people and what they did to rebuild their pueblo after they were slaves and how they got to where they are now.”</p>		1	
<p>“For a matter of principle. It should stay where it is out side of the museum as to not give into the antifa groups demands. That group does not care about the statue they are a ‘kill the pigs’ group. It has nothing to do to the statue. To protect the statue, I think it should be moved inside the museum.”</p>			1

<p>“In the third session of our Zoom group, we were asked what each of us wanted to do with him, and with La Jornada. At the time, I said that it should be restored to its previous state and then left as is. Then I actually visited the piece, and I surprised myself. I found that I don’t really want the guy on the horse back in front. I’ve learned more about the history, and I am still horrified by Oñate. I saw the Numbeh Whageh, the center and heart of our community. Guys on horses with weapons is something we see all over the nation, and we’re starting to question it. I see that as pointing in the direction our monuments need to take.”</p>		1	
<p>“I am part Native American, part Hispanic, and part Anglo. Rather than the question being whether or not we should rip things down, the question instead should be how we reconsider it and how we show respect for history without necessarily honoring those underserving of being honored.”</p>	1		

<p>Why did they pick that guy Onate to make a statue. Society has a pecking order in the USA. Someone always has to be the problem. RN the Hispanics are the bottom of the totem poll. That statue. IDK what the solutions is. Put it in NHCC. They should keep the rest of the La Jornada where it is. APS needs to teach the true history of NM.”</p>		1	
<p>“The only thing is to put the statue back where it was and leave the rest alone. And give I message from the Mayor that that statue was approved and that it needs to be respected.”</p>			1
<p>“Because its part of who we are. I have been in ABQ my entire life and my family has been in NM for as long as I know. It’s our history we need to know that history good or bad.”</p>			1

\*Coding for the word “La Jornada” as follows: 21% of interview respondents support DO NOT RETURN/RELOCATE. 21% support RETURN. 8% gave no clear opinion. 50% of references to “La Jornada” gave no opinion at all.

Coding for the word “Oñate” as follows: 36% of interview respondents support DO NOT RETURN/RELOCATE. 9% support RETURN. 7% gave no clear opinion. 48% of references to “Oñate” gave no opinion at all.

### Race, History and Healing Project Interviews Comments from Session Three (9 small groups)

During the third of three community dialogue sessions, participants were asked, “Given what you’ve heard, what do you think should happen to the statue?”

#### Statue or Oñate

Eighty (of 84) participants clearly spoke to this question and their key comments are listed below.

*\*Each comment listed below is an excerpt from one participant (one person, one comment)*

- Not Return or Relocate - 56 (70%)
- Return - 5 (6%)
- None/Other/Unclear - 19 (24%)

c	Session Date	Participants comments from Session Three	Remove it	Move to another location	Return as it was	Return with context	Other	Did not state
1	10.22.20 5:30	I think it should be taken from a pedestal and be moved somewhere where it can be educated and to educate the new Mexicans and the students of the future and learn what happen in this day and this country		1				
2	10.22.20 5:30	Tear it down and give it to the Indian Pueblo cultural Center and see what they would plan to do with it		1				
3	10.22.20 5:30	I would like to see it removed. But I don't want to see it destroyed I would much rather see it relocated. Where it can be presented as a teaching aid with historical context so that it is not seen as a glorification.		1				
4	10.22.20 5:30	Take a picture of it and melt it.	1					
5	10.22.20 5:30	We need to remove it. Put it in a place where it can be educating and give it some context. Nor do I have to see it every time I go to the park and to the museum.		1				

6	10.22.20 5:30	I'm fine with contextualizing it. I had a really fun idea with moving it to a new place and converting it into an artwork and to build around it and to conceptualize it into something new.	1				
7	10.22.20 5:30	It should be moved inside the museum and recorded by an expert new Mexican who knows that study and the journey. And be given a fair explanation on what went on. The accurate history should be taught and people should learn and what happens there's a conflict between cultures so it is an educational opportunity and educational piece and a it does have that place in history	1				
8	10.22.20 5:30	At the very least this statue should not be reinstalled. Talking about the educational guide that this could be. because it is a work of art and I know that taxes were paid and that is taxpayer money overall....I think that if there is any future use that can be made it really needs to be contextualized if there is going to be in place at the Albuquerque museum.	1				
9	10.22.20 5:30	have a different context really explain the whole story with indigenous and oversight					1
10	10.22.20 5:30	Should be contextualized with proper signage. I think it should be taken off the hill that was it was built on		1			
11	10.22.20 5:30 Room 2	We need to take it down, we need something else	1				
12	10.22.20 5:30 Room 2	My gut instinct is that it should be taken down. I don't think there should be any statues to any person who did the things that that man did. It's not an erasure of history. What happened and what he did should not be glossed over, it should be taught, but having it as a monument is often interpreted as a celebration of a person.	1				
13	10.22.20 5:30 Room 2	I think Oñate should go inside and there should be more information about him and what happened, what he did and the violences he perpetuated.		1			

14	10.22.20 5:30 Room 2	It gives me such a good feeling to know that other people out there are feeling the same things we've been feeling for centuries, but none listens to us. The Acoma people we opposed when it was first put up and there were peaceful protests, as the recent ones were meant to be.	1						
15	10.22.20 5:30 Room 2	I think Oñate's presence repeats trauma and it needs to go. Don't repeat trauma but use this to create dialogue.	1						
16	10.22.20 5:30 Room 2	I do think the end point is to not put the statue back up where it was, but I think there's so much that should happen before the change happens	1						
17	10.22.20 5:30 Room 2	I don't think that artifact should be destroyed, but it needs more context and to be displayed in a way that allows for people to get consent to see it. It needs a proper education and the full background. It could be displayed at the Albuquerque Museum or the NHCC.	1						
18	10.22.20 5:30 Room 2	I was looking up the NM History Museum, which we don't really have here. I could see putting the statue in there and telling the whole story of the history and not just assume people know it.	1						
19	9.8.20 5:30	Honoring the entry of the Hispanic people who make up around a third of the population here is an important piece of our history. However, when you put a statue up, you're not just talking about history, you're saying that this is our good history. ... He belongs inside a museum with lots of curated paragraphs dealing with who he was.	1						
20	9.8.20 5:30	To have it be inside with some history associated with it would be a good thing.	1						
21	9.8.20 5:30	I would like to know where did this all start? I would like to know where did this all start. Google was no good. Everything's gone bad. Things are hurtful. Things are hateful. But there had to be a time when the intentions were at least good. Maybe this statue had something to do with Hispanics feeling underrepresented. Could someone maybe enlighten us, I'm asking because I don't know. Art should initiate dialogue.	1						1

22	9.8.20 5:30	I still think it belongs in the museum. La Jornada being left without Oñate would be better.	1					
23	9.8.20 5:30	I say put it back up, put a plaque on it that explains the story and what it's about. Include the good things and the bad things. Tell the story, and let history be there, so we can all continue to grow and learn as a people.			1			
24	9.8.20 5:30	Removing Oñate makes sense. I mean, you can contextualize the statue inside with education, fit with all these curated pieces.	1					
25	9.8.20 5:30	Oñate needs to be taken in the museum and fully contextualized. The concept of 'if it's removed, it's erasing history...' Well, I struggle with that because history has to be engaged. You have to want to understand history		1				
26	9.9.20 5:30	The Oñate statue should go into the National Hispanic Cultural Center, if they'll accept it. I think the Alcalde statue should go into the New Mexico History Museum. I think they reflect Oñate's place in our history with full explanations of what he was and what he wasn't - what he did do, and what he didn't. The whole story. All that should go into museums.		1				
27	9.9.20 5:30	Were the statue to stay, there needs to be an explanation as to why it was erected in the first place. Should it stay, there should be an incorporation of other histories, perspectives, and people.					1	
28	9.9.20 5:30	I have aspirational values that Albuquerque is a place of reconciliation and healing from colonization. I'd like to see it removed, the whole monument. I don't feel apologetic to say that.	1					
29	9.9.20 5:30	I think it should be destroyed. That's it.	1					
30	9.9.20 5:30	I am strangely enough grateful that there has been that statue there for 20 years. 20 years ago when it was put up, we were not ready as a community, as society, to have this kind of truthful dialogue.... We have the capacity to have a dialogue that is unique to our community. I am grateful it has been there nagging us, grateful that my tía has been pissed off for 20 years.						1

31	9.9.20 5:30	I am not someone who was directly affected. I would like to have the people most affected, whose ancestors were most affected, make the decision.						1
32	9.9.20 5:30	I say move the statues to another site, contextualize them, tell the story. That's the least bad idea I've heard.	1					
33	9.9.20 5:30	I have looked at La Jornada many times and only saw it through my perspective. I have learning a lot about other perspectives in these meetings. I don't believe the statue needs to be completely removed or destroyed. This should be a starting point for a larger discussion for how we all came to New Mexico and the various impacts cultures have had on these communities.						1
34	9.10.20 11:30	What I'd like to see is more representation of the Native American community.						1
35	9.10.20 11:30	Maybe we put it in the museum and state that in these times, we can't put it where it belongs and where it worked. Until it can safely be put out again, it shouldn't be there, But it shouldn't go away because there is a story there that needs to be told.						
36	9.10.20 11:30	I think the integrity of the piece is lost or damaged by the absence of one of the figures. Maybe we put it in the museum and state that in these times, we can't put it where it belongs and where it worked.						
37	9.10.20 11:30	My perspective is that the statue should have never been allowed to be torn down. .... It was placed there for a reason. The area is rich in Spanish heritage. That is my family. .... Well, it should be placed back and should be defended by the city and APD.						
38	9.10.20 11:30	I do not believe it should be removed or altered. As a monument, it's a fine monument. Let's find a new way forward; let's enhance the situation. Nothing is inherently wrong with the installation; it's good as it is. But it lacks a demonstration of true history. I have no idea how to approach this, but my feeling is this: I'd like to add other monuments. The museum is dedicated to the history of the whole state. It can be the arena, a place that is peopled with representatives from all of the groups present in our state. That whole area can be enhanced for all, rather than taken away from anybody						

39	9.10.20 11:30	Put it back the way it was. Colonialism to one person is the bringing of the beauty of Western Civilization and Catholicism to another - which is also part of the Native culture here, I might add. Everything that was done, even the naming of the park, was agreed to in the negotiations that we completed back then..... Put an enclosed, protective building around it; fight for it; protect it. We put it there for a reason, for the <i>cuatro centenario</i> celebration of the Spanish arrival, which serves to uplift all the citizens of Albuquerque.		1				
40	9.16.20 5:30	I say it needs to tell the full narrative, or the whole corner needs to be redone. Of course, I don't know what that would look like.					1	
41	9.16.20 5:30	... I don't think it should be up in public. I think Oñate should be gone from our landscape. I think the piece without him is actually better because it does show different people in different situations. There's potential there to build on that and construct other understandings of our history. Why try so hard? It is time for him to go, and now is the time for other works to be commissioned by local artists.	1					
42	9.16.20 5:30	It's okay for a community to recognize that over years, decades, or centuries that perspectives change. There's nothing wrong with changing something that symbolized prior thinking. Today's a different time. Maybe we should go ahead and replace it, as somebody already mentioned. Maybe we can approach this with a work that will reflect current times or future times.	1					
43	9.16.20 5:30	We've reached a point where the statue has opened the eyes of many. It is the perpetrator. It's one-sided history in honor of the perpetrator. Is that who we want to honor, and is that what our nation has come to now? I think the removal of it has brought forth a time of healing, and as that healing period occurs, it allows for these types of dialogues to occur.	1					
44	9.16.20 5:30	I don't believe it should be there for so many reasons expressed here. It created this controversy and opened up wounds, as someone else said. At the time that it was placed there, it was a different time and place. And we are at a new place now.	1					
45	9.16.20 5:30	This makes me think of the concept that if we know better, we do better. I agree with others here that we should replace it with something more inclusive of us all.	1					

46	9.17.20 5:30	In my opinion, it should have never been taken down. It's a piece of the history of this city, and of this state. To remove it is to remove the opportunity for future generations to learn from it, so that the mistakes that were made in the past won't be made again.			1				
47	9.17.20 5:30	I think that context is so important. What we put front and center in our community and what we venerate in our art reflect what we hold to be important. I also think that when you just have a statue that's out in a very public place, and it's very venerated, you don't always have the opportunity to learn from that alone.							1
48	9.17.20 5:30	I certainly do not want to erase history. I am of the opinion to put it in a museum where we learn about what really happened from people who really know the story.			1				
49	9.17.20 5:30	I certainly don't feel that these statues should just be gotten rid of. I do agree that they shouldn't be out there without any context or explanation. I hope in the future that these types of individuals won't be glorified anymore. But they're part of history and should still be discussed... As far as the Oñate statue is concerned, I don't think it should stay.			1				
50	9.17.20 5:30	I think there is a lot to learn from the statue, but I am of the opinion that it should be moved. I like the idea of placing it in a museum and, or, contextualizing it.			1				
51	9.17.20 5:30	With this body of artwork, it's next to several cultural institutions. So why was that given public space and others not? I would hope that the larger community here would be allowed, like the Spanish have been allowed, to have positive representations of their identities, too. Maybe we can commission many new works of art to put into one large public gathering space.							1
52	9.17.20 11:30	I think the entire La Jornada needs to be removed immediately by mayoral executive order. I don't think we should be forced to go through these processes that suppress our public morality			1				
53	9.17.20 11:30	It's not a radical ask. Take it down.			1				

54	9.17.20 11:30	There's no reason to keep Oñate or any of La Jornada up. There are a few useful things for me when thinking of this. The city acquires public art, but it's not forever. We should not treat this like we have to have it in perpetuity. ... It's important to remember that it's not even part of the system. Art gets decommissioned all the time. This is not about history, really; it's about memory. We choose what to remember.	1					
55	9.17.20 11:30	I have said it before: I prefer memorials to monuments. Memorials have an aspect of respect and admiration for something that monuments do not. ... We return Oñate and keep it as it is with one important exception. The city sponsors the rededication of the memorial, and it's a ceremony in which city cuts off the foot of the Oñate statue and leaves it at that. And there it stands.					1	
56	10.24.20 9:00	As far as I'm concerned he should be melted down	1					
57	10.24.20 9:00	Just having this conversation is reflective of our times. We need to look at how were going to deal with art, Not just my culture or your culture						1
58	10.24.20 9:00	I don't think it serves the community to put him back but it still raises a question of what you do with the whole installation, I don't agree with the idea of removing the other figures that depict the rest of the story	1					
59	10.24.20 9:00	I like the idea of removing the Oñate but keeping the rest of it where it is and supplementing it with information about	1					
60	10.24.20 9:00	Oñate should not be in a place of prominence We have to create spaces and opportunities to truly work together. You can't have the whole truth and only one angle on the truth. The information can provide more accurate history.		1				
61	10.24.20 9:00	we have to find ways of reaching out to one another and respecting each others stories, how we should go about doing that ... need a continuing process of healing						1
62	10.24.20 9:00	I feel that the statue should be minimized and surrounded by the accomplishments and achievements of the culture ... around it should be an accomplishment of the Acoma pueblo ...					1	

63	10.24.20 9:00	If we include more history that gives people their voice and allows people to be more aware of the history that has already occurred .. we minimize it and .. not display it like its a Heisman trophy, not so aggressive		1					
64	10.21.20 11:30	I don't believe that Oñate should be represented there . I don't know if its about just revamping whats there ... How do we take this moment, our experience of the past and acknowledgement of the past and that people have been harmed. How do we go forward, make a statement of beauty about how we go forward together, honor out separate traditions, histories and experiences		1					
65	10.21.20 11:30	Strongly feel that the Oñate statue has no place on top of an existing structure by an Acoma woman		1					
66	10.21.20 11:30	Oñate should not be replaced or put back. I have not heard an argument for Oñate and i know that there are strong voices within the community for him and being celebrated just as there are in the south for confederate soldiers. I just haven't heard a good argument for that and i feel lacking in being able to comment on an alternative that would satisfy them		1					
67	10.21.20 11:30	I think we could send him even farther away, perhaps even to the camino real where you would have to consciously stop and seek out the story. I just don't think anyone should come upon it accidentally because of the hurt it causes. I would be comfortable with it never being displayed again			1				
68	10.21.20 11:30	Definitely would not want him put back up.		1					
69	10.21.20 11:30	Yes it was something in the past and they had their versions of what it represented. I really cant say where it should go or what should be done with it i just know that it should not be put up in abq anymore at all							
70	10.21.20 11:30	One way to deal with our history in NM that would be educational is to tell the history of NM including all of it							1

71	10.21.20 11:30	I've been struck in this conversation by the fact that i preferred the word settlers when indeed what the colonists were was invaders. What i would like to envision is a third representation. If there could be a commission for new statues that represent the women of Acoma, If that could be a grouping, where there would be a way to represent how the women held together their families, tribe community and at the same time represent the sorrow of what it meant to the indigenous peoples when the colonists arrived. That was a new vision in my eyes					1	
72	10.21.20 11:30	Keep thinking about truth and reconciliation, that's the key. Rather than focus on statues we need to be talking to each other and listening to each other and hearing the pain as well as the pride. The people who came those families the descendants of those people have a certain pride in the people that they are descend from. All of us have pride in who were descended from. But we when you erase others history that's a form of violence and there's been a tremendous amount of erasure that until we face that and talk about it, having statues is just... who cares.						1
73	10.21.20 11:30	I guess in one word i would say remove it. From a standpoint of educating people i always think about how can we create a sense of inclusiveness to feel like people belong. This is our land and our history that belong to us. Being culturally responsive, competent, relevant, resilience and being intentional about bringing native voices into these conversations					1	
74	10.21.20 at 11:30	I have thought about moving it to the Hispanic cultural Center but you do need to know that when we were fighting the statue 20 something years ago you have no idea how many Hispanic Chicana Chicanos people that were sitting thereTelling us the The council members that he is not mine he doesn't represent us. You would think that would be a good place to put it but you have to know that there's people that are not supportive of that either probably.						
75	10.21.20 at 11:30	it's my belief that not the Jornada but Oñate needs to go.						

76	10.21.20 at 11:30	I think if the statues are not removed we are going to have continuous push. I think for us we had an opportunity to actually make sure that this doesn't have to happen again. Which it well if we do we don't make these changes additionally I think that it's really important that we collectively enter a post genocide we conciliation framework. And that's some thing that I think the US is not collectively doing but for us here in New Mexico because we do have 23 native nations to represent that are physically here.						
77	10.21.20 at 11:30	I agree that at least the oñate statue needs to be removed. if we don't reconcile it's not a racial issue other than the fact that we are continuing to deal with the white supremacist narrative and calling it for what it is but we can't move forward						
78	10.21.20 at 11:30	our stories are a form of storytelling but the oñate statue should not represent Albuquerque because it's not what Albuquerque stands for.						
79	10.21.20 at 11:30	when I visited today the thing I kept thinking about was how is an attribute from the journey of this person that conquered one indigenous people in Mexico to come up here to conquer another group of indigenous people						
80	10.21.20 at 11:30	I do feel like the opinion that the statue should be taken down - but not just taken down but something good be done with it	30	26	4	1	5	14